ABSTRACT

THE FUNCTIONAL ANALYSIS OF CONFLICT
IN CATHOLIC HIGHER EDUCATION

by Frederick Reese Clark

The purpose of this study, in general, was to identify conflict that change has brought into the Catholic higher educational structure. The specific purpose of this study was an attempt to provide some empirical data drawn from three Catholic universities and three Catholic liberal arts colleges on the phenomenon of conflict within the organizational structure of Catholic higher education. This thesis tried to identify and measure this conflict by the degree of consensus or lack of consensus of the administration and faculty which comprised the leaders of influence concerning the following four problem areas or issues:

1. The philosophy of Catholic higher education;

2. Institutional goals and purposes;

3. The loci of decision-making and governance;

4. The definition and interpretation of academic freedom.

The theory of conflict as used in this study was a way of describing antecedent conditions to overt or manifest conflict;

that is to say, it is an analysis of latent and perceived con-
flict. While conflict itself is not necessarily good or bad,
this study emphasized the position that conflict may be functional
rather than dysfunctional in that it may generate pressures which
ultimately reduce conflict.

The methodology rested upon certain fundamental propositions
in perceptual theory, namely, that human behavior is a function of
perception and that the perceiver acts in a manner which is con-
sistent with his perception. The instrument used in this study
was an interview schedule designed to determine the leaders' per-
ceptions over the four issues. The information gathered from
interviewing 83 leaders of influence provided a basis for the
qualitative analysis of the six institutions and the Catholic
system as a whole. The sample of respondents was selected through
a sociometric device for nominating leaders of influence. The
interpretation of the results of the analysis was based on the
notion that where consensus or agreement are found, there is at
present little latent or perceived conflict. On the other hand,
the lack of agreement would be evidence of latent or perceived
conflict.

The following analysis was made concerning Catholic higher
education:

1. There is some conflict found between the institutional
   church and Catholic higher education as a system. This
   is based upon the perception of the leaders as they view
   the dioceses and religious orders that try to control
   these institutions.

2. The conflict found between the institutional church and Catholic higher education as a system is not necessarily disruptive but holds the potential for being positively functional. It appears probably, although this is a subjective response to the total mass of data, that both institutions are in the process of re-assessment of their positions and in re-evaluating or redefining their goals. The crucial breach that might have spelled manifest conflict seems to have been averted.

3. There is latent conflict within the leadership of the administration and within the leadership of the faculty over the identification of a philosophy of higher education. All agree that it has changed and that a new pattern is emerging.

4. There is conflict over the identification of goals and purposes within the leadership of the administration and faculty. Among the colleges and religious work group there seems to be a pattern of social and community service and involvement emerging.

5. There is no conflict over the locus of decision-making and governance in relationship to academic affairs among the leadership of the administration and the faculty. There is, however, disagreement among the administration and the faculty concerning deliberative decision-making concerning non-academic and administrative affairs.

6. All agree that the Catholic system is in transition
   from an authoritarian-benevolent system to a consul-
   tatory-participative system. Seeds of unrest are
   present concerning the use or value of a deliberative-
   participative system.

7. On the whole, there is no significant conflict over
   the definition and interpretation of academic freedom.
   However, all recognize conflict in regards to the
   freedom of theology and philosophy within the institu-
   tional church, extra-academic circles.

THE FUNCTIONAL ANALYSIS OF CONFLICT

IN CATHOLIC HIGHER EDUCATION

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DEDICATED TO

My Parents--

Frederick and Florence Clark

Their sacrifices made all
this possible

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CHAPTER I

INTRODUCTION

Over the past two years, the headlines of the national press
as well as those of the professional and popular journals have shown
an intense interest in Catholic higher education. This interest has
centered around a transition that is taking place in Catholic institu-
tions of higher learning. TIME magazine (April 15, 1966) has pre-
sented this transition as a problem of secularization. It writes
that Catholic seminaries are becoming more and more like Catholic
colleges which, in turn are becoming more and more like secular
institutions themselves. LOOK (April 5, 1966) describes the tran-
sition as a contest between freedom and authority within the insti-
tutions themselves. The SATURDAY REVIEW (April 16, 1966) presents
Catholic institutions as facing an embarrassing dilemma: in trying
to retain a Catholic identity they have risked the loss of acceptance
in the educational mainstream, or in gaining academic acceptance they
have risked the loss of significant identity. This review claims
that the problem stems from an absence of an intellectual integra-
tion and an educational rationale on a higher educational level
which is distinctively Catholic. In summary, there appears to be
a conflict arising between the secularization of these institutions
and an integrated Catholic identity.

Both the secular and the Catholic press have reported manifest conflicts between the hierarchical authorities and the emerging laity. An example of this have been the demonstrations and strikes at St. John's University in New York and Catholic University of America in Washington, D. C. There is represented here a pressure toward an increasing participation of the faculty, both clerical and lay, in the formation of university policy and governance. This is a new type of pressure and one for which the structure of religious life has ill-prepared those in administration, and as a result, overt tensions and conflicts were bound to develop. John D. Donovan sums up the problem in the following way:

> Briefly stated, the coming of age of American Catholic colleges has been a transition ushered in, so to speak, by the fundamental challenges to the validity and viability of the theological, structural, and historic warrants of the pre-1950 system. Thus, the newly developed theological formulations of the relationships between the order of faith and the order of knowledge have reopened the question of the functions of Catholic higher education. Similarly, the evolution of a theology of the laity in the Church has pressed for a re-evaluation of the status and role of the lay professor in the Catholic college. And finally these theologically rooted pressures have become academically relevant because the lay professors constitute the faculty majority and because the American Catholic community is composed of a more highly educated, more articulate, more knowledgeable population than it was even fifty years ago.[1]

The Purpose of This Study

It is a well-known fact that fundamental challenges always engender conflict: "what is," is challenged by "what is becoming." Scott and Blau in their book, Formal Organizations, suggest that conflicts in complex organizaitons are an inevitable source of change and that the resulting organizational developments can be conceptualized as a dialectical or dynamic process.[2] They also maintain

that there is a relationship of mutual dependence between conflict and change, in that changes in the social structure often precipitate conflict, and that conflicts tend to generate innovations.[3]

Since 1950 there have been many changes in the structure of Catholic higher education that have precipitated conflict or internal stress which are demanding innovations in the philosophy of Catholic higher education, modifications of institutional goals and purposes, shifts in the locus of decision-making, and the interpretation of academic freedom. There is a need, then, for a study to review these issues of stress within the internal structure of Catholic higher education and to determine their direction and the effects that they will have on the structure and system in particular, and on all higher education in general.

Some degree of conflict within an organization is inevitable and desirable; indeed, a certain amount is healthy and may be productive for change, since it may bring about creative transformations and innovations resulting in the improvement of the structure and functioning of the organization. Most administrators of organizations miss this fact and think of conflict as something bad, to be avoided. They miss the point that a certain amount of conflict or social disorganization may make for stimulating relationships and positive change. The big question is how much? There is no pat answer to this question. A study of conflict and consensus such as proposed here may give the answer.

The specific purpose, then, of this study will be to attempt to provide some empirical, qualitative data drawn from three Catholic universities and three Catholic liberal arts colleges on the phemomenon

of conflict within the organizational structure of Catholic higher
education. It will try to identify and measure this conflict by the
degree of consensus within four major institutional areas--the
philosophy, goals and objectives, loci of decision-making and,
finally, the definition and interpretation of academic freedom, as
perceived and represented by the leadership of the administration
and faculty in these institutions.

Conflict Theory

If we define conflict as a struggle between two or more parties
for the utilization of limited resources, then the sources of poten-
tial conflict in church-related institutions and particularly Catholic
institutions may emerge from the desire to realize competing philoso-
phies of education, conflicting institutional goals, or the institu-
tion of conflicting means. Since we are dealing with a social pro-
cess, often such conflict is latent, below the surface, rather than
manifest. Overt conflict often emerges based on underlying differ-
ences in value-orientations when certain new forces in the situation
bring these to the surface. Here value-orientations refer to those
aspects of an individual's orientation which commit him to the ob-
servance of certain norms, standards, criteria of selection, whenever
he is in a contingent situation which allows (and requires) him to
make a choice.[4] Hence, one may also infer conflict in values from
particular overt behavior or expressions of such values. One must
assume, then, that the expression of conflict or its potential expres-
sion is based on conflicting interpretations of the role or functions
of an institution. On this basis, we sought data which seemed most

clearly to provide expressions of fundamental values or attitudes of significant persons in actual or potential positions of power within sampled Catholic institutions of higher learning. We are searching out certain areas of conflict in Catholic higher education because we are convinced that conflict may be both productive as well as destructive in consequence.

The literature about tension and conflict in social systems produces very little, if any, empirical data that measure the degree of conflict that results in change. In fact, there is very little in sociological theory concerning organizational conflict as functionally positive or valuable. However, Lewis Coser in his work, The Functions of Social Conflict, and before him, George Simmel in his work, Conflict, have suggested the positive functions rather than the dysfunctional aspects of conflict. They are concerned with those consequences of social conflict that make for an increase rather than a decrease in the adaptation or adjustment of a particular social group or social structure. Far from being a negative function which tears apart, it is presented as a positive function which leads to an integration of factors and groups in an organization.

This study will limit its investigations to in-group conflicts. In this case, conflict inherent to the organization. Two of Coser's hypotheses that will be of primary concern in this investigation are:

> Internal and social conflicts, which concern goals, values, or interests that do not contradict the basic assumptions upon which the relationship is founded tend to be positively functional for the social structure. Such conflicts tend to make possible the re-adjustment of norms and power relationships within an in-group in accordance with felt needs of its individual members and sub-groups;

and

> Internal conflicts in which the contending parties no longer
> share the basic values upon which the legitimacy of the
> social system rests threaten to disrupt the structure.[5]

In this case, we are dealing with latent conflicts manifested in

perceived values and attitudes. (This latent conflict is taken up in

Chapter II, page 13.) We are not dealing with students protesting,

faculty strikes, defiance of administrative orders, faculty resigna-

tions or turnover; but various forms of latent conflict. Such

latent conflict may be erosive in that it may affect occupational

self-satisfactions, attitudes toward organizations and their func-

tions and more important interpersonal relations. This study tries

to provide some empirical, qualitative data on the phenomenon of

latent conflict as identified, and measured by consensus or lack of

consensus among administrators and faculty engendered in the philo-

sophy, goals, loci of the decision-making and governance; and not

least, the definition and interpretation of academic freedom.

Hypotheses

A number of specific hypotheses concerning the phenomenon under

discussion have been generated from preliminary exploration of the

problem. Because of the exploratory nature of the study and the pur-

posive character of the sample, it will not be possible to test these

hypotheses in a scientifically valid manner. Rather, they set the

direction for our exploration and allow us, we believe, to discuss

the problem at hand, in a meaningful way. The following hypotheses

stated in null form provide the foundation for the research herein

described. They are:

1. That the latent conflict among the leadership of influence within the administration and the faculty does not affect the basic foundations upon which Catholic education rests. The leadership of influence here is defined as the leadership within the most prestigious segments of the social structure--administration and the faculty, on one hand, and/or the religious and laymen, on the other.

2. That the leadership of influence among the administration and the faculty do not have significantly different perceptions concerning the philosophy of Catholic higher education.

3. That the leadership of influence among the administration and among the faculty do not have a significantly different perception as to the goals and purposes of the organization as it is and should be.

4. That the leadership of influence among the administration and among the faculty tend to share the same perceptions and attitudes toward the loci of decision-making and governance in the institutions.

5. That the leadership of influence among the administration and the leadership of influence among the faculty hold similar values concerning academic freedom.

Overview

The remainder of this study will be concerned with the four problem areas and their relation to the theory of conflict in Catholic higher education. The following are the chapter breakdowns:

In Chapter II we will present a Theory of Organizational Conflict.

In Chapter III the review of the literature concerning the four problem areas will be presented within a historical and current perspective. These problem areas are often referred to as issues in this and the following chapters. The design and methodology for organizational analysis is presented and explained in reference to the six institutions studied in Chapter IV. In Chapter V there will be an analysis of the data which are both anecdotal and statistical. Chapter VI includes a summary of the study with conclusions, implications and future trends.

Major Conclusions of the Study

It may be valuable at this point to present a brief summary of the ultimate findings. The major conclusions of this study are:

1. That the conflict found between the Institutional Church and Catholic higher education as a system is not disruptive but functional.

2. That there is significant conflict between the Institutional Church and Catholic higher education as a system and as individual institutions over the four areas.

3. That there is no significant conflict between the leadership of the administration and the leadership of the faculty over the four issues. They are perceived in much the same way.

4. That there is no significant conflict over the identification of a philosophy of higher education. All agree

that it has changed. A new pattern is emerging.

5. There is a significant conflict over the identification of goals and purposes. A pattern of social and community service and involvement is emerging.

6. There is conflict over the locus of decision-making and governance in relation to non-academic and administrative affairs. The conflict resides in the degree of lay participation in these matters.

7. On the whole, there is no significant conflict over the definition and interpretation of academic freedom. However, all recognized conflict concerning academic freedom in regard to theology and philosophy with the Institutional Church. There is also conflict concerning the academic freedom of the religious members of the faculty.

In the next chapter, then, the related literature for the four problem areas or issues is presented in order to give an historical perspective.

Citations--Chapter I

1. John O. Donovan, The Academic Man in the Catholic College
    (New York: Sheed and Ward, 1964), pp. 195-196.

2. Peter M. Blau and W. Richard Scott, Formal Organizations:
    A Comproductive Approach (San Francisco: Chandler Press,
    1962), p. 10.

3. Ibid., p. 240.

4. Talcott Parsons and Edward A. Shils, Toward a General Theory
    of Action (Cambridge, Massachusetts: Harvard University
    Press, 1952), p. 59.

5. Lewis Coser, The Functions of Social Conflict (Glencoe, Ill.:
    The Free Press, 1956), p. 151.

CHAPTER II

THE THEORY OF ORGANIZATIONAL CONFLICT[1]

Models

Louis R. Pondy conceptualizes three models which are de-
signed to deal with the major classes of conflict phenomena in
organizations:

1. The bargaining model: this is designed to deal with con-
flict among interested groups in competition for scarce
resources. This model is particularly appropriate for the
analysis of labor-management situations, administration-
faculty problems; budgetary processes and staff-line
problems.

2. The bureaucratic model: this is applicable to superior-
subordinate conflicts, or in general, conflicts among the
vertical dimensions of a hierarchy. This is the model
that was used primarily in the past in Catholic colleges
for conflict resolution. This model is primarily con-
cerned with the problems caused by the institution's at-
tempt to control behavior and the organization's reaction
to such control.

3. The systematic model: this is directed at lateral con-
flict, or conflict among the parties to a functional
relationship. The analysis of the problems of coordina-
tion is of special concern to this model.[2]

Louis Pondy writes of common threats in the form of implicit
orientations as running through all of these models:[3]

1. Each conflict relationship is made up of a sequence of
interlocking conflict episodes: each episode exhibits a
sequence or a pattern of development, and the conflict
relationship can be characterized by stable patterns that
appear across the sequence of episodes. This orientation
is said to form the basis for working definitions of con-
flict.

2. Conflict may be functional as well as dysfunctional for
   the individual and the organization; it may have its roots
   either within the individual or in the organizational con-
   text; therefore, the desirability of conflict resolution
   needs to be approached with caution. Some authors such as
   Talcott Parsons and before him Weber, viewed conflict as
   always dysfunctional and disruptive. They disregarded its
   possible positive functions. Conflict from this point-of-
   view seems to be thought of as partly avoidable, partly
   inevitable, and an endemic form of a sickness in the body
   social.[4] However, Louis Coser, and before him, George
   Simmel, are concerned with the positive functions rather
   than the dysfunctions or disruptive effects of conflict.
   They are concerned with the consequences of social con-
   flict that make for an adaptation and adjustment in social
   relationships or groups. It is presented far from being
   a negative function which tears apart, but as a positive
   function which leads to an interaction and integration of
   factors which result in innovation and change.

3. Conflict is intimately tied up with the stability of the
   organization, not merely in the usual sense that conflict
   is a threat to stability, but in a much more complex
   fashion; that is, conflict is a key variable in the feed-
   back loops that characterize organizational behavior.
   Until techniques of cooperation have been developed for
   much wider ranges than as yet have been possible, conflict
   itself may be the chief process toward ultimate integra-
   tion.[5]

Definitions of Conflict

The term "conflict" has been used by the organizational behav-

ior theorists in the following way:[6]

1. To describe <u>antecedent conditions</u> of conflictful behavior.
   This would refer to scarcity of resources, policy differ-
   ences, and differences in philosophy.

2. To describe <u>affective states of the individuals involved</u>:
   this refers to stress, tensions, hostility and anxieties
   within the individuals.

3. To describe <u>cognitive states of individuals</u>: their per-
   ception or awareness of conflictful situations.

4. Conflictful behavior: this ranges from passive resistance
   to overt aggression. Any attempt to decide which of these
   classes--conditions, attitude, cognition, or behavior--is
   really conflict is likely to be elusive. Each does not

represent a particular type of conflict but rather a stage in development of a conflict episode.

Conflict as a Dynamic Process

Conflict, then, can be more readily understood as a dynamic process. A particular conflict relationship between two or more groups in an organization must be analyzed as a sequence of conflict episodes. Pondy identifies five stages in every episode:[7]

1. Latent conflict (conditions)
2. Perceived conflict (cognition)
3. Felt conflict (affect)
4. Manifest conflict (behavior)
5. Conflict aftermath (conditions)

This does not mean that every conflict episode necessarily passes through every stage to open aggression. A potential conflict may never be perceived by the parties to be conflict, or if perceived, the conflict may be resolved before hostilities break out. Several other alternative courses of development often are possible. This is known as conflict resolution, which will be discussed later. It is the first two stages of conflict that this study is primarily interested in: latent conflict and perceived conflict in Catholic higher education.

Latent Conflict

Pondy identifies three types of latent conflicts:[8]

1. The competition for scarce resources.
2. Drives for autonomy.
3. Divergence of sub-group goals.

Competition forms the basis for latent conflict, when the aggregated demands of the participants for resources excel the resources available to the organization; autonomy needs to form the basis of conflict

when one party either seeks control over some activity that another party regards as his own province, or seeks to insulate itself from such control. It is quite evident that this is what is happening in the decision-making processes in higher education. Goal divergence is also a source of conflict when two parties who must cooperate in some type of joint activity are unable to reach a consensus or a concerted action. This certainly has application in the philosophy of Catholic higher education and institutional goals and purposes. Two or more types of latent conflict may be present at any given time.

Perceived Conflict

Conflict may be perceived when no conditions of latent conflict exist, and latent conflict conditions may be present in a relationship without any of the participants perceiving that conflict exists. Some latent conflicts fail to reach a level of awareness because of mechanisms which limit perception of conflict. These mechanisms are called: 1) suppression mechanisms, and 2) attention-focus mechanisms.[9] Individuals tend to block out of their consciousness conflicts that are only mildly threatening. Conflicts become strong threats, and therefore must be acknowledged, when the conflicts relate to values that are central to the individual's personality.[10] The suppression mechanism is applicable more to conflicts that relate to personal rather than to organizational values. The attention-focus mechanism then is related to organizational behavior. The normal reaction of groups within an organization is to focus on a number of perceived conflicts but not all. Often these tend to be conflicts for the short-run, routine solutions. However, this is not always true.

Application to Study

By operationalizing the conflict models through a series of questions delving into their various elements, we hope to be able to uncover actual and potential sources of conflict confronting Catholic higher education. This study is concerned not only with latent and perceived conflict within the institution but with analyzing patterns of intra as well as inter-group conflict.

Organizational Reaction to Conflict

One way of viewing an organization is to think of each participant as making a contribution, such as work, capital, raw materials, in return for certain inducements, such as salary, self-development, interests and even finished goods. The organization is said to be in "equilibrium" if inducements exceed contributions (subjectively valued) for every participant; and in "disequilibrium" if contributions exceed inducements for some or all of the participants.[11] Participants will be motivated to restore equilibrium either by leaving the organization when it is in disequilibrium, that is, unstable, or by attempting to achieve a favorable balance between inducements and contribution within the organization, when it is considered to be stable. Since changing organizational affiliation frequently involves sizeable costs, disequilibrium tends to be stable.

If we assume conflict to be a cost of participation, this inducement-contribution balance theory may help in understanding organizational reactions to conflict. It suggests that the perception of conflict by the participants will motivate them to reduce conflict

either by withdrawing from the relationship, or by securing induce-
ments to compensate for the conflict.

March and Simon state:

> We assume that where conflict is perceived, motivation
> to reduce conflict is generated. This assumption that
> conflict represents a disequilibrium in the system is
> implicit in all treatments of the phenomenon.[12]

March and Simon continue that reaction to conflict depends on its
source. Where the source of conflict is uncertainty, the individual
will first increase his search for clarification of consequences of
alternatives already evoked. Failing in that, he will increase his
search for new alternatives.[13]

Reaction to conflict may initiate types of interaction between
antagonists, even previously unrelated antagonists.

> Conflict as a stimulus for establishing new rules, norms,
> and institution, thus serving as an agent of socializa-
> tion for both contending parties..... As a stimulus for the
> creation and modification of norms, conflicts makes the
> readjustment of relationship to changed conditions possible.[14]

Cyert and March speak of a "quasi-resolution of conflict." They
postulate that organizations do not eliminate conflict entirely but
live with considerable latent conflict of goals. Organizations cope
with these conflicts by dividing up the sub-problems so units do not
have to deal with conflicting goals. The conflict between units is
ameliorated by decision rules at an acceptable level.[15]

Summary

In summary, then, theory argues that conflict within an organi-
zation can be best understood as a dynamic process. This process may
best be analyzed as a sequence of conflict episodes. Every episode
may be described as having five stages: 1) latent conflict which is

the condition for conflict; 2) perceived conflict, which is the cognition of conflict; 3) felt conflict which is the affective part of conflict; 4) manifest conflict which entails behavior, which might range from hostility to aggressiveness; 5) conflict aftermath, which sets up the conditions for further conflict--latent conflict. This study is limited to an analysis of latent and perceived conflict in Catholic higher education, as found in the first three stages. While conflict itself is not necessarily good or bad, this study emphasizes with Coser that conflict may be functional in that it generates pressures to reduce conflict through resolution. These conflict resolution techniques may be applied at any of several points or steps in conflict as a process.

Citations--Chapter II

1. Louis R. Pondy, "Organizational Conflicts: Concepts and Models," Administrative Science Quarterly, Vol. 12, No. 2, (September, 1967), pp. 297-298.

2. The above Conceptualizations draws heavily on a paper by Lawrence R. Ephron, "Group Conflict in Organizations: A Critical Appraisal of Recent Theories," Berkeley Journal of Sociology, (Spring, 1961), pp. 53-72.

3. Pondy, op. cit., p. 298.

4. Talcott Parsons, Essays in Sociological Theory Pure and Applied (Glencoe, Illinois: The Free Press, 1949), pp. 275-310.

5. Chester I. Barnard, The Functions of the Executive (Cambridge, Massachusetts: Harvard University Press, 1964), p. 294.

6. Pondy, op. cit., p. 298.

7. Ibid., p. 300.

8. Ibid., p. 300.

9. Ibid., p. 300.

10. Coser, op. cit., p. 151.

11. Pondy, op. cit., p. 309.

12. James G. March and Herbert A. Simon, Organizations (New York: John Wiley and Sons, Inc., 1968), p. 115.

13. Ibid., p. 115.

14. Coser, op. cit., p. 128.

15. Richard M. Cyert and James G. March, A Behavioral Theory of the Firm (Englewood Cliffs, New Jersey: Prentice Hall, 1963), pp. 117-118.

CHAPTER III

LITERATURE REVIEW

Introduction

Much has been written recently on the various problems of
church-related institutions of higher education. We have singled
out issues in which conflict is most likely to appear: 1) the
philosophy of Catholic higher education; 2) institutional goals
and purposes; 3) the locus of the decision-making process and
governance; 4) definitions and interpretations of academic free-
dom.

These four issues are not of primary concern in all types of
organizations. Only two of these issues: goals and purposes, and
the locus of decision-making, can be treated as concerns of all
types of organizations. The definition and interpretation of aca-
demic freedom is an issue that is common to all educational organi-
zations but it has its greatest application on the higher educational
level. While the philosophy of education is common to all types of
educational organizations, it has a unique position in the church-
related institution. It is within this issue that there is a fusion
of two social systems: the objectives of the church and the objec-
tives of higher education. It is in this fusion that the great
amount of latent or perceived conflict is present: the conflict

between the sacred and the secular, the Gemeinschaft and the Gesellschaft, the localite and the cosmopolitan.

There is no doubt that the philosophy of Catholic higher education will pervade the other three issues, even dominate them. This degree of domination can also be a source of conflict which in turn can be a prelude to redefinitions of philosophy. Since institutional goals and objectives have their roots in the philosophy, this issue will be treated with the philosophy of Catholic higher education.

I

The First and Second Issues

The Philosophy, Goals and Objectives

Andrew M. Greeley, in an article entitled, "After Secularity: The Neo-Gemeinschaft Societ: A Post-Christian Postscript," maintains that the Catholic church as it moves from the post-tridentine counter-reformation stance to the post-Vatican ecumenical stance is going through the same transition that the whole western society has undergone since the beginning of the 19th Century--from Gemeinschaft to Gessellschaft.[1] It is not surprising, therefore, that the philosophy of Catholic higher education should be changing since its parent social system is in a state of transition. It is clear that when we speak of the philosophy of Catholic higher education, we mean not a system of philosophy but rather a value-orientation. The only question that this study could ask, then, is what is the meaning of the adjective "Catholic" as a qualifier of the concept higher education? It is this that presses for re-examination, for the pattern-

maintenance and integrative functions of Catholic higher education
seems to have lost their original importance and have become secon-
dary. There has been a theological acceptance of the integrity of
the secular as secular and the need to integrate all knowledge to a
transcendental order of truth has been removed. This has freed, also,
the scholar from many inhibitions and fears of self-imposed censor-
ship and doctrinal error.[2] Andrew Greeley says that the Church has
become secularized, not in the sense of secularism that has been
repeatedly condemned by the Popes and Bishops but rather in Harvey
Cox's sense of the word.[3] This does not mean that the basic assump-
tions of Catholicism are being denied or devaluated but rather that
recent theological works are showing an intellectual openness.
Donovan in The Academic Man in the Catholic College, writes:

> Thus, the newly developed theological formulations of the
> relationships between the order of faith and the order of
> knowledge have re-opened the question of the functions of
> Catholic higher education.[4]

It is this very fact, as Donovan puts it, "The question of the
functions of Catholic higher education," that some observers have
called the identity crisis of church-sponsored education, in the
United States. There is no doubt that there are some real dilemmas
facing the church-related colleges and universities. One of the most
pressing is the matter of their distinctiveness. As, department by
department, the best of these "value-oriented" schools begin to look
more and more like their secular counterparts, how many features of
their original identities remain? If they are not different, ought
they to go on existing? Edward Walkin, in an article entitled, "How
Catholic is the Catholic College?"[5] maintains that more than 300

Catholic colleges and universities are being forced to face an embar-
rassing dilemma: in trying to retain a Catholic identity they may
risk loss of acceptance in the educational mainstream or in gaining
that acceptance they risk loss of any significant Catholic identity.
The better Catholic colleges and universities suffer from the latter
tendency and the result is an ambiguous, if not a misleading, identity.
Walkin sees the problem stemming from an absence of intellectual inte-
gration and an educational rationale that is distinctively Catholic
on the level of higher education. Given the Catholic emulation of
contemporary academic life--which is diffuse, complex and inchoate--
it is not surprising that a unifying ethos has not emerged for the
Catholic educator or scholar. His energies and resources have been
devoted to the pursuit of excellence as defined by the secular main-
stream of higher education. He does not want to be left out. This
is not to say that the Catholic campus is not identifiably Catholic.
It is in ways that have nothing to do with education and the intel-
lectual life. They share common externals such as crosses on the
buildings, crucifixes in the classrooms and a church on location
where religious services are readily available to the students. The
loss of meaningful Catholic identity troubles those educators whose
vision extends beyond what is now commonly labeled as the "edifice
complex" on the Catholic campus. Such educators are haunted by the
nineteenth-century ghost of Cardinal Newman and his idea of a univer-
sity, which stresses "integrity" in the intellectual and university
life. They feel uneasy about the lack of religious and intellectual
integration and their uneasiness comes from taking to heart such
Newman statements as this:

> That only is true enlargement of mind which is the power
> of viewing many things at once as one whole, of referring
> them severally to their true place in the universal system,
> of understanding their respective values, and determining
> their mutual dependence.6

Yet, insofar as they emulate the academic compartmentalization, division of labor and professionalism of the secular campus, Catholic educators make it increasingly difficult to establish integration. Moreover, the American academic milieu can be summed up as post-Copernican--viewing the world as unfinished, rating experience over essence, regarding meaning as made by man rather than found by him. Therefore, on both administrative and intellectual grounds, "integrity" is an unrealistic goal on the Catholic campus trying to succeed "American Style."

Newman, in his preface to his Idea of a University, speaks of a university as a place of teaching universal knowledge:

> This implies that its object is, on the one hand, intel-
> lectual, not moral; and, on the other, that it is the dif-
> fusion and extension of knowledge rather than the advance-
> ment.... such is a university in its essence, and inde-
> pendently of its relation to the church. But practically
> speaking, it cannot fulfill its object duly, such as I have
> described, without the Church's assistance; or to use the
> theological term, the Church is necessary for its integrity.7

These are Newman's thoughts as they were written on November 21, 1852. They have been held as an ideal and a guide for Catholic educators throughout the years. However, both on an administrative and intellectual grounds, the integrative function has become an unrealistic goal on the Catholic campus trying to succeed American style.

The Vatican II Council in its Declaration on Christian Education tries to update the Newman concept. This document clearly has a preoccupation with the meeting of the spiritual and intellectual values:

> The Church is preoccupied, too, with schools of higher
> learning, especially colleges and universities and their
> faculties. In schools of this sort which are dependent
> on her, she seeks in a systematic way to have individual
> branches of knowledge studied according to their own proper
> principles and methods, and with due freedom of scientific
> investigation. She intends thereby to promote an ever
> deeper understanding of their field, and as a result of
> extremely precise evaluation of modern problems and inquiries,
> to have it seen more profoundly how faith and reason give
> harmonious witness to the unity of all truth.[8]

It continues that the hoped-for result is that the Christian mind

may achieve, as it were, a public, persistent and universal presence

in the whole enterprise of advancing higher culture, and that the

students of these institutions may become men truly outstanding in

learning, ready to shoulder society's heavier burdens and to wit-

ness the faith to the world.[9]

This document on <u>Christian education</u> also calls for a foster-

ing of inquiry into the sacred sciences--philosophy and theology.

> It is also the responsibility of these faculties to explore
> more profoundly the various areas of the sacred disciplines
> so that day by day a deeper understanding of sacred revela-
> tion will be developed, the treasure of Christian wisdom
> handed down by our ancestors will be more plainly brought
> to view, dialogue will be fostered with our separated
> brothers and with non-Christians, and solutions will be
> found for problems raised by the development of Doctrine.[10]

Finally, the Council called for increased coordination and joint

effort with all other types of institutions, Catholic as well as

non-Catholic.

> Let the various colleges and universities unite in a mutual
> sharing of effort; together they can promote international
> conferences, allot fields of scientific research, share
> discoveries, exchange teachers temporarily, and foster among
> themselves whatever else contributes to more helpful service.[11]

Critics of Church-Related College

Harvey Cox in his work, The Secular City, perceives man as

becoming a cosmopolitan. The world has become man's city and the

city has reached out to include the world. For Cox, the world has

become man's task and man's responsibility. It is here that Cox

makes a great distinction between secularization, which he sees as

a process, and secularism, which he sees as a new closed ideology.

Cox champions secularization as a process by which man demythologizes

his tribal culture, (and now I am interpolating my own view) becomes

the contemplative man, the deeply spiritual man who knows he is con-

fronting infinite reality and infinite truth but recognizes his own

fallibility of his race and finitude of his time and therefore

knows that he will, for all his finite time and finite space, be

fallible man making successive approximations toward a limit that

none of us can comprehend.[12] Because of this process of seculari-

zation, he feels that the church should have nothing to do with

higher education. He writes:

> The university, like the culture it influences and is
> influenced by, has become a secular institution, a center of
> clashing ideas, enormous dangers, and fantastic possibilities.

Since secularization is a process of liberation for man, the univer-

stiy, like all the institutions of culture, participates in this

process of liberation. In fact, at certain points, it should take

the lead. He believes that the organizational church has no role in

the university and should stay out. For Cox, the clearest thing of

all is that the future shape of the church in the university will oc-

cur only when Christians live with responsibility within it and not

in and for the denominational churches that have only succeeded in

weakening and fragmenting the university life.[13]

Dr. Rosemary Lauer, one of the leaders of the now-famous pro-
test at St. John's University, stated that a "Catholic university is
a contradiction in terms." Sister Jaculine Grennan, (nee Jacqueline
Grennan) on January 11, 1967, stated: "It is my personal conviction
that the very nature of higher education is opposed to the juridicial
control of the church." At this time, Webster College, of which she
is President, was changed from a Roman Catholic institution to that
of a secular institution.[14] John Cogley, of the Center for the Study
of Democratic Institutions, believes that Catholic institutions face
the same fate as the papal states--secularization. He believes that
these institutions should be pluralized, ecumenicized and universal-
ized in order to be transformed into genuine universities "in a
pluralistic, ecumenical and philosophically many-mansioned world."
In practice, for Cogley this would mean that there would be theolo-
gians of all persuasions on hand and anti-theologians as well--not
to "lend an appealing pluralistic coloring to what would otherwise
be a depressingly sectarian institution, not to serve as ecumenical
window-dressing, but to reflect the reality of the modern world and
the bewildering choices open to the modern man asking his ultimate
question."[15]

There are three recently published works that point out what
some observers call this identity crisis or a lack of a philosophy
of higher education. However, they would not favor this rhetorical
over-kill as displayed by Cox, Lauer, Grennan or Cogley; they are:
1) Church-Sponsored Higher Education in the United States by
M. Pattillo, Jr., and D. Mackenzie;[16] 2) The Shape of Catholic

Higher Education in the United States by R. Hassenger (ed.);[17]
and 3) The Changing Catholic College by Andrew M. Greeley.[18]

     1. The Church-Sponsored Higher Education in the United States
is a report of the Danforth Commission of an intensive look at 817
church-related institutions in the United States. In this comprehen-
sive and candid study of the Danforth Commission on church colleges
and universities, the authors collected and analyzed statistics on
fifty institutions, considered a representative cross section of the
entire group of 817. One of the questions that this report addressed
itself to was what should be the distinctive roles of church-related
institutions as academic and religious institutions in our predomi-
nately secular culture and educational system? This report found
that the church institutions are approximately equally divided be-
tween those that have a clear role and those that do not. Too many
of the colleges are imitative, making for inconsistencies in their
purpose. There is a failure to exploit the opportunity for individ-
uality. This latter is one of the basic problems in all higher edu-
cation and is not just limited to the church-related segment. The
report points out, however, that this may be more serious for the
church institution because, in a secular academic world, uncritical
imitation has the practical effect of drawing them away from their
own distinctive purpose. This study reports four major types of
institutions. Each of these types represents a philosophy.

     I. The first type was the Defender of the Faith College: its
purpose is to provide an education in the arts and the sciences for
persons who will later take their places as leaders (lay or clerical)
in a particular religious tradition. Its students and faculty are

drawn almost entirely from the sponsoring group (though this is rarely required). Before admitting students or appointing instructors, the college assures itself that they are committed to the specific religious beliefs for which the institution stands. Such a college also sees itself distinct from the culture around it and in tension with this culture. It is training persons who will go out to defend and advance a clearly defined religious position in a secular society. The curriculum follows the conventional patterns of liberal arts colleges, except that the course requirements in religion and theology are substantial, often consisting of a sequence of courses extending over three or four years. Finally, colleges of this type have the advantage of clarity of purpose and a strong religious influence on the students. The graduates are likely to be imbued with the values reflected in the educational program. On the other hand, the student and faculty freedom is circumscribed; the students have limited opportunity to make up his own mind freely about the basic issues in life.[19]

II. The second type reported was the "Non-affirming College." This type of college gives little attention to religion. Neither the students nor the faculty are attracted to the college because of its church connection. The statement of educational purpose is likely to omit any reference to religion or to speak in more general terms of moral or spiritual values. Students take courses in religion but are not always required to do so. The church relationship to the institution is evidenced principally by the fact that a specified number of trustees must be members of the associated denomination or elected by a denominational body; and a nominal fraction of the operating budget is provided by the church. For many years the official description

of the institutions have emphasized its non-sectarian character. There is complete freedom of inquiry into the area of religion. This type of institution has no clear sense of identity. It is never sure where it fits into the mainstreams of American higher education.[20]

III. The third type that this study reported was the "Free Christian College." This type is free because it does not control thoughts; Christian because it has a specific commitment. Most of its faculty shares its religious purposes and considers them to be important in the life of the college. Students are attracted to the institution by the dual emphasis of the academic excellence of its curricular programs and its religious vitality. The college surrounds its students with opportunities for full development--intellectual, religious, moral, artistic and social. While chapel attendance is not required, the chapel is a focal point of students and faculty interests. The department of religion or theology is composed of well trained instructors, who also play an active role in faculty affairs. The courses in religion or theology are "rigorous and stimulating and are an integral part of the academic program." The important aspect of this type of college is that the college does not tell the students what they must believe, but it does expect them to "grapple with the basic religious and philosophical questions and arrive at a considered position of their own." A great deal of attention and effort is given to the relationship between religion and the intellectual problems of our day. Theology and liberal learning are regarded as mutually supportive. This has some of the overtones of Cardinal Newman's integrity theory. The free Christian college combines the chief assets of the other two models while it tries to

avoid their liabilities. It stands unapologetically for religion and liberal education, but it relies on example, persuasive presentation of ideas, and a climate of conviction, rather than on conformity to accomplish its ends. This report points out that many colleges purport to be this type of institution but only a minority have achieved it in actuality."[21]

IV. The fourth type of institutional philosophy reported in this study is the "Church-Related University." This is usually an urban institution with a heterogeneous student body. It serves primarily a community in a region rather than a particular religious group. The church-related university is much larger than the college; it enrolls between 5,000 and 20,000 students. The scope of its educational offering is very broad for it provides programs in many of the professional and occupational fields. It may include a school of theology. This type of institution regards students as adults and discipline in regard to their social conduct is at a minimum. In regard to religion, the church-related university is pluralistic. It is unlikely to have religious requirements which apply to all students. There are, however, many opportunities for participation in religious activities but these are optional.[22]

These are the sketches as reported in the Danforth Report. It does not exhaust the possibilities and many institutions combine features of two or more of the patterns as described. This report also pointed out "that not infrequently institutions find themselves enmeshed in two patterns, unable to extricate themselves from inconsistencies of purpose and practice." Many are trying to respond to conflicting sets of pressures which are driving them in two direc-

tions at once.[23]

One of the major conclusions of this study is that the cause
of church-sponsored higher education would be greatly helped if every
institution formulated a clear statement of its policies with respect
to this matter. The Danforth Report recommends:

1) that institutions see to it that a substantial nucleus of
    the persons appointed to the faculty are intelligent,
    practicing Christians (or Jews) and are sympathetic with
    the religious purposes of the institutions;

2) that the institution insist on freedom of inquiry for
    both faculty and students;

3) that the institution create a climate in which the under-
    lying philosophy of the institution is reasonably and per-
    suasively presented in a variety of ways, but without
    pressing for acceptance;

4) that the institution encourage faculty and students to
    explore the relationships between religion and other
    facets of modern life.

In regard to curriculum and teaching, the Danforth Report fur-
ther recommends that there should be a commitment to teaching in the
church-related institution as its primary function. It should also
have an emphasis on the humanities and responsible citizenship. It
recommends that church-sponsored institutions make definite provisions
in their curricula for helping students develop a philosophy of life,
a faith, a coherent and reasoned understanding of fundamental matters.
It is now assumed by most colleges that this goal can be attained only
indirectly; that it is not an objective which can be achieved by stu-

dents in an orderly way. "This assumption," the report says, "is fallacious." The student is no more likely to arrive at a sound world-view effortlessly and by chance than he is to master calculus as a by-product of studying psychology or music. Presumably in a Christian institution a special effort will be made to assist the student in arriving at a Christian synthesis.[24] Finally, it will also provide intellectual leadership for the churches.

This recommendation of the Danforth Report states that it is time for the colleges to turn their attention to the churches that have nurtured them and not merely regard the churches as sources of students and money. The grave problem already faced by the churches is to reverse, re-direct or adapt to a change in world-view as profound as that through which we are passing and this is not simple. We cannot expect church administrators and pastors to give answers; they are too much involved in the day-to-day activities of the church. There has to be a dispassionate examination of large historical and philosophical trends in perspective--the work necessary to frame proposals commensurate with the church's problems. The church-related colleges are in the most favorable position to provide intellectual leadership in the study of the issues facing the church and the hammering out of proposals for action. The report points out that the church college lives in both the church world and the outside world. There is a fusion as it were of the two worlds. This report urges the faculties of church-affiliated institutions to view themselves as scholarly task forces for assessing the status of the Christian church in the changed and changing world.[25]

It is interesting to note that this latter recommendation is very similar to that of the Vatican II decree on Christian Education asking the various faculties to explore more profoundly the various areas of the sacred disciplines so that day-by-day a deeper understanding of revelation will be developed, the treasure of Christian wisdom handed down by our ancestors will more plainly be brought to view, dialogue will be fostered with our separated brothers and with non-Christians, and solutions will be found of problems raised by the development for doctrine.[26]

The most important recommendation concerns the institutional model in regard to the institution's philosophy and purposes. The report had suggested that one of the difficulties of church colleges is that they are seizing upon secular images--conceptions of collegiate education borrowed from other institutions whose purposes are different. This final recommendation is that each institution devise for itself a coherent pattern which relates purposes, clientele, staff, program and church relations in such manner as these types and models. The report believes that many church institutions should aspire to the third type of the "Free Christian Institution," or at least something like it.

