A Case Study of a Gender-Reconstructed Catholic University: The Professional Lives of Four Women Faculty Members

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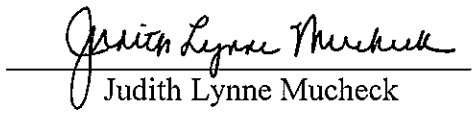

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ABSTRACT

A CASE STUDY OF A GENDER-RECONSTRUCTED CATHOLIC UNIVERSITY: THE PROFESSIONAL LIVES OF FOUR WOMEN FACULTY MEMBERS

by

Judith Lynne Mucheck

Catholic universities across the United States are perceived as some of the most prestigious institutions of higher learning in the world. As communities of intellect and faith, they have been successful in educating generations of leaders in both the sacred and secular arenas. In the past forty years, they have also been subject to market forces which have forced a re-examination of their fundamental mission of the singular education of young men. Since the late 1960s these same institutions have admitted women undergraduate and graduate students and have seen an increase in the number of their women professors. Utilizing a qualitative research method, this study seeks to better ascertain the current milieu for women faculty members by examining issues of the experience of women scholars; the influences of the founding male religious community on governance; institutional policies and practices which support or hinder the professional life of women faculty members; the role of scholarship, teaching, and service; the relationship between women faculty members as a whole; and the articulation of the mission as it relates to diversity. Findings indicate that most university policies continue to favor the advancement of male faculty members; that the founding religious community exerts considerable influence over the programming of the university; that women faculty members

engage in service but find their most significant intrinsic reward in the activity of teaching; that while most women faculty members cite the absence of a mentor for their own professional development, they find support in their relationships with other women faculty members on campus; and that women faculty members believe in the importance of the notion of diversity as a favorable attribute they rate particular and sincere outreach efforts as being ineffective.

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This dissertation is dedicated to the memory of my grandmothers, Mary Mucheck and Elizabeth Carroll, and all of our foremothers who journeyed first so that we could follow.

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CHAPTER 1

INTRODUCTION

This study focused on the professional lives of women faculty members at a formerly all-male Catholic university. Important considerations for the execution of the study included: the presence of a male religious community as the university's founding body, continued affiliation with the Roman Catholic Church, historical longevity as an established institution, and a breadth of academic programming and degree levels so as to include an array of professional positions available to women faculty members.

Problem to be Addressed

In many ways, the evolutionary history of Urban Catholic University (UCU) mirrors the chronology of the significant movements in higher education as developed by Palmeri (1995) and Goodchild & Wechsler, Eds. (1989) in their works *In Adamless Eden* and *A History of Higher Education*, respectively. These movements included issues of admissions and definitions of suitable candidates particularly in the areas of ethnicity and gender; the evolution of the curriculum for undergraduates and the establishment of professional schools within the university; accountability is it relates to accreditation by outside agencies; and the definition of the professoriate as a profession, to name a few. The most significant and unique characteristic of Urban Catholic University, however, is its affiliation with the Roman Catholic Church. This affiliation is bifurcated along two tangent progressions: the treatment of theology as an academic discipline and the

prevailing definition of orthodoxy as outlined in *Ex corde ecclesiae* (Pope John Paul II 1990), and the role and place of the founding religious community of men and their influence on both the governance and mission of the institution.

During his inaugural address as President of the University of Notre Dame, Holy Cross Father John Jenkins (2005) reiterated the three "Catholic principles that inspired the founding of [Catholic] universities,"

> The principle that knowledge is good in itself and should be pursued for its own sake"; second, that "there is a deep harmony between faith and reason"; third, that "the role of community and the call to service are central to the Christian life." (p. 277)

The spirit of these same principles is evident in the mission of UCU no less than a century after its founding (www.ucu.edu/mission). At the same time, in contemporary society and during tumultuous times for the Catholic Church, significant questions may be raised regarding its authenticity of claims of inclusion while specific prohibitions against women in ministry are mandated.

This qualitative case study offers insight into the current professional life of women faculty members at Urban Catholic University (pseudonym), a gender-reconstructed university, defined a historically all-male institution of higher education which eventually admitted women to degree-granting programs of study, in the Midwest. Because most of the literature available on women academics addressed the career paths and issues of administrators at Catholic and other private universities, I was interested in exploring particular aspects of the lives of women faculty members.

Guiding Questions

Qualitative inquiry emerges from the study of groups, cultures, and contexts and relies on the interpretations of the researcher for the evaluation of non-quantitative

theory. In order for such theory to be revealed, qualitative research relies on pre-determined boundaries and definitions, which provide focus and direction throughout the course of data gathering and interpreting. Merriam (1998) and Atkinson et al. (2001) argue that positing a theoretical or conceptual framework serves to explore the researcher's predispositions and, throughout the course of the literature review, will assist in a full understanding and developing of essential research questions. Yin (2003) affirms the necessity of research questions in order to appropriately bind, or limit, the study.

The following questions were explored throughout the study of the professional life of women faculty members at a gender-reconstructed Catholic university:

1. Are there unique effects present for women faculty members with the presence of a religious community of men in the administration and on the governing board?
2. Are there implicit or explicit policies and/or procedures in place that specifically support or hinder the professional life of women faculty members?
3. How is religious orthodoxy expressed at this university; does adherence to current Church directives on women in ministry affect the professional life of women faculty members?

Rationale

For Catholic universities, the transition from single-gender to coeducation occurred later than their Protestant and non-sectarian counterparts. However, once begun, the incorporation of women onto their campuses was completed within a twenty-year time

span from 1965-1985 (Miller-Bernal & Poulson 2004). In the 1960s, women undergraduates were first accepted into schools of nursing, education, and social work but were specifically prohibited from seeking acceptance into colleges of arts and sciences. The primary justification for their exclusion was the Catholic Church's position that the life-focus for women should be the pursuit of traditional marriage and family. This point of view faced significant challenges at Catholic universities in the 1960s and 1970s for a variety of reasons,

> The political climate made it increasingly unpopular to exclude any group merely on the basis of social distinction....The civil rights movement prompted many Americans to question the traditional social orders....Faculty members favored coeducation for another reason: tuition benefits for their daughters.... Administrators were aware that the majority of male students wanted co-education for a variety of reasons. (Miller-Bernal & Poulson, p. 221)

The incorporation of women onto campus had residual effects in each facet of the campus environment. Where programming had been focused on male students, significant questions arose regarding the legitimacy of academic offerings and campus life that disregarded this new constituency. In a contemporary context, Jane Roland Martin (2000) offers insight into the lack of female role models for women students on one particular campus:

> A Ph.D. student in comparative literature highlighted the fact that the absence of women faculty negatively affects students. The experience of having more than one role model gave her a sense of possibility, "that there are many different paths a woman can take intellectually." (p. 98)

Similar concerns have been raised about the work-life of women faculty members in institutions that have become coeducational in name but not in reality. Socialization patterns that have remained unchanged and male-oriented may inhibit the collaborative

relationships that enhance a woman's sense of professional satisfaction (Dickens & Sagaria 1997, Clark & Corcoran 1986). Tierney (1997) maintains that faculty socialization patterns will not change until there is a conscious and clear understanding of the underlying structures "so that we might socialize people to different objectives and goals" (p. 13). Understanding that women faculty members are in the minority on Catholic college and university campuses (Miller-Bernal & Poulson 2004), I argue that it is important to explore the dynamics between women faculty members and the types of relationships they cultivated (or failed to cultivate) among themselves. I was also interested in the role of the stated mission of the university and how the articulation of the mission had an impact on women faculty members.

Finally, noting that the majority of Catholic colleges and universities were founded by religious orders, I argue that the governance structure is important to examine. Historically, the charism of the order provided the focus of the spiritual life of the institution. As the numbers of priests (those ordained clergymen who profess lifelong celibacy and obedience to a local bishop) and vowed religious women and men (those individuals who live in community and vow poverty, chastity, and obedience to the Church) has diminished over the past four decades, the founding order of UCU rewrote its governing documents (Urban Catholic University, Office of the President, Hugh Carroll, Box 73, Folder 20) in order to ensure its continued influence on the mission and policies of the university. Outside of its reach, however, were the mandates and directives promulgated by the Vatican and the hierarchy of the Roman Catholic Church (Pope John Paul II 1990) which compel implementation and have a potential effect on the work of women faculty members.

This study sheds some light on the women faculty members themselves who are caught between the two, sometimes conflicting, levels of governance that exist at a Catholic university – namely the hierarchical Church and the founding religious community.

Conceptual Framework

The conceptual framework is described by Merriam (1998) as a series of "interlocking frames" (p. 47), which expose multiple facets of the researcher's predispositions, understandings, gaps in knowledge, and specific focus of a study. Implicit in the consideration of the conceptual framework are the facets of the problem that are excluded. Merriam (1998) continues, "Our analysis and interpretation – our study's findings – will reflect the concepts, language, models, and theories that structured the study in the first place" (p. 48). Cooper, Fuscarelli & Randall (2004) describe the conceptual framework as a lens through which the researcher views the research problem. The conceptual framework utilized in this qualitative study of the professional life of women faculty members at a gender-reconstructed Catholic university is feminist, poststructualist.

Among her claims for the goals of feminist standpoint theories, Sandra Harding (2007) includes: "To explain in a more accurate way relations between andocentric institutional power and the production of sexist and andocentric knowledge claims" (p. 45). Other feminist researchers (Hesse-Biber & Leavy 2007) maintain that women's perceptions of the world can be more accurately reflective of reality because of their exclusion from the dominant, male group. Specifically pointing to their subordinate

position, these authors maintain that women simply have no need to recreate or fabricate alternative explanations of reality:

> Feminist standpoint scholars argue that knowledge is produced and controlled by the ruling class. Therefore, in a given society, the prevailing interpretation of reality will reflect the interests and values of the ruling class. Because of its commitment to maintaining power, the ruling class seeks to conceal the ways in which it dominates and exploits the rest of the population. (p. 67)

Gannon and Davies (2007) describe poststructural research as that which closely examines language as a means for gathering insight into societal realities. Both text, what is actually written down or spoken, and subtext, such as behavior ascribed by defined norms, are explored in poststructural investigations which provide a multidimensional approach to research. Not unlike postmodern theory, poststructuralist research is more open-ended with few, if any, concrete resolutions for research problems. Fletcher (1999) indicates that the goal of poststructuralist research is to create "discursive space"

> where dominant meanings can be resisted. Creating discursive space means dislodging the preeminence of the dominant meanings long enough to create, at least theoretically, a place where new things can be said and new social constructions envisioned. (p. 24)

When combining feminist and postructuralist frameworks, Gannon and Davies argue:

> An important focus of feminist poststructural theorizing is on the process of subjectification and the discursive regimes through which we become gendered subjects....It also breaks with theoretical frameworks that define power as that which is held in hierarchical and institutional frameworks by certain groups and individuals. The question for poststructural feminism then becomes that of agency and what possibilities there are for us to act. This agency does not presume freedom from discursive constitution and regulation of self but rather lies in the capacity to recognize that constitution as historically specific and socially regulated through particular games of truth, and thus as able to be called into question and changed. (p. 82)

Overview of Method

The case study method was used to construct this inquiry. Yin (2003) characterizes this method of examination as one that explores a "contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 13). The interplay among the Church, the university, the order, and the women appear to have had an impact on each other on a variety of levels but the degrees to which this interaction has specific effects on the professional life of women faculty members is unclear. Yin (2003) also asserts that the case study methodology poses, "How or why question[s] is [are] being asked about a contemporary set of events, over which the investigator has little or no control" (p. 9). Admittedly, I had no control over the events, trends, or circumstances surrounding the conditions – favorable or unfavorable – for women faculty members at the university. Finally, the unit of study is Urban Catholic University.

Data gathering methods were varied and validation mechanisms were utilized as often as possible to extend validity to the assertions presented in the summary. These methods included member-checking of interview transcriptions, archival research, and triangulation.

Critics of qualitative research often point to the interview as overly subjective and prone to reliance on an individual's rendition of reality. Gubrium (2003) maintains that interviewing is a valid method of data collection due to its reliance on memory, which is both culturally-conditioned and predicated on a collection of occurrences which are then sorted based on established constructs. Gubrium (2003) also characterizes the interview as a symbiotic process whereby the researcher and the respondent reveal the

subject being considered. This dynamic involves emotions, opinions, and contextual considerations giving rise to new ideas and/or insights that contribute to the researcher's purposes (p. 74).

Analysis of interviews is achieved through coding. Emerson et al. (1995) cite two different levels of coding: open coding and focused coding (p. 143). Open coding provides the researcher with the ability to identify emerging themes by considering all of the data, regardless of its potential disparate nature. Focused coding utilizes analysis of data by filtering it through pre-determined themes or ideas that display particular relevancy to the researcher's interests. Regardless of the type of coding used, the underlying purpose of such analysis enables the researcher to "take a specific event, incident, or feature and relate it to other events, incidents, or features, implicitly distinguishing this one from others" (Emerson et al, p. 149). Both forms of coding were utilized in the study. In addition to coding, establishing themes that "Reflect recurrent and underlying patterns of activities in the setting under study" (Emerson et al, p. 157) assists the researcher in maintaining the focus of the study.

Not dissimilar from the interview process, archival research also leads the researcher where it will. Wolcott (1990) suggests that the revealed data may easily lead to multiple tangents whose contribution to the overall study may be discovered. The review of archival material is most effective when sorting categories are broad and comprehensive enough to sort all of the data gathered (p. 55). An analysis of archival data was also included in the study.

Selection of the Case Site

My study focused on gaining a greater understanding of the professional life of women faculty members at a gender-reconstructed Catholic university. Through interviews, both individual and group, of selected individuals as well as archival research I was able to gather the data necessary to address my research questions.

Statement of Personal Interest

Having been a Catholic all of my life, my earliest imprints regarding the hierarchy of the Church and the clergy who reflected that structure on the local level were ones of awe and elicited profound respect. Having worked in Catholic education throughout the whole of my professional life, I have come to understand that the hierarchical nature of the Church *may* be revealed in a larger divine plan, however, the actual mandates that emanate from it are often exclusionary by design in an effort to protect a long history of male-centeredness, power, and control. In my opinion, this is clearly the case with specific prohibitions for women in some defined ministries.

I have a deep and abiding respect for the role that the Church has played throughout the ages in encouraging the cultivation of the life of the mind, and I am interested in gaining a better understanding of how knowledge production is taking place (or not) within the context of a Catholic university.

On a personal level, I believe that the Church mandates and aspirations for a truly just society clash with specific consequences, not the least of which is a sense of disillusionment with the Church among younger Catholics who perceive a disconnect between the message and the reality of Catholic teaching. My interest in this study revolves around the residual affects (positive, neutral, or negative) as a result of this

collision for women faculty members at a Catholic university that was founded as all-male and then subsequently redefined itself as fully coeducational.

Definitions

Due to the nature of this study, particular vocabulary that is specific to the Roman Catholic Church are used. In order for the reader to ascertain the full meaning of the text, the following definitions are offered:

1. Archbishop/Bishop: Refers to the local individual who has governing authority of a diocese.
2. Canon Law: Refers to the system of jurisprudence specific to the Roman Catholic Church.
3. Catechism: Refers to the document of instructions in which Catholics believe.
4. Constitutions of Religious Life: Refers to the governing documents that list the rules and practices by which a vowed member of the order agrees to live.
5. Diocese: Refers to a geographically bound area within which Catholic churches are located.
6. Gender-reconstructed university: a post-secondary educational institution which was founded for the education of one gender exclusively the subsequently redefined itself as fully coeducational.
7. Priest: An ordained clergyman who promises lifelong celibacy and obedience to a local bishop.

8. Pope: Refers to the elected head of the Roman Catholic Church. Tradition claims that the apostolic succession of this office traces its roots back to the follower of Jesus named Peter.
9. Religious Community (Order): Refers to a group of men or women who profess poverty, chastity, and obedience as well as life-long service to the Church.
10. Vatican: Refers to the location of the Roman Pontiff and the major organizational branches of the hierarchy in Rome, Italy.

Limitations

While this study offers insight into the professional life of women faculty members at Urban Catholic University, I perceive five areas of limitation related to the research. They are: 1) the selection of one unit of study mitigates against generalizability of results to other institutions of similar history and mission, 2) Urban Catholic University's affiliation with one particular religious community also binds the research to their particular spirit (charism) and traditions which are reflected in the stated mission and programming of the university, 3) the de facto relationship between UCU and the hierarchy of the Roman Catholic Church imposes a set of variables on the life of the university that is commensurate with the administration's level of conformity to such mandates; these levels of conformity vary widely across North American Catholic academies, 4) the research participants have limited information regarding the professional life of women faculty members at other gender-reconstructed Catholic academies, and 5) as the sole researcher involved in this study, my own perceptions and conclusions may be perceived as one-dimensional. These limitations are addressed

through the utilization of measures that ensure trustworthiness of data, such as member checking and data triangulation.

