

DISSERTATION

ACADEMIC CAPITALISM AND JESUIT HIGHER EDUCATION:
A CRITICAL DISCOURSE ANALYSIS OF MISSION STATEMENTS

Submitted by

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ABSTRACT

ACADEMIC CAPITALISM AND JESUIT HIGHER EDUCATION: A CRITICAL DISCOURSE ANALYSIS OF MISSION STATEMENTS

Slaughter and Rhoades (2009) developed the theory of academic capitalism to explain the market-like behaviors of colleges and universities, which has been made more prevalent by the rise in neoliberal ideology and the new knowledge-based economy. Bok (2003), Giroux (2003), and others have warned against these market-like behaviors as a threat to the public good of higher education. Jesuit higher education institutions (JHEIs), of which there are 27 in the United States (U.S.), are related to the educational apostolate of the Society of Jesus whose involvement in education predates the colonization of the U.S. As a Catholic religious order, the Jesuit *mission* and charisms are infused within their sponsored institutions, including the promotion of justice which is often counter to academic capitalism.

Mission statements convey an organization's *raison d'être*. As a discursive tool that reflects and contributes to the construction of JHEI identity and purpose, mission statements may provide insight into how these institutions communicate their purpose and identity to internal and external stakeholders. In order to examine mission statements, scholars have utilized the transdisciplinary critical discourse analysis framework (CDA) (Fairclough, 1989, 1993) to explore how language as social practice (re)contextualizes the purpose of higher education.

This study attempted to bring together the following three threads: CDA as a framework to examine language in use, mission statements as an expression of JHEI mission and purpose, and academic capitalism. The findings revealed language of resistance through the use of

intertextuality and transitivity. By cohesively linking Jesuit charisms with the purpose of universities for the public good and students as social actors educated to promote justice, JHEI mission statements convey a resistance academic capitalism.

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With deep gratitude.

DEDICATION

This work is dedicated to my parents, Alvin and Noriko. My warriors.

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CHAPTER ONE: INTRODUCTION AND OVERVIEW

The American higher education system is comprised of approximately 4,000 public, private, and for-profit degree-granting colleges and universities across all Carnegie Classifications and institutional control (Hussar, Zhang, Hein, Wang, Roberts, Cui, Smith, Bullock Mann, Barmer, & Dilig, 2020). These institutions differ in terms of size, mission, and history, and include a diverse population of students, faculty, and staff. Over 200 of these colleges and universities are Catholic and, of those, 27 are Jesuit higher education institutions (JHEIs) characterized by their history and affiliation with the Catholic Church and the Society of Jesus. As part of the higher education enterprise in the United States (U.S.), JHEIs influence and are influenced by societal dynamics, including the rise of neoliberal ideology, the new knowledge-based economy, and the effects on higher education (e.g., Bok, 2003; Giroux, 2003; Powell & Snellman, 2004; Slaughter & Rhoades, 2009).

Academic capitalism, a theory developed by Slaughter and Rhoades (2009), provides one way to describe and explain the market-like behaviors that institutions have adopted; conditions made possible by the rise of neoliberal ideology and the new knowledge-based economy. Neoliberalism values private enterprise and the free market and attributes success and failure to the individual rather than conditions that may be rooted in history, structural inequalities, or the values and influences of others (Harvey, 2005). Valuing minimal government interference, except to enforce neoliberalism, social institutions, such as healthcare and education, shift from the public to the private sphere.

In a knowledge-based economy, knowledge is viewed as a valued commodity that can be bought, sold, and owned (Powell & Snellman, 2004). As a result, colleges and universities

become central players in the knowledge-production business and can be seduced by the for-profit activities that capitalize on this commodity by owning, producing, and selling this commodity (e.g., Giroux, 2003; Slaughter & Rhoades, 2009). Slaughter and Rhoades (2009) argue that colleges and universities that engage in academic capitalism are not passive victims subjugated by external societal and economic pressures. Rather, academic capitalism recognizes the active role that institutions and the social actors within these institutions, such as faculty, staff, and students, have in realizing market-like behaviors. As organizations that have historically engaged in teaching, learning, research, and service for the public good, these institutions must also attend to the resources necessary to maintain their day-to-day operations. Although these behaviors can certainly be lucrative, as in the case of Gatorade and the millions of dollars in royalties generated for the University of Florida (Rovell, 2015), scholars have warned that many of these behaviors threaten the public good of American higher education (e.g., Giroux, 2003; Wrenn, 2019).

As legally independent and chartered universities, JHEIs are part of the American higher education enterprise. However, they are unique in that their mission is tied to the educational apostolate of the Society of Jesus. For JHEIs, this *mission* is a key characteristic that defines their distinct identity and culture. The educational apostolate of the Society, outlined in their formal documents, is closely intertwined with the norms of the Catholic Church, including the purpose of the university as conveyed in *Ex corde Ecclesiae* (English: From the Heart of the Church) (John Paul II, 1990). JHEIs, therefore, are located at the intersection of the following three entities and their associated challenges and opportunities: 1) the history, tradition, and mission of the Society of Jesus; 2) the requirements of the Catholic Church and the ecclesiastical authority that grants institutions “Catholic” status; and 3) the American higher education enterprise.

Since their founding in the U.S., JHEIs have been negotiating this intersecting position and identity as they reactively and proactively respond to changes in American society, within the Society of Jesus, and within the Catholic Church (Gallin, 2000; Gleason, 1995; Hendershott, 2017; Marsden, 1994). Simultaneously celebrated for becoming respected members of the higher education community but also criticized for abandoning Catholic values, there is concern that JHEIs will follow a similar secularizing fate as their Protestant predecessors, such as Harvard University and Princeton University, that no longer claim religious affiliation (e.g., Gallin, 2000; Marsden, 1994). Although JHEIs deny such accusations and have implemented initiatives to ensure their unique identity, they have also downplayed their “Catholic-ness,” such as omitting the words “Catholic” and “Jesuit” from marketing materials in order to appeal to a broader audience (Jones, 2014).

One way to understand how JHEIs perceive themselves and their purpose is via their mission statements. Mission statements are a communication device that conveys an organization’s *raison d’etre*. As such, these statements communicate to internal and external audiences an institution’s reason for existence (e.g., Morphey & Hartley, 2006; Pearce & David, 1987). Bart and Tabone (1998) defined mission statements as “a written, formal document that attempts to capture an organization’s unique and enduring purpose and practices...it should answer some really fundamental questions such as: ‘Why does this organization exist?’, and ‘What does this organization want to achieve?’” (para. 5). Whether they are painstakingly crafted as part of an institution-wide initiative or simply mirror what their peer institutions have published, mission statements are presented as the defining statement that “tells two things about a company: who it is and what it does” (Falsey, 1989 as cited in Stallworth Williams, 2008, p. 3).

Critical discourse analysis (CDA), a transdisciplinary approach to the study of discourse, enables researchers to describe, interpret, and explain the relationship between language, discourse practices, and social issues (Chouliaraki & Fairclough, 1999; Fairclough, Mulderrig & Wodak, 2011; Rogers et al., 2005; van Dijk, 1993, 2015; Wodak, 2001). What sets CDA apart from other methods of discourse studies is the view of language as social practice situated in the critical paradigm. Based on this view, researchers examine how discourse resists or contributes to the (re)production of power abuse and inequalities within a broader social and political context (Fairclough, 1989, 1995; Gee, 2014; van Dijk, 2015).

Scholars, including Ayers (2005), Morphew and Hartley (2006), and others have utilized CDA to examine higher education mission statements. They have not, however, focused on JHEIs specifically. This study attempts to fill this gap by bringing together the following three threads: JHEI mission, as expressed in mission statements, academic capitalism, as a theory that provides a way to explain the market-like behaviors of institutions and their associated social actors, and CDA, as a framework that guides the research methodology. The following section provides an explanation of the research purpose and rationale that guides the following research question:

In what ways do the 27 U.S. JHEIs contribute to or resist academic capitalism as expressed in their mission statements?

Research Purpose and Significance

The pervasive adoption of mission statements by organizations across all sectors, including higher education, demonstrates a widespread belief that mission statements are of value. According to Morphew and Taylor (2009):

Mission statements are sacred artifacts for colleges. Virtually every higher education institution has gone through a well-considered process to produce a mission statement

describing its distinct qualities and values, with the assumption that those documents will be the official and exclusive means of communicating organizational identity. (para. 5)

The purpose of this study is to examine how JHEIs, as part of the American higher education enterprise, contributes to or resists academic capitalism by examining the genre of mission statements. As a document that articulates JHEI's *raison d'être*, examining the discourse of mission statements is one way to explore if and how JHEIs contribute to or resist academic capitalism.

From research studies to textbooks to consulting services to informal how-to websites, we are awash in information related to the development, purpose, and importance of mission statements in conveying identity, formulating strategy, allocating resources, and guiding decision-making (e.g., Baetz & Bart, 1996; Pearce & David, 1987; Rajasekarj, 2013). Although the adoption of mission statements has increased over the last few decades, empirical research focused on mission statements has been rather limited (Desmidt et al., 2011).

Researchers who have examined college and university mission statement discourse have illustrated how institutions convey sameness and difference simultaneously (Kosmützky & Krücken, 2015), how similar concepts, such as “service,” have different meanings based on institutional control (Morphew & Hartley, 2006), and how mission statements include political and promotional language (Atkinson, 2008a). Scholars have also revealed how institutions utilize mission statements to communicate legitimacy (Delucchi, 2000) and demonstrate relevance to stakeholders (Morphew & Hartley, 2006). Ayers (2005) found “manifestations of human capital theory and neoliberal ideology” (p. 539) in his analysis of community college mission statements. A similar finding was identified by Sauntson and Morrish (2011) who determined that institutional mission statements promoted the economic benefits of higher education. Stich

and Reeves (2016) argued that colleges and universities contribute to the stratification of higher education, a finding based on a review of mission statements across institutional types.

The mission statement, as a communicative device, is one way that organizations convey mission, identity, and purpose to internal and external stakeholders. For JHEIs, the commitment to communicate, integrate, and enculturate their unique mission and identity to internal and external constituents is paramount (Currie, 2011; Puls, 2013). Prior to the 1960s there was no need to talk of mission or identity since many Catholic colleges were owned and operated by their religious orders (Gleason, 1995, 2001). These institutions were created by and for Catholics. Institutional leaders and faculty were members of their religious orders, which provided a visible symbol of their Catholic affiliation (Gleason, 1995, 2001). The practices, processes, and discourses related to “being Catholic” were interwoven within the day-to-day operations of these institutions, from theology courses to the celebration of masses to iconography on campus. However, with the Land O’ Lakes statement (Hesburgh, 1970/1967) which asserted that “the Catholic university must have a true autonomy and academic freedom” (p. 336), the establishment of lay boards of trustees, and the incorporation of schools separate from their religious orders, these institutions have evolved into the organizational structures of present day.

JHEIs and the Society of Jesus have also been faced challenges related to the declining number of Jesuits worldwide, the reliance on an increasing number of lay faculty, staff, and administrators, and a diverse student population with complex intersectional identities and different faith (or no faith) traditions, which has made maintaining this defining character as Catholic, Jesuit even more essential (e.g., Currie, 2010; Gallin, 2000; Gleason, 1995). Puls (2013) has illustrated how the use of organizational saga, myth, and mechanisms of socialization

are powerful tools to infuse this unique identity, culture, and mission on and in campus communities. As a result, the history of the Jesuits and their educational apostolate becomes a shared history, Ignatius, the founder of the Society of Jesus, becomes a shared symbol and source of inspiration, and culture-specific practices and semiotic systems create a strong sense of belonging.

At the 32nd General Congregation (GC) of the Society of Jesus (1975), the Jesuits determined that their mission that includes the *service of faith and promotion of justice* was a priority and would be infused throughout all their apostolic ministries, including education. This event marked the beginning of a renewed commitment to integrate the Jesuit mission, character, and identity into JHEIs (e.g., Appleyard & Gray, 2000; Currie, 2010; Kolvenbach, 2000). The Jesuit charisms, such as *care for the whole person, men and women for and with others*, *solidarity with the poor and marginalized*, and *a faith that does justice*, have become hallmarks of a Jesuit education (e.g., Kolvenbach, 2000; Traub, 2017). For JHEIs, “being ‘Catholic, Jesuit universities’ is not simply one characteristic among others but is our defining character, what makes us to be uniquely what we are” (Association of Jesuit Colleges and Universities, 2010a).

Although homogenous in some ways and heterogeneous in others, as an enterprise, American colleges and universities have influenced and are influenced by society and has been since the colonization of this country (Bowen et al., 2014). Education is increasingly viewed as a private good, students are often viewed as consumers, institutions are considered providers of skilled human capital for the economy, and opportunities to copyright, patent, and finance knowledge has permeated the academic enterprise (e.g., Bok, 2003; Slaughter & Rhoades, 2009; Soley, 1995). The language and corporate practices related to efficiency, quantity over quality,

top-down management, and revenue generation has found its way into higher education (Olssen & Peters, 2005).

As an enterprise engaged in the knowledge production business, higher education can fall into the “knowledge capitalism” (Olssen & Peters, 2005) trap that has significant ramifications that extend far beyond the walls of the campus communities. With more than 16.6 million undergraduate students and 3 million graduate students enrolled in U.S. postsecondary institutions that employs over 1.5 million faculty and instructors (Hussar et. al., 2020), the opportunities to generate profits can cause some to view higher education as a large-scale business enterprise. Colleges and universities profit by “selling” knowledge as a commodity (e.g., Bok, 2003; Powell & Snellman, 2005) and by providing access to and receiving profits from corporations that have a customer-based in the form of students (Slaughter & Rhoades, 2009). In some cases, colleges and universities have made millions of dollars through patents, copyrights, corporate partnerships, and fundraising (e.g., Bok, 2003; Slaughter & Rhoades, 2009).

To survive and thrive in an increasingly competitive and globalized society, institutions seek ways to recruit, enroll and engage students, cultivate donors and other stakeholders, develop corporate partnerships, and attempt to differentiate themselves from their competitors by adopting practices, such as branding and marketing strategies, historically utilized by organizations outside this sector (e.g., Hemsley-Brown & Oplatka, 2006; Nicolescu, 2009; Slaughter & Rhoades, 2009). These threats are not imagined as reports of college closures and mergers make headlines in the media (e.g., Jensen, 2018; Seltzer, 2017). To support these new priorities, institutions have increased their staff of business managers and administrators, and higher-education-related organizations and services, such as consultants, marketing specialists,

program developers, and the like, have been created and profited from the “big business” of higher education (Slaughter & Rhoades, 2009).

As an educational apostolate of the Society that states their primary mission “is the education and formation of [our] students for the sake of the kind of persons they become and their wide influence for good in society in their lives, professions, and service” (AJCU, 2010a, p. 3), Jesuit education seeks to form “men and women for and with others” (e.g., Arrupe, 1973; Traub, 2017), and thus contributes to the public good with a special emphasis on service and social justice. However, JHEIs are not exempt from the seductive forces that enable academic capitalism to be realized and the associated profit-generating activities. Slaughter and Rhoades (2009) point out that institutions are not passive victims subjugated to academic capitalism. They can resist. They can choose how they respond to external pressures and if and how they contribute to academic capitalism. Of all the institutions that are likely to resist, the mission of JHEIs to serve the public good and promote social justice would seem to position these institutions as contrasting strongly with the mission of for-profit institutions, whose focus on revenue-generation is much clearer with practices more clearly aligned with revenue-generating activities.

The significance of this study is foremost practical, especially for JHEIs that rely on their mission statements as a discourse mechanism to convey their unique identity and purpose. As the ongoing debate regarding maintaining Catholic, Jesuit identity (e.g., Currie, 2010; Gleason, 1995; Puls, 2013) versus academic assimilation and secularization (e.g., Burtchaell, 1998; Gleason, 1995; Marsden, 1994) continues, mission statements provide insight into how institutional leaders understand their intersecting identity. How do institutions balance their mission for the common good with the real needs of financing day-to-day operations? JHEIs

were selected, as opposed to all Catholic colleges and universities, because “one can observe in [Jesuit institutions] most of the general trends that affected all the Catholic schools, thus they serve as a representative sample of the whole” (Gleason, 2007, p. 38). The size, prestige and educational tradition of Jesuit institutions has and will continue to have significant influence on Catholic higher education in the U.S.

Institutions in similar positions, whereby their history, identity, and purpose are such that it positions them in a similar intersecting space, may also find this research of value. For example, tribal colleges, small liberal arts colleges, and HBCUs (Historically Black Colleges and Universities) that strive to maintain their unique identities and purpose, and provide students, faculty, and staff a very specific type of experience and culture may also experience similar types of challenges. Are these institutions resisting or embracing academic capitalism? Via discourses that contributes to and are influenced by the larger discourses about higher education, where do these institutions stand? These questions are beyond the scope of this research study. However, they provide an example of the questions that these institutions may ask themselves. Finally, this research adds to the literature that addresses and explores the influence of neoliberal ideology and the knowledge-based economy on higher education.

Research Question

This study is guided by the following research question:

In what ways do the 27 U.S. JHEIs contribute to or resist academic capitalism as expressed in their mission statements?

Limitations and Delimitations

Since the mission statements were retrieved from each of the JHEI websites, it is assumed that the statements are “official,” thus crafted and vetted by these institutions. A

limitation of this study is that the corpus of texts was retrieved at a single point in time. Websites were updated and mission statements may have been revised or rewritten during the course of the study. Tracking and comparing changes to mission statements over time was outside of the scope of this study. Furthermore, this study contributes to the area of literature related to academic capitalism, mission statements, and critical discourse analysis, but does not offer a one-way cause-and-effect relationship between discourse practice and the behaviors of academic capitalism. Delucchi (2000) states that:

the claims incorporated into a college's mission statement do not necessarily reveal the actual programs and services provided by the institutions. Nonetheless, the vocabularies of claims represent valuable information because of the link between organizational missions and the social contexts for and in which they are created. (p. 158)

One of the underlying assumptions in prior mission statement research studies is that these statements are of equal "quality," but mission statements are not created equal (Bart & Baetz, 1998). Organizations craft mission statements in different ways, seeking input (or not) from a variety of stakeholders that may or may not include professional consultants. In addition, the lack of clear definition of title and content of mission statements poses challenges to the study of these statements (e.g., Lake & Mrozinski, 2011; Stallworth Williams, 2008). The lack of set standards that prescribe what is or is not included in mission statements means that mission statements differ in terms of title, length, and content. According to Lake and Mrozinski (2011), "mission" typically refers to purpose while "vision" describes a future state, however, it is not uncommon for institutions to include both elements in their mission statements.

Based, in part, on the above, the delimitations of this study, those that are within the control of the researcher, was the decision to analyze mission statements that were explicitly labeled as such and excluded other history, vision, or values statements that may be included on these JHEI mission statements webpages. For example, NORTHEAST9 published their mission

statement under the Governance section of their website, whereas MIDWEST7 had a webpage dedicated to their mission statement with links to other mission-related documents, and NORTHEAST2 published their statement as part of a larger strategic plan document. This decision to limit the examination to mission statements is consistent with the methods in prior studies (e.g., Morpew & Taylor, 2009; Palmer & Short, 2008). Additionally, this study focused on the text-based discourse, thus did not include other elements that appeared on mission statement webpages, such as images, formatting, fonts, or layout.

As the primary instrument of data collection, analysis, and interpretation (Creswell, 2013), human senses and subjectivity of the researcher influences interpretation. Meaning is socially constructed. As such, the researcher is not immune to the processes and influences of these constructions (e.g., Fairclough, 1989; Locke, 2004; Merriam & Tisdell, 2016; van Dijk, 1993). Additionally, researchers who seek to replicate this study may have different interpretations based on their own “member resources” (Fairclough, 1989). Efforts were made to clearly articulate the process of research and analysis in accordance with principles of scientific rigor. The conclusions from this work are solely my own.

Definitions

Typically, this section defines key terms specific to the understanding of the research project. Although some of the key terms highlighted in this section may not necessarily have a direct tie to the analysis of mission statements, they have been included in this section to frame the overall context of Jesuit higher education. Members of the Jesuit higher education community, faculty, staff, students, and affiliated stakeholders, share a common understanding of certain principles related to this community. The definition of terms is informed by Traub (2017)

whose *Do You Speak Ignatian?* mini-dictionary has served as the glossary of Jesuit-related jargon.

The term *Jesuit*, when used as a noun, was originally coined as a negative label to refer to members of the Society of Jesus. Although no longer commonly used in this sense, this term is also utilized as an adjective to mean “pertaining to the Society of Jesus” (Traub, 2017, p. 8). The *Society of Jesus* is a religious order of the Catholic Church, founded by Ignatius and his fellow students whom he met at the University of Paris. Members of the order are indicated by the abbreviation “S.J.” In contrast, *Ignatian* is an adjective derived from the noun, Ignatius (Traub, 2017). Distinctive from *Jesuit*, it “indicates aspects of spirituality that derive from Ignatius the lay person” (p. 5). Thus, Ignatian spirituality is recognized as a “spirituality developed by a layperson for the laity” (Currie, 2010, p. 161).

The *General Congregation* (GC) is the governing body of the Society of Jesus. A general congregation is summoned on the death or resignation of the Superior General of the Society to choose his successor, or when action is needed on major issues for which the Superior General seeks guidance. General congregations may last for days or months. The first general congregation took place in 1558, two years after the death of Ignatius. In the 450+ years of the Jesuit order there have been 36 congregations, the last held in 2016 (Xavier University, 2017).

Created by Ignatius, the *Spiritual Exercises* is a practical handbook that outlines a reflective process designed to be adapted to individuals engaged in a retreat over the course of four weeks. The purpose of the *Spiritual Exercises* is to engage the retreatant in a series of contemplative activities leading to “the attainment of a kind of spiritual freedom and the power to act - not out of social pressure or personal compulsion and fear - but out of the promptings of God’s spirit in the deepest, truest core of one’s being” (Traub, 2017, p. 19). The *Spiritual*

Exercises have since been adapted to allow retreatants to make the exercises part-time, over the course of six to ten months. Completing the full 30-day exercises is compulsory for Jesuit novices. According to Currie (2010), the *Spiritual Exercises* informs and motivates the Jesuits in all their work, including their institutions. The *Spiritual Exercises* are also the basis for the *Ignatian Pedagogical Paradigm (IPP)*, further expanded upon in Chapter Five.

Published in 1599, the *Ratio Studiorum*, Latin for “plan of studies”, was a handbook that standardized early Jesuit education by allowing schools, regardless of geographical location, to follow a similar curriculum and order (Padberg, 2000). A collection of regulations for school administrators and teachers, it provided a codified set of practices that enabled the global Jesuit educational enterprise to flourish as “the first real system of schools the world has ever known” (Traub, 2017, p. 16). The *Ratio Studiorum* provided the rules for how classes would be taught, including maintaining order and discipline, and the subjects that would be taught, such as scripture, theology, canon law, history, philosophy, mathematics, Latin, and Greek. The guidelines are no longer followed in present day Jesuit higher education but remains an important part of the Jesuit educational history and its publication of the basics of the IPP (Currie, 2010; Padberg, 2000).

Cura personalis is Latin for “care for the person” and is a hallmark of Ignatian spirituality and references the adaptation of the *Spiritual Exercises* by the guide to the individual retreatant (Traub, 2017). This concept is also a hallmark of Jesuit education, whereby education is an active endeavor beyond the transferring of knowledge and includes the intellectual, spiritual, and emotional development of students. This concept is connected to *Ignatian pedagogy*, a teaching and learning model that seeks to develop competence, conscience, and compassion in students (Traub, 2017). Teaching and learning are facilitated via the IPP that

integrates context, experience, reflection, action, and evaluation in learning processes and activities.

Finding God in All Things refers to the presence of and search for God in every aspect of life (Traub, 2017). People are encouraged to revel in the wonder of the small and large moments in life by being attentive, appreciating uniqueness, and finding devotion in any given situation. Faculty, staff and students are also encouraged to incorporate a “spirit of generous excellence” or *Magis*, Latin for “more” in their personal and professional lives (Traub, 2017, p. 10).

Format of the Dissertation

This section briefly describes the organization of the dissertation. Chapter One provides the overview for this study, including the research question that guides this study. Chapter Two situates Catholic, Jesuit higher education in context. It provides a brief history of the founding of the Society of Jesus, the events that influenced Catholic higher education in the U.S., and the present state of JHEIs, including challenges faced and initiatives implemented. Chapter Three focuses on the existing literature related to mission statements with a specific focus on studies of higher education mission statement discourse. This chapter also provides an overview of the theory of academic capitalism as a way to explain the process by which institutions engage in market-like behaviors. Chapter Four presents the methodology, including CDA as a framework for analysis. Chapter Five is organized based on the seven steps for CDA analysis presented by Mullet (2018) to clearly explain the process for data collection and analysis. This chapter also answers the research question that guided this study and incorporates examples from the corpus of texts. Chapter Six is the final chapter and concludes the dissertation by providing an overall reflection of the research findings, possible implications, and suggestions for further exploration.

CHAPTER TWO: HISTORY OF CATHOLIC, JESUIT HIGHER EDUCATION

This chapter provides an overview of the history of Catholic, Jesuit higher education. It introduces readers to the founder of the Jesuits, St. Ignatius of Loyola (herein referred to as Ignatius), followed by the formation of the Society of Jesus and the establishment of education as a formal ministry. A section dedicated to the key events that led to the creation and expansion of Catholic higher education, as well as the influences of American higher education on these colleges and universities is also included. This chapter concludes with an overview of Jesuit higher education in the U.S. and the contemporary issues challenging colleges and universities.

Society of Jesus: A Brief History

The Society of Jesus, whose members are commonly referred to as “Jesuits,” is a male religious order of the Catholic Church that formally came into existence in 1540 (O’Malley, 1993, 2014). With more than 16,000 members, the Jesuits constitute the largest male religious order of the Catholic Church (Society of Jesus, n.d.). The creation and early success of the Society is largely attributed to its founder, Ignatius, whose conversion story and leadership of the Society is shared and celebrated on Jesuit campuses and communities. Therefore, an understanding of the Society and Jesuit higher education cannot be understood without including the story of its founder. Although modern higher education institutions in the U.S. no longer mirror the original schools established by the founding Jesuits, the story of Ignatius and the Society continue to influence the mission and identity of these institutions.

The Founder

Ignatius was the son of a Basque nobleman, born Iñigo Lopez de Oñaz y Loyola, who was raised to be a courtier and a diplomat in service to the Spanish crown (Ganss, 1991;

O'Malley, 1993, 2014). By his own admission, young Ignatius was “enthralled by the vanities of the world...his special delight was in military life, and he seemed led by a strong and empty desire of gaining for himself a great name” (Loyola, 1900, Chapter 1, para 1). As a result, he entered military service and, in 1521, at the battle of Pamplona, was severely injured when a cannonball shattered his right leg and wounded his left.