2. Robert Hassenger, as editor of the book, The Shape of Catholic Higher Education, points out that "despite the escalating discussion of the time-bomb in Catholic higher education, its identity crisis and the possibility that Catholic colleges and universities may be a contradiction in terms, there is a paucity of solid information available about the largest higher educational system in the United States." Unlike the elementary and secondary schools,

the church's colleges and universities have never been an official
Catholic project. There never has been an overall plan for Catholic
higher education. Each college seems to have been founded and to
have grown in response to various local situations, under the direc-
tion of numerous religious orders. Christopher Jenks and David
Riesman confirm this when they speak of 380-odd Catholic colleges
being operated by autonomous teaching orders of religious, as priests
and nuns are called in the Church, which are free to define their
missions and clientele as they wish.[27]

Approximately 75 Catholic orders today operate colleges in the
United States. These orders have different national origins, systems
of organization and government, traditions, and often very dissimilar
leaders. All orders accept a common body of doctrine and ritual but
here, too, there has been room for highly diverse interpretations.
Thus, while differences among orders are not quite comparable to
those among Protestant denominations, they are often much more sig-
nificant than non-Catholics assume. Their differences have certainly
many of the same effects on higher education as denominational dif-
ferences among Protestants.[28]

In his important work, The Shape of Catholic Higher Education,
Philip Gleason, in the chapter, "American Catholic Higher Education:
A Historical Perspective," maintains that Catholic colleges and uni-
versities have historically departed in some degree from prevailing
norms in three areas: 1) socially, in that most of the teachers and
students came from groups who, in one way or another, were different
from other American teachers and students; 2) institutionally, in
that the patterns of educational organization, administration and so

on were not the same as those in vogue in other institutions of
higher learning; 3) ideologically, in that the ideas, beliefs, and
attitudes of Catholic educators were not the same as those of other
Americans. But since Catholic colleges exist in American society,
and since they must prepare roles in that society, they had to accom-
modate themselves to the norms and requirements of that society.
This accommodation naturally brought to the three areas a divergence;
hence, the whole story may be understood in terms of social adjust-
ment made by the Catholic population and of institutional and ideo-
logical adjustments made by the colleges to adapt to the American
scene without compromising their Catholicity. It is this ideologi-
cal adjustment that has presented the most critical problem today,
a crisis in purpose, a question of the fundamental raison d'être of
Catholic education. Philip Gleason believes that Catholic higher
education is entering its identity crisis in a state of virtual
amnesia, with no meaningful grip on the history that has played so
crucial a role in forging its present identity. He believes that it
is supremely ironic that a Catholic academic community that is more
and more disposed to accept a developmental view of reality has only
the sketchiest notion of the pattern of its own development.[29] What
is even more unfortunate and from a developmentalist viewpoint simply
bewildering, is the disposition sometimes manifested to treat the
earlier efforts of Catholic educators with condescension or scorn
because they are not what we are doing, or trying to do.

Paul J. Reiss describes some "built-in tensions" in the
Catholic college.[30] He looks at Catholic colleges as social organi-
zations and like any other social organization they have problems of

functioning simply because they are social organizations. Some of the basic problems are:

a) the attainment of the goals of the organizations;

b) the necessary adaptation of the organization to its external environment;

c) the internal integration of the organization; and

d) the continuance of the organization's cultural patterns.

Reiss's main thesis is the distinctive manner in which these four organizational problems are handled by Catholic colleges as contrasted with other colleges, owing mainly to the effort on the part of the church's schools to maintain an integration of education and religion in its purposes and organization. The author points out that the distinction made here between religion and education is an analytic one that is not invalidated by the fact that in the concrete, education and religion as functions may overlap, as in the case of religious education. This integration for Reiss in some form becomes the rationale for a Catholic college. In other words, the Catholic college exists in the United States presumably because it is believed that there should be an integration, or at least a relationship between Catholicism and higher education. In the attempt to maintain or develop this integration the Catholic college has established a social organization that distinguishes it from non-church-related colleges.

In our pluralistic society, there is demanded a separation of religion from education in our public institutions and even in our private institutions. This trend towards the separation of religion and education is the basis of the oft-noted secularization of higher

education. Reiss also points out that this process of differentia-
tion between religion and education has proceeded to varying degrees
for different colleges and churches. At the present time, the vari-
ety of forms that the relation between religious organizations and
colleges may take is seemingly infinite; it becomes virtually impos-
sible to define the church-related college. This diversity indicates
that full differentiation has not taken place, and that the Catholic
colleges are notable in their attempt to resist the differentiation
trends, to maintain the integration of religion and education long
abandoned by other denominational colleges.

Despite this resistance to differentiation, the process of
secularization is gradually at work. Many Catholic colleges operate
rather independently of the local bishops and religious orders. As
a practical matter, many of those in authority in the church realize
that they do not possess specialized competence in higher education,
nor the time and energy needed to become directly involved in the
operation of the colleges within their jurisdictions. The typical
pressures toward specialization in large organizations have permit-
ted the development of an actual operating independence of the
Catholic colleges from the dioceses and religious orders that own
them. Tensions and conflicts, manifest and latent, in this area run
high, however, since the degree of independence is often a consequence
of practical consideration rather than a product of consensus on prin-
ciples.[31]

Paul Reiss points out that a problem for all social organiza-
tions is the mobilization and allocation of resources to move toward
the attainment of their organizational goals. All social organiza-

tions typically have more than one goal; therefore, the initial issue involves the determination of some hierarchy of goals. This issue of priority among a complex of goals is particularly acute for Catholic colleges since it is in a state of partial differentiation between secular educational goals and religious ones. This engenders conflict. The problem of goal priority is further complicated by the fact that an educational or religious orientation each, sui generis, contains a complex of goals. Reiss points out that it is important to examine these goal complexes as well as to analyze the manner in which decisions are made in reference to them.

There are a number of separate religious goals that the Catholic college may seek and among which priority problems and conflicts are clearly manifested. These religious goals include:

a) the maintenance and development of religious practices such as the attendance at Mass and at the sacraments on the part of the students;

b) the inculcation of moral principles and ethical behavior patterns;

c) the attainment of an intellectual understanding of religious beliefs; and

d) the development of a commitment to the church and its mission.

A college may also focus upon being the center for the development of Catholic thought rather than simply an institution for its transmission. Although these goals are certainly related to each other, they are also independently and not always simultaneously achieved. An intellectual understanding of religious truth need not be accom-

panied by approved moral behavior, nor does frequent reception of
the sacraments mean that a student is actively committed to the work
of the church.

For Reiss, there is substantial evidence to support a hypothe-
sis that Catholic colleges, during the past decade at least, have
shifted the priority of their goals; religious practices and moral
training have been given a relatively lower priority, with intellec-
tual understanding and religious commitment receiving a higher prior-
ity.[32] He also believes that these changes in the priority of reli-
gious goals are also consistent with changes occurring both in the
society and in the church at large. This emphasis upon intellectual
understanding of religion is consistent with the recent attempt to
achieve academic quality; also, the rediscovered lay-apostolate
finds its counterpart in the college.

Similar problems of priority among goals of secular education
are also found. Here the college faces the same questions as do
other schools in assigning relative priorities to education in liberal
arts and sciences and to education that is more career or pre-profes-
sionally oriented.

In addition to questions concerning the relative priorities
among religious goals and among the goals of secular education, there
is the basic issue of the relative priority of religious vis-a-vis
educational goals. Reiss phrases this issue as the extent to which
the organization as a college is Catholic or a Catholic organization
that is a college; this is the basic issue reflecting the partially
differentiated state of the Catholic college: What is the identity
of the organization? For Reiss, there is no firm resolution of this

problem and he thinks that perhaps none is possible; but nevertheless the issue is relevant to almost any important policy decision in the college. He mentions that in some Catholic colleges the pursuit of academic excellence has meant that the secular academic goals have become dominant; the curriculum is designed to emphasize the competence in a major which will lead to fellowships at the better secular graduate schools. All of these efforts are directed toward creating an excellent college on the secular model. The question then arises as to whether the religious goals have become secondary. The answer, as given by Reiss, is that no Catholic college in terms of a formal organization has gone secular as have many Protestant colleges when subject to the same forces. But it is clear, that in forming policies the secular educational goals have become the important ones. Reiss's conclusion is that academic excellence with secondary attention to religion is in vogue in the 60's and the 70's.

Robert Hassenger, in looking at the future as it concerns Catholic colleges feels that they must be Catholic. Not in the triumphal defensive ways of the past, but with the spirit of aggioramento and dialogue. As for the departments of theology, this means ecumenical faculties, giving first-rate instruction, and doing contemporary research on a variety of religious systems. It also means that Catholic institutions must be structured for pursuing the relevance of theology to contemporary culture, to man in the secular city.[33] Christopher O'Toole calls this a heavy emphasis on pluralism. This means, in practice, not necessarily in principle, that the impact of Catholic Doctrine is simply put on a par with other theologies.[34]

In other disciplines, the guidelines are less clear. Some would

state that learning can be done "in a Catholic form," even in such subjects as the social sciences. Father Leo Ward seems to hold that the believer will be better able to understand some things. Hassenger would concede this possibility for some areas of philosophy and perhaps for the understanding of the works done in a specifically Christian milieu, but he is not at all sure what this might mean for subjects such as mathematics, nuclear physics or cytobiology. The scholar in such disciplines will admittedly bring his assumptions and values to bear on the teaching and research he does, and will probably try with all seriousness to integrate his knowledge with his own belief system.[35] The question is, where is the integration that will give a true identity?

Theodore Hesburgh, at Notre Dame, says that the Catholic university "touches the moral as well as the intellectual dimensions of all questions it asks itself and its students; it must emphasize the rightful centrality of philosophy and theology among its intellectual concerns...the Catholic university must be a witness to the wholeness of truth, from all sources, both human and divine...(it) must reflect profoundly and with full commitment its belief in the existence of God and in God's total revelation to man.[36]

Timothy S. Healy, S.J., of Fordham University believes that the future of the Catholic university rests in its freedom to experiment and being a place where the church can think. It will be a place "where the disciplines meet--in fact, where they openly clash." The sheer density of modern life made any one discipline, even theology, a cripple as long as it rises to stand alone.[37] The college and university faculties offer the church a crossroads of skills and

visions. This is very similar to one of the recommendations of the Danforth Report.

3. Andrew Greeley, Senior Study Director of the National Opinion Research Center, has written an important sequel to his highly acclaimed study, The Education of Catholic Americans,[38] in The Changing Catholic College.[39] In this book, Greeley investigates the changes taking place in Catholic higher education in the United States. This investigation was made on thirty-six Catholic colleges with low, medium and high growth rates and six non-Catholic colleges and universities. The evidence presented is based upon interviews with students, faculty, and administrative personnel. This study also examines the geographic, demographic, social and religious factors to determine the elements most influential in establishing a program which makes for a progressive, growth-minded university or college. The major hypothesis of Greeley in this study is that any Catholic institution would improve academically to the extent that the president and the upper administration of the institution were independent of traditional norms and restrictions of the religious communities. He points out that the empirical evidence demonstrates that there is a weak to moderate correlation between the complexity of graduate programs, faculty participation in academic affairs, the number of laymen in administrative or departmental chairman positions, and the liberality of the student rules and academic improvement and excellence. However, none of these correlations is nearly as strong as the predictions based on the evaluation of the competency of the administrative leadership of the school. In other words, it seems far more important that an intelligent and dynamic man be president

than that he have lay vice-presidents, deans or academic chairmen
working for him. Catholic higher education needs strong leadership.

In regard to the philosophy of Catholic higher education, it
is pointed out by Greeley that most Catholic colleges and universi-
ties are staffed by religious orders. While the religious orders
were in many ways qualified to assume the administration of univer-
sities and colleges, they were not completely qualified. Their views
of education were often in variance with those which were held by
most American higher educators. "But more seriously, their training,
their style of life, their norms and values, and their methods of
administration were shaped by an historical tradition that did not
come into existence with the problems of American higher education
in view."[40] Almost from the beginning, there were inevitable ten-
sions between the historical traditions within the religious com-
munity and the administration of the college. The more liberal
members of the orders have always held that the spirit of the founder
and his traditions permitted them to drastically revise the role
relationships and the goals of the religious community to fit new
work, namely, higher education. But the more conservative members
have always held that such adjustments shall not be permitted to go
too far. They were parish and mission oriented. Both the values
and the other works of the order provide serious potential of con-
flict with the values and the work of the American higher educational
enterprise. In other words, religious orders formulated philosophies
of higher education in order to be in conformity with the goals and
roles of the order and its other works rather than societal needs in
general and higher education in particular.

In line with this, Greeley also points out that most Catholic higher educational institutions have only the vaguest idea of what its goals are. He believes that the president of these institutions must symbolize in his own person and in his activities the goals that the institution has set for itself and to radiate confidence and hope that these goals are achievable. It is unlikely, according to Greeley, that a president would arrive on the scene to find that the goals have been predefined for him. He often has to define and set the goals.[41]

In summarizing this, it can be said that, no matter what the future, one thing is certain; that all those who are concerned with Catholic higher education must become more deeply conscious of what their institution stands for. Christopher O'Toole writes that "the more conscious they become of what a Catholic university really is, the more clearly they should recognize the gap that exists between what it is and what it should be"... "And hopefully, the more firmly they will be motivated to take action to close the gap, if indeed it is now possible to close it."[42]

It now seems to be the time, more than ever, to redefine, re-state, readjust the thinking and statements about the true meaning and purpose of a Catholic university or college.

II

The Third Issue

Decision-Making

The process by which goals are given priority and resources allocated to the attainment of these goals is organizational decision-

making. As Paul Reiss points out, in the Catholic college, operated
by a religious order or a diocese, the style of decision-making has
been basically authoritarian rather than democratic. The board of
trustees, whether a board with legal authority or lay advisory board,
has not been the real locus of decision-making power. For the most
part, power resides in the president appointed by the religious order
or the diocese. It is in the power to appoint the president that the
ultimate control of the college resides. The president, in turn,
makes all other major appointments with the authority being essen-
tially delegated authority. Because of the concern for adequate con-
trol by Catholic administrators, there has been only the minimum
delegation or decentralization of authority required for organiza-
tional functioning. Decisions are made in the typically bureaucratic
manner according to the appropriate bureaucratic level. Such a
decision-making process, according to Reiss, does not preclude a
wide variety of advisory functions on every level. Lately there
has been considerable discussion of the organization of the Catholic
colleges adopting the model of the community of scholars, which looks
to the possibility of authority resting in the faculty. This has
been implemented on the lower levels of management in many Catholic
colleges where the faculty devises curriculum and passes on appoint-
ments.[43] On the whole, Reiss does not see that there is presently
in the Catholic college more real delegation of authority and the
real use of advisory bodies than in the past.[44]

John D. Donovan feels that lay members of the faculty are
expected to concur uncritically with the decisions of religious mem-
bers and are required to accept them at least without public demur.

In his research, Donovan found that as a free professional, the lay academician in the Catholic college cannot be silenced; but his vigorous and outspoken objections, before and after administrative decisions, are sometimes viewed as disloyalty according to the authority-obedience value structure of the religiously-oriented culture. The majority of lay professors in Catholic colleges feel that they are the objects of policies and practices rather than subjects in their formulation and implementation.[45] The faculties understand the set-up and the traditional basis on which it has developed, but in increasing numbers out of their professional self-consciousness they are beginning to chafe at the paternalistic definitions of their roles. To protect and to promote the professional elements of their work situations within this authority structure, they have turned to extra-university professional groups. Thus, during the past few years numerous Catholic colleges have seen dormant A.A.U.P. chapters revived and new chapters established. These units have had little attraction for the religious-professor, because of a conflict-situation in which membership might place them vis-a-vis their religious superiors, but they have symbolized the lay professors need for a professionally-oriented rather than a religiously-oriented authority base for work policies and practices.[46]

Donovan's research as presented in The Academic Man in the Catholic Colleges is one of the few pieces of empirical research that we have prior to the "St. John's" incident in New York. It presents the perceptions of 300 faculty members concerning the decision-making process. For many, the turning point in Catholic higher education is the emancipation pointed to by the experiences at St. John's.

Donovan says that in Catholic colleges and universities, the ultimate authority for the major academic policies and practices resides outside the college, in the office of the ecclesiastically-defined superior of the religious group appointed to administer the institution. This authority figure, "the bishop" in the case of the diocesan college and "the provincial-superior" in the case of a religious order, does not concern himself with every academic policy and practice but represents a "formal negative authority." The immediate deliberative authority is entrusted to priests, brothers, and nuns who as presidents and trustees of institutions are appointed by and directly responsible to the extra-university official. Basically, this also explains why the deans in the Catholic colleges are almost always religious and why even at the departmental level, the qualified priest is more likely to be chairman than his "lay colleague" is. Structurally, therefore, the work situation of the Catholic religious and lay professor is defined and controlled by policies and practices on which they need not be consulted and to which religious considerations have a pervasive relevance. The research findings confirm the reality of this non-faculty defined work-situation. Some professors said that they had an informal voice in, or were consulted on, policy matters, but this group was a distinct minority. The majority reported a contrary situation, in a variety of tones.[47]

The faculty in the Donovan report saw their major satisfactions associated with teaching in Catholic colleges as related not to professional values alone, but to religious as well as professional values. This pattern is clearly indicated by the two most frequently identified satisfactions: the Catholic environment, and the cordiality

of their personal relations with colleagues. Proportionately, these
identifications were made somewhat more frequently by the lay than
by the clerical professors, but this difference was not very signi-
ficant.[48] Those situations perceived and defined by the Catholic
academicians as institutional sources of frustration and conflict
drew a complex pattern. The most clear-cut problem in terms of fre-
quency is that involving the structure of religious-lay relationships.
These frustrations and conflicts perceived most frequently by the
lay professor, were described in the interview as not involving per-
sonal relationships, but as being based on the layman's dissatisfac-
tion with his status in the Catholic colleges. Almost fifty percent
of the lay academicians felt that they were "second-class citizens,
necessary evils, or without any significant value." Approximately
twenty percent of the religious professors sympathetically identified
this as a frustration also, and some of them felt that as far as
being denied any significant voice in the affairs of the college,
they were as one with their lay colleagues.[49] According to Donovan's
study, even though there have been recent increases in the number and
types of professional opportunities for responsible participation in
the affairs of the college, there is still evidence to support the
fact that faculty members are playing a subordinate role. Their frus-
trations can only be expected to grow in this respect as their numbers
increase and as their professional sensibilities become stronger. The
problem of morale is only one dimension of the situation. Faculty
dissatisfactions with their role definitions are bound to entail
resignations and to affect not only the scholarly performances of
the faculty but the recruitment campaign of the college.[50]

At this point, one may ask what insights are provided in the literature on decision-making control in non-church-related colleges? One of the classics in this area is John J. Corson's work, The Governance of Colleges and Universities, published in 1960. In this study, Corson chose ten institutions which were geographically accessible and were headed by an appreciable number of individuals sympathetic to the author's research interest in governance. While not a probabilistic sample, they did provide a selection of state universities, denominational ones, of urban and liberal arts colleges.

Concerned as it is with the large problem of governance of educational institutions, Corson's work deals only in part with faculty participation in the process. But faculty participation may be a key to the administration of a university; in fact, a unique characteristic of the university which sets it apart from other forms of enterprises.

> A primary difference between the colleges or universities
> and other forms of enterprise, so far as administration is
> concerned, lies in the authority and responsibility placed
> in the faculty, as a body, by tradition, by custom, or by
> formal bylaws or regulations. A second difference lies in
> the freedom of speech and thought accorded the faculty
> member as an individual. Together, their two factors have
> organizational and administrative consequences that are
> unparalleled in business and governmental enterprise. To-
> gether they suggest that if more is to be learned about how
> colleges and universities are governed effectively, it is
> essential that intensive, unemotional analysis be given to
> the question: what role do faculties play, and what respon-
> sibilities should they have in the governance of colleges
> and universities?[51]

Certainly, this question is endemic. It is voiced as frequently today by denominational schools as by other institutions of higher learning. Should the faculty's traditional right to decide educational issues be so comprehensive that every matter involving educa-

tional policy is to be decided only and with the consent of the
faculty?

> Observation of the governance of the colleges and univer-
> sities suggest that the answer should be no. The necessity
> for this continuing adaptation of educational programs to
> society's changing needs and the tendency of faculties,
> unobserving of the evolving demands of society or addicted
> to the practice of departmental countering, to fight off
> changes in educational content or presses, substantially
> disqualify most faculties for a large role in governance.
> Neither the assurance of academic freedom nor the faculty's
> superior understanding of what should be taught, and how,
> makes it essential that the faculty should have the exclu-
> sive right to determine what education should be offered.[52]

In the same vein, Corson remarks that faculty influence on institu-

tional governance is greatest in the realm of educational policy.

Their effectiveness in contributing to such decisions is limited by

the lack of analytical data on which to base objective and considered

decisions. The limited interest of many faculty members in higher

education, their tendency to think about and act upon specific

courses or requirements rather than policies, and their primary con-

cern with the individual subject matter fields. Despite these limi-

tations upon their effectiveness, faculties tend to claim large and

exclusive authority over educational decisions. In addition, some

faculty members and some faculties see educational implications in

most decisions the institutions make. Hence, they insist on author-

ity which bridges the responsibilities of the institution's officers

and trustees for fiscal, legal, public relations, and other non-

educational decisions.[53]

Corson's conclusions suggest the extent of faculty participa-

tion in the decision-making process. They do not explain the admin-

istration-faculty friction that obtains in many institutions. Faculty

representation often resent what they call the high-handed attitude and action of the administration in areas of primary concern. The administration officers, on the other hand, seek the most efficient and effective practices in times when incomes fail to grow with expenses; they press for innovations. They often feel that their efforts to bring about progress are hindered or blocked by faculty prerogatives. Underlying this friction or conflict is the basic fact as presented by Corson that faculty members adhere to a cause, greater than their institutions. They have a professional allegiance to knowledge and intellectual freedom which supersedes their institutional loyalties. Administrators are more organization-oriented. The result is an organizational weakness, a lack of institutional-wide sense of objectives and purposes which is supposed to guide the decision-making process.[54]

Other causes of friction singled out by Corson are: 1) the differing concerns of faculty and administration with higher education; 2) the in-between position of the president and dean; 3) the complexity of purposes of the expanding university; 4) its increasing size; 5) poor communications and 6) the lack of operational and administrative research that would provide the factual data which would make for more objective, as well as more thorough, consideration.

Similar to Corson's investigation of college and university government, but even more extensive in scope is Dodds' study of the academic presidency. With three associates, Dodds visited approximately sixty colleges, where the practice was to interview the presidents, trustees, academic vice-presidents, deans and non-academic officers of administration, members of the faculty of all ranks and,

finally, students.

He begins his discussion of the Presidents' relations with the faculty with the observation that it is unnecessary to expatiate on the desirability of wide faculty participation. Nevertheless, there are two considerations regarding the exercise of faculty discretions with which presidents are familiar and which faculties should bear in mind. The first consideration is that faculty members do not share a collective responsibility for the income side of the budget commensurate with their part in deciding how the money should be spent. The other, which is peculiar to faculty government, is the absence of an individual personal accountability for one's actions, such as pertains to other professors, with only remote collective accountability for decisions taken.[55] It would seem that the Dodds' study stresses that the collective faculty body that demands participation in the decision-making process must also show responsibility for any decisions.

In a similar vein, John H. Callan, Dean of the School of Education, Seton Hall University, speaks of the nature of faculty participation in administration as having to be guided by the principles of representative democracy; that is, it must be guided by responsibility, mutual respect, and good will, and must be creative and productive.[56]

On October 26, 1962, the American Association of University Professors issued a statement on faculty participation in college and university government.[57] This statement maintains that three groups play the most important roles in the government of American colleges and universities: faculties, administrations, and govern-

ing boards. The responsibilities of each group should depend on its own particular competence for the functions it undertakes. This statement of principles is concerned primarily with the role and responsibilities of the faculties. It points out that experience with college and university government has produced a marked contrast between the ultimate legal power of governing boards and operating practices. Actual practices of institutional operation are now based on the principle of joint responsibility of faculties, administrations, and governing boards. This statement sets forth principles that have already achieved widespread acceptance and in many institutions have long since been applied to faculty participation in college and university government. The principles are as follows:

1. The faculty should have the primary responsibility for determining the educational policies of the institution. It further defines educational policies to include such fundamental matters as the subject matter and methods of instruction, facilities and support for research of faculty members and students, standards of admission for students, for academic performance and for granting of degrees. They also include those aspects of student life that relate directly to the educational process, for example, limitations, in aid of academic performance, on extra-curricular activities, and regulations affecting freedom of expression. The statement also points out that on the latter matters, the power of review and final decision on the part of the governing board should be exercised adversely only in exceptional circumstances and these reasons must be communi-

cated to the faculty. The faculty is also concerned and should actively participate in decisions made on other matters that may directly affect the educational policies for which it is primarily responsible. As examples, the statement mentions major changes in the size of the student body, changes in the academic calendar, the establishment of new schools or divisions as being matters that directly affect educational policies.

2. The second principle affects faculty membership. Faculty appointments, re-appointments, and promotions and actions resulting in tenure should require the active participation and, except in rare cases and for compelling reasons, the concurrence of the faculty, through established committees and procedures.

3. The third principle is concerned with administrative officers. The selection of presidents, academic deans and other principal academic administrative officers, and the creation or abolition of new offices, should be affected by procedures that ensure the active participation of the faculty. As for the chairman or the head of an academic department, the principle states that if they are not directly elected by the members of the department, they should be appointed after consultation with, and normally in conformity with, the judgment of the members of the department.

4. Budgeting. This principle maintains that the funds allocated to educational purposes should be budgeted and

expended in accordance with the educational policies that
the faculty has determined within the areas for which it
is primarily responsible. Concerning the other elements
of the budget, the faculty should be informed of important
developments in administrative planning, including proposed
capital expenditures; the faculty should be consulted in
major issues of policy involved in such developments, and
should have means through committees or other organized
procedures to express its views on major issues of policy
affecting current or projected budget decisions.

5. Finally, this report says that agencies for faculty parti-
cipation should be provided at each major organizational
level in the institution (department, division, school,
college, geographical unit) and university system as a
whole. "The rules governing faculty participation in
institutional government should be approved by the vote
of the faculty concerned, should be officially adopted
by the appropriate authority, and published. The methods
by which its own representatives are chosen should be
determined by the faculty." The agencies employed may
consist of meetings of all faculty members of the depart-
ment, school, college, division, or university system, or
may take the form of faculty-elected executive committees
in departments and schools and a representative, faculty-
elected senate or council for the institution as a whole
or one or more of its divisions.

A task force was formed by the Association for Higher Education

to "examine the factors contributing to faculty unrest and to recommend procedures for improving faculty participation in campus government." The members of this task force visited thirty-four campuses "where there was prior indication that major developments in faculty-administration relations were taking place." They also talked with officials of the American Federation of Teachers and the major professional organizations that have a direct interest in the problems of faculty representation. The report, entitled "Faculty Participation in Academic Governance" is the first published document in the American Association of Higher Education's campus governance program. Lewis B. Mayhew writes concerning this report:

> The report probably reflects a bias, for the task force comprised only professors. The findings, however, seem responsible and not altogether unexpected. Effective system of campus governance should be built around the concept of shared responsibility and shared authority.[58]

The major conclusions of this report are as follows:

1. The main sources of discontentment are the faculty's desire to participate in the determination of those policies that affect its professional status and performance and in the establishment of complex, statewide systems of higher education that have decreased local control over important campus issues.

2. An evaluation of the essential functions of administrators and faculty leads to the judgment that an effective system of campus governance should be built on the concept of shared authority between the faculty and the administration.

3. A meaningful application of the concept of shared authority should include a wide variety of issues. The issues include

educational and administrative policies; personnel adminis-
tration; economic matters ranging from total resources
available to the institution to the compensation for partic-
ular individuals; public questions that affect the role and
functions of the institutions; and procedures for faculty
representation in campus governance.

4. Arrangements for faculty representation in campus govern-
ment must be related to the locus of decision-making in
the institution and the system.

5. Several types of organizations can provide for faculty
representation in campus governance: an internal organi-
zation, such as an academic senate, is an integral part
of the structure of the institution in which the faculty
is represented. An external association, such as the
A.A.U.P. attempts to exert influence outside the frame-
work of formal campus governance. A bargaining agency,
such as some locals of the American Federation of Teachers
or some units and affiliates of the National Education
Association seeks to enter into formal negotiations with
the administration with the objective of reaching a writ-
ten agreement. Faculty members should have the right to
select the type of organizational arrangements that they
believe is most appropriate to their needs.

6. There are three alternative approaches to faculty-adminis-
tration decision-making in campus governance. These in-
clude information sharing and appeals to reason, the use
of neutral third parties, and the application of political,

educational or economic sanctions. The report maintains that the greatest reliance should be placed on information-sharing and appeals to reason.

7. The concept of shared authority can best be implemented through the establishment of an internal organization, preferably an academic senate. The senate which has decision-making authority normally should include both faculty members and administrators. Faculty members should comprise a clear majority. The senate should rely upon information-sharing and appeals to reason as the preferred approach to resolving faculty-administration disputes.

8. A formal appeals procedure should be established to re-solve disputes involving individual faculty members and the administration.

9. External associations such as the American Association of University Professors and the American Association for Higher Education can act as a constructive complement to the academic senate by providing information and technical resources and by supporting education sanctions if they should become necessary.

10. Formal bargaining relationships between the faculty and the administration are most likely to develop if the administration has failed to establish or support effec-tive internal organizations for faculty representation in such institutions; the faculty should have the right to choose a bargaining representative.

11. Some systems of faculty representation is likely to emerge
     in most institutions. The pattern of campus governance
     that prevails in the future will be determined by the mea-
     sure that governing boards and administrators take to deal
     with faculty aspirations now. As can be seen from the
     above summary of the findings and recommendations of the
     task force on faculty representations and academic nego-
     tiations of the American Association for Higher Education,
     the locus of decision-making process is a problem in all
     types of institutions: private or public; church-related
     or non-church-related.

Closely related to the issue of the locus of decision-making
in colleges is the issue of control. While there is no national or
international control center for Catholic colleges, most people seem
to assume that on the local level the bishop and his staff must exer-
cise a large measure of supervision and authority. While this assump-
tion is not entirely without foundation, the bishop's role tends to
be exaggerated. A local bishop must authorize the founding of a
college in his diocese. Once it is in business, however, it usually
is legally controlled by a board drawn from the teaching order which
conducts it. The local bishop has certain kinds of spiritual author-
ity over all the faithful in his diocese, including priests and nuns;
but he cannot intervene directly in the affairs of a college. This
does not, of course, prevent his exercising enormous indirect influ-
ence over these colleges if he has the time and inclination. Few
teaching orders are willing to remain at sword's points with a local
bishop for very long.[59]

Christopher Jencks and David Riesman point out that the preservation of outward unity between the Church and its colleges depends in part on the fact that diverse as Catholic colleges are, they are still controlled by the religious. Catholic laymen have participated in advisory boards, but these have had no real power. Both Notre Dame and a number of Jesuit colleges, such as St. Louis and Fordham, have added laymen to their boards in the past few months. Two or three Diocesan colleges have lay presidents, and the President of Webster has recently left her order. But these are exceptions, and laymen almost everywhere are still a hesitant minority. The Catholic college which comes closest to the "lay power" ethos of Protestant higher education is Webster. Webster College, which is led by Sister Jaculine Grennan, nee Jacqueline Grennan, has an extraordinary faith in the potential of the laity. While Webster today is unique in the American Catholic world, Jencks and Riesman suspect that other Catholic colleges will move in the same direction.[60]

In line with this thought, Andrew Greeley in The Changing Catholic College, makes the following recommendation:

> A...alternative would be to make the existing legal boards of trustees independent governing bodies. Thus the provincial could appoint to the board of trustees some of the most highly qualified members of his community and then change the legal nature of this board of trustees so that it could be self-perpetuating by electing its own members (either restricted to the religious community or including a certain proportion of laity) for specified terms of office. In this way, the school would still be owned by the religious order, but the provincial would not have the burden or the responsibility of supervising its operation and selecting its officers.[61]

The logic leading to greater control over Catholic education is best supplied by Father Paul C. Reinert in an article entitled "Lay Leadership for Catholic Universities." The reasons for change come

under four headings:

1. The university is a public trust and as such has the responsibility to a large number of constituencies. If a university is a public trust then it should represent and reflect the viewpoints of all groups and segments which the university serves in the policy-making operation.

2. Vatican II Council has given a strong mandate to involve laymen in the entire life of the church, including Catholic higher education. They have long been involved at the teaching level where 75% of those teaching in Catholic colleges today are laymen. They also have been long involved in administration. It is not until recently that they have been given a voice in final policy. Now at St. Louis University and the other Catholic institutions of higher education which are taking the same approach, laymen will have an opportunity to assume this all-important basic responsibility.

3. A university board of trustees must assume responsibility for the financial stability of the institution it governs. In today's world, it is incongruous that thirteen priests who have taken the vow of poverty should have the task of raising the great sums of money needed to operate a large university. Obviously, a broader based, more worldly board whose members hopefully may have readier access to influence and wealth can do the job better.

4. It is an essential principle of good management, whether of business or an educational enterprise, that policy-makers should not assume reponsibility for carrying out their own policies. But this division of responsibility was not possible under the former compositions of boards. Under the new board, however, the members, though

assuming complete responsibility for formulating policy, will not
have the added burden, then, of actually implementing their own
decision.[62]

Andrew M. Greeley, in an article entitled "Myths and Fads in
Catholic Higher Education," speaks of the "higher educational enter-
prise would apparently not survive very long if it were deprived of
its myths and its fads. The first canon of the new mythology is that
Catholic higher education will not make great strides unless it is
free from ecclesiastical control:

> A group of distinguished Catholic educators assembled at
> Land O'Lakes, Wisconsin, this past summer, issued a ringing
> declaration calling for independence of the Catholic
> University vis-a-vis ecclesiastical authority. One can
> only applaud such vigor, but one is forced to wonder how
> relevant the question of independence really is. How much
> interference has there really been by ecclesiastical
> authority in the administration of Catholic schools? Has
> there been any more than most State colleges and univer-
> sities must tolerate from State legislatures?[63]

Possibly in this study some of these questions may be answered.
I must agree with Father Greeley that the question of control, while
it can be a source of conflict in reality, is a mythology in the
minds of both the administrators and the faculty. Research does not
bear it out.

<p style="text-align:center">III</p>

<p style="text-align:center">The Fourth Issue</p>

<p style="text-align:center">Academic Freedom</p>

Dr. Philip Gleason, at the last National Catholic Education
Association meeting in the spring of 1967, commented that the first
paper on academic freedom in Catholic education was read in the 1938

meeting. The second, in 1942, which included academic freedom along with rank and tenure in a survey of the status of faculties in Catholic institutions; the third paper was in 1951 and this paper concerned itself with the Catholic stand on freedom of thought.

The fourth was Professor Gerald F. Kreyche's discussion of "American Catholic Higher Learning and Academic Freedom" before the same National Catholic Association Convention two years ago.[64]

Until Professor Kreyche's paper, Dr. Gleason points out that the recorded attitude of the association toward academic freedom was predominantly negative. By that he means that the notion of academic freedom that prevailed in American higher education generally was considered incompatible with the nature and purposes of Catholic higher education, and was at least implicitly rejected. The resolution of 1935 and the speakers through 1951 did not reject or condemn academic freedom "rightly understood," but they inter-preted it in a way that would be unacceptable to those in the mainstream of academic life; they stressed, for instance, that academic freedom is not academic license, and insisted that it meant "freedom to teach what is true and to receive instruction in what is true."[65]

The contrast between these earlier statements and Professor Kreyche's treatment is striking. He takes a very positive stand.

If we broaden the scope of our review of the literature to include articles on academic freedom in Catholic periodicals, the same general conclusions as reached by Dr. Gleason apply. There has been very little Catholic discussion on academic freedom.

Indeed, one of the editors of the Notre Dame symposium on
Academic Freedom and the Catholic University, speaks of the "scan-
dalous short list of scholarly discussions" of the subject by
American Catholics, needless to say research. The mere listing of
a few titles that appear around 1940 confirms the impression that
Catholics had serious reservations about academic freedom--titles
such as "Arrogance of Academic Freedom" in the Ave Maria for April,
1940; "Academic Freedom is not a Reckless Grant" (American, Novem-
ber, 1940); and "The Myth of Academic Freedom" (Columbia, February,
1941).[66]

In the last two or three years, however, academic freedom has
become a pressing and controversial subject; but in all of the dis-
cussions there is reflected a positive tone as was displayed in
Professor Kreyche's treatment in 1955. The most significant work
on this issue is Academic Freedom and the Catholic University, edited
by Edward Manier and John Houck.[67] It is interesting to note that in
the preparation of this volume the editors considered including in
the book a chapter on cases involving Catholic institutions that had
been dealt with in the past by the A.A.U.P., but they had to drop
the idea because there were not enough cases to warrant a substantial
analysis. In the practical realm there does not seem to have been
too much difficulty with the manifest abuse of academic freedom in
Catholic institutions.

David Fellman, a former President of the American Association
of University Professors, writing in the chapter "Academic Freedom
and the American Political Ethos," states that the preamble of the
1940 Statement on Academic Freedom declares: "Institutions of higher

education are conducted for the common good and not to further the interest of either the individual teachers or the institution as a whole. The common good depends upon the free search for truth and its free exposition." The preamble then goes on to declare that "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 students to freedom in learning."[68] Fellman also maintains that the concept of academic freedom for college and university professors includes, necessarily, the right of meaningful participation in the life of the institution. That is why the right to participate in college and university government looms ever larger in the thinking of American teachers today. Thus, the statement of the Association declares: "The basic functions of a college or university are to augment, preserve, criticize, and transmit knowledge and to foster creative capacities. These functions are performed by a community of scholars who must be free to exercise independent judgment in the planning and the execution of the educational responsibilities. The organization of an institution of higher education should be designed to allow it to select and carry out its responsibilities with maximum effectiveness and integrity."[69]

Fellman declares that a very special problem arises in the institutions which are committed to religious principles, or which were founded by religious groups, or have a strong religious connection today. The 1940 Statement recognized this fact in the following statement:

> 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.[70]

Interpretation of this provision in the 1940 Statement has caused a

great deal of difficulty. In 1967, a special committee was created

by the American Association of University Professors to study this

sentence and to recommend policy with respect to the nature and

scope of academic freedom in church-affiliated schools. The problem

here, as presented by Fellman, is that we have a contradiction be-

tween the enjoyment of academic freedom on the one hand, and on the

other the assurance to all religious groups of their full right to

maintain colleges and universities committed to their own moral and

religious principles. Of course, very few would deny to church

groups the right, which the law secures for them, of maintaining

institutions of higher learning. Fellman does not know if a com-

plete and wholly satisfactory reconciliation of the special demands

of church-related schools with the requirements of academic freedom

can be worked out. He says that the Association is certainly making

an effort to do so.

> Cardinal Newman, speaking on the university, says:
>
> The true university or college is a place in which the
> intellect may safely range and speculate, sure to find
> its equal in some antagonist activity, and its judge
> in the tribunal of truth. It is a place where inquiry
> is pushed forward, and discoveries verified and perfected,
> and rashness rendered innocuous, and error exposed, by the
> collision of mind and knowledge with knowledge.[71]

It would seem from this quote of Newman's, that a true university is

one that seeks inquiry on all matters, no bars held. The Danforth

Report, however, suggests that once a faculty member is appointed,

he should enjoy a large measure of freedom in teaching, research and

private life. In other words, the Danforth Report is looking for
more discrimination in hiring of faculty members according to the
principles and purposes of the institutions.[72]

The Vatican II Council in its <u>Declaration on the Church in
the Modern World</u>, defends the broad human freedom of inquiry and
of expression in general society.[73]

> This sacred Synod, therefore, recalling the teaching of the
> first Vatican Council, declares that there are "two orders of
> knowledge" which are distinct, namely faith and reason. It
> declares that the church does not forbid that "when the human
> arts and sciences are practiced, they use their own principles
> and their proper method, each in its own domain. Hence,
> "acknowledging this past liberty," the sacred Synod affirms
> the legitimate autonomy of human culture and especially of
> the sciences....

The Council also affirms explicitly the freedom of the scholar in
the church in the following passage:

> Although the Church has contributed much to the development
> of culture, experience shows that, because of circumstances,
> it is sometimes difficult to harmonize cultures with Christian
> teaching.... The difficulties do not necessarily harm the
> life of faith. Indeed they can stimulate the mind to a more
> accurate and penetrating grasp of the faith. For the recent
> studies and findings of science, history and philosophy raise
> new questions which influence life and demand new theological
> investigations.
>
> Furthermore, while adhering to the methods and requirements
> proper to theology, theologians are invited to seek continu-
> ally for more suitable ways of communicating doctrine to men
> of their time. For the deposit of faith or revealed truths
> are one thing; the manner in which they are formulated without
> violence to their meaning significance is another....
>
> ....Let them (the faithful) blend modern sciences and its
> theories and the understanding of the most recent discoveries
> with Christian morality and doctrine. Thus, religious prac-
> tice and morality can keep pace with their scientific knowledge
> and with an ever advancing technology. This, too, they will
> be able to test and interpret all things in a Christian spirit.

> Through a sharing of resources and points of view, let those who teach in seminaries, colleges and universities try to collaborate with men well versed in the other sciences. Theological inquiry should seed a profound understanding of revealed truth without neglecting close contact with its own times...[75]

It is to be noted here that the spirit of open inquiry and research which is praised and safeguarded in the following passage is to influence the academic atmosphere of seminaries as well as universities.

> In order that such persons may fulfill their proper functions, let it be recognized that all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence.[76]

As can be seen from the above passages, these freedoms are guaranteed and to be exercised within the church and they are extended to all the faithful. The duty, therefore, is to recognize these rights and this duty rests on all ecclesiastical superiors.

This, then, brings us to the large general question of the propriety or impropriety of non-academic authority being exercised over Catholic colleges and universities by either the local bishop or by superiors of religious communities. Currently, this is appearing as an issue in the University of Dayton case. This case appears to be the prototype case in that it illustrates the sort of academic controversy that is going to be the most fundamental and serious for Catholic institutions in the future if the above statements of the Council are not heeded.