CHAPTER 2

LITERATURE REVIEW

The university is comprised of multiple, inseparable realities that respond both individually and collectively to the changing milieu in which it finds itself (Wall 2003). This chapter offers insight into the historical roots of the Catholic university including the movement from single-gender to coeducational and the foundational documents associated with Catholic higher education; will offer a treatment of the university as an organization including an exploration of governance; will identify factors influencing the professional life of women faculty members including reflection on the pipeline fallacy as it relates to their numerical prevalence and professorial rank on campuses and other obstacles; and will offer a discussion of contemporary challenges of a Catholic university. Taken collectively, a review of those literatures will provide a context for this study.

The Historical Roots of the Catholic University

The roots of Catholic higher education in the United States can be traced back to the second half of the 1700s to the founding of Georgetown University, the country's first Catholic, Jesuit university for men. By 1850 six additional Catholic colleges had been founded and by 1900 the number had increased to one hundred fifty-two (Miller-Bernal & Poulson 2004). During the early years these institutions were both conservative and defensive. Catholics in the new world were met with great prejudice from Protestant New

Englanders, who were highly suspicious of the tradition's connection with the Roman Pontiff.

Just as the Jesuits and other religious communities of men set out to provide higher education for Catholic men, so too did religious communities of women step forward to established parallel institutions for Catholic women. The College of Notre Dame of Maryland was founded by the School Sisters of Notre Dame in 1895 and Trinity College was founded in 1900 by the Sisters of Notre Dame de Namur. By 1955 the number of Catholic all-women's colleges rose to one hundred sixteen and by 1970 numbered on hundred thirty-seven (Miller-Bernal & Poulson 2004). Plagued by financial constraints almost from their inception, critics of higher education for Catholic women continually took aim at the temptation that this venture placed before women students citing the potential of calling them away from their proper role in society as wives and mothers.

In the early 1900s, the period of growth for all Catholic universities had ended. With declining enrollments and threats of bankruptcy, university administrators began to explore options that might salvage their institutions. Despite a 1929 encyclical by Pope Pius XI denouncing the idea of coeducation on Catholic campuses the dialogue exploring such an idea continued. By 1939 the Jesuits had formulated documents in support of coeducation, but the documents would remain in a conceptual stage until the 1960s.

In the period between the end of World War II and the 1970s specific political and religious movements occurred that had an impact on the direction of Catholic universities. The United States elected its first Catholic president in John F. Kennedy, and in Rome, Italy Pope John XXIII convened Vatican Council II, which reformed the worldwide Catholic Church by advocating greater tolerance toward other religions,

called for the Church to lead the movement toward greater human rights around the world, modernized the liturgy, and provided greater autonomy for the expression of Catholicism which reflected national cultures. Almost without notice or fanfare, Catholic university student populations became fully coeducational between 1965 and 1975.

The shift that occurred in the Church after Vatican II affected every aspect of Catholic life, including students, faculty, and programs on Catholic university campuses. Discussions regarding ethical and sexual issues were now open for exploration in classrooms; coeducational dorms were established; and theologians pushed the boundaries of religious thought without fear of reprisal. Campus ministry programs were encouraged to offer service programs and outreach opportunities to the local community. From all appearances, Catholic university life had inserted itself into the world (Gleason 1995).

Foundational Documents

From the *Summa Theologica* of Thomas Aquinas, to the creations of Michelangelo to the work of the early geneticist Gregor Mendel, the Roman Catholic Church has involved itself in the creation of the intellectual and aesthetic life of the human community. As an avid patron of scholarship, it continues to offer sponsorship to some of the most prestigious universities in the United States. From the earliest programs of study to those currently in existence, the role of theology has maintained its position as the centerpiece of academic life in Catholic colleges and universities. However, unlike secular academic pursuits, the framework within which theology is explored finds its stricture within the hierarchy of the Church. Often referred to as *orthodoxy* (Beal, Coriden & Green 2000), it

is the stated responsibility of ordained clergymen, particularly diocesan bishops (Pope John Paul II 1994), to ensure that the boundaries of accepted theory are maintained.

Between 1949 and 1965, the Vatican initiated dialogue with the leaders of Catholic colleges and universities around the world, which included those in the United States (Hunt, Joseph, Nuzzi & Geiger 2003; Gallin 1992). By 1972, *The Catholic University in the Modern World* had been produced and set forth four statements that were to characterize a Catholic college or university (Gallin 1992). These were: 1) a Christian inspiration not only of individuals but of the university community as such; 2) a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge; 3) fidelity to the Christian message as it comes through the Church; 4) an institutional commitment to the service of the people of God and of the human family in their transcendent goal which gives meaning to life. This document offered Catholic universities an opportunity to reflect on the different facets of their mission by calling their members to witness to the virtue of the pursuit of scholarship as well as by instilling a sense of responsibility to the human community through a call to justice as reflected in the Gospel message. However, what remained a question of significance within the minds of university administrators was the exhortation to fidelity to the message of the Church (Gallin 1992; Hunt, Joseph, Nuzzi & Geiger 2003). The response to the void became more clear with the release of Pope John Paul II's apostolic constitution *Ex corde ecclesiae* ("from the Heart of the Church" 1990).

The foci of Ex corde ecclesiae (ECE) reinforced the 1972 document and expanded on issues such as the integration of disciplines in an undergraduate program of study while reaffirming the essential positions of Catholic philosophy and theology in providing

synthesis for all other areas of study; it also provided a call toward collaboration and ethical practice among faculty members, and a renewed call for social justice and service. In addition, universities were encouraged to house programs that would encourage the incorporation of faith and spirituality into all aspects of life. The two additional mandates of ECE address the issues of the university being "a primary and privileged place for fruitful dialogue between the Gospel and culture" (Pope John Paul II 1990) and the norms for the discharge of ECE that were sanctioned by the American Bishops in 1999. These were,

> That Catholic theologians receive a mandatum from the local bishop; that the president of an institution be a practicing Catholic and upon taking office make a profession of faith; that the corporate by-laws be approved by the local bishop; and that fifty percent of the faculty and the board of trustees, as much as possible, be Catholic. (Hunt et al 2003, p. 43)

The specific norms associated with ECE raised particular questions among discussion participants, which included Catholic university administrators, bishops, clergy, theologians and others, in the formation stages of the document (Gallin 1992) with regard to the Catholic university in the world today. Given that dialogue surrounding cultural issues is encouraged, how does the Catholic university address those cultural issues that are clearly in opposition to the *message* of the Church? Does the Catholic university encourage scholarship and the development of its women faculty members to the same extent that it does its male members? What is the relationship between the administration of the university (often religious communities of men or women), the local bishop, and the legal entity which is the board of trustees?

The fourth norm addressing the religious composition of the faculty and board of trustees has been tested against the assumption that where there is a critical mass of

Catholics, there will be a commensurate, positive thrust toward and aspiration to Catholic identity. Sullins (2004), using a critical mass hypothesis, invited the 207 Catholic universities in the United States to participate in a survey that might offer some insight into whether a numerical majority of Catholic faculty members on campus had an impact on the cultivation of Catholic identity.. With a seventy-four percent response rate, 153 institutions, the questionnaires utilized were divided into two parts. Part I solicited general demographic and other factual institutional information. Part II represented a random sample of 100 universities among which 30 faculty representatives were arbitrarily selected to participate. There were 1,290 usable responses from the faculty participant pool. Findings revealed that the presence of a critical mass of Catholic faculty on campus does indicate the presence of, or aspiration to, a more robust Catholic identity. Those universities evidenced the following: a policy for the preferential hiring of Catholics (although this preference did not specifically result in the creation of critical mass of Catholic faculty; a greater percentage of Catholic students; greater faculty aspiration for the promulgation of Catholic identity; and longer faculty tenure in the institution (p. 83).

Although each local bishop has the delegated oversight authority in the teaching of faith and morals within his diocese, ECE has heightened the awareness of this responsibility. The articulation between the hierarchy of the Catholic Church and the academy has become inextricably intertwined through the renewal of this designation. What remains unrevealed are the consequences for specific challenges to the mandates of ECE for programming. In the case of orthodoxy in the teaching of theology and the receipt of a mandatum, or loyalty oath, the possibility of official sanction for statements

deemed outside of the realm of accepted orthodoxy imposes a level of control in theology departments.

The University as an Organization

Every university possesses the ability to trace its chronological history. Significant movements are ritualized in the re-enactment of meaningful commemorations, and archival documents trace the physical evolution of the institution. Integral to its history, however, is the specific proclamation of its organizational saga. The founding members of the university revealed the original purpose(s) to a receptive population who created the tangible reality of the organization around its stated purpose(s). Burton Clark (1972) describes,

> An organizational saga is [as] a collective understanding of unique accomplishments in a formally established group…the participants have added affect, an emotional loading, which places their conception between the coolness of rational purpose and warmth of sentiment found in religion and magic. An organizational saga presents some rational explanation of how certain means led to certain ends, but it also includes affect that turns a formal place into a beloved institution, to which participants may be passionately devoted. (p. 153)

The transcendent nature of the initial purpose of a university can pose a challenge to its commensurate mission over time should outside forces provide a compelling impetus for a re-examination. Miller-Bernal & Poulson (2004) offer such an explanation for the eventual move toward coeducation in undergraduate programs of study. Institutions that were created for the education of young men were forced by harsh economic realities to refashion their mission of education to include young women or face certain closure. Shifting cultural norms may also play a role in the re-definition of a university's discernable realities. The inclusion of women's literature in the traditional canon and the emergence of various philosophical treatments (i.e. poststructural theory) in the

curriculum are examples of cultural shift which may have impacts on university programming. Regardless of the particular aspects of an organizational saga, it represents the living history and results in the vicarious attachment to the transcendent purpose of the university which, in turn, keeps its past and present members loyal to and supportive of its cause.

Emanating from the organizational saga is the development of culture, ideology, and identity. Tierney (1991) maintains,

> The identity of an organization must exist over time not only so that external constituents comprehend what the institution is about, but also that internal constituents comprehend the institutional goals and purposes....(p. 37)

Both ideology and culture shape the experiences of all of the members of the university community. There exists one principal ideology, or filter which defines the activities if the university (Tierney 1991), which is made manifest, and ritualized. Critical theorists assert that the presence and influence of institutional ideologies exist as forces for consideration when determining the dominant voice in university discourse and decision-making. Culture, defined as the way of life for a certain group of people (Tierney 1991), provides markers for outsiders to decode the group's ideology. The transmission of ideology and culture assume, however, a certain level of homogeneity of viewpoint and internalization of values as dictated by the norm. Tierney (1991) offers insight into the campus dynamic when such homogeneity is absent or challenged, "Ideology is contested within an organization's culture to the extent that different constituencies arrive at the organization with oppositional beliefs and practices" (p. 42).

The theoretic realities of ideology, culture, and identity serve as a backdrop for university governance. However, the academic bureaucracy, with its competing interests,

can be confusing for the various groups of individuals who have a vested interest in decision that are made (Baldridge, Curtis, Ecker & Riley 2000).

The manifestation of governance will, to some degree, reveal the university's openness to divergent opinions regarding culture and ideology. As complex organizations, university governance is often characterized on several levels. Birnbaum (2004) claims,

> Governance is the term we give to the structures and processes that academic institutions invent to achieve an effective balance between the claims of two different, but equally valid, systems for organizational control and influence. One system, based on legal authority, is the basis for the role of trustees and administration; the other system, based on professional authority, justifies the role of the faculty. (p. 5)

These parallel systems can collide when the ideology and the advancement of the university are philosophically pitted against one another. The inimical fallout has been characterized as faculty obstructionism (Birnbaum, p. 6) or a direct contravention on professional autonomy resulting in a lack of trust. The sum effect of such polarization can be detrimental to the progression of institutional planning.

The assumption that the faculty would take an active role in matters outside of the curriculum came about after World War II when the system of higher education grew at an exponential rate. The long shadow cast from the squabbles about governance in the early 1900s (Veysey 1965) has given rise to debates ranging from salary and benefits to proposed campus expansion projects and fundraising.

Birnbaum (2004) maintains that the method for restoring, and maintaining, equilibrium between the faculty and the administration rests with the cultivation of shared governance,

> The structure and processes of shared governance identify the rights of the faculty to participate in making important decisions, thereby

> certifying their status and importance…status, while important in its own right, is reinforced through its relationships to procedural justice because being treated fairly is, itself, a recognition of status. (p. 14)

University governing systems are vested with the responsibility of making good decisions for the organization as well as trying to persuade those involved that the decisions are legitimate. As Birnbaum (2004) states,

> The effectiveness of normative institutions is not based on efficiency and speed but on reliability and trust, and any process that makes it possible to make good decisions more quickly also makes it possible to make bad decisions more quickly. Faculty involvement in shared governance may slow down the decision-making process, but it also assumes more thorough discussion and provides the institution with a sense of order and stability. (p. 7)

Factors Influencing the Professional Life of Women Faculty Members

From the earliest creation of societies, an androcentric perspective *of* the world has reified the position of women *in* the world. Commonly juxtaposed in the language of dominant-subordinate (Lerner 1986, Minnich 1990), gender-specific roles, patterns of acceptable behavior, and notions of one's appropriate place in the world have been effectively filtered through the lens of patriarchy.

> For nearly four thousand years women have shaped their lives and acted under the umbrella of patriarchy, specifically a form of patriarchy best described as paternalistic dominance. The term describes the relationship of a dominant group, considered superior, to a subordinate group, considered inferior, in which dominance is mitigated by mutual obligations and reciprocal rights….Women have for millennia participated in the process of their own subordination because they have been psychologically shaped so as to internalize the idea of their own inferiority. The awareness of their own history of struggle and achievement has been one of the major means of keeping women subordinate. (Lerner, p. 217-218)

Lerner (1986) further asserts,

> By making the term "man" subsume "woman" and arrogate to itself the representation of all humanity, men have built a conceptual error of vast proportion into all of their thought. By taking the

> half for the whole, they have not only missed the essence of whatever they are describing, they have distorted it in such a fashion that they cannot see it correctly. (p. 220)

When considering higher education, "Women were excluded from lives of scholarship, as from 'significant' subject matter, as from positions of authority and power, when the basic ideas, definitions, principles, and facts of the dominant, historically evolved and continually accepted, tradition were being formed (Minnich 1990, p. 32).

Valian (2005) contends that gender schemas, or what roles are socially acceptable for women or men, are partially responsible for the current condition of women faculty members, "The gender schemas that we all share result in our overrating men and underrating women in professional settings, only in small, barely visible ways: these small disparities accumulate over time to provide men with more advantages than women (p. 198). She further advocates that these schemas are both unconscious and perceived as benign in nature,

> Schemas operate largely below the level of awareness, further, many people sincerely espouse meritocratic beliefs and perceive themselves as acting in concert with those beliefs. That makes it difficult for people to imagine that anything could be seriously wrong with their practices. In addition, people are distracted by exceptions, that a few women are successful misleads us into thinking that there is no problem. But an exception is just that: an exception. (p. 206)

Culture also plays a role in women's perceptions and attitudes about full inclusion into the academy. Toma (1997) suggests that culture is multi-faceted and that faculty members identify with all facets concurrently. Each facet articulates its own demands and expectations at any given time. These facets are derived from the academic discipline, the institution as a whole, the profession, and society. He further points to perspectives from

which culture is derived on campuses. The symbiotic relationship between campus culture and the individual offer mutual impacts on one another. Toma continues, "the climate which includes how individuals experience the institution and their perceptions of organizational functioning and sense of commitment, satisfaction, and belonging" (p. 682). For women faculty members in particular, satisfaction and belonging are integral to longevity in the academic profession. Caplan (1995) further indicates that embedded in the culture of the university are

> The two factors [which] interact with each other, since myths specifically portray academia as an ideal setting where women are deeply flawed. Where people and systems can no longer announce, "Women are not wanted here," they can nevertheless use the belief system composed of myths to make us feel uncomfortable, doubt our abilities, find it hard to be productive, or even become convinced that we don't belong in academia, so that we "choose" to leave. (p.47)

Tierney (1997) contends that a great deal of how a faculty member views his or her place in the academy is reliant on the means by which the individual has been socialized to it. The socialization process is less dramatic than those ritualized events which may occur on a college campus. Similar to Margolis' (2001) notion of the implicit or hidden curriculum in higher education, socialization to the norm is more likely to occur through the everyday occurrences associated with being a faculty member. For example, Tierney (1997) maintains that "for women faculty, working long hours was also a way of demonstrating that they were equally committed to their careers as their male colleagues and they worked hard to prove their single-mindedness" (p. 9). An outcome of socialization is the cultivation of a personal sense of congruence to the institution. Lindholm (2003) refers to "person-environment fit is [as] a general term that refers to various dimensions of compatibility between the characteristics of individuals and the

attributes of their work environments" (p. 127). Where person-environment fit is present, it can be further reinforced through meaningful collegial exchange. Professional validation from colleagues augments notions of meaningfulness of work and reaffirmation of one's own career direction. Lindholm (2003) continues,

> Such support, arguably a function of both intellectual exchange and emotional reassurance, parallels what many participants describe as an essential form of reinforcement, not only for sustained creative endeavors but also for their sense of fit with departmental and institutional context (p. 139).