Confined and near death at his home in Loyola, he eventually recovered. The broken bones, however, were not set properly which resulted in a protruding bone and legs of unequal length. Still concerned with vanity and achieving personal glory, Ignatius elected to undergo surgery a second time, thus extending his convalescence at home. Unavailable were the novels and tales of chivalry he typically favored, so he turned to the only books that were available - *The Life of Christ* by Ludolf of Saxony and the *Golden Legend* by Jacopo da Voragine which contained a collection of stories about the lives of the saints (Ganss, 1991). The stories of these religious heroes fueled his imagination. “By frequent reading of these books he began to get some love for spiritual things. This reading led his mind to meditate on holy things” (Loyola, 1900, Chapter 1, para. 7). As his imagination alternated between continuing toward his former path of personal glory and pursuing a life exemplified by the saints, he noticed a change in his inner experience. The first option left him feeling unfulfilled and agitated in spirit, while the second alternative brought him serenity and comfort. He came to the conviction that God was speaking to him through these inner experiences and resolved to imitate the holy austerities of the saints and to live a spiritual life. This process of self-examination would become a distinctive feature of his teachings (Ganss, 1991; O'Malley, 1993, 2014).

Recovered, yet unsure of what direction his life would take, Ignatius chose to journey to Jerusalem. To this end, in 1522, he set out for the small town of Manresa via Monserrat

(O'Malley, 1993, 2014). Here he stayed for almost a year, engaged in a disciplined regimen of prayer, fasting, self-flagellation, and service that were quite extreme even for that time. Despite his quest to live a life of extreme self-denial, he was plagued by deep psychological crises to the point that he contemplated suicide. He sought guidance from local priests to no avail. Instead, he found peace and inspiration by attending to his inner experience and state. Some of his enlightenment came to him in the form of visions that he believed came directly from God (Loyola, 1900). Determined to emulate the deeds of the monastics, Ignatius used his religious experiences to help others and made notes of his experiences. Thus, the essential elements of the *Spiritual Exercises* were formed.

Journal in hand, Ignatius left Manresa to pilgrimage to the Holy Land. Unable to assure his safety in Jerusalem, the Franciscans ordered his return to Europe under threat of excommunication. Determined to “help souls,” Ignatius continued to beg for food, guide people through the *Spiritual Exercises* and engage in spiritual conversations (Ganss, 1991; Loyola, 1900; O'Malley, 1993, 2014). He also began to focus on his studies and enrolled in Latin grammar classes with young children in preparation for entry into university. This was the time of the Spanish Inquisition which, suspect of his activities in the community, imprisoned Ignatius. Found innocent, Ignatius and his newly acquired followers were instructed to refrain from speaking in public on religious matters until he acquired additional education. Subsequently, Ignatius left Alcala to pursue studies at the University of Salamanca where he continued to beg for food and engage in spiritual conversations. Again, he came under suspicion and scrutiny, this time by the Dominicans. Briefly imprisoned, he was again found innocent and instructed to complete formal religious studies if he planned to continue his spiritual teachings. Heeding this advice, he left Salamanca and journeyed to Paris to study at the premier university in Europe.

At the University of Paris, Ignatius met the men with whom he would band together to establish the Society of Jesus (Ganss, 1991; O'Malley, 1993, 2014). These “Friends of the Lord,” as they referred to themselves, varied in age and socioeconomic backgrounds. They had all been led through the *Spiritual Exercises* by Ignatius and, together, took vows of poverty, chastity, and obedience. Upon completion of their studies, they traveled to Italy to offer themselves to the Pope with plans to travel to the Holy Land.

Pope Paul III granted their request to voyage to Jerusalem and provided funds for their travel. Having also granted his permission to join a religious order, in 1537, Ignatius and friends were ordained to the priesthood. While awaiting passage to the Holy Land, they engaged in preaching and other ministries, telling all who asked that they were “Companions of Jesus” (Ganss, 1991; O'Malley, 1993, 2014). Their plans to travel to Jerusalem, however, would not come to fruition due to the political instability in the region. Inspired by Ignatius’ mission to “help souls,” combined with concerns about being disbanded, the group of friends held a series of meetings and framed *The First Sketch of the Institute of the Society of Jesus* which outlined their proposal for a new religious order which would be presented to the Pope for approval.

The Society of Jesus was officially approved by papal bull in 1540 (Ganss, 1991). The following year, Ignatius was elected as the first Superior General of the Society of Jesus, a position he initially declined. As the leader of the new order, he expanded upon the original structures and processes sketched in the founding document. Adopted in 1558, *The Constitutions of the Society of Jesus* outlined the legislative statutes, including the spiritual reasoning underlying the edicts, that have guided the Society into the present day (The Institute of Jesuit Sources, 1996/1558).

The Society: The First Teaching Order of the Catholic Church

Initially, members of the Society planned to engage in ministries similar to the other Catholic religious orders. Members took the vows of poverty, chastity, and obedience. However, what set the Jesuits apart was the addition of what is commonly referred to as the Fourth Vow – the dedication to go anywhere they were needed without geographic boundaries (O'Malley, 1993, 2014). In addition, all new members were required to experience the *Spiritual Exercises* in order to engage in a deeper form of personal and spiritual reflection; an exercise that was uncommon at the time.

Early on, the Jesuits were considered suspect, likely due to changes they introduced to religious life. O'Malley (2014) provides examples of the novel practices that contributed to this opinion. Their name, the Society of Jesus, was perceived as arrogant since the official name of the order included the name of Jesus. At that time, religious orders were named after specific men, such as Francis of Assisi (i.e., Franciscans) or Augustine of Hippo (i.e., Augustinians). Unlike other orders, they were not required to fast, did not wear distinctive religious attire, retained their family names, and were not required to assemble in prayer multiple times a day, prioritizing instead the needs of their ministries over the rigidity of scheduled prayer times (The Institute of Jesuit Sources, 1996/1558). In addition, their elected leader, the superior general, had significant authority and held his position for life. They also introduced a form of “tenure;” Jesuits make First vows to demonstrate their acceptance of the Society and then years later make Final Vows demonstrating the Society’s acceptance of them (O'Malley, 1993). Their membership grew rapidly, from the original ten founding members in 1540 to approximately a thousand at the time of Ignatius’ death in 1556 (Ganss, 1991). With the growth of the Society, so too did their influence on education and their missionary activities.

Although the founding members of the Society were learned, all ten men having earned their degrees from the University of Paris, they did not envision education as the ministry that eventually made them distinctive. Some of the Jesuits did engage in teaching; however, the official permission to teach in theology and other disciplines was not awarded by the Pope until 1547 (Ganss, 1991; O'Malley, 1993). The original Jesuit colleges were established near universities to support the Jesuit scholastics enrolled in studies. Thus, teaching assignments were specific and temporary. The turning point, however, was in 1548 with the opening of the school in Messina, Sicily (O'Malley, 1993).

In a formal request to Ignatius, the officials of Messina proposed to underwrite a school so that education could be offered free of charge to all male students, regardless of socioeconomic status. Ignatius complied by sending ten Jesuits to establish this newfound ministry, creating a school and offering a curriculum influenced by their experiences at the University of Paris. Within months of the Messina school opening, the officials of Palermo petitioned Ignatius to open a similar school in their city, which was followed by similar requests from other towns. Ignatius' insight into the power and reach of these institutions as facilities for transformative education, as centers from which Jesuits could expand their ministries, and as a means to propagate the faith, cemented the distinctive educational ministry of the Society. The worldwide influence of the Jesuits is evidenced by the Catholic religious orders that would follow suite with their involvement in education.

By 1773, the year the Society was suppressed by the papacy, the Jesuits operated approximately 800 schools and its more than 22,000 members were involved in ministries around the world (O'Malley, 1993). There was no one cause that led to the suppression of the Society (Shore, 2020). Anti-Jesuit propaganda had existed since the creation of the Society and

portrayed Jesuits as secretive, manipulative, and intent on world domination. They were perceived as having too much influence within the Church and their network of schools and missionaries played a large role in the Catholic Reformation. Although the Society had influence and gave prestige to some rulers, there were also monarchs who were opposed to the Jesuits due to their perceived influence and independence. The rulers who were opposed to the Jesuits began to expel them from their respective regions and pressured Rome to follow suite. The Jesuit order would not be restored until 1814 by Pope Pius VII after the monarchs who were opposed to the Jesuits were no longer in power as a result of the Napoleonic wars.

As the Classical period came into existence, the rigid, formulaic ways of Jesuit scholasticism were questioned (Scully, 2013; Shore, 2020). New developments in science, law, and history also made the *Ratio Studiorum* appear outdated. In addition to pressure from political rulers, other Catholic orders also pressed the Pope to sign the suppression, including the Dominicans (Shore, 2020). Pressured, the papal brief ordering the suppression was issued. Most of the schools were closed, property and possessions were appropriated, and the Society ceased to exist as a recognized order of the Catholic Church. In areas where the Catholic Church held less influence, including America, Jesuits continued to educate, tutor, create scholarly work, and engage in missionary activities.

American Catholic Higher Education: An Overview

Unlike Europe, where the Catholic Church had significant influence, America was governed by non-Catholics who did not feel compelled to enforce the papal brief issued by the Church. Although no longer formally recognized as members of the Society, the 20 or so Jesuits residing in the U.S. during the suppression organized themselves in a way that enabled them to continue their ministries. Thus, in 1798, under the leadership of Bishop John Carroll, the ex-

Jesuits opened the first Catholic school in the U.S. - Georgetown Academy, later renamed Georgetown University (Gleason, 2007). Prior to the opening of Georgetown, 17 colonial colleges had already been established in the U.S. of which 15 were founded by non-Catholic religious orders and, therefore, emphasized religious and mental formation (Gleason, 1995; Power, 1958; Rudolph, 1962).

As America experienced an influx of Catholic immigrants and westward expansion across the country, Catholic bishops and clergy established schools, typically under diocesan control, in order to propagate the faith and prepare young men for the seminary and missionary activities (Gleason, 2007; Power, 1958). The leadership of some of these early schools were transferred to the Jesuits, whose numbers in the U.S. continued to grow, having been expelled from Europe. The availability of personnel, the organizational structure of the Society, and their autonomy from the Church even after the restoration in 1814, made the Jesuits a valuable resource to the local bishops. The Church was able to expand, bishops were freed from the responsibility and accountability in operating these institutions, and Jesuits were able to establish their presence in regional areas by opening additional schools (Gleason, 2007).

By the late 19th century, it was clear that a new philosophy of Americanism (a term coined by John Witherspoon of Princeton College in 1781) was influencing all facets of society, including higher education. According to Mahoney (2003), “American higher education, from its colonial beginnings through the second half of the twentieth century, was profoundly shaped by Protestantism” (p. 1). Led by the Jesuits, the structure of Catholic colleges followed the French and German models of education whereby secondary school and college education were combined, while other institutions followed the English model that separated secondary education from collegiate studies (Power, 1958).

With the passing of the Morrill Land Grant Act of 1862, the establishment of land grant colleges shifted higher education from the private to the public domain (Power, 1958). Many colleges founded by Protestant churches abandoned or minimized its faith traditions and instead focused on agriculture and industry (Marsden, 1994). American colleges began shifting away from its European roots, while many Catholic colleges were more resistant to change until the beginning of the 20th century (Power, 1958). American institutions also loosened its emphasis on philosophy and religion by incorporating modern science and intellectual thought. Although non-Catholic colleges began to implement curricular changes to educate students in the modern industrial era, many Catholic institutions resisted mainstream American higher education. Similarly, many American Catholics believed research was contrary to their religious faith (Hutchison, 2001). In an attempt to reform and adapt to modernity the United States, Catholic Bishops founded the Catholic University of America in 1887, which was meant to be *the* university of the Catholic Church in America (Gleason, 1995).

Multiple factors contributed to the lack of early change in Catholic higher education (Gleason, 1995). The governance of Catholic colleges and universities was the responsibility of the founding religious orders whose members struggled to adapt or resisted the influence of secularization. In the case of Jesuit institutions, the health and well-being of the Society as a whole outweighed the needs of any one institution under its control. Regional provinces played a key role in administration and oversaw the assignment of its members. Thus, Jesuits relocated regularly, which resulted in a lack of continuity in school leadership. In addition, the responsibilities of college presidents extended beyond the needs of the educational enterprise. Often these same Jesuit leaders also oversaw worship and devotion, parish activities, and

community engagement; responsibilities that were extensive and time consuming (Gleason, 2007).

Operational challenges aside, the Jesuits were strongly committed to a traditional liberal arts education and the *Ratio Studiorum* that codified the educational practices of these institutions. According to Gleason (1967, as cited in Gleason, 2007), the Jesuits held fast to “a system that was religious, literary, and humanistic in spirit, synthetic in vision, rigid in approach, liberal in aim and elitist in social orientation” (p. 51). The classical curriculum consisted of the liberal arts which included grammar, rhetoric, logic, astronomy, arithmetic, geometry, and music. Latin and Greek were taught and learned as languages to study law, religion, medicine, literature, and philosophy. At the time, this curriculum was thought to be ideal in the formation of clergyman, scholars, and gentlemen in the learned professions of law and medicine (Rudolph, 1962).

This perspective was counter to the American system which was “secular, scientific, and technical in spirit, particularized in vision, flexible in approach, vocational in aim, and democratic in social orientation” (1967, as cited in Gleason, 2007, p. 51). American institutions incorporated science and mathematics. Engineering, agriculture, and chemistry were not only introduced but became specialized programs that students could pursue (Rudolph, 1962). Although the classics were still available, a new elective system was introduced to make way for these modern subjects.

Pressure to Change

As American society continued to evolve, the value and function of higher education was being redefined. Catholic colleges could no longer afford to ignore the forces transforming the higher education landscape, as the pressure to conform grew in intensity. By the end of the 19th

century, Harvard had dropped several Catholic schools from its approved list of students who could be admitted to law school without an entrance exam (Gleason, 1995). The president of Harvard, Charles Eliot, was educated and influenced by the German model of education that favored technical training over classical studies (Gleason, 1995; Rudolph, 1962). He considered the classical curriculum, which was still taught by many Catholic institutions, to be too narrow, elementary, and lacking a focus on the technical. Eliot also gave students freedom of choice via the introduction of course electives, and students were eager to abandon the classical subjects in favor of the modern. Also, Americans were becoming increasingly tolerant of religious differences and anti-Catholic sentiment lessened, which allowed Catholic students to select institutions based on criteria other than religious faith. Additionally, businessmen and financiers such as Ezra Cornell, Andrew Carnegie, John Rockefeller, and Leland Stanford took an active interest in higher education. Providing both capital and influence, wealthy Americans were directing the expansion and trajectory of individual institutions and higher education overall (Rudolph, 1962).

In the first half of the 20th century a series of key events favored secular education and added pressure onto Catholic institutions to change. Among these events was the establishment of the Carnegie Foundation for the Advancement of Teaching. Established in 1905, this organization exerted tremendous influence in the secularization of higher education through its funding standards that discriminated against Catholic institutions (Gleason, 1995). The beginning of the century also provided the conditions for the creation of the American Association of University Professors (AAUP), which issued a declaration that outlined the principal tenets of academic freedom and protected the rights of faculty (AAUP, n.d.a.). According to Marsden (1994), from the beginning the AAUP advanced the value of scientific knowledge and free

inquiry over outside interests, including religious influence. At about the same time, the National Education Association approved a standard four-year high school curriculum and Notre Dame was the only Catholic college approved by the North Central Accrediting Association.

Changes to higher education continued to occur as a result of World War II when the federal government began to play a major role in the activities and funding of institutions (Cohen & Kisker, 2010). Federal funding of university-based research accelerated with defense-related contracts and the Serviceman's Readjustment Act of 1944. This new era of government policy influenced significant change in the size and scope of higher education. Student enrollment increased substantially, federal budgets allocated to the higher education enterprise swelled, and faculty members became increasingly involved in activities outside of the walls of the academy. As institutions grew, so did the need for funding. Thus, new offices were established, and staff positions created, dedicated to acquiring and managing the resources required to support the increasingly complex activities of these institutions. Previously predominately led by religious members, as Catholic colleges and universities also grew, so did the number of laypersons hired to manage these institutions and educate and serve the growing student population which "meant the relationship of the college to the church no longer had a canonical character as an apostolic work of a religious community" (Gallin, 2000, p. 112).

Although Catholic institutions benefitted from this growth period, the struggle to balance internal demands with external pressures continued. In 1955, Monseigneur John Tracy Ellis, an ordained priest and Catholic historian, published the essay on *American Catholics and Intellectual Life*, questioning the quality of Catholic higher education and criticized their (lack of) contribution to American intellectual culture (Ellis, 1955). This event spurred controversy and debate, and it served to highlight, again, tensions surrounding the purpose of Catholic higher

education. Increasingly Catholic institutions sought to pursue academic excellence as defined by non-Catholic institutions such as Harvard and the University of California at Berkeley (Gleason, 1995, 2001; Hendershott, 2017). Academic assimilation became a regular topic of discussion and debate. By 1961, Catholics had moved into mainstream American life and the country had elected its first Catholic president, John F. Kennedy. Catholic citizens were no longer concentrated in ethnic neighborhoods and began to participate in all aspects of U.S. society, willing and able to pursue educational opportunities at non-Catholic institutions focused on research and training (Gleason, 1994; Leahy, 1991). Catholic citizens were no longer identifying as primarily Catholic, but as Americans first.

Although conflict between Catholic institutions and Church hierarchy had begun to surface in the early 20th century, the 1960s ushered in an era of questioning and challenge marked by the civil rights movement, women's rights, and the Vietnam War. College campuses were sites of protests, demonstrations, and discussions about human rights, political issues, and academic freedom. The societal shift in thought and ideals could no longer be ignored by the Catholic Church. From October 1962 to December 1965 church leaders gathered for the Second Vatican Council, informally known as Vatican II, and implemented changes to the Church which also made way for change in Catholic higher education (Gallin, 2000; O'Brien, 1994). According to Leahy (1991), O'Brien (1994) and others, the liturgy was put into the vernacular and the Church no longer positioned itself as the authority of truth set from on high, and instead centered itself within the human experience as part of the larger community, in dialogue with all cultures. The importance of laity in the work of the Church, including higher education, was recognized and encouraged (Leahy, 1991). Perceived as a new openness by Rome, U.S. Catholic colleges and universities experienced a decrease in enrollments as Catholic students continued to choose

to attend other institutions. Meanwhile, at Catholic institutions, curricular revisions were established for non-Catholic students (Gallin, 2000). Concurrently, a wave of priests and persons taking religious vows left the ministry and religious orders saw a sharp decline in the number of new members entering the vocation. These changes would allow laity to assume roles at all levels of colleges and universities (Appleyard & Gray, 2000).

Prior to Vatican II, institutions sought to integrate Catholic faith throughout the curriculum, however, after Vatican II institutions were beginning to question if faith and moral training should play a role in education (Gallin, 1993). The impact of Vatican II on higher education was significant because it, in essence, gave permission to institutions to participate in the modern world (Gleason, 2001). According to Gallin (1993), Catholic institutions welcomed the opportunity to change. Federal funding had become a necessity in the financial health and viability of colleges and universities; however, these institutions were increasingly vulnerable to the rules and regulations that favored the modern, secular university (Gleason, 2001). Lay faculty, too, were increasingly vocal in their criticism related to the control of the Church and religious orders, whose members were steadily declining.

Redefining the Mission of Catholic Higher Education

Following the reforms established at Vatican II, the International Federation of Catholic Universities (IFCU) charged its members to reflect on Catholic higher education and submit four regional reports on “The Nature and Mission of the Catholic University in the Modern World” (Gallin, 2000; O’Brien, 1998) with the aim to discuss these reports at the 1968 IFCU meeting. Fr. Theodore Hesburgh, president of the University of Notre Dame and president of the IFCU, invited North American institutional leaders to gather at Notre Dame’s retreat center in Land O’Lakes, Wisconsin, in 1967. These 26 men were comprised of university presidents, clergy, and

lay leaders (Gallin, 2000; Gleason, 2001; O'Brien, 1998). For university presidents, constrained by their religious orders, this meeting was an opportunity to realize their goal of operating institutions of academic excellence while affirming their institutions' Catholic identity and reforming their relationship with the Church (O'Brien, 1998). Institutional leaders "believed assimilation and Americanization were good because they would enable the church and its universities and its lay members to participate in new ways in the transformation of our United States and someday our world" (O'Brien, 2010, p. 99). Both Fr. Hesburgh and Fr. Paul Reinert, who was the president of St. Louis University, had announced plans to reorganize their boards of trustees to include lay members for the advancement and survival of their institutions (Leahy, 1991).

As a result of the Land O'Lakes gathering, *The Nature of the Contemporary Catholic University* was issued (Hesburgh, 1970/1967). This event and subsequent statement, commonly referred to as *Land O' Lakes*, illustrated their commitment to creating centers of intellectual and academic excellence, made clear in the opening paragraph (Hesburgh, 1970/1967):

The Catholic university today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research function 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 itself. To say this is simply to assert that institutional autonomy and academic freedom are essential conditions of life and growth and indeed for survival for Catholic universities as for all universities. (pp. 336-337)

According to Gleason (1995), the Land O'Lakes statement marked a new era for Catholic higher education. Much of the focus and controversy surrounding the Land O'Lakes statement focused on the opening paragraph and discussions often overlooked the parts of the document that affirmed Catholic identity. However, many scholars and historians agree that the tensions between institutions and the Church were present decades prior to the issuance of this statement.

The Land O'Lakes gathering simply brought the issue to the forefront (e.g., Currie, 2011; Gleason, 1995; O'Brien, 1998). The document concludes by asserting, "the Catholic university of the future will be a true modern university but specifically Catholic in profound and creative ways for the service of society and the people of God" (Hesburgh, 1970/1967, p. 341). Despite the intentions of institutional leaders to maintain their Catholic mission and identity, the die was cast. Following the University of Notre Dame and St. Louis University, other Catholic colleges and universities established lay boards of trustees, incorporated separately from their founding religious orders, and increasingly hired lay leaders to oversee the academic and business enterprise.

In 1979, Pope John Paul II, in an address to educational leaders at the Catholic University of America, identified the three aims of Catholic higher education (John Paul II, 1979): 1) to contribute to the Church and society through quality research and the development of the whole person; 2) train students to be capable and to be in service to society and bear witness to their faith; and 3) develop a community where scientific research and study can integrate with Christianity. A decade later, in 1990, he issued the apostolic constitution on Catholic higher education, *Ex corde Ecclesiae* (English: From the Heart of the Church) (John Paul II, 1990). Widely viewed as a rebuttal to the Land O'Lakes statement, the document expanded on the 1979 address and shared the Pope's view of what a Catholic institution of higher education should be:

A Catholic University's privileged task is "to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth." (John Paul II, 1990, para 1)

In addition to defining the aims of Catholic higher education, the apostolic constitution outlined the criteria for hiring and vetting theological faculty, which would become a source of controversy. Implementation of *Ex corde* was left to local and regional authorities and

representatives. It would take nearly ten years for the National Conference of Catholic Bishops (NCCB) to formulate and publish *The Application of Ex corde Ecclesiae for the United States* (NCCB, 2000).

The struggle to reach consensus in the application of *Ex corde* was in large part due to the conflicting agendas of the two groups that comprised the implementation committee of the NCCB (Gallin, 1997). Appointed by the chairman of the NCCB, members of the committee included bishops, university and college presidents, and consultants familiar with Catholic higher education and canon law. College and university leaders argued against imposing church authority over institutions, while the bishops sought to safeguard the programs and teachings that were distinctly Catholic. According to Gallin (1997), the primary obstacle to reaching an earlier agreement was in the academic *mandatum*, a point of controversy of *Ex corde* that required theological faculty to be approved by Church authority. However, the initial fervor surrounding the *mandatum* has since died down without full implementation across all Catholic higher education institutions.

As Catholic colleges and universities strived to define, integrate, and maintain their distinct identities, religious-order pride became the norm (e.g., Gleason, 2001; Hendershott, 2017) and, in some instances, downplayed the “Catholic-ness” of their institutions (Jones, 2014). Catholic colleges and universities increasingly emphasized Jesuit (or Benedictine or Franciscan) over Catholic identity. Yet, as Currie (2010) reminds us, the sponsoring order is first and foremost Catholic, but it is so in a particular history, style, and culture. For members of the JHEI community, the unique characteristics of these institutions are tied to their common heritage and subsequent evolution of mission tied to the Society of Jesus.

Jesuit Colleges and Universities in the Present Day

Today, more than 200 Catholic colleges and universities, sponsored by 26 religious orders, operate in the U.S. (Association of Catholic Colleges and Universities, n.d.). With 27 colleges and universities, the largest number of these institutions is affiliated with the Jesuits. Established between 1798 and 1954, Jesuit colleges and universities in the U.S. are located in 17 states and the District of Columbia (Table 1). Combined, these institutions enroll more than 212,000 students, which is approximately 7% of students enrolled in U.S. colleges and universities (National Center for Education Statistics, n.d.). These institutions also employ over 63,000 faculty and staff annually. From small liberal arts colleges to large research universities, institutions vary in terms of size, location, and institutional characteristics. Legally autonomous with independent boards of trustees, JHEIs share a common history, mission, and identity and communicate and collaborate on issues related to Jesuit higher education.

Table 1.
Jesuit Colleges and Universities in the United States

Institution	Location	Year Established
Georgetown University	Washington, D.C.	1789
Saint Louis University	St. Louis, MO	1818
Spring Hill College	Mobile, AL	1830
Xavier University	Cincinnati, OH	1831
Fordham University	Bronx, NY	1841
College of the Holy Cross	Worcester, MA	1843
Saint Joseph's University	Philadelphia, PA	1851
Santa Clara University	Santa Clara, CA	1851
Loyola University Maryland	Baltimore, MD	1852
University of San Francisco	San Francisco, CA	1855
Boston College	Chestnut Hill, MA	1863
Canisius College	Buffalo, NY	1870
Loyola University Chicago	Chicago, IL	1870
Saint Peter's University	Jersey City, NJ	1872
Creighton University	Omaha, NE	1877
Regis University	Denver, CO	1877

Institution	Location	Year Established
University of Detroit-Mercy	Detroit, MI	1877
Marquette University	Milwaukee, WI	1881
John Carroll University	Cleveland, OH	1886
Gonzaga University	Spokane, WA	1887
University of Scranton	Scranton, PA	1888
Seattle University	Seattle, WA	1891
Rockhurst University	Kansas City, MO	1910
Loyola Marymount University	Los Angeles, CA	1911
Loyola University New Orleans	New Orleans, LA	1912
Fairfield University	Fairfield, CT	1942
Le Moyne College	Syracuse, NY	1946

Note: Not included in the table is Wheeling Jesuit University which was established in 1954. The Society of Jesus severed its ties to Wheeling University in 2019 (Catholic News Service, 2019) which occurred during the course of this study.