Academic freedom has always been closely related to religious liberty in our colleges and universities. Hofstadter and Metzger wrote, "Academic freedom first appeared in the guise of religious

liberty for professors." The Dayton case incorporates three crucial
elements:

1. Charges of doctrinal deviation in the teaching of some
   of the members of the faculty;

2. The question of the nature of the teaching magisterium
   of the church;

3. The problem of the university's relationship to non-
   academic ecclesiastical authority.

This case involves, in other words, the application of the principles
of academic freedom to the specific question of religious teaching
in a Catholic university. Neil McCluskey, S.J. maintains that
academic freedom applies in the area of theology and philosophy
precisely the same way that it does in other areas of scholarship.
He further states that there is no academic justification for the
interference by external ecclesiastical authority in the teaching
of theology at Catholic universities. This probably pinpoints the
key area of future academic freedom difficulties in Catholic univer-
sities and colleges.[77]

The source of some of this trouble resides in Canon Law. It
is here that it is stated that the bishop derives his authority from
his office as an authentic teacher of Catholic faith and morals,
though not infallibly and always dependent upon the magisterium of
the church. Schools are subject to this authority in particular
matters mentioned in the Law; there are three degrees of control:
1) the general right of vigilance as to faith and morals; 2) the
direct authority in regard to religious instruction; 3) the right
of canonical visitation.[78]

It is because of this type of control that there was a meeting of representatives of ten major Catholic universities under the sponsorship of the North American Region of the Federation of Catholic Universities in the summer of 1967 at Land O'Lakes, Wisconsin. The participants made public the following statement:

> To perform its teaching and research functions effectively, the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community.... this means, that the intellectual campus of a Catholic university has no boundaries and no barriers.[79]

The statement said that it draws knowledge and understanding from all the traditions of mankind. The whole world of knowledge and ideas must be open to the students; there must be no outlawed books or subjects. Catholic universities should continually evaluate all activities of the Church, as well as provide a community where students and faculty can explore together new forms of Christian living.

This is probably the most up-to-date statement advocated by the Catholic institutions as a system regarding academic freedom and authority of the church.[80] Greeley in support of this statement recommends that higher educational institutions should recommend reforms in canon law and in their own constitutions that should make clearer specification of the relationship of the university and the religious community possible--a recognition that without certain broad areas of independence, it is very difficult for the higher educational institution to improve academically and to become a full-fledged member of the American educational enterprise.[81]

IV

Summary

In summary, then, the literature reveals a definite transition and, in some cases, conflict concerning the four issues. In regard to the philosophy and goals of Catholic higher education, there is an identity crisis; what is distinctive about Catholic higher education that justifies its existence? While this seems to be a crisis in all of church-related education, according to the Danforth Report, it has significant importance in Catholic higher education for it is the largest single system in the United States. The related literature reveals a large body of theoretical speculation on what the identity of Catholic higher education "is" and "should be," but there is very little empirical data to substantiate it.

The third issue, the locus of decision-making and governance, is an issue that is common to all higher education and not only to church-related education. It has significance in the Catholic system in that there has been a definite transition from an authoritarian-hierarchial structure to a democratic-administration structure. To use Rensis Likert's topologies, we are moving from a "benevolent authoritative system" to a "consultative system." A complete democratic approach would be a "participative system."[82] This appears to be still far in the future for the Catholic universities, although many non-Catholic institutions and private institutions have reached this "participative system." Again, there is very little empirical research concerning this issue in Catholic higher education.

Finally, there is very little written on academic freedom in Catholic institutions. It was only until recently that this issue gained respectability in Catholic circles. It was always considered suspect. Now it is being discussed openly and without bias. In the last three years, the problem of academic freedom does not seem to have been an internal problem as much as an external one concerning the control over theology and philosophy departments from non-academic circles. This seems to be the locus of future conflict in Catholic higher education in regard to academic freedom.

It is hoped that this study, in which we pursue "The Functional Analysis of Conflict in Catholic Higher Education," will shed some empirical illumination on these four issues. In the subsequent chapters we shall discuss and analyze data gathered to test whether these are expressed grounds for the assumptions that many have concerning the potential or actual conflict engendered in Catholic higher education.

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CHAPTER IV

METHODOLOGY

The methodology used in this study is presented and discussed
in this chapter. The following topics are developed: 1) Introduc-
tion; 2) Selection of the Study Sample and Population; 3) The
Demographic Data on the Population; 4) Instrumentation; 5) Instru-
ment Development and Administration; 6) Analysis and Classification;
7) Hypotheses; and 8) The Summary.

Introduction

Conflict is engendered in human behavior. One can deal with
some of the structural and cultural sources of conflict through
pointing out a diversity of goals and directions potentially held
by persons functioning within these institutions. Manifest conflicts
are not the central subject of this analysis, for we are interested
in the future and attempts to uncover the dynamics underlying poten-
tial change. Some of the cultural dynamics, such as secularization,
have been described and have actually been incorporated to some
extent in all of the six institutions by becoming, to various degrees,
non-sectarian; the content of the curriculum also shows a degree of
secularization.

The question here that must be asked is: How stable are these
institutions in reacting to changes? What are some of the latent

forces that will upset their equilibrium? In other words, what are
some of the latent sources of conflict that are significantly
affecting Catholic higher education?

The central focus of this research assumes that forces for
change and therefore conflict--latent or otherwise, are engendered
in the values and attitudes of individuals holding positions within
the formal and informal structures of these institutions. They are
performing controlling roles through the leadership of influence.
This leadership of influence will be defined and explained later in
this chapter. In order to uncover these latent forces, we feel that
we must identify how key persons within the formal and informal
structures in these institutions see themselves within the organiza-
tion--the goals they feel should hold top priorities, their atti-
tudes toward the determination of these goals. We must assume here
that views of the self and of the organization will critically
influence the future of Catholic higher education and certainly are
significant in decision-making.

The tremendous significance to sociological methodology of
the approach to social phenomena through the perceptions of individ-
uals is manifested in a large part of sociological research.[1] This
approach was documented by G. W. Allport:

> According to Thomas and Znaniecki, the study of attitudes is
> par excellence the field of social psychology. Attitudes are
> individual mental processes which determine both the actual
> and potential responses of each person in the social world.
> Since an attitude is always directed toward some object, it
> may be defined as a "state of mind of the individual toward
> a value."[2]

Perceptual theory suggests a meaningful phenomenological approach to the study of human behavior.[3] It is concerned with the observation of behavior through the senses; that is, as sensed or reported by the one who is behaving. The observer attempts to view the situation from the point of view of a particular individual. This, then, is an internal rather than an external approach to the study of human behavior.

Perceptual theory holds that reality for an individual is what the individual perceives reality to be, and that he acts in a manner that is consistent with that perception. This theory also holds that awareness, then, is a cause of behavior; that perception is affected by one's values, beliefs, needs; that perception is dependent upon opportunity; that an individual's perceptual field is unique to him; and, finally, that an individual's behavior is purposeful, relevant and pertinent to the situation as he understands it.[4] The entire perceptual field, the behavioral universe, includes the past, present and future, as it is experienced or inferred.

These same factors which affect the perceptions of the average individual as a group member also operate on the perceptions of the leader. Moreover, since the leader is in the center of the communication net and is usually selected or arises because of his ability to put himself in the place of others, his perceptions of others tend to be more accurate than those of the average member.[5] As a result of this favored position, the leader is usually superior to non-leaders and he isolates this ability to judge opinions on problems which are relevant to the group's activity (Chowdhry and Newcomb, 1952; Exline, 1960). However, if all members of the group actually

share the same opinion on an issue and there is a high rate of interaction among group members, the difference in perception between leaders and non-leaders may not appear (Hites and Camhill, 1950).

The importance of being in the center of the communication net for accurate perception is further demonstrated by evidence from studies in which communication among all members is maximized either because the groups are small or because the members have known each other longer. In these cases, all members may be able to predict group opinion in group structure more accurately than members of groups with less effective communication.

Based on this theory of perception, this study assumes that:

1. a university is what it is perceived to be by its members;

2. administration and faculty behave consistently with their perceptions of the university;

3. behavior changes when members perceive a need for a change and feel a willingness to initiate or accept changes;

4. the elements of a member's perception of the institution are:

a) a perception of what an institution was in the past;

b) a perception of what an institution is as it presently exists;

c) a perception of an institution as it should exist ideally.

The Selection of Sample and Population

Sample

Ideally, we would base our analysis on a probability type of sample and would thereby generalize to all types of institutions. However, time, money, and availability were limiting factors. We decided to select six institutions representative of the types in which potential or latent conflict might be studied. The six selected institutions were all members of the Middle Atlantic States Association of Colleges and Secondary Schools. Two of the universities were co-educational and one was an all-male institution. Two of the liberal arts colleges were all-male institutions and one was an all-girl liberal arts college. We felt that by sampling from among six institutions and by gathering from these institutions in-depth experiences from their administrators and faculty, religious and laymen, we would receive valid perceptions concerning our four areas of concern, and, in turn, could test the stated hypotheses. Therefore, all the subjects interviewed in this study were members of one of the six institutions of higher learning and formed our population. We also wanted comparative data from different kinds of institutions, so that the nature of the data collected and the analysis of this data would be of interest to the whole field of Catholic higher education as a system. For the purpose of this study these institutions were representative of the types of structures we felt manifested the dynamics which are interjecting secularity or religiosity within an institution, or institutions.

These institutions were selected with help of a leader in

higher education in the Middle Atlantic States Region and arrangements also were made through this source for visiting them.

It was not possible nor even desirable to pick six co-educational institutions, or all institutions of the same size; nor was it feasible to select a sample of colleges with similar histories or growth problems, or similar locales as settings for the colleges. The diversity of the institutions, however, reflects well the diversity of all Catholic higher education as a system. The following are thumb-nail sketches of the institutions involved:[6]

Institution A: This is an all-male university, conducted by a religious order. It was founded in 1888 and chartered in 1924. This institution may be classified as an urban university in a small eastern industrial city. It has full-time staff of 38 priests, 84 laymen and five laywomen. Its full-time enrollment is 1,621. Its overall enrollment, which would include part-time and graduate work, is 2,821. In 1965, it awarded 379 Bachelors degrees and 74 Masters.

Institution B: This is a co-educational university residing in a suburban community on the eastern seacoast. It is one of the twelve diocesan institutions in the United States, having been founded in 1856 and chartered in 1861. It has a full-time staff of 69 priests, one sister, 241 laymen and 59 laywomen. Its full-time enrollment is 3,404 men and 803 women with a total of 4,207 students for a full-time enrollment. Its total enrollment is 9,173. In 1965, it conferred 1,060 Bachelors degrees, 392 Masters and 77 Professional degrees.

Institution C: A major co-educational university conducted by a religious order in a major Eastern city. It was founded in 1841 and chartered in 1846. As a university, it is composed of ten colleges and institutes, enrolling 5,367 full-time men and 1,392 full-time women. Its overall total enrollment is 11,018. It has a full-time staff of 182 priests, 310 laymen and 65 laywomen. In 1965, it conferred 1,054 Bachelors degrees, 304 Masters and 61 Doctoral degrees. It also conferred 432 Professional degrees.

Institution D: This is a liberal arts college for men in a small city in the East. It was founded in 1946. It has a full-time staff of 28 priests, two brothers and 66 laymen and six laywomen. It has a full-time enrollment of 1,333. In 1965, it conferred 244 Bachelors degrees.

Institution E: A liberal arts college for women in a wealthy suburban area. It is conducted by a religious order of women. It was founded in 1841. It has a full-time staff of one priest, 29 sisters, 35 laymen and 36 laywomen, teaching a total enrollment of 960 girls. This liberal arts college also confers Masters degrees in Music and Religious Education. In 1965, it conferred 173 Bachelors and seven Masters.

Institution F: This is a liberal arts college for men conducted by a religious order. It is located in the suburbs of a major eastern city. Its foundation was in 1852. It has a full-time enrollment of 948 men. Its full-time staff is composed of 28 priests, 47 laymen and one laywomen. This institution also can award Masters degrees in Education and Business Administration. In 1965, it awarded 221 Bachelors and 96 Masters degrees.

Population

Of more crucial importance to the study was the selection of the respondents within each institution. This study tries to analyze how people in different types of positions respond to current problems or areas of concern in higher education; hence, the respondents had to be representative of positions or statuses in these institutions and also representative of the leadership. We had to assume that occupational roles such as administrators or professors were institutionalized strongly enough to make for similarities in certain areas of perception and role performances more or less universal in Catholic institutions of higher education. Certainly the literature in the sociology of occupations and the vast literature on organizational performances seem to validate this type of an assumption.[7]

A sociometric technique was used to select the persons to be interviewed which would comprise the population. This technique identified for us the potnetial or actual leaders of influence among the positions, whether they were administrative or faculty, and whether they were religious or lay. Our definition of administration was a catalogue description which met our needs and includes: presidents, vice presidents, deans, staff--such as the director of admissions, registrars, etc. The faculty refers to full-time instructional faculty, department heads, and teachers. The religious refer to priests and sisters and the laymen are all non-religious teaching in Catholic institutions of higher learning.

The leaders of influence were designated by the peer group forming a sociogram for each institution. This sociogram was initiated by interviewing arbitrarily one person in administration and one faculty member. Usually, but not always, these first two candidates were picked because of their role or prestige in the institution. For instance, in Institution A we started with the president of the university and this would reflect the administration; the second one that we started with was the president of the newly formed academic faculty senate. In this way, we tried to get the reflections of perceptions of both the administrative leaders and the faculty leaders. Each one nominated eight members whom they perceived as being either leaders or potential leaders. According to the availability of the persons nominated and time allotted for each school in gathering data, these people were contacted and interviewed. The same process was applied to the other five remaining schools. There is no doubt that there are sample inadequacies inherent in the system for not all the subjects that were nominated could be contacted because of unavailability, inconveniences and time. For instance, in Table 4.1 it can be seen that 1013 was mentioned and included in the sample population yet he was not nominated. This was the first one interviewed; 1016 had twelve people out of fifteen nominating him as a leader yet he could not be interviewed because he was out of town. The sociometric matrices for each institution are found in Tables 4.1 to 4.6. The people that were actually nominated appear at the top of the matrix. Those people who were actually interviewed are listed to the left of the matrix. The total population for this study is broken down by institutions in Table 4.7.

TABLE 4.1 – COLLEGE "A" SOCIOMETRIC CHOICE OF LEADERSHIP MATRIX

	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	
1001	0	1	0	1	1	0	1	1	1	0	1	1	1	1	1	11*
1002	1	0	1	0	0	0	1	0	0	0	0	1	0	0	0	4*
1003	1	1	0	0	0	0	0	0	1	0	0	0	1	1	0	4
1004	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1005	0	0	1	1	0	1	0	0	1	0	0	1	1	0	1	7
1006	1	1	0	1	1	0	0	1	1	1	1	1	1	1	1	12*
1007	1	1	1	0	1	1	0	1	1	1	0	1	1	0	0	10*
1008	0	0	0	0	0	1	0	1	0	0	0	1	1	0	0	4
1009	0	1	1	0	0	0	0	1	0	0	0	0	0	0	0	3
1010	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0	2
1011	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1
1012	0	0	0	0	1	1	0	0	0	1	0	0	0	0	0	3*
1013	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1014	1	0	1	0	0	0	1	0	0	0	0	0	0	0	1	4
1015	1	0	0	1	0	1	0	0	0	0	1	0	0	0	0	4*
1016	1	1	0	1	0	1	1	1	1	1	1	0	1	1	1	12
1017	1	0	1	0	0	0	0	1	0	1	0	0	0	0	0	4
1018	0	1	0	1	1	0	0	1	0	0	0	1	1	0	0	6*
1019	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2
1020	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1
1021	0	0	0	1	0	0	1	1	0	0	0	0	0	0	0	3
1022	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1
1023	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1
1024	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1
1025	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1
1026	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1
1027	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1
1028	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	2
1029	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	2
1030	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1
1031	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1
1032	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1
1033	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1
1034	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1
1035	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1
1036	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	2

• = ADMINISTRATION

TABLE 4.2 - COLLEGE "B" SOCIOMETRIC CHOICE OF LEADERSHIP MATRIX

J

' = ADMINISTRATION

(Sociometric matrix with rows and columns labeled 1101 through 1147, containing 0/1 values not legibly reproducible.)

TABLE 4.3 - COLLEGE "C" SOCIOMETRIC CHOICE OF LEADERSHIP MATRIX

TABLE 4.4 – COLLEGE "D" SOCIOMETRIC CHOICE OF LEADERSHIP MATRIX

J

	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229
1201	0	1	1	1	1	1	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1202	1	0	0	0	0	0	0	1	1	0	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1203	1	0	0	1	0	1	0	1	0	0	1	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
1204	1	1	0	0	0	0	0	0	1	0	0	1	1	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0
1205	1	0	0	0	0	0	0	0	1	0	0	1	0	0	0	1	1	1	1	1	0	0	0	0	0	0	0	0	0
1206	1	0	0	0	0	0	0	1	0	0	0	1	0	1	0	1	1	0	1	0	1	0	0	0	0	0	0	0	0
1207	1	1	0	0	0	0	0	0	0	0	1	1	0	1	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
1208	1	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	1	0	0	1	1	1	1	0	0	0
1209	1	0	0	1	0	0	0	1	0	0	0	1	1	0	0	0	0	1	1	0	0	0	0	0	0	0	1	0	0
1210	1	1	0	0	0	0	0	0	0	0	1	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1
	9*	4*	1	3	1	2*	1	5	3	1	4*	9*	5	4	4*	4	3	2	3	2	1	1	1	1	1	1	1	1	1

* = ADMINISTRATION

TABLE 4.5 - COLLEGE "E" SOCIOMETRIC CHOICE OF LEADERSHIP MATRIX

	1301	1302	1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313	1314	1315	1316	1317	1318	1319	1320	1321	1322	1323	1324	1325	1326	1327	1328
1301	0	1	0	1	1	1	1	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1302	1	0	1	0	0	0	0	0	0	0	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0
1303	1	1	0	1	1	0	1	1	0	1	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0
1304	1	0	1	0	1	0	0	1	0	0	1	0	1	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0
1305	1	1	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0
1306	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0
1307	1	1	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	1	1	0	0
1308	1	1	1	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0
1309	1	1	0	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	1
1310	1	1	0	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
	9*	8	4*	6*	7	1	3	6	1	1	3*	1	3*	1	1	1	1	1	1	2	3	1	2	2	1	2	1	1

* = ADMINISTRATION

TABLE 4.6 - COLLEGE "F" SOCIOMETRIC CHOICE OF LEADERSHIP MATRIX

	1601	1602	1603	1604	1605	1606	1607	1608	1609	1610	1611	1612	1613	1614	1615	1616	1617	1618	1619
1601	0	1	0	1	1	1	1	0	0	1	0	0	0	0	0	1	0	0	0
1602	1	0	1	1	1	0	1	0	0	1	1	0	0	0	0	1	0	0	0
1603	1	1	0	0	0	1	1	0	1	1	0	1	0	0	0	1	0	0	0
1604	0	1	0	0	0	1	1	1	1	0	0	0	1	1	1	0	0	0	0
1605	1	1	1	0	0	0	1	0	1	1	0	0	0	0	0	1	1	0	0
1606	1	1	0	0	1	0	1	0	0	0	0	1	0	0	0	1	1	0	0
1607	1	0	1	1	0	1	0	1	0	1	0	0	0	0	0	1	0	0	1
1608	1	1	1	1	0	1	0	0	0	1	0	1	0	0	0	1	0	0	0
1609	1	1	0	0	1	0	1	1	0	0	0	0	0	0	0	1	1	1	0
	7*	7	4	4*	4	5*	7	3	3	6	1	3	1	1	1	8*	3	1	1

* = ADMINISTRATION

Table 4.7 - Summary of Population Sample

Institution	Full-Time Faculty	Number Interviewed	Percent of Full-Time Faculty
A	127	15	11.80
B	370	18	4.86
C	557	21	3.77
D	82	10	12.10
E	101.	10	9.90
F	76	9	11.00

There was a total of 83 members in the sample; 32 administrators and 51 faculty members. All members represent the influence structure.

By the influence structure we mean those members who actually determine what goes on in an organization; this need not correspond to the formal authority structure, although in many cases it does. The basic concept of influence here means the ability to make things happen in a social group according to their wishes.[8] Sometimes a measure of influence has been referred to as a measure of power. This study restricts the concept of power to one source of influence; control over sanctions--rewards and punishments for faculty formally built into the organization. For this study, influence is more than power to the extent persuasion enters into it. A member of a group who can present facts or arouse value-laden sentiments in such a way as to influence the other members' judgment is our definition of a leader--whether he actually holds an office or has the potential to hold an office.

Each leader had to identify, if he could, eight others; thus, there was identified centers of influence in each institution. Figures 4.1 to 4.6 at the end of the chapter are the directed sociometric graphs for each school showing these centers of influence. These sociometric graphs also show a series of interlocking subgroups as the informal group structure. The analysis of such sociometric graphs is useful in identifying the positions of individuals in the informal structure of a group. However, these graphs can never be used to reveal behavior which is associated with the position. Newcomb (1960) maintains that the process by which persons are initially attracted to each other and finally become reciprocal choices or friends can be represented by four types of relationships: 1) proximity, 2) similar individual characteristics, 3) common interests or values, 4) similar personality traits.

Demographic Data on Sample and Population

The total sample of 83 subjects consists of 54 persons (65.06%) from universities; 29 persons (39.94%) from liberal arts colleges. The predominance of the population, 75 (90.86%), were male. The total number of females on the faculty or administrative staffs of these institutions is very small. The members chosen as leaders, eight, were approximately proportional to the number of females in the university.

The religion of the population was represented as follows:

Table 4.8 - Summary of Sample Characteristic: Religion

Religion	Number	Percent
Catholic	76	91.57
Protestant	4	4.82
Jewish	3	3.61
	83	100.00

The status of the population is defined as members who are lay or religious (priests or sisters). There were 61 laymen and 22 religious members representing 73.49% and 26.51% of the members, respectively. The administrative personnel comprised 36.14% of the sample and 63.86% (53) were of the faculty. Their academic disciplines were varied as indicated in Table 4.9.

Table 4.9   - Summary of Percentages of Population in Various Disciplines

							Institutions								
	A		B		C		D		E		F		Total*	
Disciplines	f	%	f	%	f	%	f	%	f	%	f	%	f.	%
1. Art and History	-	-	-	-	-	-	-	-	1	11.11	-	-	1	1.32
2. Bus. Admin.	-	-	3	18.75	-	-	-	-	-	-	1	11.11	4	5.26
3. Biology	-	-	1	6.25	-	-	1	11.11	-	-	1	11.11	3	3.95
4. Chemistry	1	8.33	3	18.75	1	4.76	-	-	-	-	1	11.11	6	7.89
5. Economics	1	8.33	-	-	2	9.52	1	11.11	-	-	-	-	4	5.26
6. Education	3	25.00	4	25.00	3	14.29	2	22.22	1	11.11	2	22.22	15	19.74
7. English	3	25.00	-	-	4	19.05	1	11.11	2	22.22	1	11.11	11	14.47
8. History	1	8.33	1	6.25	2	9.52	1	11.11	-	-	1	11.11	6	7.89
9. Mathematics	-	-	-	-	-	-	-	-	-	-	-	-	-	-
10. Mod. & Clss. Lang.	-	-	1	6.25	1	4.76	1	11.11	-	-	-	-	3	3.95
11. Psychology	1	8.33	1	6.25	1	4.76	2	22.22	3	33.33	-	-	8	10.53
12. Physics	-	-	-	-	1	4.76	-	-	-	-	1	11.11	2	2.63
13. Philosophy	-	-	-	-	1	4.76	-	-	-	-	-	-	1	1.32
14. Political Science	-	-	1	6.25	2	9.52	-	-	1	11.11	-	-	4	5.26
15. Sociology	1	8.33	-	-	2	9.52	-	-	-	-	-	-	3	3.95
16. Theology	1	8.33	1	25.00	-	-	-	-	1	11.11	1	11.11	4	5.26
17. Journalism	-	-	-	-	1	4.76	-	-	-	-	-	-	1	1.32
Total	12	100	16	100	21	100	9	100	9	100	9	100	76	100

*The other seven persons were in administrative roles without any disciplinary ties.

It is interesting to note the large number of the leaders of influence coming from English, Education and the Social Sciences, such as Psychology, Sociology, Political Science and History.

In Tables 4.10-4.17 a summary of the various characteristics of the population are given. In Table 4.10 the summary of age characteristic of the sample shows that the leadership of influence is very young. In the universities the mean ages are slightly higher than those in the liberal arts colleges.

The second surprising outcome of the demographic information is in Table 4.12, the Summary of the Origin of Terminal Degrees. There is a significant number of degrees that were earned at private institutions and this is probably accounting for much of the change in Catholic higher education. More than thirty-six percent of the degrees were earned at private institutions and not at Catholic institutions.

The number of years served in institutions of higher learning among the university leaders is shown in Table 4.14. The greatest number of the leaders were in the six to ten years category with 31.33%. The six to fifteen year categories accounted for 54.22% of the population.

The number of years of service in Catholic institutions were considerably less as can be seen in Table 4.15. Approximately forty-seven percent of the population fell in the six to fifteen years categories.

The present leaders, accounting for 66.06% of the population, were in their present institutions between one and ten years with 36.14% in the first five years. It can be seen that the leaders of

influence are young and probably not socialized in the old Gemein-
schaft traditions often associated with Catholic higher education.
Table 4.16 also shows that the leaders in the universities are more
stable than those of liberal arts colleges. This is probably due to
the fact of higher prestige factor in university employment.

Finally, Table 4.17 shows that there is little mobility among
the leaders of the Catholic systems: 93.8% of the population have
held jobs in two institutions, while 63.86% have only been employed
in one institution.

Instrumentation

The instrument used for this study was a structured interview
schedule. (See the appendix.) The types of data derived through
the interviews were:

1. certain types of control data (independent variables)
   concerning the identities, roles and statuses of the
   interviewees; and

2. attitudes toward the crucial problem areas (dependent
   variables).

The interview schedule consisted of:

1. Fourteen closed-ended questions which were demographic
   in nature; and

2. Eighteen open-ended questions on attitudes and opinions
   which were grouped under the following headings:

   a) Catholic Philosophy of Higher Education;

   b) Institutional Purposes and Goals;

   c) The Locus of Decision-Making;

   d) Academic Freedom.

The interview was administered by the researcher. In addition to the written response, there was also, with the permission of the interviewee, a portable tape record of all spoken conversation with the interviewee. There were over one hundred and twenty-three hours of recorded conversations with the eighty-three persons in the population.

There were two assumptions that underlay the use of the interview schedule:

1. The internal conception concerning the issues within the institutions as an organization and the system are related to the way members of the organization act and how they identify themselves in relation to the actions and identities attributed to them by superiors and others. An organization presents an image and this image is thereby formed by the experiences of its members and even more so by its leaders of influence. An organization's functioning has an end effect. The organizational image, therefore, guides the organization's on-going behavior. It is when the perceptions of this image are not congruent that there is latent and perceived conflict within an organization.

2. The second important assumption is that the perceptions of the organizational image are indexical at the awareness level, through statements of its members and even more so by its leaders of influence. The solicitation of statements about the organization from its members provide a direct approach to the organization's image. When the members are

confronted with the problem of identifying the organization through its philosophy and goals, they must decide for themselves how this identification will be made. They made these perceptions as a socialized member of the organization of the system and therefore tend to reflect normative expectations (value orientation) and behavior patterns that specifically characterized that institution as an organization. These perceptions may be in conflict. These perceptions can also reveal changes that have taken place and this also can be a source of conflict.

Analysis and Classification

We feel that the information gathered from the interview schedules provides us with the basis for a qualitative analysis of the nature of the institutions in our sample and of the nature of the Catholic system of higher education, generally. While the study is descriptive, it also attempts to be analytical and tries to uncover some of the general causes, relationships, and processes concerning the issues.

The information in the form of descriptive statements in responses to the eighteen questions were analyzed through content-analysis procedures,

> ....as a research technique for the objective, systematic and quantitative description of the manifest content of communication.[9]

The key words are objective, systematic, quantitative and manifest. This is what distinguishes scientific content analysis from the ordinary informal analysis:

1. <u>Objective</u> means that the categories used to analyze the content must be defined; so that different persons can analyze the same content using these definitions and get the same results;

2. <u>Systematic</u> means that the selection of the content to be analyzed must be based on a formal predetermined, unbiased plan; in other words, the analyst cannot choose to examine only those elements in the content which happen to fit his hypotheses and ignore all the others;

3. <u>Quantitative</u> means that the results of the analysis are usually expressed numerically in some way: frequency distributions, contingency tables, percentages of various sorts;

4. <u>Manifest</u> means the semantic analysis involved is direct and simple. It deals with the reading on the lines and not between them. The content is then coded.[10]

Typically, coding units are the word, the theme, items. In this analysis, the statements were coded and classified according to themes and context analysis.

A definition of a theme is a simple assertion about a subject matter. Sometimes, however, a score cannot be given solely from an examination of a theme. It is then that a unit can only be coded reliably in terms of the context. Hence, a context unit, which is the largest division, may be consulted by a coder in order to assign a score to a basic coding unit and this is often used in this study. The criteria used in coding were two: the subject was used as a

criterion and the action verb as a second criterion.[11] An example

of this can be seen in this study in Chapter V in Table 5.12. The

important part of each response was underlined according to the above

procedure. Each individual's response for each question was typed

on separate cards; one card was used for each question--this resulted

in 1,476 cards. The cards were then divided into subject categories

for each question. These categories were determined by themes and

context as described above.

Whether a person gets into one category or another is depen-

dent upon his choice of words on that particular day. Many times

the choice of words made it very difficult in determining the cate-

gories; it is then that contextual analysis was used.

In interpreting the categories, the following questions must

be kept in mind: Are there fundamental differences in points of

view held by significant persons with different characteristics

and identities within the Catholic institutions? Are there signi-

ficant differences among the work groups such as the lay-religious,

administration-faculty? Or are these differences found in all

institutions or just church-related institutions? Are these dif-

ferences found only in a university system or also in a smaller

liberal arts college system? To what extent are there areas of

agreement found for the crucial issues covered in the interview

schedule among the various work groups concerning the differentiated

categories?

We have used the idea of consensus in our interpretation of

the results. By consensus, is meant a simple agreement in any group.

The degree of consensus with respect to any category simply would be the degree of consensus that the individuals in the group have about the issues, under analysis. Exponents of this definition of consensus are, among others, Neal Gross and his associates.

In their work, Gross and his associates point out that if all the responses for an item fall in one category there would be perfect consensus.[12] However, not all will approve or even come near this extreme, and this is true in our research.

A small difference in response represents consensus and presents limited grounds for conflict; on the other hand, a large variance is defined as no consensus and thereby presents large grounds for conflict. How large is large? Are the differences themselves verified in a statistical sense? There is no doubt that it would have been possible to use non-parametric techniques for analyzing these differences if the population of the sample was adequate to warrant it. However, since our population numbers were small, it was decided that the study findings would be represented by using frequencies and percentages as measures of analysis. These forms, then, are used to relate the degree of consensus or lack of consensus about the issues involved; that is, categories selected by the leaders of influence within the organizations. The rejection of more sophisticated techniques was, then, because of sample limitations--the limited number of respondents for various cells.

In order to enhance our analysis, it was elected that the study findings also be presented in the form of anecdotal reports. This, it was felt, would give a more meaningful in-depth discrimi-

nation to the categories which were selected through contextual analysis, provided the number of candid responses add insights to the findings. These anecdotal analyses would also allow the reader to infer what differences were meaningful. This anecdotal form gives actually what was said and the nuances of different meanings to the categories.

The study findings finally will be presented as a structural analysis of the Catholic higher educational system. In addition to the above mentioned treatment of the organization as a structure, the analysis allows us to look for relationships that might be found in any organization:

a) the relationship between the position of an individual in the organization and his attitudes toward the organization;

b) the relationship between the goals and methods of operation of a work group, in a larger segment of the organization, on the one hand, and the structure of that work group or segment. These work groups are as follows:

1. the administration-faculty work group;

2. the lay-religious faculty work group;

3. the university-college work group;

4. finally, the personnel in each individual college.

Summary

We have suggested that the methodology to be used provides us with meaningful responses for the crucial areas or problems under analysis. Psychological and social psychological theory have pointed

to the dynamic interrelation between perception and behavior--that behavior tends to emerge consistent with an individual's perception. Therefore this study assumes that:

1. a university is what it is perceived to be by its members;

2. the administration and faculty often behave consistently with their perceptions of the university;

3. these perceptions are often in conflict; different institutionalized aspects may be more or less shared;

4. changes are significantly influenced by the perceptions of individuals and their behavior.

The sample was limited to institutions in the Middle Atlantic Association of Secondary Schools and Colleges. Six institutions were pre-selected by an outside source: three universities and three liberal arts colleges. The sample was selected through a socio-metric device of nominating leaders of influence, and consisted of 83 persons: 32 administrators and 51 faculty members. Sixty-five and six one-hundredths percent were members of universities and 34.94% were from liberal arts colleges.

.The instrument used in this study was an interview schedule to determine the perceptions of influentials regarding the four issues: the philosophy of Catholic higher education; institutional goals and purposes; the locus of the decision-making process; and academic freedom. The information gathered from the interviews provided a basis for the qualitative analysis of the six institutions and the Catholic system as a whole.

The interpretation of the results is based on the pattern of perception and the value attitudes of the leaders of influence concerning the significant areas under analysis. The degree of consensus with respect to any category operationally defines for us the areas of perceived or latent conflict.

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TABLE 4.10 – SUMMARY OF THE AGE CHARACTERISTICS OF THE POPULATION AND SAMPLE

Frequency

Total	M	E	D	C	B	A	Institution
4	-	1	0	-	1	2	1. 20 – 29
30	4	5	6	8	7	-	2. 30 – 39
31	5	3	2	8	7	6	3. 40 – 49
16	-	1	2	3	3	7	4. 50 – 59
2	-	-	-	2	-	0	5. 60 –over
	9	10	10	21	18	15	
	college	universities	college	universities			

Percentage

Institution	A	B	C	D	E	F	Percentage
1. 20 – 29	13.33	5.56	-	-	10.00	-	4.82
2. 30 – 39	-	38.89	38.10	60.00	50.00	44.44	36.14
3. 40 – 49	40.00	38.89	38.10	20.00	30.00	55.56	37.35
4. 50 – 59	46.67	16.67	14.29	20.00	10.00	-	19.28
5. 60 –over	-	-	9.52	-	-	-	2.41
	100%	100%	100%	100%	100%	100%	
	universities				college		

N = 83
M = 2.78

TABLE 4.11 - SUMMARY OF THE STATUS CHARACTERISTICS OF THE SAMPLE

Frequency						Status	Percentage					
F	E	D	C	B	A		A	B	C	D	E	F
6	7	6	17	15	10	Lay	66.67	83.33	80.95	60.00	70.00	66.67
3	3	4	4	3	5	Clerical	33.33	16.67	19.05	40.00	30.00	33.33
9	10	10	21	18	15	N=83	100%	100%	100%	100%	100%	100%

colleges - universities universities college

TABLE 4.12 - SUMMARY OF THE ORIGIN OF THE TERMINAL DEGREES

Frequency

Institution	Total	F	E	D	C	B	A
Catholic	40	5	4	10	6	6	9
Non-Catholic Church Rel.	2	-	-	-	2	-	-
Pri. Indep.	30	3	4	-	10	10	3
Public	4	-	1	-	-	1	2
Foreign	7	1	1	-	3	1	1
		9	10	10	21	18	15
		colleges			universities		

Percentage

Institution	A	B	C	D	E	F	Percent
Catholic	60.00	33.33	28.57	100	40.00	55.56	48.19
Non-Catholic Church Rel.	-	-	9.52	-	-	-	2.41
Pri. Indep.	20.00	55.56	47.62	-	40.00	33.33	36.14
Public	13.33	5.56	-	-	10.00	-	4.82
Foreign	6.67	5.56	14.29	-	10.00	11.11	8.43
	100%	100%	100%	100%	100%	100%	
	universities					colleges	

TABLE 4.13 - SUMMARY OF THE EARNED TERMINAL DEGREES OF THE POPULATION

Institution	Frequency							Percentage							Percent
	Total	F	E	D	C	B	A	A	B	C	D	E	F	
Doctorate	61	7	7	5	20	14	8	53.33	77.78	95.24	50.00	70.00	77.78	73.49
Masters	18	2	3	4	1	2	6	40.00	11.11	4.76	40.00	30.00	22.22	21.69
Bachelors	3	-	-	1	-	1	1	6.67	5.56	-	10.00	-	-	3.61
Professional	1	-	-	-	-	1	-	-	5.56	-	-	-	-	1.2&
		9	10	10	21	18	15	100%	100%	100%	100%	100%	100%	

colleges   universities

universities   colleges

TABLE 4.14 - SUMMARY OF THE YEARS IN INSTITUTIONS OF HIGHER LEARNING

Total	Frequency						Institution	Percentage						Percent
	F	E	D	C	B	A		A	B	C	D	E	F	
14	2	1	4	2	2	3	1. 1 - 5	20.00	11.11	9.52	40.00	10.00	22.22	16.87
26	5	4	2	5	6	4	2. 6 - 10	26.67	33.33	23.81	20.00	40.00	55.56	31.33
19	2	2	2	5	5	3	3. 11 - 15	20.00	27.78	23.81	20.00	20.22	22.22	22.89
13	-	3	1	4	2	3	4. 16 - 20	20.00	11.11	19.05	10.00	30.00	-	15.66
11	-	-	1	5	3	2	5. 21 -over	13.00	16.67	28.81	10.00	-	-	13.25
83	9	10	10	21	18	15	N = 83	100%	100%	100%	100%	100%	100%	100%

college   universities

universities   college

TABLE 4.15 - SUMMARY OF THE YEARS IN CATHOLIC INSTITUTIONS

	Frequency						Institution	Percentage						
Total	F	E	D	C	B	A		A	B	C	D	E	F	Percent
24	2	4	4	6	5	3	1. 1 - 5	20.00	27.28	28.57	40.00	40.00	22.22	28.29
25	5	4	2	2	7	5	2. 6 - 10	33.33	38.89	9.52	20.00	40.00	55.56	30.12
14	2	-	2	5	3	2	3. 11 - 15	13.33	16.67	23.81	20.00	-	-	16.87
11	-	2	1	4	1	3	4. 16 - 20	20.00	5.56	19.05	10.00	20.00	-	13.25
9	-	-	1	4	2	2	5. 21 -over	13.33	11.11	19.05	10.00	-	-	10.84
83	9	10	10	21	18	15	N = 83	100%	100%	100%	100%	100%	100%	

college — universities — universities | universities — colleges

TABLE 4.16 - SUMMARY OF THE YEARS IN PRESENT INSTITUTIONS

Total	Frequency						Institutions	Percentage						Percent
	F	E	D	C	B	A		A	B	C	D	E	F	
30	3	4	4	7	7	5	1. 1 - 5	33.33	38.89	33.33	40.00	40.00	33.33	36.14
24	5	4	2	2	7	4	2. 6 - 10	26.67	38.89	9.52	20.00	40.00	56.56	28.92
14	1	-	2	7	1	3	3. 11 - 15	20.00	5.56	33.33	20.00	-	11.11	16.87
11	-	2	2	2	2	3	4. 16 - 20	20.00	11.11	9.52	20.00	20.00	-	13.25
4	-	-	-	3	1	-	5. 21 -over	-	5.56	14.29	-	-	-	4.82
83	9	10	10	21	18	15		100%	100%	100%	100%	100%	100%	100%

colleges   universities   colleges   universities   colleges

TABLE 4.17 - SUMMARY OF EMPLOYMENT IN THE NUMBER OF CATHOLIC INSTITUTIONS

Frequency

Total	F	E	D	C	B	A	Number
53	7	8	8	11	11	8	1
24	2	2	2	9	5	4	2
3	-	-	-	1	1	1	3
3	-	-	-	-	1	2	4
83	9	10	10	21	18	15	

colleges — universities

Percentages

Number	A	B	C	D	E	F	Percent
1	53.33	61.11	52.38	80.00	80.00	77.78	65.86
2	26.67	27.78	42.86	20.00	20.00	22.22	28.92
3	6.67	5.56	4.76	-	-	-	3.61
4	13.33	5.56	-	-	-	-	3.61
	100%	100%	100%	100%	100%	100%	100%