Johnsrud & Ross (2002) also posit that the degree of satisfaction experienced by faculty members contributes significantly to deliberations regarding a faculty member's perseverance at an institution. Measured in the level of morale, "the level of well-being that an individual or group is experiencing in reference to their worklife" (p. 524), can be attended to by the university through its working relationship between the faculty and administration, by recognizing work, and the overall schema of benefits and services that are in place. For women faculty members these include child care provisions and extended family-leave options (Armenti 2004). For male faculty members the availability of research resources and the benefits of a tenure clock represent gender-specific concerns that impact one's professional practice (Caplan 1995). Armenti (2004) states,

> Findings reveal that women academics experience considerable conflict when combining work and family…women faculty are more likely than their male counterparts to experience work overload and to report that their careers and family roles interfere with one another. (p. 214)

Contributing to the context of information regarding women faculty members is the notion of the "pipeline," or mediated but steady entrance of women into higher education as a profession as a result of cultural change, and its perceived and real effects on the employment consequences. Allen & Castleman (2001) state,

> The pipeline argument rests on the notion that there is an unavoidable time lag between policy change and organizational change. The argument is used in relation to employment in traditionally male-dominated areas....That women's position in higher education is slowly but steadily improving in response to their increased educational achievement, umproblematic change and the decline of gender discrimination in hiring, promotion, and tenure. Within the higher education sector, there is widespread view that a pipeline is still operating and will produce gender equality in due course but not very soon. (p. 152)

Critics of the pipeline model argue that it is inherently flawed in that hiring, promotion and tenure are highly regulated activities within the university structure. In an egalitarian system, evidence of gender disparity is absent, however, in the current university context, "All people do not have the same experiences of employment and many differences in experience can be directly linked to the ways in which the institutions are gendered" (Allen & Castleman 2001, p. 156).

Miller & Miller (2002) report that women faculty are more heavily concentrated in the lower professorial ranks as compared to their male counterparts; that female faculty members are underrepresented in engineering, the natural and social sciences; that a greater percentage of women faculty members are in untenured ranks than men faculty members; that hiring and promotion patterns fail to address the specific needs of women faculty members (e.g. dual career marriages, parental leave, and child care issues) and that salary disparities exist between male and female faculty members. (p. 108)

Caplan (1995) and Miller & Miller (2002) also state that the work of women faculty members is also devalued because of its positionality with regard to teaching and research. Women are more likely to engage in

> Applied, practical, action-oriented, or community-based work, as well as work that calls into question the academic status quo, mainstream research, or even the power distribution in the wider society – and it is precisely these kinds of work that many women academics undertake,

> rather than the type that's aimed at the small, select audience who read academic journals. (Caplan 1995, p. 196)

The role of research activity is also gender-biased according to Miller & Miller (2002),

> Hiring, tenure and promotion decisions for full-time faculty jobs and jobs with the promise of employment security tend to be based, at most institutions, far more on one's record of publication than on one's teaching. Time spent teaching means time and energy spent away from research, writing, and publishing. Yet women are disproportionately likely to be involved in teaching, and to teach far more hours and to have larger student bodies than men. (p. 184)

Contemporary Challenges of the Catholic University

The literature on Catholic universities indicate three prevalent themes when considering the challenges that are most critical to their existence in the twenty-first century. These are: 1) the role of the founding religious community in light of its continual declining membership, 2) the plurality of culture and diversity on campuses, and 3) the defining identity and mission as a Catholic institution.

Religious communities that founded colleges and universities were responding to two unique needs of Catholics. The first wave of immigrants to arrive in the United States had successfully acculturated to life in the United States and began to look for "a better life" for their children, who were fluent in English and successful in Catholic elementary and high school. These first generation college students were prime candidates for a Catholic postsecondary experience in single-gender institutions. In addition, the religious communities themselves experienced a great influx of members who needed a place to study and prepare for active ministry in whatever profession expressed the emphasis of the community (e.g. education or healthcare). These centers of Catholic higher learning

were important markers in the formation of the intellectual life of the faithful who attended. Their success was attributed to the knowledge and expertise of the religious men and women who served as instructors and administrators. After Vatican II (1962-1965) membership in religious communities began to decline at a significant rate, and those positions previously held by religious men and women were taken up by lay men and women. Today, many religious communities have chosen to sponsor their universities whereby governance, and financial regulation is assumed by a Board of Trustees. The role of the founding religious community in the life and mission of the university is an area for continued exploration of the contemporary Catholic university (Morey & Piderit 2006; Buckley 1998; Hesse-Biber & Lackenby 2003).

A second consideration for contemporary Catholic universities revolves around the issue of responding to plurality and diversity on campus. The most recent Papal governing document, Ex corde ecclesiae (Pope John Paul II 1990) indicates that the identity and mission of the Catholic university must be true to the institutional Church, especially in the area of theology instruction. In a homogeneous environment, these mandates are less challenging to accommodate. However, Catholic universities are faced with the same economic realities as their secular counterparts and pursue the enrollment of non-Catholic, non-Christian as well as Catholic students. Issues of the sexual orientation of students and campus programming challenge the Church's view toward the education of and ministry to this group of students (Pope John Paul II 1994). In addition, the specific prohibition of women in certain sectors of ministry calls into question the Church's full commitment to the development of women faculty members (Pope John Paul II 1994). Lay faculty, staff, and administrators may also question the level to which

religious orthodoxy should take precedent over the active life of the mind, which is in tandem with the active pursuit of spirituality. These issues pose significant questions for the administration of Catholic universities in contemporary society (Buckley 1998, Gleason 1995).

Finally, identity and mission are identified as critical questions that must be explored by Catholic universities. Critics of Catholic postsecondary institutions point to nebulous mission statements and generic program goals as indications of the lack of clarity that exist when attempting to communicate these two important facets of the university's reason for being (Buckley 1993).

Summary

This literature review explored the historical progression of the reconstruction of Catholic universities from single-gender (male) to coeducational, offered a treatment of the foundational documents of the Roman Catholic Church that contributed to the definition of the Catholic university, explored the issues of governance at universities, offered reflection on issues specific to women faculty members in the university, and discussed three particular issues facing the contemporary Catholic university. Taken in whole, it provided a framework within which each of my study participants situate themselves as women faculty members in a gender-reconstructed Catholic university. This treatment was not found as a collective in the literature that was reviewed. While the topics were addressed separately, there was no attempt to synthesize them to a whole. Contextualized in the first years of the twenty-first century, this study sought to explore the status of women faculty members at a gender-reconstructed Catholic university in

light of the sociohistorical movements that have taken place in the United States and the Roman Catholic Church.

CHAPTER 3

METHOD

This qualitative study limited its focus to such women academics in order to offer insight into their professional lives some thirty-plus years since the advent of full coeducation in Catholic universities. By examining issues such as their tenure experience, the university's expectations regarding scholarly activity and teaching, issues of gender when considering university policies, current dynamics that inspire optimism or pessimism for future women faculty members, the influence/lack of influence of the Catholic Church's official positions regarding women in ministry that seeks to limit ordination to men (Pope John Paul II 1994), and the role of the governing religious community, the study offers a representation of the professional life of women faculty members at a gender-reconstructed Catholic university.

This chapter will provide a treatment of Urban Catholic University as the unit of study, will provide a snapshot of the four research participants, and will outline the methods of data collection that took place from October 2006 to April 2007. The researcher's nine visits to campus included archival research and individual and group interviews.

Context of the Study

Urban Catholic University reflects the desired attributes that formed my study.

Founded by a Roman Catholic religious congregation of men for the education of young men in the liberal arts and the priesthood, with an eventual evolution to coeducation, its history offered an appropriate setting for an exploration of the professional life of women faculty members. Secondarily, UCU's formal and inextricable link to the hierarchy of the Catholic Church provided a framework of understanding related to the philosophical and doctrinal basis for the formation of university policies and their subsequent affect of women faculty members.

Case Study Site

Urban Catholic University was founded by the Congregation of the Faithful Servants (a pseudonym), a Roman Catholic religious community of men, in the early 1800s. Not unlike its counterparts during the same period (Miller-Bernal & Poulson 2004), UCU's mission was to educate young men in the liberal arts as well as theology. In addition to other academic facilities, the main campus also housed the seminary program, which specialized in the academic and spiritual formation of aspirant clergy (www.ucu.edu/history). It became fully coeducational for undergraduate students in 1971.

As its name signifies, Urban Catholic is located in a major metropolitan city in the Midwest. Today it boasts of an undergraduate enrollment of over ten thousand and over forty-five undergraduate majors, over thirty masters degree and more than fifteen doctoral degree programs. It is comprised of the College of Arts and Sciences, the Schools of Education, Social Work, Business Administration, Medicine, Dentistry, and Law (www.ucu.edu). It has two main campuses, which are located several miles apart.

Urban Catholic University is rated among the top 10 percent of America's best national universities by the weekly magazine *U. S. News and World Report* (www.usnews/com/usnews/edu/college/rankings, March 21, 2007). While such rankings are often the source of debate among the colleges and universities themselves, such recognition affords UCU a certain "brand" of endorsement that is widely regarded by prospective parents and students. In addition, *The Princeton Review* rated UCU as one of eighty-one schools named a "college with a conscience." The method used to determine this designation is described as,

> We're also hoping to applaud the good work being done by colleges and give visibility to their civic efforts – public work that's often invisible to people outside of higher education....Over the past two decades, these institutions of higher education have refocused on their civic mission by pioneering new strategies for creating more engaged citizens. Recent research has identified innovative methods and highlighted best practices for connecting classroom experiences to community engagement. (www.princetonreview.com/college/research/articles/conscience/methodology, March 21, 2007)

Finally, Urban Catholic was granted a chapter of the Phi Beta Kappa honor society in the late 1980s. This organization is widely recognized as one of the most prestigious groups for undergraduates in the liberal arts and sciences.

Urban Catholic boasts of a faculty where over ninety percent hold doctoral degrees or the highest degree available in his or her field. In addition, students are called upon to take an active role in research as part of their regular academic activity (UCU Viewbook 2005).

In terms of professional expectations for all faculty members, the focus has shifted several times over the course of history. From its inception until the mid-1970s, the university encouraged faculty to excel in teaching, first and foremost (UCU: Office of the President, Hugh Carroll, F.S.(a pseudonym), Box 74, Folder 3). While scholarly activity

was encouraged during this time period there was limited infrastructural support available, nor did research receive particular emphasis when promotion and tenure decisions were made. A decline in undergraduate enrollment in the late 1970s through the 1980s forced the university to enter the foray of marketing toward "excellence" as well as seeking female undergraduate students. The business model of administration and a positivistic philosophy overall had a ripple effect for the faculty members – a specific move away from excellence in teaching to promotion vigorous research. Currently UCU continues to strive for recognition as a Research University (high) institution. The pursuit of scholarly activity is an expectation for all faculty, and it now receives significant attention in promotion and tenure decisions.

The primary foci of UCU are described through its mission statement. Special emphasis is placed on its links to the Faithful Servants congregation, its commitment to learning and fostering justice (www.ucu.edu., March 21, 2007).

The Faithful Servants claim a long heritage of service to the Church through their work all over the world. Dating back to the late 1700s, this religious community of men believes in the Christian notion of the providence of a loving God who challenges each person to cultivate justice in whatever circumstance he or she encounters. As a congregation faithful to the Roman Catholic tradition, the Servants also believe in the importance of scholarship as the means by which one contributes to the body of knowledge (http://www.ucu.edu., March 27, 2007)).

UCU molds its intellectual life by acknowledging,

> Teaching and research about the Catholic intellectual and religious heritage play a central role in the life of the university…there has been and will no doubt continue to be disagreement about some authoritative teachings of the Catholic Church. Given that the centuries old tradition which the

> Church draws on in teaching faith and morals, its teaching should be accorded a respectful reception by members of a Catholic university community." (UCU Faculty Handbook 1990)

Taken collectively, Urban Catholic University is an academic institution with a rich tradition. This tradition exists on two levels – the first level is articulated through the mandates and doctrinal teaching of the hierarchical Church; the second level is the pursuit of higher learning through the lens of the founding religious community. It is on the second level where the mission is specifically articulated and where decisions regarding personnel practices, the level of participative decision-making between the faculty and the administration, the tenure process, and other issues that provide a setting for the fruitful examination of women faculty members.

Role of the Researcher

Merriam (1998) and Yin (2003) assert that the qualitative researcher presents specific limitations to a research setting by virtue of being human. Subject to biases, personality, and potential oversight of significant observations, the researcher must assess her own skills in order to develop an appropriate sensitivity to these limitations prior to entering the field.

Merriam (1998) continues by maintaining that the qualitative researcher must be comfortable with a study that is evolutionary in nature. Unlike quantitative inquiry, the qualitative study may move along multidirectional tangents as opposed to a unidirectional, linear progression. Gaining entre to the field can begin the challenge as the researcher makes her first foray into an unknown and unfamiliar setting.

Viewing the participants as "practitioners of everyday life" (Gubrium & Holstein, p. 32) shifts the focus of the dialogue between participant and researcher from an

information-gathering session to a deeper revelation of situation, wisdom, and emotion. Merriam (1998) challenges the qualitative researcher to a level of sensitivity that allows for such revelation to occur. Implicit in the dialogue is the researcher's ability to listen to what is spoken as well as unspoken.

In the case of Urban Catholic University, the process of gaining entre was unanticipated by the researcher. From the outset, the hospitable posture toward and support of my research was striking. I was afforded every accommodation and given access to whatever I requested. Once initial contact was made with the Office of Research Services I had a mentor to whom I could go with questions or concerns about UCU. It should be noted that Georgia State University is my home institution but I was given unofficial status as a graduate student at Urban Catholic during the months I was conducting research.

Yin (2003) offers that qualitative data will be of the same caliber as the developed questions and lines of inquiry permit. I chose to take a multi-tiered approach to the formation of the interview questions used in this study, which will be discussed in the data collection section.

I have been involved with Catholic education at many levels over the course of my professional life and have been an active Catholic all of my life. Prior to the outset of this study I took a great deal of time examining where my own biases lay with regard to the hierarchical Church, particularly its posture toward the role of women in ministry, and what I understood about the nature of academic life for women faculty members, namely that the academy has been a gendered environment from its inception. In combination, all

of these realities led me to my current study which focuses on the pro- fessional life of women faculty members in a gender-reconstructed Catholic university.

Participants

Prior to the execution of this study there were several criteria stipulated for potential participants. These were: female, tenured, identification of herself as a Catholic (practicing or non-practicing was not a consideration), between the ages of thirty and sixty, and a willingness to participate in individual and group interviews. Representation from a variety of programs was specifically sought in order to contribute to the validity of the study. A pool of potential candidates was solicited, based on a data pool supplied by the university, which resulted in four participants. Three of the participants have been on the faculty for more than fifteen years and no two participants represented the same academic discipline. Individual interviews took place between October 2006 and March 2007.

All four participants have earned Ph.D.s. Three of the participants have taught at other Catholic and secular colleges or universities. By their own admission, none of the four aspired to become an academic but rather were led to the academy via a variety of circumstances. All four indicated that participation in Catholic education was a conscious choice for their parents in their own child and young adulthood. Two of the participants consider themselves to be engaged in continuous, focused research. All four of the participants have authored publications in various forms.

Dr. Kim Napa (a pseudonym) earned her Ph.D. from Rutgers University. She teaches graduate students and is a member of the Law School faculty. She has been at UCU since

the late 1970s. Dr. Adriane Dakota (a pseudonym) earned her Ph.D. from Ohio State University and teaches undergraduate students in the College of Arts and Sciences. Adriane has been at UCU since 1980. Dr. Kristen Delaware (a pseudonym) earned her Ph.D. from Michigan State University. She teaches both undergraduate and graduate students in the College of Education. Dr. Delaware has been at UCU since 1985. Dr. Jessica Colton (a pseudonym) earned her Ph.D. from the University of Pennsylvania. She teaches undergraduate students in the School of Nursing and has been at UCU since 1991.

Data Collection, Management, and Analysis

Data collection, management and analysis for this study were accomplished through the triangulation of three sources of evidence: participant interviews, archival research, and public information provided by the university about the university. While no one activity in isolation offers particular insight into the guiding questions, the three collectively reveal overlapping themes for consideration.

Hill (1993) describes three methods by which archival data may be organized. I chose to look at the material by "network and cohort" (p. 61) in order to reveal multiple sides or interactions between people and events. This approach examines the interactions between individuals and groups over time. Included in the archival documents I examined were: minutes from faculty senate meetings; memoranda from several provosts, various vice-presidents, and several presidents; special issue-focused commission reports; financial data; governing documents (including board minutes); capital facilities plans; program

elimination proposals and counter-proposals; accreditation documents; student newspapers, and interdepartmental communications.

