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Measuring Staff Perceptions of University Identity and Activities:

The Mission and Values Inventory

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Author Notes

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Abstract

Higher education institutions need to ascertain whether their stakeholders understand the school's mission, vision, and values. In the present study, the psychometric properties of a mission identity and activity measure were investigated with two staff samples. Using a principal component factor analysis (varimax rotation), respondents in Sample 1 ($n = 178$) indicated that the *institution's identity* was reflective of an *inclusive and innovative* (10-items) university - taking risks on new programs while retaining its urban identity and tradition of respect, understanding, and personalism, and a sense of *Catholic pluralism* (6-items) - retaining a Catholic university identity where other faiths are included and freely expressed. University *mission-driven activities and programs* reflected *urban/global engagement opportunities* (8-items), including community-based service learning courses, study abroad programs, and international students on campus); specific *institutional religious heritage* (9-items), like lunch-time speaker series, hosting writers who speak on the Catholic-heritage of the university, and travel programs highlighting the university's heritage; and, *Catholic and other faith-formation opportunities* (6-items), including worship and sacrament events, interfaith and non-Catholic opportunities, spiritual education programs. Sample 2 staff ($n = 361$), using a confirmatory factor analysis, yield the same factor structure. Limitations and implications are discussed.

Measuring Staff Perceptions of University Identity and Activities:
The Mission and Values Inventory

Mission statements are an organization's means of publicly proclaiming for critical assessment the institution's objectives, expectations, and values (Holland, 1999). These statements define purpose, distinctiveness, and future for the institution, drive operations by providing guidelines for day-to-day decision making, and help members connect and identify with the organization (Emery, 1998; Gardiner, 1988; Wright, 2002). Within higher education settings, mission statements focus the energies of the institution and employees to balance the relationship between educational goals and the educational needs of the outside world, integrate objectives held by diverse stakeholders (e.g., administrators, alumni, faculty, and staff) enabling everyone to work towards common goals, and provide an overarching vision toward which each member may strive (Berg, Csikszentmihalyi, & Nakamura, 2003). Institutional missions maybe conveyed through administrative operations, academic programs and policies, and student services (Ferrari & Cowman, 2004). They identify the institution's intentions to accomplish goals, and its premise for action (Ehrlich, 2000; Rowley, Lujan, & Dolence, 1997).

Colleges and universities with institutional missions that are clearly understood and embraced by administrators and faculty report effective strategic planning (Bourne, Gates, & Cofer, 2000), marketing and public dissimulation on the unique characteristics of the institution (Bingham, Quigley, & Murray, 2001; Detomasi, 1995), future visions for growth and enhancement (Amis, Slack, & Hinings, 2002; Finley, Rogers, & Galloway, 2001), and useful assessments of outcomes and goals (Carver, 2000). In fact, academic departments have developed mission statements that reflect of their institution's

statement (e.g., Haynes, 2002; Smith, 1998; Stearns & Borna, 1998) and established ways to reward faculty accomplishments and in hiring new instructors based on the institution's mission and values (Diamond, 1999; van der Vorm, 2001).

A few studies evaluated perceptions and outcomes of mission statements within colleges and universities (e.g., Ferrari & Cowman, 2004; Tyson & Birnbrauer, 1985). For instance, Merline (1998) examined archival records from six small private liberal arts colleges across the country on factors that defined the institution's internal character (e.g., policies on curriculum, admissions, leadership, and financial operations) and external public image (social policies, religious practices, and community involvement). Results indicated that survival for each institution depended on financial and strategic leadership, as well as a consistent mission statement that distinguished the institution from other schools filling a unique "niche" within higher education. Moldenhauer-Salazar (2000) interviewed in a series of open-ended, qualitative items 37 university administrators from a large, midwestern research university involved in attempts to heighten and implement new diversity initiatives on campus. Results indicated that creating a campus-wide mission statement was essential to guide, maintain, and attract others toward the changes. The success for change on campus occurred only when strong financial foundations were established to support goals outlined in the mission statement and, moreover, all campus stakeholders agreed with the institution's vision and mission.