universities — colleges

FIGURE 1: COLLEGE "A" DIRECTED GRAPH OF LEADERSHIP CHOICE
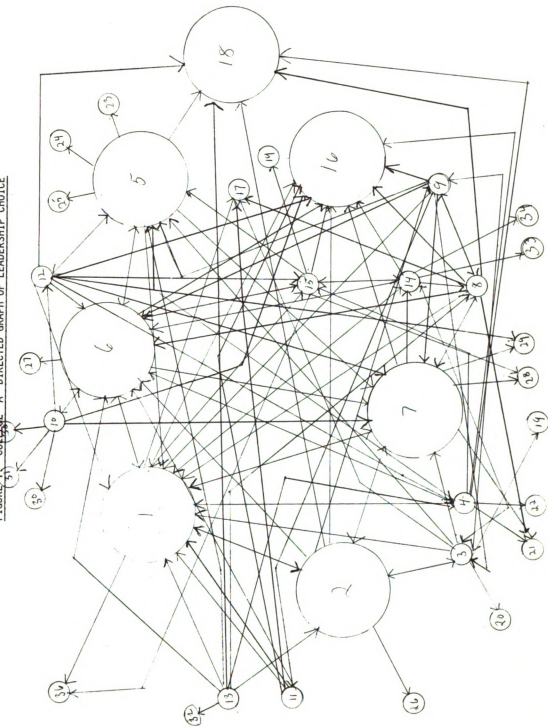
FIGURE 2: COLLEGE "B" DIRECTED GRAPH OF LEADERSHIP CHOICE
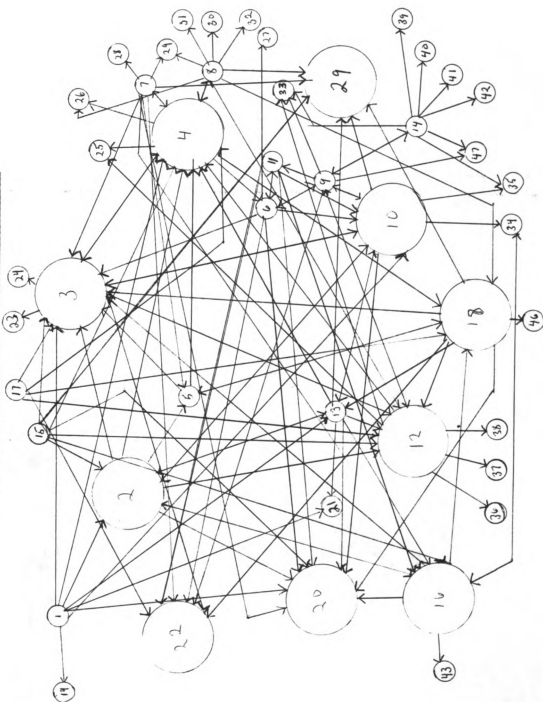
FIGURE 3: COLLEGE "C" DIRECTED GRAPH OF LEADERSHIP CHOICE
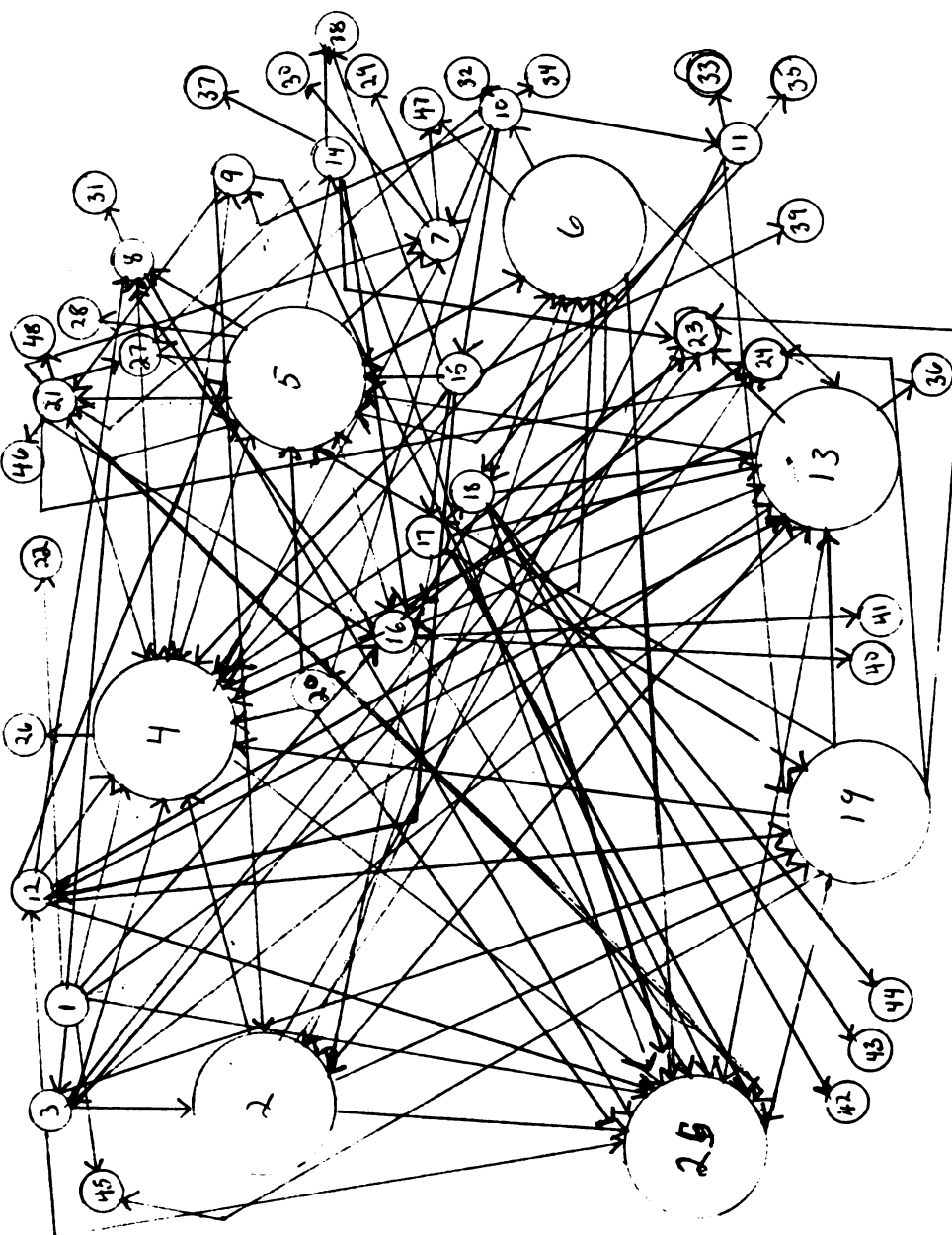
FIGURE 4: COLLEGE "D" DIRECTED GRAPH OF LEADERSHIP CHOICE
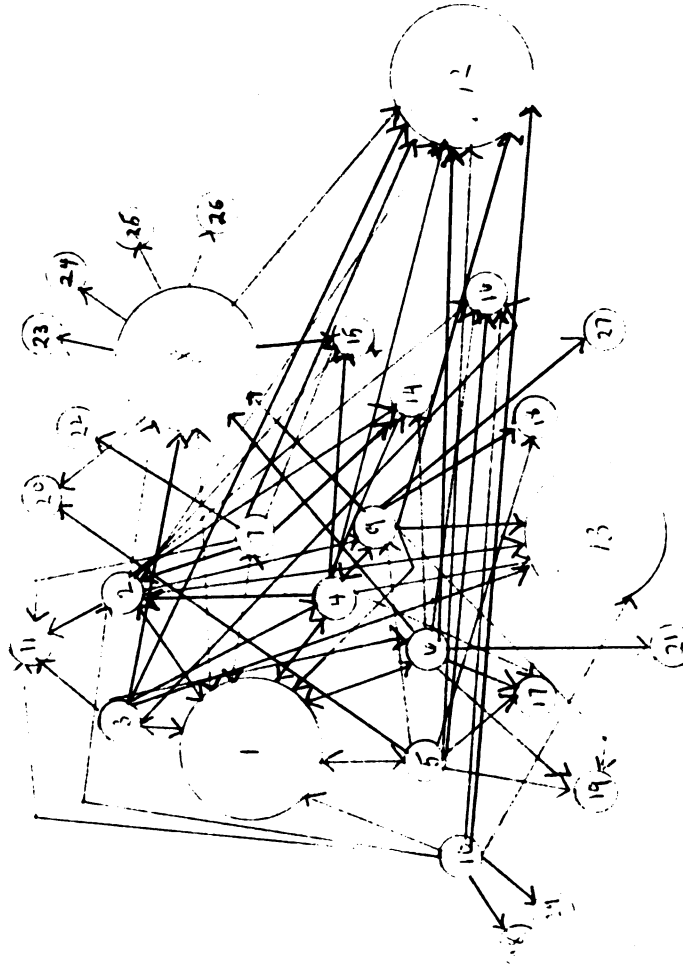
FIGURE 6: COLLEGE "F" DIRECTED GRAPH OF LEADERSHIP CHOICE
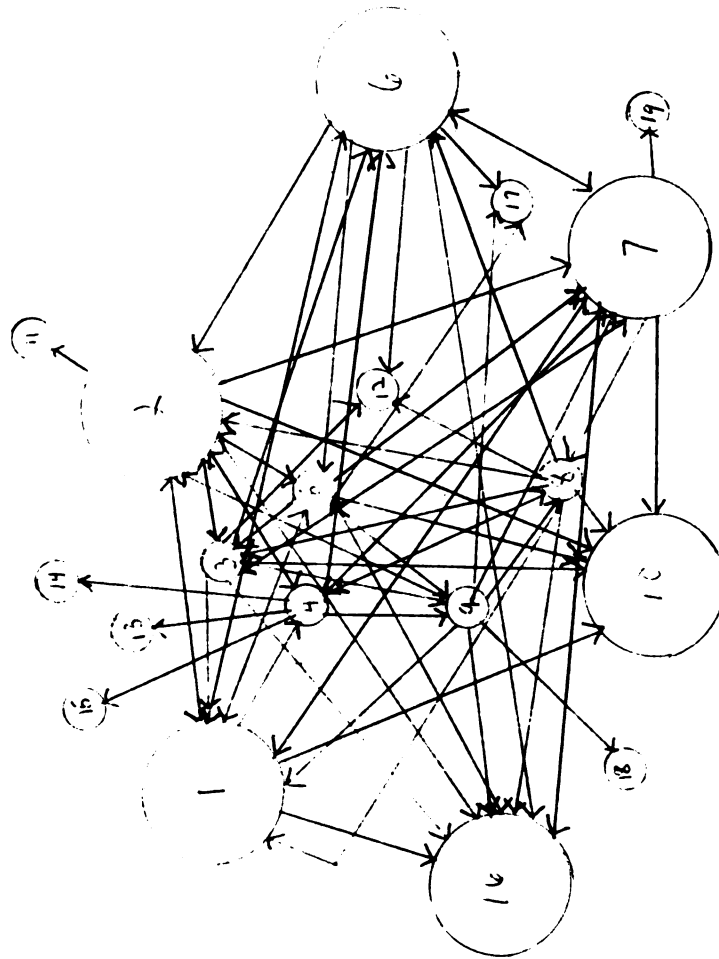
CHAPTER V

PRESENTATION AND ANALYSIS OF DATA

The findings of the study are grouped under the five main
divisions which contain the four areas that might engender conflict
in contemporary Catholic higher education. These areas are:

1. The philosophy of Catholic higher education;

2. Institutional purposes and goals;

3. The locus of decision-making;

4. Academic freedom.

The final division will be the perception of problems facing Catholic
higher education in general and in the individual institutions. These
five divisions were described in Chapter IV as the basic divisions
which made up the interview schedule. Each area will be discussed
as a totality. First, we will present the data and then analyze them
in the light of the hypotheses underlying the study. The eighteen
major summary tables containing the data for this study are presented
at the end of this chapter. Each table gives both the frequency and
the percentages of the categories by the five divisions of work groups:
total responses of population, administrative-faculty, lay-religious,
university-college, and the personnel of individual institutions.
Within the text, the responses to each question by each occupational
type will be put on a continuum ranging from the sacred-traditional

to the secular-liberal. This continuum represents a generalized scale along which the varying points of concentration of responses or perceptions suggest latent areas of conflict. By analyzing responses according to each of the independent or control variables, we are able to answer such questions as, to what extent are differences in perceptions related to one's office, status, or formal religious identification?

The First Issue

A Catholic Philosophy of Higher Education

Donovan in his book, The Academic Man in the Catholic College, states that the first problem is what the adjective Catholic means as a qualifier of the noun higher education.[1] Essentially, this is the core of the problem area, as far as identifying the objectives of Catholic colleges and universities. We are asking: to what extent are the traditional church-oriented characteristics of Catholic higher education still a crucial part of the expectations and attitudes of Catholics toward Catholic higher education? Is Catholic higher education still perceived as directed toward the preserving of the Faith or even proselytizing? In looking at institutions, some sociologists have typified efforts to maintain traditional functions and objectives as pattern-maintenance.[2] There is no doubt that it presses for reexamination now because the pattern-maintenance and the integrative functions are changing and losing their original meaning and interpretation. This does not mean, however, that there is a complete removal of the pattern-maintenance functions necessarily, nor

does it abdicate the responsibility of seeking to integrate the order

of the supernatural and natural truth. However, at the college and

university levels these functions are seen as more and more secondary

to the intellectual work at hand; the scholarly work of discovering

and transmitting knowledge of each order of reality according to its

own terms. This has also been corroborated by the Vatican II Council

in the following words:

> In schools of this sort (colleges and universities) which are
> dependent on her (church), she seeks in a systematic way to
> have individual branches of knowledge studied according to
> their own proper principles and methods, and with due freedom
> of scientific investigation. She intends thereby to promote
> an ever deeper understanding of these fields, and as a result
> of extremely precise evaluation of modern problems and inquiries,
> to have it seen more profoundly how faith and reason give har-
> monious witness to the unity of all truth.[3]

It is clear from this above statement of the Council that there is a

complete refutation of any anti-intellectualism in the Church's

thinking. However, this document on Christian Education is pre-

occupied with the integration of spiritual and intellectual values.

The intellectual aspect is the primary adaptive function,

then, since it recognizes the evolutionary character of man's pursuit

for truth and the consequent need for an "open" and a "free" system.

This primary function is derived from several sources. On the cultural

side, it is reinforced by the fact that the Catholic community has

recently achieved a social acceptance and an intellectual level which

will tolerate no longer education in pattern-maintenance (or tradi-

tional) terms. Much of the self-criticism of Catholics is proof of

this; no matter what the source of the self-criteria, the Catholics

living in the 60's and the 70's have spiritual and intellectual chal-

lenges to meet which a non-adaptive-oriented system of higher education

cannot satisfy.[4]

The above formulation of this fundamental problem concerning the philosophy of higher education presupposes a number of propositions: (1) it assumes that denominational colleges in general and Catholic colleges in particular can make an intellectual commitment and can freely follow this commitment wherever it leads them; (2) it assumes, therefore, that the adjective "Catholic" can precede the noun "higher education" without any loss to the attributes of either. The facts seem to indicate until now that this was seldom realized. The nineteenth century definition of the Catholic college is still considered to be a force among administrators and faculty-role perceptions. The transition to a new conception of academic functions and roles apparently is still to be fully realized. The problem of a philosophy of Catholic higher education apparently is still unresolved. But how far along the road has Catholic higher education gone and who is in the avant garde? Our interviews were directed toward answering this question.

This first division of the interview schedule contained four questions:

1. In your opinion, what is the meaning of the adjective "Catholic" as a qualifier of the phrase "higher education?"

2. Do you believe that the philosophy of Catholic higher education is changing? If so, what is the nature of the change?

3. In your opinion, what should a Catholic philosophy of higher education be?

4. What do you consider to be the philosophy of Catholic

higher education at this institution?

Each of these questions was designed to produce stepping stones in

the current understanding of what a Catholic philosophy of higher

education is and should be. The analysis of this division will be

centered around each of these questions.

1

In Your Opinion, What is the Meaning of the
Adjective "Catholic" as a Qualifier of the
Phrase "Higher Education"?

While there apparently was a wide diversity in responses, they

seemed to fall into seven categories, ranging from a very sacred-

traditional conception to a highly secular-liberal one. However,

the predominant number of responses were essentially closer to the

secular, non-religious pole. The categories were:

1. A limiting word: implies a philosophical and religious

value--influence of the institution.

2. Catholic as meaning universal: this is similar to the

Danforth's church-related university.

3. "The Free Christian University" of the Danforth Report.

4. Denominational pattern-maintenance type of institution

(traditional).

5. The "non-affirming college": education for education's

sake (highly secular).

6. Nothing but an atmosphere or presence.

7. Did not know.

<u>Category 1</u>.--As a limiting word, it means that it adheres to parti-
cular philosophical, religious values and by definition exerts an
influence in a narrow sphere of activity.

This was best expressed by the following interviewee who was
a professor in Institution A with a doctorate in education. He is
a layman between the ages of 50-59. He made the following response:

> This is not easy to give. Negatively, I would not like to
> see an institution that is Catholic like a state institution.
> There should be an uniqueness that comes from Catholic dogma
> that marks the thinking, at least in certain subjects. There
> would not have to be always a Catholic faculty. No matter
> what the postion, there should be certain tenets that must be
> held to. There is nothing scholastically unique about a
> certain college.

He continues that an institution should have a morale, a spirit and
and emphasis on the liturgy of the church. He believes that there is
an overemphasis on scholastic thinking. It is too rigid thinking
about religious courses; one cannot indoctrinate students; they must
have free inquiry and sufficient time to mature.

<u>Category 2</u>.--Catholic as meaning universal is taken from the semantic
meaning of the word universal meaning "all." It is very closely re-
lated to the Danforth Report meaning of the church-related univer-
sity. It encompasses all programs and fields and would be pluralistic
in nature. While there would be many opportunities for religious
thought and activities which are provided, these are certainly optional
and of all faiths.

The following interviewee, who is between the ages 40-49, holds
a doctorate in history and is a full professor at Institution F. For
him Catholic means universal:

> This means the best that is available in tradition on the
> Catholic campus. It is the same notion of a university as at

about 1200-1300 A.D. It is not a narrow approach to reality
nor a narrow approach to theology and philosophy. It is also
not a narrowing approach to a particular history or culture.
I approach this question more comfortably from an historical
analysis or historical approach. There is a religious and
historical tradition that is present; a normative value but
not in the narrow sense as an approach. There was a time when
Catholic education did represent all these points of view but
this is way back in 1300. There has been a closing off of this
point of view.

Category 3.--"The Free Christian College" as defined in the Danforth

Report has had the greatest impact upon the personnel of Catholic

colleges. This type of philosophy stands unapologetically for reli-

gion and liberal education, but it relies on example, persuasiveness

in presentation of ideas, and a climate of conviction rather than on

conformity. It is free in that it makes no attempt to control

thoughts. It is Christian in that there is a definite commitment.

There is concomitant with this academic excellence and religious

vitality.

The following is an interview resume with a priest at Insti-

tution A. He is in the forty to forty-nine age bracket and has a

licentiate in theology. He has just taken over as dean of the college.

He argues that a Catholic institution should be a "Free Christian

College," committed to Christian ideas and a witness but not using

force in making the students accept the philosophy and theology.

> This is the third interpretation of the Danforth Report and
> it is what Catholic means to me. There must be a wide presen-
> tation of all the various religious and modern philosophies
> and a getting away from the defender of the faith concept. I
> do not agree with Cogley that we should run secular universities
> and present everything. If this is so, we should not be in
> the business. It is Catholic in the sense that one is offered
> a chance to learn of the presentation of truth as the Catholic
> Church sees it.

Category 4.--The denominational pattern-maintenance is the same as the "defender of the Faith" type as reported in the Danforth Report. Its purpose is to provide an education in arts and sciences for persons who will later take their place as leaders (clerical or lay) in a particular religious tradition. It places strong emphasis on character formation and conformity.

The following interview extract was given by a priest with a Doctorate in English at Institution F. At the time of the interview, he was dean of the college. He perceives Catholic as

> . . .expressing an intellectual commitment which is major in all areas and dominant in some, theology. I do not mean ecclesiastical or clerical control; Catholic defines the whole church. Catholic should be dominant but not the total focus of the theology department.

Category 5.--The "non-affirming college" is the type which emphasizes its non-sectarian character or its connection with any church. Any connection with any church would be completely formal and neglible in practice.

This particular point of view is well represented by a professor and head of the chemistry department from Institution C. He has a doctorate and is in the forty- to forty-nine age bracket.

> I do not have an opinion on it. I suppose that it means higher education under Catholic auspices. I for one have never joined a Catholic science organization. It has no meaning and it should not be a qualifier of the phrase higher education.

Category 6.--Nothing but atmosphere. This is the type of college that offers nothing more than atmosphere. It is the "ediface" type of concept: crucifixes on the walls; statues around the grounds; services in the chapel; priests in the classrooms teaching, but totally free of all religious commitments.

The following interviewee is a non-Catholic woman teaching full-time in Institution E. She is an associate professor with a doctorate in the history of art. She is in the thirty to thirty-nine age bracket. She answered this question in terms of her experience at the institution she teaches:

> It is a liberal arts college in a Catholic framework, and not that it is a Catholic college. The religion courses at this point do not work in the broad sense of their contribution to western culture but is an extension of the catechism. The college should present these courses as a study of academic sincerity like any other subjects. This will contribute more to the college. The girls feel very remote from this. Most feel that they are here because of family urgings and traditions rather than seeking a liberal education.

Another representative of Category 6 was an assistant professor at Institution A. He is in the twenty to twenty-nine age bracket teaching educational psychology. He has a masters degree in psychology. He presents the sixth category most effectively.

> It means nothing really. If higher education is what it is, growth and development, then the Catholic does not change the nature of higher education but may add to it. In terms of higher education, nothing but the atmosphere; it gives the students the chance as students to be oriented beyond themselves; leaves man to believe in more than man--a striving for something. It contributes to a thing greater than man and a goal that man strives toward that takes man outside himself.

As can be seen from these excerpts of the interviews concerning the meaning of the adjective Catholic, each presents a different point of view, although sometimes the differences are very slight. For instance, Categories 1 and 4 are very closely allied in meaning and, in some cases, Categories 2 and 6 are also closely allied. The major distinction was between Categories 3 and 4.

Category 7.--There are some of the respondents that just did not know what the term "Catholic" meant today. They felt that it would be

better not to respond to such a question.

Did persons who occupied different statuses in the system perceive these objectives (values, goals) differently? One of our hypotheses specifically suggests that there would be no differentiated responses:

That the leadership of influence among the administration and faculty do not have significantly different perceptions concerning the philosophy of Catholic higher education.

However, this preliminary hypothesis certainly did not mean to preclude lack of consensus among the other work groups. The analysis for this section will be presented from the viewpoint of five divisions of work groups:

Group 1. Total responses

Group 2. Administration-Faculty

Group 3. Lay-Religious

Group 4. University-College

Group 5. Individual institutions in the sample

A complete summary of the characteristics of each occupational type for Question One is found in Table 5.1 at the end of the chapter.

Total Responses of Population

Total Response

```
sacred-traditional                                    secular-liberal
        |    4       1       3      2      6      5    |
        |   24%     23%     36%    5%     4%     6%    |
        |_____|  |_____|  |_____|
              47%               36%              15%
          traditional       moderate           liberal
```
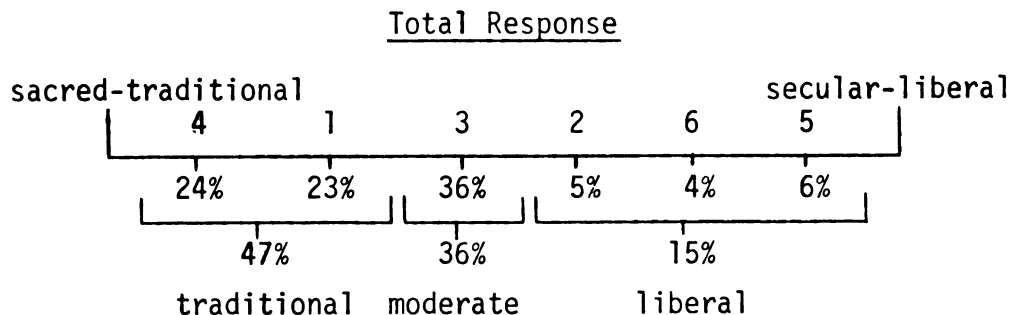
Overall, the largest number of leaders of influence (36%)
believe in the "Free Christian University" as the proper meaning for
the adjective Catholic in terms of the "Free Christian University."
Twenty-three percent of the population perceive it as a limiting word;
closely allied with this perception, 24% look upon it as a denominational
pattern-maintenance type of concept. There are here certainly two
opposing forces as to the meaning of the adjective Catholic. There-
fore, 47% of the leaders perceive the term Catholic in a sacred-
traditional way. Fifteen percent of the population can be classified
as tending toward the secular-liberal pole. Category 2 is a transi-
tional category; it could be counted toward Category 3, Free Christian
University, or Category 6, nothing but an atmosphere or presence.
The essence conveyed in Category 2 is universal with a pluralistic
interpretation. All religions are taught. All religions and personal
persuasions among the faculty and students are adequately presented.

Administration-Faculty Grouping

Administration

```
sacred-traditional                          secular-liberal
        4         1        3       2     6        5
    |_____|
       35.5%     26%     35.5%     0     3%       0
    |_____||_____||_____|
           61.5%                35.5%          3%
        traditional           moderate       liberal
```

Faculty

```
sacred-traditional                          secular-liberal
        4         1        3       2     6        5
    |_____|
       17%       21%      37%      8%    4%      10%
    |_____||_____|  |_____|
           38%                 37%       8%      14%
                    |_____||_____|
                         45%              22%
```
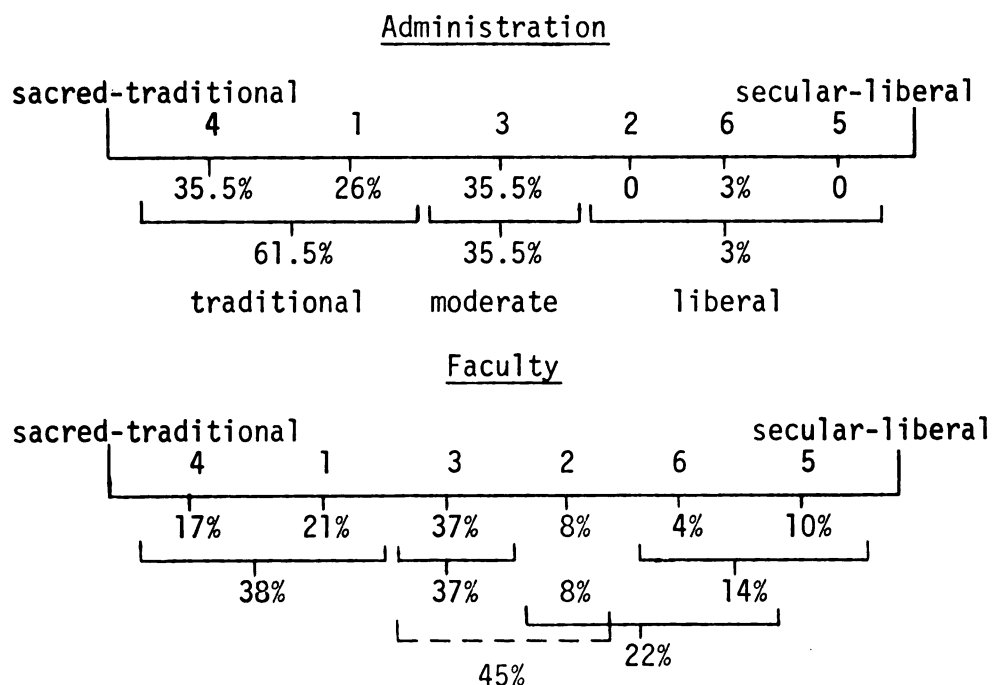
The differences between the administration and the faculty are wide. The greatest differences appear in Category 4; 35% of the administration perceive the word Catholic from a denomina- ational pattern-maintenance point of view; while only 17% of the faculty leaders of influence perceive it in this manner. Closely allied to this is the fact that both administration and faculty are almost equal in their perception of the word Catholic as a limiting word; they are also equal in their perception of the word as meaning the free Christian university in Category 3. The administration tends more towards the sacred-traditional end of the scale in inter- preting the term "Catholic." Twenty-two percent of the faculty, however, view it in a more liberal manner--more pluralistic, as an atmosphere or presence and education for education's sake.

Religious-Lay Grouping

Lay

```
sacred-traditional                              secular-liberal
      4        1        3        2        6        5
     25%      26%      30%      5%      10%       4%
          51%              30%              19%
      traditional      moderate          liberal
```

Religious

```
sacred-traditional                              secular-liberal
      4        1        3        2        6        5
     23%      14%      55%      5%       0        5%
          37%              55%              10%
      traditional      moderate          liberal
```
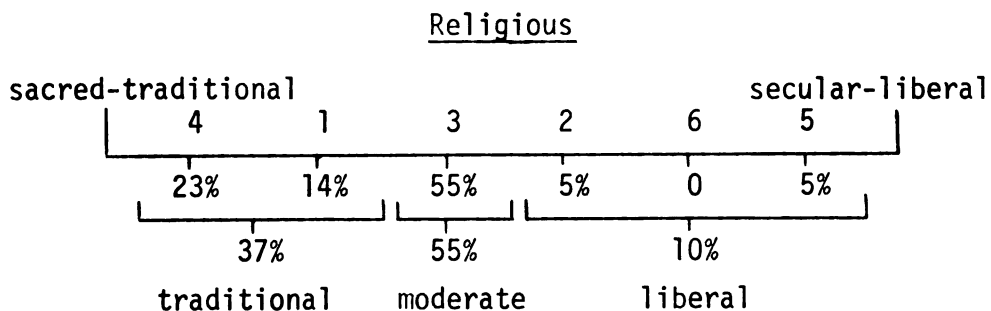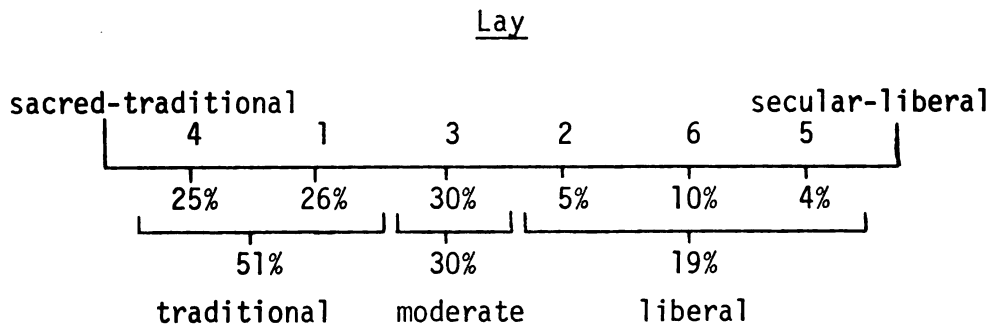
There is a broad difference also between the religious and lay leaders of influence in Category 3, 55% of the religious perceive the word Catholic as meaning the "Free Christian University" concept, while only 29.51% of the lay leaders perceive it in this manner. The difference isin Category 1. The lay leaders, 26.23%, perceive the word Catholic in the limiting sense, while only 13.64% of the religious perceive it in this manner.

When Category 4, denominational pattern-maintenance, is joined with Category 1, a limiting word, another significant difference emerges: 51% of the lay leaders view it in the sacred-traditional sense, while only 37% of the religious perceive it in the same sense. Toward the liberal side of the continuum there does not appear to be much of a difference. Nineteen percent of the lay leaders perceive it in the liberal sense, while 10% of the religious view it in the same manner.

University-College Grouping

University

sacred-traditional					secular-liberal
4	1	3	2	6	5
28%	22%	31.5%	2%	4%	9.5%
50%		31.5%		15.5%	
traditional		moderate		liberal	

College

sacred-traditional					secular-liberal
4	1	3	2	6	5
17%	24%	45%	10%	3.5%	0
41%		45%		13.5%	
traditional		moderate		liberal	

The colleges on the whole have a more comprehensive grasp of the meaning of the adjective Catholic as Free Christian University; 45% of the leaders perceive it as such. Only 31.5% of the university leaders perceive it in this manner. However, on the whole, greater diversity and conflict as to the meaning of the word rests among the college leaders. The colleges also perceive the word Catholic as meaning denominational pattern-maintenance slightly less than do the universities. Forty-one percent of the college personnel perceive it in the sacred-traditional manner compared to 50% of the university personnel.

Among the individual colleges, all present different significance to the term "Catholic" with the exception of Institution D where 70% of the leaders of influence see it to mean the "Free Christian University or College," Category 3. It would appear in the summary that Instititons D, E, F, the colleges, are on the whole less conservative than the universities. Among the universities, Institution C is the most liberal with 43% of its leaders subscribing to Category 3 and 14% of its leaders subscribing to Category 5, the non-affirming college.

Discussion: There is no doubt that there is conflict that is latent among categories 1, 3, and 4. The greatest number of the leaders (47%) still perceive the adjective Catholic as meaning either a limiting word to a certain philosophical and theological tradition or as a denominational pattern-maintenance type of concept. There is, however, a growing number of both the lay and religious leaders of influence who perceive it as the Free Christian University or College as defined by the Danforth Report. The religious in the interviews

seem to be more optimistic and less cynical than the lay leaders,
about two to one. The religious are more socialized toward an author-
itarian system but any change that takes place is looked upon as sig-
nificant and in the "right" direction--this suggests optimism. The
layman in this study is relatively young and has not been socialized
to an authoritarian system and he tends to be impatient and wants to
run, figuratively, before he can walk. He feels that the changes
are not progressing rapidly enough. This probably accounts for the
cynicism among the laity in Catholic higher education. On the whole,
these seem to be the most significant responses to Question One.

2

Do you believe that the philosophy of Catholic
higher education is changing? If so, what is
the nature of the change?

The greater majority of the population believes that there has
been a change. Eighty-nine percent of the population believes that
there has been a change, while 11% are not sure that there has been
a change or perceive no change at all.

The Nature of the Change

The responses of the leaders to the nature of the change were
placed into eight categories:

1. Yes - changed from a pastoral approach to an academic one;

2. Yes - changed from an emphasis stressing the free pursuit
of all truths.

3. Yes - the change is ecumenical;

4. Yes - the change stresses a lay influence;

5. Yes - the change is humanistic - stresses involvement,

commitment in and to the problems of mankind.

6. Yes - it has lost its uniqueness, it is secular;

7. Not sure there is a change;

8. There is no change.

Categories 1 and 2 certainly were considered close in meaning and for the purposes of our scale were joined together. Categories 5 and 4 were also considered close in meaning and were looked upon as transitional from the moderate position toward the more liberal-secular position. Finally, Categories 3 and 6 represent the liberal-secular position. Category 3 states that the change is ecumenical; this perception seeks more pluralism and Category 6 is the complete secular perception--the same as higher education. This would preclude a value system.

Total Responses
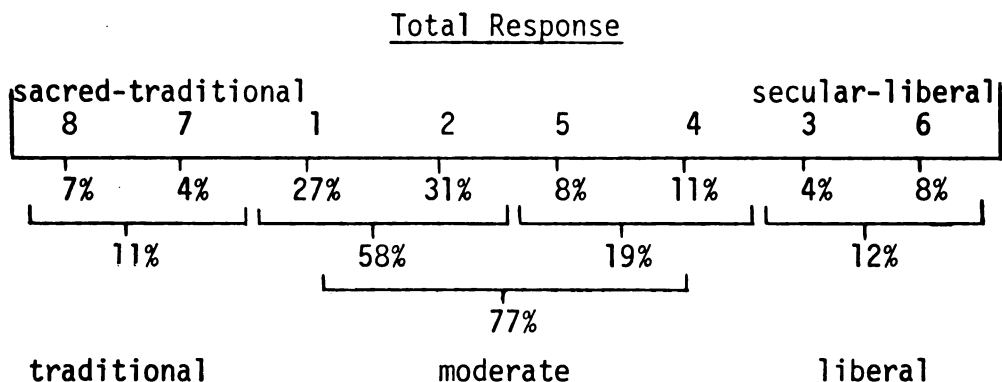
Total Response

```
sacred-traditional                          secular-liberal
   8      7      1      2      5      4      3      6

  7%     4%     27%    31%    8%     11%    4%     8%
  |_____|   |_____|   |_____|   |_____|
      11%            58%             19%             12%
                      |_____|
                                 77%
 traditional           moderate              liberal
```

The two major perceptions among the total responses as to the nature of the change is the transition from "a pastoral approach to an academic one"; and a change to an "emphasis which stresses the free pursuit of truth." The majority of the population (58%) perceive this as being the nature of the change. It was surprising to see that in this day of emphasis on lay personnel in colleges that

only 19% of the population perceive the nature of the change as "stressing a lay influence," of a "humanistic approach."

Administration-Faculty Grouping

Administration

```
sacred-traditional                                    secular-liberal
  |  8      7      1      2      5      4      3      6  |
  |_____|
    6%     6%    23%    29%     6%    16%     3%    10%
  |_____|    |_____|    |_____|    |_____|
     12%           52%           22%           13%
              |_____|
                        74%
  traditional          moderate              liberal
```

Faculty

```
sacred-traditional                                    secular-liberal
  |  8      7      1      2      5      4      3      6  |
  |_____|
    8%     2%    29%    33%    10%     8%     4%     8%
  |_____|    |_____|    |_____|    |_____|
     10%           62%           18%           12%
              |_____|
                        80%
  traditional          moderate              liberal
```
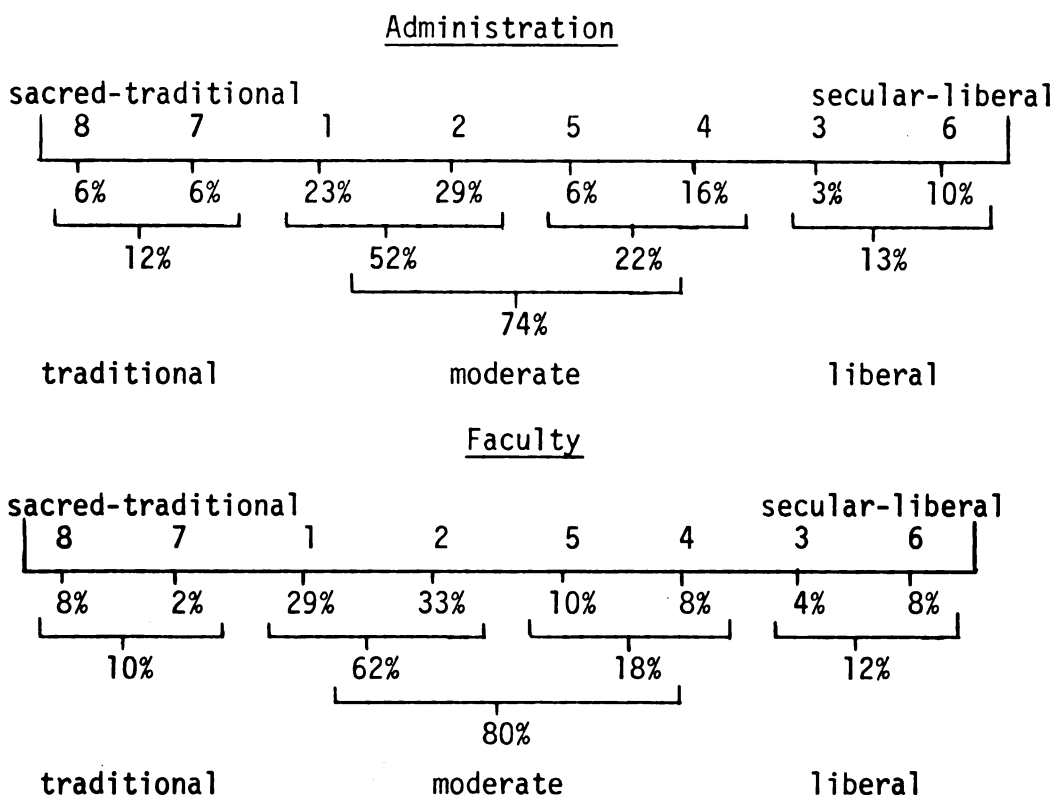
The administration-faculty dichotomy does not present an extreme latent or perceived conflict pattern in their perception of the nature of the change. Both groups are equally divided over the nature of the change. One shows a change from "pastoral-denominational approach to a completely academic atmosphere"; while the other more specifically speaks of the "free pursuit of all truth." Within each group, the administration and the faculty, there are latent conflict patterns among their sub-groups even though Categories 1 and 2 are the predominant categories in each group. Even so, this predominance is within the middle of the scale, the moderate position; Categories 1, 2, 5 and 4 represent this position

and it represents 74% of the perceptions of the administrators and 80% of the faculty.

Lay-Religious Grouping

Lay

```
sacred-traditional                                    secular-liberal
  8       7      1       2       5       4        3       6
 10%     5%     26%     26%     10%     11.5%     5%      7%
 └──────────┘    └──────────┘    └──────────┘    └──────────┘
     15%             52%            21.5%             12%
                          73.5%
 traditional           moderate                     liberal
```

Religious

```
sacred-traditional                                    secular-liberal
  8       7      1       2       5       4        3       6
  -       -     27%    45.5%     5%      9%        0      14%
 └──────────┘    └──────────┘    └──────────┘    └──────────┘
     0              72.5%           14%              14%
                          86.5%
 traditional           moderate                     liberal
```
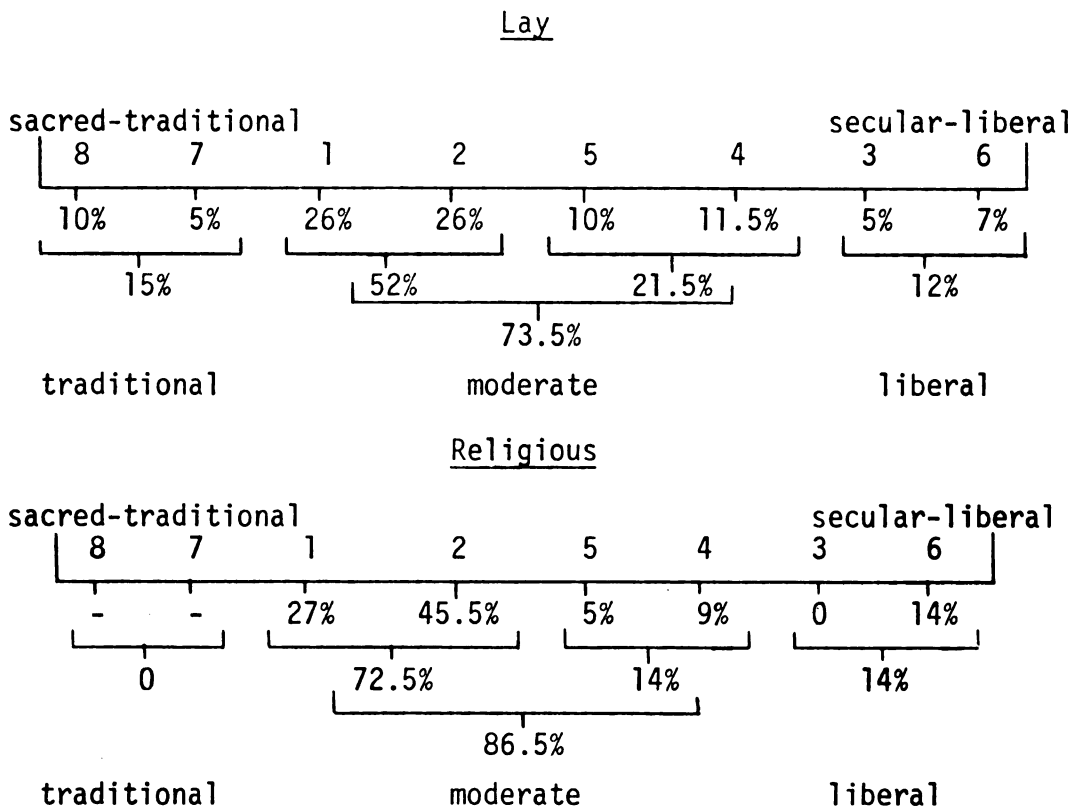
There are definite differences between the religious and the lay faculty concerning the nature of the change. Only 58% of the lay faculty see the change as in Category 1 and 2, "in the pursuit of all truth and a change to an academic one"; while 72.5% of the religious see the change in this area. The other significant area of change is in the sixth category: "It has lost its uniqueness; it is secular." Fourteen percent of the religious perceive this as happening, while only seven percent of the lay faculty feel that this is happening. Categories 5 and 4, which were considered transitional, received 21.5% of the lay faculty attention as compared to 14% of the religious.