The data were triangulated using three sources of evidence: participant interviews (individual and group), archival research, and public information provided by the university about the university via mainstream communications (website, viewbooks, catalogs). Yin (2003) maintains that triangulation provides a means by which to uncover convergent themes thereby adding validity to any conclusions that might be drawn by the researcher at the conclusion of the study. In addition, "with data triangulation, the potential problems of construct validity also can be addressed because the multiple sources of evidence essentially provide multiple measures of the same phenomenon" (p. 99).

The transcript of each interview was submitted to individual participants for her evaluation and comment. Once each had been returned to the researcher, it was coded by category, congruent/conflicting themes, items for further investigation, and other emerging categories. Atkinson et al (2001) asserts that coding marks the starting point of data analysis. "Coding provides the shorthand synthesis for making comparisons between: different people, objects or events; data from the same people, scenes, objects or types of events; incidents with incidents" (p. 165).

Interviews

Acknowledging that various lines of inquiry will lead to different end data (Merriam 1998; Gubrium & Holstein 2003; Yin 2003; Emerson, Fretz & Shaw 1995), the structure of the questions posed in qualitative research is an essential consideration in the overall

study. I chose to develop a system of questions that were semi-structured (Merriam 1998) in nature while being specifically cognizant of the possibility of emerging digressions to be explored.

Prior to the commencement of individual interviews, I developed three separate sets of questions that were derived from the guiding questions of the study. The tier-one questions focused on the personal histories of each participant. The topics included: family history, educational background, journey to the academy. Tier-two questions explored the current context for each participant as a faculty member (specific gender-related issues were not addressed in tier-two questions). Topics included: teaching loads, the role of the faculty senate, views related to scholarship, teaching, and service, and relationships with students. Tier-three questions explored issues related specifically to being a woman-scholar. Expression of oneself as woman academic included choices in classroom pedagogy, views related to UCU's implicit and explicit treatment of women faculty members, the university's tolerance and/or promotion of feminist thinking and scholarship, and relationships between women faculty members in order to uncover what kinds of networks were formed between faculty members.

The group interview questions were developed to solicit information and reaction to the interplay between the Faithful Servants as the governing religious community and the hierarchical Church mandates regarding higher education in the United States. Included were questions regarding the authenticity of the mission of UCU and where the participants found their greatest support or obstacles in being a woman faculty member at UCU.

This approach to data-gathering enabled a multi-faceted picture of each participant to emerge. The definitions that came to light were specifically articulated through the relating of positive experiences, struggles, aspirations for the future, and reflection of the role of women at Urban Catholic University. In addition, the progression of inquiry at each successive interview session allowed the participant and researcher to become more familiar and relaxed with one another. Whenever tangential issues arose, each was explored to the extent that the participant chose. In some cases the dialogue moved between the pre-determined "tier-sets" of questions. No attempt was made to refocus to the set being explored, rather, alternative and relevant questions were posed based on the new direction being shared.

On-campus visits took place from October 2006 through March 2007. In each instance the interviews took place either in the participant's office or in a location where free and confidential exchange could occur. The group interview was held in a gathering room in the alumni building. Each interview was no more than one hour in duration. Prior to the commencement of any individual interviews, each participant was informed about the scope of the study, mechanisms that would be employed to ensure confidentiality and anonymity, the process of member-checking whereby each audio taped interview would be transcribed and the transcription returned for the purpose of accuracy and validity of representation. Finally, each participant was reminded that she could withdraw from the study at any time as was stipulated on her consent form. Prior to the group interview, participants were given an opportunity to discuss issues of confidentiality and agreed to maintain anonymity among one another as participants in the study. The group interview audiotape was transcribed and forwarded to each member for her review and comment.

Observations

Observations contribute to a study by offering a context that may not be revealed through questioning (Merriam 1998). In the course of archival research, I requested specific information regarding the "named" buildings on campus. I reviewed partial biographies which delineated their affiliation with UCU and after whom the buildings were named. This observation of campus iconography exhibited part of the university's history that related a tangent story to the more recent oral history offered through the participant interviews.

Through my nine visit to campus I also read bulletin boards, signage, various announcements, and landmark proclamations. Specific fieldnotes were maintained that were incorporated into creating meaning into the context of the study (Emerson, Fretz & Shaw 1995).

Document Analysis

As was noted in the data collection and management section, the document analysis for this study included multiple sources of archival material. As stated by Hill (1993),

> Archival discoveries are, often as not, threatening to the established reputations and the hegemony of the status quo. (p. 6)
>
> The individual and organizations whose papers are deposited in archives play an important – and sometimes self-conscious – role in helping determinewhat gets saved for posterity. (p. 9)
>
> The intellectual and historical significance of archival materials shift continually during the process of investigation. Through iterative framing, researchers move beyond recognizing a particular letter as interesting in itself to frame it as part of an evolving sociohistoric picture. (p. 64)

The documents I reviewed spanned the years 1965 – 1995. While earlier documents were available, I specifically limited the time period beginning with the decade in which the university accepted women students into all programs without prohibition. The data also indicated that the number of women faculty members on campus rose during this period.

The documents were separated into the following categories: employment statistics; gender-targeted benefits; teaching, scholarship and service; governance; mission (religious community and Catholic); position statements by university officials; speeches, lectures, addresses by university administrators, and; "other," which included (on a limited scale) meeting minutes from various groups, accreditation reports, student publications, and miscellaneous memoranda.

The archival work of this study was done in December 2006, over three visits to the university archives, which were housed in the main library. This facet of research added a second dimension to the data that were collected through the interview process.

Data Analysis

When analyzing date, Yin (2003) maintains,

> The common confusion begins because the data collection sources may be individual people (e.g.: interviews with individuals), whereas the unit of analysis of your case study may be organizational (e.g.: the organization to which the individual belongs) – a frequent design when the case study is about an organization. Even though your data collection may have to rely heavily on information from individual interviews, your conclusions cannot be based entirely on interviews as a source of information. (p. 76)

There were no data categories established a priori. Emerging themes and other sorting categories were established after the completion of each interview. The initial coding (Merriam 1998) facilitated the organization of significant information as it was obtained.

Comparisons and contrasts between themes were more readily identified via this method. All transcription and analysis were completed manually.

Trustworthiness of Data

Case study research is sometimes viewed as less rigorous than other methods of inquiry. The basis of this observation may, according to Yin (2003), be in that, "the case study investigator has been sloppy, has not followed systematic procedures, or has allowed equivocal evidence or biased views to influence the direction of the findings and conclusions" (p. 10). Merriam (1998) asserts that concerns about validity and reliability can be assuaged through careful diligence in the conceptual design of the study, the methods of data collection and analysis, as well as the demonstration of findings.

Credibility

The concept of credibility is used as a measure for judging the "trustworthiness of naturalistic investigations" (Schwandt 2001). Merriam (1998) contends that qualitative inquiry exists in contrast to quantitative inquiry as a result of the proximity of the researcher to the humanity of the research subject(s) thereby lending a unique level of validity. She further contends,

> In this type of research it is important to understand the perspectives of those individuals involved in the phenomenon of interest, to uncover the complexity of human behavior in a contextual framework, and to present a holistic interpretation of what is happening. (p. 200)

The methods utilized to ensure credibility of this study were: member checking of transcriptions and debriefing opportunities at each interview session subsequent to the initial session; triangulation of data consisting of information provided by the university

to the general public about itself, data gathered through participant interviews, and information gathered through archival research.

Finally, I visited the campus of Urban Catholic on nine separate occasions over a period of six months. These visits offered the opportunity to get a sense of campus culture and the daily experience of the members of the university community.

Transferability

Yin (2003) reaffirms that case study research is not generalizable in the sense of statistical conclusions between case study contexts. The transferability of general theories, for the purpose of adding relevant detail to existing theory, is an appropriate application of qualitative conclusions. He further states that case study research serves to explain

> Causal links in real-life interventions that are too complex for survey or experimental strategies, to describe an intervention and the real-life context in which it occurred, to illustrate certain topics within an evaluation, to explore those situations in which the intervention is being evaluated has no clear single set of outcomes, and the case study may be a metaevaluation- a study of an evaluation study. (p. 15)

The case study of UCU is illustrative of a context where there is no single set of outcomes. This underscores the original purpose of the study in that it was an exploration of the professional life of women faculty members at UCU.

Dependability

According to Schwandt (2001), dependability refers to the researcher's, "logical and documented" (p. 258) execution of the study. Merriam (1998) frames dependability in qualitative research as being that which is logical based on the available data. The degree of research dependability can be augmented by utilizing several techniques.

The role of the researcher should be revealed within the context of the study. Such considerations include a statement of the theoretical framework and any biases that may be operative. In addition, selection criteria for potential participants and the commensurate overarching rationale for their selection should be disclosed. Finally, an assessment of the social contextual framework must also be considered.

A second method for augmenting dependability is achieved through triangulation of data. As was previously discussed, triangulation expands the data to include multiple sources. The convergence of data around a central concept or phenomenon contributes to a multi-faceted representation of a single fact. The sources for triangulation in this study were the public proclamations from the university about itself, participant interviews, and archival documents.

A third method for ensuring dependability is the ability of the researcher to specifically substantiate the findings of the research. This is accomplished thorough a treatment of how the data were collected, tracked, and analyzed throughout the course of the study.

I utilized audio tapes to record individual and group interviews. Each tape was transcribed and the written transcription was returned to each participant for the purpose of member checking. Follow-up questions generated from the previous session were entertained at subsequent sessions. Interview results were coded on two levels, archival data was organized by theme, and field notes were kept.

In combination, these mechanisms provide a means by which the data can be reassembled illustrating an explicit parallel to my conclusions.

Summary

This exploration of the professional life of women faculty members at a gender-reconstructed Catholic university was accomplished utilizing a single case study, qualitative research method. As a research site, Urban Catholic University was an appropriate setting and offered a unique perspective on the multi-faceted reality of its affiliation with the Roman Catholic Church. The research participants discussed their experience of being a woman faculty member over several years and in various departments. The archival material provided a second dimension to the study and the observations superimposed some attributes of the current university culture on the dialogue.

CHAPTER 4

RESULTS

The purpose of this study was to investigate, illustrate, and analyze, and the current professional life of selected women faculty members at Urban Catholic University, a Roman Catholic, coeducational, liberal arts university in the Midwest some thirty years after the full inclusion of women in the undergraduate program. Utilizing qualitative methods, data were gathered in the forms of semi-structured individual and group interviews as well as archival research for the years 1965-1995. The data collection for the study took place in the 2006-2007 academic year. As recorded in chapter one, the guiding questions which formed the framework for this study were: 1) are there unique effects present for women faculty members with the presence of a religious community of men in the administration and on the governing board; 2) are there policies and/or procedures, either implicit or explicit, that specifically support or hinder the professional life of women faculty members; and 3) how is religious orthodoxy expressed at this university; does adherence to the current Church directives on women in ministry affect the lives of women faculty members?

Upon analysis of the data from the individual and group interviews several subjects emerged that were explored with the four participants as the data-gathering process was executed. In some cases, and where documents or other artifacts were available, these same themes were followed among other groups within the UCU faculty and

administration. These subjects were: 1) the experience of women scholars at Urban Catholic University; 2) the influences of members of the founding religious community on the functioning of the university; 3) implicit or explicit institutional policies and/or procedures that support or hinder the professional life of women faculty members; 4) scholarship, teaching, and service; 5) the role of teaching in a particular sense; 6) the relationship between women faculty members at the university as a whole; and 7) the articulated mission of the university as it relates to diversity. This chapter will offer a more in-depth description of the study participants; will draw upon the results of a university study of the status of women that was concluded in the Winter 2005 (Blue Ribbon Report) as a parallel to the experience of the study participants, and offer a treatment of the seven identified subjects under consideration.

Background of the Blue Ribbon Report

In 2004, Urban Catholic University President Joseph Bozicevich, F.S., invited thirty university women representing a variety of colleges, schools, and special programs to engage the entire university community in an exploration of the status of women on campus (women administrators, faculty, and staff members). In his invitation to the steering committee he encouraged them to follow the dialogue along those areas that were: 1) important concerns of university women, 2) to identify those areas where university policy or practice had an unfavorable affect on women and, 3) to offer alternatives to current practice or to suggest new models which would be beneficial for women (Blue Ribbon Report, p. ii).

The final Blue Ribbon Report (2005) focused on four areas: 1) campus climate, 2) salary and benefits, 3) hiring, promotion, and tenure and, 4) governance and leadership (Blue Ribbon Report, p. vi.). Following an executive summary, the report outlined the following elements for each section: 1) literature review, 2) method and metrics of inquiry, 3) finding, and 4) summary. It should be noted that there was no specific action plan included for follow-up to the recommendations made in the study.

The Study Participants

During the first individual interview, each study participant was asked to trace her journey to the academy. While there were differences in each recounting, all four participants characterized their careers in academia as the result of random events. Dr. Napa explains,

> Well I'm the third of six kids in a baby-boomer family and went to parochial schools; probably the first big academic influence in my life was my mother who, although she never finished college, was a real reader and then I had the Religious of the Sacred heart in high school and they had us reading T.S. Elliott and de Chardin when I was a sophomore and a junior. When I first went to college I was interested in majoring in music, and I did, I actually completed an undergraduate degree in music, but I also did figure out kind-of early in the game that either I didn't have the talent necessary or the right kind of training to do anything but teach seventh grade band which I didn't want to do so I found myself looking for another major and I kind of fell into law. I had some wonderful teachers in my undergraduate experience and it was sort-of an exciting time. I was in college between '68 –'72 and even though it was Kent State, the take-over of the building and all sorts of other things, it was a time when the study of law, for women, was just coming of its own. After college I spent three years in New York City working for an investment banking firm, actually for a bank first and then for this firm. I was a little lost you know at twenty-two, I didn't know what I was doing. With some encouragement from some former teachers I had, I actually ended up applying to Harvard in Chicago, you know, what did I know – my father sold advertising and my mother was a secretary, um, we grew up in Michigan, in a nice suburb although there were financial problems, too – it always looks great on the surface – but for other families it was different, and so at twenty-five I ended up picking Chicago because you could do the degree in one year if you really hustled. I thought I was

> doing well at my job and so if I'm not so good at this, the other reason I thought about doing it was because I felt that my soul is just not there and I loved the academic study of law in college. I ended up choosing Chicago, there was more financial aid and they were friendlier there and I loved it immediately. I did hustle, I did get my master's degree in one year and as I result I went right into the Ph.D. program. And so I finished my coursework and took exams and started working on my dissertation and took my first academic job ABD.

Dr. Dakota recounts,

> Well, one way to tell my story is, that from a very early age I knew I wanted to be a teacher, um, and I went to Ohio State from Texas. I had been in the Catholic school system in Texas for all twelve years and went to OSU and, um, I went back to Texas to teach high school but the Texas system is dominated by ex-football coaches as principals or at least it was in the 1970s and I just remember that I didn't like the whole hall pass – you know women weren't allowed to wear pants and I mean it was just full of picky rules, um, arbitrary and so – and I also felt like I had worked a lot and so I went back and got my masters and a Ph.D., not really with a clear view of entering the academy, I just wanted to learn more and I felt like I needed more academic discipline – I needed more intellectual (inaudible) than I was getting. I was watching these students get really stimulated and then go off to college and I wasn't getting that. I wanted to follow them; I wasn't mentored to be an academic, I wasn't mentored to be a researcher – I was lucky enough to get a job at a time when there wasn't a lot of emphasis put on research, of course you were expected to do it to get tenure…Urban Catholic prided itself in being a teaching college and I was very comfortable coming back into a religious institution because that was where I had come from. I had stopped going to Church or identifying myself as a Catholic because when I went to the chapel at OSU I listened to the old crotchety priests praying for our bombers over in Hanoi to kill Commies and I wanted nothing to do with it but when I came back, ironically, got a part-time job at a Catholic seminary which at that point was the junior seminary and really met priests and one nun who were intelligent and warm and gracious and kind and, um, doubtful and who opened up a whole new experience of Church for me which I had not experienced before. I came back to the Church and I was happy to be in this environment. Since I have been here it has ratcheted up its research notch, I've been happy to see that and am happy to go along with that and that part of my life had become more important to me but I did not set out to be part of the academy, I just set out to teach.