A few years after Land O'Lakes, in 1970, the Association of Jesuit Colleges and Universities (AJCU) was established to formalize and organize institutional connections. In addition to fostering collaboration among institutions, the consortium represents Jesuit higher education at the federal level. AJCU membership is voluntary, thus the association has no official role in the governance of member institutions. The AJCU Board of Directors is comprised of the 12 Jesuit and 16 lay presidents who lead the 27 U.S. institutions and St. John's College in Belize (AJCU, n.d.a.). The AJCU sponsors over 30 conferences or affinity groups whose members represent the diverse individuals and functions of the Jesuit higher education enterprise (AJCU, n.d.b.). The president and staff members of the AJCU organization are based in Washington D.C., Milwaukee, WI, and Fairfield, CT (AJCU, n.d.c.). Via annual conferences and other methods of communication, members of affinity groups exchange ideas, share best practices, and discuss challenges related to Jesuit higher education (AJCU, n.d.b.). The AJCU also develops and directs programs and disseminates publications in order to advance Jesuit higher education in the U.S.

Characteristics of Jesuit Higher Education

“Considered the founder of the modern, post-Vatican II Society of Jesus” (Traub, 2017, p. 1), Fr. Pedro Arrupe, the 28th Superior General of the Society of Jesus, presented his idea for what a graduate of JHEI should be which has shaped modern Jesuit higher education. In his influential address in 1973, he stated that the purpose of Jesuit education was to form “men for others” (Arrupe, 1973, p. 5) and called upon institutions to educate students for justice, rather than perpetuating the focus on individual achievement and promotion. He seemingly admonished his fellow Jesuits and told the alumni audience, “I would not dare to say that even today we are educating for justice the students presently in our schools or the other persons whom we influence in our various apostolic activities” (Arrupe, 1973, p. 6). His criticism sparked controversy and was seen by many as a push for radical change by his insistence that social justice move from theory to action (Kolvenbach, 2000). What followed was a redefinition of the mission of the Society, codified by Decree 4 of the 32nd General Congregation (GC) of the Society of Jesus (1975), that states “the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement” (para. 2). The service of faith and promotion of justice was to be infused in all apostolic ministries, including education, and reaffirmed in GC34.

Fueled by the call to action by the Society and its leaders, educational institutions, including high schools and higher educational institutions, responded (e.g., Currie, 2010; Gallin, 2000; Gleason, 1995). According to Currie (2010), “with fewer collars and habits in evidence, that identity has to be nourished and fostered in an intentional manner” (p. 114). Thus, the 1980s ushered in an era of initiatives that explored the Jesuit, Catholic identity of colleges and universities. In addition to informal, local, campus-based meetings and discussions, broader

association-wide activities and events were organized. These initiatives included the 1988 meeting at Creighton University that focused on Jesuit-lay collaboration and Assembly 1989 at Georgetown University. The latter event resulted in the creation of the National Seminar on Jesuit Higher Education and its semi-annual publication *Conversations on Jesuit Higher Education* in 1991. In 1993, the Mission and Identity Conference of the AJCU was established to formalize the continuing collaboration surrounding the shared mission and identity of these independently governed institutions. Jesuit communities further contributed to the interest in Jesuit history and education via the production of articles, essays, and books related to prominent Jesuit figures, Ignatian spirituality, the history of the Society, and Jesuit education (Appleyard & Gray, 2000). These meetings and discussions ultimately led to colleges and universities operationalizing mission and identity activities on their campuses through curricular and co-curricular activities, centers, and institutes.

Speaking at the Commitment to Justice in Jesuit Higher Education Conference at Santa Clara in 2000, Fr. Peter-Hans Kolvenbach, the 29th Superior General of the Society of Jesus, stressed the key role that Jesuit education had to “educate the whole person of solidarity for the real world” and that solidarity is learned through “contact” rather than “concepts” (p. 7). He stated that Jesuit education is “the sector occupying the greatest Jesuit manpower and resources” and that this educational apostolate warranted this investment “only on the condition that it transform its goals, contents, and methods” (Kolvenbach, 2000, p. 5) to realize the mission of the Society outlined in Decree 4 of GC32. Since the beginning, the Society’s vision has been the integration of the religious, practical, and social good of their educational apostolate. The following year, Kolvenbach (2001) reiterated the four reasons for Jesuit involvement in higher

education, originally put forth by a Jesuit, Diego Ledesma, in the 16th century. According to Ledesma, Jesuit schools were conducted for the following reasons:

[F]irst, because they supply people with many advantages for practical living; secondly, because they contribute to the right government of public affairs and to the proper making of laws; third, because they give ornament, splendor and perfection to our rational nature, and fourth, in what is most important, because they are the bulwark of religion and guide us most surely and easily to the achievement of our last end. (Ledesma, 1586 as cited in Padberg, 2000, p. 98)

Despite the emphasis on maintaining a unique mission and identity, critics such as Marsden (1994) and Burtchaell (1998), have voiced their concerns about the secularization of Catholic higher education which have not been universally shared. According to Currie (2011), JHEIs share a common “seriousness about fostering the Jesuit, Catholic dimension” and have been demonstrating this intentionality through a variety of mission and identity related activities. As the number of lay faculty, staff, and students increases at all levels of these institutions, including the highest levels of leadership, there has been a need to articulate and perpetuate a common understanding of how colleges and universities are distinctly Jesuit. In response to this need, in 2010, the AJCU outlined the characteristics of Jesuit colleges and universities as follows:

1. Leadership and mission: “The University’s leadership competently communicates and enlivens the Jesuit, Catholic mission of the institution” (AJCU, 2010b, p. 5);
2. Academics: “The University’s academic life and commitments clearly represent the Catholic and Jesuit interest in and commitment to the liberal arts and Christian humanistic education for all students. In addition, academic programs can be found which are distinctively informed by the University’s Jesuit and Catholic character, thus contributing to the diversity of higher education in the United States with an

- education shaped by the service of faith and the promotion of justice” (AJCU, 2010b, p. 8);
3. Campus culture: “The University works to foster within its students, faculty, staff, and administrators a virtuous life characterized by personal responsibility, respect, forgiveness, compassion, a habit of reflection and the integration of body, mind, and soul” (AJCU, 2010b, p. 11);
 4. Service. “The University as an institution and all of its various parts seeks to insert itself in the world on the side of the poor, the marginalized, and those seeking justice. It does this in particular by using its academic and professional resources” (AJCU, 2010b, p. 15);
 5. Propagation of faith: “The University offers educational and formational programs and resources that build up the local Church; in union with the local Church, it also provides a locus where people of faith can wrestle with difficult questions facing the Church and the world” (AJCU, 2010b, p. 18);
 6. Jesuit presence: “The University values the present, work, and witness of Jesuits on its campuses with its students, colleagues, and alumni” (AJCU, 2010b, p. 20)
 7. Ethics and integrity: “University management and administration reflect its mission and identity” (AJCU, 2010b, p. 22).

Current Challenges in U.S. Catholic Higher Education

Maintaining the Catholic, Jesuit identity while navigating the changing higher education landscape has not been without challenges. The pressures to change or to resist change are both internal and external in origin and will continue to pose challenges for these institutions that are negotiating their unique, intersecting identity. This chapter concludes with a brief summary of

the key challenges facing U.S. Catholic colleges and universities, and higher education institutions more broadly. This summary is not meant to be exhaustive, as the issues are multifaceted, interrelated, and complex. However, a broad understanding of the contemporary challenges frames the present-day context impacting American higher education.

Image and Perceived Value of Higher Education

Although Americans continue to view higher education as a necessity in securing and sustaining better employment and financial stability, the value question, in terms of quality and affordability continue to be central to the ability and willingness to attend (Lumina Foundation, 2013). In a study by the Lumina Foundation (2013), the majority of survey respondents indicated that higher education was not affordable for everyone. For students reliant on federal, state, and institutional financial aid to pay for college, the cost of attendance can be prohibitive. According to *The Hechinger Report*, in 2017 more than 90,000 students in ten states did not receive financial aid for which they were eligible due to state funding shortages (Kolodner, 2018). Additionally, of the 65,000 DACA (Deferred Action for Childhood Arrivals) students who annually graduate from high school, only 5-10% enroll in higher education (Pérez, 2014). Ineligible for federal financial aid assistance, and often employed, the financial barrier is just one of the many obstacles these students must overcome to attend college.

In a study by New America (Fishman et al., 2018), 1,600 Americans ages 18 and older were surveyed regarding their perceptions of higher education, economic mobility, and government funding. Although the majority of respondents (81%) believed there are more career opportunities for people who pursue postsecondary education, only slightly more than half (51%) believed that well-paying jobs actually required an education beyond high school. Additionally, a majority of respondents agreed that public higher education was worth the cost, with 81% in

support of community colleges and 65% in support of public four-year colleges and universities. However, less than 45% believed that private and for-profit institutions were worth the cost of attendance.

Similarly, in a recent study conducted by *Inside Higher Ed*, presidents of private colleges and universities indicated that affordability was a significant influence in the declining support for higher education, more so than presidents of public institutions (Jaschik & Lederman, 2018). The majority of the presidents, regardless of institution type, agreed that negative public opinion about higher education has been influenced by misperceptions, exaggerations, and lack of understanding. One of the challenges in conveying the “value proposition” of higher education is that “the value of a college education is often presented in purely monetary terms” (Trostel, 2012, p. 1). Although the financial benefits from a college education are not disputed, the other, less tangible benefits of a postsecondary education are often ignored, as these benefits are not easily quantifiable or measurable.

Adult and contemporary learners also cited the recognition of learning outside of the college classroom (prior learning assessment) and time to degree completion as barriers to enrollment and degree attainment (Lumina Foundation, 2013). When asked about online programs, an expanding sector of higher education, the perception that online programs are not of the same quality as traditional programs continue to persist (Lumina Foundation, 2013). Thus, in some ways, Americans desire change in higher education, but in other ways they place a higher value on traditional higher education practices.

Changing Student Demographics

There is growing awareness regarding the changes in student body size and composition, yet, according to Stokes (2006), “for many of us, the word ‘college’ is synonymous with young

students, ivy covered buildings, dormitory life” (p. 1), and the four-year college experience. College viewbooks and websites typically portray a “generic utopian ideal” (Hartley & Morphew, 2008, p. 677) featuring carefree, racially diverse, attractive, smiling young people in classrooms, on green spaces, and engaged in activities (Saichaie & Morphew, 2014). These images continue to be utilized by institutions and higher education-affiliated organizations, despite the projection that the overall number of U.S. high school graduates will plateau in the next decade with regional decreases in the Midwest and Northeast which has increased competition to attract new student populations (Bransberger & Michelau, 2016). During this same period, the number of White high school graduates is projected to decrease and, by the 2030s, students of color will comprise the majority of high school graduates, leading some colleges and universities to question if they are prepared to support a more racially and ethnically diverse student population.

As colleges and universities seek to attract and retain a more diverse population of students, new initiatives have been implemented and resources allocated. For example, some institutions have adopted test optional admissions criteria to attract a more diverse student population including first generation students, lower income students, and students with learning differences (Hiss & Franks, 2014). In their report, Hiss and Franks (2014) stated that test-optional policies did increase the diversity of the applicant pool, and that high school grade point average (GPA) continued to be an indicator of students’ college success through graduation. Other institutions have increased resources dedicated to recruiting full tuition paying international students, a student population that has become a significant contributor to the higher education economy (Chen, 2017). From physical spaces to social programs to training topics, institutions have focused on improving students’ quality of life, creating safe spaces,

acknowledging previously invisible populations, and developing programs to support the academic success of students.

However, in an effort to create more inclusive communities, many diversity initiatives continue to be youth-centric and neglect nontraditional adult learners who comprise nearly 40% of the student population (Chen, 2017). From campus structures, such as residential housing, to social programming and support services, many public and private institutions are tailored to traditional-age students. This privileging of traditional-age students can be perceived as unresponsive or even hostile to adult learners, resulting in feelings of not belonging and alienation, thereby impacting persistence and retention (Kasworm, 2005, 2010).

The Institute for Women's Policy Research (Gault, Reichlin, Reynolds & Froehner, 2014) reported that over a quarter of all undergraduate students are raising children, with women disproportionately represented. Of the 4.8 million student-parents enrolled, 71% are women, 43% are single mothers, and 11% are single fathers. These students were also more likely to be enrolled in community colleges or for-profit institutions. Additionally, a growing number of students meet the definition of "independent student" based on the Free Application for Federal Student Aid (FAFSA) criteria. Constituting more than half of all college students, the life circumstances, personal obligations, and academic experiences of post-traditional students are often quite different from dependent students (Curse et al., 2018). Independent students are more than twice as likely to attend college part time, nearly four times more likely to attend for-profit colleges, and are more likely to live below the federal poverty line as compared to dependent students.

As student demographics continue to shift, colleges and universities will need to decide how and if they will best serve a student population that is increasingly diverse, complex, and

pose challenges to existing higher education policies and practices. From marketing messages to enrollment tactics, learning models to support services, financial needs to student readiness, institutions are grappling with if and how to respond.

Institutional Financial Health

According to Weisbrod, Ballou, and Asch (2008), for colleges and universities “the pursuit of revenue is a double-edged sword – indispensable for financing the social mission but a danger to the mission at the same time” (p. 8). Universities are complex, costly organizations that often rely on balancing revenue-generating activities to finance mission-related programs, providing generous financial aid packages to attract the “right” students often offset by full fee-paying students, and privileging research priorities that may be copyrighted or patented. Over time, institutions may realize that revenue-generating activities can be (or may need to be) prioritized over activities that do not demonstrate tangible measures of success. Faced with increasing costs and decreasing tuition revenues, institutions are competing against each other for students, donations, federal research dollars, corporate funding, and academics. The Educational Advisory Board (EAB), a higher education consulting firm, issued a list of 200 revenue generating activities that colleges and universities have adopted to realize new revenue streams (Workman, 2014). These activities include attracting new student populations through program development and expansion, implementing differential fee-based services and partnerships, and providing community access to institutional expertise and resources.

Although some cost-saving and revenue-generating measures are met with skepticism, the financial issues plaguing some institutions are quite real. The *Insider Higher Ed* survey of college and university presidents reported that the majority of these leaders were confident of the financial viability of their institutions over the next five to ten years (Jaschik & Lederman,

2018). The presidents of elite private and public institutions, as well as public flagship universities expressed greater confidence in their business models compared to the presidents of community colleges and non-flagship public institutions. However, almost all of the presidents anticipated additional institutional closures and mergers in 2018, with the greatest threat to private colleges.

For JHEIs, the challenges related to financial viability hit close to home when the Society of Jesus severed their affiliation with Wheeling (Jesuit) University in 2019 (Flatley, 2019). The institution had been experiencing financial challenges for several years and ultimately declared financial exigency. With a new focus on professional and career-related areas, select academic and co-curricular programs were discontinued, resulting in a reduction in faculty and staff, including Jesuits. Included in the discontinued subjects were major areas of study in theology and philosophy, although some of the courses that applied to the general education curriculum were kept with scant full-time faculty to support these departments. Wheeling University was able to retain its identity as a Roman Catholic institution (Catholic News Service, 2019).

Additional Issues

Perhaps to the institutional outsider, the ability of colleges and universities to respond to external demands appears relatively simple. Yet, internal and external to colleges and universities, there are politics at play. The reports of faculty votes of “no confidence” are no longer limited to higher education publications and have been reported in the mainstream media (e.g., Nanos & Ellement, 2018). Thus, campus news becomes local and regional news, as newspapers and television stations highlight organizational strife in their headlines (e.g., Howard, 2015; WGRZ Staff, 2020). Beyond the potential for negative public relations, these

news reports also provide a glimpse into the discord and challenges that institutions, including JHEIs, experience.

Furthermore, with the changing of the administration at the federal level, so too do policies that impact these institutions. Predatory practices by institutions have led to increasing regulations and penalties by the federal government (e.g., Fair, 2019). For example, the Gainful Employment Rule, implemented under the Obama Administration, required postsecondary institutions provide evidence that programs prepared students for employment; otherwise, federal aid could not be utilized toward cost of attendance (U.S. Department of Education, 2015). The purpose of such policies was to penalize programs that graduated students with debt that was too high relative their earnings. For JHEIs that are dependent on tuition revenue and do not receive significant state appropriations, these types of regulations require additional time and resources in order to meet their reporting requirements and fiscal responsibilities. This regulation was subsequently repealed by the Trump administration in 2019 (American Council on Education, 2019).

College campuses are not insulated from contemporary societal issues such as undocumented students, sexual assault, the right to bear arms, civil rights, racism, and continued challenges related to societal inequity (American Association of State Colleges and Universities, 2017). However, the relationship between society and higher education is not a new development. Institutions have always been tied to the society by contributing to and being impacted by societal changes (Bowen et al., 2014). JHEIs are not exempt from addressing these issues, however, experience the additional pressure to address these issues in a manner that reflects their Catholic, Jesuit mission.

Conclusion

This chapter presented a historical and contemporary overview of Catholic, Jesuit higher education in the U.S. By organizing the information in chronological order, the shared history and conditions that enabled these institutions to come into existence was illustrated. Although JHEIs have since evolved to become independently governed institutions, their shared mission and identity is based on their founding history and connection to the Society of Jesus and the Catholic Church. As the founder and original leader of the Society, Ignatius' vision and guidance was central to realizing an educational enterprise that was unprecedented in his time. The educational apostolate of the Jesuits, codified in their official documents, enabled Jesuit higher education to come to fruition and exist for more than 200 years after the founding of the first Catholic, Jesuit school in this country.

As Catholic institutions, the societal changes that have posed challenges and opportunities for these institutions and the leaders of these institutions also impact JHEIs. Thus, a brief overview of higher education in America was presented to bring the history to present time. The final sections of the chapter provided a summary of the unique characteristics of JHEIs as defined by their institutional leaders and informed by their founding religious order. A brief overview of the current challenges impacting higher education, including JHEIs, was also presented. Although these institutions face similar challenges as their secular counterparts, they have an added responsibility of maintaining and strengthening their unique identity and characteristic. Managing the responsibilities related to their ties to the Catholic Church, realizing the mission of the Society of Jesus, and navigating the ever-changing higher education landscape and related challenges place JHEIs in a unique position.

CHAPTER THREE: LITERATURE REVIEW

The review of literature presents two separate domains for this study. The first half of this chapter concentrates on the existing literature related to organizational mission statements including relevant studies focused on examining higher education mission statement discourse. The second half of this chapter provides an overview of the theory of academic capitalism to explain how colleges and universities have adopted market-like behaviors.

Mission Statements

A search of mission statement literature results in a plethora of articles, books, and advice touting the benefits of mission statements; however, empirical studies are surprisingly sparse. Regardless of the abundance of literature available, or lack thereof, the number of resources dedicated to crafting and distributing these messages, and the widespread adoption by individuals and organizations reinforces the perceived value of mission statements. As Morpew and Taylor (2009) stated, “the real significance of mission statements...lies not in what the mission statements actually do but in what everyone believes they are capable of doing” (para. 12). This section provides an overview of the mission statement literature relevant to this study.

Definition and Purpose

Mission statements have not always been clearly defined, as “mission statement” has also been used as an umbrella term that includes vision, values, purpose, credo, and/or philosophy statements (Baetz & Bart, 1996; Cady et al., 2011; Swales & Rogers, 1995). Some scholars and practitioners argue that mission, vision, and values represent different concepts, however, can also be one and the same (e.g., Bratianu & Balanescu, 2008; Campbell & Yeung, 1991). The lack

of consistent definition and naming schema prompted Cady et al. (2011) to label this communication genre as “formalized organizational statements.”

Popularized in the 1970s by Peter Drucker (1974), mission statements have become one of the most widely used management tools in business (Bartkus et al., 2000). Although mission statements emerged initially in the corporate sector, the adoption of mission statements has cut across all sectors of business and organizations over the past 40 years. These publicly distributed statements have become so normative and commonplace that few have questioned their existence — “they exist because they are expected to exist” (Morpheus & Hartley, 2006, p. 468).

Mission statements “define the fundamental, unique purpose that sets a business apart from other firms of its type” (Pearce & David, 1987, p. 109). Mission statements are a declaration of an organization’s *raison d’etre* (e.g., Morpheus & Hartley, 2006; Pearce & David, 1987). Proponents stress the importance of mission statements in the strategic management process, to provide a sense of direction and purpose, and to prioritize the allocation of resources (e.g., Baetz & Bart, 1996; Drucker, 1974; Pearce & David, 1987; Rajasekarj, 2013; Staples & Black, 1984). Intended for multiple internal and external audiences (e.g., Amato & Amato, 2002; Stallworth Williams, 2008), mission statements can inspire, unify, and motivate stakeholders (Cochran et al., 2008), aid in creating an emotional bond and cultivate a sense of mission between the organization and employees (Campbell & Yeung, 1991), and contribute to stability and continuity during organizational change (Meacham, 2008). As a marketing tool, mission statements can attract and retain customers by communicating organizational purpose, differentiation, and competitive advantage (Amato & Amato, 2002; David et al., 2014; Davis & Glaister, 1997; Desmidt et al., 2011).

Although there is a lack of consensus on what mission statements should or should not include, prior research suggests that effective mission statements should be short, readable by multiple audience members with a range of reading levels (Cochran & David, 1986; Cochran et al., 2008; Gunning & Mueller, 1981; Rajasekarj, 2013), and evoke an emotional response (David et al., 2014). Bart and Baetz (1998) asserted that the inclusion of financial goals in mission statements may lead to poor performance over time, as it detracts from the inspirational message of these statements. Several authors stated that effective mission statements should include nine components: customers, products/services, markets, technology, commitment to survival, growth and profitability, organizational philosophy, organizational self-concept, concern for public image, and concern for employees (Baetz & Bart, 1996; David et al., 2014; Pearce & David, 1987). Stallworth Williams (2008) found these nine components continue to be relatively prevalent in mission statements, leading her to assert that organizations also believe it important to convey these components to stakeholders.

Bartkus et al. (2000) stated that mission statements are “nothing more than a communication device that realistically reflects what current managers, directors, and owners believe the firm is, and where it is likely to be headed” (p. 27) and should be crafted with care. They argue that mission statements do not enhance employee motivation. Rather, employee motivation is enhanced through several strategies employed by the organization. They, along with others, further argued that mission statements may actually decrease employee morale and motivation, especially if employees perceive the mission statement as inconsistent with actual practice and resource allocation (e.g., Ashford & Gibbs, 1990; Ledford et al., 1995). Ashforth and Gibbs (1990) coined the term “symbolic management” to refer to the practice of developing

a mission statement in order to motivate and inspire in lieu of allocating resources and initiating change.

Mission statements that include specific information about an organization's long-term vision and actions may provide information that can be utilized by firm competitors (Davies & Glaister, 1997). As a guide in strategic planning, mission statements that are too narrow or rigid may prevent organizations from taking advantage of new opportunities or justifying decisions that maintain the status quo (Bartkus et al., 2000; Ledford et al., 1995). Conversely, mission statements that are too vague may be problematic with a lack of clear parameters to guide decisions. Langelar (1992) illustrated, via his own experience, how organizations can become infatuated with the image they portray in these statements to the detriment of the organization.

Similar to the corporate sector, higher education has adopted the belief in the value of mission statements. However, as a sector that differs from other types of organizations, the role of mission statements for colleges and universities shares similar yet unique functions. Mission statements are utilized in guiding strategic plans, in allocating resources, and in unifying internal stakeholders (e.g., Lake & Mrozinski, 2011; Palmer & Short, 2008). Required by accrediting agencies, these statements are also used as a tool to assess curriculum, programs, and practices (e.g., Higher Learning Commission, 2018; Lake & Mrozinski, 2011; Meacham, 2008). With increasing competition for students and funding, mission statements have increasingly been utilized in marketing and branding efforts (Kosmützky & Krücken, 2015). Mission statements also serve a legitimizing function, communicating to external audiences, governing bodies, and policy makers the value and purpose of higher education (e.g., Atkinson, 2008a; Morpew & Hartley, 2006; Palmer & Short, 2008).

Mission Statement Discourse in Higher Education

Prior research examining mission statement discourse has been limited; more so when the search is narrowed to higher education. A sampling of the existing research salient to this study can be categorized in three broad themes and is presented below.

Sameness and difference. In a comparative content analysis of German university mission statements, Kosmützky and Krücken (2015), found that institutions simultaneously expressed *sameness*, by focusing on institutional specificities, and *difference*, by focusing on organizational specificities. By referencing characteristics expected of universities, such as teaching, research, and education, universities convey to external stakeholders their agreement and understanding of its expected purpose as a social good. Thus, mission statements are the same in that all statements include keywords related to modern societal and public demands of universities. However, they also found that university mission statements positioned institutions as distinctive by highlighting differences based on unique features, founding conditions, and institutional profile. One reason for the sameness versus difference language may be that “mission statement development...reflects difficult tradeoffs between language aimed at differentiation versus that aimed at conformity” (Palmer & Short, 2008, p. 457).

A larger study by Morphey and Hartley (2006) compared the mission statements of 299 colleges and universities in order to ascertain if differences in mission statements were reflective of differences in institutional type. They found that institutional control was more important than Carnegie Classification in shared mission statement elements. Although there are similarities in phrases in mission statements, institutions occupy different referential spheres. Thus, mission statement “language is superficially similar” (Morphey & Hartley, 2006, p. 468), but the meaning varies based on the institution. For example, the “service” concept occurred across all

institutional types, however, the meaning of “service” differs between public and private institutions, with the former implying “service” related to citizenry and civic duty.

Estanek, James, and Norton (2006) examined the mission statements of a sample of the 55 member institutions of the Association of Catholic Colleges and Universities (ACCU). As they anticipated, many statements included language that attempted to convey how institutions understood their ties to Catholicism. “Diversity” language, which was also included with high frequency, tended to convey the willingness to embrace diversity, including welcoming religious diversity, in order to communicate an acceptance of all individuals and to appeal to people who may not identify as Catholic. In his study of faith-based schools, Woodrow (2006) also analyzed the mission statements of religious institutions, by examining the mission statements of the 105 member schools of the Council of Christian Colleges and Universities (CCCCU) in the U.S. and Canada. He concluded that, when compared to higher education mission statements more broadly, CCCCU statements were distinct and unique. However, when analyzed as a group and compared to each other, CCCCU mission statements were found to be relatively homogenous.