University-College Grouping

University

```
sacred-traditional                                    secular-liberal
  8        7          1        2        5        4        3        6
  |                                                                 |
  6%      2%        31%      33%       9%       7%       6%       6%
  |_____|        |_____|        |_____|        |_____|
     8%                 64%               16%               12%
                    |_____|
                               80%
```

College

```
sacred-traditional                                    secular-liberal
  8        7          1        2        5        4        3        6
  |                                                                 |
 10%      7%        17%      28%       7%      17%        -       14%
  |_____|        |_____|        |_____|        |_____|
    17%                45%               24%               14%
                    |_____|
                               69%
```
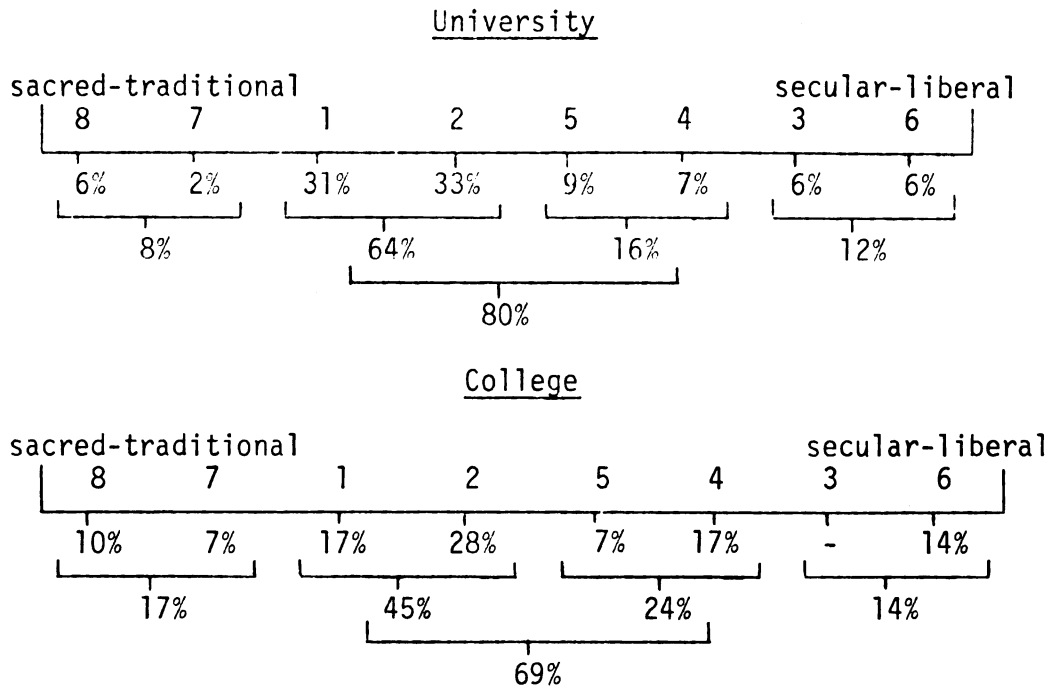
The differences between the university and college work group is in Categories 1 and 2: "the changing from a pastoral approach to an academic one," and "changing to an emphasis stressing free pursuit of all truths." Sixty-one percent of the population in the university setting perceive it as a change to this type of pattern and direction. Only forty-five percent of the college personnel perceive it as such. One-third of the university population tend to see it as a change in emphasis stressing the "free pursuit of all truth." Twenty-eight percent of the college population see it as "a change to the pursuit of all truth."

It is also significant that 14% of the college leaders of influence feel that our uniqueness is lost and that our institutions have become too secular. The university personnel do not view it with such pessimism. Only six percent of the population perceive the change in this way.

It is interesting to note that the college personnel perceive the change as moving into the secular-liberal pole of the scale; 24% of the college personnel perceive the change as being humanistic, stressing involvement and commitments to the problems of mankind, as well as stressing a lay influence. The university personnel do not seem to perceive the change as moving toward a more secular aspect but confine this change to an academic aspect.

As for the individual institutions, most of the populations (31%) perceive the change as stressing the free pursuit of all truth. The one exception is Institution C which puts more stress on the change as moving from a pastoral point of view to that of an academic one. The most conservative of the group is Institution F which feels definitely that the uniqueness is lost and that the change is toward secularization. Institution E sees the change as stressing "involvement and commitment to the present problems of the community and mankind." This involvement in the community would be in the advising of community administration, social welfare action and enhancing the educational and cultural aspects of the community.

3

In your opinion, what should a Catholic philosophy of higher education be?
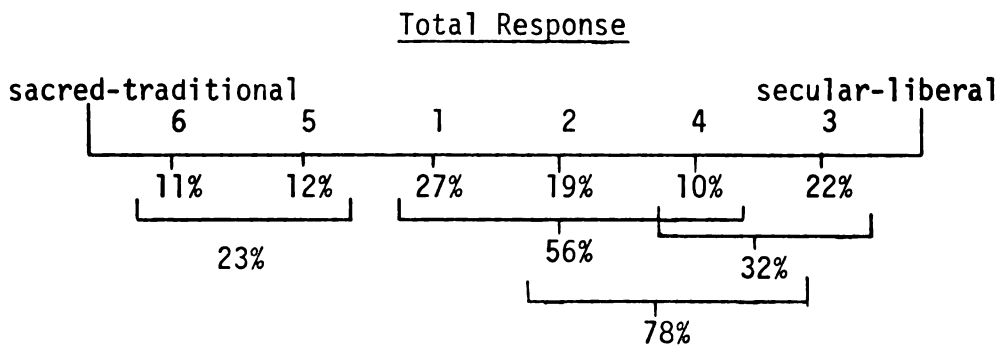
The responses to the third question were placed into the following six categories:

1. The pursuit of all truth in a Catholic atmosphere-- the spirit of Christ;

2. The same as for higher education with a Catholic influence-- value orientation;

3. The same as for higher education;

4. Higher education with theology;

5. A promotion and a development of the individual for the betterment of mankind

6. Pattern-maintenance.

When these categories were placed on the following scale of direction of perception and consensus, they were arranged with the following rationale. Again, Categories 6 and 5 were considered to be the extreme of the sacred-traditional pole. Categories 1, 2 and 4 were considered to be very close in meaning and not significantly different. They represent the moderate position. Finally, Category 3 was considered to be the secular-liberal end of the scale.

Total Responses

Total Response

```
sacred-traditional                              secular-liberal
|    6        5       1       2       4        3      |
|_____|
    |11%    12%|   |27%    19%|  |10%    22%|
    |_____|   |_____|
        23%              56%            32%
                               |_____|
                                     78%
```

It is significant that 22% of the leaders of influence in all institutions believed that it should be the same as for all higher education. A much smaller percentage, 10%, felt that it should be the same as for all higher education but with theology added. For all practical purposes, 32% of the population believed that it should be the same as higher education with or without theology. Category 1, "the pursuit of all truth in a Catholic atmosphere--the spirit of Christ," was perceived by 27% of the population as the ideal philosophy;

19% felt and perceived it as the same as for all higher education but with a Catholic influence--a value orientation. Therefore, fifty-six percent perceived that it should be the same as for all higher education, but the something added, namely, theology or a value system.

Administration-Faculty Grouping

Administration

sacred-traditional					secular-liberal
6	5	1	2	4	3
16%	13%	19%	26%	10%	16%
29%		55%			16%

Faculty

sacred-traditional					secular-liberal
6	5	1	2	4	3
8%	12%	31%	15%	10%	25%
20%		56%			25%
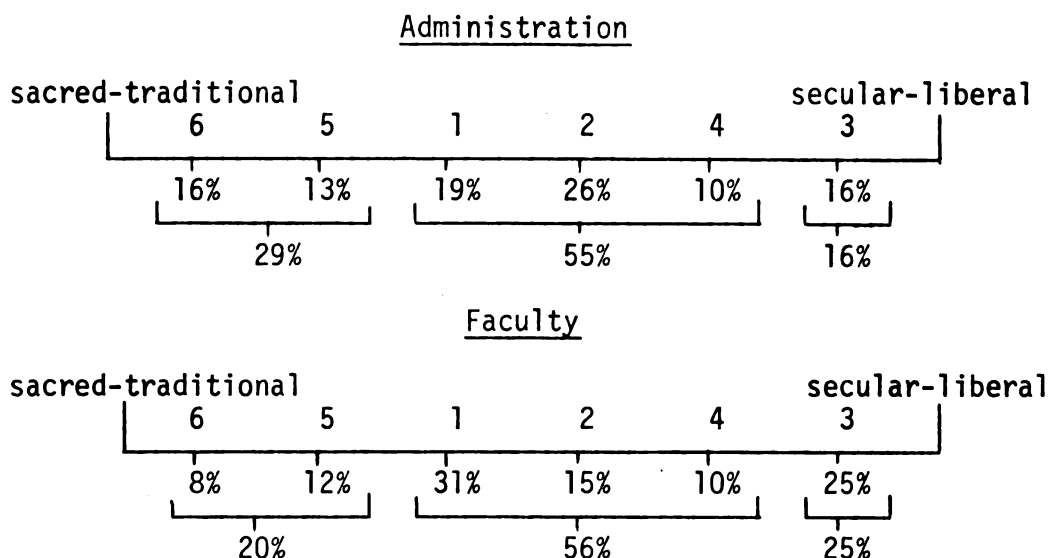
The administration-faculty grouping did not show significant differences in regard to their perceptions as groups as to what "A Catholic philosophy of higher education should be." Nineteen percent of the administrative leaders saw it as the pursuit of all truth in a Catholic atmosphere--the spirit of Christ; while 31% of the faculty leaders perceive it as such. Again, one-quarter of the faculty leaders perceive it as the same for all higher education as contrasted with 16% of the administration. I think that this is very significant, if not frightening. It is also interesting to note that 16%of the administrative leaders still perceive it as a pattern-maintenance function as compared to only 8% of the faculty leaders.

Lay-Religious Grouping

Lay

```
sacred-traditional                                    secular-liberal
        6        5        1        2        4        3
    |_____|
       8%     11.5%     25%      23%      8%      25%
    |_____|  |_____|  |_____|
          19.5%                    56%                    25%
```

Religious

```
sacred-traditional                                    secular-liberal
        6        5        1        2        4        3
    |_____|
       18%      14%     32%      9%       14%     14%
    |_____|  |_____|  |_____|
          32%                     55%                    14%
```
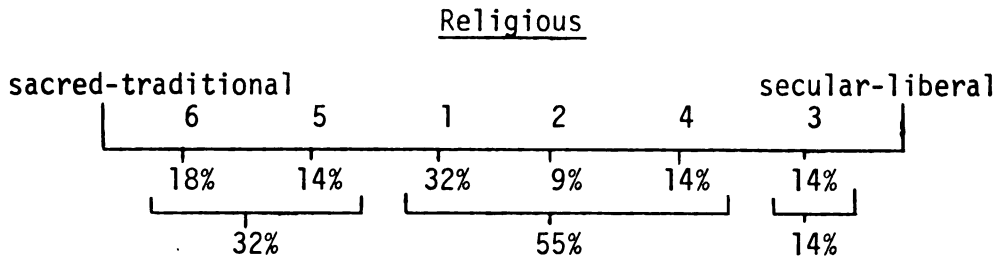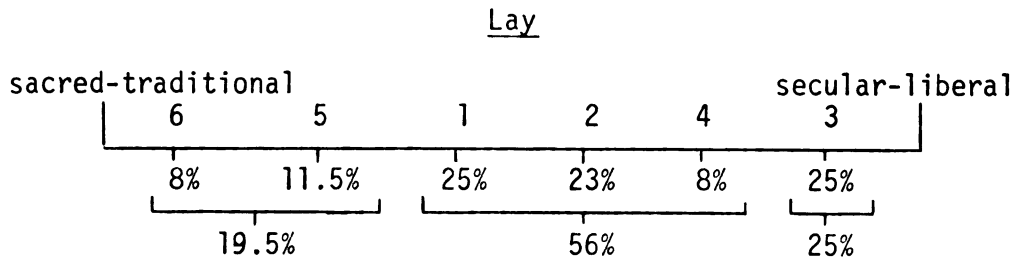
The same is also true for the lay and religious work group dichotomy. One-quarter of the lay faculty believed that it should be the same as for all higher education without reference to theology or a value system, as compared to 14% of the religious leaders. Thirty-one percent of the religious and 25% of the lay leaders believe that the philosophy of Catholic higher education should be the "pursuit of all truth in a Catholic atmosphere." The religious are still more prone towards the more conservative pole of the scale, Categories 6 and 5, pattern-maintenance and the development of the individual; 32% perceive the ideal this way as compared to only 19.5% of the lay leaders.

University-College Grouping

University

```
sacred-traditional                                    secular-liberal
        6        5        1        2        4        3
    |_____|
       9%       11%     28%      24%      7%      20%
    |_____|  |_____|  |_____|
          20%                     59%                    20%
```

College

```
sacred-traditional                              secular-liberal
    |    6        5        1        2        4        3      |
    |_____|_____|_____|_____|_____|_____|
         14%      14%      24%      10%      13%      24%
    |_____|_____|_____|
            28%                   47%             24%
```
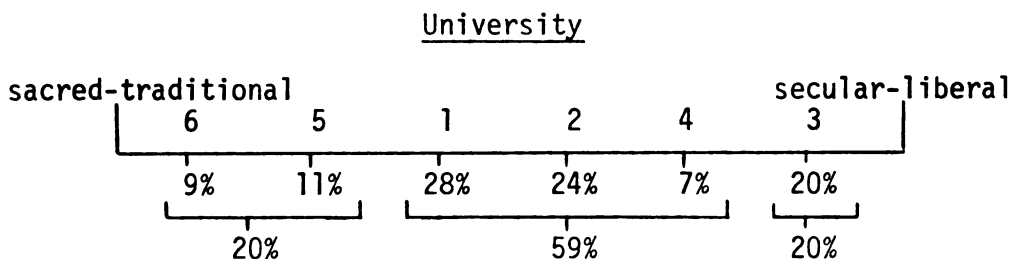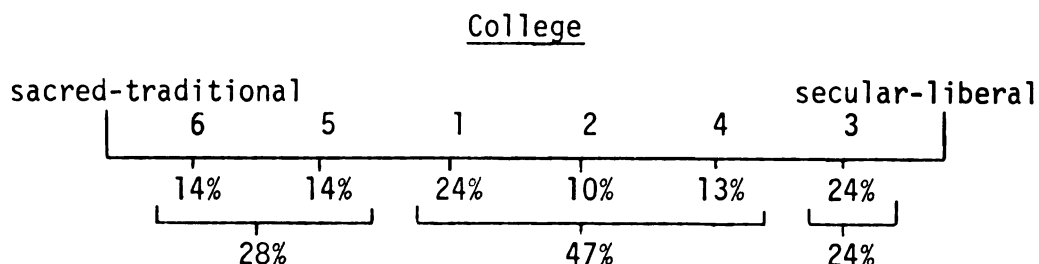
The university-college group is much more divided than would appear on the surface. Fifty-nine percent of the university grouping view the ideal as Categories 1, 2 and 4, as compared to only 47% of the colleges. Yet the surprising fact that occurred and emerged was that the colleges are slightly more in favor of a philosophy that is "the same as that as for all higher education" without reference to theology or a value system than the universities. One-quarter of the college personnel responded in this way when interviewed.

4

> What do you consider to be the philosophy
> of Catholic higher education at this insti-
> tution?

The responses to Question Four were again placed into seven categories, six of which were used in Question Two and Three. The seven categories had to do with the clarity of the institutional philosophy and whether it was in a state of transition. For convenience sake, the categories were as follows:

1. The pursuit of truth in a Catholic atmosphere--the spirit of Christ;

2. The same as for higher education but with a Catholic influence, value orientation;

3. The same as for higher education;

4. Higher education with theology;

5. A promotion and a development of the individual for the betterment of mankind and the world he lives in;

6. Pattern-maintenance;

7. It is not clear at present--it is in a state of transition, none.

Total Responses

Total Response

```
sacred-traditional                          secular-liberal
      7       6       5       1       2      4       3
 └──────────────────────────────────────────────────────┘
   19%     13%     13%     18%     20%     6%     11%
 └───┬───┘ └────────┬──────┘ └──────────┬──────────┘ └──┬──┘
   19%          26%                   44%              11%
```
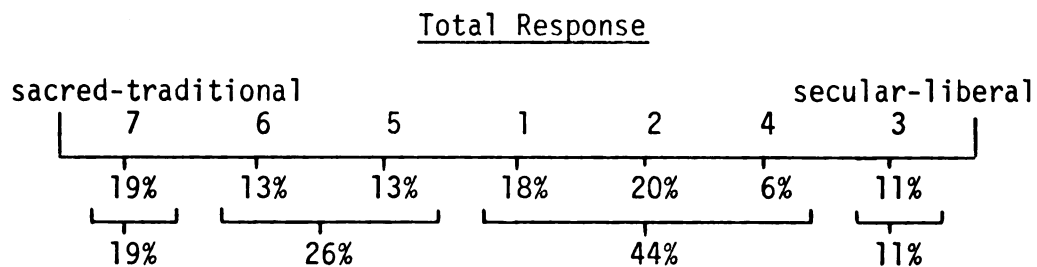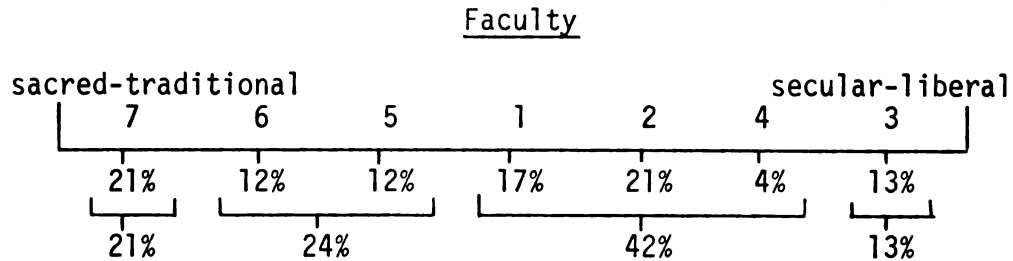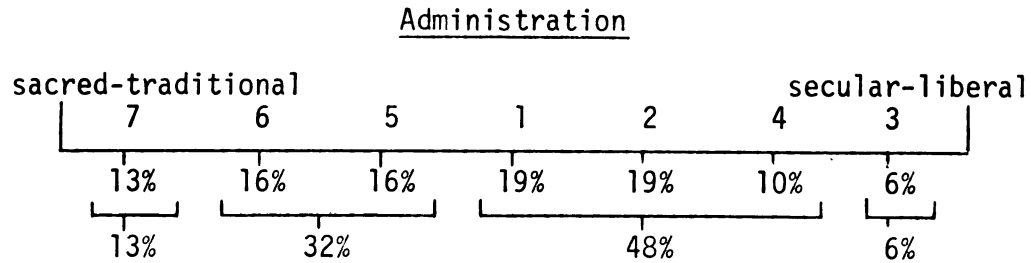
Nineteen percent of the population of all the institutions claimed that the philosophy of the individual institutions were not clear since it is in a state of transition. The greatest number (44%) perceived it as being Categories 1, 2 and 4-- pursuit of truth within a value system. There is definitely no clear perception as to what the individual institutions are trying to do. There is latent conflict because of the diversity and lack of clarity. Only Institution E seems to have a clear idea. Forty percent of its leaders of influence interviewed perceived it as the same for all higher education, Category 3. However, even in this institution twenty percent did not perceive a clear philosophy for it is in transition. One-third of the leaders of influence in Institution F perceive it as a pattern-maintenance type of philosophy at the present time. It is also interesting to see on the scale that 26% of the leaders still view it as a denominational pattern-maintenance concept.

Administration-Faculty Grouping

Administration

sacred-traditional   secular-liberal

7	6	5	1	2	4	3
13%	16%	16%	19%	19%	10%	6%

13%	32%	48%	6%

Faculty

sacred-traditional   secular-liberal

7	6	5	1	2	4	3
21%	12%	12%	17%	21%	4%	13%

21%	24%	42%	13%

The administration-faculty grouping does not show a great degree of difference in perception and in consensus. The most striking difference rests on the extreme poles of the scale: Categories 7 and 3. Twenty-one percent of the faculty has a less clear notion of what the institutional philosophy is than the administrators (13%). On the secular-liberal pole of the scale, 13% of the faculty perceive their institution's philosophy as the same as for all higher education as compared to only 6% of the administrators. The administrators are slightly more inclined toward the traditional area of pattern-maintenance and individual development than the faculty.

Lay-Religious Grouping

Lay

sacred-traditional   secular-liberal

7	6	5	1	2	4	3
21%	10%	10%	16%	26%	5%	11%

21%	20%	47%	11%

Religious

```
sacred-traditional                          secular-liberal
      7      6      5      1      2      4      3
    |                                                  |
    L_____|
      9%    23%    23%    23%    5%     9%     9%
    L__T__|  L_____T_____|  L_____T_____|  L__T__|
      9%          46%                37%             9%
```
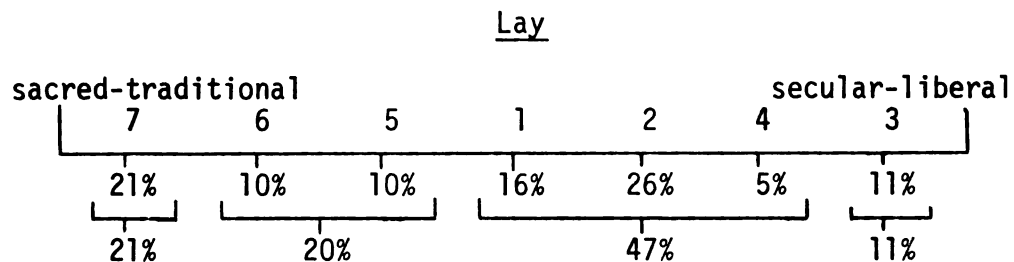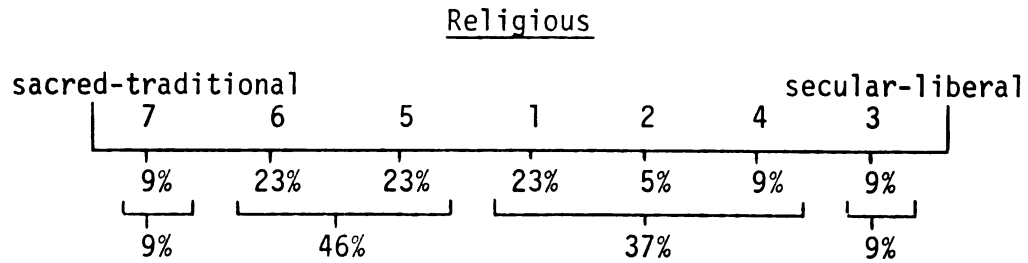
The lay-religious grouping does show more clear-cut conflict and divergence. The lay leaders of influence see less clear-cut philosophy emerging at the present time than do the religious leaders. Twenty-one percent of the lay leadership perceive it as in a state of transition while only nine percent of the religious perceive it as such. Another reflection of conflict between the lay and the religious is in the area of Categories 1, 2 and 4: the same as for higher education but with a Catholic atmosphere, value-orientation. Forty-seven percent of the lay leaders of influence perceive it as the same for higher education but with a Catholic influence--a value orientation; while 37% of the religious perceive it as such. They, on the other hand, could perceive it as a pattern-maintenance--development of the individual (46%). The religious leaders seem to have more concern for the promotion and the development of the individual for the betterment of mankind and the world he lives in; 23% of the religious mention this directly, while only 10% of the lay leaders mention this. It would seem that the religious leaders because of their past socialization are presently blind to many of the changes surrounding them.

University-College Grouping

University

sacred-traditional   secular-liberal

7	6	5	1	2	4	3
22%	11%	9%	19%	22%	7%	9%

22%   20%   48%   16%

College

sacred-traditional   secular-liberal

7	6	5	1	2	4	3
10%	17%	21%	17%	17%	3%	14%

10%   38%   37%   14%
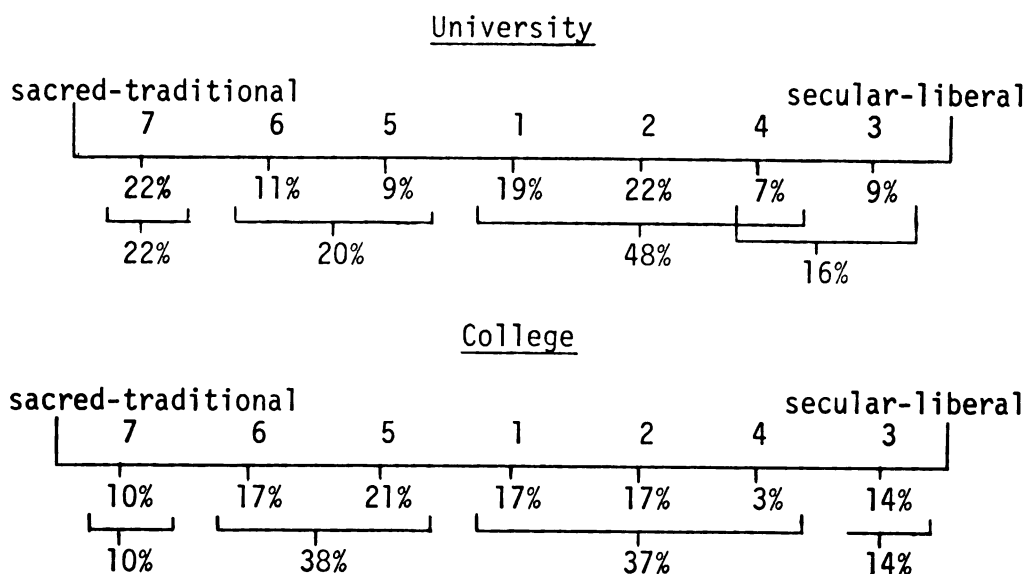
In respect to the university-college grouping, the colleges seem to have a more significant perception of their philosophy as a pattern-maintenance and the development of the individual than do the universities. The colleges also seem to be less aware of their philosophy as in state of transition than does the universities. Again, the surprising fact emerges that 14% of the college personnel prefer their philosophy as the same as for all higher education.

It would seem that among the individual institutions there is no predominant consensus as to what the philosophy is in the individual institution. Category 6, the pattern-maintenance concept, is a strong perception in some of the institutions, especially Institutions B and F. All the other institutions seem to be moving in the direction of Categories 1 and 2, as can be seen in Table 5.4. Institution A has only 13% of its leadership which perceives it as a pursuit of truth, while 27% perceive it as a promotion and development of the individual for the betterment of mankind and the world. One-third of its leader-

ship of influence perceive it as in a state of transition and it is
not clear.

Summary

In Section 1, The Issue on a Catholic Philosophy of Higher
Education, there is shown very little consensus among the popu-
lation and the work groups. There is shown a transition and a direc-
tion which Catholic higher education is taking. This transition is
from the secular-traditional position to the more secular-liberal posi-
tion. Eighty-nine percent of the respondents agreed that there is a
change in the philosophy of higher education but there is no firm con-
sensus as to the nature of the change. In general, the nature of the
change was concerned with two major perceptions: the transition from
the pastoral approach to an academic one; and a change of emphasis
which stresses the free pursuit of all truth. This represented 58% of
the total population. Latent conflict was found to exist among some
of the work groups as to the nature of the change also. This is es-
pecially true in regard to the lay-religious dichotomy. The religious
definitely showed more of a liberal stance than the lay personnel.

Some consensus was found among the leaders of influence and their
work groups in regard to what the ideal philosophy of higher education
should be. Over fifty-six percent perceive that it should be the same
as for all higher education but with Catholic theology and a value-
orientation. While there was some conflict among the institutions in-
volved, one can safely say that the institutions are moving in the direc-
tion of Categories 1 and 2: the pursuit of all truth in a Catholic
atmosphere--the spirit of Christ; and the same as for all higher educa-
tion with a Catholic influence--a value-orientation.

The Second Issue

Institutional Purposes and Goals

Our society is an organizational society. Modern civilization depends on organizations as the most rational and efficient forms of social groupings known. Every organization is deliberately constructed to seek specific purposes and goals. These purposes and goals serve many functions. They provide orientation by defining a future state of affairs, which organizations strive to realize. They set down in print guide-lines for organizational activities. Purposes and goals also provide a source of legitimacy which justifies the activities of an organization and the reasons for its very existence. Finally, purposes and goals serve as a standard by which members of an organization and outsiders can assess the success of the organization; i.e., its effectiveness and efficiency.

Once an organization is formed or founded, it acquires needs and these sometimes become the masters of the organization. Sometimes these needs become so great that the organizations have to abandon their actual goals and pursue new ones which are more suited to these organizational needs.[5]

One may ask the question at this point, what is an organizational goal? Etzioni defines it as a desired state of affairs which the organization attempts to realize. The organization may or may not be able to bring about this desired image of the future; but if the goal is reached, it ceases to be a guiding image for the organization. Another question which may be asked at this point is which image is pursued? That of the top executive? That of the board of trustees?

That of the majority of its members? That of its leaders of influence?
Etzioni says none of these individually.[6] The organizational goals
and purposes are a future state of affairs which the organizational
membership collectively tries to bring about. It is in part, then,
brought about by the top executives, board of trustees and the subor-
dinates.

How, then, does one determine what the goals of an organization
are? We may interview executives, leaders of influence, to establish
what they are. It is for this reason that this researcher interviewed
the leaders of influence as to what they perceived the goals and pur-
poses of Catholic higher education as a system and as individual
institutions were. For it is on the administrative level and the
subordinate level that these goals and purposes are determined. These
goals and purposes are formed through power plays involving various
individuals and groups both within and without the organization and
by reference to values which govern behavior in general and the
specific behavior of relevant individuals and groupings within a
particular social system.

All organizations today serve more than one goal and purpose--
they are called multipurpose. Because they are multipurpose, there
are certain types of conflicts which are unavoidable. Various goals
often make incompatible demands on the organization. Often conflicts
arise over the amount of means, time and energy that must be allocated
each goal. The establishment of a set of priorities which clearly
defines the relative importance of the various goals reduces the dis-
ruptive consequences of such conflicts, although it does not eliminate
the problem.

In this study, this researcher found a definite confusion by the leaders of influence between the goals of Catholic higher education and the philosophy of higher education. There was not a distinction made as to the philosophy being the framework from which goals arise and the goals themselves which are operational guidelines and procedures for the future of the institution and the system. This researcher also found that the issue of priorities among multigoals was also a potentiality for conflict in Catholic institutions. This also was referred to by Paul J. Reiss in his chapter, "Built-in Tension," in the book, The Shape of Catholic Higher Education.[7] This problem of goal priority is further complicated by the fact that an educational and religious orientation each contain a number of complexes of goals. It is important to be aware of these complexes as well as to analyze the manner in which decisions relate to them.

Andrew Greeley in his book, The Changing Catholic College, established through empirical research that the Catholic institution is weakened because the administrators do not find it necessary to symbolize in their own persons and their activities the goals that the institutions have set for themselves and to radiate confidence and hope that these goals are available.[8] The leaders of influence are in a crucial position as to determine what these goals are. Greeley maintains that most Catholic institutions of higher learning have only the vaguest idea of what these goals are. He also states that it is most unlikely that a charismatic president would arrive on the scene to find that the goals had been predefined for him. This section of the questionnaire was composed of questions which were to elicit perceptions concerning institutional goals and objectives for

Catholic higher education as a system and the institutions in partic-
ular. These questions were as follows:

5. What are the purposes and goals of Catholic higher education
   in general?

6. How do you perceive the goals and purposes of this Catholic
   institution?

7. In your opinion, is this institution emphasizing and engag-
   ing in the right type of activities to achieve these goals?
   What type of activities should it emphasize and engage in?

8. What type of behavior can be expected of members of this
   institution in achieving these goals?

This section produced evidence of the greatest amount of con-
flict, latent and manifest, in the institution studied. Perhaps
the other areas are more abstract. Of course, the operational test
is behavior related to types of goals achieved or sought.

5

What are the purposes and goals of Catholic
higher education in general?

This question elicited responses which were placed into seven
categories:

1. The goals are intellectual; it is the pursuit of all truth
   with a Catholic or Christian framework; it is a liberating
   process.

2. It is a free value-oriented education.

3. The goals are for a Christian humanism.

4. The goals are the same as for all higher education--
   intellectual excellence.

5. The goals are the same as for higher education with Catholic philosophy and theology added.

6. The goals are such as to produce a pattern-maintenance-- the good Catholic, or the good Catholic leader.

7. Does not know what the goals are.

In order to ascertain the proper meaning of these categories, it is necessary to analyze in depth a number of the responses in the interviews themselves.

Category 1:--An assistant professor of political science in Institution C perceived it as "an inquiry into truth for the purpose of liberating men spiritually, intellectually and physically. By inquiry is meant pushing back the frontiers of knowledge. Whether this is the liberating result of inquiry depends upon what man does with the truth. What man does comes in those areas of a question of value judgments to be made. This is the only role that a Catholic institution has."

Category 2.--An assistant professor of English perceived that the goal was "to prepare individuals for their place in whatever area they intended to specialize and to assist them with a real sense of values in their day to day existence with their fellowmen." Another said that the goal was "to graduate knowledgeable and well-informed individuals in Christian principles; they should reflect the training they have received; reflect a beneficial way in which he comes in contact with conduct, values, etc."

Category 3.--A priest in administration at one of the liberal arts colleges looked upon the goals as being an education that is "based on the liberal tradition. It proposes to develop the whole person, to cultivate the intellect, character, and sensibility in the light

of Christian humanism." A full professor in sociology looked upon
the purpose and goals as "being a concern for the human person and
those with religious orientations should be concerned with this. We
used to talk of the development of the whole person; there is still
a value in this. The purpose and goals, then, are values and research
in philosophy, theology and the social sciences which will give the
ideas for the next Vatican Council."

Category 4.--One of the priests in Institution F said that "the
goals and purposes should be the same as for all higher education
itself. The aim is to turn out a man who is intellectually alive
and curiously confident in himself and reason, as well as a man with
a sense of urgency and commitments." In Institution C, a full profes-
sor of philosophy perceived "the purposes and goals of Catholic
higher education as those of everybody else's."

Category 5.--A doctorate in business administration in Institution B
perceives the purpose and goals as being "a good higher education no
matter what the field. There should also be some courses in philosophy
and theology, designed to strengthen the moral fiber of the student.
Unfortunately, many of them do not do this." A doctorate in biology
believes that it is the same as for higher education with something
added: "Religion should have a central role in one's life."

Category 6.--This category was concerned with the goals producing a
pattern-maintenance for the Catholic church. An English professor
at Institution C probably sums it up the best when he said: "We
ought to produce laymen who are Catholics and at home in the intel-
lectual life." Another in Institution D said, "The basic aim is to
help train the individual to attain his personal salvation and train

him to be a Catholic leader in society. Beyond this statement of
personal salvation and service to society, vocational competence to
help him in life."

From these various excerpts from the actual interviews one
can ascertain how these categories were arrived at. They range,
again, from the sacred-traditional concept of pattern-maintenance
(Category 6) to the most secular-liberal concept of having the goals
the same as for all higher education (Category 4).

Total Responses

Total Response

sacred-traditional   secular-liberal

7	6	1	5	3	2	4
1%	18%	12%	11%	13%	27%	18%

| 1% | 18% | 23% | | 40% | | 18% |
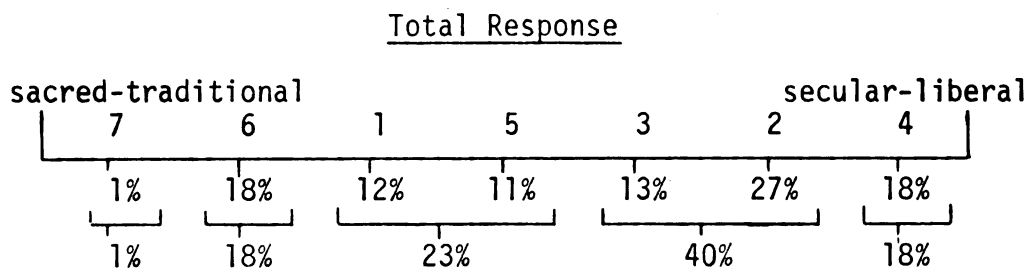
In the analysis of Question Five, one can see that Categories
1, 5, 3 and 2 form a value-oriented education as a goal. Sixty-
three percent of the total responses perceived this to be the purpose
and goals of Catholic higher education in general. Twenty-three per-
cent perceived it to be defined as the pursuit of all truth within a
Catholic or Christian framework or the same as all higher education
but with Catholic philosophy and theology. Forty percent of the
leaders perceived the goals as being value-orientation and goals for
a Christian humanism. These distinctions were made in that the value-
orientation and the Christian humanism were more ecumenical in tone
and not tied in with any denominational framework such as Categories
1 and 5 are apt to be. Categories 3 and 2 were more in line with
the Danforth "Free Christian College/University" concept.

At the other end of the scale, the secular-liberal pole, 18% of the leaders perceived the goals in general as being the same as for all higher education.

Administration-Faculty Grouping

Administration

sacred-traditional   secular-liberal

7	6	1	5	3	2	4
-	22%	10%	10%	16%	29%	13%

22%	20%	45%	13%

Faculty

sacred-traditional   secular-liberal

7	6	1	5	3	2	4
2%	15%	13.5%	12%	12%	25%	21%

2%	15%	25.5%	37%	21%
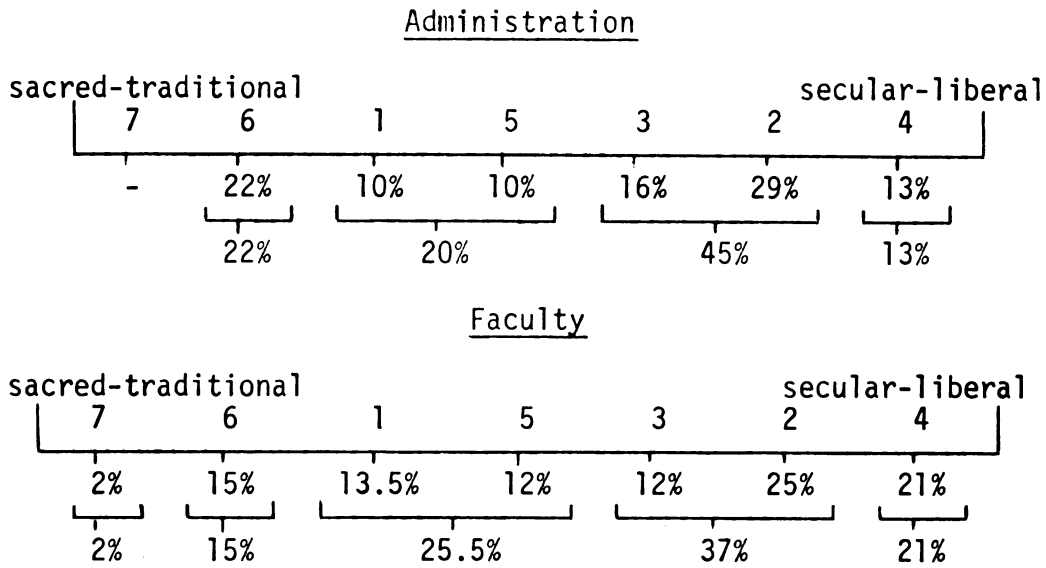
The administration grouping perceived the goals very closely to those of the total responses. However, 22% of the administrators are still concerned with the denominational pattern-maintenance as a goal, while 65% are concerned with Categories 1, 5, 3 and 2-- pursuit of all truth within a value-orientation. Forty-five percent of the administrators perceive the value orientation as free from a Catholic framework--it would be more ecumenical in tone.

The faculty, on the other hand, show some differences. While the faculty leaders are less dominated by the pattern-maintenance concept, they are slightly more cognizant of the goals within a Catholic framework and less within just a value-orientation framework. However, 21% of the faculty perceive the goals as being the same as for all higher education as compared to only 13% of the administration.

It would seem that both groups are moving toward the secular-liberal end of the scale but the faculty is going farther than the adminis- trators as a group.

Lay-Religious

Lay

sacred-traditional						secular-liberal
7	6	1	5	3	2	4
2%	23%	10%	11%	15%	20%	20%
2%	23%	21%		35%		20%

Religious

sacred-traditional						secular-liberal
7	6	1	5	3	2	4
-	5%	18%	9%	9%	45%	14%
5%		27%		54%		14%
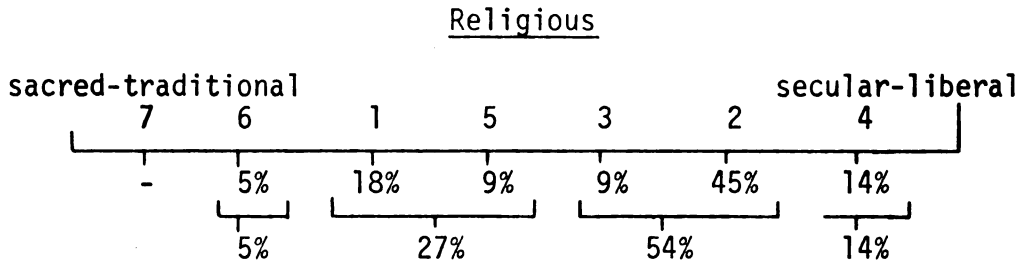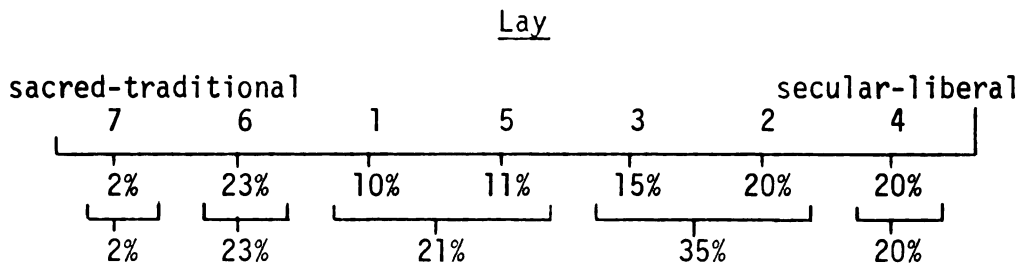
The lay-religious dichotomy presents very interesting pat- terns in regard to the goals of Catholic higher education in general. Twenty-three percent of the lay faculty perceive the goals as pattern-maintenance, while only one religious, representing 5% of the religious,perceived it as such. The other surprising statistic that emerged is that 54% of the religious perceive the goals as Christian humanism and value-orientation which is free from any denominational framework. Only 35% of the lay leaders perceived it in such a way. In other words, this is the reverse of what one might have expected a priori. Forty-three percent of the lay leaders represent the extremes of the scale of direction, while only 19% of the religious are on the extremes. The religious leaders present a more moderate and consistent picture. The religious, however, are

moving away from the pattern-maintenance to a more moderate liberal position. The lay leaders present a more extreme position and direction.