Dr. Delaware describes,

> Actually, John Carroll was the only school my mom was going to let me go to because nobody had gone to college and I didn't want to go in Cleveland. She finally let me go to Ohio University because my best friend was going there snd she trusted her (laugh) more than me! I went there and really wanted to

> go into something like clinical psych and somebody from the welfare department told me that the Michigan State had a good department. I mean my plan was large, urban cities in order to get out of Cleveland – Clevealnd is a lot better now but back then it wasn't. Um, so actually I got into a lot of programs but decided on education. When I got there I learned about its reputation....I graduated from there with my masters in two years and while I was there I really needed a job, and a professor there just happened to get a grant and so I worked for her for two years....I actually ended up doing research for ten years. When I got a little bit bored a professor took me to lunch and said, "Why don't you go into the doctoral program?" That was maybe five years after my master's. My parents kept saying. "When are you going to get a real job?" I had two little ones by then....I was always teaching part-time while I was working on my doctorate. There were a lot of people I knew at UCU at the time and when a position opened up, they told me that I should interview for it. I was the last one to be interview and was hired. I was thrilled because it was a tenure-track position. My mother was thrilled, she always wanted me to be a teacher – I was a psych major in college and she was worried, it was the war and the riots and she thought all psych majors were the campus radicals. I knew a lot of people at Kent....I was at a Catholic university! She gave me a gold St. Therese medal on a chain which I usually wear when I'm not wearing black, um, so she was very happy. Right now I have my dream job, this is what I've always wanted to do; my kids are grown up and gone, and so is my ex-, I just love the students and I like teaching here.

Dr. Colton explains,

> I'm from a working class family and I like to say a little bit from the circus; my mother is the daughter of a coal miner and my father is the son of Italian immigrants who emigrated. My mother met my father when he had a swing band at the College Inn at the Sherman House in Chicago and my mother was in a floorshow having just returned from Atlantic City where she was third in the Miss American Pageant. So my mother worked as a model from a pot-bellied stove in (inaudible) county in the Blue Ridge Mountains, and moved to Chicago and then at the age of seventeen in these beauty pageants and then she ended up working as a model. So my father was a fantastic self-taught musician, actually grew up in the old neighborhoods of Hull House. I grew up in a house that was just filled with music; there were three children. We all studied the piano, it was kind-of non-negotiable, and just a given that we would go to a Catholic school, which we did. I went to Queen of All Saints which is now a very large basilica in Chicago. After that we all went to Catholic high schools – my sister and I went to Marywood School for Girls, which I was happy to hear that the founder of the order has been canonized. That was exciting, and from there my brother went to Loyola Academy. From there I decided to get out of the Catholic ghetto and I very consciously, although the nuns were pushing me, to St. Mary of the Woods, and I'm sure I could have gone there free of charge because I was an honors student, I chose to go to Brown University

> and actually the women's college which was associated with Brown was Pembrooke and I went there because I wanted an Ivy League school, I wanted a huge intellectual challenge. However, like a lot of girls from a sheltered background, I got there and kind-of self-destructed; intellectually I was very avid, I read all the time, I was involved in music but I almost never went to class, I was very rebellious, I discovered boys. And my four years of college just sort-f passed over in a blur as a wild social life and so I got out with a very indifferent grade point average and had absolutely no idea what I was going to do with my life. There were some peoples who were applying to law school and I looked at them with tremendous whimsicalness; I couldn't possibly do that because I graduated with a 2.0. I went to mass one day with my parents and found they needed a first grade teacher in the school to which I had gone and I thought, "Now how difficult could that be?" I did very quick summer training in Old Town and then was thrown into a classroom with thirty-five six-year olds. I lived to tell the tale but by the end of the year I knew that it just was not for me. The result is the respect that I have for people who reach those lower grades, I thought it was one of the most difficult things I had ever done. The only positive thing that came out of it was that I was able to save just about everything I made because I was living at home and walking to work and so I planned with my mother and my younger sister a trip to Spain in the summer....I never thought about becoming an academic. I finished my Ph.D, I got married and had two children in rapid succession, had a series of what I called married-lady-lectureships that go nowhere jobs in the north suburbs. Well, we all had our Ph.D.s we all had publications, we were all pigeon-holed. And then the job at UCU came up and almost simultaneously my marriage fell apart. I interviewed at UCU, I got the job and it dawned on me thank God for my mother who had always been my strongest supporter, that I had a means of making a livlihood and I could take care of these two children if I had to go it alone – which I did. What I could have never imagined was how I would love teaching. I knew I loved the research – I thought teaching was just going to be a pain but when I got into the classroom it just dawned on me that I was born to do this. That all of it seemed so sinuous and had no clear purpose was leading me up to this point. So my path to becoming an academic is a very unique one.

The Experience of Women-Scholars at Urban Catholic University

In the 1968-1969 academic year, Urban Catholic University reported sixty-three women faculty members employed across all disciplines which represented approximately twenty-five percent of the total number of faculty (Urban Catholic University, Curriculum Vitae 1968-1969, Box 3, 4A). While the overall percentage of

women faculty members did not experience a significant increase in the next ten years, by the 1974-1975 academic year other opportunities for women had evolved. In a 1975 address, President Hugh Carroll, F.S. (a pseudonym) reported the appointment of the first female vice-president, the appointment of three women to the board of trustees as well as to the positions of dean and associate dean, and the awarding of an endowed chair to a woman faculty member (Urban Catholic University, Office of the President Hugh Carroll, Box 74, Folder 51). In 2005, Urban Catholic University employed approximately 1400 full and part-time faculty members across all disciplines. Of these 680 were women. Of the approximately 350 tenured faculty members, 125 were women. Of the 400 full professors, 195 were women; of the approximately 300 associate professors across the university, 115 were women, and of the approximately 113 assistant professors, 65 were women (Urban Catholic University, Office of Institutional Research, March 2007). Given their gender minority status both historically and currently, three of the participants indicated their specific, cognizant expression as a *woman*-scholar. Dr. Napa reflects:

> When I was faced with my third year review, I was kind of criticized because I had written things, which my mother said, written things that even she could understand and so I did make a point [that scholarly activity could be written for non-academics], I heard what the committee said ok I have to get published in peer-reviewed scholarly journals, which I did. But I also did get real specific when it came to tenure about the relationship between theory and practice which is part of feminist scholarship. So that has been important to me and it sort-of took me a while to figure out what my voice was. I was in graduate school and I don't think I conformed to the norm, I thought a lot of stuff was highly abstract and that something was wrong with me. As my own scholarship emerged I thought there isn't anything the matter with me [laughter] it was the field. Given the field I'm in, it tends to be highly male-dominated so what I do I think more and more has reflected, not just who I am as a woman, but who I am as a feminist. There are a lot of women out there who have a very male-identified sense of themselves. So I think as a feminist, as someone who wants to kind-of

turn up the volume on women's voices, I think I have done that.

Dr. Colton, who also embraces a feminist philosophy toward her scholarship, adds the notion that the academy reifies a male approach to the professional practice of scholars:

> But I mean, I think, that relates to the way – all the other ways – that I do has to do with women's writing and feminist scholarship. And perhaps using, though cautiously, the division of the canonically male as the rational and the canonically female or stereotypically as emotional. There is some truth to that, it's not that men are not emotional and that women are not rational – its just that the part of us that has been socialized, that has been developed, that has been praised and at the same time vilified – it's curious – and in men, too rational, logical has been both lionized in men and vilified in men and the same thing of the emotional in women – the nurturant side. But, of course, there are many dimensions in all of us its just that in the academy all human beings men and women have had to, um, overly develop the rational to the detriment of the emotional. Because that's the nature of the game. From the time we're very young, stick to the point – don't use "I" in your analysis, put everything in the third person. I'm not interested in your feelings, I want to know the objective truth about this historical phenomenon or this philosophical idea, feelings don't count. Feelings are subjective and subjectivity is always suspect. Of course the women's movement, over thirty years ago engaged those ideas to show that, um, that so-called reason is just as contaminated by subjectivity as subjectivity was influenced by thought.

Having been engaged in statistical research for many years, Dr. Delaware indicates that melding quantitative research for humanistic purposes provides a holistic motivation for her work:

> Because most people think of research, well, I have to know statistics, math and that somehow doesn't go together. I guess most people, except for me, most people are afraid of that. I guess what else I feel as a woman scholar, maybe also as a scholar in general, when doing policy or just research in general is the impact you can have on people's lives. I always felt that my personality was the type where I could easily establish a rapport with someone and things like that, so I guess very early on I thought that if I did some research, if I did some policy well then it might end up affecting a whole lot more people – that's my forte. I also like to take on issues that I think are important and aren't getting addressed.

Urban Catholic University's Blue Ribbon Panel (2005) explored various aspects of women's experience on campus including the perception of equal opportunity,

communication, and decision-making ability. Findings reveal that some women faculty express frustration at their sense of disenfranchisement based solely on gender,

> Reduce the clubbiness of the upper administration. Include women in the upper administration. Stop the revolving door that exists for women faculty in administrative roles....somehow men feel comfortable enough and are valued enough to stay in their positions forever, while women quit or are forced our regularly. (Blue Ribbon Report 2005, p. 38)

Summary on the Experience of Women Scholars at Urban Catholic University

Three of the participants reflected a dual nature to the scholarly life of women faculty members. Set against a backdrop of a feminist conceptual framework, the realities of normative practice operate as a counterweight to the notions of feminine voice as evidenced in Dr. Napa's deliberate attempt to "turn up the volume on women's voices." In addition, Dr. Colton acknowledges an emotional aspect to research in that women researchers have had to "overly develop the rational to the detriment of the emotional." Finally, Dr. Delaware maintains that there is an ability to forge a relationship between the research process and its tangible outcomes as tied to an individual or group by asserting that, "I guess what else I feel as a woman scholar, maybe a scholar in general, when doing policy or research in general is the impact you can have on people's lives."

The Influence of Members of the Founding Religious Community on the University

As noted in chapter two, Urban Catholic University derives its mission from two powerful, central voices: the Congregation of Faithful Servants (a pseudonym) as the founding religious community and the hierarchy of the Roman Catholic Church. This section will focus on the vision of the Faithful Servants as it relates to their work in higher education and their evolving relationship to an increasingly lay university community.

The Congregation of Faithful Servants

As chronicled in their constitutions, it is considered highly desirable for the Congregation of the Faithful Servants to be engaged in the acquisition and administration of universities (Congregation of Faithful Servants 1810) for the preparation of their candidates to ministry as well as the "education of young men" (p. 221). Noting the primacy of theology in this enterprise, the constitutions state:

> Since the end of the Congregation and of its studies is to aid our fellow men to the knowledge and love of God and to the salvation of their souls; since the branch of theology is the most suitable to this end, in the universities of the Congregation the principal emphasis is to be put upon it. Diligent treatment by highly capable professors should be given to what pertains to scholastic doctrine and Sacred Scripture. (p. 225)

The treatment of other academic disciplines and their method is also delineated in particular detail. Included is a description of the appropriate qualifications, such as men of high integrity and intelligence, for professors and members of the administration. What emerges is a highly structured, complex, hierarchical design for governance. Positions are legitimized as vested with authority for decision-making at various levels. The major superior of the congregation is recognized as having final jurisdiction over matters associated with any work of the congregation. At Urban Catholic University, more specific safeguards have been instituted to ensure the continued influence of the Congregation of the Faithful Servants even in the face of declining membership, forty-one percent decline from 1965-2001 (www.goethals.org), in the order. In the 1975 restructuring of the board of trustees the by-laws were rewritten to require that the president of the University be a member of the religious community and that one more than one-third of the board also be members of the Faithful Servants (Urban Catholic University. Office of the President Hugh Carroll, F.S., Box 73, Folder 20). In addition, no

fundamental change to the character of the institution may be made without the concurrence of two-thirds of all of the board of trustees. According to President Hugh Carroll,F.S. (a pseudonym), "It is our experience that the new Board composition of laymen and Members of the Faithful Servants is vitally interested in maintaining Urban Catholic University as a Faithful Servants and Catholic institution" (Office of the President, Hugh Carroll, F.S., Box 73, Folder 20).

This restructuring has been challenged in recent years as the issue of shared governance becomes more poignant for an increasingly lay, and diverse, faculty and administration. Initiatives aimed at restructuring governance are perceived as an insulating device from dissenting voices and opinions. In 1995, the Faculty Senate reflect their frustration at a lack of access to the president in matters that are important to the diverse groups on campus (women and other minorities), who is a member of the Faithful Servants, due to the layers of administrators that have been placed between them. Their minutes state,

> The faculty Senate has hitherto existed primarily as an advisory group; advisory to the President initially, now advisory to the Executive Vice-President and through him to the rest of the administration. Such a role makes the Senate dependent on the good will and willingness to listen to those whom the Senate advises....The committee believes this is an appropriate time for re-examining whether the advisory model serves Urban Catholic University well at this present juncture.

Vision of Outcomes

Apart from the mechanics of governance and operations is the articulation of the vision of the Congregation, which is often referred to as the spirit or charism. As described in chapter three, this charism evolves into the organizational saga and lays the foundation for the rituals and traditions of the university. President Hugh Carroll, F.S., reaffirmed the founding Order's vision for UCU,

> As a Catholic institution, we hold, promote and nurture a value system which is Catholic. Urban Catholic University's objective is to be a Christian presence, in institutional form, in the academic world and to confront the major problems of the day…these men and women, Catholic and non-Catholic alike, hopefully leave UCU with a sense of ethical commitment to making the world they live in a better place (Urban Catholic University, Office of the President Hugh Carroll, F.S., Box 73, Folder 20).

During the group interview the participants reflected on what it meant to be at a university founded by the Faithful Servants:

Dr. Napa: Because I've been at other institutions which were run by different religious communities I have had the chance to look at them from different points of view. One of the downsides to the Faithful Servants (FS) is their lack of hospitality. They are very business-oriented, not that other men's communities are any better at it, but the FS don't seem to have a sense of it. On the other hand they are very focused on the intellectual life of the institution.

Dr. Dakota: I would like to expand on that although I would agree with everything Kim said. There are these anolomies, one of the things I've always associated with the FS. I think a fair number of them see themselves as far above other order priests and certainly above diocesan clergy. At the same time there is definitely an emphasis on social justice and the intellectual life.

Dr. Delaware: I sometimes get the sense that there is also a country club mentality. I hear comments like, 'I went to San Diego for this baptism or San Antonio for this wedding.' Who lives like that?

Dr. Napa recounts her first-year experience at UCU:

> I think for most of us who get jobs, I didn't choose to come to UCU – I suppose I did – it was more, it was a job at the time. I was at another Catholic university, my dissertation was done, I was starting to publish but they were having a real financial crisis, it was a crucial time when I got a call from the then-chair of the department, he has since left, and he asked me if I ever thought of coming to UCU…I was hired into a faculty of thirty-four, there were two women at the time, one is a nun, they're still here – see, I am a feminist – it was the early 1980s, I knew that…people assumed that I knew the area and that they didn't need to do anything special when in fact I didn't know this side of town at all…at Thanksgiving not one person out of the thirty-three others in the department said to me, "What are you doing for Thanksgiving" and so it was just an utter, utter lack of hospitality…I didn't feel like I had any friends…I thought coming to work for the Faithful Servants was like coming to work for IBM.

On the issue of governance and the organization nature of the university Dr. Adriane reflects:

> I heard from a number of people that UCU was one of the most hierarchical, top-down, arbitrary places they'd ever been…people are fearful about being the voice of dissent in general.

This sentiment is echoed by a participant in the Blue Ribbon Study (2005)

> I would change the management style of administration (starting at the school/college level). This administration is filled with men whose personal ambition strongly influences every decision. The management style is adversarial rather than cooperative, manipulative and cynical rather than direct and positive. On the other hand, I love the students here at UCU and I love my department. I think our (male) department chair is great and I have never felt any gender inequality in my department. (p. 39)

The vision of the university and its congruence to the tangible work of Dr. Colton was viewed very positively, "The University is just, so much of it is – the Faithful Servants are so much about education – that seems to be a good fit with what we try to do in our department."

Implicit or Explicit Institutional Policies and/or Procedures which Support or Hinder the Professional Life of Women Faculty Members

As noted in chapter two, Armenti (2004) asserts that women faculty members experience tremendous conflict when combining work and family life. In addition, Johnsrud & Ross (2002) offer that morale can be affected by the benefits and services offered to employees by an organization.

There is evidence that Urban Catholic University has been both visionary and discriminatory in some of its institutional policies and procedures that would have a direct impact on women faculty members. In some instances, the implementation of more innovative practices could be gender neutral.

As early as the 1960s the issue of on-site child care was proposed as an action item by the Faculty Senate (Urban Catholic University. Faculty Senate Minutes December 8, 1965). The "Day Care Proposal Committee" record two specific reasons in favor of on-site daycare. Fathers working long hours would no longer be separated from their children for long periods of time and mothers would have the capability to continue breastfeeding infants (Urban Catholic University. Faculty Senate Committee Minutes: Day Care Proposal Committee, September 15, 1986). On-site daycare was made available to all employees at UCU in 1995.

In 1967 UCU initiated a program for all faculty seeking low-interest home loans through the University of up to $150,000 at a rate of 4.5 percent interest (Urban Catholic University. Faculty Forum Minutes, Box 14, Folder 1). This benefit was extended to all faculty members, including women, in order to encourage home ownership in the neighborhoods surrounding the university.