Carroll (2002) surveyed 730 employees from a northwestern Roman Catholic teaching university affiliated with the Jesuit order on their beliefs, expectations, and experiences related to the mission statement, specifically those associated with hiring practices. Results based on less than half of the participants from quantitative survey

measures indicated that employee commitment to the institution was highly related to work experiences reflective of the school's mission, but not related to beliefs in the values as expressed in the mission statement. In other words, these employees had positive experiences at the institution based on practices that reflected their university's mission, but they did not necessarily embrace the mission of the school at the time of hire or subsequently after working at the institution. Unfortunately, this unpublished study did not report why only half the respondents were included in the data analysis or provide psychometric properties of the survey instruments.

Nevertheless, these studies supports corporate research indicating that commitment to an institution among its members is related to the setting's mission statement (e.g., Gardiner, 1988; Pohl, 2002; Wright, 2002). Employees must sign-on to the values and visions reflective of the institutional mission for effective organizational operations. Without all university personnel (not only the senior leadership or administration) embracing the mission of the institution, administrative chaos, infighting within departments for resources, frustrating meetings and planning, and dissatisfied staff frequently occurs (Berg et al., 2003). Therefore, there is a need for higher educational institutions to develop reliable and valid instruments to assess the perceptions and commitment by stakeholders (e.g., faculty and staff) to the school's mission. In the present study, we created a reliable and valid self-report instrument to evaluate perceptions of a university's mission and values across two samples of staff employees. This new inventory was designed to assess two separate but related components to measuring institutional mission. One component focused on perceptions of the *institution's identity*, as reflected in its mission statement. The other component focused on perceptions of

university *mission-driven activities and programs* that reflected its identity through the vision and values of the school. More specifically, we investigated whether staff perceived our private, teaching university's benchmark characteristics and related programs as an "*urban, Catholic, and Vincentian*" institution summarizing its mission. The *urban* mission of the university is expressed by delivering quality education to locations in and immediately around the metropolitan area of the city of Chicago, IL. The university states that it expresses its *Catholic* mission by direct service to the poor and economically disenfranchised through such programs as actively engaging students, faculty and staff in volunteer and community service directed at impoverished communities. Although it is a Roman Catholic school of higher education like other institutions, our institution's mission invoked *Vincentianism* (referring to the namesake of the school) through respect for human dignity, diversity, and individual "personalism" (Murphy, 1991; Sullivan, 1997). Therefore, the *Mission and Values Inventory (MVI)* was created to examine perceptions of institutional identity and activities that reflect the mission, values, and vision of a faith-based, private, urban university.

Method

Participants

Two samples of full-time staff were used in this study. All employees were affiliated with a medium sized, faith-based, urban midwestern university serving over 23,000 students across three main campuses located in and around Chicago, IL, including the downtown, urban center of the city ($n = 353$), in a metropolitan sector of the city ($n = 132$), and in a northern suburb to the city ($n = 54$). *Sample 1* participants included 112 women and 66 men (M age = 39.1 years old, $SD = 11.7$), typically identified as

Caucasian (68.5%) and Roman Catholic (53.4%). These employees were frequently exempt staff (66.5%) who worked at the main downtown campus (70.2%) for an average of 6.4 years ($SD = 7.5$) in such administrative settings as student services (47.3%), facilities and operations (6.9%), advancement and procedures (17.3%), administrative and information services (28.6%). Similarly, *Sample 2* participants included 237 women, 124 men (M age = 38.1 years old, $SD = 11.2$), most often self-identifying as Caucasian (74.2%) but non-Catholic (53.2%). These employees also were most often exempt staff (67.1%) who worked at the main downtown campus (63.2%), for an average of 6.1 years ($SD = 6.9$) in settings as student services (43.9%), facilities and operations (10.5%), advancement and procedures (14.6%), administrative and information services (30.8%).