University-College Grouping

University

```
sacred-traditional                          secular-liberal
     7      6      1      5      3      2      4
    |                                            |
    -      19%    15%    13%    15%    19%    20%
         |____|   |_____|  |_____|  |____|
          19%         28%           34%        20%
```

College

```
sacred-traditional                          secular-liberal
     7      6      1      5      3      2      4
    |                                            |
    3%     17%     7%     7%    10%    41%    14%
   |__|   |__|   |_____|  |_____|  |____|
    3%    17%        14%           51%        14%
```
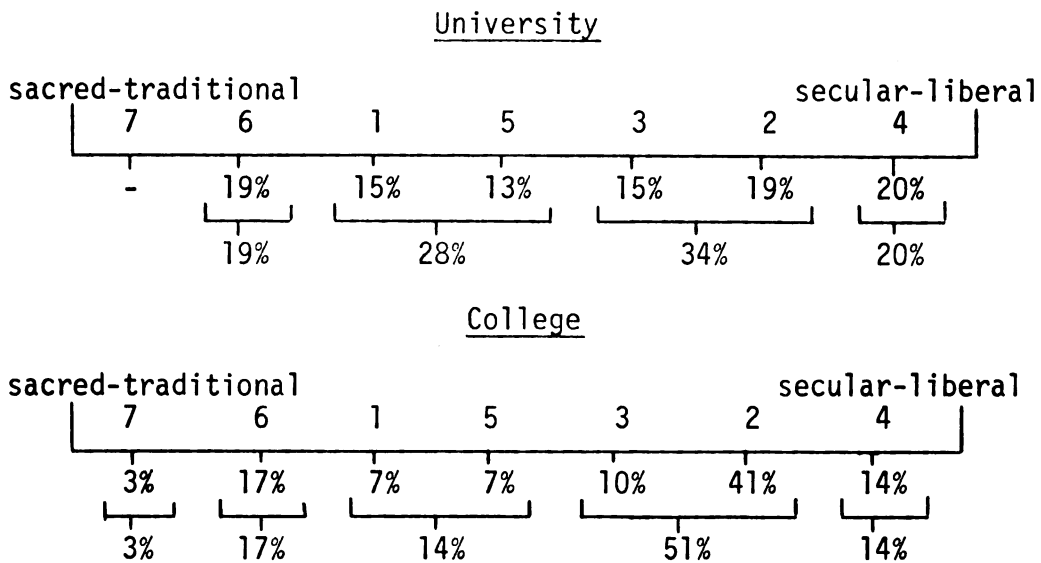
In regard to the university-college grouping, 51% of the college grouping perceive the goals as Categories 3 and 2 as compared to 34% of the university personnel. One cannot account for this difference in that the colleges are more concerned with a value-orientation in education but one that is less tied to a denominational framework. The universities show two patterns: 28% of the university personnel are concerned with Categories 1 and 5, which is a value-oriented education but with denominational ties, while 20% of the university personnel advocate Category 4, the goals are the same as for all higher education, which is an extreme secular-liberal position and direction.

As can be seen from the analysis, there is no clean-cut pattern or consensus for any one category or group of categories. There seems

to be a direction toward a value-oriented education that would go above denominational ties--by this is meant that there would not be just Catholic theology or philosophy required, but rather the student is led freely to accept and form his own values. With Andrew Greeley, we can say that the goals and purposes of Catholic higher education as a system are exceedingly vague. They are not well defined as yet. There is a direction and a pattern emerging which is shifting from the sacred-traditional view to the more secular-liberal pole on the scale. It is for this very reason that we say that Catholic higher education is in the throes of an identity crisis, not only because of its philosophy but because of its operational goals and purposes.

6

How do you perceive the goals and purposes of this Catholic institution?

In regard to Question Six, which elicited their perceptions in regard to goals and purposes of their own institutions, conflict is definitely present. Their perceptions were categorized as follows:

1. The goals are intellectual; it is the pursuit of all truth with a Catholic or Christian framework; it is a liberating process;

2. It is a value-oriented education;

3. The goals are for a Christian humanism;

4. The goals are the same as for all higher education-- intellectual excellence;

5. The goals are the same as for all higher education with Catholic philsophy and theology added;

6. The goals are such as to produce a pattern-maintenance--
the good Catholic or the good Catholic leader;

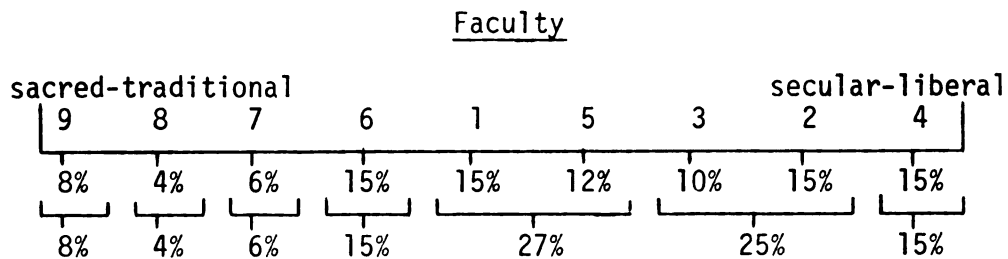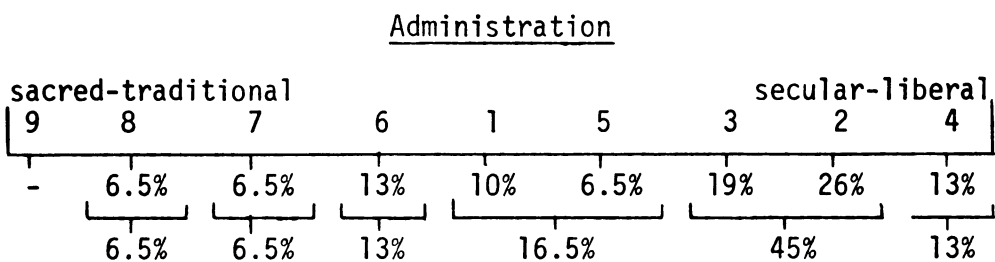7. Does not know what the goals are;

8. No definite goal or purpose;

9. Did not answer the question.

As can be seen from the scales below, there does not exist a clear-cut consensus. Again, only the religious (54%) and the college personnel (51.5%) reflect any sort of agreement regarding institutional goals.

Total Responses

Total Response

sacred-traditional   secular-liberal
    9   8   7   6   1   5   3   2   4
   5%   5%   6%   14%   13%   10%   13%   19%   14%

   5%   5%   6%   14%   23%   32%   14%

Administration-Faculty Grouping

Administration

sacred-traditional   secular-liberal
    9   8   7   6   1   5   3   2   4
   -     6.5%   6.5%   13%   10%   6.5%   19%   26%   13%

        6.5%   6.5%   13%   16.5%   45%   13%

Faculty

sacred-traditional   secular-liberal
    9   8   7   6   1   5   3   2   4
   8%   4%   6%   15%   15%   12%   10%   15%   15%

   8%   4%   6%   15%   27%   25%   15%

Lay-Religious Grouping

Lay

sacred-traditional							secular-liberal
9	8	7	6	1	5	3	2	4

7%	5%	8%	20%	11.5%	10%	11.5%	13%	15%
7%	5%	8%	20%	21.5%		24.5%		15%

Religious

sacred-traditional							secular-liberal
9	8	7	6	1	5	3	2	4

-	5%	-	-	18%	9%	18%	36%	14%
	5%			27%		54%		14%

University-College Grouping

University

sacred-traditional							secular-liberal
9	8	7	6	1	5	3	2	4

7%	7%	6%	13%	13%	11%	11%	11%	20%
	20%		13%	24%		22%		20%

College

sacred-traditional							secular-liberal
9	8	7	6	1	5	3	2	4

-	-	7%	17%	14%	7%	17%	34.5%	3.5%
	7%		17%	21%		51.5%		3.5%

7

In your opinion, is this institution emphasizing and engaging in the right type of activities in order to achieve these goals? What type of activities should it emphasize and engage in?

This is an important question for it attempts to elicit perceptions in regard to whether the institutions are engaged in the proper activities in order to achieve institutional goals. Here

is probably the first cleavage in leadership response in regard to
what they perceive and how they act in this study. In Question 5 and
6, which were concerned with systemic goals and institutional goals,
there was no consensus. Yet when asked if the activities of the
institutions were adequate to the goals, 73% of the leaders said,
"Yes." Twenty percent said, "No." Six percent were not definite.
This is summarized in Table 5.7A.

The second part of Question 7 asked what type of activities
should the institution engage in. There were one hundred responses
from the eighty-three leaders and they were placed into fifteen
categories:

1. Continual evaluation and restructuring of the curriculum,
   student life and attitudes.

2. More cultural subjects--fine arts.

3. To inculcate social awareness, responsibility and com-
   munity involvement.

4. Should have more experimental programs.

5. Should revamp the philosophy and theology curriculums.

6. Increase the communications between the faculty and the
   administration.

7. Humanize the disciplines.

8. Emphasis should be on the liberal arts, humanistic studies.

9. Should limit growth.

10. A need for greater contact with priests.

11. Should develop cooperative programs.

12. Should have better recruitment of faculty and administration.

13. Should develop a spirit of ecumenicism.

14. Should expand the graduate program.

15. Not covered.

A summary of the frequency of these responses can be seen in Table 5.7B. Twenty-eight percent of the frequency of the responses were that the institutions should "inculcate social awareness, responsibility, and community involvement." It is also interesting to note that the college personnel are more aware that this should be an activity than the university personnel. Forty-one percent of the responses of the college personnel had to do with this social awareness as compared with twenty-one percent of the responses of the university personnel. Among the lay-religious grouping, 30% of the responses were of the religious as compared to twenty-seven percent of the lay personnel; and, finally, among the administration-faculty work group there were 33% of the responses from the faculty as compared to 20% for the administration. The rest of the frequencies of responses were very much divided among the other categories and did not present any type of a pattern of consensus.

A closer analysis of the interviews themselves show a variation as to the meaning of social awareness. Some talk of the impact upon the community: "The impact on the community has been small" according to a professor of physics at Institution F. Yet another in this same institution believes that this is a forte of the institution when he says: This institution "has had a multi-faceted complex of both the academic and community involvement activities with the community at large." Many of the leaders of influence look upon involvement in the community as a sine qua non for survival. In Institution E, one of the associate professors of philosophy saw involvement as a secondary

goal and at this institution he perceived the development of the social consciousness as an extraordinary activity, "so much so that in many instances the faculty is leading the students in directing many of the social activities and programs." In this same institution another responded that, "there is a growing sense of social involvement and concern for the non-western cultures; it is concerned with the opening of the resources of the elite college to people who otherwise would not take part in it." Others feel that there should be greater social awareness for social service among the faculty. "The leaders in the school have to become more entwined with the power structure of the community whether they like it or not," says a professor of education at Institution A.

In his book, Andrew Greeley maintains that one of the salvations of the Catholic institution and especially the small Catholic institution was the cooperative programs with other colleges, Catholic and non-Catholic, in the area. Yet among the responses only 1% had to do with this as a desired activity.

On the whole, the responses were divergent and scattered and presented no pattern of consensus. (See Table 7B.) It is also interesting to note that the responses as categorized do not present antitheses to one another. One can safely say that there should be better communications and a getting together among the leaders of influence as to the type of activities that would be commensurate with the goals of Catholic higher education in general and institutional goals in particular.

8

> What type of behavior can be expected of
> members of this institution in achieving
> these goals?

This question attempted to elicit the type of behavior that was expected in order to achieve systemic and institutional purposes and goals. The frequencies of the responses for the various groups are summarized in Table 5.8. There were one hundred and fifty-six responses from the eighty-three respondents. Fifty-four of the responses, representing 35%, were concerned with the competency and scholarly activity as being adequate behavior of the faculty in fulfilling their role in achieving the goals. Twenty-four of the responses, representing 15%, were concerned with social involvement in the community as the desired behavior. The types of responses seemed to be evenly divided among the various groups: administration-faculty, lay-religious and the university-college group. Again, there was no definite pattern of consensus and therefore the categories themselves could lend themselves to seeds of latent conflict.

In summary, then, it was pointed out with Greeley, that most Catholic institutions of higher learning are exceedingly vague about their goals. However, the leadership of influence within the administration and the faculty do have significantly different perceptions concerning the goals and purposes of the organization as it is and as it should be. Therefore, our null hypothesis as stated in Chapter IV must be rejected. It might be added here that since the leaders do not know what the goals are, they are not sure of the type of activities that should be emphasized nor the types of behavior that the faculty must exert commensurate with the institutional goals. The

greatest number of the population, 27%, perceived the goals for Catholic higher education as a system as being a free value-oriented education. However, over 18% of the population persisted in advocating a pattern-maintenance type of education. Conflict exists among the university-college grouping: 41% of the college personnel advocates the free value-oriented education as compared to 19% of the university personnel. However, 20% of the university leaders advocated the goals for Catholic higher education as being the same as for all higher education as compared to 14% of the college personnel. There were no clear-cut patterns. Only the religious and college personnel had any semblance of agreement regarding institutional goals. There was a strong consensus among these groups that the institution should inculcate social awareness, responsibility and community involvement. There was no real pattern, outside of scholarship and competence, in regard to the type of behavior which would be expected of the faculty commensurate with the goals ofCatholic higher education. Taken as a composite, the responses to Section II demonstrate a dire need for a clear definition of the goals and purposes in Catholic institutions. These goals must be spelled out in operational terms so that they will have a definite effect upon the activities of the institution and the role and behavior of the faculty member.

The Third Issue

The Locus of Decision-Making and Governance

As was already pointed out, the process by which goals are given priority and resources allocated to the attainment of these goals is organizational decision-making. Paul Reiss, in the Shape of Catholic Higher Education, points out that formerly in the Catholic institutions, whether operated by religious orders or dioceses, the style of decision-making has been basically authoritarian rather than democratic. The bulk of the decisions were made from the top down. In fact, the authorities were often unaware of the problems encountered by the subordinates or by the lower levels of the organization. As to those problems that they became aware of, they extended a benevolent-paternalistic attitude towards solving them but always in an authoritarian manner.

However, it is becoming more and more evident from this study and from others, such as Andrew Greeley's, The Changing Catholic College, that the managerial and, in particular, the decision-making process is passing from a benevolent-authoritarian position to a consultative one.[9] Formerly, decisions were often made after informal consultation on a "man to man" basis and any thought of team work was discouraged. Rensis Likert, in his book, The Human Organization, speaks of a consultative system of decision-making as being a step towards deliberative-participative decision-making system.[10] He refers to the consultative system as being both man to man consultative and group work consultative, where the top executives and superiors partially encourage teamwork. According to Likert, then, under the consultative system broad policy and general decisions are made at the top, but more specific decisions

are made at the lower levels. Another important distinction that
Likert makes in his analysis of management systems is that, in the
authoritarian-benevolent system, decision-making contributes little
to motivation. This was true in the Catholic system of higher educa-
tion. For where the majority of the faculties were religious it was
relatively easy for the superior or top executive to give orders and
to have them carried out. Under the consultative system, there is
something contributed by the decision-maker to be implemented through
a proper motivation. Likert holds that all decision-making should be
participative through a participative group. Through such a system,
decision-making would be widely distributed throughout the organiza-
tion. It would be well integrated through a linking process provided
by the overlapping of sub-groups. These overlapping groups and the
group decision processes would tend to push decisions to a point
where the information would be most adequate or even to pass the
relevant information to the decision-making point.[10] It is for this
type of system that the American Association for Higher Education
convened a task force on "Faculty Representation and Academic nego-
tiation."

In 1967, the report of this task force was published under the
title of Faculty Participation in Academic Governance.[11] The Associ-
ation for Higher Education believed that "in many institutions the
notion of professionalism is a polite fiction."[12] However, it is be-
coming more and more evident that, in many of our institutions, facul-
ty members are now demanding the full prerogatives of professionalism.
This means that professors, like members of other professions seek di-
rect participation in the formulation of the policies and rules that

govern the performance of their duties. This is especially true among the junior colleges and the emerging four year institutions. This report also states that the "problems of transition have on occasion been aggravated by the fact that most of the top administrators have a background in secondary education which has an authoritarian tradition of management which is inappropriate for colleges and universities."[13] Among the older and more established institutions there are also changes in the educational organization. This report points out that "in many states, the judgment has been made that public higher education is too big, too costly, and too complex for each institution to be allowed to formulate its own programs without an overall state coordinate." "This desired coordination and control is usually embodied in 'a master plan' to be administered by a 'super board.' This movement," the report continues, "toward the coordinated systems approach has had a sharp impact on the role of the faculty on the individual campuses, even on those that have well functioning procedures for faculty representation."[14] The coordinated approach moves the locus of decision-making on some critical issues to a level beyond the reach of local procedures. In other words, it returns to a authoritarian-benevolent approach as detailed by Likert.

There are very few institutions, if any, in the United States, either public or private, that have sustained the type of participative approach as described by Likert as the ideal. Certainly, it can be said that there never was such an approach in the Catholic system and from the above mentioned report the public institutions presently have not sustained any such system either. This study does, however, present enough evidence and data to draw a conclusion that the Catho-

lic system of higher education is moving away from the authoritarian-benevolent system to a consultative position, but not a participative system as yet. Too often superiors in education think that consultative and participative management means the proliferation of committees. Likert is careful to point out that "the group method of decision-making and supervision should not be confused with committees which never reach decisions or with 'wishy-washy', 'common-denominator' sort of committees about which the superior can say, 'well the group made this decision, and I couldn't do a thing about it'."[15] The group method of supervision holds the superior fully responsible for the quality of all decisions and for implementation. He is responsible for building his subordinates into a group which makes the best decisions and carries them out well. The superior is accountable for all decisions, for their execution, and for their results.[16] Because of the progress made in the last several years in consultatory decision-making, many of the superiors have proliferated committees in order to avoid responsibilities as an administrator. Even with this tendency there is no doubt that progress has been made toward participative decision-making.

This section of the study was composed of three questions which were designed to elicit perceptions of the leaders of influence as to what is the proper role of the faculty in the decision-making process and what it is in their respective institutions. The questions asked were:

9. What do you consider to be an appropriate faculty role in the university decision-making? With respect to academic, non-academic and administrative affairs?

10. What role does the faculty play in the decision-making
    process in this institution?

11. To what extent, if any, are faculty members consulted on
    such matters as changes in curriculum and faculty policies,
    etc.? What would the appropriate procedure be?

9

What do you consider to be an appropriate
faculty role in University decision-making?
With respect to academic, non-academic and
administrative affairs?

The responses to this question were placed into three categories
and four sub-divisions. They were:

1. The faculty should have full participation in the formulation
   of policy and decisions in all three areas:

   a) a consultative role

   b) a deliberative role

2. The primary and major role of the faculty is the academic;
   they should have a voice but of lesser authority in the
   other areas:

   a) a consultative role

   b) a deliberative role

3. Did not answer.

A summary of the responses is presented in Table 5.9. Thirty-two
of the 83 respondents (39%) felt that the faculty should have full
participation in the formulation of policy and decision-making in all
three areas. Twenty-seven of the 32 believed that it should be a con-
sultative role while five of thirty-two expressed that it should be
deliberative; in other words, the administration must follow the decisions

formulated by the faculty. Forty of the eighty-three respondents (60%) perceived that the primary and major role of the faculty is academic; they believe that they should have a voice but to a lesser degree in the other areas. Twelve respondents (24%) of the fifty perceive it as a deliberative role.

There is no doubt as to the consensus concerning the faculty's role in the decision-making of any institution; they have a right to make decisions and they have a deliberative role in regard to academics. The conflict arises as to the degree of authority they have over administrative and non-academic areas. For instance, at one major university the faculty senate wants a consultative role in the picking of the president of the university. This is a major step in the participative system of management in the Catholic system.

The transition towards a consultative-participative type of control over decision-making is reflected by the following excerpts from the interviews of the leaders of influence. The perceptions reflect a consultative role for the most part but one can sense seeds of transition being salted which will eventually lead to a deliberative-participative role. This is certainly a change since 1964 when the Donovan study as described in Chapter III stated that though there have been recent increases in the number and types of professional opprotunities for responsible participation in the affairs of the college, there is still evidence to support that the faculties are very much playing a subordinate role. The frustrations of the faculties, according to Donovan,can only be expected to grow in this respect as their number increases and as their professional sensibilities become stronger. This researcher actually did not find this to be true in

this study. In fact, according to our data, in the four year interval there evidently has been a vast change in perceptions and attitudes which give no indications of frustrations, as is illustrated in the following excerpts from our interviews.

The president of Institution A, who was a religious, had this to say about faculty participation: "The faculty should have full participation in the formulation of policy. The primary role is consultative. The board of trustees ultimately make the decisions. The faculty has not only the right but the duty to participate and hence all faculty members should stand ready for openness at the academic senate and contribute." This excerpt is very important since it reveals the change in emphasis concerning the board of trustees. Paul Reiss had earlier pointed out in The Shape of Catholic Higher Education, that the board formerly, whether legal or advisory, did not have the real power of decision-making. For the most part, power resided in the president appointed by the religious order or diocese. This also was pointed out by Andrew Greeley in his book, The Changing Catholic College, for the president was appointed mainly to look out for the interest of the order or diocese and was chosen mainly because he was loyal to these elements within the church.[17] This attitude is certainly changing. Another member of the same institution said that "the faculty senate should act on all three areas (academic, non-academic, and administrative) with equal importance...It is established to insure full faculty participation in matters of general interest by sharing the responsibility in the governance of the university. The university senate has the authority to initiate discussions, to express its views on the matters of general university interest, and

to make recommendations to the president and the board of trustees."

Certainly, all do not agree that Catholic faculties' powers have increased with the rapidity that they should have. A professor of English in Institution A feels that "the faculty role should be stronger than it is at present concerning the decision-making level in respect to academics. In Institution C, the perception of an associate professor in physics was that the faculty should have the main authority in all academic decisions and a lesser authoritative role in all other matters. Also in Institution C, a professor of economics and a former president of the institution's academic senate, said, "There should be a setup of some type of a partnership. We can't leave it all to the faculty. They do not have the time, expertise and the patience that is needed. In execution, there should be a joint effort between the administration and the faculty." The insight in this last excerpt is that while the faculty would like to participate they do not always accept the responsibility, because of lack of knowledge, time, and administrative patience in the decision-making process. In fact, they often lose sight of the challenge and become bored. Another reason that is forewarded, and will be discussed in Chapter VI, is that many of the faculty are not social action oriented. By social action is meant an interest in the institution, students, and community affairs. Many are interested only in their own self-interest, academic disciplines and their own research. They are only for that which will enhance their own self-interest and are often referred to as educational entrepreneurs.

The colleges in this study seemed to have little participative consultation outside of the academic areas. A non-Catholic professor

of art in Institution E had this to say: "In academic decisions, the faculty has decision-making powers. There is no problem. In the non-academic areas, the faculty has not been involved. There are not enough of the faculty that live close to the campus or feel responsibility beyond the classroom. This is left to the nuns." It is also interesting to note that at Institution E it is the administration that is putting pressure on the faculty in order to force them to take responsibility for decision-making.

10

What role does the faculty play in the decision-making process in this institution?

In the summary as presented in Table 5.10, it can be seen that 70% of the population responded that the faculty was playing an advisory and recommending role. Only 13 out of 83 people, representing 16%, felt that it was a "small role" and only one felt "none" at all. In the college group, nine out of 29 members in this sample felt that the "role was small." These nine leaders represent 31% of the college population. This nine was out of a total of 13 in the entire population that felt that the "role was small" for the faculty. This also would reinforce the fact that the colleges are conservative in regard to the locus of the decision-making. In the interviews, there were strong intimations that the colleges, especially institution F, did not have autonomous control over its organizational future but was controlled by the head of the order rather than the board of trustees. One-third of its leaders felt that the decision-making role was "too small." Even Institution E, which is supposed

to have a liberal orientation and reputation for small Catholic colleges in the U. S., had half of its leaders of influence among the administration and faculty perceiving the "role as being too small."

The religious as a work group were more optimistic in that 90% of them feel that the academic senate and academic councils are playing an increasing and important role. This perception is compared to 62% of the lay personnel. One would expect the religious as a group to be more optimistic than the lay group since they have been trained and socialized into a authoritarian atmosphere. It is significant that 62% of the lay personnel share the same perception which gives credence to a transition toward the consultative-participative decision-making.

Among the administration-faculty work group, there is seen a certain amount of dissatisfaction among the faculty. While 84% of the administration feel that the academic senates and the councils are playing an increasing role in an advisory-recommending role, only 62% of the faculty perceive it in the same way. One of the reasons for this difference is that many of the administrators are religious and thereby would contribute to this disparity.

To really ascertain the attitudes that were found in the responses to Question 10, it is necessary to analyze the interviews in depth. An associate professor of philosophy in Institution A had given a good resume as to the type of decision-making that is going on and what it should be. "On the academic side, considerable. In the next two or three years, it is going to increase. The faculty has not awakened to the fact that the non-academic has an impact." Another in the same institution who teaches sociology said that "in the past, they

had no role." "Currently, they are moving toward a more active role
in decision-making. However, as long as the board of trustees are
members of the order, there is very little decision-making." This
excerpt emphasized the prevalent thought among the respondents that
the board of trustees have to be more diversified and that they must
have less members of the order on it. Greeley also emphasized this in
his study. More and more institutions are laicizing their board of
trustees. Three of the institutions in our sample had already laicized
their board of trustees and a fourth was setting up plans to do so.
Institutions D and F were still under the direct control of the reli-
gious order with members of the order solely being on the board of
trustees. Reinert in an article feels by laicizing the board of trus-
tees we are bringing into conformity with the dictates of Vatican II
Council of bringing the laity into the work of the church. Greeley,
on the other hand, is more practical-minded and feels that this is
being done because it will open up more doors for financial resources
and in particular federal and state funds. One thing is for sure,
that more and more boards of trustees are becoming laicized regardless
of the reasons and any problem which is resulting from an all religious
board of trustees will correct itself in the next few years.

A layman in administration at Institution B describes the
decision-making process at that institution which was more or less
the same at all the institutions: "Each school has a committee of the
faculty, for its own administration. The faculty senate takes care of
problems, organizational welfare and benefits. All decision-making is
subject to the board of trustees. There is a great willingness on their
part to accept recommendations." Another member in this same institution

who teaches chemistry talked of the role of the faculty: "Its role

has been changing, markedly over the last five years. Five years ago

it was very small. Presently, we play a much greater role and the role

is increasing every year. This is the first year that the faculty and

the administration sat down around a table to negotiate administrative

problems in a period of open discussion. This is probably why we

don't have a St. John's situation here. The administration respects

the faculty." A number of the leaders in the various institutions

felt that the deciding point in time that improved the relationship

of the administration and the faculty, especially in regard to the

locus of the decision-making, was the St. John's incident. The

feeling is that it was at this point in time that the administration

came to the realization that the faculty had a role in the administra-

tion of the university from an academic, non-academic and administra-

tive point of view.

There is, however, an underlying current of discontent among

the leaders that the faculty, although they want consultative and

deliberative decision-making power as a body, will not accept respon-

sibility in making decisions as individuals. A lay administrator who

also has the academic rank of an associate professor, concerning this

issue, says: "It is pretty advisory now through the faculty senate...

here the administration has to force the freedom and the decision-

making upon the faculty. One often hears the remark: 'It is their

university, namely Jesuit, let them run it.' This freedom is being

accepted reluctantly because of the responsibility. The faculty wants

decision-making power without responsibility." In addition to the

problem of the faculty not accepting responsibility in decision-making,

there are also problems in the composition of the academic senates
and councils. An associate professor of physics at Institution C
states the problem in the following way: "In principle, the faculty
senate has great power in the decision-making process. De facto, they
are often by-passed by the administration and decisions are made without
adequate consultation of either the faculty and the deans. This is
the faculty senate's own fault by insisting that there should be no
administrators in the senate. They have closed off a valuable source
of knowledge and experience; and they have become bogged down in
discussions of trivia. What is really needed is a university senate
consisting of both faculty and administrators with real decision-
making powers. Often through just the academic and faculty senate
there is created a wide separation between the administration and the
faculty." The same thing is again expressed by a full professor of
modern languages. "At present there is too much separation between
the faculty and the administration. I do not want a faculty senate
but a university senate. I also want faculty members on the board of
trustees. I feel that there are enough faculty that would take this
responsibility and make it viable."

Those of the respondents that feel that the faculty has a very
small role is best represented in the following excerpt from an inter-
view with an assistant professor of history in Institution D. The
faculty had "no real role formerly." "Some window dressing with commit-
tees but no real power to make decisions. Real changes come about on
an informal basis, with informal pressures. There are no real changes
taking place in the academic council or faculty meetings." In this
interview, it was graphically brought out that the type of action that

is probably still most prominent is the "man to man type of consulta-
tion." Certain members of the faculty are well respected by the admin-
istration and taken into their confidence and they, in turn, control
informal groups and exert pressures in these groups. Likert describes
this as being a part of the consultatory system of participation.
This happens because the administrators only partially support group
action. This is also due to the changing patterns from an authoritarian-
benevolent system to the consultatory-participative pattern. In
Institutions E and F, the "man to man consultatory pattern" was more
in prominence than in the other four institutions. An associate pro-
fessor with a doctorate in English at Institution E best described the
decision-making of the faculty as a "hit and miss affair. Formally,
very little; informally, a lot. This is one of the things that will
change in the next five years." This also was brought out in an inter-
view with an associate professor of philosophy who believed that the
faculty had no role in the decision-making process. He says, "None
whatsoever. Except in the cases where the president respects the
advice of an individual faculty member. There are committees which
theoretically play a role in the decision-making process but they are
uninformed, unambitious, and they have no means to guarantee the
implementation of the decisions that it should carve out." Again, this
excerpt shows the force of the "man to man consultation" rather than
the group consultation as being a force in this institution. Yet even
this must be looked upon as an improvement as to what was done twenty
years ago in church-related institutions, especially Catholic institutions.

11

> To what extent, if any, are faculty members
> consulted on such matters as changes in
> curriculum and faculty policies, etc.? What
> would the appropriate procedure be?

The answer to this question fell into five categories:

1. The faculty is always consulted, from the departmental

   levels upward through the senate/academic council;

2. They are playing an increasing role in departmental level

   upward through the senate/academic council;

3. Sometimes they are consulted and sometimes they are not;

   it is not consistent;

4. They are consulted but not listened to; the action is not

   the action of the faculty;

5. There is no consultation on any level.

Eighty-five percent of the leaders perceived that the faculty
members are consulted on all matters concerning changes in curricu-
lum and faculty policies. Six percent felt that they are not con-
sistently consulted and five percent felt that there was not any con-
sultation on any level.

Among the work groups, ninety-four percent of the administra-
tors felt that the faculty were always consulted. This is only natu-
ral, since they represent management. However, 78% of the faculty
also felt that they were consulted. The four faculty members and
the one administrator that feel that the faculty is sometimes con-
sulted and sometimes not are all lay persons. Only one religious
feels that the faculty is not consulted.

Overall, one may say that there is no conflict as to the participation of the faculty in academic decision-making. All feel that the locus of decision-making is through the academic senates/councils and that this is being fulfilled. However, the type of governance is advisory and consultatory. There is also of late a greater consensus on the true meaning and authority of the board of trustees. If any conflict does arise it will be whether the faculty should have a say over the non-academic and administrative affairs and whether the role in these matters should be advisory or deliberative.

In summary, then, this section explored whether the Catholic system is moving from an authoritative-benevolent pattern, as defined by Likert, to a consultatory system of management. For the most part, in the academic area of curriculum and faculty policy, the role of the faculty is deliberative. The conflict that may arise between the administration and the faculty will be whether the faculty should have a consultative or deliberative role in the non-academic and administrative area. At the present time, most of the Catholic institutions are practicing a consultative system in decision-making. However, not all of this consulting takes place within a group framework but some of it is done within a man to man consultation framework. Many of the administrators in practice only partially support group action. This is changing, however, and in the next two or three years the faculties will enjoy full group participation and possibly a deliberative role, if they will accept the responsibility for the locus of decision-making. Therefore, it can be safely held that the leadership of influence among the administration and among the faculty tend to share the same perceptions of the locus of decision-making and governance in the

institutions presently and ideally. If there will be any conflict, it will come in the area of deliberative decision-making about non-academic and administrative affairs by the faculty. As yet, the administration and faculty and the religious-lay groups do not share the same perceptions over this.

The Fourth Issue

Academic Freedom

One of the areas of possible conflict between traditional views and the emergent needs of individuals is that of academic freedom. In Chapter III, it was pointed out that until very recently there was very little literature on academic freedom in Catholic institutions. What little was written about it was with the motif that academic freedom was not academic licence and there was the insistence that freedom meant to teach what was true and to receive instruction only in what was true.

Andrew M. Greeley, in his book, The Changing Catholic College, points out that there is irony in that while the immediate ancestors of the academic freedom movement had its foundation in the German University of the 19th century, the more remote ancestors were surely the Christian Universities of the Middle Ages. On the other hand, he points out it would be a mistake to assume that the Catholic schools' recent conversion to the principles of academic freedom are some centuries behind the rest of the American academia. Academic freedom as a commonplace or phase in the American higher education certainly does not date much beyond the 1930's and, as the witchhunt of the late forties and the early fifties demonstrates, it was by no means assured even

in major universities during the post-World War II era.

While the leaders of influence that were interviewed were
often very critical of Catholic higher education in many respects,
there was a great insistence by them that the Catholic professor today
enjoys a complete and total freedom in the choice of texts, in his
lecture notes, in his grading and in the kinds of examinations he
gives. They also believe that the faculty members personal lives
and political beliefs were not subject to scrutiny by the schools.
Andrew Greeley, in his most recent study, found the same sentiments
among the faculty members whom he interviewed in his survey. However,
even with these sentiments, in the last two or three years, academic
freedom has become a pressing and controversial subject.[19] One of
the reasons is that the Catholic college has begun to realize its
intellectual goals and at the same time it must function within separate
and different authority structures: the religious and the professional.
This problem of the organization's structure and authority is unique
in Catholic colleges primarily because of its relationship to the extra-
academic power of religious superiors. Its analogue in public insti-
tutions is the extra-academic powers of political bodies in state
legislatures.

Academic freedom, historically, has become a new problem in
Catholic institutions with the advent of the lay professor and the new
emphasis on the adaptive functions of Catholic higher education. The
big question in this section of the scheduled interview was, can the
professor in Catholic higher education function as a free professional
within a structure of religious authority. Ideally, the answer, of
course, is "Yes," provided his teaching does not threaten the official

dogmas of the Church or invade Faith or Morals. This literal qualifi-
cation is essentially no different from that restricting professors in
the publicly supported institutions from advocating anarchy or promis-
cuity. The outer limits of academic freedom in both these cases are
easily drawn and are subject to various definitions. Many of the leaders
(and some of them non-Catholics) insisted that they encounter greater
classroom and personal freedom than that which could ever be found in
State or non-Catholic private institutions. It can be concluded in
this study, as we will see shortly, that academic freedom in at least
the strict meaning of the words is the rule rather than the exception
at the Catholic college, and any opinions that Catholic institutions
of higher learning do not enjoy academic freedom is based on a biased
perception or, at least, outdated facts and figures. At this time,
no claim is made in this study that there are no problems in Catholic
institutions. As we will show, there will be more problems in Catholic
institutions in the future than there are now. Andrew Greeley points
out in his book, as the quality of the faculty improves and as the
faculty members become more sensitive to their rights, the freedom and
privileges of the faculty are more likely to be jealously guarded
than before. But conflict over academic freedom is hardly a monopoly
of Catholic institutions and, by and large, their problems do not seem
to be very different from those to be encountered at any American col-
lege or university.[20]

With Greeley, it should be noted that on "virtually all campuses
we visited, the fact, if not always the spirit, of academic freedom
was in evidence; and while the atmosphere at some of the schools indi-
cated that neither the faculty nor administration were secure in their

academic freedom, in some there was both the reality and the atmosphere
of academic freedom which was as much in evidence as in any university
in the country (in Institutions C and E).[21]   As was pointed out in
Chapter III, in reality there does not seem to have been too much
difficulty with the manifest abuse of academic freedom within Catholic
institutions dealt with by the A.A.U.P. to warrant a substantial
analysis in the book, Academic Freedom and the Catholic College.

However, there is a threat to academic freedom in Catholic
colleges, as in state institutions, arising from extra-academic officials
who are often professionally and intellectually naive or inexperienced.
This is very true in the cases involving the disciplines of theology,
philosophy and the social sciences. While such instances have been
relatively few in Catholic higher education, not because of borderline
issues, and informed faculty to interpret them were not present, but
because the faculty members were considered "safe" theologically and
philosophically. Caution has been the byword of the administration
and their priestly concerns not infrequently have been aroused by the
"different," "unorthodox," "relativistic," "existential" intellectual
positions of some of their professors, religious as well as lay. The
prospects that such different positions will increase in numbers and
significance as Catholic colleges and their professors confront the
challenge of transition and change recommends a careful restudy of the
boundary lines defining the structures of religious and professional
authority. If new goals are to be established, new structural frame-
works must be redesigned for their realization.

It is the expressed purpose of this section to review the per-
ceptions of the leaders of influence in six institutions to gain an

insight as to what this structure might be in relation to academic freedom. Part of our interview schedule was devoted to the area of academic freedom. It consists of five question:

12. How do you conceive and interpret academic freedom?

13. Can a professor in a Catholic college function as a free professional within a structure of religious authority?

14. Is academic freedom according to the A.A.U.P. statement of 1940 fulfilled in this institution? To what degree? (high, low, etc.)

15. Do you believe that in order for a professor to enjoy academic freedom as in non-Catholic institutions Catholic institutions should be secularized?

16. Do you believe that the provisions to generate academic freedom are now adequate?

Each of these questions were designed to give a comprehensive view of the academia in each institution. Question 13 was considered to be the most important and significant question in this section. It is fast becoming the question which puts the greatest limitation and strain on academic freedom in Catholic institutions.

12

How do you conceive and interpret academic freedom?

The responses to this question were placed into thirteen categories. The first six categories are not very different; in fact, they actually represent the same basic points of view. The first category is really inadequate as a definition or an interpretation of academic freedom. The second category is certainly evaluative and still

inadequate. Category three seems to be the most complete of the
first six categories.

1. An honest and integral <u>pursuit of truth</u>;

2. To teach, write, research in the <u>area of one's competence</u>;

3. To teach, write, research in the <u>area of one's competence with responsibility</u>;

4. To teach, write, research with <u>responsibility</u>;

5. Freedom to teach within the <u>aims of the course</u>;

6. It is twofold: <u>freedom to teach and write, etc.</u>; freedom as a <u>private citizen</u>;

7. Perceived and interpreted as the <u>A.A.U.P. statement</u>;

8. Ability to adhere and to work within the <u>boundaries of one's conscience</u>;

9. <u>Freedom of expression</u> as long as it does not everstep the bounds of propriety, convention, and as long as it seems skilled in one's field;

10. <u>Lack of censorship</u> in performing academic duties;

11. Academic freedom with the limitation of the <u>religious beliefs of the institution</u>;

12. Freedom to teach as <u>one sees fit</u>;

13. Did not answer the question.

The first five categories are expressions of the same interpretation: the pursuit of truth within one's competence and with responsibility. Forty-four of the total population perceived and interpreted academic freedom in this way. Thirty percent alone thought it to be the right to teach, write, research in the area of one's competence. It is surprising that only twelve percent of the total population perceived it as the same as the A.A.U.P. statement of 1940. In fact, it

was surprising in this study how many could not remember it and some

even had never heard of it. Nineteen percent of the administrators

and eighteen percent of the religious did perceive it as such, as con-

trasted to eight percent of the faculty and ten percent of the laymen.

There was no question in all the interviews that the administrators

and the religious were more sensitive to the demands and the restric-

tions of the A.A.U.P. than the faculty as a whole. It might be said

that the administrators had an unwarranted fear of the A.A.U.P. direc-

tives and many decisions were being influenced by this fear.

By far the greatest percentage of perception rests in Category

2: "to teach, to write, to research in the areas of one's competence."

This takes care of, however, only 25 of the leaders (30.12%).

Eighteen of this twenty-five were among the faculty and seven, the

administration. This represented 34.62% of the faculty and 22.58% of

the administrators. Among the lay-religious grouping this was repre-

sented by 18 of the laymen and seven of the religious. This represented

29.15% of the laymen and 31.82% of the religious.

13

Can a professor in a Catholic college
function as a free professional within
a structure of religious authority?

This is by far the most important question in this section;

the reason for this is that, as stated before, academic freedom in

Catholic institutions does not seem to be an internal problem as much

as an extra-institutional problem for the future. The perceptual

answers to this question were arranged into seven categories:

1. One can function as a free professional in a structure of religious authority;

2. One can function as a free professional except in theology or philosophy.

3. Yes, except for clerics; laymen have more freedom;

4. In practice, yes; theoretically, no. There is conflict between the magisterium of the church and free inquiry;

5. No, they cannot practice as free professionals;

6. In practice, no; theoretically, yes.

7. Unsure if they can function as free professionals.

Forty-nine of the population, representing 59%, said yes without qualifications. Ten said yes with the qualification, except for theology and philosophy. It is interesting to note of these ten only three were religious. Two of the laymen felt that one could function as a free professional except for the clerics. Five of the population felt that one could practice as a free professional in practice but not theoretically because of the teaching arm of the church: the magisterium. Therefore, eighty percent of the population felt that one could practice as a free professional with or without qualifications. Ten percent were unsure that they could practice as a free professional. Only nine felt that they could not function as a free professional out of the entire sample.

It is interesting to note that, among the institutions, two institutions, B and E, had less than 50% of their leaders of influence who believe that they can function completely and freely as free professionals. Institution E, in addition, has thirty percent of its leaders of influence who are unsure that they can function as a free

professional.

If we look in depth at the interviews, we see that, on the whole,
the consensus is strong that a professor in a Catholic institution
can function as a free professional. There is some concern, however,
in regard to the academic disciplines of theology and philosophy as
enjoying the freedom that they need. While this concern is not unduly
warranted, nevertheless it remains a concern. All agree that the reason
for any lack of freedom as a professional is for the most part from the
outside and extra-academic.