Recorded in the Annual Faculty Survey of the UCU Chapter of the American Association of University Professors (AAUP), Report Years 1960-1967, is a statement that affirms the purposeful bifurcation of the salary scale for teaching faculty based on gender within the same rank (Urban Catholic University Chapter of the AAUP: Faculty Survey 1960-1967). The report does not address any specific reason for this disparity in salary structure and disparity in salary based on gender continued as an institutional practice through 1992 as noted in the faculty Status Committee Minutes (Urban Catholic University. Faculty Status Committee Minutes, December 11, 1992). In the years 1989-90, there was a $6000 differential between genders at the rank of professor; $1900 at the rank of associate, and $2200 at the rank of assistant. In the years 1990-91, the gap ranged

from $4700 for professors; $1600 for associate professors, and $2500 for assistant professors. In 1991-92, the gap was $3200, $2700, and $1600 respectively. Benefits as a percentage of salary were equal for all three years and at all ranks. The practice of salary discrimination, based solely on gender, has been discontinued although no specific information on guidelines regarding salary negotiation was available. The Blue Ribbon Report (2005) presented findings which indicated relative parity in salary between men and women faculty members while citing four major factors for discrepancies when they occurred. These were: 1) rank, 2) years of employment at UCU, 3) holding an endowed chair, and 4) school/division (p. 27). The report states,

> Since men were hired more frequently across all disciplines at UCU prior to 1990, there are far fewer female faculty members overall, and they tend to have been hired more recently, and therefore have fewer years at UCU and concomitantly lower ranks and salaries than their male counterparts. The endowed professor positions provide comparatively high salaries, and all but one of those positions are occupied by men. Discipline areas that employ higher proportions of men tend to be those that pay the highest salaries, as these disciplines typically have the highest market value. (p. 27) In 1982, the Office of Human Resources and Campus Ministry presented

a plan to offer services, which are commonly part of an Employee Assistance Program (EAP), inmost larger organizations currently. The specific proposal stated, "We propose to coordinate, almost on an unofficial level, services in the areas of: psychological counseling, financial counseling, and religious and moral counseling" (Urban Catholic University. Faculty Status Committee Minutes, November 22, 1982). The availability of these no-cost services could be an additional benefit to women faculty members. Finally, a motion was made by the Faculty Senate which read, "The Faculty Senate requests that the Board of Trustees address the issue of developing a policy on benefits

Table 1: Urban Catholic University Salary Gap between Men and Women Faculty Members by Year and Rank

Years	Rank		
	Professor	Associate	Assistant
1989-1990	$6,000	$1,900	$2,200
1990-1991	$4,700	$1,600	$2,500
1991-1992	$3,200	$2,700	$1,600

for domestic partners" (Urban Catholic University. Faculty Senate Minutes, January 8, 1995). This motion specifically acknowledges the presence of same-sex couples serving on the university faculty. Treatment of this issue would be in direct contradiction to the Church's position on homosexuality.

Dr. Napa reflects on the issue of tenure and childbearing for women faculty members:

> I chair the university promotion and tenure committee, and so its been sort-of interesting to see; there are women and men who are up for tenure, of course we have a set of guidelines, all of us have had to publish and do all of this stuff that you have to do but I think there is a recognition, and there are three women full-professors on the committee, no four of us, if a faculty member has had two children between the time they went for tenure – it's not terrible that she had children but that might be why she didn't publish very much in this or that given year because she had a baby and things like that so I hope that those sorts of things, we are more able to take those kinds of things into consideration.

Dr. Dakota reflects:

> Another big area is women's duties at home whether it is for children or aging relatives that area still, um, is viewed very differently from men. Those are still, there is no pregnancy leave, it's termed disability and that is very dependent on whoever is your chair. It was explained to me by our HR [human resources] people, now this was when I was pregnant twenty years ago, that disability is more flexible as opposed to saying that you'll have this many weeks or months. That clearly, I have heard many stories – I was lucky enough to have my children right at the end of a semester – of people who are due three weeks into the semester, to be forced to teach right up to the end, that's stupid. But they've been forced to do it or if you're on a committee and have just given birth to be thrown off, that's stupid. It's just stuff. Um, things happened to them. They were not accommodated at all – it was not treated as just a natural part of life. So in terms of that I think this university has a ways to go but I think they're looking at it.

The Blue Ribbon Report (2005) echoes the sentiment of the study participants evaluation of the lack of family-friendly benefits at UCU. Recommendations of the panel included the establishment of maternity/paternity leaves which are in addition to the Family

Medical Leave Act (FMLA) as provided by federal law; freezing of the tenure clock for family-friendly leave reasons; the incorporation of work/life balance into the university's strategic plan; on-site elder-care and, offering flextime and telecommuting options where applicable. (p. 31)

Financial considerations for single women faculty members may take a different tangent from those who reside in a dual-income household. Dr. Colton reflects:

> I guess in one area that's still troubling me now, um, getting people to understand – and I talked about this in the other interview – that single women and how that single status forces you to make certain decisions that affect your job, your process, whatever. The single status gets correlated with income status because the single person doesn't make as much as the dual person and some have spouses whose positions pay more money that education so its tied up to that as well. I'm dealing with which route to choose – am I going to teach extra classes to get extra money, I'm wanting to max out my retirement every year but if I don't go the route where I'm spending more time writing more articles, etc. – that seems to be what you're supposed to do – I'm going through that right now, what do I want to do? I'm trying to talk to different people about that. I'm hoping that in the new year I can come up with a new strategy.

While the issues of gender and sexual identity are not the same, women in same-sex relationships face both employment and legal obstacles. On the issue of domestic partner benefits, Dr. Colton states:

> I can't help but think about another issue which merits attention – we have our dean and then we have someone who was an associate dean, she has stepped down now, but she is an important person, they are respectively gay and lesbian. In the case of the lesbian couple, they have a baby she's about six now, and there's no problem with them being here on campus but I'm sure they don't have partner benefits. There's a big problem with that. These people, obviously, can't lead the charge for that. Someone needs to do that for them. The one mom I see occasionally and we talk about school and what is the child doing now and in the case of the dean, we always invite his partner to anything social, I've gotten to know him and he's a wonderful man. I think this is so sad that they should live in those relationships and don't have – death is on my mind a lot, we've had an untimely death in my family and I have a friend who's dying of breast cancer – I thought what a terrible thing that would be if neither of their partners would have benefits or anything – or intensive care rights.

Policies and procedures comprise the explicit mechanisms by which the university operates. Margolis (2001) cites the existence of an implicit curriculum in higher education which takes on many forms and may only be learned by perceiving nuances between people and processes. Dr. Dakota recounts a specific example of such difficulty, as encountered by a woman in upper administration at Urban Catholic:

> Now we had stories here, there was one amazing story – in upper administration – of a women who was to write a report for the board of trustees, who kept asking and asking for the information she needed to write the report, asked and asked. First she was told, no we can't get this for you and then was told, we'll get it for you next week, came the board of trustees meeting, after never having gotten the information and somebody else gave her report and she looked like an idiot because the board was asking her questions and she would have to respond well I don't have that data and this guy would say well I have the data. That kind of stuff. And it happened so many times and it happened to more than one person. That it, you begin to see what the research is talking about…it's just a drip, drip, drip effect.

Summary on the Implicit and Explicit Institutional Policies and/or Procedures Which Support or Hinder the Professional Life of Women Faculty Members

The participants indicate that the explicit policies and procedures at UCU are most favorable for men faculty members and less favorable toward women faculty members. There is recognition that blatantly gender-biased policies (the tenure clock and motherhood; salary gap) are historical realities and occasionally bear on contemporary decision-making with regard to promotion and tenure. However, implicit obstacles remain operative at both the faculty and administrative levels as evidenced by the impact of pregnancy on some faculty responsibilities, equal opportunity for optimal performance of women in the administration, and recognition of domestic partners in the benefits configuration of faculty compensation.

Scholarship, Teaching and Service

As the three pillars of the academic life, scholarship, teaching, and service are viewed as mutually supportive and a source of tension for women faculty members. This tension is specifically linked to the institution's aspirations and classification among all other post-secondary institutions. Dialogue surrounding performance expectations for faculty members infiltrates hiring committees, tenure review, and is a reflection of the institution's educational philosophy.

In the 1970s, the Faculty Committee on Tenure reported that UCU was in favor of maintaining the university's emphasis on teaching excellence over the cultivation of renowned researchers (Urban Catholic University, Faculty Status Committee Report on Academic Tenure, September, 1974). This position was reaffirmed by President Hugh Carroll, F.S., in an address to the faculty (Urban Catholic University, Office of the President, Hugh Carroll, Box 74, Folder 3),

> A university is, first and foremost, an institution where learning takes place. And the amount and quality of the learning is determined largely by the teaching. In this university's efforts to do good to our students nothing is more important than teaching.

In the 1980s there was a shift toward research as the primary activity of faculty members. Policy statements and certain manifestations of policy illustrate the alteration of emphasis (Urban Catholic University, Faculty Status Committee Minutes, April, 1983) particularly in the areas of tenure and promotion.

Three of the participants acknowledged the emphasis on research activity at UCU, with an anticipated outcome of reclassification to a Research University (high) institution. While the participants were granted tenure under a different set of rules than those faculty members currently moving through the process, each of them related that

the expectation of increased rigor in faculty scholarship has made the university more attractive to potential students, yet simultaneously caused friction with their own philosophies toward the end product of such research.

Dr. Delaware explained,

> The university never used to have the resources to do much research. Now research services has a whole slew of people; she's come out and and showed us how to do the spin and help us find things which fit our interests. I've gotten summer stipends twice, which is good to get you started on a particular topic. There is finally infrastructure to support research. He [the dean] doesn't care what it is or what its about – just do it. The newer people are treated differently than we were. It was funny during our reaccreditation, one of the faculty said we were on "support overload" - we don't have time to respond to all of the mechanisms of support we are being offered!

Dr. Dakota expressed concern over her own philosophical beliefs about research and those delineated by the system of classification for Research University (high) institutions:

> Well, this push actually began probably ten to fifteen years ago and I remember at one point, maybe one or two presidents ago, he decided that we would become a Research I [Research university (high)] institution and so we began to take on the flavor of a Research I [Research university (high)]institution; there was a lot of angst about who we are, where are we going, we always valued good teachers and things like that. The rules for Research I [Research university (high)]institutions were that you had to have books, a single-authored book was better than a co-authored book, refereed journals were better; all of that hierarchy of publication. I mean it's interesting because some of that runs counter to the pedagogy of scholarship which indicates that collaboration is good. I am about to do one documentary, I did another documentary, under Research University (high) rules, it is very unclear about whether a documentary counts as a book. The whole notion of us wanting to do both is valued – not everyone has to be a top-notch researcher but there is still great value in having excellent teachers. We do have some internationally known scholars; we have some departments who are very snooty about the hierarchy of publications…but I do have to say that the most highly-regarded scholars, by and large are excellent teachers and take their teaching seriously. I would not consider myself a cutting-edge theorist at all. I mean I enjoy reading it but I'm much more applied. But I've never felt like I have this book in me that I just have to write, but I do think of things.

> I like to do research but it isn't because I have this new idea. UCU is very good about saying we're very good at taking these ideas and getting them into the public discourse but at the same time it says how can we take these ideas and get them into a way that people can understand them.

In the most recent years of her professional practice, Dr. Colton takes great pride in relating that her own scholarship has evolved to a point where she enjoys delving into topics which she considers to be at the heart of her intellectual interest. She indicates that her family responsibilities no longer are in competition with her ability to thrive as a scholar:

> Maybe in the last eighteen months I've been the most active as a scholar that I've ever been in my life! This summer I had three major articles accepted for publication and I think last year I read three or four papers so I have been incredibly active.

All four participants indicated that they served on multiple university committees. The collective opinion indicated that they perceived this requirement to be more time-consuming than productive although this service provided an opportunity for collaboration with other academics in the university community. Dr. Napa stated,

> Well I'm the Interim Director of the Fitzpatrick Center so I chair my own advisory committee, I also chair a section in my department on law and ethics. In addition to these two I chair the college rank and tenure committee.

Dr. Dakota reports that she is the Director of Hispanic Studies and is on the Dean's Cabinet in the College of Arts and Sciences. Dr. Delaware is on the library committee and ad hoc technology committee. Dr. Colton is on the Black World Studies steering committee, and is currently on the search committee for the new director of the Fitzpatrick Center.

All four participants related that their teaching loads were typical for their particular departments. Reductions in the number of classes they taught were contingent on other responsibilities they had been asked to take on from time to time over the years. Dr.

Dakota reports that the normal teaching load at Urban Catholic University is three classes per semester but, "Because I am the Director of Hispanic Studies, I have a 2-2." Dr. Napa indicates that she teaches 2 classes each semester due to her responsibilities at the Fitzpatrick Center. Dr Delaware indicates,

> We used to have five classes over two semesters and have field responsibilities. last year field responsibilities were removed from faculty except for those who wanted to keep them. I was one of four, this year there is a newer model for fields, so that pretty much leaves 2-2. I'm doing three this semester because of increased enrollment and people teaching less there were a lot of critical things which weren't being covered so....I always teach in the summer. It's intense from April to August....the first year I was teaching n the doctoral program it was confusing because no one had been hired to replace me and so the class was there and there was no one to teach them.

Dr. Colton indicates that in her department, "Its three and two or two and three; you can flip them if you are research active. If you're not, it's three and three."

The Blue Ribbon Report (2005) indicates that 34% of women faculty members feel that their scholarship and research is less valued than that of their male counterparts, and 32.5% feel that gender equity is lacking in their departments for issues such as the number of courses and preparations, the number of students in classes, and the required student contact hours. (p. 33)

Summary on Scholarship, Teaching, and Service

All four participants view themselves as teachers who also do research. With the evolving nature of the importance of research at UCU, these four women faculty members have embraced the possibility of more focused and frequent research. With the augmentation of the research services component of the university, the participants perceive that the infrastructure to support their work is appropriate. All four faculty

members serve on standing committees and have been asked to participate on ad hoc or special focus study groups. The majority of women faculty members who participated in the Blue Ribbon study do not perceive gender inequity in the areas of scholarship, teaching and service.

The Role of Teaching in a Particular Sense

The history of UCU as an institution that values excellence in teaching and its emergence as a university that also values research spurred specific reflection on the relationship between three of the participants and the students. In each case the participant viewed her responsibility for and the relationship with her students as transcending course material.

Caplan (1995) characterizes the experience of the academy as one that can be deeply rewarding for women who have been culturally conditioned to an other-centered reality, or one who assumes some form of responsibility for another (mother-to-child, caregiver-to-adult; woman-to-household). The professorial life provides a setting where self-determination and intellectual stimulation are nurtured and encouraged. A vital component of that setting resides in the teaching function of the profession. Many academic women are energized by the interaction they have with students who are novices in the process of intellectual pursuits and the commensurate debate that accompanies the exposure of diverging opinion.

Dr. Napa recounts:

> Students are all different. The best relationships I think I have are when, for women or men we have about two-thirds women on campus here, I can open them up to something which they might not otherwise be opened up to. And I try to model that as much as I can to those students, I think I might have mentioned this to you before, one of the reasons I'm still

> Catholic is my Catholic women students…there are also some women students who are, because I'm fairly up front about my feminism – I think you should know where I come from – and some of them really don't like that. I've gotten some hostility from students…I think it is more the young, conservative women or some women who just don't want to deal with feminism. I think I work fairly well with male students both undergraduate and graduate. You don't know what kind of impact you have on those students for a long time. Ninety-nine percent of the time you never hear a word and then the occasional student will say thank you or you get a little thank you note after their exam or something like that. I think its true that sometimes students expect a woman faculty member to be more nurturing and not to be as hard on them in terms of grades and that they will react more strongly.

During a discussion on the implication of Ex corde ecclesia on the teaching life of academics, Dr. Napa reflects,

> Well I don't think of it in broad terms, I think of the mandatum (loyalty oath for theologians)….I go to Church, sometimes I go kicking and screaming but I go – If I'm kicking and screaming too much I don't go; to have that kind of communal commitment. In principle I have no problem with the idea that they [theologians] should be teaching in communion with the Church – I think the original document which was sent to Rome, it was fine….feminist theologians are in a sensitive area….I resist the way the bishops have used their authority to get people out of positions in Catholic universities.

When considering her students, Dr. Dakota states:

> What's interesting is that they find me very laid back, I'm humorous, I try and keep their minds off of getting all anxious about doing their research, I'm flexible; I will meet with them anytime. They feel like I know my content and I'm excited about it. I get very close to some students and we keep in touch over the years…we're here for the students. Teaching at night you hear a lot more because they don't see anybody but me. Things like, there aren't enough electives for us in the evening, I can't pick up my evaluation form during the day, you know I'm always trying to help them in that way too.