Scale Instruments

All participants were administered a new self-report measure, called the *DePaul Mission and Values (DMV)* Instrument, a 39-item survey divided into two sections. One section of items contained 16 questions each rated along 7-point scales (1 = *strongly disagree*; 7 = *strongly agree*) that tapped into the university's benchmark *institutional identity* as an urban (sample item = "The university sponsors a variety of services and programs to demonstrate the connectedness to the community that is characteristic of its urban identity"), Catholic (sample item = "I believe that at [the university] our very diverse personal values and religious beliefs fosters mutual understanding and respect"), and Vincentian (sample item = "I believe that we manifest a personalized Vincentianism. This is reflects in our care for each member of the university community.") institution. The second section of the scale included 23 items each rated along a 4-point scale (1 = *not at all important*; 4 = *very important*) that reflected how personally relevant a set of

administrative *mission-driven activities* supporting the values and vision of the school in each of the three benchmark areas (e.g., urban sample items = “community based service learning, staff volunteer services, international studies”; Catholic sample items = “Catholic worship services, interfaith workshop, religious education/spiritual programs”; Vincentian sample items = “Annual Vincentian Lecture Series, quarterly Authors at Lunch program, biennial France Heritage Tours”).

In addition, for the present study all participants completed Reynold’s (1982) *Revised Marlowe-Crowne Social Desirability Scale – Form C*, a 13-item *true/false* measure used to assess a respondent’s global tendency to give socially appropriate responses on this new self-report inventory designed to tap employee perceptions. This scale is a revision of the original 33-item Marlowe-Crowne Scale (1960), and the short Form-C used in the present study has strong reliability and validity across several samples and populations (e.g., Andrews & Meyer, 2003; Kohn, O’Brien, & Pickering, 2003; Tait, French, & Hulse, 2003). With the present samples, coefficient alpha was 0.76 ($M = 7.81, SD = 3.23$) for Sample 1 and 0.78 ($M = 8.04, SD = 3.21$) for Sample 2.

Procedures

Both samples of participants were recruited through interoffice memos and postcards, email messages, and requests from directors. Complete anonymity and confidentiality of responses were assured to all respondents. Participants were entered into raffles and prizes for their time. In the winter, 2003, Sample 1 participants were asked to attend a number of small group luncheons where after returning a signed consent form, a research assistant asked that they complete demographic items (e.g., age, sex, racial identity, religious affiliation, number of years working at the university, primary

campus employed, and the administrative office working), the DMV inventory, and the social desirability scale embedded among other scales and presented in counterbalanced order. In the spring 2003, employees who did not participate in Sample 1 were solicited from on-line requests to complete the demographic items, the DMV, and the social desirability and other scales. Consent to participate was determined by completing the on-line surveys. All data from both studies were entered by research assistants, blind to the purpose of the purpose of the study.

Results

Factor Analysis: Sample 1

We initially conducted a principal components factor analysis for the 16 institution identity items with the ratings provided by staff from Sample 1. A two factor solution with eigen values greater than 1.00 provided the best fit for the items, explaining 55.76% of the common variance (see Table 1). Using a varimax rotation and criteria of loading ≥ 0.40 , Factor 1 contained 10 items that expressed the university as *inclusive and innovative*, willing to take risks on new programs and educational initiatives while retaining its urban identity and tradition of respect, understanding, and personalism with all stakeholders. Factor two yielded 6 items that suggests that the university expresses a sense of *Catholic pluralism*; that is, while retaining an identity as a Catholic university, there is a sense that other faiths are included and may be freely expressed.

A second factor analysis was conducted on personal importance of the 23 mission-driven activity items rated by staff from Sample 1. A three factor solution with eigen values greater than 1.00 provided useful subscales on this measure, explaining 53.10% of the common variance (see Table 2). Varimax rotation and criteria of $\geq .40$

loadings yielded Factor 1 containing 8 items that reflected *urban/global engagement opportunities* (such as community-based service learning courses, study abroad programs, international students on campus, and local community partnerships). Factor 2 contained 9 items that seemed unique to mission activities held specifically at this *institution's religious heritage* (e.g., lunch-time speaker series, hosting writers who speak on the Catholic-heritage of the university, and travel programs highlighting the university's heritage). Factor 3 contained 6 items reflecting campus activities focused on *Catholic and other faith-formation opportunities* (e.g., Catholic worship and sacrament events, interfaith and non-Catholic opportunities, spiritual education programs).