Some of the remarks of the interviewees were as follows: A
full professor from Institution F said, "If I did not think that I
could, I would not be here." An assistant professor from the same
institution said, "Absolutely,Yes." Certainly more so today than before.
Vatican II has done a great deal to establish rapport between the lay
and the religious, not only in the educational establishments, but the
parish level also." Another said, "Yes. I do not see that religious
authority in any way should be concerned with the discovery of truth
except to promote it; religious authority has nothing to do with
research; the boundary as to what a person teaches is not set by reli-
gious authorities but by departments in which he teaches. What one
publishes is not the concern of the university and when you get to mat-
ters of sedition and obscenity, this should not be of professional con-
cern."

Some gave an air of being insulted by being asked this question.
I think that some of the following excerpts demonstrate this: "I would
say that I better! In the academic disciplines I had better! In schools
of theology which are preparing for the priesthood there is a different

problem. It is the right of the bishop as the representative of Christ to define or identify what is or what is not heresy. His right to say whether or not what should be taught by a particular professor at a particular university is a different matter. In other words, I don't consider, except in the deliberate area of identifying, what is doctrine of the church; I don't believe religious authority has any jurisdiction over the academic process." Again, a young assistant professor with a doctorate said the following: "This depends on the individual. One always is circumscribed by a power structure in any organization, even in a secular institution. One can function as a free professional, depending upon the religious authority; one may not with impunity or successfully. I personally have no qualms as to what I say or do because I am in a Catholic university or that I am a Catholic. Some Jesuits might feel differently. The day I feel that I cannot feel free, I will go elsewhere."

A dean at Institution C said, "I feel that I can function at this institution. However, I could not say at every place this is possible, including the state colleges." A middle-aged cleric had this to say: "Absolutely, this whole issue of academic freedom is a spurious one. The real problems of academic freedom in the future will come from the interference of the government in the running of the universities. It is quite likely that Catholic institutions will become the great defenders of academic freedom in years ahead." In another institution, an associate professor of business administration had these comments: "Yes! There is no question as far as I am concerned. I have objected to starting class with a prayer and I do not; and no one has said anything." Another in the same institution had this to say: "Yes."

"Professional competency is not in terms of religion." A young clerical associate professor in philosophy felt that he could function freely as a professional. However, he posed another question. "Does he?" He believed that this was a psychological question. The bigger Catholic schools do not bother even to consider this question. Mental blocks have arisen for the professors who do not know the theology and they have come into conflict with imagining problems in theology.

There are those who say "Yes" that they can function as a free professional but with qualifications and express it in the following ways. An associate professor in Political Science: "In certain disciplines of a scientific nature, such as physics, the chances are high; as long as one does not touch on philosophy and theology. In the social sciences there is a 50/50 chance of functioning as a free professional. In philosophy and theology there is a minimal chance." "I think that this is a difficult question. In only certain areas; one must give all the opinions and the opinion of the Catholic Church. The only areas that would be in question is philosophy and theology. In this area, there would be conflict." Again, another in history says, "The church has not solved the problem of absolute freedom of inquiry with authority. This is especially true with professors of philosophy and theology who take positions that are not identical with the Christian position." It is interesting to note that this last respondent asked Andrew Greeley in his survey in preparation for his book, The Changing Catholic College, concerning this very question, bishops vis-a-vis Catholic institutions. Greeley answered that he thought that the university would have to take a position against the bishops if they tried to interfere with natural inquiry. A lay adminis-

trator responded: "This depends on the area. In business administra-
tion there is no problem. However, a professor of theology and philo-
sophy cannot function as a free professional. One of the aims of the
university is to get across this institution's point of view on this
thing--there is a conflict of interest."

The next group that needs to be analyzed are those that say
that they cannot function as free professionals in a Catholic insti-
tution. In one of the universities, a professor of psychology said
that in "the vast majority of Catholic colleges there is not the
freedom that there should be. There is the implied threat of sanc-
tion when one teaches or espouses causes that show apparent conflict
with Catholic doctrine. Again an associate professor of education
said that "This is very difficult in the present structure. I can-
not see that one is free if the control and the direction of the
university is in the hands of the hierarchy." Another associate
professor of education said: "Probably not as religious authority
is understood in the Catholic church. The question of authority is
in a state of change but that the tradition of authoritarianism is
strong and has been assimilated by a great many clerics and hierarchy.
As long as these attitudes prevail, there is little hope that the
academic community can exist." He really does not see the church
as a sponsor of universities. A non-Catholic said, when asked this
question: "No, it is not possible right now. I feel slight pres-
sures as a non-Catholic." An associate professor of economics at
one of the liberal arts colleges commented that he has been thinking
about this very question. An absolute answer would be, No, one cannot
function as a free professional. On the other hand, he is not cer-

tain that this is much different in a state or private institution.
Comparatively, it is as free in a Catholic college as any place else.
A priest in one of the liberal arts colleges felt that one could not
probably function as a free professional. He wants students to read
French books that were on the index at one time and could not get
permission from the bishop. Yet he felt that they should have read
these books for the sake of French literature. It is interesting
to note in all of these interviews that claim that they are not free
as professionals that there is a high correlation with the fact that
they feel that the church-related institutions should be secularized
for the church has no business in higher education. The main reason
being extra-academic interference.

14

Is academic freedom according to the A.A.U.P.
of 1940 fulfilled in this institution? To
what degree? (high, low, etc.)

Ninety-six percent of the population believed that academic
freedom was practiced in these six institutions. Certainly, there
was no conflict in this regard. All did not agree as to the degree
that it was practiced in their institutions. Fifty-eight percent
of the population believed that it was to a high degree. One-quarter
of the population do not comment as to the degree that it was present.
Only one percent of the population felt that it was to a low degree,
while ten percent felt that it was in a moderate and fair degree. I
do not believe any of the empirical evidence would support conflict
in this regard.

15

> Do you believe that in order for professors
> to enjoy academic freedom as in non-Catholic
> institutions, Catholic institutions should
> be secularized?

This question was included in the scheduled interview as a

reaction to Rosemary Lauer, formerly of St. John's University of New

York and Jaculine Grennan of Webster College in St. Louis. Both of

these educators believe that Catholic institutions are contradictions

in terms and that they should be secularized because of the academic

freedom issue. Webster College in St. Louis was already secularized

on this premise. This question demands an in-depth study. There were

four categories of responses by the leaders of influence which composed

the population. They are:

1. No; it does not have to be secularized.

2. It is not necessary.

3. Yes; theyshould be secularized.

4. Yes; in the sense of worldliness.

Seventy-one percent of the population responded that "they do not

have to be secularized." This was composed of sixty-nine percent of

the lay leaders and seventy-seven percent of the religious. Only

13% of the population, eleven out of eighty-three, felt that Catholic

institutions should be secularized. By the word secularization, we

mean the same definition as used by Rosemary Lauer and Jaculine Grennan--

meaning from under the control of the religious orders and the hierarchy.

There would be a complete severance from the control of the church. The

surprising statistic that emerged from this inquiry is that nine percent

of the religious population believed that these institutions should be

secularized, as compared to fifteen percent of the lay leaders of influence.

It can be safely said that there is no conflict concerning the seculari-
zation of Catholic institutions because of academic freedom.

A closer analysis of the interviews themselves gives greater in-
sights into the secularization question. Many of the leaders believe
that probably these institutions should be secularized but not because
of academic freedom but because of financial resources. For instance,
a professor of political science at one of the institutions said:
"There is no need for secularization. There should be secularization
only in the cases of finances; and this only when the sources are
reluctant to give to Catholic institutions. Secularization might
then open the doors to these financial sources. However, seculariza-
tion does not preclude the presence of Jesuits here. Academic free-
dom is not a reason to secularize." Another said; "The question is
not relevant. Many people believe that they have more academic freedom
(here) than at any other college. We may be secularized because of
financial or political questions and not because of academic freedom."

way: "No; the only reason for secularization is for survival. This
institution's too important to be ended. Secularization would come
about only because of financial reasons." One of the insights then
afforded by the leaders of influence concerning this question of secu-
larization was not the academic freedom problem but rather the serious-
ness of the financial problems for them to think this way. The plural-
ism of American education is in real jeopardy because of this.

Some of the interviewees were very vociferous about this question
when it was asked and some appeared to be insulted or at least hurt that
some people would even question academic freedom at Catholic institutions.

A professor of economics at one of the universities said, "No, absolutely not. Professors in non-Catholic institutions do not have more freedom. In the 1950's there were inquiries about un-American activities among university professors, especially at state universities." An associate professor in physics felt that there was a need to educate church leaders in the function and role of a true university. He said that "if this done, there can be no advantages in having a secularized Catholic university. In fact, it is doubtful that such an institution will remain Catholic in any meaningful sense."

A professor in political science in Institution B did not "believe that there is a cause and effect here. It will not come about because of academic freedom." This is in the same vein that a young teacher in chemistry says, "It does not have to happen." He is in favor of secularization only to secularize it, not because of academic freedom.

All agree that the state universities are no better off than the church-related institutions in regard to academic freedom. A full professor in education commented: "I have worked with the state institutions; the people there run scared. Absolutely not." A Jewish professor of chemistry in Institution A maintains that the thinking is too much in terms of secularization.

A question of control was brought in when one of the young assistant professors of English said: "Church affiliation does not need to be done away with completely and entirely. If lay professors are brought into a higher degree of policy making and made members of the board of trustees, I see no reason why full academic freedom cannot be enjoyed." Finally, a priest in Institution B put his finger on the central problem

when he says that "it does not make a particle of difference whether you are a cleric or not. In the end you have academic freedom. Catholic institutions or any other church-related institution must be open to revelation as a possible source of knowledge; this is academic freedom. Professors who have cut themselves from this valid source of knowledge do not enjoy academic freedom." I think that this is one of the troubles of academic freedom in that professors in church-related institutions and in public institutions must acknowledge revelation as a valid source of knowledge and not just human inquiry.

A priest in Institution A in administration maintains that there is "no inherent conflict, no grounds for secularization. All this stress is from the dollar sign and in most instances, despair over getting state and federal money. We are selling our birth rights for a mess of porridge."

It is important to stress that those that favor secularization would still like to see Catholic colleges but not under diocesan or religious order legal control. Some even went so far as to say that they would still want the clerics still in charge and teaching. The following excerpt is a good example of this prevailing thought:

"Yes. Not under diocesan or religious order legal control and authority. I still would like to see the hierarchy in teaching and in fact in charge. To exclude the religious from functioning in any capacity at any institution is to be discriminating. I am interested in the religious as a man and as an administrator and not as a religious 'per se'." However, there are those who want a complete break: "I believe that all Catholic universities are going in this direction and that it is necessary. They are going to cease being church governed.

In the process, some will cease to be Catholic. There are by and large
far too many Catholic colleges; there should be fewer but better
colleges." A priest in Institution B said, "It should be secularized
in that it be run by Catholics without the control of the church--
independent of all dictation from a religious authority and superiors."
He would want to see complete severance.

16

Do you believe that the provisions to generate academic
freedom are now adequate?

In this final question, 77% of the leaders of influence felt that
the provisions for maintaining academic freedom were sufficient. Seven
percent felt that they were not adequate.

The majority felt that the faculty senates, A.A.U.P. chapters,
and various faculty councils and committees were no problems. Most
of the respondents admitted that they were never tested and, therefore,
no one could really judge whether they were adequate. However, the
majority did not know of any provisions that should be established.
Any interference from extra-academic sources would not be the concern
of these internal mechanisms. The interfering sources which are extra-
academic would have to learn the hard way that their authority does
not encompass the institutions of higher education. As one priest
put it, "given the need of the bishops today, you can't tell them any-
thing; they must go through the process of learning the hard way of
what an education process is."

The hypothesis that the leadership of influence among the adminis-
tration and the leadership of influence among the faculty perceive the
definition and interpretation of academic freedom in the same ways holds.

There were no differences perceived among the groups interrogated. This does not mean that there is no potential for confict; there is tremendous latent conflict arising with extra-academic circles, namely, the institutional church.

In summary, then, the leaders of influence perceived academic freedom as the right "to teach, to write, to research in the areas of one's competence." The majority of the leaders felt that they could function as free professionals within a structure of religious authority. In fact, eighty percent of the population perceived that they could practice as free professionals with or without qualifications. Likewise, the vast majority of the leaders felt that academic freedom was practiced in their institutions; also, they did not feel that Catholic institutions need to be secularized in order for academic freedom to exist as in non-Catholic institutions. However, it came out that secularization might come about not because of academic freedom but if Catholic institutions could not develop an access to new financial resources such as state and federal funds. There was also consensus that the present provisions for maintaining academic freedom were sufficient, although all would readily admit that they have not been really tested or tried.

Identification of Problems in Catholic

Higher Education in General and

In Particular Institutions

The four issues which were discussed earlier in this chapter
were selected because of their popularity in the professional and
popular literature as problems. We thought it necessary for the
leaders of influence, however, to identify problems that affect
Catholic higher education in general and problems that affect their
institutions in particular. The reason for this was to see if the
issues of conflict as identified by the press were in conformity with
the perceptions of the leaders of influence within the Catholic system.
In order to do this, each member was asked to identify four problems
facing Catholic higher education at the present that they considered
to be the leading ones. Likewise, they were also asked to identify
four major problems facing their institutions. The reason for this
latter question was to see if problems of the individual institutions
were perceived to be the same as for the rest of Catholic higher
education. If, however, there was anything special that was indigenous
to any one of the six institutions of the sample, it would have been
identified. We will analyze the responses of these two questions
separately.

> Of the problems facing Catholic higher
> education at the present time, what do
> you believe to be the four leading ones?

Each leader was asked to identify four problems; there was a total
of 332 possible responses to this question of Catholic problems in
general. There were, however, 315 actual responses; hence, there were

seventeen instances of no responses. Some of the leaders gave only one, two or three responses instead of the four. These 315 responses were then placed into nine categories. Table 5.17 presents a summary of the breakdown of these responses by categories. The rank of frequency was determined by the percentage of the greatest number of responses to any one category. For instance, the greatest problem perceived by the leaders was in the financial area. A further breakdown of this category would have revealed that sixty-eight of the seventy responses had to deal with the financial stability and new resources. In other words, the leaders, both in the administration and the faculty, were concerned about the present state of finances and the systems ability to tap new resources. This problem is somewhat in conformity with the data that were gathered in the section on academic freedom. When the leaders were asked if Catholic institutions should be secularized because of academic freedom, the consensus of perceptions was "No"; but a number did not rule out secularization because of finances and the lack of ability to tap federal and state funds.

The second problem that was mentioned with the greatest frequency was the problem concerning the lack of clear cut goals and purposes. This problem certainly was related to the issues of the philosophy of Catholic higher education and the issue concerning institutional goals and purposes. A further breakdown of this category would show that twenty-four of the responses out of fifty-nine showed concern about the lack of clarity of the goals and purposes in particular, and sixteen about the identity crisis.

The third problem that was most frequently mentioned was the problem of control. A further breakdown of this category would reveal

that the leaders were most interested in the ownership and relationship
of the institution to the Church, the bishop and the orders or diocese.
Fourteen of the responses were concerned with this item. The second
item most frequently mentioned in this category was the role and the
degree of the laity in control of these institutions. Again this
problem of control is related to the issues of loci of decision-making.
As was shown, there is no doubt that the institutions are bringing
more and more of the laity into the control of the institutions. The
board of trustees of four out of the six institutions in the sample
have already laicized their boards. Laymen are now becoming vice
presidents and some of the institutions eventually will have lay
presidents. More and more the religious orders and dioceses are relin-
quishing control over these institutions and they are becoming more
and more autonomous concerning their future and destinies.

The fourth problem that had the greatest amount of frequency of
response concerned the faculty. This is not a problem that is indigenous
just to Catholic higher education. It is a problem for all higher edu-
cation in the near future. The main item mentioned in this category
was the problem of recruitment and retention of faculty. Other items
mentioned was the lack of vocations among the religious and thereby a
lack of clerical teachers; an item of pluralism among the faculty was
also mentioned. By the latter item, pluralism, is meant that there are
not enough non-Catholic professors in the Catholic system. However,
all the items in this category can be reduced to one problem already
mentioned, the problem of finances.

The other problems, such as administration, students, planning,
are problems that are not indigenous to Catholic higher education and

can be found in any institution of higher learning. It is interesting
to note in Table 5.17, the lack of response concerning academic free-
dom. This certainly would be in conformity with the data accrued earlier
in this chapter concerning academic freedom. Any problem with academic
freedom will be extra-academic interference and not arising from the
system or the institution itself.

> Taking into consideration the amount of time you
> have been a member of this University, what do
> you believe to be the four major problems of this
> University as a Catholic institution?

Again, the respondents were asked to name four major problems
of their institution, as a Catholic institution. There was a possibility
of 332 responses; actually, only 216 were given. The major difficulty
was that the respondents found that the major institutional problems
were the same as for all Catholic higher education. It can be seen in
Table 5.18 and Table 5.19 of ten categories there is an added one called
"The same as for national Catholic problems." The responses are sum-
marized and ranked in Table 5.18 and the frequencies of responses
recorded by institutions in Table 5.19. It can be seen that the prob-
lem showing the greatest number frequency of responses was again the
financial problem. This is the same as for the problem in all Catholic
higher education. The second problem mentioned with the greatest fre-
quency was that the institutional problems were the same as for the
national problems. It is interesting to note that among the institu-
tional problems, control, goals and purposes, academic freedom, were
ranked at the bottom of the list. There was more concern over adminis-
tration; the item most frequently mentioned in this category was the
communication and socialization of its members within the institution

and without the institution in the community at large. The items within the category of faculty and students would be the same as for any institution of higher learning, Catholic or non-Catholic. The items most often mentioned were faculty-student relationships, unrest and recruitment. The problem of planning was that the Catholic colleges should not be proliferating any more and the existing ones should seek academic excellence.

In summary, then, each leader of influence was asked to identify four major problems which confront Catholic higher education and their own institutions. These problems were certainly not unanimously perceived as problems. The greatest concern was the one on financial stability and resources. The problem of academic freedom both on the national and local levels ranked very low. A big concern was over the control of Catholic institutions. Finally, a third concern was the identity crisis--the lack of clear cut goals and purposes. One of the purposes of these questions was to ascertain a difference between the individual institutions and the problems of all Catholic higher education in general. Outside of a slight difference in emphasis in the ranking of the problems, they were the same. Therefore, it can be assumed that the perceptions of the administration and faculty members of these institutions can be generalized to include all of Catholic higher education.

Summary

This chapter attempted to identify latent conflict arising
over four major issues which were thought to be critical to Catholic
higher education. It was seen that a new philosophy of Catholic
higher education is emerging. One pattern that seems to be predomi-
nant is the philosophy which is advocated by the Danforth Study,
"The Free Christian University." The goals of Catholic higher edu-
cation are definitely in conflict. The one that seems to be emerg-
ing is a goal that would be commensurate with the Danforth study:
free inquiry in a free value-oriented institution. At present, the
leadership has only the vaguest idea of what the goals are. Part III
in this chapter points out that the process by which goals are given
priority and resources allocated to the attainment of these goals,
is organizational decision-making. This study definitely indicates
that the Catholic system is moving from an authoritative-benevolent
pattern as defined by Likert to a consultatory system of decision-
making. For the most part, the academic area, curriculum and faculty
policy is deliberatively determined by the faculty. The conflict
that is arising is whether the faculty should have a consultative
or deliberative role in the administrative and non-academic area.
It was seen that at the present time most of the Catholic institu-
tions are practicing a consultative system in decision-making. The
professional and popular press has often presented academic freedom
as a critical issue and has often suggested that a Catholic univer-
sity is a contradiction in terms because of academic freedom. This
study definitely demonstrates that this is not an issue and conflict
does not exist. It is quite definite also that conflict does exist

and will increase from extra-academic sources, such as the diocese, order or the church at large. An analogue to this is the public institutions and the state legislatures. This is especially true in the academic disciplines of philosophy and theology. Finally, this chapter has presented the problems that the leadership thought existed both as a system and in the individual institutions. These problems were certainly not unanimously perceived by the leaders. The greatest concern was the financial stability of the institutions and their access to new resources. There was also a big concern over the control of the institutions and the relationship of the institutions to the diocese, orders and the church at large. The third concern was the identity crisis: the lack of a clear philosophy and goals. The leaders perceptions of the problems in their own institutions were the same as for the system as a whole, with the exception of emphasis. It then can be assumed that the perceptions of the administration and faculty members which compose the leaders of influence in this study can be generalized to include all of Catholic higher education.

In all the interviews, there was no question as to whether Catholic education should exist or not. All agreed that it should exist. Therefore, the hypothesis that the conflict within the leadership of influence among the administrative and faculty do not affect the basic assumptions upon which Catholic education rests, holds. All agree that it should exist but not in a pastoral pattern-maintenance sense but in a value-oriented academic sense. There is, then, a question as to the form it should take, its support, and, finally, the control over it.

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TABLE 5.1 – RESPONSES TO QUESTION 1: IN YOUR OPINION WHAT IS THE MEANING OF THE ADJECTIVE "CATHOLIC" AS A QUALIFIER OF THE PHRASE, HIGHER EDUCATION?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	8	25.81	11	21.15	16	26.23	3	13.64	12	22.22	7	24.14	5	33.33	6	33.33	1	4.76	2	20.00	2	20.00	3	33.33	19	22.89
2	-	-	4	7.69	3	4.92	1	4.55	1	1.85	3	10.34	1	6.67	-	-	-	-	1	10.00	1	10.00	1	11.11	4	4.82
3	11	35.48	19	36.54	18	29.51	12	54.55	17	31.48	13	44.83	4	26.67	4	22.22	9	42.86	7	70.00	3	30.00	3	33.33	30	36.14
4	11	35.48	9	17.31	15	24.59	5	22.73	15	27.78	5	17.24	3	20.00	5	27.78	7	33.33	-	-	3	30.00	2	22.22	20	24.10
5	-	-	5	9.62	4	6.56	1	4.55	5	9.26	-	-	1	6.67	1	5.56	3	14.29	-	-	-	-	-	-	5	6.02
6	1	3.23	2	3.85	3	4.92	-	-	2	3.70	1	3.45	1	6.67	1	5.56	-	-	-	-	1	10.00	-	-	3	3.61
7	-	-	2	3.85	2	3.28	-	-	2	3.70	-	-	-	-	1	5.56	1	4.76	-	-	-	-	-	-	2	2.41
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. A limiting word: implies a philosophical and religious, values, influence of the institution;
2. Catholic as meaning universal: The Danforths Church related University;
3. "The free christian university";
4. Denominational--pattern maintenance;
5. The non-affirming college: education for education sake;
6. Nothing but an atmosphere or presence;
7. Did not know.

TABLE 5.2 - RESPONSES TO QUESTION 2: DO YOU BELIEVE THAT THE PHILOSOPHY OF CATHOLIC HIGHER EDUCATION IS CHANGING? IF SO, WHAT IS THE NATURE OF THE CHANGE IN PHILOSOPHY?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	7	22.58	15	28.85	16	26.23	6	27.27	17	31.48	5	17.24	2	13.33	5	27.78	10	47.62	1	10.00	1	10.00	3	33.33	22	26.51
2	9	29.03	17	32.69	16	26.23	10	45.45	18	33.33	8	27.59	5	33.33	8	44.44	5	23.81	3	30.00	5	50.00	-	-	26	31.33
3	1	3.23	2	3.85	3	4.92	-	-	3	5.56	-	-	2	13.33	-	-	1	4.76	-	-	-	-	-	-	3	3.61
4	5	16.13	4	7.69	7	11.48	2	9.09	4	7.41	5	17.24	2	13.33	2	11.11	-	-	3	30.00	1	10.00	1	11.11	9	10.84
5	2	6.45	5	9.62	6	9.84	1	4.55	5	9.26	2	6.90	1	6.67	2	11.11	2	9.52	-	-	2	20.00	-	-	7	8.43
6	3	9.68	4	7.69	4	6.56	3	13.64	3	5.56	4	13.79	1	6.67	-	-	2	9.52	1	10.00	-	-	3	33.33	7	8.43
7	2	6.45	1	1.92	3	4.92	-	-	1	1.85	2	6.90	1	6.67	-	-	-	-	1	10.00	1	10.00	-	-	3	3.61
8	2	6.45	4	7.69	6	9.84	-	-	3	5.56	3	10.34	1	6.67	1	5.56	1	4.76	1	10.00	-	-	2	22.22	6	7.23
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. Yes - changed from a pastoral approach to an academic one;
2. Yes - changed to an emphasis stressing the free pursuit of all truths.
3. Yes - the change is ecumenical;
4. Yes - the change stresses a lay influence;
5. Yes - the change is humanistic - stresses involvement, committment in and to the problems of mankind.
6. Yes - it has lost its uniqueness, it is secular;
7. Not sure there is a change;
8. There is no change.

TABLE 5.3 - RESPONSES TO QUESTION 3: IN YOUR OPINION WHAT SHOULD A CATHOLIC PHILOSOPHY OF HIGHER EDUCATION BE?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	6	19.35	16	30.77	15	24.59	7	31.82	15	27.78	7	24.14	6	40.00	6	33.33	3	14.29	3	30.00	1	10.00	3	33.33	22	26.51
2	8	25.81	8	15.38	14	22.95	2	9.09	13	24.07	3	10.34	-	-	5	27.78	8	38.10	1	10.00	2	20.00	-	-	16	19.28
3	5	16.13	13	25.00	15	24.59	3	13.64	11	20.37	7	24.14	2	13.33	3	16.67	6	28.57	1	10.00	6	60.00	-	-	18	21.69
4	3	9.68	5	9.62	5	8.20	3	13.64	4	7.41	4	13.79	1	6.67	-	-	3	14.29	3	30.00	-	-	1	11.11	8	9.64
5	4	12.90	6	11.54	7	11.48	3	13.64	6	11.11	4	13.79	6	40.00	-	-	-	-	2	20.00	-	-	2	22.22	10	12.05
6	5	16.13	4	7.69	5	8.20	4	18.18	5	9.26	4	13.79	-	-	4	22.22	1	4.76	-	-	1	10.00	3	33.33	9	10.84
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The pursuit of all truth in a Catholic atmosphere -- the spirit of Christ;
2. The same as for higher education with a Catholic influence - value orientation;
3. The same as for higher education;
4. Higher education with theology;
5. A promotion and a development of the individual for the betterment of mankind;
6. Pattern Maintenance.

TABLE 5.4 - RESPONSES TO QUESTION 4: WHAT DO YOU CONSIDER TO BE THE PHILOSOPHY
OF CATHOLIC HIGHER EDUCATION AT THIS INSTITUTION?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	6	19.35	9	17.31	10	16.39	5	22.73	10	18.52	5	17.24	2	13.33	3	16.67	5	23.81	2	20.00	1	10.00	2	22.22	15	18.07
2	6	19.35	11	21.15	16	26.23	1	4.55	12	22.22	5	17.24	-	-	6	33.33	6	28.57	2	20.00	2	20.00	1	11.11	17	20.48
3	2	6.45	7	13.46	7	11.48	2	9.09	5	9.26	4	13.79	1	6.67	-	-	4	19.05	-	-	4	40.00	-	-	9	10.84
4	3	9.68	2	3.85	3	4.92	2	9.09	4	7.41	1	3.45	2	13.33	-	-	2	9.52	1	10.00	-	-	-	-	5	6.02
5	5	16.13	6	11.54	6	9.84	5	22.73	5	9.26	6	20.69	4	26.67	1	5.56	-	-	3	30.00	-	-	3	33.33	11	13.25
6	5	16.13	6	11.54	6	9.84	5	22.73	6	11.11	5	17.24	1	6.67	4	22.22	1	4.76	1	10.00	1	10.00	3	33.33	11	13.25
7	4	12.90	11	21.15	13	21.31	2	9.09	12	22.22	3	10.34	5	33.33	4	22.22	3	14.29	1	10.00	2	20.00	-	-	15	18.87
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The pursuit of truth in a Catholic Atmosphere -- the spirit of Christ;
2. The same as for higher education but with a catholic influence, value orientation;
3. The same as for higher education;
4. Higher education with theology;
5. A promotion and a development of the individual for the betterment of mankind and the world he lives in.
6. Pattern Maintenance;
7. It is not clear at present -- it is in a state of transition, none.

TABLE 5.5 - RESPONSES TO QUESTION 5: WHAT ARE THE PURPOSES AND GOALS OF CATHOLIC HIGHER EDUCATION IN GENERAL?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	3	9.68	7	13.46	6	9.84	4	18.18	8	14.81	2	6.90	4	26.67	2	11.11	2	9.52	1	10.00	1	10.00	-	-	10	12.05
2	9	29.03	13	25.00	12	19.67	10	45.45	12	18.52	12	41.38	3	20.00	4	22.22	3	14.29	4	40.00	3	30.00	5	55.56	22	26.51
3	5	16.13	6	11.54	9	14.75	2	9.09	8	14.81	3	10.34	2	13.33	4	22.22	2	9.52	-	-	2	20.00	1	11.11	11	13.25
4	4	12.90	11	21.15	12	19.67	3	13.64	11	20.37	4	13.79	2	13.33	2	11.11	7	33.33	-	-	3	30.00	1	11.11	15	18.07
5	3	9.68	6	11.54	7	11.48	2	9.09	7	12.96	2	6.90	2	13.33	5	27.78	-	-	1	10.00	-	-	1	11.11	9	10.84
6	7	22.58	8	15.38	14	22.95	1	4.55	10	18.52	5	17.24	2	13.33	1	5.56	7	33.33	3	30.00	1	10.00	1	11.11	15	18.07
7	-	-	1	1.92	1	1.64	-	-	-	-	1	3.45	-	-	-	-	-	-	1	10.00	-	-	-	-	1	1.20
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The goals are intellectual; it is the pursuit of all truth with a Catholic or christian framework: it is a liberating process.

2. It is a value oriented education;

3. The goals are for a Christian humanism;

4. The goals are the same as for all higher education -- intellectual excellence.

5. The goals are the same as for higher education with Catholic philosophy and theology added;

6. The goals are such as to produce a pattern maintenance -- the good Catholic, or the good Catholic leader.

7. Does not know what the goals are.

TABLE 5.6 - RESPONSES TO QUESTION 6: HOW DO YOU PERCEIVE THE GOALS AND PURPOSES OF THIS CATHOLIC INSTITUTION?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	3	9.68	8	15.38	7	11.48	4	18.18	7	12.96	4	13.79	4	26.67	1	5.56	2	9.52	2	20.00	2	20.00	-	-	11	13.25
2	8	25.81	8	15.38	8	13.11	8	36.36	6	11.11	10	34.48	2	13.33	1	5.56	3	14.92	4	40.00	1	10.00	5	55.56	16	19.28
3	6	19.35	5	9.62	7	11.48	4	18.18	6	11.11	5	17.24	1	6.67	3	16.67	2	9.52	-	-	3	30.00	2	22.22	11	13.25
4	4	12.90	8	15.38	9	14.75	3	13.64	11	20.37	1	3.45	2	13.33	1	5.56	8	38.10	-	-	1	10.00	-	-	12	14.46
5	2	6.45	6	11.54	6	9.84	2	9.09	6	11.11	2	6.90	2	13.33	4	22.22	-	-	1	10.00	-	-	1	11.11	8	9.64
6	4	12.90	8	15.38	12	19.67	-	-	7	12.96	5	17.24	2	13.33	2	11.11	3	14.29	2	20.00	2	20.00	1	11.11	12	14.46
7	2	6.45	3	5.77	5	8.20	-	-	3	5.56	2	6.90	-	-	2	11.11	1	4.76	1	10.00	1	10.00	-	-	5	6.02
8	2	6.45	2	3.85	3	4.92	1	4.55	4	7.41	-	-	2	13.33	2	11.11	-	-	-	-	-	-	-	-	4	4.82
9	-	-	4	7.69	4	6.56	-	-	4	7.41	-	-	-	-	2	11.11	2	9.52	-	-	-	-	-	-	4	4.82
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The goals are intellectual; it is the pursuit of all truth with a Catholic of Christian framework; it is a liberating process;
2. It is a value oriented education;
3. The goals are for a Christian humanism;
4. The goals are the same as for all higher education -- intellectual excellence;
5. The goals are the same as for all higher education with Catholic philosophy and theology added;
6. The goals are such as to produce a pattern maintenance -- the good Catholic or the good Catholic leader;
7. Does not know what the goals are;
8. No definite goal or purpose;
9. Did not answer the question.

TABLE 5.7A - RESPONSES TO QUESTION 7A: IN YOUR OPINION, IS THIS INSTITUTION EMPHASIZING AND ENGAGING IN THE RIGHT TYPE OF ACTIVITIES IN ORDER TO ACHIEVE THESE GOALS?

Cat	ADM f	%	FAC f	%	LAY f	%	REL f	%	UNIV f	%	COLL f	%	A f	%	B f	%	C f	%	D f	%	E f	%	F f	%	TOTAL f	%
1	24	77.42	37	71.15	43	70.49	18	81.82	38	70.37	23	79.31	12	80.00	10	55.56	16	76.19	8	80.00	10	100.00	5	55.56	61	73.49
2	5	16.13	12	23.08	14	22.95	3	13.64	12	22.22	5	17.24	2	13.33	6	33.33	4	19.05	2	20.00	-	-	3	33.33	17	20.48
3	2	6.45	3	5.77	4	6.56	1	4.55	4	7.41	1	6.02	1	6.67	2	11.11	1	4.76	-	-	-	-	1	11.11	5	6.02
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. Yes
2. No
3. Not definite.

TABLE 5.7B - RESPONSES TO QUESTION 7B: WHAT TYPE OF ACTIVITIES SHOULD IT EMPHASIZE AND ENGAGE IN?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	5	14.29	2	3.64	6	8.96	1	4.35	5	8.62	2	6.25	1	5.88	2	10.00	2	9.52	1	9.09	1	8.33	-	-	7	7.78
2	1	2.86	3	5.45	2	2.99	2	8.70	3	5.17	1	3.13	3	17.65	-	-	-	-	-	-	-	-	1	11.00	4	4.44
3	7	20.20	18	32.73	18	26.87	7	30.43	12	20.69	13	40.63	5	29.41	4	20.00	3	14.29	4	36.36	6	50.00	3	33.33	25	27.78
4	-	-	6	10.91	6	8.96	-	-	5	8.62	1	3.13	1	5.88	1	5.00	3	14.29	-	-	1	8.33	-	-	6	6.67
5	4	11.43	6	10.91	6	8.96	4	17.39	8	13.79	2	6.25	-	-	5	25.00	3	14.29	2	18.18	-	-	-	-	10	11.11
6	1	2.86	-	-	1	1.49	-	-	1	1.72	-	-	-	-	1	5.00	-	-	-	-	-	-	-	-	1	1.11
7	5	14.29	6	10.91	9	13.43	2	8.70	6	10.34	5	15.63	1	5.88	2	10.00	3	14.29	1	9.09	2	16.67	2	22.22	11	12.22
8	1	2.86	4	7.27	3	4.48	2	8.70	2	3.45	3	9.38	1	5.88	-	-	1	4.76	1	9.09	1	8.33	1	11.11	5	5.56
9	1	2.86	2	3.64	3	4.48	-	-	3	5.17	-	-	1	5.88	1	5.00	1	4.76	-	-	-	-	-	-	3	3.33
10	2	5.71	1	1.82	2	2.99	1	4.35	2	3.45	1	3.13	1	5.88	-	-	1	4.76	1	9.09	-	-	-	-	3	3.33
11	1	2.86	-	-	1	1.49	-	-	-	-	1	3.13	-	-	-	-	-	-	1	9.09	-	-	-	-	1	1.11
12	4	11.43	2	3.64	3	4.48	3	13.04	5	8.62	1	3.13	2	11.76	-	-	3	14.29	-	-	1	8.33	-	-	6	6.67
13	1	2.86	1	1.82	2	2.99	-	-	2	3.45	-	-	-	-	1	5.00	1	4.76	-	-	-	-	-	-	2	2.22
14	1	2.86	2	3.64	2	2.99	1	4.35	1	1.72	2	6.25	-	-	1	5.00	-	-	-	-	-	-	2	22.22	3	3.33
15	1	2.86	2	3.64	3	4.48	-	-	3	5.17	-	-	1	5.88	2	10.00	-	-	-	-	-	-	-	-	3	3.33
	35	100	55	100	67	100	23	100	58	100	32	100	17	100	20	100	21	100	11	100	12	100	9	100	90	100

TABLE 5.7B - RESPONSES TO QUESTION 7B: WHAT TYPE OF ACTIVITIES SHOULD IT EMPHASIZE AND ENGAGE IN? (Cont.)

CATEGORIES:

1. Continual evaluation and restructuring of the curriculum, student life and attitudes;
2. More cultural subjects -- fine arts;
3. Inculcate social awareness, responsibility and community involvement;
4. Should have more experimental programs;
5. Should revamp the philosophy and theology curriculum;
6. Increase the communications between the faculty and administration;
7. Humanize the disciplines;
8. Emphasis should be on liberal arts, humanistic studies;
9. Should limit growth;
10. A need for greater contact with priests;
11. Should develop cooperate programs;
12. Should have better recruitment of faculty and administration;
13. Should develop a spirit of ecumenicism;
14. Should expand the graduate program;
15. Not covered.

TABLE 5.8 - RESPONSES TO QUESTION 8: WHAT TYPE OF BEHAVIOR CAN BE EXPECTED OF MEMBERS OF THIS INSTITUTION IN ACHIEVING THESE GOALS?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	20	32.79	34	35.79	39	35.45	15	32.61	38	36.54	16	30.77	12	41.38	14	40.00	12	30.00	6	35.29	5	29.41	54	35.62	54	34.62
2	7	11.48	8	8.42	12	10.91	3	6.52	8	7.69	7	13.56	3	10.34	3	8.57	2	5.00	2	11.76	2	11.76	15	9.62	15	9.62
3	10	16.39	4	4.21	8	7.27	6	13.04	9	8.65	5	9.62	2	6.90	2	5.71	5	12.50	1	5.88	1	5.88	14	8.97	14	8.97
4	5	8.20	9	9.47	8	7.27	6	13.04	7	6.73	7	13.46	2	6.90	3	8.57	2	5.00	2	11.76	3	17.65	2	11.11	14	8.97
5	7	11.48	17	17.89	17	15.45	7	15.22	14	13.46	10	19.23	5	17.24	4	11.43	5	12.50	2	11.76	4	23.53	4	22.22	24	15.38
6	8	13.11	9	9.47	11	10.00	6	13.04	13	12.50	4	7.69	3	10.34	6	17.14	4	10.00	2	11.76	1	5.88	1	5.56	17	10.90
7	2	3.28	7	7.37	8	7.27	1	2.17	7	6.73	2	3.85	-	-	2	5.71	5	12.50	2	11.76	-	-	-	-	9	5.77
8	-	-	4	4.21	4	3.64	-	-	3	2.88	1	1.92	1	3.45	-	-	2	5.00	-	-	1	5.88	-	-	4	2.56
9	2	3.28	3	3.16	3	2.73	2	4.35	5	4.81	-	-	1	3.45	1	2.86	3	7.50	-	-	-	-	-	-	5	3.21
	61	100	95	100	110	100	46	100	104	100	52	100	29	100	35	100	40	100	17	100	17	100	18	100	156	100

CATEGORIES:

1. Competency and scholarly activity;
2. Open-minded and receptive to change;
3. Interested in undergraduate teaching and counseling students;
4. Institutional involvement;
5. Social involvement in the community;
6. Interested in students as individuals;
7. Obligation to the intellectual life of the church;
8. No particular type of role;
9. Did not answer the question.

TABLE 5.9 - RESPONSES TO QUESTION 9: WHAT DO YOU CONSIDER TO BE AN APPROPRIATE FACULTY ROLE IN UNIVERSITY DECISION-MAKING? WITH RESPECT TO ACADEMIC, NON-ACADEMIC AND ADMINISTRATIVE AFFAIRS?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	15	48.38	18	34.61	24	39.34	9	40.90	24	44.44	8	27.58	9	60.00	7	38.88	8	38.09	1	10.00	1	10.00	6	66.66	32	38.55
A.	12	38,70	16	30.76	20	32.79	8	36.36	23	42.59	4	13.79	9	60.00	7	38.88	7	33.33	-	-	-	-	4	44.44	27	32.53
B.	3	9.67	2	3.84	4	6.55	1	4.54	1	1.85	4	13.79	-	-	-	-	1	4.76	1	10.00	1	10.00	2	22.22	5	6.02
2	16	51.61	33	63.46	37	60.65	12	54.54	30	55.55	20	68.96	6	40.00	11	61.11	13	61.90	8	80.00	9	90.00	3	33.33	50	60.24
A.	4	12.90	7	13.46	9	14.75	2	9.09	9	16.66	3	10.34	3	20.00	3	16.66	3	14.28	2	20.00	1	10.00	-	-	12	14.45
B.	12	38.70	26	50.00	28	45.90	10	45.45	21	38.88	17	58.62	3	20.00	8	44.44	10	47.61	6	60.00	8	80.00	3	33.33	38	45.78
3	-	-	1	1.92	-	-	1	4.54	-	-	1	3.44	-	-	-	-	-	-	1	10.00	-	-	-	-	1	1.20
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The faculty should have full participation in the formulation of policy and decisions in all three areas:

   A. a consultative role;
   B. a deliberative role;

2. The primary and major role of the faculty is the academic; they should have a voice but of lesser authority in the other areas:

   A. a consultative role;
   B. a deliberative role;

3. Did not answer the question.

TABLE 5.10 - RESPONSES TO QUESTION 10: WHAT ROLE DOES THE FACULTY PLAY IN
THE DECISION-MAKING PROCESS IN THIS INSTITUTION?