Atkinson (2008a) also concluded that institutions are much more alike than unique and the similarities in mission statements reflected institutional isomorphism. This conclusion was based on his analysis of the mission statements of 28 Research Intensive institutions and was supported in another study published later that same year. In the latter study, he (Atkinson, 2008b) examined the mission statements of a representative sample of colleges and universities included in the IPEDS (Integrated Postsecondary Education Data System) database. Using corpus linguistics and discourse analysis, he found that institutions relied heavily on declarative clauses and included both political and promotional language in their mission statements. Institutions in similar Carnegie Classification categories employed similarly patterned messages

and overlap of language use - a reflection of the shared set of activities, relationships, and symbols among like institutions. He also found that tribal colleges, while incorporating shared concepts of the goods and services of higher education, also cross-emphasized “a particular set of constituents, connection and culture” (p. 383) to indicate their allegiance to their unique identity and system.

Negotiation and legitimization. Similar to the U.S., postsecondary institutions in the United Kingdom (U.K.) have been subject to increasing regulations and demand to demonstrate relevance and accountability. As a result, institutions have adopted business-like practices, including the adoption of a customer-focused approach. Connell and Galasiński (1998) examined the mission statements of 146 higher education institutions in the U.K. to explore the transformation of higher education from institution-focused to customer-focused. They found that mission statements included language that negotiated the political-ideological context in which institutions exist, at the intersection of the political, governmental, and academic realms. Through mission statements, institutions *acknowledged* the purpose and characteristics of higher education as serving the public (government, industry, and students), however did not include language of subservience to these outside interests. Rather, the mission statements suggest that institutions are willing collaborators with these outside interests but, strive to maintain autonomy in determining how to do so.

In a study of 303 U.S. colleges that claimed to be liberal arts, Delucchi (2000) concluded that institutions utilized mission statements as a framing device to maintain legitimacy. He found that the claims in the mission statements were not directed inward, but outward to applicants, accrediting agencies, ranking guides, and other public stakeholders. Based on institutional theories that assert that organizations are exogenously constructed, he asserted that mission

statements, similar to policies and programs, conform to prevailing ideas of higher education. Morphew and Hartley (2006) also concluded that mission statements reflect, rather than drive, institutional priorities. Public institutions, for example, are reliant on external constituents that include taxpayers and government officials, thus demonstrating relevance to these stakeholders is a priority related to funding. For private institutions, demonstrating relevance to state government representatives was a lesser priority and this difference was reflected in their mission statements. As a result of their study, Morphew and Hartley (2006) concluded that mission statements have a normative and politically legitimizing role.

Marketization and commodification. As “carriers of ideologies and institutional culture” (Swales & Rogers, 1995, p. 225), mission statements provide insight into the ongoing debate surrounding the commodification and marketization of higher education. Stich and Reeves (2016) compared the mission statements from a sample of National Liberal Arts Colleges (Tier 4) and National Universities (Tier 1) to explore potential differences between the two institutional types. Tier 1 schools referenced institutional quality, excellence, intellectualism, and values traditionally aligned with traditional liberal arts education while Tier 4 schools stressed values aligned with vocationally based institutions. Based on their analysis, the researchers asserted that higher education continues to be stratified and that institutions contribute to this stratification, despite broader claims to the contrary.

Ayers has conducted a number of studies focused on community colleges in the U.S. In one study, he (Ayers, 2005) analyzed the mission statements of 144 member institutions of the American Association of Community Colleges (AACC) in search of “discursive manifestations of human capital theory and neoliberal ideology” (p. 539). He found that the language in mission statements subordinated students to employers by reducing students to a commodity that enabled

business and industry to remain competitive. Similarly, references to programs and curriculum highlighted its focus on the demands of business and industry rather than public service or democratic participation.

The adoption of neoliberal discourse in mission statements is not limited to community colleges or higher education institutions in the U.S. In a study of the mission statements of universities in the U.K., Sauntson and Morrish (2011) compared institutional mission statements across three affinity groups. Overall, they found that the statements were dominated by language that extolled academic capitalism, a term coined by Slaughter and Leslie (1997). By adopting “the language of business and industry, managerialism and neoliberalism” (Sauntson & Morrish, 2011, p. 78), institutions utilize mission statements to promote the economic benefits of the products (research and graduates) they produce.

Similarly, Arcimaviciene (2015) conducted a metaphorical analysis of the mission statements of the 20 top European universities in order to determine their implied ideological value regarding the educational standards of these institutions. Utilizing a metaphor identification procedure tool to identify metaphor use in discourse, her findings identified the metaphoric themes of *personification-commerce* and *quantity-competition* within these mission statements. Through mission statements, these colleges and universities self-represented their institutions as subjects with a consumerist attitude rooted in a conservative ideology of education as a commodity.

The increased competition for students and resources has become a new reality for higher education and is evident in college and university mission statements. In a study of 98 private baccalaureate colleges in the U.S., Taylor and Morpew (2010) compared the official institutional mission statements posted on college and university websites to the mission

statements submitted to *U.S. News & World Report*. Six institutions submitted mission statements to *U.S. News & World Report* that were identical to the statements posted on their websites, 40 institutions submitted edited versions of their official statements, and 52 institutions submitted statements to *U.S. News & World Report* that were considered dissimilar. In the official mission statements, institutions included more descriptive and normative elements. However, in the mission statements submitted to *U.S. News & World Report*, mission statements were written in a manner that would appeal to a broad audience. Since the *U.S. News & World Report* website's primary function is a recruiting tool targeting prospective students, the authors concluded that the purpose of these mission statements was to market, recruit, and meet enrollment goals.

Academic Capitalism

Scholars have studied and written about the market-like behaviors of colleges and universities, referring to these institutions and behaviors as *entrepreneurial universities* (Clark, 1998), the *commercialization of higher education* (Bok, 2003), and the *corporatization of higher education* (Soley, 1995). However, Slaughter & Rhoades' (2009) theory of academic capitalism differs from these other scholars in their attempt to explain "the active, sometimes leading role" (p. 305) that institutions play in marketizing higher education which has permeated almost all aspects of the academy through a complex network of behaviors that have wide influence within and beyond the boundaries of these institutions. Academic capitalism began as a concept that focused on the market-like behaviors of faculty in public higher education institutions that later evolved into a theory that provides a way to understand the "process of college and university integration into the new economy" (Slaughter & Rhoades, 2009, p. 1).

Colleges and universities have always been tied to society; American institutions have contributed to and have been influenced by societal changes in the U.S. (Bowen, Schwartz, & Camp, 2014). From the Puritan roots of Harvard College to the creation of land-grant institutions that democratized higher education to the newer Massachusetts Institute of Technology's "triple helix model" that closely links academics, industry, and government (Goldstein, 2010), the history of higher education is filled with examples of the relationship between higher education and society. As we saw in Chapter Two, the establishment and growth of Catholic colleges and universities have also shaped and been shaped by society. Scholars, including Giroux (2003), Jessop (2018) and others have argued that the rise of neoliberal ideology and the new knowledge-based economy have created the conditions for academic capitalism to flourish.

Neoliberal Ideology: In Brief

According to Harvey (2005), neoliberal ideology in the U.S. has been on the rise since the 1970s. Neoliberalism "proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by private property rights, competition, free markets, and free trade" (Harvey, 2005, p. 2). In order to allow the free market to operate fully, federal and state intervention is kept to a minimum. Policies that support neoliberalism include privatization, deregulation, and increasing the role of the private sector. In essence, it shifts the role of the state from protecting citizens against the market to protecting the market itself (Harvey, 2005). Abramovitz (2014) identified examples of neoliberal effects in the U.S.:

- 1) cutting taxes for wealthy individuals and corporations to reduce revenues and limit the progressivity of the tax code; 2) shifting social welfare responsibility from the federal government back to the private sector (privatization); 3) shifting social welfare responsibility from the federal government back to the states (devolution); 4) reducing federal oversight of business, banks, labour markets, as well as consumer and

environmental protections (deregulation); and 5) weakening the influence of social movements best positioned to resist this austerity program. (pp. 292-230)

The power of neoliberalism lies in the socialization of individuals to have faith in meritocracy – that faith, talent, or hard work will be justly rewarded (Wrenn, 2019). Wrenn (2019) states that “neoliberalism relies on optimism” (p. 425). The focus on individualism, however, erodes any sense of responsibility to the community, society, or structural inequalities and instead assigns fault to the individual when success is not achieved. Abramovitz (2014), Harvey (2005), and others have argued that neoliberal policies and practices have, in fact, led to increased economic insecurity, poverty, inequality, and social problems by shifting the focus from the public to the private.

Knowledge-Based Economy Summarized

Powell & Snellman (2004) define the knowledge-based economy as “production and services based on knowledge-intensive activities that contribute to an accelerated pace of technical and scientific advance as well as equally rapid obsolescence” (p. 201). Knowledge becomes the valued commodity, as a raw material, and the goal is to capitalize on it (Slaughter & Rhoades, 2009). Chen and Dahlman (2006) identified four pillars of the knowledge economy which include the following:

1. Educated and skilled labor force. “Human capital” is an essential component of economic growth and development. Therefore, a population that is well-educated and skilled is essential. Individuals who continuously upgrade and adapt their skills are especially of value (p. 5);
2. An effective innovation system. A network of public and private institutions and organizations that work together toward progress, productivity, and efficiency and is

- considered the backbone of the knowledge economy to overcome distance, making knowledge accessible locally and globally (p. 6);
3. Adequate information infrastructure. This pillar refers to the accessibility, reliability and efficiency of the infrastructure to support the network of communication and information technology (p. 7);
 4. An economic incentive and institution regime. Economic and institutional policies that allow for the mobilization and allocation of resources, and that incentivize the creation, dissemination and use of knowledge (p. 4).

Academic Capitalism in Practice

Colleges and universities realize academic capitalism through their social actors, including students, faculty, staff, and administrators, who participate in these processes by creating public-private networks (Slaughter & Rhoades, 2009). For example, the realignment of educational resources, whereby select faculty focus on research funding and innovations that can be patented for economic gain and/or prestige, thereby increasing reliance on adjunct faculty for teaching responsibilities. The reliance on adjunct faculty as a cost saving measure limits access for some students to the expertise and opportunities offered by full-time scholars. Additionally, students are not only increasingly viewed as consumers, but as captive audiences to whom institutions can market and sell goods and services, such as university licensed and sponsored paraphernalia, and the profit-generating opportunities created through university-industry partnerships, such as bookstores and residence halls. In turn, managerial capacity is increased to manage and market the patents, copyrights, fundraising, and other profit making and efficiency practices of institutions. In competition with each other, colleges and universities, in turn, create, support, and contract with companies and organizations that provide market research and

marketing services, student support services and technology, course management tools and course materials, as well as higher education consulting services. Thus, new higher education-related businesses emerge, creating even more networks which are allowed access to these institutions, and continue to expand the higher education market and market-like behaviors.

Such practices negatively impact colleges and universities, especially those institutions unable to compete, resulting in an environment in which colleges and universities vie for similar opportunities with only a few able to consistently rise to the top (Slaughter & Rhoades, 2009). For example, the myth tied to students as consumers empowered to select their education as a private good is one favored among policy makers and administrations under the guise of decreasing the cost to the public. However, the result is that the students who can afford to do so, attend and contribute to the top performing institutions, while students who are less advantaged are either left out of postsecondary education completely or attend schools with less prestige and less resources to support them. Higher education, as a means to improve upward socioeconomic mobility and as a contributor to a democratic society, becomes increasingly focused on demonstrating value via outcome measures that are more easily quantifiable.

Additionally, reporting, accountability, and auditing requirements have permeated colleges and universities (Morrisey, 2013; Power, 1997). States have implemented performance-based funding models that are often tied to graduation rates, placing emphasis on credential attainment rather than learning experiences or knowledge acquisition. The degree, rather than the learning, becomes the goal. Federal and state governments ensure compliance of these reporting requirements by threatening to revoke financial aid funding from institutions that fail to comply with requirements and guidelines (National Association of Student Financial Aid Administrators,

n.d.) Regional accrediting agencies, professional accrediting organizations, and oversight entities ensure compliance and place additional reporting demands on institutions.

The privileging of corporate needs has also privileged STEM-related (science, technology, engineering, and mathematics) programs and occupations which are given priority at federal, state, institutional, and individual levels, often by highlighting the corporate talent-gap, with promises of lucrative careers and earning potential for successful students (e.g., Committee on STEM Education, 2018; Snider & Koenig, 2019). Additionally, college and university marketing strategies and tactics focus on career-related outcomes over learning outcomes, which have posed challenges to humanities and liberal arts programs.

Conclusion

This chapter presented an overview of the existing literature related to mission statements, including the background, purpose, and adoption across all organizational sectors. Mission statements appear to serve multiple functions and are written to appeal to internal and external stakeholders. Much of the literature related to mission statements has focused on how they should be crafted rather than the efficacy of these mission statements. Although mission statements originated in the corporate sector, over time other organizations, including colleges and universities, have adopted the practice.

Within higher education, mission statements are now required by accrediting agencies and external organizations (e.g., Higher Learning Commission, 2018). Focusing on mission statement discourse research, though scant, revealed that research can be categorized into three broad themes. A review of the research revealed that mission statements do provide insight into the manner in which colleges and universities utilize mission statements to legitimize their existence, to market their institutions, and contribute to neoliberal discourse.

The last half of the chapter focused on the theory of academic capitalism proposed by Slaughter and Rhoades (2009) by providing a brief overview of the neoliberal ideology and knowledge-based economy that laid the groundwork for colleges and universities to intersect with the market. A general overview of how academic capitalism is manifest in higher education was also presented. Through expanding networks and behaviors, education has become increasingly viewed and marketed as a private good, a commodity that can be bought and sold, and a market driven product in service to corporations, which threatens the public good of higher education (e.g., Ayers, 2005; Giroux, 2003).

CHAPTER FOUR: METHODOLOGY

This chapter describes the methodology for this study, including the critical discourse analysis (CDA) framework that connects the interrelated dimensions of discourse with the corresponding dimensions of analysis (Fairclough, 1989, 1993). In addition, this chapter addresses the role of the researcher in this study and explains the procedures for data collection and preparation, including process organization.

Critical Discourse Analysis

Critical discourse analysis (CDA) is a transdisciplinary approach to the study of discourse that views language as a form of social practice (Chouliaraki & Fairclough, 1999; Fairclough et al., 2011; Rogers et al., 2005; van Dijk, 1993; Wodak, 2001). CDA analysts seek to examine the relationships between language, discourse practices, and social issues. More specifically, CDA focuses on the role of discourse in the (re)production of social inequalities. The study of dominance and resistance in society is not “owned” by any single disciplinary domain as social inequalities exist across the varying facets of society including politics, culture, race, class, ethnicity, and gender (etc.). As a result, researchers engaged in the critical examination of discourse represent a variety of disciplines and the multidisciplinary approach to CDA reflects the complexity of social problems. Although CDA does not ascribe to a single, unified theory, nor does it have a set methodology for analysis, it shares theoretical underpinnings that guide how CDA scholars approach their research and the critical lens through which they study topics (Blommaert, 2005; Chouliaraki & Fairclough, 1999; Fairclough et al., 2011). For the purpose of this study, CDA is an inclusive, umbrella term used to describe the scholars and their research focused on the critical analysis of discourse. The following section provides an overview of

CDA, the historical and theoretical foundations of CDA, and a framework for understanding discourse in the social realm.

Historical and Theoretical Underpinnings

The early 1990s marked the beginning of modern CDA, however, the critical study of discourse began decades prior with the emergence of critical theory, discourse studies, and critical linguistics. Although some approaches to discourse analysis have adopted a descriptive approach, whereby the purpose of research is to illustrate how language works in order to understand it, CDA differs in its aim to examine how language works in order to effect change. CDA scholars, then, seek to explore real problems to propose real solutions and, therefore, recognize that they are not neutral observers (Fairclough et al., 2011; Gee, 2014).

According to Fairclough (1989), the aim of CDA is to critically examine the relationship between language, power, and ideology and places subjects in relations of liberatory or oppressive aspects of power. Thus, a key component of CDA is its emphasis on engaging in a *critical* examination of social problems (Chouliaraki & Fairclough, 1999; Fairclough et al., 2011; Mayr, 2015). “Critical” theories differ from “traditional” theories in a desire to expose domination and thus liberate human beings from the circumstances that dominate them (Horkheimer, 1972). In the tradition of the Frankfurt School of Philosophy, “critical” refers to the use of rational analysis to explore the (re)production of inequitable social relations in the modern world. To do so, argued Horkheimer (1972), critical social inquiry must be explanatory, practical, and normative. It is “understood as having distance to the data, embedding the data in the social,” and “taking a political stance explicitly” (Wodak, 2001, p. 9).

Power and Discourse

Domination is related to *power* and the ability to influence or control the behaviors of people. There are many different types of power and seldom is power absolute (van Dijk, 2015). Although power can be established and maintained through more overt means, such as violence or coercion, a much more effective means of maintaining control is through the willing consent of the dominated (Gramsci, 1971). By embedding dominant ideologies in the everyday practices and structures of social life, the ideologies are accepted, reproduced, and become the taken-for-granted assumptions guiding human life. Therefore, access to and control of specific forms of discourse, such as politics, media, education, and science, is access to social power (van Dijk, 1996). According to van Dijk (2015), groups who have control over more (quantity) and more influential (quality) discourses are also more powerful. By controlling and shaping discourses, dominant groups are able to control the minds and actions of less powerful groups. Thus, domination is achieved by controlling actions indirectly by influencing people's minds.

Scholars who have illustrated the embedding of dominant ideologies to control the oppressed include Gramsci (1971), whose theory of *hegemony* describes how the ruling class maintains power in capitalist societies through ideology rather than violence or force. Domination is based upon coercion and consent, involving the naturalization of social practices and relations. Integrated into laws, rules, norms, and habits, the oppressed consent and contribute to their domination by maintaining the status quo as a matter of common sense. Aligned with the Marxist tradition, Althusser (2004/1968) argued that the ideologies of the ruling class are often masked. His writings demonstrate how dominant ideologies are (re)enforced via the practices and structures of social institutions. Educational institutions, for example, may conceal their neoliberal ideology (of creating a workforce for a capitalist economy) behind the liberating

qualities of education. Teachers and students, unaware of the dominant ideology and “educated” within these systems, thus contribute and perpetuate these belief systems.

The relationship between language, social position, and values ascribed by these social positions has a significant role in power dynamics. Bourdieu (1991) argued that language is not merely a form of communication but also plays a significant role in the dynamics of power. He described the influence of *social capital* and *cultural capital* as sources of power. Social capital refers to the capital perceived through socially constructed positions whereby the dominating social agents are seen as “right” via prestige or honor. Cultural capital refers to assets such as skills, qualifications, and competencies. For higher education practitioners and scholars, the hierarchical structures within and among institutions, whereby full-time faculty are more valued over part-time instructors, and administrators have greater institutional authority than front-line staff, provide examples of social and cultural capital and its relationship to who has (and who does not have) power.

For Foucault (2004/1972, 1979), power is not necessarily negative and is not viewed as an instrument wielded by a specific group toward a specific goal. Rather, “power is everywhere” and “comes from everywhere” (Foucault, 1998, p. 63), diffused and embodied in discourse, knowledge, and “regimes of truth.” Thus, power and knowledge are linked and always in flux. Discourses contribute to the shaping and creation of meaning systems, with some discourses achieving higher status and accepted as “truth” while other discourses are subjugated and marginalized. Truth, then, is not absolute, but constantly negotiated, redefined, and reinforced.

According to Fairclough (1989), “in modern society, the (exercise of power) is increasingly achieved through the ideological workings of language” (p. 2). His concept of the “technologization of discourse” (Fairclough, 1995) is relevant to this study and defined as:

a process of intervention in the sphere of discourse practices with the objective of constructing a new hegemony in the order of discourse in the institution or organization concerned, as part of a more general struggle to impose restructured hegemonies in institutional practices and culture. (p. 102)

Additionally, Gee (2014) stated that language allows us to be things by allowing us to adopt social identities. We are able to speak as experts and demonstrate our membership in particular groups, at different times, and in different spaces. Language also allows us to do things (Gee, 2014). We are able to engage in activities. We give orders, make promises, and argue over issues. Thus, language is not merely a means of giving and getting information, but also connects saying, doing, and being. Rooted in the philosophy of social constructionism, this sociocognitive dimension connects the micro-level of discourse (i.e., text, talk) to the macro-level (i.e., structures, organizations, society). Therefore, meaning is socially constructed; historically and culturally situated, and ever changing (Locke, 2004; Wodak, 2001). The relationship between language and society is not one that is separate but is connected. Thus, language as social practice, views the relationships as intertwined and dialectical.

Strengths of CDA

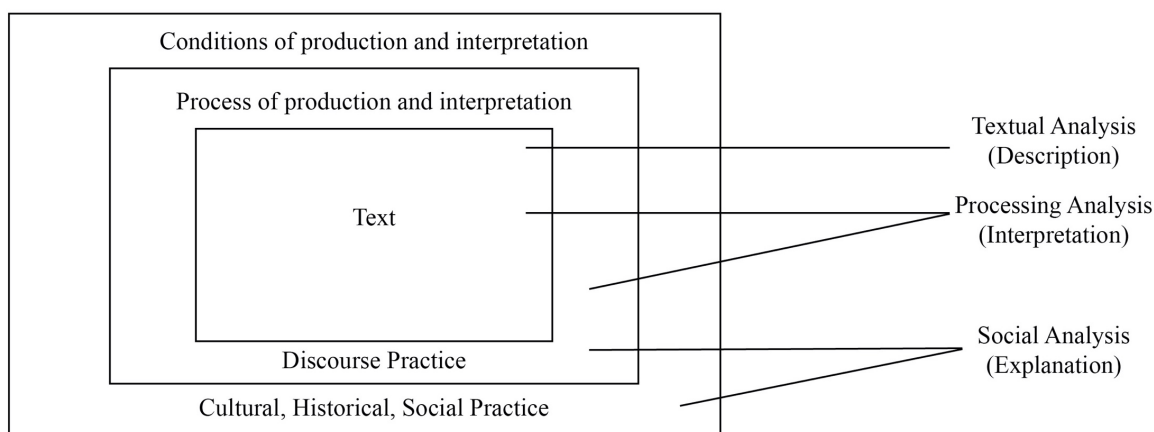
The strength of CDA is in its applicability across multiple disciplines. The issues under investigation differ, as do the methodologies. For example, the motivations, theories, and tools used to examine gendered discourse in sports reporting (spoken) differs from the analysis of immigration policy texts (written) which differs from the representation of students on higher education websites (visual). Likewise, CDA researchers may combine feminist theory with conversation analysis, critical race theory with linguistic analysis, or marketing practices with critical theories of education. The approach taken by researchers to explore topics are as varied as the disciplines they represent. Despite the diversity of disciplines of researchers and approaches to their research, CDA is guided by these central tenets (Fairclough et al., 2011):

- CDA addresses social problems.
- Power relations are discursive.
- Discourse constitutes society and culture.
- Discourse does ideological work.
- Discourse is historical.
- Discourse analysis is interpretative and explanatory.
- Discourse is a form of social action.

Although the majority of CDA researchers tend to focus on oppression and domination, the CDA framework is also applicable to studies that illuminate discourses of resistance and liberation (van Dijk, 2015). Scholars have engaged in the critical examination of discourse across a range of domains including government and politics, media and advertising, institutional policy and rhetoric, education, gender, race, and religion (Blommaert & Bulcaen, 2000). Studies have focused on consumer advertisements, promotional materials, public policies, institutional documents, political speeches, group conversations, print, television, and digital media, books, and children's toys. From the spoken word, to written language, to nonverbal and visual representations, CDA has been applied across a myriad of genres.

CDA Framework

Fairclough's (1989, 1993) model for CDA consists of three interrelated dimensions of discourse (Figure 1):



Note: Adapted from Janks, 2005.

Figure 1
Fairclough's Dimensions of Discourse and Discourse Analysis

The dimensions of analysis are thus tied to these interrelated dimensions. Analysis at the macro-level focuses on sociocultural practice. Questions that guide analysis include past and/or present contextual relevance and whether the discourse contributes to or against social conditions. This level of analysis focuses on explaining the implications for meaning in social practice. At the meso-level, analysis is focused on the production, distribution, and consumption of discourse. Thus, researchers attend to the ways in which the texts have been produced and how/if it may be influenced and transformed by other discourses. The focus is interpretive, exploring how readers (or listeners) subscribe to and respond to the discourse. Analysis at the micro level focuses on description – written, spoken, and/or visual.

A general guideline for the actual execution of CDA has been outlined by Chouliaraki and Fairclough (1999) which corresponds to Fairclough's (1989, 1993) model. They do advise, however, that "for certain purposes analysts might focus on some parts of it rather than others" (p. 59) and includes the following suggested components:

1. A problem (activity, reflexivity).
2. Obstacles being tackled:
 - a. Analysis of the conjecture;
 - b. Analysis of the practice re its discourse moment;
 - i. Relevant practice(s)?
 - ii. Relation of discourse to other moments?
 - Discourse as part of the activity;
 - Discourse and reflexivity;
 - c. Analysis of the discourse;
 - i. Structural analysis: the order of discourse
 - ii. Interactional analysis
 - Interdiscursive analysis
 - Linguistic and semiotic analysis.
3. Function of the problem in the practice.
4. Possible ways past the obstacles.
5. Reflection on the analysis (Chouliaraki & Fairclough, 1999, p. 60-61).

According to Janks (1997), Fairclough's approach to CDA is useful because "it provides multiple points of analytic entry" (p. 329). Due to the interrelated dimensions of discourse, a linear approach to examining the relationship by attempting to reduce an exploration to a one-way cause-effect relationship between discourse and social practice would constrain researchers from exploring interdependence.

Role of the Researcher

In qualitative research the researcher is the primary instrument of data collection and analysis with biases that may have a significant impact on a study. Since critical research assumes power relations are everywhere, including the research study itself, it is essential that I disclose my personal assumptions and biases in order to acknowledge subjectivities in my role as the researcher (e.g., Locke, 2004; Fairclough, 1989; Merriam & Tisdell, 2016; van Dijk, 1993).

Researchers are influenced by their "member resources," a concept Fairclough (1989) coined to explain the values, beliefs, and assumptions that people have in their heads, formed by their history, social conditions, and situational contexts. For CDA researchers, it is critical (i.e., important) to be self-conscious and to explicitly articulate the position, aims, and influences in

the interpretive processes. However, situated in the critical paradigm, researchers do not shy away from taking a sociopolitical stance. Rather, CDA analysts clearly articulate their point of view and engage in research that is analytical, critical and places discourse within a historical and cultural context (Locke, 2004; van Dijk, 1993). Critical discourse scholars do so because they want to study real problems by standing in solidarity with those who are marginalized or oppressed in an effort to make a specific contribution to society (van Dijk, 1993). To this end, I provide a brief description of the relevant experiences that have led to my interest in this topic and influence my research.