Confirmatory Factor Analysis: Sample 2

A confirmatory factor analysis, based on the item ratings on the *MVI* with Sample 2, was conducted using *LISREL* (Gorsuch, 1983) to examine the construct validity of the five sub-scales. After utilizing listwise deletion for missing values, raw scores were converted to *z-scores* to determine if the data were skewed. An analysis of the data showed great amounts of skewness and kurtosis (*z-scores* greater than 3.00); therefore, the data were normalized. Normalized data was then reevaluated for univariate normality. Subsequently, structural equations for each factor were examined using maximum likelihood to estimate the model fit of the data to the two institutional identity and three mission-drive activity factors obtained with Sample 1. This method is the most common way to estimate interval data correction (transformed) for normality (Gorsuch, 1983).

Fit-indices most commonly examined with this type of estimation are the chi-square, root mean squared error of approximation (RMSEA), goodness of fit index (GFI), and the adjusted goodness of fit index (AGFI; Schumaker & Lomax, 1996). A *chi-square*

analysis tested whether the model fit the data (i.e., supported the null hypothesis). Chi-square for the model was significant, $\chi^2(663, n = 305) = 1230.87, p. = 0.001$. Because any sample size greater than a critical N ($n = 188$ in the current sample) may yield a significant chi-square and cause us to reject the proposed model in error, Schumaker and Lomax (1996) proposed a better estimation might be determined by the AGFI and GFI indices. Figure 1 illustrates the fit indices and the path diagram for the staff in Sample 2. All fit indices were 0.80 and above, suggesting a good fit between the model and the data (NFI = 0.81, NNFI = 0.89, GFI = 0.84, AGFI = 0.81). Certain error covariances between the items (e.g., CATH7 and CATH6) were allowed to co-vary within but not across subscales.

Correlation between Sub-scales and Social Desirability for Samples 1 and 2

We also examined the *zero-order correlates* between social desirability and each of the five *MVI* sub-scales for Samples 1 and 2. With Sample 1, none of the *MVI* sub-scales were significantly related to social desirability scores (r range = 0.045 to 0.090, $Md = 0.88$). With Sample 2, only one of the *MVI* sub-scales, an *innovative and inclusive identity*, was significantly related to social desirability scores although the magnitude of the relationship was small ($r = 0.154, p < .01$). No other subscale was significantly related toward socially appropriate responding (r range = -0.039 to 0.100, $Md = 0.22$).

Intercorrelates among Sub-scales for Samples 1 and 2

Table 3 presents the mean score, internal consistency (*coefficient alpha*), and inter-correlates among the sub-scales for Samples 1 and 2. As noted from the table, with both samples each subscale of the *MVI* was reliable with alpha coefficients greater than

0.75. In addition, as one might expect there was considerable within sub-scale correlations, as well as across sub-scale significant relations, for both Samples 1 and 2.

Discussion

In the book *The Dying of the Light*, Burtchaell (1998) discussed the indirect and slow erosion of mission driven faith-based, private colleges and universities from their church affiliations. University mission statements that once included words like “values, morals, and congregational affiliations” now give way to words like “independent, coeducational, and residential.” Given the changes occurring at religious institutions of higher education, research into how present mission statements at faith-based institutions, such as Catholic universities, reflect their traditions seem important for institutional and academic curriculum development and evaluation. Although previous studies have examined how students perceived the mission statements set forth by their institution (Ferrari & Cowman, 2004), no study has created a reliable self-report measure that may examine the understanding of one’s institutional mission by other stakeholders (e.g., non-teaching staff).

The present study outlined a new reliable self-report measure completed by two samples of staff that may be used to assess perceptions of an urban Catholic institutional mission and activities in support of that mission. This study offers a useful pair of psychometrically sound scales relatively free of prompting socially desirable responding. The measure (called the *Mission & Values Inventory: MVI*; see Appendix A) has two brief parts assessing both the university’s identity as a faith-based institution as well as a variety of program options the institution uses to support its mission. We believe these

subscales may be useful for institutional assessments, program evaluations, and needs assessments within a university.

Future Directions

Clearly, more research using the *MVI* is needed. For instance, we are currently assessing the psychometric properties of this new measure with faculty and senior leaders at our institution. We believe the scales will remain sound and will be an important tool for comparing and contrasting outcomes from these different stakeholders. Together with other self-report measures assessing institutional mission (e.g., Ferrari & Cowman, 2004), the *MVI* may provide a reliable and valid tool for higher education research. Related to this point, it is necessary that the *MVI* be evaluated across other Catholic, non-Catholic/Christian, and faith-based institutions. This line of research would contribute to research assessing whether there were important differences between faith-based institutions (e.g., Dorman, 2002; Ream, Beaty, & Lion, 2004). In addition, it might be useful to assess whether separate subscales of the *MVI* (e.g., the unique *institution's religious heritage* subscale) might be modified effectively to fit a particular institution's need.