Cat	ADM		FAC		LAY		REL		UNIV		COLL		A		B		C		D		E		F		TOTAL	
	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%
1	19	61.29	22	42.31	30	49.18	11	50.00	40	74.07	1	3.45	12	80.00	12	66.67	16	76.19	1	10.00	-	-	-	-	41	49.40
2	7	22.58	10	19.23	8	13.11	9	40.91	-	-	17	58.62	-	-	-	-	-	-	8	80.00	3	30.00	6	66.67	17	20.48
3	1	3.23	2	3.58	2	3.28	1	4.55	2	3.70	1	3.45	1	6.67	-	-	1	4.76	-	-	1	10.00	-	-	3	3.61
4	1	3.23	5	9.62	6	9.84	-	-	6	11.11	-	-	2	13.33	3	16.67	1	4.76	-	-	-	-	-	-	6	7.23
5	3	9.68	10	19.23	12	19.67	1	4.55	4	7.41	9	31.03	-	-	2	11.11	2	9.52	1	10.00	5	50.00	3	33.33	13	15.66
6	-	-	1	1.92	1	1.64	-	-	-	-	1	3.45	-	-	-	-	-	-	-	-	1	10.00	-	-	1	1.20
7	-	-	2	3.85	2	3.28	-	-	2	3.70	-	-	-	-	1	5.56	1	4.76	-	-	-	-	-	-	2	2.41
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The faculty senate plays an increasing advising and recommending role;
2. The Academic Councils and faculty committees play an advisory and recommending role.
3. On the Academic side considerable role;
4. They are moving toward a more active role;
5. A very small role;
6. None at all;
7. Did not know.

TABLE 5.11 - RESPONSES TO QUESTION 11: TO WHAT EXTENT, IF ANY, ARE FACULTY MEMBERS
CONSULTED ON SUCH MATTERS AS CHANGES IN CURRICULUM AND FACULTY POLICIES, ETC.?
WHAT WOULD THE APPROPRIATE PROCEDURE BE?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	29	93.55	40	76.92	48	78.69	21	95.45	47	87.04	22	75.86	12	80.00	17	94.44	18	85.71	8	80.00	6	60.00	8	88.89	69	83.13
2	-	-	2	3.85	2	3.28	-	-	2	3.70	-	-	2	13.33	-	-	-	-	-	-	-	-	-	-	2	2.41
3	1	3.23	4	7.69	5	8.20	-	-	2	3.70	3	10.34	1	6.67	-	-	1	4.76	-	-	2	20.00	1	11.11	5	6.02
4	1	3.23	3	5.77	4	6.56	-	-	1	1.85	3	10.34	-	-	1	5.56	-	-	1	10.00	2	20.00	-	-	4	4.82
5	-	-	3	5.77	2	3.28	1	4.55	2	3.70	1	3.45	-	-	-	-	2	9.52	1	10.00	-	-	-	-	3	3.61
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. The faculty is always consulted: from the departmental levels upward through the senate/academic council.
2. They are playing an increasing role in departmental level upward through the senate/academic council.
3. Sometimes they are consulted and sometimes they are not: it is not consistent.
4. They are consulted but not listened to: the action is not the action of the faculty.
5. There is no consultation on any level.

TABLE 5.12 - RESPONSES TO QUESTION 12: HOW DO YOU CONCEIVE AND INTERPRET ACADEMIC FREEDOM?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	3	9.69	4	7.69	4	6.56	3	13.64	7	12.96	-	-	3	20.00	3	16.67	1	4.76	-	-	-	-	-	-	7	8.43
2	7	22.58	18	34.62	18	29.51	7	31.82	16	29.63	9	31.03	3	20.00	8	44.44	5	23.81	-	-	4	40.00	5	55.56	25	30.12
3	1	3.23	4	7.69	5	8.20	-	-	5	9.26	-	-	3	20.00	1	5.56	1	4.76	-	-	-	-	-	-	5	6.02
4	1	3.23	4	7.69	3	4.92	2	9.09	1	1.85	4	13.79	-	-	-	-	1	4.76	1	10.00	2	20.00	1	11.11	5	6.02
5	-	-	2	3.85	1	1.64	1	4.55	1	1.85	1	3.45	-	-	1	5.56	-	-	1	10.00	-	-	-	-	2	2.41
6	3	0.68	3	5.77	5	8.20	1	4.55	4	7.41	2	6.90	1	6.67	-	-	3	14.29	1	10.00	1	10.00	-	-	6	7.23
7	6	19.35	4	7.69	6	9.84	4	18.18	8	14.81	2	6.90	-	-	3	16.67	5	23.81	1	10.00	1	10.00	-	-	10	12.05
8	1	3.23	1	1.92	1	1.64	1	4.55	1	1.85	1	3.45	1	6.67	-	-	-	-	-	-	-	-	1	11.11	2	2.41
9	-	-	4	7.69	2	3.28	2	9.09	1	1.85	3	10.34	1	6.67	-	-	-	-	3	30.00	-	-	-	-	4	4.82
10	2	6.45	-	-	2	3.28	-	-	-	-	2	6.90	-	-	-	-	-	-	2	20.00	-	-	-	-	2	2.41
11	5	16.13	3	5.77	7	11.48	1	4.55	4	7.41	4	13.33	2	13.33	1	5.56	1	4.76	1	10.00	1	10.00	2	22.22	8	9.64
12	-	-	3	5.77	3	4.92	-	-	2	3.70	1	3.45	-	-	1	5.56	1	4.76	-	-	1	10.00	-	-	3	3.61
13	2	6.45	2	3.85	4	6.56	-	-	4	7.41	-	-	1	6.67	-	-	3	14.29	-	-	-	-	-	-	4	4.82
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

TABLE 5.12 - RESPONSES TO QUESTION 12: HOW DO YOU CONCEIVE AND INTERPRET ACADEMIC FREEDOM?(Cont.)

CATEGORIES:

1. An honest and integral pursuit of truth;
2. To teach, write, research in the area of one's competence;
3. To teach, write, research in the area of one's competence with responsibility;
4. To teach, write, research with responsibility;
5. Freedom to teach within the aims of the course;
6. It is twofold: Freedom to teach and write, etc.;
   Freedom as a private citizen;
7. Perceived and interpreted as the A.A.U.P. Statement;
8. Ability to adhere and to work within the boundaries of one's conscience;
9. Freedom of expression as long as it does not overstep the bounds of propriety, convention and as long as it seems skilled in one's field;
10. Lack of Censorship in performing Academic duties;
11. Academic freedom within the limitations of the religious beliefs of the Institution;
12. Freedom to teach as one sees fit;
13. Did not answer the question.

TABLE 5.13 - RESPONSES TO QUESTION 13: CAN A PROFESSOR IN A CATHOLIC COLLEGE FUNCTION AS A FREE PROFESSIONAL WITHIN A STRUCTURE OF RELIGIOUS AUTHORITY?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	20	64.52	29	55.77	35	57.38	14	63.64	32	59.26	17	58.62	9	60.00	8	44.44	15	71.43	8	80.00	4	40.00	5	55.56	49	59.04
2	4	12.90	6	11.54	7	11.48	3	13.64	8	14.81	2	6.90	2	13.33	4	22.22	2	9.52	-	-	-	-	2	22.22	10	12.05
3	1	3.23	1	1.92	2	3.28	-	-	2	3.70	-	-	-	-	1	5.56	1	4.76	-	-	-	-	-	-	2	2.41
4	1	3.23	4	7.69	5	8.20	-	-	4	7.41	1	3.45	1	6.67	1	5.56	2	9.52	-	-	1	10.00	-	-	5	6.02
5	3	9.68	5	9.62	6	9.84	2	9.09	4	7.41	4	13.79	-	-	3	16.67	1	4.76	2	20.00	2	20.00	-	-	8	9.64
6	-	-	1	1.92	1	1.64	-	-	1	1.85	-	-	1	6.67	-	-	-	-	-	-	-	-	-	-	1	1.20
7	2	6.45	6	11.54	5	8.20	3	13.64	3	5.56	5	17.24	2	13.33	1	5.56	-	-	-	-	3	30.00	2	22.22	8	9.64
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. One can function as a free professional in a structure of religious authority.
2. One can function as a free professional except in theology and philosophy;
3. Yes, except for clerics; laymen have more freedom;
4. In practice, yes -- theoretically, no; conflict between magisterium and free inquiry;
5. No, they can not practice as free professional;
6. In practice, no; theoretically, yes;
7. Unsure if they can function.

TABLE 5.14 – RESPONSES TO QUESTION 14: IS ACADEMIC FREEDOM ACCORDING TO THE A.A.U.P. OF 1940 FULFILLED IN THIS INSTITUTION? TO WHAT DEGREE? (HIGH, LOW, ETC.)

Cat	ADM f	%	FAC f	%	LAY f	%	REL f	%	UNIV f	%	COLL f	%	A f	%	B f	%	C f	%	D f	%	E f	%	F f	%	TOTAL f	%
1	9	29.03	12	23.08	14	22.95	7	31.82	17	31.48	4	13.79	5	33.33	6	33.33	6	28.57	2	20.00	-	-	2	22.22	21	25.30
2	21	67.74	27	51.92	34	55.74	14	63.64	26	48.15	22	75.86	5	33.33	7	38.89	14	66.67	7	70.00	10	100.00	5	55.56	48	57.83
3	-	-	2	3.85	2	3.28	-	-	2	3.70	-	-	2	13.33	-	-	-	-	-	-	-	-	-	-	2	2.41
4	1	3.23	7	13.46	8	13.11	-	-	7	12.96	1	3.45	3	20.00	4	22.22	-	-	-	-	-	-	1	11.11	8	9.64
5	-	-	1	1.92	1	1.64	-	-	-	-	1	3.45	-	-	-	-	-	-	-	-	-	-	1	11.11	1	1.20
6	-	-	3	5.77	2	3.28	1	4.55	2	3.70	1	3.45	-	-	1	5.56	1	4.76	1	10.00	-	-	-	-	3	3.61
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. Yes;
2. Yes – high degree;
3. Yes – medium to high;
4. Yes – medium, moderate, fair;
5. Yes – low degree;
6. No, it is not.

TABLE 5.15 - RESPONSES TO QUESTION 15: DO YOU BELIEVE THAT IN ORDER FOR PROFESSORS TO ENJOY ACADEMIC FREEDOM AS IN NON-CATHOLIC INSTITUTIONS, CATHOLIC INSTITUTIONS SHOULD BE SECULARIZED?

Cat	ADM		FAC		LAY		REL		UNIV		COLL		A		B		C		D		E		F		TOTAL	
	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%
1	23	74.19	36	69.23	42	68.85	17	77.27	38	70.37	21	72.41	13	86.67	12	66.67	13	61.90	9	90.00	9	90.00	3	33.33	59	71.08
2	5	16.13	7	13.46	9	14.75	3	13.64	5	9.26	7	24.14	-	-	3	16.67	2	9.52	-	-	1	10.00	6	66.67	12	14.46
3	2	6.45	9	17.31	9	14.75	2	9.09	10	18.52	1	3.45	2	13.33	3	16.67	5	23.81	1	10.00	-	-	-	-	11	13.25
4	1	3.23	-	-	1	1.64	-	-	1	1.85	-	-	-	-	-	-	1	4.76	-	-	-	-	-	-	1	1.20
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. No, it does not have to be;
2. It is not necessary;
3. Yes, it should be secularized;
4. Yes -- in sense of worldliness.

TABLE 5.16 – RESPONSES TO QUESTION 16: DO YOU BELIEVE THAT THE PROVISIONS TO GENERATE ACADEMIC FREEDOM ARE NOW ADEQUATE?

Cat	ADM f	ADM %	FAC f	FAC %	LAY f	LAY %	REL f	REL %	UNIV f	UNIV %	COLL f	COLL %	A f	A %	B f	B %	C f	C %	D f	D %	E f	E %	F f	F %	TOTAL f	TOTAL %
1	25	80.65	39	75.00	47	77.05	17	77.27	41	75.93	23	79.31	11	73.33	13	72.22	17	80.95	8	80.00	8	80.00	7	77.78	64	77.11
2	-	-	1	1.92	1	1.64	-	-	1	1.85	-	-	-	-	-	-	1	4.76	-	-	-	-	-	-	1	1.20
3	-	-	1	1.92	1	1.64	-	-	1	1.85	-	-	1	6.67	-	-	-	-	-	-	-	-	-	-	1	1.20
4	-	-	1	1.92	-	-	1	4.55	-	-	1	3.45	-	-	-	-	-	-	1	10.00	-	-	-	-	1	1.20
5	2	6.45	-	-	1	1.64	1	4.55	2	3.70	-	-	1	6.67	1	5.56	-	-	-	-	-	-	-	-	2	2.41
6	1	3.23	3	5.77	3	4.92	1	4.55	2	3.70	2	6.90	-	-	1	5.56	1	4.76	1	10.00	1	10.00	-	-	4	4.82
7	2	6.45	6	11.54	7	11.48	1	4.55	6	11.11	2	6.90	2	13.33	3	16.67	1	4.76	-	-	1	10.00	1	11.11	8	9.64
8	1	3.23	1	1.92	1	1.64	1	4.55	1	1.35	1	3.45	-	-	-	-	1	4.76	-	-	-	-	1	11.11	2	2.41
	31	100	52	100	61	100	22	100	54	100	29	100	15	100	18	100	21	100	10	100	10	100	9	100	83	100

CATEGORIES:

1. Yes, it is adequate;
2. Could be greater;
3. It depends upon the leadership;
4. Tenure is a powerful guarantee;
5. It needs discussion and dialogue;
6. Does not know;
7. No, it is not adequate;
8. Did not answer the question.

TABLE 5.17 - SUMMARY OF RESPONSES CONCERNING
CATHOLIC PROBLEMS IN GENERAL

Problems	Frequency	% of Total Responses	Rank of Frequency
1. Control	42	13.3	3
2. Administration	26	8.9	5
3. Financial	73	23.2	1
4. Purpose and goals	59	18.7	2
5. Curriculum	19	6.03	7
6. Students	27	8.57	6
7. Academic freedom	17	5.39	8
8. Faculty	31	9.84	4
9. Planning	19	6.03	7

TABLE 5.18 - SUMMARY OF RESPONSES CONCERNING
INSTITUTIONAL PROBLEMS IN GENERAL

Problems	Frequency	% of Total Responses	Rank of Frequency
1. Same as national problems	36	16.20	2
2. Control	12	5.09	9
3. Administration	26	12.03	3
4. Faculty	16	7.40	8
5. Goals and purposes	19	8.79	6
6. Curriculum	17	7.87	7
7. Students	24	11.11	4
8. Academic freedom	4	1.85	10
9. Financial	40	18.51	1
10. Planning	22	10.13	5

TABLE 5.19 - SUMMARY OF RESPONSES CONCERNING
INSTITUTIONAL PROBLEMS BY INSTITUTIONS

Problems	Frequency in Institutions						Total
	A	B	C	D	E	F	
1. Same as national problems	7	7	10	4	5	3	36
2. Control	2	4	3	-	-	3	12
3. Administration	4	8	6	1	5	2	26
4. Faculty	4	2	4	3	1	2	16
5. Goals and purpose	2	2	7	3	5	-	19
6. Curriculum	3	5	2	6	1	-	17
7. Students	2	-	6	7	3	6	24
8. Academic freedom	1	-	2	-	1	-	4
9. Financial	5	13	7	4	5	6	40
10. Planning	5	4	3	5	1	4	22
Total responses	35	45	50	33	27	26	216
Number of respondents	15	18	21	10	10	9	
Possible total of responses	60	122	64	40	40	36	332

CHAPTER VI

SUMMARY AND CONCLUSIONS

This study is an attempt to provide empirical data on the phenomenon of conflict within Catholic higher education. There has been some evidence in the professional and popular press that conflict exists over four problem areas:

1. The philosophy of Catholic higher education;

2. Institutional goals and purposes;

3. The locus of decision-making and governance;

4. The definition and interpretation of academic freedom.

In general, this conflict is not new. It is one of change between the new and the old--the traditional and the liberal, between the sacred and the secular. The purpose of this study, in general, was to identify this conflict that change has brought into Catholic higher educational structures.

The specific purpose, then, of this study has been to attempt to provide some empirical, qualitative data drawn from three Catholic universities and three liberal arts colleges on the phenomenon of conflict within the organization structure of Catholic higher education. This thesis tried to identify and measure this conflict by the degree of consensus within four major institutional areas--the philosophy, goals and objectives, loci of decision-making and, finally, the definition and interpretation of academic freedom, as perceived and repre-

sented by the leadership of the administration and the faculty.

The conflict theory used here was largely based on the work of George Simmel, Louis Coser, and Louis R. Pondy.

Conflict as used in this study is also used by the above authors as a way of describing antecedent conditions to overt or manifest conflict. This would refer to the scarcity of resources, policy differences and differences in philosophy. Theory also suggests that conflict within any organization can be best understood as a dynamic process. This process may be analyzed as a sequence of conflict episodes. Every episode has five states:

1. Latent conflict, which are the conditions which lead to conflict;

2. Perceived conflict, which is the cognition of those conditions and conflict itself;

3. Felt conflict, which is the affective part of conflict;

4. Manifest conflict, which entails behavior;

5. Conflict aftermath, which sets up the conditions for further conflict--latent conflict.

The study was limited to an analysis of latent and perceived conflict in Catholic higher education (the first three stages). While conflict itself is not necessarily good or bad, this study emphasizes with Coser that conflict may be functional rather than dysfunctional in that it may generate pressures which ultimately reduce conflict. Another limitation of this study is that it confines its investigation to an analysis of in-groups conflicts.

Two of Coser's hypotheses that helped to set the direction of this study are:

1. Internal and social conflicts, which concern goals, values
   or interests that do not contradict the basic assumptions
   upon which the relationship is founded tend to be posi-
   tively functional for the social structure. Such conflicts
   tend to make possible the re-adjustment of norms and power
   relationships within an in-group in accordance with felt
   needs of its individual members and sub-groups; and

2. Internal conflicts in which the contending parties no
   longer share the basic values upon which the legitimacy
   of the social system rests threaten to disrupt the struc-
   ture.

The identification and measurement of this conflict was by exploring
the degree of consensus or a lack of consensus within the administra-
tion and faculty which comprised the leaders of influence over the
four issues.

The methodology rested upon certain fundamental propositions in
perceptual theory. This theory holds that human behavior is a function
of perception, and that the perceiver acts in a manner which is consis-
tent with his perception. Therefore, our inquiry assumed that:

1. A university is what it is perceived to be by its members;

2. Administration and faculty behave consistently with their
   perceptions of the university;

3. Behavior changes when members perceive a need for a change
   and feel a willingness to initiate or accept changes;

4. The elements of a member's perception of the institution are:

   a) a perception of what an institution was in the past;

b) a perception of what an institution is as it presently
exists;

c) a perception of an institution as it should exist ideally.

The sample was purposive, limited to six institutions in the
Middle Atlantic Association of Secondary Schools and Colleges, con-
sisting of three universities and three colleges which might be con-
sidered representative. The sample of respondents was selected
through a sociometric device for nominating leaders of influence.
The total sample of interviewees consisted of eighty-three members:
thirty-two administrators and fifty-one faculty members.

The instrument used in this study was an interview schedule
designed to determine the leaders' perceptions of the four issues:
the philosophy of Catholic higher education, institutional goals and
purposes, the locus of decision-making and governance, and academic
freedom. The information gathered from the interview schedule pro-
vided a basis for the qualitative analysis of the six institutions
and the Catholic system as a whole.

The interpretation of the results is based on the notion that
where consensus or agreement are found there is at present little
latent conflict. On the other hand, the lack of agreement would be
evidence of latent or perceived conflict.

Study Findings

The five general findings of this study are:

1. Any conflict found within the leadership of influence did
    not destroy the basic assumptions upon which Catholic
    education rests, namely, that the church has a right to be
    involved in the business of higher education. In other

words, most felt that there was a definite place for
Catholic higher education and as long as there were ade-
quate resources available to support it, it should remain.

While eighty-nine percent of the respondents be-
lieved that the philosophy of Catholic higher education is
changing, there was not unanimity as to the nature of the
change. The two major perceptions among the total responses
as to the nature of the change is the transition from "a
pastoral approach to an academic one"; and a change to an
"emphasis which stresses the free pursuit of truth." The
majority of the population (58%) perceived this as being
the nature of the change. Nineteen percent saw the change
either as humanistic, which stresses involvement, commit-
ment in and to the problems of mankind, or it stresses the
lay influence as the nature of the change. This latter
grouping of the categories tended more toward the secular-
liberal scale of direction in consensus. (See page 130.)
The majority of the respondents presented the ideal philo-
sophy for Catholic higher education as a value-oriented
education. It is in this that it would be distinguished
from public and non-church-related education.

There was a strong consensus (85.5%) that Catholic
higher education should not be secularized as long as it
could be supported financially.

2. The leadership of influence within the administration and
within the faculty has different perceptions concerning the
philosophy of Catholic higher education. As has been pointed

out above, 89% of the respondents believed that there was
a change in the philosophy. There was little consensus as
to the nature of the change. The administration-faculty
dichotomy did not present an extreme latent or perceived
conflict pattern in their perception of the change. Both
groups are equally divided over the nature of the change.
When their responses are put on the scale of direction in
consensus, 12% of the administrative leaders as compared to
10% of the faculty still perceive the philosophy in the
sacred-traditional manner, the pattern-maintenance concept.
Seventy-four percent of the administrative leaders and
eighty percent of the faculty leaders present the moderate
position, the middle of the scale. The predominate per-
ception in this position was the change from the "pastoral-
denominational approach to the academic atmosphere"; while
other more specifically speak of the "free pursuit of all
truth." Finally, 13% of the administrators as compared to
12% of the faculty perceive the philosophy as a change to
the secular-liberal approach, the same as for all higher
education.

Latent conflict was believed to be present among the
sub-groups of the administration and sub-groups of the
faculty. There were definite differences between the lay
leaders and the religious leaders concerning the nature of
the change. Only 58% of the lay faculty see the change as
mentioned above, "in the pursuit of all truth" and "the
change to the academic one from a pastoral one"; while 72.5%

of the religious see the change in this area. The other significant area of change was in the category, "it has lost its uniqueness; it is secular." Fourteen percent of the religious perceive this as happening while only seven percent of the lay faculty perceive it this way.

3. The leadership of influence within the administration and the faculty have significantly different perceptions as to the goals and purposes of the organization. In this study it was found that Catholic institutions of higher learning really do not have a clear-cut idea of what the goals are. It is also true that because of the ambiguity of the goals the leadership is not sure of the type of activities that should be emphasized nor the type of behavior that the faculty must exert commensurate with the institutional goals. A good example of this ambiguity concerning the activities that should be offered is whether theology or philosophy should be a required course or courses or simply electives. There is conflict among the leadership concerning the emphasis of this type of activity.

The greatest number of the population, 40%, perceived the goals as either promoting Christian humanism or a value-oriented education but not within any type of denominational framework. Eighteen percent of the population also advocated the goals as being the same as for all higher education; therefore, 58% of the leadership tended toward the secular-liberal side of the scale of direction in consensus. Eighteen percent still persisted in advocating a pattern-maintenance

type of education. Finally, 23% of the total responses favored the "pursuit of all truth within a Catholic framework."

Among the sub-groups, the religious showed a surprising secular-liberal bent with 68% of the religious responding as perceiving the goals as Christian humanism, value-orientation and as the same as for all higher education. This is compared to 55% of the lay leaders.

One may infer latent conflict between universities and colleges. Fifty-one percent of the college leaders perceive the goals as for Christian humanism and value-oriented education. Only 14% of the college leaders perceive this as for the "pursuit of all truth within a Catholic framework." This is compared to 34% and 28%, respectively, of the university leaders.

It would seem that only the religious and the college personnel had any type of firm consensus concerning the goals of Catholic higher education in general and on an institutional level. There was also strong consensus among these groups that the institution should inculcate social awareness, responsibility and community involvement. There was little agreement outside the areas of scholarship and professional competence, in regard to the type of behavior which would be expected of the faculty commensurate with the goals of Catholic higher education. On the whole, the goals appear disparate, amorphous, and ambiguous. Often they are contradictory or in conflict. There would appear to be a dire need

for a clear definition of the goals and purposes in Catholic
institutions. These goals must be spelled out in operational
terms so that they will have a definite effect upon the activ-
ities of the institution and the role and behavior of the
faculty members.

4. The leadership of influence among the administration and
among the faculty tend to agree on the locus of decision-
making and governance in the institutions, presently and
ideally. One of the most dramatic findings of this study
is the marked consensus suggesting that the Catholic system
of higher education is moving from an authoritative-
benevolent pattern in decision-making to a consultatory
system. In the academic area of curriculum and faculty
policy, the role of the faculty is universally seen as
deliberative. The seeds of latent conflict are present
in the attitudes concerning whether the faculty should
have a consultative or deliberative role in the non-academic
and administrative area. This study found that, at the
present time, most of the Catholic institutions are practic-
ing a consultative system in decision-making. However, not
all of this consulting takes place within a group framework.
Some of it is done on a "man-to-man" basis framework. Many
of the administrators in practice only partially support
group action. This is changing and in the next two or three
years the faculty will probably enjoy full participation and
possibly a deliberative role, if they will accept the respon-
sibility for decision-making. While the leaders of influence

among the administration and among the faculty tend to share the same perceptions of the locus of decision-making and governance in the institutions presently and ideally, if any conflict emerges, it will come in the area of deliberative decision-making by the faculty about non-academic and administrative affairs. As yet, the administration and faculty and the religious-lay groups do not share the same perceptions concerning this role.

5. The leadership of influence among the administration and the leadership of influence among the faculty define and interpret academic freedom in the same ways. They perceive it as "the right to teach, to write, to research in the areas of one's competence." The majority also felt that they could function as free professionals within a structure of religious authority. In fact, eight percent of the population perceive that they could practice as free professionals, with or without qualifications. They felt that academic freedom was practiced in their institutions and that present provisions for maintaining academic freedom were sufficient, although all would readily admit that they really have not been tested or tried. There was almost total consensus that Catholic institutions need not be secularized in order for academic freedom to exist, as in non-Catholic institutions. This study also clearly demonstrated that there is latent conflict arising with extra-academic circles; namely, the institutional church. The institutional church can no longer look upon itself as a guardian of Catholic higher education.

Its autonomy and freedom must be maintained.

Some conclusions:

1. There is some conflict found between the institutional church and Catholic higher education as a system. This is based upon the perception of the leaders as they view the dioceses and religious orders that try to control these institutions.

2. The conflict found between the institutional church and Catholic higher education as a system is not necessarily disruptive but holds the potential for being positively functional. It appears probable, although this is a subjective response to the total mass of data, that both institutions are in the process of re-assessment of their positions and in re-evaluating or redefining their goals. The crucial breach that might have spelled manifest conflict seems to have been averted. Most personnel interviewed felt that the church can no longer look upon the universities and colleges as extensions of the teaching arm of the church. The church must respect their autonomy and their freedom in the pursuit of the truth. The universities and colleges on the other hand must determine what their goals and purposes are and assert them.

3. There is latent conflict within the leadership of the administration and within the leadership of the faculty over the identification of a philosophy of higher education. All agree that it has changed and that a new pattern is emerging.

4. There is conflict over the identification of goals and purposes within the leadership of the administration and the faculty. Among the college and religious work group there seems to be a pattern of social and community service and involvement emerging.

5. There is no conflict over the locus of decision-making and governance in relationship to academic affairs among the leadership of the administration and the faculty. There is, however disagreement among the administration and the faculty concerning deliberative decision-making concerning non-academic and administrative affairs.

6. All agree that the Catholic system is in transition from an authoritarian-benevolent system to a consultatory-participative system. Seeds of unrest are present concerning the use or value of a deliberative-participative system.

7. On the whole, there is no significant conflict over the definition and interpretation of academic freedom. However, all recognize conflict in regards to the freedom of theology and philosophy within the institutional church, extra-academic circles.

Implications of Conflict Theory for
Catholic Higher Education

It has been suggested that every organization must be capable of satisfying personal goals.[1] An organization is not only a distribution of power, capacities and rights designed to promote an official system of goals and values, but also a means of achieving personal

goals. It is also true that the ability of an organization to
satisfy personal needs and motives of all its participants is com-
promised by the existence of hierarchically ordered roles. These
hierarchical roles are best exemplified in the authoritarian-
benevolent pattern. Within this pattern, the opportunities for job
satisfaction other than the exercise of authority may be particularly
scarce; the full exercise of hierarchical rights results in auto-
cratic rule. In this type of a situation, the superiors have the
right to monopolize official communications; this can be damaging to
personal satisfactions or goals. As can be expected, any denial of
pertinent information to participants within an organization prevents
a cognitive structuring of events and this results in emotionalism,
lack of direction, alienation, and, finally, conflict. A subordinate
denied information is prevented from seeing the relationship between
his immediate activities and the larger group objectives and therefore
does not have the satisfaction of knowing he is a part of a larger,
important cooperative effort.

Conflict arises because of differing perceptions of reality
concerning the goals of the institution and personal needs among
persons within an organization. This is especially true among
specialists who are subordinates and those who are in hierarchical
roles and who represent the authoritarian-benevolent pattern. There
is no interdependence among the participants of the organization.
The adequacy of any problem-solving or conflict-resolution depends
upon a system of adequate communication, participative action, and
coordination. Problem-solving and conflict-resolution is not an
individual action but rather a group action.

One of the concerns of this study was to assess conflicts as functional and unifying in Catholic higher education. Unified activity must be built around shared goals. However, personalities function from a systemic point of view, meeting the goals of the organization and from a personal point of view meeting their own needs. When perception within an organization of group and individual goals differ, conflict may emerge. Coser has suggested that conflicts may be productive in two related ways: 1) they lead to the modification and the creation of law; 2) the application of new rules leads to the growth of new institutional structures centering on the enforcement of these new rules and laws. Simmel has also suggested a third unifying function of conflict, which is that conflict brings into the conscious awareness of the parties and the organization at large norms and rules that were dormant or latent before the particular conflict.[2] Conflict then becomes a mechanism through which adjustment to new conditions can be brought about. A flexible society benefits from conflict behavior in as much as this behavior, through the creation and modification of norms, assures its continuance under changed conditions. A rigid system, on the other hand, as manifested by the above hierarchical, or authoritarian-benevolent system, by not permitting conflicts, will impede needed adjustments and maximize the danger of catastrophic breakdown. Conflict acts as a stimulus for establishing new rules, norms and institutions, thus serving as an agent of socialization for the contending parties. Furthermore, conflict reaffirms latent or dormant norms and thus intensifies participation in social life. As a stimulus for the creation and the modification of norms, values, conflict makes the readjustment of relation-

ships to changed conditions possible.

It is within this atmosphere that conflict in Catholic higher education is functional and unifying. As can be seen from this study, there are diversity of perceptions concerning the four issues which were thought to be all important as seeds of conflict. There is no doubt that they were at one time or another. This was exemplified by the Donovan Study in 1964. It is also true that because there was this diversity of perceptions, conflict was engendered and change was gradually brought about. While this change certainly is not as yet dramatic in regard to the philosophy and goals both for the entire system of Catholic higher education and in these particular institutions, there are, however, directional patterns emerging and being defined. There is no doubt from the data that new patterns have emerged in regard to the locus of decision-making and academic freedom. It was also shown, however, that conflict is arising between the extra-academic institutions and the exercise of freedom in certain areas and already this is leading to a redefinition as exemplified by the "Land O'Lakes" conference last summer.

Future Trends Towards Secularization

Significant changes are emerging in Catholic higher education. One of them is the changing values of the leaders, especially religious leaders, in Catholic higher education. In this study, their values seem to be polarized around two positions: the social action Christian position and the traditional inward view of the church's function. These two positions have been previously termed as the liberal-secular position versus the sacred-traditional position.

Concomitant with this, is another type of polarity: self-interest versus community or institutional interest. We find individuals in our universities and colleges who are concerned more with market value orientation which fundamentally serves self-interest as opposed to the values or goals of the organization within which they function. Parsons has recognized this pattern variable as self versus collectivity. It is also engendered in the notions of the cosmopolites versus localites orientation suggested by Merton and Gouldner among others. These are the individuals who are primarily concerned with their own careers, with success, upward mobility, rewards which are both monetary and prestigious. Unfortunately, this typifies many of the academic men of today in the same way as it typifies "management personnel" in private industry and in government. This orientation, when held by an individual or an administrator who is guiding the policies of an institution, may lead to an overemphasis upon the success symbols: growth of the institution, grants, and other symbols of market success. This is a source of conflict growing in all of higher education, and Catholic education is not immune from it.

The leader today seems forced to adopt the market mentality for sheer survival of his organization. As a result, he sees the separation of economic, political and religious viewpoints in order to survive. The leader continues to slide toward a market polarity because this is the most pressing need at this time. This seems to be the present position of Catholic higher education. Its greatest concern is for survival; and, in fact, survival at any cost. It is willing to change through its leaders, its philosophy and goals, and even to secularize in order to meet the market values.

Related to this, but somewhat different, is the type of con-
flict emerging today concerning the sacred-traditional inward view
of the church's functions and the new "social action Christianity."
In this study, there was shown a cleavage within Catholic higher
education as a system and in the individual institutions along
these dimensions. These differences are held within all the ranks,
the religious as well as the lay, the administrators, as well as
the faculty. The following fourfold diagram typifies this cleavage.

	sacred-traditional	versus	secular-liberal
Interest and	traditional		action-oriented
Goals			
self	A		B
goals	C		D

The type of person in the "A" square is one that can be
typified as for self interest within the traditional organization.
He looks upon the organization as a "safe place" within which to
satisfy the self. He is tied to the traditional functions and is
not identified with the community-oriented Christianity.

The person who would have a place in the "B" square is one
who is interested in the self rather than the institution. He is
not interested in maintaining the organization but uses it for his
personal needs. He is the type of person who is professionally
oriented, a cosmopolitan in Merton terms.

The third type of person can be found in the "C" square. He
is for pattern-maintenance and not for individual needs or goals

but for the betterment of the community as he sees it. He subor-
dinates himself to the church and believes in maintaining traditional
relationships and structures.

The type in "D" square is one who is oriented to the fundamen-
tal Christian values and feels that these are crucially related to
life in the broader community. He subordinates self to the realiza-
tion of these goals. However, he differs from "C" in that he sees
the traditional structure as incompatible with the realization of
Christian values in the contemporary world.

Types "B" and "D" have often, and erroneously, been grouped
together as the "new breed," in that both have threatened the exist-
ing institutional structure. But their values are poles apart and
for the administration to lump these together completely obfuscates
the meaningfulness of the current "revolt", for the goals are dif-
ferent. This new breed can be of two kinds: it may be selfish,
self-seeking professional who is primarily interested in personal
achievements, satisfactions and success. He would be the most secu-
lar and be market oriented. This would be the "B" type.

The new breed may also be the "D" type who struggles to change
or modify the organization. He is devoted to Christian values, and
subordinates the self to the community. He also seeks change but
the organization is conceived as a significant entity. This type
is likely to be the most militant or active member and, I might say,
the most successful in bringing about change. He believes that the
organization must change to meet the goals of action-oriented
Christianity.

In this study, all four types emerged. Our sample respondents may be classified in the above manner according to how they perceived the goals of the institution of Catholic higher education either as a system or as individual institutions, and how they perceived their own roles. As they perceive the institutions and the relationship of themselves to them, so they try to maintain or change these institutions according to their perceptions through their influence and by their actions. If we use the responses concerning the perceptions of the goals of Catholic higher education in general and self-orientation, the following proportions seem to emerge.

	sacred-traditional traditional	versus	secular-liberal action-oriented
Self-goals	A (5%)		B (18%)
Institutional Goals	C (37%)		D (40%)
	42%		58%

Very few were found in the "A" type. These wanted the organization only for selfish reasons. It was a haven and a safe place for them. Only 5% of the population were placed in this category. Their goals and interest in Catholic higher education was to produce Catholic leaders. The Catholic institution was the place that was looked upon as preserving and strengthening the Catholic faith.

Eighteen percent of the individuals interviewed could be classified in the "B" type. These are the people that found the Church as too restrictive and believed with Jaculine Grennan and Rosemary Lauer that all Catholic higher education should be secularized. They are also very much interested in the self and the various types of rewards.

In the "C" type square, we find 37% of the population interviewed. This type is interested in the broader community but wants to work within a denominational framework. This type insists that one of the important goals of Catholic higher education is to have Catholic theology and philosophy as required courses. This type is not willing for a complete change but seeks rather to modify and to adapt circumstances to the situation.

Forty percent of the individuals interviewed can be classified as type "D". These are community action-oriented. They see the goals of all church-related education as value-oriented but with very loose ties to a denominational framework. The surprising fact that emerged in this study was that most of the religious could be found in this category.

The above seems to be the present position of Catholic higher education. It seems that its greatest concern is for survival; and some think, survival at any cost. If, however, we interpret the attitudes and perceptions of the persons who fall into the "D" type correctly, we can see a shift of focus from a specific and rigid structure which is represented by the pattern-maintenance concept to the survival of Christian values which they feel are not being realized today in a dynamic community or in an action-oriented

Christianity. There is an erroneous opinion that the cloister has become too secularized. The people in the "D" type see the cloister as not being secularized but moving into the secular world. Has this not been a tradition with Christianity? St. Ignatius, St. Vincent de Paul and many of the other bright lights of the church were looked upon as the "new breed" of type "D" in their day. In other words, they were in conflict with the traditional mentality of their day.

Catholic higher education must be willing to change through its leaders, its philosophy, goals and, in general, to meet the demands of the future. This means to a degree secularization in order to meet the new action-oriented Christianity. However, this does not mean that it will be completely secularized unless it is forced to meet the market values. If this happens, then pluralism in the American higher education will be lost. This seems to be the future trend of Catholic higher education.

Citations--Chapter VI

1. Victor A. Thompson, Modern Organizations (New York: Alfred A. Knopf, 1961), pp. 92-93.

2. Lewis Coser, The Functions of Social Conflict (New York: The Free Press of Glencoe, 1964), pp. 126-128.

3. The theory presented in this section is based on the organizational models for different institutional contexts currently being developed by Dr. Sigmund Nosow at Michigan State University.

APPENDIX

INSTRUCTIONS FOR INTERVIEW SCHEDULE

(Please read this before you begin)

1. Answer each question, unless you are specifically instructed
    that a given question does not apply to you.

2. When answering questions with a limited number of alternatives,
    please choose the statement which comes closest to describing
    your situation, even if it does not seem to fit precisely.
    We know that some of the questions may not be completely ap-
    plicable to every one of the faculty members.

3. Please note that for some questions you are asked to write in
    the information (open ended) and for others you are asked to
    circle a number. For the open ended questions, the back of
    the page may be used for additional writing space.

4. If you experience any difficulty with any question, please
    ask the interviewer to clarify it for you.

5. Except for the interviewer and the typist, your answers will
    not be read or heard by anyone. The confidential nature of
    the interview and your personal anonymity are guaranteed.
    We know that you will be as candid and complete as possible
    in your answers in order that the study may have a high
    degree of validity.

<div align="center">THANK YOU VERY MUCH FOR YOUR HELP</div>

<div align="right">

Fr. Frederick R. Clark, C.S.Sp.
Michigan State University
East Lansing, Michigan

</div>

I Demographic Information:

(please print all information)

1. Name_____

2. What is your age? Please circle one: 1. 20 - 29

                                          2. 30 - 39

                                          3. 40 - 49

                                          4. 50 - 59

                                          5. 60 - 69

                                          6. 70 and over

3. What is your sex? Please circle one: 1. Male

                                          2. Female

4. How many years have you been employed in institutions of
   higher learning?
                                          _____No. of years

5. How many years have you been employed in Catholic institutions
   of higher learning?
                                          _____No. of years

6. In how many Catholic institutions of higher learning have
   you been employed?
                                          _____No. of institutions

7. How many years have you been employed in this institution?

                                          _____No. of years

8. In what school and department are you a member?

                                          _____School

                                          _____Department

9. Are you a lay or clerical member of the administration, faculty
   or staff? Please circle one:
                                          1. Lay

                                          2. Clerical

10. <u>LAY FACULTY ONLY</u>:
    What is your religion? Please circle one:

                     1. Catholic

                     2. Protestant

                     3. Jewish

                     4. Other_____
                                   Please specify

11. What is your present position/rank at the University?
    Please circle one:

                     1. Administration with professorial rank

                     2. Administration without professorial rank

                     3. Full professor

                     4. Associate professor

                     5. Assistant professor

                     6. Instructor

12. How long have you been in your present position/rank?

                 _____No. of years

13. What is the highest earned academic degree you hold?
    Please circle one:
                        1. Doctorate

                     2. Masters/licentiate

                     3. Bachelors

                     4. Other_____
                                 please specify

14. Approximately how are your professional activities divided over a period of a year? (please compute by tenths, 5/10, 9/10 etc.)

       1. Administration_____

       2. Preparation for teaching_____

       3. Teaching _____

       4. Research and writing_____

       5. Consultation_____

       6. Other_____
                            please specify

15. Of the problems facing Catholic higher education at the present time, what do you believe to be the four leading ones?

    1._____

    2._____

    3._____

    4._____

16. Taking into consideration the amount of time you have been a member of this University, what do you believe to be the four major problems of this University as a Catholic institution?

    1._____

    2._____

    3._____

    4._____

17. Among the present Administration and Faculty which **eight** persons, lay or clerical, do you consider to be the **overall** leaders, whether or not these people hold positions of leadership within the University?

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

II Attitudes and Opinions on Issues:

A) Catholic Philosophy of Higher Education:

1. In your opinion, what is the meaning of the adjective "Catholic"
    as a qualifier of the phrase, higher education?

2. Do you believe that the philosophy of Catholic higher education
    is changing? If so, what is the nature of the change in
    philosophy?

3. In your opinion what should a Catholic philosophy of higher education be?

4. What do you consider to be the philosophy of Catholic higher education at this institution?

B) Institutional Purposes and Goals:

5. What are the purposes and goals of Catholic higher education
    in general?

6. How do you perceive the goals and purposes of this Catholic
    instituion?

7. In your opinion, is this institution emphasizing and engaging in the right type of activities in order to achieve these goals? What type of activities should it emphasize and engage in?

8. What type of behavior can be expected of members of this institution in achieving these goals?

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C) The Locus of the Decision-Making Process:

9. What do you consider to be an appropriate faculty role in
    University decision-making? With respect to academic, non-
    academic and administrative affairs?

10. What role does the faculty play in the decision-making process
     in this institution?

11. To what extent, if any, are faculty members consulted on such matters as changes in curriculum and faculty policies, etc.? What would the appropriate procedure be?

D) Academic Freedom:

12. How do you conceive and interpret academic freedom?

13. Can a professor in a Catholic college function as a free professional within a structure of religious authority?

14. Is Academic Freedom according to the A.A.U.P. of 1940 ful-
    filled in this institution? To what degree? (high, low, etc.)

15. Do you believe that in order for professors to enjoy academic
    freedom as in non-Catholic institutions, Catholic institutions
    should be secularized?

16. Do you believe that the provisions to generate academic freedom
    are now adequate?

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