My interest in language was initially influenced by my personal experiences outside of higher education. During my formative years I was especially sensitive to perceptions by others related to language proficiency. I perceived the ability to speak English “well” was based on the ability to mimic educated, White, Midwestern English speakers. This perception was formed by my own experience with parents who speak English with pronounced accents, with language nuances that are regional (in the case of my father), or as a result of speaking English as a second language (in the case of my mother), and in observing how others reacted when engaged in conversation with them. Thus, early on, I paid close attention to minimizing language cues that might set me apart, was attentive to word choices, grammar, and pronunciation to better assimilate into White Midwestern society. Without being able to explain why or how, I somehow understood that the words I used and the way in which these words were conveyed could influence others. For example, over the phone with customer service representatives, sounding “grown up” and “American” was an effective way to bypass the challenges my mother encountered in these situations.

My affiliation with JHEIs has spanned more than 20 years. Initially, enrolled as an adult undergraduate learner, I later joined the institution as a staff member, thus straddling two roles simultaneously: as student and as employee. For the majority of my tenure at the university, I was employed in the academic unit that serves adult, undergraduate students and have had a myriad of roles and responsibilities as a front-line professional with direct student interaction as well as in administrative roles in which I was responsible for organizational and process management activities. I have engaged in dialogue with internal and external constituents regarding the mission of the institution and, more broadly, what it means to be a representative and member of a Catholic, Jesuit university. I have participated in events that focused on mission (i.e., Heartland Delta conference) and have engaged in conversations with colleagues at other JHEIs (i.e., AJCU Deans of Adult and Continuing Studies conferences). I also interpreted the JHEI mission as a rationale for advocating for the students I represented and initiatives and programs I developed. Responsible for program planning and assessment, I was responsible for implementing mission and Jesuit charisms into academic programs and courses.

I have crafted communications to convey how the mission of the institution was distinct, relevant, and of value to prospective and enrolled students through the creation of recruitment, marketing, and academic materials. I leveraged the power of language to market, to convince, and to convey the power of higher education as both a private and public good. From billboards to radio campaigns, to print and email communications, I was responsible for crafting messages that convinced prospective students to choose our institution over others.

In addition, I was aware of the Jesuit, Catholic symbolism that permeated the campus environment. From statues of saints on campus, crosses on classroom walls, and the presence of Jesuits on campus to campus-wide meetings and celebrations started with invocations, the Jesuit-

ness of the institution was obvious. Even the language utilized on campus was distinctly Jesuit, with words like *Magis* and *cura personalis* a part of the campus vernacular. These words became part of my personal dictionary.

My interest in the JHEI mission as a subject of study became more concrete as I noticed how different people had different interpretations of this mission. Depending on who was invoking the word and meaning, the *mission* of our work was the argument presented in support of activities, or, at other times, as a reason to resist institutional initiatives. In any given day conversations about providing access to marginalized students were accompanied by conversations regarding budget goals, enrollment targets, and identifying ways to compete for students and resources.

During my doctoral studies, the comprehensive exposure to higher education as a focus of study through formal coursework and activities ignited my interest in understanding how institutions represented themselves. More specifically, I began to question the congruencies (or incongruencies) between my understanding of the mission and purpose of Jesuit higher education with my responsibilities as an academic administrator. Was our Catholic, Jesuit identity a clear differentiator from the rest of higher education in the U.S.? Was the institutional mission an extension of the Catholic, Jesuit mission? Was the mission of our work directly correlated to the institutional mission statement or something larger and broader than what the posted statements conveyed? I readily admit that I viewed my position as a higher education professional as one of advocate and I felt committed to expanding quality educational opportunities for learners who did not fit the first-time, full-time, residential student mold that are often sought after and measured to identify “success.” Similar to my colleagues, I whole-heartedly embraced the institutional mission as an extension of the greater Jesuit mission, yet became attuned to, what

appeared to be, differences of opinion among faculty, staff, and colleagues about the mission in practice.

My membership within the Jesuit higher education community exposed me to the histories and stories related to the founding of the Society of Jesus, their broader mission to serve the poor and marginalized, and the focus on Jesuit charisms. Via text, talk, and nonverbal communications, these stories highlighted the positives — the promotion of social justice, the call to challenge the status quo, and the desire to promote reflective practices in myself, my colleagues, and our students' work and lives.

As a professional who continues to advocate for adult learners, a population of students often marginalized by traditional higher education institutions, policies, and practices, I have been influenced by social justice practitioners and critical scholars in my work and my general worldview. As a result, I have become more sensitive to how I honor and represent my work, my students, and our place in higher education. In my work I see, first-hand, how policies and practices favor the traditional, first-time, full-time learner. I notice the language, the images, and the processes that place the burden of navigating (or failing to navigate the) higher education onto the student. I seek to identify ways to work around, through and over barriers to degree attainment that has roots in a history that has not yet made space for other forms of knowledge and experience. Even now, at a public university, I utilize the power of language, of words, of persuasion, to move adult-focused initiatives forward. I write policies and submit program proposals that say just enough, but not too much, and to work within the confines of regulation but honor the learning experiences of my students and help them to the finish line.

Through my own experiences, I have witnessed and have contributed to the discourses that higher education institutions present to internal and external audiences. I bring with me a

philosophy that believes that higher education provides the opportunity to develop critical thinkers and contribute to a better society but have also experienced the tensions between wanting to promote access to educational opportunities while also being cognizant of the “bottom line.” My positions have allowed me to see the challenges and opportunities that institutions face in serving the public good while also striving to “keep the lights on.” However, I continue to believe that the power of higher education is and should be one that contributes to the public good.

My experiences, both personal and professional, thus impact my member resources (Fairclough, 1989) and influenced the way I approached this study. With an educational background in the social sciences rather than linguistics, the analysis and findings leaned more heavily toward a social constructivist perspective versus a critical linguistic approach. Linguistic scholars may approach the analysis differently which may lead to different interpretations of the findings. My interpretation of the findings were also influenced by my affiliation with JHEIs and my understanding and interpretation of their mission. Thus, researchers unfamiliar with JHEIs in a similar manner may have different findings or emphasize the salience of similar findings based on their interpretation and understanding of mission. Knowing how member resources (Fairclough, 1989) have influence on researchers, I have attempted to outline the analytical process and findings of this specific study.

Researcher’s Journal

A reflexive approach to the qualitative research, and more specifically CDA, is now widely accepted and recommended (e.g., Locke, 2004; Fairclough, 1989; Merriam & Tisdell, 2016; van Dijk, 1993). In addition to providing the section above, which summarizes my experiences and choice to engage in this particular study, I engage in a practice that is gaining

some momentum in qualitative research: the utilization of a researcher's journal. According to Ortlipp (2008), keeping a reflective journal during the research process can provide transparency. The aim of the researcher's journal is not to control values through method, but to assist researchers with a creating a "trail" of questions that arise, the decisions made, the methodologies used, and the analytic findings discerned (Ortlipp, 2008, p. 696). Thus, in the course of this study, a researcher's journal was kept as a repository for questions encountered and decisions made with regard to the study at all levels.

Procedures

In order to implement an organized structure in the research process which included locating and collecting the mission statements, preparing the texts for analysis, identifying codes and themes, and analyzing findings, Mullet's (2018) General Analytic Framework for CDA (Table 2) was utilized as a guide. Janks (1997) stated that Fairclough's approach to CDA is useful because "it provides multiple points of analytic entry" (p. 329), however, these multiple points of entry can also lead to uncertainty about where to start and what actions to take next. By utilizing Mullet's (2018) framework as a guide or informal "checklist," it helped to keep the process organized and moving forward.

Table 2.
Mullet's (2018) General Analytic Framework for CDA

Stage of Analysis	Description
1. Select the discourse	Select a discourse related to injustice or inequality in society.
2. Locate and prepare data sources	Select data sources (text) and prepare the data for analysis.
3. Explore the background of each text	Examine the social and historical context and producers of the texts.
4. Code texts and identify overarching themes	Identify the major themes and subthemes using choice of qualitative coding methods.

Stage of Analysis	Description
5. Analyze the external relations in the texts	Examine social relations that control the production of the text; in addition, examine the reciprocal relations (how the texts affect social practices and structures). How do social practices inform the arguments in the text? How does the text in turn influence social practices?
6. Analyze the internal relations in the texts	Examine the language for indications of the aims of the texts (what the text set out to accomplish), representations (e.g., representations of social context, event, and actors), and the speaker's positionality.
7. Interpret the data	Interpret the meanings of the major themes, external relations, and internal relations identified in earlier stages.

Note: Adapted from “A General Critical Discourse Analysis Framework for Educational Research”, by D. R. Mullet, 2018, *Journal of Advanced Academics*, 29(2), 116–142.

Mission Statement Collection and Preparation

The mission statements for each of the 27 JHEIs were retrieved from the corresponding institutions' websites over the course of one week in August 2020. Collecting the mission statements was completed by entering the search criteria “mission statement” on each institutions' homepage search field. A consistent search process was utilized for organization and tracking. During the search process, notes were taken, including recording the mission statement page URL (Uniform Resource Locator). Mission statements were retrieved from institutional websites rather than other sources based on prior research that revealed inconsistencies in mission statements across different websites. For example, Morpew and Taylor (2009) found that institutions submitted different or edited mission statements to external publication sources, such as the *U.S. News & World Report*. Initial attempts to locate the mission statements via the IPEDS database supported similar inconsistencies for NORTHEAST1, NORTHEAST2, NORTHEAST7, NORTHEAST9, NORTHEAST11, MIDWEST6, and WEST6 when compared to the mission statements posted on the institutional websites. For the purpose of this study,

mission statements posted to other websites or publications were not included for analysis. It was assumed that the mission statements retrieved from institutional websites were “official.”

Twenty-five JHEIs published their mission statements on dedicated HTML (Hyper Text Markup Language) webpages. One institution (NORTHEAST2) published their mission statement in a smaller content block on a broader “About Us” webpage and one institution (NORTHEAST11) published their mission statement as a part of their strategic plan posted as a PDF (Portable Document Format). All mission statement webpages were screen captured using the web browser’s screenshot function (Firefox Browser 85.0.1). The webpages were screen captured in order to preserve all page elements since website content and links can be easily changed, as was the case with NORTHEAST9, who updated their webpage sometime after August of 2020 and the specific date of change was not indicated. The NORTHEAST11 mission statement was saved in PDF format.

Although CDA does not confine language to written or verbal text and may include the analysis of other nonverbal and visual elements in analysis, this study focused on written text (Machin & Mayr, 2012). In order to focus on text elements only, the mission statement text was transferred from the webpages to a Microsoft Word document for analysis. Other visual elements on these webpages, such as icons, graphics, text formatting, and layout were also removed to focus on the text. Combined, the 27 mission statements had a total word count of 4,000, of which 897 were unique. The shortest mission statement was 22 words in length (WEST1) and the longest mission statement contained 687 words (MIDWEST8).

Due to my greater familiarity with some AJCU institutions than others based on my past affiliation with JHEIs, the formal names of institutions were changed prior to analysis in order to lessen bias. The institution names were replaced with REGION followed by a number (e.g.,

MIDWEST1, MIDWEST2, NORTHEAST1, NORTHEAST2, etc.). The reason the mission statements were separated by region, rather than applying a naming schema such as INSTITUTION1, INSTITUTION2, and so forth, was to assist in organizing the retrieval of information which occurred over the course of several days. Regional groupings allowed me to identify clear starting and stopping points in the collection and analysis processes.

Codes and Themes

The mission statements were printed and read in their entirety to gain familiarity with the texts and initial impressions were recorded. The texts were reread multiple times and keywords, phrases, and thoughts were recorded using pencil and colored highlighting markers. Utilizing an inductive coding process, themes were allowed to emerge through an iterative process by coding, recoding, and gradually collapsing similar codes into major themes (Saldaña, 2003). For example, the theme RELIGIOUS AFFILIATION condensed codes such as JESUIT, CATHOLIC, CHURCH, GOD, etc. These codes were utilized to indicate language that articulated the institutional relationship and identity based on their affiliation with the Catholic Church and the Society of Jesus and their religious values. Table 3 provides examples of the text segments that were coded as RELIGIOUS AFFILIATION.

Table 3.
Coding Theme Example: RELIGIOUS AFFILIATION

Document name	Line	Segment
MIDWEST1	1	... a Catholic, Jesuit university dedicated to serving God
MIDWEST1	2	...the promotion of a life of faith
MIDWEST1	3	All this we pursue for the greater glory of God
NORTHEAST4	2	...to bring to the company of its distinguished peers and to contemporary society the richness of the Catholic intellectual ideal of a mutually illuminating relationship between religious faith and free intellectual inquiry.
NORTHEAST4	3	NORTHEAST4 draws inspiration for its academic societal mission from its distinctive religious tradition.

Document name	Line	Segment
NORTHEAST4	4	As a Catholic and Jesuit university , it is rooted in a world view that encounters God in all creation...
WEST3	1	...to promote learning in the Jesuit Catholic tradition.
WEST3	3	...learning community of high quality scholarship and academic rigor sustained by a faith that does justice.
WEST5	7	The University is institutionally committed to Roman Catholicism and takes its fundamental inspiration from the combined heritage of the Jesuits, the Religious of the Sacred Heart of Mary, and the Sisters of St. Joseph of Orange.
WEST5	8	This Catholic identity and religious heritage distinguish WEST5 from other universities and provide touchstones for understanding our threefold mission.

Using this constant comparative method involved revisiting the texts and codes, then combining, dividing, and/or eliminating categories. The final list of codes and themes salient to this study were identified by focusing on the research question. These codes were transferred to MAXQDA Analytics Pro software (Release 20.3.0) in order to organize codes and themes, including the codes and themes that were kept or discarded for this research study. Codes such as TOWN AND GOWN, which identified language that connected the institution to their immediate communities, revealed that the instances of TOWN AND GOWN did not occur in a manner that figured prominently in JHEI mission statements overall and was only utilized by a few of the institutions. An example of TOWN AND GOWN is illustrated by this excerpt from WEST3:

The university will draw from the cultural, intellectual, and economic resources of **the San Francisco Bay Area and its location on the Pacific Rim** to enrich and strengthen its educational programs. (WEST3)

A challenge with qualitative analysis is the ability to become overwhelmed by the number of codes that can be generated. Thus, throughout the process, the original research question that guided this study was revisited. In identifying codes and salient themes, revisiting the research question helped to keep the analysis focused on how the discourse segments focused

on its relationship to academic capitalism. The major themes, including grammatical tools utilized, are illustrated below.

Protection of Human Subjects

The data were collected from institutional websites available for public consumption. Thus, the data do not pose a risk to human participants. Data collection for this study does not fall under the purview of the Institutional Review Board (IRB) at Colorado State University.

Conclusion

This chapter presented an overview of CDA, the framework utilized in this study. A brief description of power and discourse was also provided. The role of the researcher, as the instrument of data collection and analysis, has significant impact on research. Therefore, a summary of experiences that led to my interest was shared, including how the analysis and findings of this project are influenced by my member resources (Fairclough, 1989). The procedures, including process organization, data collection, data preparation, and analysis were explained. IRB approval was not required for this study, since the corpus of texts are available on public facing websites.

CHAPTER FIVE: ANALYSIS AND FINDINGS

This chapter describes the analysis and findings of this research project. This study was an attempt to bring together the following three threads: (a) JHEI mission, as expressed in mission statements, (b) academic capitalism, as a theory that speaks to the market-like behaviors of institutions and associated social actors, and (c) CDA, as a framework that guides the research methodology to examine the discourses that contribute to or resist academic capitalism within the genre of mission statements. This study is guided by the following research question:

In what ways do the 27 U.S. JHEIs contribute to or resist academic capitalism as expressed in their mission statements?

Interrelated Dimensions of Discourse

Although this chapter describes the findings of the research in an organized, seemingly linear manner, discourse is not linear. In more illustrative terms (Table 4), the following mission statement from MIDWEST1 with associated codes and themes is provided:

Table 4.
Illustrative Example: Mission Statement Codes and Themes

Mission Statement	Coding Theme
MIDWEST1 University is a Catholic, Jesuit university dedicated to serving God	SOCIAL ACTOR TRANSITIVITY, RELIGIOUS AFFIL. TRANSITIVITY, SOCIAL ACTOR, RELIGIOUS AFFIL.
by serving our students and contributing to the advancement of knowledge. Our mission, therefore, is the search for truth, the discovery and sharing of knowledge, the fostering of personal and professional excellence, the promotion of a life of faith,	TRANSITIVITY, SOCIAL ACTOR UNIVERSITY FUNCTION SOCIAL ACTOR UNIVERSITY FUNCTION TRANSITIVITY, UNIVERSITY FUNCTION TRANSITIVITY TRANSITIVITY, JESUIT VALUES AND CHARISMS, RELIGIOUS AFFIL.

Mission Statement	Coding Theme
and the development of leadership expressed in service to others.	TRANSITIVITY, JESUIT VALUES AND CHARISMS
All this we pursue for the greater glory of God and the common benefit of the human community.	TRANSITIVITY SOCIAL ACTOR, JESUIT VALUES AND CHARISMS, SOCIAL ACTOR
<i>Note:</i> This example is meant to be illustrative. The actual analysis process of mission statements was first completed by identifying codes, which were then collapsed into themes, if warranted.	

As illustrated in Table 4, a three sentence mission statement generates multiple codes collapsed into several themes. In Chapter Four, Fairclough's dimensions of discourse analysis (Figure 1) illustrated the interrelated dimensions of discourse and discourse analysis. Placed into the context of the MIDWEST1 mission statement example and findings in this research, what initially appears as simple sentences actually involves grammatical tools and discursive content that together, work to convey meaning. The meaning of the resistance discourse is realized through the connection of these individual strands together.

Authorship

Chapter Two provided the historical and present-day characteristics of JHEIs, and Chapter Three provided a review of the salient literature related to mission statements and its adoption across various organizational types. A component of the CDA process is becoming familiar with the producers of the texts. Because mission statements did not identify particular authors of or contributors to the writing and vetting of these texts, authorship is attributed to each of the respective JHEIs and assumed to have been approved by the respective leaders of these institutions (Mullet, 2018). Although JHEIs share many commonalities, including a shared history and mission, they do differ in terms of size and Carnegie Classification, as shown in Table 5:

Table 5.*Fall 2019: U.S. JHEI Carnegie Classification and Total Enrollment*

Institution	Carnegie Classification	Total Enrollment
MIDWEST1	Doctoral University: High Research Activity	11,819
MIDWEST2	Master's Colleges & University: Larger Programs	5,473
MIDWEST3	Doctoral/Professional University	8,821
MIDWEST4	Master's Colleges & University: Larger Programs	2,990
MIDWEST5	Doctoral University: High Research Activity	12,799
MIDWEST6	Master's Colleges & University: Larger Programs	6,973
MIDWEST7	Doctoral/Professional University	5,080
MIDWEST8	Master's Colleges & University: Medium Programs	3,506
NORTHEAST1	Master's Colleges & University: Larger Programs	5,253
NORTHEAST2	Master's Colleges & University: Larger Programs	3,326
NORTHEAST3	Baccalaureate Colleges: Arts & Science Focus	2,963
NORTHEAST4	Doctoral University: Very High Research Activity	14,747
NORTHEAST5	Master's Colleges & University: Larger Programs	5,349
NORTHEAST6	Doctoral University: High Research Activity	16,972
NORTHEAST7	Master's Colleges & University: Larger Programs	3,233
NORTHEAST8	Doctoral/Professional University	4,367
NORTHEAST9	Doctoral University: Very High Research Activity	19,593
NORTHEAST10	Master's Colleges & University: Larger Programs	7,362
NORTHEAST11	Master's Colleges & University: Larger Programs	3,102
SOUTH1	Doctoral University: High Research Activity	17,159
SOUTH2	Baccalaureate Colleges: Arts & Science Focus	1,290
WEST1	Doctoral/Professional University	7,199
WEST2	Doctoral/Professional University	7,537
WEST3	Doctoral/Professional University	10,636
WEST4	Doctoral/Professional University	8,669
WEST5	Doctoral University: High Research Activity	9,822
WEST6	Doctoral/Professional University	6,908

Note: Data retrieved from National Center for Education Statistics. (n.d.).

“A University in the Full Modern Sense of the Word” (Hesburgh, 1970/1967)

The discourse strands that aligned with the characteristics and values of higher education communicated that JHEIs are “universities with all of the essential dimensions of what universities are and do” (AJCU, 2010a, p. 3) which were identified as UNIVERSITY FUNCTIONS (Appendix C, Table 9). Most frequently cited, as expected, were discourse strands

that conveyed the “expected” functions of postsecondary education and initially coded as EDUCATION, TEACHING, and LEARNING which then were collapsed into the theme EXPECTED OF U. Additional themes included RESEARCH, SCHOLARSHIP AND ACADEMIC FREEDOM and TRUTH AND KNOWLEDGE, as well as language coded as LIBERAL ARTS.

In Chapter Two, a brief summary of the history of the Society of Jesus and the evolution of Jesuit American higher education was shared. Although JHEIs experienced successes and challenges over their 200-plus years of existence, the latter half of the twentieth century marked a new era for Catholic higher education (Gleason, 1995). Institutions interpreted the changes that resulted from Vatican II as permission to participate in the modern world (Gleason, 2001). Soon thereafter, the IFCU requested its members submit regional reports on the mission and characteristics of Catholic higher education (Gallin, 2000; O’Brien, 1998). Subsequently, the North American leaders gathered and issued the Land O’Lakes statement which described the modern Catholic university — academic communities that had true autonomy and academic freedom yet maintained their distinctive Catholic character (Hesburgh, 1970/1967). This event not only marked a new era for Catholic higher education in America, but also provides the context for understanding present-day JHEIs as institutions that are connected to, but legally autonomous from, their founding religious orders (Gleason, 1995).

JHEI mission statements contained discursive content coded as RESEARCH/SCHOLARSHIP and ACADEMIC FREEDOM, which were collapsed under one theme, as well as discourse strands that referenced the search for truth and the dissemination of knowledge which were coded and collapsed into the theme TRUTH AND KNOWLEDGE.

Eighteen JHEIs included discourse strands that referenced their understanding of and commitment to these values of higher education.

Protected by law and ingrained in the culture of higher education, academic freedom is imperative for individuals (students and faculty) and institutions (McConnell, 1990) as it is meant to support an environment of free and open inquiry without interference or reprisals. The AAUP's *1940 Statements of Principles on Academic Freedom and Tenure* (AAUP, n.d.b.) states that:

institutions of higher education are conducted for the common good and not to further the interest of either the individual teacher or the institution as a whole. The common good depends upon the free search for truth and its free exposition. (p. 14)

Similarly, the Land O'Lakes documents asserts that, "to perform its teaching and research function 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 itself" (Hesburgh, 1970/1967, p. 336).

Suppression of academic freedom restricts the intellectual endeavors that are central to higher education and its contribution to society. For faculty affiliated with Jesuit colleges and universities, academic freedom protects their ability to engage in scholarly work that may also be counter to religious teachings (e.g., Allen, 2010). Additionally, the "true autonomy" of postsecondary institutions and "the common good" as a central tenet may erode as a result of academic capitalism as external influences, such as profit-making, are prioritized. Therefore, the inclusion of these themes signal to both internal and external constituents that these institutions are, indeed, universities for the common good and not to be swayed by external forces.

All JHEIs included discursive content that articulated their identity as educational institutions. However, as Catholic, JHEIs are also subject to the apostolic constitution, *Ex corde*

Ecclesiae (John Paul II, 1990). In this document, Pope John Paul II shared his vision of Catholic education that does not view faith and reason as separate, but dynamic and relational. Coded as CATHOLIC IDEAL, MIDWEST5, NORTHEAST4, and WEST6 explicitly articulated “education at the frontiers of faith, reason, and culture” (WEST6). Within the Catholic tradition “truth” is not separate from the Divine. Depending on religious affiliation and perspective, discourse strands coded as TRUTH may also be interpreted as encompassing the Catholic ideal.

The EXPECTED OF U theme is comprised of discourse strands coded as EDUCATION, TEACHING, and LEARNING; a theme that occurred with high frequency, as expected. In general, regardless of one’s association with postsecondary education, there is a common, basic understanding among members of American society about the function of colleges and universities as educational institutions where teaching and learning occur. However, the type or method of the education (i.e., curriculum) may vary based on institution and/or program.

Cardinal Newman, whose ideas have influenced Catholic higher education long before Monseigneur Ellis’ essay (1955), promoted the value of a liberal education for the training of the mind and for the ability to make informed judgments (Newman, 2015/1873). According to Ker (2011), Newman’s support of a liberal education was not defined as a superficial level of learning across many subjects but as rather one that should include both breadth and depth of learning. Although a plethora of articles, reports, and marketing messages have described and defended the benefits of a liberal education, the “value proposition” of higher education, especially the liberal arts, has been increasingly questioned (Trostel, 2012).

In 1990, Breneman found that the number of liberal arts colleges in the U.S. was decreasing due to institutional closures, but primarily through the addition of programs in “professional” disciplines, thereby changing their Carnegie Classification from liberal arts to

comprehensive universities. In a follow-up study 25 years later, Baker, Baldwin, and Makker (2012) reported that this trend had continued. Institutions have not only added career-focused disciplines but have also abandoned majors in the liberal arts and humanities under the guise of “academic prioritization” (e.g., Breneman, 1990; Giroux, 2003).

Although Jesuit education is known for its focus on the liberal arts and humanities (e.g., Gleason, 2007), only ten institutions included discursive content coded as LIBERAL ARTS within their mission statements. Of the 27 JHEIs, only one institution (NORTHEAST3) is classified as Baccalaureate Colleges: Arts & Sciences Focus (NCES, n.d.), so it was not surprising that this one institution identified itself as “a Jesuit liberal arts college” (para. 1). The remaining JHEIs that included discursive content coded as LIBERAL ARTS included six Master’s Colleges and Universities, one Doctoral/Professional, and one Doctoral University. Based on Breneman’s (1990) findings, it was somewhat surprising that the graduate and doctoral programs offering JHEIs referenced the liberal arts in their mission statements.

“Do You Speak Ignatian?” (Traub, 2017)

Initial coding of discursive content related to JESUIT VALUES AND CHARISMS included WHOLE PERSON, JUSTICE, SERVICE TO OTHERS, SOLIDARITY, and IPP, which were collapsed into the overall theme of WHOLE PERSONS IN SOLIDARITY WITH THE REAL WORLD (Appendix C, Table 10). Additional discourse strands under JESUIT VALUES AND CHARISMS were coded AMDG/MAGIS, FINDING GOD IN ALL THINGS, and CURA PERSONALIS.