Dr. Colton relates her experience of being a college student and her empathy toward students who struggle:

> And of course what I love most about being here is, I always knew I had a calling, I wasn't sure what it was but that calling had to do with mentoring young people, with helping them to believe in themselves, to trust themselves and at the same time being a vessel of love. And I realize that my approach to teaching was; that I care for my students and my overwhelming feeling was one of privilege. That I was going to be able to

> share this hour with them. And I think my very checkered past has made me a much better teacher. I understand students who are failing and I am completely non-judgmental about it. I always say to them college – this great place. You're in your college of choice, you have a new wardrobe, you're living in your wonderful dorm, you can party all night long, and isn't it horrible. You miss your family, you fell in love for the first time and it didn't work out, you had a crisis of faith, you were the smartest person in your high school and now you're just average and you go home at Christmas and you have to pretend to your parents that it's wonderful because I have sacrificed everything to send you here and you're struggling to keep your head above water. I see myself in them and what I went through.

Summary on Teaching in a General Sense

Three of the participants viewed their relationships to their students as being both instructor and mentor. From an intellectual standpoint, exposing students to new ideas which challenge their particular notion of constructed reality forms the basis of the cultivation of the intellectual life. Providing a safe place for the transitions from adolescence to young adulthood is also perceived to be an important role of the teacher by the participants.

The Relationship among Women Faculty Members as a Whole

As noted in chapter two, Johnsrud & Ross (2002) indicate that faculty retention and overall sense of well-being is somewhat contingent upon the relationships that exist among varying groups of individuals at the university. Lindholm (2003) expands on this notion and offers that the level of person-environment fit is especially important for women, as one minority on campus. This section will offer insight on the relationships between women faculty members at Urban Catholic University.

Citing a loose affiliation with her professional women colleagues, Dr. Colton reflects that:

> The Women's Studies Department plays a huge part in it but I may be

> different in that sense. I don't have close, close, best friends relationships here at UCU. That has to do with the fact that I prefer to divide, very sharply, my personal life from my professional life…I would say the female friendships, the reading group, the writing group grew out of Women's Studies because we were all active in it, um, but I'm also close to women who aren't a part of that – the associate dean, she's a mathematician, I don't think she ever had anything to do with Women's Studies – she's just a great person and we're extremely congenial. She's in the midst of the battle where she's a highly-paid assistant to a bunch of men. We joke about that – they get all the glory and she does all the work…I would feel very comfortable going to female colleagues here.

Dr. Napa reflects on times during her own career at UCU where she specifically sought out the camaraderie of other women faculty members for support:

> My first year was awful – the Women's Studies people just held me for the first year…at various times, not so much now because I'm a full professor but when I was going up for tenure and when I was going up for promotion you know there were times when I used to consult with others and actually one of those persons from another department did actually ask me some questions about what would be involved in going up and at that time I had just gotten on this committee for full professor. So I do think we try very much to support each other…not all women faculty see themselves as women faculty but rather oh, I just happen to be in this field. I can think of a couple of people in my department – one time I tried having a gathering of women faculty and this one person said, "Well why are you inviting just the women and not the men?" I thought, well if you have to ask that questions then I guess you don't need to come [laughter]. I think it sort-of waxes and wanes according to the times.

Dr. Delaware indicates a desire to interact more with colleagues but finds outside constraints an obstacle:

> The more I do things with other people outside of my department the more I perceive it to be friendly. In our own department we have our own women's group. Basically anyone who is a woman is allowed to come. The guys say, "Well why can't we come and we say you can form your own men's group." Sometimes its informal just to talk about how things are going. We got together this summer to talk because two of our colleagues in administration were fired. And we had to process that…I get frustrated because I would like to do more things but they can't because they have to be home by 4:00 because so-and-so will be home from school or this or that. There are probably little groups of us who have gotten closer

> than others. Anytime somebody needs something we say, " Here take these materials, here are my notes, I'll just put it up on Blackboard and you can take what you want."

Dr. Dakota summarizes her thoughts by concluding that women faculty members support each other's events while also cultivating a sense of esprit-de-corps:

> People tend to support each other in terms of their events, there are strong personal friendships. I know one woman who, just on her own, decided to host a dinner for all new women faculty every year...among the women faculty I think there is a more overt sense of camaraderie.

The Blue Ribbon Report (2005) indicates that 54% of women faculty members say that they do not have a mentor who serves as a role model or advocate. On the other hand, 52% of men faculty members claim such a professional relationship with a colleague. (p. 35)

Summary on the Relationship among Women Faculty Members at the University as a Whole

All four participants indicated that their relationships with other women faculty members offered a specific support for their work and life at Urban Catholic University. The role of the Women's Studies Department was viewed as a significant conduit through which women faculty members could interact on a variety of levels. All of the participants acknowledge the existence of a continuum along which relationships could be characterized. Slightly over half of the women faculty members who participated in the Blue Ribbon Study indicate a lack of any mentor relationship.

The Articulated Mission of the University and Diversity

The mission statement of UCU is multi-layered and addresses a wide variety of identifying markers that brand the university as distinct from others. One of the highlighted facets is the university's commitment to the cultivation of diversity across all

spectra of society including the acceptance of other religious traditions (www.ucu.edu January 9, 2007).

The issue of non-Catholic professors of theology was addressed by then President, George Hannon, S.F. (a pseudonym) in 1967 during an address to the faculty. Citing the necessity of openness in a pluralistic society, Hannan indicated the possibility of the presence of non-Catholic professors in the theology department. The issue of non-Christian academics was not addressed (Urban Catholic University, Office of the President, George Hannon, S.F., Box 20, Folder 9).

In his state of the university address in 2004, Urban Catholic University's President, Joseph Bozicevich (a pseudonym), reiterated the necessity of serving underrepresented ethnic minorities in the classroom. Recruitment from all minority groups, including women in the faculty and administrative ranks was also cited as an on-going challenge which aligned with the overall mission of the institution (www.ucu.edu/president/state04, February 2, 2007).

Reflecting on the positive attributes and frustrations of being a woman faculty member at Urban Catholic University, Dr. Dakota states:

> To me the most frustrating thing are the gaps between the mission and the walk and the talk. Part of what keeps me here is the talk [laughter]. That I believe in the missing. I see many, many wonderful things; I believe in my colleagues; and you see many, many efforts being made to live out the mission. But you see it thrown out the window when there's a better business decision to be made. This has nothing to do with women, but I see it in my own department right now…I realize there are tensions, they have to remain solvent, but I would like to have more room to have that conversation but we're not even allowed to have it.

Dr. Colton responds:

> No, there's no question – but it isn't just about women. There are no people of color, we have a Black dean but apart from him; I was astonished to find out that there are only two full-time African

> American full professors in the whole university. So we very much need to work on inclusivity in those areas. Women are all associated as assistant deans. We had a woman who was dean of the Law School but outside of that person there are no women in the highest reaches of administration.

Dr. Napa offers insight on the issue of the inclusion of other religious traditions in the academic life of the university:

> There is this commitment to diversity but it seems to me that in a lot of ways it's diversity so long as it doesn't challenge the Roman Catholic tradition. Its nice to talk about it but so the theology department should be satisfied to do Buddhism or Judiasm with part-timers and, um, part of this has to come from the fear that Catholic Universities will go through and become non-sectarian. The theology department for us is somewhat a flagship department for that and so if, O my God, we began to take Buddhism seriously – and I'm so saddened by this. I don't understand it. Without even asking the question is a little bit like talking about women's ordination in the Catholic Church…on the one hand I don't think the university should apologize for its Catholic mission but on the other hand I think there has to be a way that you are proud enough and comfortable enough to let others in – I don't see that. I don't see the willingness to risk. I think there is a way to be first class Research I [Research university (high)] and Catholic all at the same time.

Dr. Delaware addresses the issue of diversity to include multiple minority groups:

> We're just sort of at the point we're starting to realize that religious affiliation is an important part of who our students are so when we write exit surveys at graduation we take that into consideration. I'm the faculty liaison to our alums of color, I added some questions to the survey which included how comfortable were you in class and things like that. There is a lot of "comfortability" but there is a lot of it which deals with not only race but sexual orientation, religious affiliation; so we're trying to figure out how to deal with that. We have a class on diversity but its all about race and ethnicity. We don't know why we don't open up to other populations as well – we're having some discussions about that. We have a lot of information but we have to ask what we're doing. I still get student reports about how they are offended by what a faculty member says or maybe what students say that faculty don't address.

Dr. Delaware continues,

> In ministry, they have a very strong Hallal organization, they have an increasingly strong Hindu and Muslim organizations, they have a Pugah – they have space. The greatest gift the university can give is space. At that level, that's exactly right, that isn't seen as threatening,

its seen as a positive thing. It enhances the reputation.

Summary on the Articulated Mission of the University and Diversity

Urban Catholic University states that inclusion of and respect for all people is an integral part of its mission. The four participants question specific aspects of the claim relative to issues of theology and the lack of a significant presence of ethnic and racial minorities and women on the faculty and in the administration. There is general agreement among the participants that diversity is a positive aspect to the life of the university in those areas where it currently exists but that outreach efforts need to be more consistent and emphasized by the administration.

Summary

This chapter provided an exploration of the results of the study, which included an analysis of archival documents as well as excerpts from individual participant interviews which addressed seven emerging subjects which were: 1) the experience of women scholars at Urban Catholic University; 2) the influences of members of the founding religious community on the functioning of the university; 3) implicit or explicit institutional practices and/or procedures which support of hinder the professional life of women faculty members; 4) scholarship, teaching, and service; 5) the role of teaching in a particular sense; 6) the relationship between women faculty members at the university as a whole, and; 7) the articulated mission of the university as it relates to diversity.

CHAPTER 5

DISCUSSION

As was articulated in Chapter 3 (Method) and Chapter 4 (Results) of this work, this qualitative study sought to examine the professional life of women faculty members at a gender-reconstructed Catholic university. The subjects that emerged for consideration were: 1) the experience of women scholars at UCU; 2) the influence of members of the founding religious community on the functioning of the university; 3) implicit or explicit institutional policies and/or procedures which support of hinder the professional life of women faculty members; 4) scholarship, teaching, and service; 5) the role of teaching in a particular sense; 6) the relationship between women faculty members at the university as a whole; and 7) the articulated mission of the university as it relates to diversity. The four Catholic, tenured, women faculty members who participated in the study offered their personal insights on their life and professional practice at Urban Catholic University and archival data revealed chronological detail from a variety of sources that augmented the interview data. As the primary researcher, I was particularly interested in gaining insight into the posture and practice of the university regarding female faculty members more than thirty years after the all-male institution admitted women onto campus.

Conclusions

After reviewing the literature, framing the method, and processing the data, I suggest seven conclusions for the reader's consideration. First, that the definition of her own voice is integral to a woman faculty member's expression as a scholar. Not only does this discovery frame her academic work, it also contributes heavily to her sense of belonging to the institution. Second, the religious dimension of the university's mission grounds the work of women faculty members in a reality larger than one's own vision. This perspective is in concert with the perceived other-centered nature of women's relational inclination. Third, women faculty members experience frustration over a lack of transparency in administrative-faculty relations, particularly in those areas that are important to women and where the university remains non-responsive. Fourth, Catholic women faculty members are perceived as inferior as an expression of the hegemony of clericalism. Fifth, women faculty members view authentic, systemic change as residing in the upper ranks of administration, which is dominated by men. Sixth, while the hierarchy of the Roman Catholic Church does not impede the professional practice of women faculty members specifically, the promulgation of documents such as *Ex corde ecclesiae* and the Church's institutional position on cultural issues involving women does have a chilling effect on campus dialogue and programming that might benefit women. Finally, most university policies and practices do not specifically address those issues of being important to women faculty members.

Finding One's Voice

The reviewed literature offers evidence that the academy is fashioned to reflect and support the professional and personal needs of male administrators and faculty members. This gender homogeneity reified institutional practices (e.g. the tenure clock), which were synchronous with societal male roles. It is in this milieu that women faculty members seek to pursue an academic life of their own. The construct of this setting may be perceived as illusory, distant, and one- dimensional for women. Baker-Miller (1976), Gilligan (1982), and Caplan (1995) assert that it is in these male-oriented contexts that women must define themselves, utilizing female modalities as an alternative to co-opting to a permutation of established male definitions. It was specifically noted by three of the research participants that it was not at all unusual for some women faculty members to have a male-defined sense of herself. Each of the participants in this study recounted her experiences (past and present) of defining her scholarship and her own place in the university. While conflicts and contradictions remain between work and family life (Armenti 2004, Ropers-Huilman 2003)), claiming and proclaiming one's voice carves out a niche which would otherwise be missing in the life of the institution.

Voice also plays a crucial role for feminist women faculty members (Glazer-Raymo 1999, Ropers-Huilman & Shackelford 2003). As productive scholars, women faculty members who identify themselves as feminists offer alternative viewpoints to the traditional assumptions about knowledge production. Including women's literary works to the canon advances multiple perspectives often absent from the treatment of societal issues and political discourse. In addition, the pedagogy associated with feminist

scholarship reflects collaboration and cooperation as a substitute for a hierarchical method of instruction.

Feminist women scholars at some Catholic institutions may have a unique setting in which to conduct their professional practice. Hesse-Biber (2003) contends that the social justice mission of most Catholic academies posits the philosophical basis for rejecting marginalization based on a feminist contextual framework. The mission provides an a priori sensitization to conditions that disenfranchise individuals or groups from full participation in society making such exclusive action contradictory to one stated end of the university experience.

The Catholic University Institutional Mission and the Personal Missions of Women Faculty Members

Lindholm's (2003) notion of person-environment fit was described in Chapter 2 and can be summarized as the overall compatibility between an individual and her work environment. At a fundamental level, each of the study participants affirmed her personal affinity for the mission of Urban Catholic University. Three of the participants had been at UCU for more than ten years and reflect that the quagmire of university politics has not diminished their view of the foundational purposes of the university. In other words, their attachment to the mission provides a grounding for their work and life at the university. All four of the participants expressed a particular sense of their participation to various aspects of the mission (e.g. Catholic, inclusive, commitment to teaching and/or service) through their activity of teaching. Caplan (1995) characterizes the academy as a place that can be especially rewarding for women who have been culturally conditioned to an other-centered reality.

The Roman Catholic Church articulates the necessity of forging a connection between the life of the mind and the evolution of humankind. From the discourses of John Henry Newman (1852) to the promulgation of *Ex corde ecclesiae* (Pope John Paul II 1990), the juxtaposition between faith and reason, intellect and morality, bounded and transcendent, have provided the justification for the cultivation of the life of the mind as inextricably connected to the life of the soul. Cardinal Newman asserted that Catholics could be intellectually formed at any university but that their link between spirituality and the intellect could only be nurtured in a specifically Catholic institution. Pope John Paul II maintained that universities could not claim to be authentically Catholic without specific elements in place, namely spiritual formation programs and appropriate measures and safeguards of orthodoxy for those professors engaged in theological discourse.

Heft (2003) identifies the possibility that Catholicism can be viewed as a contributing factor in all academic pursuits in addition to the discipline of theology. Richard McBrien (2003) suggests three aspects of Catholicism as integral to the pursuit of scholarship: "sacramentality, mediation, and communion" (p. 52) meaning, life as a reflection of God, outward signs of God through the Church and the circumstances of life, and an experience of God through others and the world, respectively.

Viewed as being affiliated with a work much larger than themselves, women faculty members at a Catholic university find a particular resonance with the transcendent mission of the university and their own personal and professional pursuits.

Administration-Faculty Relations and Women's Issues

In 1963 Clark Kerr used the term "multiversity" to reflect the fractured expectations of the society as they relate to the university. More than forty years later, Aronowitz (2000) asserts that the corporatization of higher education in the United States more clearly resembles a for-profit enterprise than centers of scholarship. Catholic universities mirror their secular counterparts with regard to profitability and organizational advancement.

According to Glazer-Raymo (1999) and Miller & Miller (2002), women's issues related to tenure, promotion, and entry into the profession are relegated to a subordinate position on the hierarchy of institutional priorities. In addition, Glazer-Raymo (1999) asserts that a critical mass threshold of women on campus would not cause a shift in a more gender egalitarian direction. The literature on the pipeline fallacy (Allen & Castleman 2001, Wolf-Wendell & Ward 2003) indicate that the regulation of hiring and promotion activity specifically facilitates or impedes the career paths of women faculty members. The four study participants maintain that while the past practices which were blatantly gender-discriminatory are no longer operative, women's issues are consistently remanded to peripheral discussions by the administration. Under the guise of advancing an organizational agenda specifically for the benefit of women faculty and administration, three of the participants have served on task forces or ad hoc committees formed by the administration with the promise of implementing whatever results surfaced after a the specific period of study. While the participants took their charge seriously and were careful to contribute specific suggestions and timelines, they report that few, if any, of the suggestions or action steps offered were implemented or ever mentioned once the

working papers were submitted. Each study participant expressed a level of skepticism that the recommendation from the Blue Ribbon Report (2005) would be implemented.