In 2010, the AJCU published a document stating that “being ‘Catholic, Jesuit universities’ is not simply one characteristic among others but is our defining character, what makes us to be uniquely what we are” (2010a, p. 3). Although the JHEIs are connected via the

AJCU, the ties that bind these institutions together and make them distinct from other institutions in the U.S. stems from their shared history and mission tied to the Society of Jesus. Puls (2013) described how organizational saga, myth, and socialization are important tools in building and strengthening culture for JHEIs. In addition to the inspirational story of noble-turned-mystic, Ignatius, the founding of the Society 450 years ago, and their shared symbols, practices, and celebrations, the language shared by members of JHEI communities is especially powerful.

Since 1997, Fr. George Traub has published and updated the *Do You Speak Ignatian? A Glossary of Ignatian and Jesuit Terms*. The last edition, published in 2017, provides a written resource for understanding key events, individuals, values, and charisms familiar to members of the Society and JHEIs. Although not comprehensive, this publication provides a glimpse into the “insider” language that members of JHEI communities share. Based on the emphasis placed on Jesuit values and charisms, it was not surprising that JHEI mission statements contained discourse strands related to Jesuit values and charisms.

In 1973, in a now famous speech, Fr. Pedro Arrupe asserted that the purpose of Jesuit education was to form “men for others” (p. 5), and he called on Jesuit education to focus on social justice rather than personal gain. This call to action redefined the mission of the Society and its education apostolate. Codified in GC32, Decree 4 (Society of Jesus, 1975) and reaffirmed in GC34 (Society of Jesus, 1995), the service of faith and promotion of justice was to be infused in all apostolic ministries, including education. Viewed as a call to action, the Society and the JHEI community responded. JHEI mission statements contained discourse strands that were coded as SERVICE TO OTHERS and JUSTICE in reference to this particular charism that represented the renewed call to justice by Fr. Arrupe.

Soon after these events that reinvigorated the Jesuit mission, there was an increasing awareness that the composition of the JHEI community was evolving, as was the American higher education landscape. Increasingly, lay faculty, staff, students, and senior leaders representing diverse belief and religious traditions permeated these institutions, which required more intentionality in maintaining the unique Catholic, Jesuit identity of JHEIs. Colleges and universities operationalized mission and identity activities in curricular and co-curricular activities (Appleyard & Gray, 2000). Historical, scholarly, and editorial publications were generated by Jesuits, academics, and lay colleagues. Local, regional, and national conferences and events were held for faculty, students, staff, and senior leaders. This renewed focus on Jesuit mission and identity was integrated throughout college campuses.

In 2000, Arrupe's successor, Fr. Peter-Hans Kolvenbach expanded this call to action by asserting that JHEIs "must therefore raise our Jesuit educational standard to 'educate the whole person of solidarity for the real world'" (para. 41). He reminded attendees that Jesuit education was "the sector occupying the greatest Jesuit manpower and resources" and that this education apostolate warranted this investment "only on the condition that it transform its goals, contents, and methods" (Kolvenbach, 2000, p. 5). The discourse strands in JHEI mission statements that reiterated or alluded to Kolvenbach's assertion were coded as SOLIDARITY and WHOLE PERSON. Combined, 17 institutions included discursive content related to this particular charism in their mission statements.

The additional charism coded in JHEI mission statements were IPP. IPP stands for the *Ignatian Pedagogical Paradigm* which is a method of teaching and learning based on the *Spiritual Exercises* and was published in their basic form in the *Ratio Studiorum* over 450 years

ago (Padberg, 2000). The central component of the IPP includes Experience – Action – Reflection with context.

Similarly, the charism *Contemplatives in Action* (a term coined by Jerome Nadel, S.J., an early companion of Ignatius) involves the central components of Experience – Action – Reflection. Cook (2002) states that “contemplation in action is closely related to discernment, which in Ignatian spirituality means a faith-based process for decision making” (p. 4). Tied to the Jesuit mission to promote social justice, JHEI community members are called to be reflectful and prayerful, but to also engage in social leadership and action. Therefore, discourse strands that referenced these central components of Experience – Action – Reflection were coded as IPP and included as part of the WHOLE PERSONS IN SOLIDARITY WITH THE REAL WORLD theme.

Unrelated to the theme WHOLE PERSONS IN SOLIDARITY WITH THE REAL WORLD, yet important to Jesuit education and included in JHEI mission statements were discourse strands coded as FINDING GOD IN ALL THINGS, CURA PERSONALIS, and AMDG/MAGIS. Currie (2010) describes “finding God in all things” as an “insight [that] translates into an appreciation of the radical goodness of people and things” and “leads to a magnanimous, affirming worldview” (p. 121). Discourse strands articulating JHEI commitment to this charism (e.g., NORTHEAST10) were coded as FINDING GOD IN ALL THINGS.

Cura Personalis (English: care for the person) is “a hallmark of Ignatian spirituality” (Traub, 2017), and Jesuit education. According to Cook (2002), “*cura personalis* signifies personal concern for each individual as a unique child of God who is made in God’s image and likeness. *Cura personalis*, or personal care, connotes a belief that education is fundamentally

relational” (p. 2). The discursive content that expressed this concern and valuing of individual dignity were coded as CURA PERSONALIS.

The final Jesuit charism identified in JHEI mission statements were *A.M.D.G.* and *magis*. These two values are related, thus combined. Cook (2002) states that *magis* (English: the more) “refers directly to St. Ignatius’ lifelong desire to do more *Ad Majorem Dei Gloriam*” (English: for the greater glory of God), which is the unofficial motto of the Jesuits. Discourse strands that referred to the “the greater service of God and the universal good” (Ganss, 1970, as cited in Geger, 2012) were coded as AMDG/MAGIS in order to remain true to the intended definition of *magis* as defined by the Jesuits.

Geger (2012) described how *magis* is often misunderstood or misinterpreted in practice. Although the term *magis* has been defined as “excellence” or “quality,” he stated that “we must not reduce it to a predictable advertising jingle” (p. 25). Nineteen JHEI mission statements, not surprisingly, include declarative statements professing their “commitment to excellence” (e.g., MIDWEST8, NORTHEAST11) or the “academic excellence” of their programs and institutions (e.g., NORTHEAST2, NORTHEAST4) which are also qualities expected of Jesuit education. However, these discourse strands were not coded for AMDG/MAGIS and were instead coded as EXCELLENCE as a non-distinctive descriptor.

Intertextuality

Intertextuality focuses on how discourses are related to other discourses and privileges certain interpretations of texts (Fairclough, 1993, 2003; Gee, 2014; Lemke, 1992). Mullet (2018) provides these guiding questions to assist in the identification of intertextuality in analysis: (a) “how do social practices inform the arguments in the text” and (b) “how does the text in turn influence social practices?” (p. 122).

Via intertextuality, strong meaning connections are made, especially with members of JHEI communities. Lemke (1992) explained how the meaning of text is shaped by all of the text that came before and the way that we make meaning of these texts depends on a person's community and relationship with the text. As JHEI community members, this *insider* language connects present day mission statements to a larger culture and mission discourse. The mission statements of JHEIs interweave Jesuit values and charism language, some more than others, typically based on the length of these statements. Although Jesuit charism language can be meaningful to many, within the mission statements, these discourses are loaded with meaning, especially, for people who have a connection with the Jesuits and their apostolic missions.

As an example, MIDWEST6 included several charisms including “educating the whole person, promoting the common good, and serving others.” For the purpose of this explanation, however, the focus of this example will describe how “reflection, compassion and informed action” (MIDWEST6) is loaded with meaning:

Driven by our commitment to **educating the whole person, promoting the common good, and serving others**, the MIDWEST6 community challenges and supports all our members as we **cultivate lives of reflection, compassion and informed action**.
(MIDWEST6)

The *Spiritual Exercises*, developed by Ignatius, is a foundational process and experience for Jesuits and, thus, informs the manner in which JHEIs engage in teaching and learning. The *Ignatian Pedagogical Paradigm* (IPP) is a method of teaching and learning that is based on the *Spiritual Exercises*, which was published in their basic form in the *Ratio Studiorum* over 450 years ago (Padberg, 2000). In practice, the IPP model is infused throughout JHEI education. Within the classroom setting, the IPP models calls upon teachers to promote the conditions for learning, or the *context* (who), by honoring individual students' experiences, goals, and expectations. *Experience* (what) is also a key component of IPP as it values experiential learning

and the doing process, with students taking an active role in the learning process. Teachers are not the holders of knowledge who transmit information for students to passively absorb. Rather, through assignments, activities, projects, and hands-on learning activities teachers provide opportunities and guide students in their learning through active learning. Discernment is a prominent theme within the *Spiritual Exercises*; thus, it is also a component of IPP, called *reflection* (why/how). Students are asked to carefully consider and reflect upon their experience to engage in deeper learning; to slow down, to be present in the learning process. Learning is a process that should also lead to informed *action* (what next). The final phase, *evaluation* (how well) reinforces the learning through external- (e.g., teacher) and self-evaluation in order to understand where students are in the learning process. Since learning is continuous, the components are connected and do not have a clear “end.”

As previously described, the majority of JHEI mission statements included discursive content related to Jesuit values and charisms. However, NORTHEAST1 did not. Nonetheless, the NORTHEAST1 mission statement identifies the institution as Catholic and Jesuit university.

“Being ‘Catholic, Jesuit Universities’...Our Defining Character” (AJCUa, 2010)

As Catholic, Jesuit colleges and universities, it was not surprising that all JHEI mission statements, except WEST1, included language that articulated their connection to their founding order (Appendix C, Table 11). The 26 institutions that did include discursive content coded as RELIGIOUS AFFILIATION were similar in that they all referenced CATHOLIC and JESUIT. Some mission statements were more heavily *religious* (e.g., MIDWEST3, MIDWEST8, NORTHEAST3, SOUTH2) than others (e.g., MIDWEST4, NORTHEAST2, NORTHEASTS7, WEST 4).

Jones (2014) reported that Catholic institutions were downplaying their “Catholic-ness” in marketing materials in order to appeal to a broader audience. Scholars have also expressed concern that Catholic colleges and universities, including JHEIs, will follow the secularizing fate of early institutions such as Harvard and Princeton (e.g., Gallin, 2000; Marsden, 1994) . In some instances (e.g., MIDWEST4, MIDWEST7, NORTHEAST2) the Catholic and/or Jesuit character of their mission is described as “tradition,” while other institutions (e.g., MIDWEST2, MIDWEST6, NORTHEAST11) described their identity as Catholic and Jesuit “universities.” Thus, in some sense, the institutions that focus on tradition rather than identity may be perceived as downplaying their religious affiliation.

NORTHWEST2, for example, states that they are “a diverse learning community that strives for academic excellence in the Catholic and Jesuit tradition.” For NORTHWEST2, leading with their identity as “a diverse learning community” can be interpreted as the characteristic they want to convey as important. The “Catholic and Jesuit tradition” is linked to their goal of achieving academic excellence. As explained in Chapter Two, as the first educational apostolate of the Catholic Church, Jesuits were known for their strong academics and did lead other religious orders to follow in creating Catholic educational institutions. Therefore, it may be this particular aspect of their Catholic and Jesuit identity that they are attempting to convey — the reputation for strong academic programs for which Jesuit education is known.

In the case of MIDWEST7, on the other hand, states that they are “a Catholic university in the Jesuit and Mercy traditions.” This this example, the institution is not downplaying their Catholic identity, rather is attempting to articulate their institutional history. It is likely that MIDWEST7’s history includes a merger of two institutions: a men’s college founded by the Society of Jesus and a women’s college founded by the Sisters of Mercy. At some point in

history, these two institutions consolidated to become one, coeducational university and the mission statement is honoring both of these founding Catholic orders.

In addition to the differences in how JHEIs expressed their religious identity as “universities” or as “tradition,” JHEIs also different in terms of word order related to Catholic, Jesuit versus Jesuit, Catholic. Based on personal experiences and involved in conversations about word order, I was not surprised to find that there was a lack of consensus among the mission statements. Currie (2010) that the sponsoring order is first and foremost Catholic. Therefore, institutions that lead with Catholic likely understand that they are Catholic *and* Jesuit, but Catholic first and foremost. However, Currie (2010) also states that the sponsoring religious order is Catholic in a particular history, style, and culture.

Leading with Jesuit, institutions express their religious-order pride (e.g., Gleason, 2001; Hendershott, 2009). The history of Ignatius and the Society of Jesus, the identity as the first educational apostolate of the Catholic Church, the Jesuit charisms and language integrated within campus culture, and the need to differentiate from 4000-plus degree-granting institutions, as well as the 200-plus Catholic colleges and universities in the U.S., contribute to the desire to privilege Jesuit over Catholic.

Nonetheless, most institutions included this particular identity content in their leading sentence with the exception of MIDWEST5, NORTHEAST3, NORTHEAST4, NORTHEAST5, SOUTH2, and WEST5 which deviated from this pattern. For example, NORTHWEST3 states that they are “Jesuit liberal arts college servicing the Catholic community...,” NORTHEAST4 leads with their commitment to “the Catholic intellectual ideal,” and NORTHEAST5 foregrounds their JESUIT connection. MIDWEST7 and WEST5, as present day institutions with

a history connected from founding religious orders that included, but not were not exclusively bounded by the Society, understandably referenced their other founding orders.

In addition to JESUIT, CATHOLIC and CATHOLIC, JESUIT, the coding schema included in the RELIGIOUS AFFILIATION theme included CATHOLIC (as stand-alone), GOD, FAITH/SPIRITUALITY, MORALITY, and RELIGIOUS VALUES. In short, discourse strands that could be construed or interpreted as religious or spiritual themes were coded accordingly, thus showing that JHEIs did not shy away from this identity.

Social Actors and Transitivity

The theory of academic capitalism considers the ways in which social actors, such as students, staff, and faculty, contribute to the market-like behaviors of institutions (Slaughter & Rhoades, 2009). Slaughter and Rhoades (2009) stated that social actors contribute to creating the networks of academic capitalism; therefore, the role of social actors in mission statement discourse was explored (e.g., Gee, 2014; van Dijk, 1993). Examples of the role of social actors in academic capitalism include students who may perceive themselves as consumers of higher education, institutional staff and faculty who seek to garner national accolades, faculty who parlay their research findings and/or offer their expertise for profit, and administrators who place emphasis via resources on revenue generating activities, thus promoting competition within and between institutions. In this manner, it is through social actors that academic capitalism is realized by institutions (Slaughter & Rhoades, 2009).

Referencing Halliday (1985), CDA scholars such as Janks (1997) have illustrated how examining the role of social actors depicted via the grammatical clause of transitivity creates powerful imagery. Types of transitivity that include social actors are identified in Table 6:

Table 6.
Social Actors and Transitivity

Social Actors and Transitivity	Description
Types of doing	Materials processes: actor + goal
Saying	Verbal processes: sayer + what is said + (receiver)
Sensing	Mental processes: senser + phenomenon
Types of being	Relationship processes
Type of behaving	Behavioural processes
Things that exist or happen	Existential processes

Note: Adapted from “Critical Discourse Analysis as a Research Tool,” by H. Janks, 1997, *Discourse: Studies in the Cultural Politics of Education*, 18(3), p. 336.

In JHEI mission statements, the most prevalent SOCIAL ACTORS, in order of frequency, were coded as INSTITUTION, STUDENTS, COMMUNITY/MEMBER, FACULTY/STAFF, and GOD (Table 7).

Table 7.
Frequency of Social Actors in JHEI Mission Statements

Social Actor	Frequency
INSTITUTION	100
STUDENTS	46
COMMUNITY/MEMBER	38
FACULTY/STAFF	20
GOD	16

The social actors most frequently represented in JHEI mission statement discourse are the INSTITUTION and the STUDENTS. This finding was expected since mission statements “tell two things about a company: who it is and what it does” (Falsey, 1989 as cited in Stallworth Williams, 2008, p. 3). As organizations, universities are comprised of, rely on, and contribute to people-related work. Unlike a car factory that employs people (social actors) to manage machinery that manufactures a tangible product (i.e., cars) that transports people (social actors) places, universities are primarily in the people business and, even if knowledge is viewed as a commodity, it is not always visible or tangible in the same manner as a car. This knowledge,

then, is produced by, housed in, and harnessed by people (e.g., Giroux, 2003; Slaughter & Rhoades, 2009).

JHEI mission statements primarily rely on “types of being” and “types of doing.” The most common discourse strands that articulated “types of being” for INSTITUTIONS were often found in the first sentence that typically self-identified the institution as Catholic and Jesuit, as educational institutions, and as learning communities. Whereas STUDENTS were portrayed as the social actors “being” recipients of the education provided by these institutions. Similarly, the “types of doing” INSTITUTIONS were engaged in typically involved the forming and/or educating of their students, searching for truth, disseminating knowledge, and contributing to the social good, often through the education and/or forming of their students.

Diversity and Inclusion

In their report, *Separate & Unequal: How Higher Education Reinforces the Intergenerational Reproduction of White Racial Privilege*, Carnevale and Strohl (2013) are among the scholars who have argued that American postsecondary education has contributed to the stratification of higher education and the socioeconomic conditions of people in the U.S. They and other scholars asserted that access to higher education has improved over time; however, this access is predicated on a number of factors. For example, college readiness, provided primarily through K-12 education, may impact academic preparation, as well as whether (or not) and to which colleges and universities students choose to apply and will attend. Similarly, the ability to navigate the higher education search, admissions process, jargon, and organizational systems often privilege individuals who have access to or understand how to navigate these systems. Prestigious schools continue to favor high-achieving students and less competitive schools, as well as for-profit institutions with open admissions policies, continue to

enroll a broad range of students who may or may not be prepared for the academic rigors of postsecondary education. For students, this translates to differences in the types of programs, learning opportunities, services, and prestige associated with these various institutions. For institutions, these practices translate to access to resources underwritten by higher tuition revenues, higher endowments, prestige, and the like (Carnevale & Strohl, 2013).

In their study, Carnevale and Strohl (2013), who did not focus specifically on JHEIs, but on American higher education more broadly, found that African American and Hispanic students were not attaining higher education at the same level (measured by level of degree) at the same rates as White students. To be clear, this study is not arguing that White equates to wealth and non-White equates to poverty. However, “intergenerational inequality is powered by both class and race, but class and race are not the same thing. Inequality is not race-blind. The effects of race are remarkably stubborn” (Carnevale & Strohl, 2013, p. 37).

An espoused commitment to justice and equity is conveyed throughout Jesuit mission documents. In particular, GC34, Decree 26 reads:

Today, whatever our ministry, we Jesuits enter into solidarity with the poor, the marginalized, and the voiceless, in order to enable their participation in the processes that shape the society in which we all live and work. They in turn teach us about our own poverty as no document can. (Society of Jesus, 1995, para. 14)

In order to be in solidarity with others, Kolvenbach (2000) stated that educating the whole person should occur through “contact” rather than “concepts.” Higher education for the public good can only achieve this goal by providing opportunities for all individuals, not just the students who can afford it. This particular theme was particularly important due to the history of Christianity and Jesuits in the U.S.

What was not included in the chapter that summarized the history of Catholic higher education in the U.S., but nonetheless important, is the role that Christianity played in religious

oppression of the Indigenous peoples and nations of the U.S. (Talbot, 2006). In addition to the laws created by the U.S. government, Christianity was forced upon thousands of people by “re-educating” them in the name of propagating the faith. Additionally, until recently, the owning and selling of slaves by Jesuits was not common knowledge until Georgetown University publicly acknowledged this history (Swarns, 2016). In financial crises, the selling of these humans allowed the institution to exist. Although these events occurred in the past, it is important to keep in mind because religious organizations and members are not immune from the “accepted practices” of what they may perceive as the dominant culture.

Although references to historical wrongs were not included in mission statements, 16 JHEI mission statements contained discursive strands that pertained to diversity and/or inclusion (Appendix C, Table 12). Five institutions stated that they were diverse communities (e.g., INSTITUTION is a diverse community), five institutions specifically acknowledged “beliefs” or “religious” diversity, and four institutions stated that they were “preparing” students for a diverse world. In most cases, this idea of diversity or being an inclusive community did not specifically define how these institutions defined diversity.

Although there are many definitions of diversity, depending on individual point of view (e.g., race, ethnicity, socioeconomic status, age, experience, etc.), the range of how diversity is interpreted makes it challenging to argue whether or not JHEIs are diverse or inclusive. For example, NORTHEAST10 is “striving to be an inclusive and diversity community,” but inclusive based on what definition? The answer to such questions are beyond the scope of this study, however, the Fall 2019 IPEDS (NCES, n.d.) data does provide insight regarding the instructional staff and student demographics at these institutions (Appendix D). For example,

- At MIDWEST4, 40.5% of students enrolled attend part-time, which is the highest percentage of all JHEIs (Appendix D, Table 13).
- NORTHEAST6, NORTHEAST7, WEST1, WEST3, WEST4, and WEST5 have student populations that are less than 50% White (Appendix D, Table 14).
- The instructional faculty at WEST1 and WEST3 have the highest percentage of non-White faculty, at 56.7% and 55.6% respectively (Appendix D, Table 15).

Even with the IPEDS data, it cannot be argued whether or not these institutions are “diverse,” again, based on the definition of diversity. However, this IPEDS finding does show that some institutions have some indicators demonstrating that they are diverse in terms of race/ethnicity and enrollment status. A commitment to diversity and inclusion aligns with their mission to educate for justice and the good of society.

Resistance to Academic Capitalism

One reason that academic capitalism has been allowed to flourish is tied to *purpose*. For example, research and scholarship are hallmarks of higher education. However, it is the purpose of research and scholarship that differentiates these activities from academic capitalism or the public good. The scarcity of research funding promotes competition. The privileging of funded research can prioritize institutional focus. The potential long-term financial gains that can benefit individuals and institutions may transform institutional priorities, practices, and culture toward academic capitalism. Alternatively, research and scholarship that promotes the search for truth, the dissemination of knowledge, and that addresses broader societal concerns for the public good are counter to academic capitalism, even when these activities are funded.

The discourse strands that aligned with the characteristics and values of higher education, as seekers of truth and knowledge, engaged in research and scholarship without external

influence, and in educating students in service to others and for justice, articulate JHEIs understanding of higher education for the common good. This finding differs from Ayers' (2005) analysis of community college mission statements, which revealed discursive content that positioned community college programs as aligning with the needs of industry. Additionally, the purpose of education was conveyed as training and education of students in order to become members of the workforce. Sauntson and Morrish (2011) also found, in their study, that institutional mission statements promoted the economic benefits of higher education more so than the contributing of postsecondary education to the common good of society.

The JHEI mission statements relied heavily on Jesuit values and charisms in conveying their purpose. Service to others, the promotion of justice, and the formation of the whole person in solidarity with others, are also values that are counter to academic capitalism. As illustrated, the manner in which these charisms have been defined and articulated by Arrupe (1973), Kolvenbach (2000), and Decrees of the Society make clear that the focus is not on personal gain, but on the broader good of society. Neoliberal ideology, the foundation upon which academic capitalism exists, is focused on personal gain and contributes to inequities (e.g., Abramovitz, 2014; Harvey, 2005).

Academic capitalism is realized via social actors, thus the manner in which social actors are portrayed in mission statements also contributes to JHEI resistance to academic capitalism. As institutions, JHEIs illustrate, through the transitivity clause of "types of being," that they are Catholic, Jesuit colleges and universities, thus align with the understood values of the Catholic Church and the Society of Jesus. Additionally, the "types of doing" that JHEIs are involved in focuses their scholarship and educational endeavors for the common good. The social actors and the transitivity clauses connect the JHEIs purpose as a "true modern university but specifically

Catholic...for the service of society and the people of God” (Hesburgh, 1970/1967) with the Jesuit charisms that “educate the whole person of solidarity for the real world” (Kolvenbach, 2000).

Therefore, based on the analysis and findings of this study, JHEI mission statements do articulate resistance to academic capitalism. This resistance is not conveyed in one way. It is the combination of their religious affiliation, their commitment to the values and functions of higher education, and the Jesuit charisms in conjunction with their stated purpose that conveys resistance.

Conclusion

This chapter explained the codes and themes generated from the analysis of the JHEI mission statements. By conveying their understanding of their role as postsecondary educations, their commitment to Jesuit values and charisms, and their religious affiliation for the common good, JHEI mission statement discourse was consistent with resistance to academic capitalism. The influence of intertextuality and transitivity and social actors was also explained. Although these findings were presented in a linear manner in order to present findings in an organized way, resistance to academic capitalism in JHEI mission statements was conveyed through these discourse stands working together.

CHAPTER 6: DISCUSSION

The theory of academic capitalism attempts to explain the market-like behaviors in which colleges and universities engage that, according to some scholars, threatens to erode the public good of higher education by shifting the focus from the public to the private by privileging market-like behaviors (Slaughter & Rhoades, 2009). This study demonstrated how JHEI mission statements position these colleges and universities as resistant to academic capitalism.

Reflection

A reflection section seemed appropriate since this study focused on JHEIs. As a graduate of a JHEI, I have been educated in the Ignatian Pedagogical Paradigm that is based on the *Spiritual Exercises* and, thus, grounded in the Experience – Action – Reflection model. In Chapter 1, a statement made by Delucchi (2000) was shared and is reiterated here:

the claims incorporated into a college's mission statement do not necessarily reveal the actual programs and services provided by the institutions. Nonetheless, the vocabularies of claims represent valuable information because of the link between organizational missions and the social contexts for and in which they are created. (p. 158)

This assertion by Delucchi is highlighted here to reinforce that CDA scholars do not reduce their findings to a one-way cause-and-effect relationship between discourse and social practice, as there is not a linear relationship between discourse, ideology, and practice (Janks, 1997).

Discourse does not *cause* practice. Although the mission statements of JHEIs are heavily loaded with discourse strands that resist academic capitalism, the language choices are just that ... choices. Based on their rich history, their ties to the Catholic Church, and especially, the powerful sense of common mission tied to the Society of Jesus, the inclusion of Catholic, Jesuit values and charisms can evoke a sense of shared organizational saga and myth that evokes an emotional response (David et al., 2014; Pulse 2013). This shared language and identity serves to

connect JHEIs to each other, but also connects affiliated individuals with each other and to the institution. Thus, in a sense, the *power* of these mission statements is in inspiring and connecting the people who are instrumental in ensuring their continued growth and existence.

Although there was no evidence of JHEIs contributing to academic capitalism in their mission statements, this study does not assert that JHEIs are resistant to academic capitalism in practice. Via my own lived experiences with JHEIs, I have witnessed practices that align with academic capitalism identified by Slaughter and Rhoades (2009). Examples include contracting with OPMs (online program management providers) to develop, market, recruit, and enroll students into online degree programs, academic reprioritization that has provided resources to some departments and programs over others, and the growth in numbers and salaries of senior management leaders that often outpace faculty. Yet, I have also witnessed the intentionality in cultivating the Catholic, Jesuit identity at these institutions and engaging in activities that do align with mission.

As described earlier, I “drank the Kool-Aid” of the mission of JHEIs to promote justice. In my own experience, being educated for justice has also posed challenges in my professional life, as I have been described as a “disruptor” by more than one colleague (which can be interpreted positively or negatively). Yet, I also understand that it is the navigating of this reality of surviving/thriving as an American higher education institution with often non-revenue generating activities that align with mission that can pose challenges for JHEIs — as American higher education institutions, as Jesuit mission-based organizations, and as colleges and universities tied to the norms and requirements of the Catholic Church. As Slaughter and Rhoades (2009) pointed out, institutions can resist academic capitalism. They can choose how they respond to and contribute to academic capitalism. Especially on JHEI campuses, where

related discussions are often presented as mission OR “insert your choice of words here” (e.g., surviving, thriving, growth, etc.), for many institutions the challenge is finding a way to do and be both.

Therefore, though the findings of this study revealed that JHEI mission statements did resist academic capitalism, this study does not assert that JHEIs do not contribute to it. Rather, this study is one research project that adds to the fund of knowledge and research that contributes to CDA, neoliberal ideology, academic capitalism, and Catholic, Jesuit higher education.

Implications

This section includes the implications for this study, including the potential applications of the findings of this study, as well as suggestions for future research. This study focused on mission statements, academic capitalism, and critical discourse analysis — three subjects that have been explored but still provide opportunities for additional research.

Institutions

The purpose of this research was first and foremost practical. CDA scholars seek to explore real problems to propose real solutions (Fairclough et al., 2000; Gee, 2014). Insofar as it threatens the purpose of American higher education for the public good, academic capitalism can erode this fundamental purpose in many ways (e.g., Giroux, 2003; Slaughter & Leslie, 2009; Wrenn, 2019). Of course, the upward social mobility of citizens is of paramount importance to individuals, their families, and their communities. However, reducing learners to enrollment or budget numbers or as metrics to define selectivity or prestige, expending higher resources on marketing, recruitment, and enrollment over teaching, learning, and student success, or viewing faculty as a mechanism for marketing or prestige, revenue generation, or incubators for new business are behaviors consistent with academic capitalism.

For JHEIs specifically, this study may inform college and university leaders about the ways in which language, such as mission statements, are loaded with meaning. As the number of Jesuits continues to decrease, it will become even more imperative that JHEIs review all of the ways that they are able to maintain their unique Jesuit identity and character. Mission statements, crafted for and distributed to internal and external stakeholders, is one component of this endeavor. Whether these mission statements are meant to convey sameness or difference (Kosmützky & Krücken, 2015) among other American postsecondary institutions, convey their commitment to the widely understood purpose of higher education (Connell & Galasiński, 1998), or exist as a requirement imposed by external agencies, what JHEIs say and how they say it does make a difference. Comprising only 27 of the 4000-plus degree-granting institutions in the U.S., these institutions do occupy a unique space in the higher education landscape. Thus, defining “the fundamental, unique purpose that sets a business apart from other firms of its type” (Pearce & David, 1987, p. 109) is imperative for these institutions committed to their Jesuit roots.

Tribal colleges, Historically Black Colleges and Universities (HBCUs), small liberal arts colleges, and other faith-based institutions may also find this research salient. Though their mission and history may differ from JHEIs, these institutions also comprise a small percentage of U.S. postsecondary institutions and perform an important role in the U.S. Identifying, maintaining, and conveying their unique identity, character, and purpose is critical in order to provide a diversity of learning experiences for the diverse, multigenerational individuals who seek and are connected to postsecondary education in the U.S.

Future Research

Mission, vision, and values and...webpages. Prior scholars, including Baetz and Bart (1996) and Swales and Rogers (1995), have stated that mission statements are not always clearly

defined. The decision to include mission statements, without including other statements such as mission, vision, or values, was a delimitation of this study. Had these texts been included in the study, additional codes and/or different findings may have resulted. For example, separate values statements may have led to finding more, in terms of quantity and types, of Jesuit charisms, or the inclusion of diversity statements may have resulted in an increase in the number of JHEIs that conveyed diversity and/or inclusion as a priority. Similarly, since CDA includes tools and methods to examine non-textual discourse, examining the mission statement webpages, including images, may have also resulted in additional codes and/or different findings. Future research may include one or all of these components and yield similar or different results as it expands the discourse available for examination.

Word count. The most obvious yet, nonetheless important, finding about JHEI mission statements is the varying lengths of texts, which future researchers may want to consider (Table 8).

Table 8.
JHEI Mission Statement Length

Institution	Word Count
WEST1	22
WEST6	26
MIDWEST2	28
MIDWEST4	35
MIDWEST7	41
NORTHEAST11	43
NORTHEAST7	47
NORTHEAST8	49
WEST4	55
NORTHEAST6	60
NORTHEAST1	62
NORTHEAST10	64
NORTHEAST2	76
MIDWEST1	78

Institution	Word Count
MIDWEST6	94
SOUTH1	100
WEST3	104
MIDWEST5	112
NORTHEAST9	131
WEST2	141
WEST5	153
SOUTH2	154
MIDWEST3	205
NORTHEAST4	346
NORTHEAST3	451
NORTHEAST5	623
MIDWEST8	687

The analysis and findings of this study revealed that word count matters. The inclusion and frequency of discourse strands that were coded in this study were impacted based on mission statement length. For example, NORTHEAST4 contained a significantly larger number of words than MIDWEST6. As a result, there were more discourse strands identified as JESUIT CHARISM in the NORTHEAST4 mission statement as compared to the MIDWEST6 mission statement. Frequency does not necessarily mean that NORTHEAST4 is “more Catholic or Jesuit” than MIDWEST6. Rather, the length of mission statements may illustrate the lack of consensus about what mission statements should include and how they should be crafted.

Cochran and David (1986) and others state that mission statements should be short and readable by multiple audience members with a range of reading levels. Alternatively, Baetz and Bart (1996) are among scholars who have asserted that effective mission statements include the nine components previously described in Chapter Three, thereby making mission statements longer. Therefore, the variation in length and content of mission statements may be a result of the authors’ understanding of what should (or should not be) included in this discourse genre.

Conclusion

Although this study explored and illustrated how JHEI mission statements resist academic capitalism via discourse, the meaning of language is ever evolving. Thus, this research presented findings based on my analysis of the mission statements and is based on my member resources (Fairclough, 1989) at this point in time. This paper also attempted to describe the evolution of American higher education, especially as it pertains to Catholic, Jesuit colleges and universities. As was illustrated, the present day JHEIs, though connected to the history of the Society of Jesus, have also changed over time.

There is a lack of consensus regarding the content, purpose, and influence of mission statements. The power of language is difficult to assess. Should JHEIs, or any college or university for that matter, decide to review their mission statements, it is important to keep in mind the risk of “symbolic management” (Ashforth & Gibbs, 1990). As mission-based institutions, colleges and universities often tie priorities, activities, and decisions to their mission. When mission statements inspire individuals but are not congruent with the resources available for realizing mission-based activities, such inconsistencies may negatively influence employee morale. Achieving such congruency may be challenging given that the meaning of mission may be interpreted in different ways by different people, which may also explain why organizational mission statements may be vague, and thus open to multiple interpretations.

The significance of this study is practical and is in defense of higher education as a public good. What I have attempted to illustrate is how powerful meaning is conveyed through language, specifically via JHEI mission statements. Having more control over discourses, both quantity (more) and quality (influential) privileges certain groups over others (van Dijk, 2015). The power of coercion, in controlling and shaping discourses, contributes to domination. The

embedding of dominant ideologies creates the taken-for-granted assumptions that are not questioned, thus convincing the dominated to participate in their own domination (Gramsci, 1971).

Higher education, including colleges and universities, affiliated organizations, and government entities are in a power position, as they create much of the discourse around its purpose and value. Although JHEI mission statements articulate a resistance to academic capitalism, other authors have illustrated the ways in which colleges and universities contribute to academic capitalism (e.g., Ayers, 2005; Bok 2003; Giroux, 2003; Slaughter & Rhoades, 2009). To state otherwise, as institutions powerless and subjugated to the forces of external capitalism, may not exactly be true (Slaughter & Rhoades, 2009).

This study illustrated how discourses do not exist in silos. Via intertextuality, meaning connections are made and privileges certain interpretations over others (e.g., Gee, 2004; Lemke, 1992). Fairclough (1989) described the influences of member resources for researchers, however, the same is true for the creators and readers of discourses as well (regardless of whether or not they are researchers). The authors of discourses make intentional choices, even if they are not able to articulate such choices in academic terms. Thus, looking more broadly, beyond the confines of this study, CDA reveals that our conversations, media broadcasts and articles, public policy and white papers, publications, as well as marketing materials (e.g., web, print, social media) influence meaning making of how we understand the purpose and value of higher education.

This study demonstrated one way in which institutions have illustrated their resistance to academic capitalism. Perhaps aspirational, but the discourse of JHEI mission statements is certainly in keeping with the grander mission of Jesuit higher education.

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APPENDIX A: MISSION STATEMENT WEBSITES

Boston College	https://www.bc.edu/offices/bylaws/mission.html
Canisius College	https://www.canisius.edu/sites/default/files/*/canisius_strategic_plan.pdf
College of the Holy Cross	https://www.holycross.edu/about-us/mission-statement
Creighton University	https://www.creighton.edu/about/mission
Fairfield University	https://www.fairfield.edu/about-fairfield/mission-values-history/
Fordham University	https://www.fordham.edu/info/20057/about/2997/mission_statement
Georgetown University	https://governance.georgetown.edu/mission-statement/#
Gonzaga University	https://www.gonzaga.edu/about/our-mission-jesuit-values/mission-statement
John Carroll University	https://jcu.edu/about-us/values-and-jesuit-tradition/mission-vision-and-core-values
Le Moyne College	https://www.lemoyne.edu/values/vision-and-strategic-plan
Loyola Marymount University	https://www.lmu.edu/about/mission/
Loyola University Chicago	https://www.luc.edu/mission/index.shtml
Loyola University Maryland	https://www.loyola.edu/about/mission
Loyola University New Orleans	http://www.loyno.edu/mission-statements/
Marquette University	https://www.marquette.edu/about/mission.php
Regis University	https://www.regis.edu/about/history-mission/index
Rockhurst University	https://www.rockhurst.edu/about/mission-ministry/university-mission
Saint Joseph's University	https://www.sju.edu/about/history-mission/mission
Saint Louis University	https://www.slu.edu/about/catholic-jesuit-identity/mission.php
Saint Peter's University	https://www.saintpeters.edu/mission-and-history/
Santa Clara University	https://www.scu.edu/aboutscu/mission-vision-values/
Seattle University	https://www.seattleu.edu/about/mission/
Spring Hill College	https://www.shc.edu/about/mission/
University of Detroit Mercy	https://www.udmercy.edu/about/mission-vision/
University of San Francisco	https://www.usfca.edu/about-usf/who-we-are/vision-mission
University of Scranton	https://www.scranton.edu/about/jesuit-tradition/index.shtml
Xavier University	https://www.xavier.edu/mission-identity/xaviers-mission/xaviers-vision-and-mission-statements

APPENDIX B: U.S. JHEI MISSION STATEMENTS

MIDWEST1

MIDWEST1 University is a Catholic, Jesuit university dedicated to serving God by serving our students and contributing to the advancement of knowledge. Our mission, therefore, is the search for truth, the discovery and sharing of knowledge, the fostering of personal and professional excellence, the promotion of a life of faith, and the development of leadership expressed in service to others. All this we pursue for the greater glory of God and the common benefit of the human community.

MIDWEST2

We are Chicago's Jesuit, Catholic University-a diverse community seeking God in all things and working to expand knowledge in the service of humanity through learning, justice and faith.

MIDWEST3

MIDWEST3 is a Catholic and Jesuit comprehensive university committed to excellence in its selected undergraduate, graduate and professional programs.

As Catholic, MIDWEST3 is dedicated to the pursuit of truth in all its forms and is guided by the living tradition of the Catholic Church.

As Jesuit, MIDWEST3 participates in the tradition of the Society of Jesus, which provides an integrating vision of the world that arises out of a knowledge and love of Jesus Christ.

As comprehensive, MIDWEST3's education embraces several colleges and professional schools and is directed to the intellectual, social, spiritual, physical and recreational aspects of students' lives and to the promotion of justice.

MIDWEST3 exists for students and learning. Members of the MIDWEST3 community are challenged to reflect on transcendent values, including their relationship with God, in an atmosphere of freedom of inquiry, belief and religious worship. Service to others, the importance of family life, the inalienable worth of each individual and appreciation of ethnic and cultural diversity are core values of MIDWEST3.

MIDWEST3 faculty members conduct research to enhance teaching, to contribute to the betterment of society, and to discover new knowledge. Faculty and staff stimulate critical and creative thinking and provide ethical perspectives for dealing with an increasingly complex world.

MIDWEST4

MIDWEST4 is a comprehensive university and a supportive community that forms lifelong learners in the Catholic, Jesuit, liberal arts tradition who engage with the complexities of our world and serve others as compassionate, thoughtful leaders.

MIDWEST5

The Mission of MIDWEST5 University is the pursuit of truth for the greater glory of God and for the service of humanity.

The University seeks excellence in the fulfillment of its corporate purposes of teaching, research, health care and service to the community. It is dedicated to leadership in the continuing quest for understanding of God's creation and for the discovery, dissemination and integration of the values, knowledge and skills required to transform society in the spirit of the Gospels. As a Catholic, Jesuit university, this pursuit is motivated by the inspiration and values of the Judeo-Christian tradition and is guided by the spiritual and intellectual ideals of the Society of Jesus.

MIDWEST6

MIDWEST6 is a Jesuit Catholic university rooted in the liberal arts tradition. Our mission is to educate each student intellectually, morally, and spiritually. We create learning opportunities through rigorous academic and professional programs integrated with co-curricular engagement. In an inclusive environment of open and free inquiry, we prepare students for a world that is increasingly diverse, complex and interdependent. Driven by our commitment to educating the whole person, promoting the common good, and serving others, the MIDWEST6 community challenges and supports all our members as we cultivate lives of reflection, compassion and informed action.

MIDWEST7

University of MIDWEST7, a Catholic university in the Jesuit and Mercy traditions, exists to provide excellent student-centered undergraduate and graduate education in an urban context. A MIDWEST7 education seeks to integrate the intellectual, spiritual, ethical and social development of our students.

MIDWEST8

MIDWEST8 University, founded in 1886, is a private, coeducational, Catholic, and Jesuit university. It provides programs in the liberal arts, sciences, education, and business at the undergraduate level, and in selected areas at the master's level. The University also offers its facilities and personnel to the Greater Cleveland community.

As a university, MIDWEST8 is committed to the transmission and enrichment of the treasury of human knowledge with the autonomy and freedom appropriate to a university. As a Catholic university, it is further committed to seek and synthesize all knowledge, including the wisdom of Christian revelation. In the pursuit of this integration of knowledge, the University community is enriched by scholarship representing the pluralistic society in which we live. All can participate freely in the intellectual, moral, and spiritual dialog necessary to this pursuit. Within this dialog, in which theological and philosophical questions play a crucial role, students have the opportunity to develop, synthesize, and live a value system based on respect for and critical evaluation of facts; on intellectual, moral, and spiritual principles which enable them to cope with new problems; and on the sensitivity and judgment that prepare them to engage in responsible social action.

In a Jesuit university, the presence of Jesuits and colleagues who are inspired by the vision of Saint Ignatius Loyola, founder of the Society of Jesus in 1540, is of paramount importance. This vision, which reflects the value system of the Gospels, is expressed in the Spiritual Exercises, the source of Jesuit life and mission. To education the Jesuit spirit brings a rationality appropriately balanced by human affection, an esteem for the individual as a unique person, training in discerning choice, openness to change, and a quest for God's greater glory in the use of this world's goods. Commitment to the values that inspired the Spiritual Exercises promotes justice by affirming the equal dignity of all persons and seeks balance between reliance on divine assistance and natural capacities. The effort to combine faith and culture takes on different forms at different times in Jesuit colleges and universities. Innovation, experiment, and training for social leadership are essential to the Jesuit tradition.

At the same time, MIDWEST8 University welcomes students and faculty from different religious backgrounds and philosophies. Dedicated to the total development of the human, the University offers an environment in which every student, faculty, and staff person may feel welcomed. Within this environment there is concern for the human and spiritual developmental needs of the students and a deep respect for the freedom and dignity of the human person. A faculty not only professionally qualified, but also student oriented, considers excellence in interpersonal relationships as well as academic achievement among its primary goals.

The University places primary emphasis on instructional excellence. It recognizes the importance of research in teaching as well as in the development of the teacher. In keeping with its mission, the University especially encourages research that assists the various disciplines in offering solutions to the problems of faith in the modern world, social inequities, and human needs.

The commitment to excellence at MIDWEST8 University does not imply limiting admissions to the extremely talented student only. Admission is open to all students who desire and have the potential to profit from an education suited to the student's needs as a person and talents as a member of society.

The educational experience at MIDWEST8 University provides opportunities for the students to develop as total human persons. They should be well grounded in liberalizing, humanizing arts and sciences; proficient in the skills that lead to clear, persuasive expression; trained in the intellectual discipline necessary to pursue a subject in depth; aware of the interrelationship of all knowledge and the need for integration and synthesis; able to make a commitment to a tested scale of values and to demonstrate the self-discipline necessary to live by those values; alert to learning as a life-long process; open to change as they mature; respectful of their own culture and that of others; aware of the interdependence of all humanity; and sensitive to the need for social justice in response to current social pressures and problems.

NORTHEAST1

The University of NORTHEAST1 is a Catholic and Jesuit university animated by the spiritual vision and the tradition of excellence characteristic of the Society of Jesus and those who share its way of proceeding. The University is a community dedicated to the freedom of inquiry and personal development fundamental to the growth in wisdom and integrity of all who share its life.

NORTHEAST2

NORTHEAST2 College is a diverse learning community that strives for academic excellence in the Catholic and Jesuit tradition through its comprehensive programs rooted in the liberal arts and sciences. Its emphasis is on education of the whole person and on the search for meaning and value as integral parts of the intellectual life. NORTHEAST2 College seeks to prepare its members for leadership and service in their personal and professional lives to promote a more just society.

NORTHEAST3

The College of NORTHEAST3 is, by tradition and choice, a Jesuit liberal arts college serving the Catholic community, American society, and the wider world. To participate in the life of NORTHEAST3 is to accept an invitation to join in dialogue about basic human questions: What is the moral character of learning and teaching? How do we find meaning in life and history? What are our obligations to one another? What is our special responsibility to the world's poor and powerless?

As a liberal arts college, NORTHEAST3 pursues excellence in teaching, learning, and research. All who share its life are challenged to be open to new ideas, to be patient with ambiguity and uncertainty, to combine a passion for truth with respect for the views of others. Informed by the presence of diverse interpretations of the human experience, NORTHEAST3 seeks to build a community marked by freedom, mutual respect, and civility. Because the search for meaning and value is at the heart of the intellectual life, critical examination of fundamental religious and philosophical questions is integral to liberal arts education. Dialogue about these questions among people from diverse academic disciplines and religious traditions requires everyone to acknowledge and respect differences. Dialogue also requires us to remain open to that sense of the whole which calls us to transcend ourselves and challenges us to seek that which might constitute our common humanity.

The faculty and staff of NORTHEAST3, now primarily lay and religiously and culturally diverse, also affirm the mission of NORTHEAST3 as a Jesuit college. As such, NORTHEAST3 seeks to exemplify the longstanding dedication of the Society of Jesus to the intellectual life and its commitment to the service of faith and promotion of justice. The College is dedicated to forming a community which supports the intellectual growth of all its members while offering them opportunities for spiritual and moral development. In a special way, the College must enable all who choose to do so to encounter the intellectual heritage of Catholicism, to form an active worshipping community, and to become engaged in the life and work of the contemporary church.

Since 1843, NORTHEAST3 has sought to educate students who, as leaders in business, professional, and civic life, would live by the highest intellectual and ethical standards. In service of this ideal, NORTHEAST3 endeavors to create an environment in which integrated learning is a shared responsibility, pursued in classroom and laboratory, studio and theater, residence and chapel. Shared responsibility for the life and governance of the College should lead all its members to make the best of their own talents, to work together, to be sensitive to one another, to serve others, and to seek justice within and beyond the NORTHEAST3 community.

NORTHEAST4

Strengthened by more than a century and a half of dedication to academic excellence, NORTHEAST4 commits itself to the highest standards of teaching and research in undergraduate, graduate and professional programs and to the pursuit of a just society through its own accomplishments, the work of its faculty and staff, and the achievements of its graduates. It seeks both to advance its place among the nation's finest universities and to bring to the company of its distinguished peers and to contemporary society the richness of the Catholic intellectual ideal of a mutually illuminating relationship between religious faith and free intellectual inquiry.

NORTHEAST4 draws inspiration for its academic societal mission from its distinctive religious tradition. As a Catholic and Jesuit university, it is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn, and in the call to live justly together. In this spirit, the University regards the contribution of different religious traditions and value systems as essential to the fullness of its intellectual life and to the continuous development of its distinctive intellectual heritage.

NORTHEAST4 pursues this distinctive mission by serving society in three ways:

- by fostering the rigorous intellectual development and the religious, ethical and personal formation of its undergraduate, graduate and professional students in order to prepare them for citizenship, service and leadership in a global society;
- by producing nationally and internationally significant research that advances insight and understanding, thereby both enriching culture and addressing important societal needs; and
- by committing itself to advance the dialogue between religious belief and other formative elements of culture through the intellectual inquiry, teaching and learning, and the community life that form the University.

NORTHEAST4 fulfills this mission with a deep concern for all members of its community, with a recognition of the important contribution a diverse student body, faculty and staff can offer, with a firm commitment to academic freedom, and with a determination to exercise careful stewardship of its resources in pursuit of its academic goals.

NORTHEAST5

NORTHEAST5 University, founded by the Society of Jesus, is a coeducational institution of higher learning whose primary objectives are to develop the creative intellectual potential of its students and to foster in them ethical and religious values and a sense of social responsibility. Jesuit Education, which began in 1547, is committed today to the service of faith, of which the promotion of justice is an absolute requirement.

NORTHEAST5 is Catholic in both tradition and spirit. It celebrates the God-given dignity of every human person. As a Catholic university it welcomes those of all beliefs and traditions who share its concerns for scholarship, justice, truth and freedom, and it values the diversity which their membership brings to the university community.

NORTHEAST5 educates its students through a variety of scholarly and professional disciplines. All of its schools share a liberal and humanistic perspective and a commitment to excellence.

NORTHEAST5 encourages a respect for all the disciplines-their similarities, their differences, and their interrelationships. In particular, in its undergraduate schools it provides all students with a broadly based general education curriculum with a special emphasis on the traditional humanities as a complement to the more specialized preparation in disciplines and professions provided by the major programs. NORTHEAST5 is also committed to the needs of society for liberally educated professionals. It meets the needs of its students to assume positions in this society through its undergraduate and graduate professional schools and programs.

A NORTHEAST5 education is a liberal education, characterized by its breadth and depth. It offers opportunities for individual and common reflection, and it provides training in such essential human skills as analysis, synthesis, and communication. The liberally educated person is able to assimilate and organize facts, to evaluate knowledge, to identify issues, to use appropriate methods of reasoning and to convey conclusions persuasively in written and spoken word. Equally essential to liberal education is the development of the esthetic dimension of human nature, the power to imagine, to intuit, to create, and to appreciate. In its fullest sense liberal education initiates students at a mature level into their culture, its past, its present and its future.

NORTHEAST5 recognizes that learning is a life-long process and sees the education which it provides as the foundation upon which its students may continue to build within their chosen areas of scholarly study or professional development. It also seeks to foster in its students a continuing intellectual curiosity and a desire for self-education which will extend to the broad range of areas to which they have been introduced in their studies.

As a community of scholars, NORTHEAST5 gladly joins in the broader task of expanding human knowledge and deepening human understanding, and to this end it encourages and supports the scholarly research and artistic production of its faculty and students.

NORTHEAST5 has a further obligation to the wider community of which it is a part, to share with its neighbors its resources and its special expertise for the betterment of the community as a whole. Faculty and students are encouraged to participate in the larger community through service and academic activities. But most of all, Fairfield serves the wider community by educating its students to be socially aware and morally responsible persons.

NORTHEAST5 University values each of its students as an individual with unique abilities and potentials, and it respects the personal and academic freedom of all its members. At the same time it seeks to develop a greater sense of community within itself, a sense that all of its members belong to and are involved in the University, sharing common goals and a common commitment to truth and justice, and manifesting in their lives the common concern for others which is the obligation of all educated, mature human beings.

NORTHEAST6

NORTHEAST6 University, the Jesuit University of New York, is committed to the discovery of Wisdom and the transmission of Learning, through research and through undergraduate, graduate and professional education of the highest quality. Guided by its Catholic and Jesuit traditions,

NORTHEAST6 fosters the intellectual, moral and religious development of its students and prepares them for leadership in a global society.

NORTHEAST7

NORTHEAST7 University, inspired by its Jesuit, Catholic identity, commitment to individual attention and grounding in the liberal arts, educates a diverse community of learners in undergraduate, graduate and professional programs to excel intellectually, lead ethically, serve compassionately and promote justice in our ever-changing urban and global environment.

NORTHEAST8

NORTHEAST8 is a Jesuit, Catholic university committed to the educational and spiritual traditions of the Society of Jesus and to the ideals of liberal education and the development of the whole person. Accordingly, the University will inspire students to learn, lead, and serve in a diverse and changing world.

NORTHEAST9

NORTHEAST9 is a Catholic and Jesuit, student-centered research university.

Established in 1789 in the spirit of the new republic, the university was founded on the principle that serious and sustained discourse among people of different faiths, cultures, and beliefs promotes intellectual, ethical and spiritual understanding. We embody this principle in the diversity of our students, faculty and staff, our commitment to justice and the common good, our intellectual openness and our international character.

An academic community dedicated to creating and communicating knowledge, NORTHEAST9 provides excellent undergraduate, graduate and professional education in the Jesuit tradition for the glory of God and the well-being of humankind.

NORTHEAST9 educates women and men to be reflective lifelong learners, to be responsible and active participants in civic life and to live generously in service to others.

NORTHEAST10

As Philadelphia's Jesuit Catholic University, NORTHEAST10's provides a rigorous, student-centered education rooted in the liberal arts. We prepare students for personal excellence, professional success and engaged citizenship.