At Urban Catholic University, the administration's relationship and lack of transparency of intention (or inattention) to women's issues results in a high degree of frustration and absence of trust. The participants offer that this characterization reaches throughout the university and causes a particular cynicism toward positions of authority, which they all admit, were once respected.

Women Faculty Members and the Hegemony of Clericalism

The treatment of the power dynamic between men and women in a cultural context calls into question the very nature of normative relationships. Jean Baker-Miller (1976) asserts that the basic inequality between men and women resides in historical definitions that have been reproduced generationally without systematic examination.

The role and influence of the founding religious community of men was one significant focus of this study. All four participants acknowledge the presence of a sub-culture on campus, particularly in university governance, which is comprised of members of the religious community. The manifestation of this permeated, not only the overall vision for programming, but also serves as a critical vehicle for determining which persons or groups of people are granted access to key decision-makers within the administration which is overwhelmingly made up of clerics.

The prevailing sentiment among all four participants indicated that membership among the clerical ranks assures both access and influence. Referred to as "the back staircase," the participants indicate that clerical privilege had a profound impact on

appointment decisions, particularly in the administration, and that several such decisions were void of any consideration of qualifications or suitability.

The impact of the declining number of clergy in the United Sates many lessen this dynamic in the future. It is important to note, however, that in the case of UCU particular attention has been given to the language in the university's governing documents – especially those relating to the board of trustees – to ensure continued influence of the Faithful Servants in the eventual future where there is a less significant presence of clerics on campus.

The Potential for Systematic Change and its Relationship to the Gender Composition of the Administration

In 2004, Urban Catholic University President, John Bozicevich, F.S., requested that an internal study be conducted to determine the overall status of university women employees (Blue Ribbon Report 2005). The report indicated that of the fifteen universities studied, Urban Catholic University ranked outside of the top ten in the number of women who held positions in the upper ranks of the administration. As part of the committee's data-gathering efforts, former women administrators were interviewed along with those currently serving at various levels of the administration in a variety of departments. These interviews revealed a continuation of the "chilly" environment chronicled by university women in the 1970s (Ropers-Huilman 2003).

Not unlike the issue of access, the participants in the study indicated pessimism associated with the absence of significant female representations in the upper ranks of university administration. Without access or collective voice, they did not believe that

there would be a significant move away from an androcentric approach to governance, decision-making, agenda-setting, or dialogue. Dr. Dakota states,

> We're at the bottom in terms of women in upper administration positions. So anytime you get a skewed population like that, the few women that there are, there are some really terrible stories, another thing that makes it difficult for women who drifted to upper levels, that they were shut out of really important decisions. There was a time when a number of white male members of a particular department were elevated to upper administration jobs and when some of us questioned that we were just told that they were the best candidates for the job. Nobody believed that.

Dr. Delaware comments,

> I'm pessimistic in one sense, not in terms of tenure or promotion at all, at UCU even when I came here I felt that women had a very good shot at achieving all of those but if you look at the administration it is very curious. We have a lot of female deans but if you look very closely you see that the males are the real deans or the provost or the president and the women are all associates – associate dean of this, associate dean of the other and what it boils down to is that men get all the glory and women do all the work. Women are responsible for the day-to-day administrative work and I don't um, I don't see this changing very much. I also see UCU as having a classic Catholic hierarchical structure....you simply have to toe the line and I think that is unfortunate. We're trying to build more consensus, more cooperative negotiation into the way the university is run but time and time again decisions seem to be made unilaterally from the top and always by men. That would be my area of pessimism.

The Hierarchy of the Church and Campus Dialogue

To date the Vatican has not promulgated any document whose specific aim is to impede the academic life of women on Catholic university campuses. The focus of the most recent document *Ex corde ecclesiae* (Pope John Paul II 1990), addressed the issues of Catholic identity from a broad perspective, encompassing the nature of the institution as well as the specifically Catholic life of its members. Calling for allegiance to the principles of orthodoxy, providing programs for the enhancement of a spiritual life on

campus, and setting specific requirements for presidents and theologians, there is no treatment of women in any particular sense.

One particular conflict between the Church and feminist women on campus occurs as a result of the exercise of feminism or feminist theology. Cultural issues such as violence against women, the pro-life debate, the definition of family, the issue of single mothers and poverty, gender parity in compensation, and others (Hesse-Biber 2003) can be the backdrop for weighty disagreement and subsequent moral judgment by the Church on those who explore such topics. Dr. Delaware reflects,

> I think people are threatened by the term feminist because they think that they perceive the term to be exclusionary. I'm a feminist and you're not and you should be. I'm a feminist and you're a man therefore I don't like you. I'm a feminist and you have children, I don't think a woman needs to have children. I'm a feminist, you're straight and I'm a lesbian and I don't want men in my life. This has been aided by the inflammatory rhetoric by people like Rush Limbaugh. You know the woman we had here at UCU, Ann Coulter, who perceives feminists to be man-hating, anti-family, bra-burning, lesbian, bisexual, transsexual freaks. It's completely ridiculous. I tell my students that whatever I'm teaching, it's a feminist class. Why is that? I tell them that feminism is three things: on the one hand feminism is a political position which advocates for equality of opportunity for everyone regardless of race, class or gender, sexual orientation, ethnicity, religious or political belief. That's what feminism is as a political stance. As a pedagogical stance it means empowerment, it means equality between the professor and the student, it mean cooperative learning so there is a feminist pedagogy that perhaps stems from the political – the old great saying that we used to have – that you, as a person, matter. And then the third thing, feminism is a way of doing research. It is a research methodology which puts gender – not women – gender and beyond of the other things we have discovered race, class, ethnicity, sexual orientation, at the center of the investigation. So given all of that, why would be a feminist be threatening.

Dr. Dakota asserts,

> If you look at the first wave and second wave of feminism in the United States you get an idea and read Susan Falutti's book, *Backlash*, you get in the first wave and certainly in the second wave you get people reacting with visceral hatred and demonization for all of the things which, at its core, is a radical movement and has everything to do with people at their core – their identity. I don't know if they realize what's being called into question here. There is sort of an inevitable

> reaction to feminists. I think part of it is the way it's played out in public discourse is that feminists, and some of this has been aided by people who call themselves feminists, identify with the stereotype I mean we wear ugly clothes, we wear Birkenstock shoes and we don't shave under our armpits or legs, and we're ugly and we couldn't get a man anyway and are really bitter about it. We're no fun to be around. If you look at the etymology of a term like bra-burner, it didn't happen but that phrase catches on. Sometime people will say to me, well you radical feminist, I get grief all of the time for not being radical enough! If you think I'm radical....and I just think, you have no idea what really radical feminist is. They take a few people who are out there and who are angry and bitter and hold them up – I think younger women are afraid of it because you can't be a girly-girl and they don't want to be identified by the stereotype. I have a daughter who is 18 and she reads these great magazines like *Bust* and *Bitch*, and who is proud to call herself a feminist – there is a little bit of pushback but you have Maureen Dowd for heaven's sake....taking aim. Some people would say well let's ditch the name, we don't need it anyway.

Three of the four participants in the study identify themselves as feminists personally, and feminist scholars. One of the participants maintains that the university, and all of its facets, can be both Catholic and inclusive so long as there is openness to dialogue. Two of the participants indicate that while they respect that the university is Catholic, it should not be insular and deaf to the cultural issues that are appropriate for full exploration within the academy, while not giving deference to the Catholic tradition. The fourth participant expressed a sense of neutrality about the issue. Dr. Colton adds, "It's funny as you guys are talking, I have just kind of removed myself from all of that. I have chosen to stay focused on my own things."

Important to my exploration about the influence of the Church and women's issues was the notion of diversity on campus. All four of the participants acknowledge that student programming is still aimed at a homogenous (white, male) population when in fact the campus student demographic is not only majority female (53 percent of undergraduates), there are many religious traditions represented and include Protestant,

Jewish, Muslim, Buddhist, Hindu, and others. None of the participants felt personally or professionally impeded by the relationship between Urban Catholic University and the Vatican.

University Policies

As was reported in Chapter 4, Urban Catholic University exhibited a pattern of gender-bias in salary considerations until 1995, after which time the practice was ended. When asked about other policies and/or procedures and evidence of bias toward one genders, all four participants responded that they believed other employment practices, including tenure and promotion within the ranks of the professoriate, were fair and appropriate. The lack of family-friendly policies (child and eldercare, the issue of the tenure clock and child-bearing) was repeatedly cited as areas where male faculty members were favored over female faculty members. In addition, the lack of the presence of women in the upper ranks of administration was highlighted as a specific area of concern.

Suggestions for Future Research

This study focused on the professional life of women faculty members at a gender-reconstructed Catholic university. As a bound unit of study, the conclusions offered are limited in their generalizability to other contexts. This section will suggest other lines of inquiry that would expand the discussion.

This study focused on a Catholic university that was founded (and is solely owned and operated) by a religious community of men. Further research might explore the professional life of women faculty members at a Catholic university that was founded,

owned, and operated by a diocese or archdiocese. Specific to this research might be the role of the local bishop where the study of UCU focused on the religious community.

A second area of exploration might include men faculty members at a historically all-women's Catholic institution that went coeducational. Specific to this research might be minority issues from a male perspective.

A third area of study might include the status of women faculty members at a Catholic university whose governance and ownership had been turned over by a religious community to a completely lay board of trustees. This study might focus on the mission of the university as articulated by each of the two owning/governing groups.

Finally, a fourth study might include a treatment of governance structures utilized by Catholic colleges and universities founded by women's religious communities.

Summary

This chapter summarized the conclusions and suggestions for further research based on this study: an exploration of the professional life of women faculty members at a gender-reconstructed Catholic university. The findings indicate that the following conclusions can be made: 1) women faculty members seek their own voice as a means of increasing their affiliation with the university, 2) women faculty members experience a personal affinity with the other-centered nature of the mission of the university, 3) women faculty members desire and hope for greater transparency between the administration themselves and the administration, 4) women faculty members experience clerical hegemony, 5) women faculty members perceive a void in representation, and commensurate influence, in the upper ranks of the administration and; 6) that some

university policies and practices were gender-neutral while others favored male faculty members.

Suggestions for future research include an exploration of the professional life of women faculty members at arch/diocesan owned universities; an exploration of the professional life of men faculty members at all women's Catholic universities which became coeducational; the professional life of women faculty members at a lay owned/operated Catholic university, and an exploration of the governance structures at a Catholic university founded and operated by a community of women religious.

This study offered me the opportunity to catch a glimpse of the academic life of four dedicated and talented women within the context of a Catholic university. I looked forward to each interaction with the participants and am grateful for the insights they related. From a historical perspective, Catholic colleges and universities have maintained their place as some of the best postsecondary institutions in the world. Their missions set a standard which call members to more than the cultivation of their mind but also to a deepening of their spirits. In an increasingly complex and diverse world, how that is achieved within the confines of the Catholic faith is of great concern to the leadership and a challenge to the Church. By exploring the professional life of women faculty members on the campus of UCU, I hope to have contributed some meaningful data and insights to the dialogue.

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APPENDIXES

APPENDIX A

Individual Interview Questions

Tier 1; Foundational Information

1) Tell me a little about your journey to the academy (family background, educational background).
2) Did you ever consider any other career; what force(s) or Person(s) had the greatest influence on your decision to become an academic?
3) What inspired you to pursue your branch of knowledge?
4) How long have you been at Urban Catholic University (UCU)?
5) Why did you choose to come to a Catholic institution?
6) When considering the academic profession, what inspires optimism/pessimism for you?

Tier 2: Your Experience as a Scholar

1) Describe your experience in gaining tenure.
2) What committees do you serve on; do you hold any leadership position(s) on it/them?
3) What is your current teaching load; is your current load typical for you; how is it similar/different from your colleagues?
4) Is research expected from the faculty members at UCU; have administrators expressed a preference for the types of scholarly work you pursue (if so, why do you think that is, how do you feel about it)?
5) Describe your thoughts about scholarship, teaching, and service.
6) How much have you published in the last 18 months; what types of publications?

Tier 3: Your Experience as a Woman-Scholar

1) In what ways are do you express yourself as a scholar?
2) Do you feel that women have been accommodated or assimilated at UCU?
3) What kind(s) of relationship(s) exist among the women faculty members at UCU?
4) Describe your relationship(s) with the students you teach.
5) What kind(s) of professional aspirations do you have?
6) Do you have any thoughts on your longevity at UCU; why?

Group Questions:

1) Discuss the experience of women scholars at UCU.
2) What influence does Catholicism have on the procedures, policies, and practices at UCU?
3) What influence does the presence of members of the religious community have on policies, procedures, and practices at UCU?
4) Do you think that life at UCU is reflective of its mission?
5) Where do you find your greatest support/obstacles at UCU?
6) Do you think that your experience at UCU is similar to women academics at public universities; why or why not?
7) If there was one thing you could change at UCU, what would it be?
8) What are you most grateful for at UCU?

APPENDIX B

-Letter of Invitation to Participate-

(Date)

Dear (Name),

As a Catholic, female faculty member at Urban Catholic University you are being invited to participate in my doctoral research study entitled, "A Case Study of a Gender-Reconstructed Catholic University: The Professional Lives of Four Women Faculty Members." This research will comprise my doctoral dissertation at Georgia State University.

It is my hope that by examining the professional life of female faculty members we will add a specific dimension to the discourse regarding women academics which is currently missing. In addition, I hope to provide feedback to Catholic university administrators who may be seeking ways to better accommodate women faculty in formerly all-male institutions.

Included with this letter of invitation is a copy of an informed consent form which further explains the parameters of the study, including time frames and individual commitments. If you wish to participate, please mail the informed consent form back to me in the enclosed envelope. Once I have gathered five participants, you will be contacted to set up interviews, etc.

Thank you for considering being a participant in this important work.

Sincerely,

Judith Mucheck

APPENDIX C

Georgia State University
Educational Policy Studies Department
Informed Consent

Title: A Case Study of a Gender-Reconstructed Catholic University: The Professional Lives of Four Women Faculty Members

Principal Investigator: Philo Hutcheson, Ph.D.

Student PI: Judith Mucheck

I. Purpose

You are invited to participate in a research study. The purpose of this study is to investigate the status of women faculty members at a Catholic university which reconstructed from single gander (male) to coeducational. A total of five participants will be recruited for this study. Participation will require five to eight hours of your time over the next twelve months.

As a current female faculty member you are uniquely qualified to provide research data which will include issues such as the presence/absence of unique effects for women faculty members with the inclusion of members of a religious community in the administration and on the governing boards; the presence/absence of vestiges of a single-gender (male) culture; the presence/absence of policies and/or procedures which specifically support or hinder the professional life of women academics, and the presence/absence of a dualism between men and women academics at this university to name a few.

This research will provide valuable insight into the status of women faculty members in a sectarian setting. It can be used to draw comparisons and contrasts with women faculty members in non-sectarian settings and will contribute to the discussion of the academic profession for women overall.

II. Procedures:

If you decide to participate, you will engage in individual and group interviews which will be audiotaped and transcribed. You will have an opportunity to read the transcription in order to ensure an accurate rendering of the information you provide. Interviews will take place at those areas on your campus which are both conducive to private conversation and convenience as well as at a time which is appropriate to your schedule.

No more than three individual and two group interviews will be conducted. The time allotted to this portion of the study will be between six and eight hours.

III. Risks:

In this study, you will not have any more risks than you would in a normal day of life.

IV. Benefits:

Participation in this study may not benefit you personally. Overall, we have to gain information about women in the academic profession in order to reaffirm those conditions which are favorable to women faculty members and to encourage dialogue surrounding those issues which impede positive progress for women faculty members.

V. Voluntary participation and Withdrawal:

Participation in this study is voluntary. You have the right to not be in this study. If you decide to be in the study and change your mind, you have the right to drop out at any time. You may skip questions or stop participating at any time. Whatever you decide, you will not lose any benefits to

VI. Confidentiality

We will keep your records private to the extent allowed by law. We will use a fictitious name rather than your own name on our study records. Only the principal and student investigators will have access to the information you provide. It will be stored on private home computer hardware with no network capabilities. Audiotapes and transcripts will be maintained by the student investigator for the purpose of further study. Your name and other facts that might point to you will not appear when we present this study or publish its results. The findings will be summarized and reported in group form. You will not be identified personally. Individual identities will be preserved in the reporting of the group interview sessions.

VII. Contact Persons:

Call Philo Hutcheson at (404)651-3236 or email at phutches@gsu.edu or Judith Mucheck at (404)408-8289 or email at jmucheck@bellsouth.net if you have questions about this study. If you have questions or concerns about your right s as a participant in this research study, you may contact Susan Vogtner in the Office of Research Integrity at (404)463-0674 or svogtner1@gsu.edu.

VIII. Copy of Consent Form to Subject:

We will give you a copy of this consent form to keep. If you are willing to volunteer for this research, please sign below.

_____ _____

Participant/Date PI or Researcher Obtaining Consent/Date