Striving to be an inclusive and diverse community that educates and cares for the whole person, we encourage and model lifelong commitment to thinking critically, making ethical decisions, pursuing social justice and finding God in all things.

NORTHEASTS11

NORTHEAST11 College, a Catholic and Jesuit university, offers outstanding undergraduate, graduate and professional programs distinguished by transformative learning experiences that engage students in the classroom and beyond. We foster in our students a commitment to excellence, service and leadership in a global society.

SOUTH1

SOUTH1, a Jesuit and Catholic institution of higher education, welcomes students of diverse backgrounds and prepares them to lead meaningful lives with and for others; to pursue truth, wisdom, and virtue; and to work for a more just world. Inspired by Ignatius of Loyola's vision of finding God in all things, the university is grounded in the liberal arts and sciences, while also offering opportunities for professional studies in undergraduate and selected graduate programs. Through teaching, research, creative activities, and service, the faculty, in cooperation with the staff, strives to educate the whole student and to benefit the larger community.

SOUTH2

Rooted in its Catholic heritage and continuing the centuries-old Jesuit tradition of educational excellence, SOUTH2 College forms students to become responsible leaders in service to others.

We offer our students a thorough preparation for professional excellence; and we strive to awaken mind and spirit to the pursuit of truth and to the ever-deepening appreciation of the beauty of creation, the dignity of life, the demands of justice and the mystery of God's love.

In our community of living and learning, we are committed to the Jesuit tradition of "cura personalis," that is, a care for the spiritual, social and intellectual growth of each person.

Through informed dialogue with the world's cultures, religions and peoples, we promote solidarity with the entire human family.

And true to the Catholic and Biblical tradition, we nurture both the personal and social dimensions of faith, seeking to draw our students into a deeper and more vital relationship with God.

WEST1

WEST1 University is dedicated to educating the whole person, to professional formation, and to empowering leaders for a just and humane world.

WEST2

WEST2 University is an exemplary learning community that educates students for lives of leadership and service for the common good.

In keeping with its Catholic, Jesuit, and humanistic heritage and identity, WEST2 models and expects excellence in academic and professional pursuits and intentionally develops the whole person -- intellectually, spiritually, culturally, physically, and emotionally.

Through engagement with knowledge, wisdom, and questions informed by classical and contemporary perspectives, WEST2 cultivates in its students the capacities and dispositions for reflective and critical thought, lifelong learning, spiritual growth, ethical discernment, creativity, and innovation.

The WEST2 experience fosters a mature commitment to dignity of the human person, social justice, diversity, intercultural competence, global engagement, solidarity with the poor and

vulnerable, and care for the planet. Grateful to God, the WEST2 community carries out this mission with responsible stewardship of our physical, financial, and human resources.

WEST3

The core mission of the university is to promote learning in the Jesuit Catholic tradition. The university offers undergraduate, graduate, and professional students the knowledge and skills needed to succeed as persons and professionals, and the values and sensitivity necessary to be men and women for others.

The university will distinguish itself as a diverse, socially responsible learning community of high quality scholarship and academic rigor sustained by a faith that does justice. The university will draw from the cultural, intellectual, and economic resources of the San Francisco Bay Area and its location on the Pacific Rim to enrich and strengthen its educational programs.

WEST4

The University pursues its vision by creating an academic community that educates the whole person within the Jesuit, Catholic tradition, making student learning our central focus, continuously improving our curriculum and co-curriculum, strengthening our scholarship and creative work, and serving the communities of which we are a part in Silicon Valley and around the world.

WEST5

WEST5 University offers rigorous undergraduate, graduate, and professional programs to academically ambitious students committed to lives of meaning and purpose. We benefit from our location in Los Angeles, a dynamic city that brings into sharp focus the issues of our time and provides an ideal context for study, research, creative work, and active engagement. By intention and philosophy, we invite men and women diverse in talents, interests, and cultural backgrounds to enrich our educational community and advance our mission:

- The encouragement of learning
- The education of the whole person
- The service of faith and the promotion of justice

The University is institutionally committed to Roman Catholicism and takes its fundamental inspiration from the combined heritage of the Jesuits, the Religious of the Sacred Heart of Mary, and the Sisters of St. Joseph of Orange. This Catholic identity and religious heritage distinguish WEST5 from other universities and provide touchstones for understanding our threefold mission.

WEST6

As a Jesuit Catholic university, WEST6 seeks to build a more just and humane world through transformative education at the frontiers of faith, reason and culture.

APPENDIX C: CODE BOOKS AND DISCOURSE STRANDS

Table 9.

University Functions by Theme: Codebook

Code	Description	Example Discourse Strand	Institution
<u>Research, scholarship and academic freedom</u>			
RESEARCH/ SCHOLARSHIP	Research or scholarship as an activity engaged in or promoted by the institution and/or its faculty.	“to this end, it encourages and supports the scholarly research and artistic production of its faculty and students.” (NORTHEAST5)	MIDWEST5 MIDWEST8 NORTHEAST3 NORTHEAST4 NORTHEAST5 NORTHEAST6 NORTHEAST9 SOUTH1 WEST3 WEST4 WEST5
ACADEMIC FREEDOM	Specific to academic freedom, not personal freedom, as a value of higher education.	“in an atmosphere of freedom of inquiry, belief and religious worship.” (MIDWEST3)	MIDWEST3 MIDWEST6 MIDWEST8 NORTHEAST1 NORTHEAST3 NORTHEAST4 NORTHEAST5

Code	Description	Example Discourse Strand	Institution
		<u>Truth and Knowledge</u>	
TRUTH	The search for truth as a value.	“we stive to awaken mind and spirit to the pursuit of truth” (SOUTH2)	MIDWEST1 MIDWEST3 MIDWEST5 NORTHEAST3 NORTHEAST4 NORTHEAST5 SOUTH1 SOUTH2
KNOWLEDGE	The search for or dissemination of knowledge as a value.	“An academic community dedicated to creating and communicating knowledge,” (NORTHEAST9)	MIDWEST1 MIDWEST2 MIDWEST3 MIDWEST5 MIDWEST8 NORTHEAST5 NORTHEAST9 WEST2

Code	Description	Example Discourse Strand	Institution
EDUCATION, TEACHING, LEARNING	Core activities of educational institutions including providing education, teaching, or learning as activities or as values.	<u>EXPECTED OF U</u>	
		“integrated learning is a shared responsibility, pursued in classroom and laboratory, studio and theater, residence and chapel.” (NORTHWEST3)	MIDWEST1
			MIDWEST3
			MIDWEST4
		“Through teaching, research, creative activities, and service,” (SOUTH1)	MIDWEST5
			MIDWEST6
			MIDWEST7
			MIDWEST8
			NORTHEAST3
			NORTHEAST4
			NORTHEAST5
			NORTHEAST6
			NORTHEAST9
			NORTHEAST11
			SOUTH1
			WEST2
			WEST3
			WEST4
			WEST5
			WEST6
LIBERAL ARTS	Liberal arts or liberal education as a tradition or defined by breadth and depth.	“be well grounded in liberalizing, humanizing arts and sciences” (MIDWEST8)	MIDWEST4
			MIDWEST6
			MIDWEST8
			NORTHEAST2
			NORTHEAST3
			NORTHEAST5
			NORTHEAST7
			NORTHEAST8
			NORTHEAST10
			SOUTH1

Note: This table does not include frequency. For example, MIDWEST8’s mission statement contained two discourse strands coded as KNOWLEDGE.

Table 10.*Jesuit Values and Charism Themes: Codebook*

Code	Description	Example Discourse Strand	Institution
<u>WHOLE PERSONS IN SOLIDARITY WITH THE REAL WORLD</u>			
IPP	Ignatian Pedagogical Paradigm and Contemplatives in Action share the common components, Experience – Reflection – Action, and based on the Spiritual Exercises.	“to be reflective lifelong learners, to be responsible and active participants in civic life and to live generously in service to others.” (NORTHEAST9)	MIDWEST6 MIDWEST8 NORTHEAST9 WEST2
JUSTICE	Social justice and creating a more equitable society via institutional activities or the activities of social actors affiliated with the institution.	“and to work for a more just world.” (SOUTH1)	MIDWEST1 MIDWEST2 MIDWEST3 MIDWEST8 NORTHEAST2 NORTHEAST3 NORTHEAST4 NORTHEAST5 NORTHEAST7 NORTHEAST9 NORTHEAST10 SOUTH1 SOUTH2 WEST1 WEST3 WEST5 WEST6

Code	Description	Example Discourse Strand	Institution
SOLIDARITY	“Educate the whole person of solidarity for the real world...through ‘contact’ rather than ‘concepts’” (Kolvenbach, 2000, p. 42)	“prepares them to lead meaningful lives with and for others” (SOUTH1)	SOUTH2 WEST2 WEST3
WHOLE PERSON	Educating the “whole person” in solidarity (see Solidarity), includes intellectual, spiritual, psychological, and moral dimensions.	“the rigorous intellectual development and the religious, ethical and personal formation of its undergraduate, graduate and professional students in order to prepare them for citizenship, service and leadership in a global society” (NORTHEAST4)	MIDWEST3 MIDWEST6 MIDWEST7 MIDWEST8 NORTHEAST2 NORTHEAST3 NORTHEAST4 NORTHEAST6 NORTHEAST8 NORTHEAST10 SOUTH1 WEST1 WEST2 WEST4 WEST5
<u>FINDING GOD IN ALL THINGS</u>			
	“Implies that God is present everywhere and, though invisible, can be “found” in any and all of the creatures which God has made” (Traub, 2017, p. 4)	“a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline” (NORTHEAST4)	MIDWEST2 MIDWEST5 NORTHEAST4 NORTHEAST10 SOUTH1 SOUTH2

Code	Description	Example Discourse Strand	Institution
<u>CURA PERSONALIS</u>			
	An “attitude of respect for the dignity of each individual derives from the Judeo-Christian vision of human beings as unique creations of God” (Traub, 2017, p. 1).	“values each of its student as an individual with unique abilities and potentials” (NORTHEAST5)	MIDWEST3 MIDWEST8 NORTHEAST5 SOUTH2 WEST2
<u>AMDG/MAGIS</u>			
AMDG/MAGIS	<i>Ad Majorem Dei Gloriam</i> (English: For the greater glory of God) and <i>Magis</i> (English: more) does not ask us to do more for God, but to engage in discerning what is most fitting in the service of God.	“the pursuit of truth for the greater Glory of God and for the service of humanity” (MIDWEST5)	MIDWEST1 MIDWEST5 MIDWEST8 NORTHEAST9

Note: This table does not include frequency. For example, MIDWEST8’s mission statement contained three discourse strands coded as CURA PERSONALIS and three discourse strands coded as WHOLE PERSON.

Table 11.*Religious Affiliation by Institution: Discourse Strands*

Institution	Discourse Strands
MIDWEST1	a Catholic, Jesuit university dedicated to serving God promotion of a life of faith for the greater glory of God
MIDWEST2	Chicago's Jesuit, Catholic University seeking God in all things through learning, justice and faith
MIDWEST3	a Catholic and Jesuit comprehensive university As Catholic guided by the living tradition of the Catholic Church As Jesuit the tradition of the Society of Jesus a knowledge and love of Jesus Christ intellectual, social, spiritual, physical and recreational aspects of students' lives their relationship with God freedom of inquiry, belief and religious worship
MIDWEST4	in the Catholic, Jesuit, liberal arts tradition
MIDWEST5	for the greater glory of God understanding of God's creation the spirit of the Gospels a Catholic, Jesuit university Judeo-Christian tradition spiritual and intellectual ideals of the Society of Jesus
MIDWEST6	a Jesuit Catholic university educate each student intellectually, morally and spiritually
MIDWEST7	a Catholic university in the Jesuit and Mercy traditions integrate the intellectual, spiritual, ethical and social

Institution	Discourse Strands
MIDWEST8	a private, coeducational, Catholic, and Jesuit university a Catholic university the wisdom of Christian revelation intellectual, moral, and spiritual dialog theological and philosophical questions intellectual, moral, and spiritual principles A Jesuit university presence of Jesuits vision of Saint Ignatius Loyola Society of Jesus value system of the Gospels, expressed in the Spiritual Exercises, source of Jesuit life and mission the Jesuit spirit God's greater glory the Spiritual Exercises reliance on divine assistance and natural capacities combine faith and culture Jesuit colleges and universities the Jesuit tradition from different religious backgrounds concern for the human and spiritual developmental needs problems of faith in the modern world
NORTHEAST1	a Catholic and Jesuit university animated by the spiritual vision characteristic of the Society of Jesus
NORTHEAST2	the Catholic and Jesuit tradition

Institution	Discourse Strands
NORTHEAST3	a Jesuit liberal arts college serving the Catholic community critical examination of fundamental religious and philosophical questions people from diverse academic disciplines and religious traditions faculty and staff...religiously and culturally diverse a Jesuit college dedication of the Society of Jesus service of faith opportunities for spiritual and moral development heritage of Catholicism, to form an active worshipping community, the life and work of the contemporary church
NORTHEAST4	the Catholic intellectual ideal relationship between religious faith and free intellectual inquiry its distinctive religious tradition a Catholic and Jesuit University encounters God in all creation the contribution of different religious traditions the religious, ethical and personal formation the dialogue between religious belief and other formative elements
NORTHEAST5	founded by the Society of Jesus ethical and religious values Jesuit Education service of faith Catholic in both tradition and spirit the God-given dignity a Catholic university
NORTHEAST6	the Jesuit University of New York its Catholic and Jesuit traditions intellectual, moral and religious development
NORTHEAST7	its Jesuit, Catholic identity
NORTHEAST8	a Jesuit, Catholic university spiritual traditions of the Society of Jesus

Institution	Discourse Strands
NORTHEAST9	a Catholic and Jesuit...university discourse among people of different faiths, cultures, and beliefs promotes intellectual, ethical and spiritual understanding the Jesuit tradition for the greater glory of God
NORTHEAST10	Philadelphia's Jesuit Catholic University Finding God in all things
NORTHEAST11	a Catholic and Jesuit university
SOUTH1	a Jesuit and Catholic institution by Ignatius of Loyola's vision of finding God in all things
SOUTH2	its Catholic heritage the centuries-old Jesuit tradition awaken mind and spirit the mystery of God's love the Jesuit tradition spiritual, social and intellectual growth world's cultures, religions, and peoples the Catholic and Biblical tradition dimensions of faith relationship with God
WEST2	its Catholic, Jesuit...heritage and identity intellectually, spiritually, culturally, physically and emotionally spiritual growth Grateful to God
WEST3	the Jesuit Catholic tradition a faith that does justice
WEST4	the Jesuit, Catholic tradition
WEST5	the service of faith committed to Roman Catholicism combined heritage of the Jesuits, the Religious of the Sacred Heart of Mary, and the Sisters of St. Joseph of Orange This Catholic identity and religious heritage

Institution	Discourse Strands
WEST6	a Jesuit Catholic university frontiers of faith, reason and culture

Table 12.*Diversity and Inclusion by Institution: Discourse Strands*

Institution	Discourse Strand
MIDWEST3	in an atmosphere of freedom of belief and religious worship appreciation of ethnic and cultural diversity are core values
MIDWEST6	In an inclusive environment of open and free inquiry, we prepare students for a world that is increasingly diverse
MIDWEST8	enriched by scholarship representing the pluralistic society in which we live welcomes students and faculty from different religious backgrounds and philosophies an environment in which every student, faculty, and staff person may feel welcomed (teaches students to be) respectful of their own culture and that of others
NORTHEAST2	is a diverse learning community
NORTHEAST3	to combine a passion for truth with respect for the views of others Informed by the presence of diverse interpretations of the human experience dialogue about these questions among people from diverse academic disciplines and religious traditions requires everyone to acknowledge and respect differences.
NORTHEAST4	The faculty and staff ... now primarily lay and religiously and culturally diverse regards the contribution of different religious traditions and value systems as essential the important contribution a diverse student body, faculty and staff can offer
NORTHEAST5	it welcomes those of all beliefs and traditions ... it values the diversity their membership brings
NORTHEAST7	educates a diverse community of learners
NORTHEAST8	...serve in a diverse and changing world
NORTHEAST9	We embody this principle in the diversity of our students, faculty and staff Our international character
NORTHEAST10	Striving to be an inclusive and diverse community
SOUTH1	welcomes students of diverse backgrounds
SOUTH2	informed dialogue with the world's cultures, religions and peoples
WEST2	fosters a mature commitment to dignity of the human person, social justice, diversity, intercultural competence
WEST3	The university will distinguish itself as a diverse, socially responsible learning community....
WEST5	we invite men and women diverse in talents, interests, and cultural backgrounds to enrich our educational community

APPENDIX D: JHEI STUDENT ENROLLMENT

Table 13.
2019 FT In-District Tuition and Fees, Total Enrollment, and Enrollment Status

Reference	Tuition & Fees	Total	Full-time	Part-time
MIDWEST1	\$43,936	11,819	89.1%	10.9%
MIDWEST2	\$50,100	5,473	78.7%	21.3%
MIDWEST3	\$41,400	8,821	81.9%	18.1%
MIDWEST4	\$38,760	2,990	59.5%	40.5%
MIDWEST5	\$45,424	12,799	82.5%	17.5%
MIDWEST6	\$40,450	6,973	77.8%	22.2%
MIDWEST7	\$28,840	5,080	79.8%	20.2%
MIDWEST8	\$42,910	3,506	90.6%	9.4%
NORTHEAST1	\$45,790	5,253	79.1%	20.9%
NORTHEAST2	\$35,230	3,326	80.7%	19.3%
NORTHEAST3	\$54,740	2,963	98.9%	1.1%
NORTHEAST4	\$57,910	14,747	88.7%	11.3%
NORTHEAST5	\$49,830	5,349	86.1%	13.9%
NORTHEAST6	\$54,393	16,972	80.1%	19.9%
NORTHEAST7	\$38,760	3,233	74.8%	25.2%
NORTHEAST8	\$40,842	4,367	80.2%	19.8%
NORTHEAST9	\$56,058	19,593	76.1%	23.9%
NORTHEAST10	\$46,550	7,362	63.0%	37.0%
NORTHEAST11	\$29,428	3,102	80.8%	19.2%
SOUTH1	\$45,543	17,159	89.3%	10.7%
SOUTH2	\$40,648	1,290	89.8%	10.2%
WEST1	\$46,590	7,199	82.0%	18.0%
WEST2	\$45,140	7,537	76.4%	23.6%
WEST3	\$50,282	10,636	92.9%	7.1%
WEST4	\$53,634	8,669	86.2%	13.8%
WEST5	\$50,683	9,822	88.9%	11.1%
WEST6	\$38,180	6,908	66.0%	34.0%

Note: Data retrieved from National Center for Education Statistics. (n.d.).

Table 14.*Fall 2019 Student Enrollment by Race/Ethnicity*

Institution	Total	White	Black or African American	Hispanic/ Latino	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Two or More Races	Race/ Ethnicity Unknown	Non Resident
MIDWEST1	11,819	67.8%	3.7%	12.2%	0.2%	6.1%	0.1%	3%	2.8%	4%
MIDWEST2	5,473	73.2%	8.9%	9.9%	0.1%	3.5%	0.0%	3%	0.5%	1%
MIDWEST3	8,821	72.5%	3.2%	7.2%	0.4%	8.3%	0.3%	4%	1.4%	3%
MIDWEST4	2,990	72.0%	5.6%	8.9%	1.0%	4.0%	0.4%	2%	5.4%	1%
MIDWEST5	12,799	67.6%	6.3%	5.4%	0.1%	9.7%	0.0%	3%	1.2%	6%
MIDWEST6	6,973	76.0%	9.1%	5.2%	0.2%	3.2%	0.2%	3%	1.5%	1%
MIDWEST7	5,080	52.6%	10.9%	5.3%	0.3%	6.7%	0.1%	2%	7.8%	14%
MIDWEST8	3,506	83.9%	4.8%	3.7%	0.1%	2.5%	0.0%	2%	1.2%	2%
NORTHEAST1	5,253	74.2%	3.3%	9.2%	0.1%	4.0%	0.2%	2%	5.3%	2%
NORTHEAST2	3,326	74.4%	5.7%	6.2%	0.2%	3.4%	0.1%	3%	6.0%	1%
NORTHEAST3	2,963	69.7%	4.8%	11.1%	0.0%	4.4%	0.1%	3%	3.3%	3%
NORTHEAST4	14,747	56.1%	4.0%	9.8%	0.1%	8.9%	0.0%	3%	6.4%	11%
NORTHEAST5	5,349	75.1%	2.7%	7.7%	0.1%	2.7%	0.0%	2%	5.8%	4%
NORTHEAST6	16,972	49.1%	7.6%	15.6%	0.1%	8.7%	0.1%	3%	2.1%	14%
NORTHEAST7	3,233	16.9%	19.4%	40.7%	0.2%	7.5%	0.4%	1%	10.6%	3%
NORTHEAST8	4,367	49.2%	17.2%	16.4%	0.7%	2.9%	0.2%	4%	7.0%	3%
NORTHEAST9	19,593	47.6%	7.0%	7.8%	0.1%	8.8%	0.1%	3%	6.9%	19%
NORTHEAST10	7,362	70.2%	8.4%	6.5%	0.1%	3.2%	0.1%	2%	5.9%	3%
NORTHEAST11	3,102	70.2%	8.7%	5.8%	0.3%	2.5%	0.1%	2%	6.3%	4%
SOUTH1	17,159	56.3%	6.6%	15.4%	0.1%	11.2%	0.2%	4%	1.8%	4%
SOUTH2	1,290	68.1%	13.7%	3.7%	0.5%	1.6%	0.3%	3%	4.9%	4%
WEST1	7,199	42.1%	4.2%	11.8%	0.4%	15.2%	0.7%	7%	7.7%	10%

Institution	Total	White	Black or African American	Hispanic/ Latino	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Two or More Races	Race/ Ethnicity Unknown	Non Resident
WEST2	7,537	69.7%	1.7%	9.1%	0.8%	5.0%	0.4%	6%	4.8%	3%
WEST3	10,636	28.0%	5.6%	21.2%	0.2%	20.8%	0.7%	7%	2.4%	14%
WEST4	8,669	40.7%	2.5%	17.0%	0.1%	18.4%	0.3%	7%	2.2%	12%
WEST5	9,822	42.0%	6.6%	24.6%	0.1%	9.9%	0.2%	6%	0.4%	10%
WEST6	6,908	54.4%	4.8%	17.8%	0.5%	5.1%	0.3%	4%	10.4%	3%

Note: Data retrieved from National Center for Education Statistics. (n.d.).

APPENDIX E: JHEI INSTRUCTIONAL STAFF

Table 15.

Fall 2019 All Instructional Staff by Race/Ethnicity

Institution	Total	White	Black or African American	Hispanic or Latino	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Two or More Races	Race/ Ethnicity Unknown	Non Resident
MIDWEST1	696	79.2%	4.5%	4.5%	0.1%	7.8%	0.1%	0.7%	0.1%	3.0%
MIDWEST2	353	75.4%	5.1%	4.8%	0.0%	9.6%	0.0%	1.1%	1.7%	2.3%
MIDWEST3	669	81.5%	2.7%	1.9%	0.4%	6.1%	0.0%	0.9%	4.2%	2.2%
MIDWEST4	129	84.5%	1.6%	4.7%	0.0%	3.9%	0.0%	0.0%	3.1%	2.3%
MIDWEST5	1288	73.7%	3.6%	2.7%	0.0%	11.7%	0.0%	1.8%	1.1%	5.4%
MIDWEST6	398	81.4%	5.3%	2.3%	0.3%	6.3%	0.0%	0.8%	1.5%	2.3%
MIDWEST7	322	69.3%	8.1%	3.1%	0.3%	5.9%	0.0%	0.6%	0.0%	12.7%
MIDWEST8	180	77.2%	2.2%	4.4%	0.0%	8.3%	0.0%	0.0%	5.0%	2.8%
NORTHEAST1	280	84.3%	1.4%	2.5%	0.0%	1.4%	5.4%	0.4%	1.1%	3.6%
NORTHEAST10	299	73.6%	4.0%	3.3%	0.0%	9.0%	0.0%	0.7%	6.7%	2.7%
NORTHEAST11	150	86.0%	2.7%	2.7%	0.7%	6.7%	0.0%	0.0%	0.7%	0.7%
NORTHEAST2	177	79.1%	2.3%	2.8%	0.0%	10.2%	0.0%	0.0%	1.7%	4.0%
NORTHEAST3	296	72.0%	2.4%	4.7%	0.0%	4.7%	0.0%	1.7%	9.8%	4.7%
NORTHEAST4	878	77.4%	2.6%	4.1%	0.2%	10.8%	0.2%	0.6%	0.0%	4.0%
NORTHEAST5	300	79.7%	4.3%	2.7%	0.0%	6.7%	0.3%	0.3%	1.3%	4.7%
NORTHEAST6	753	64.4%	6.1%	4.8%	0.0%	9.8%	0.0%	0.7%	5.3%	8.9%
NORTHEAST7	114	77.2%	6.1%	7.9%	0.0%	7.9%	0.0%	0.9%	0.0%	0.0%
NORTHEAST8	233	80.3%	5.6%	5.2%	0.0%	3.9%	0.0%	1.3%	2.6%	1.3%

Institution	Total	White	Black or African American	Hispanic or Latino	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Two or More Races	Race/ Ethnicity Unknown	Non Resident
NORTHEAST9	1227	61.8%	5.1%	3.5%	0.2%	9.0%	0.4%	0.2%	12.6%	7.2%
SOUTH1	943	79.1%	4.9%	4.6%	0.0%	8.0%	0.2%	1.0%	0.5%	1.8%
SOUTH2	83	88.0%	2.4%	3.6%	0.0%	4.8%	0.0%	0.0%	0.0%	1.2%
WEST1	522	56.7%	3.6%	5.6%	0.6%	13.8%	0.0%	0.6%	18.8%	0.4%
WEST2	454	81.9%	1.5%	4.4%	0.9%	4.6%	0.0%	0.9%	1.8%	4.0%
WEST3	471	55.6%	3.8%	10.0%	0.2%	15.5%	0.2%	3.8%	8.3%	2.5%
WEST4	568	68.0%	3.0%	7.9%	0.0%	16.0%	0.2%	0.7%	1.9%	2.3%
WEST5	621	61.8%	5.8%	10.1%	0.2%	12.7%	0.3%	2.1%	4.5%	2.4%
WEST6	330	87.3%	3.0%	5.2%	0.0%	3.6%	0.0%	0.3%	0.6%	0.0%

Note: Data retrieved from National Center for Education Statistics. (n.d.).