Therefore, we believe that more research into the perceptions and outcomes of mission statements at faith-based institutions is needed. The present study provided a brief, reliable self-report measure that may be used effectively to reach this goal. By using this measure it may be possible to conduct outcome studies that lead to better predictions and planning at similar universities.

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Table 1

Varimax Rotation Factor Loadings for 'Institutional Identity Items' for Sample 1

	FACTOR 1	FACTOR 2
Innovative, meeting student needs	.669	
Inclusive, providing educational access for all	.668	
Manifests personalism caring for all members	.660	
Takes risks consistent with the mission	.616	
Expresses its Vincentian identity	.571	
Expresses its values in education/operations through service, respect, personalism for all	.552	
Expresses its urban identity	.530	
Faith-based heritage remains relevant today	.479	
Atmosphere of mutual understanding/respect	.456	
Pragmatic education related to life reality	.439	
Expresses its Catholic identity		.791
Curricula expresses Catholic identity		.711

Table 1: continued

	FACTOR 1	FACTOR 2
Atmosphere where Catholicism/other faiths freely expressed		.709
University Ministry programs serve religious pluralistic identity		.694
Mission & Values Office programs serve religious pluralistic identity		.467
Services/programs demonstrate connectedness to community		.447
EIGEN VALUE:	5.446	2.583
PERCENTAGE OF VARIANCE EXPLAINED:	34.04	21.72

n = 178 Factor loading > .400 are listed

Table 2

Varimax Rotation Factor Loadings for 'Mission-Driven Activities' Items for Sample 1

	FACTOR 1	FACTOR 2	FACTOR 3
International students on campus	.762		
Faculty/Staff volunteer service	.703		
Study abroad programs	.701		
Community Service Learning programs	.693		
Diversity programs/ initiatives	.664		
Community service organizations	.653		
Local community partnerships	.638		
International campus sites	.610		
'Annual Vincentian Lecture' series		.839	
'Authors at Lunch' lecture series		.745	
Faculty/staff/student 'Vincentian Heritage' trips to France		.689	
Mission/heritage publications relevant		.675	

Table 2: continued

	FACTOR 1	FACTOR 2	FACTOR 3
Mission based in services		.616	
Student-based emergency financial assistance		.540	
New faculty/staff mission-focused orientation programs		.538	
University Ombudsman Office and services		.439	
Religious education/spiritual programs			.742
Interfaith worship opportunities			.741
Catholic sacramental opportunities			.722
Catholic worship services			.711
Community-based service programs			.649
Worship opportunities for non-Catholics			.580
EIGEN VALUE:	7.25	2.95	2.00
PERCENTAGE OF VARIANCE EXPLAINED:	31.50	12.81	8.70

n = 178 Factor loading > .400 are listed

Table 3

Descriptive Statistics and Zero-order Correlates Between Sub-scales for Identity and Activity Sections of the MVI for Both Samples

	M	IDENTITY		ACTIVITIES		
		inclusive/ innovative	Catholic pluralistic	urban/global engagement	Uni. specific	faith formation
<i>Sample 1 (n = 178)</i>						
<i>INSTITUTIONAL IDENTITY:</i>						
Inclusive/ innovative	57.35 (7.31)					
		[.822]				
Catholic pluralistic	33.57 (4.95)					
		.598***	[.752]			
<i>MISSION-DRIVEN ACTIVITIES:</i>						
Urban/global engagement	26.69 (4.63)					
		.218**	.178*	[.861]		
University specific programs	27.52 (5.57)					
		.323**	.292**	.433***	[.866]	
Faith-formation Programs	13.49 (4.08)					
		.178*	.211**	.314***	.485***	[.812]
<i>Sample 2 (n = 361)</i>						
<i>INSTITUTIONAL IDENTITY:</i>						
Inclusive/ innovative	63.18 (9.16)					
		[.758]				
Catholic pluralistic	27.65 (4.52)					
		.548***	[.786]			

Table 3: continued

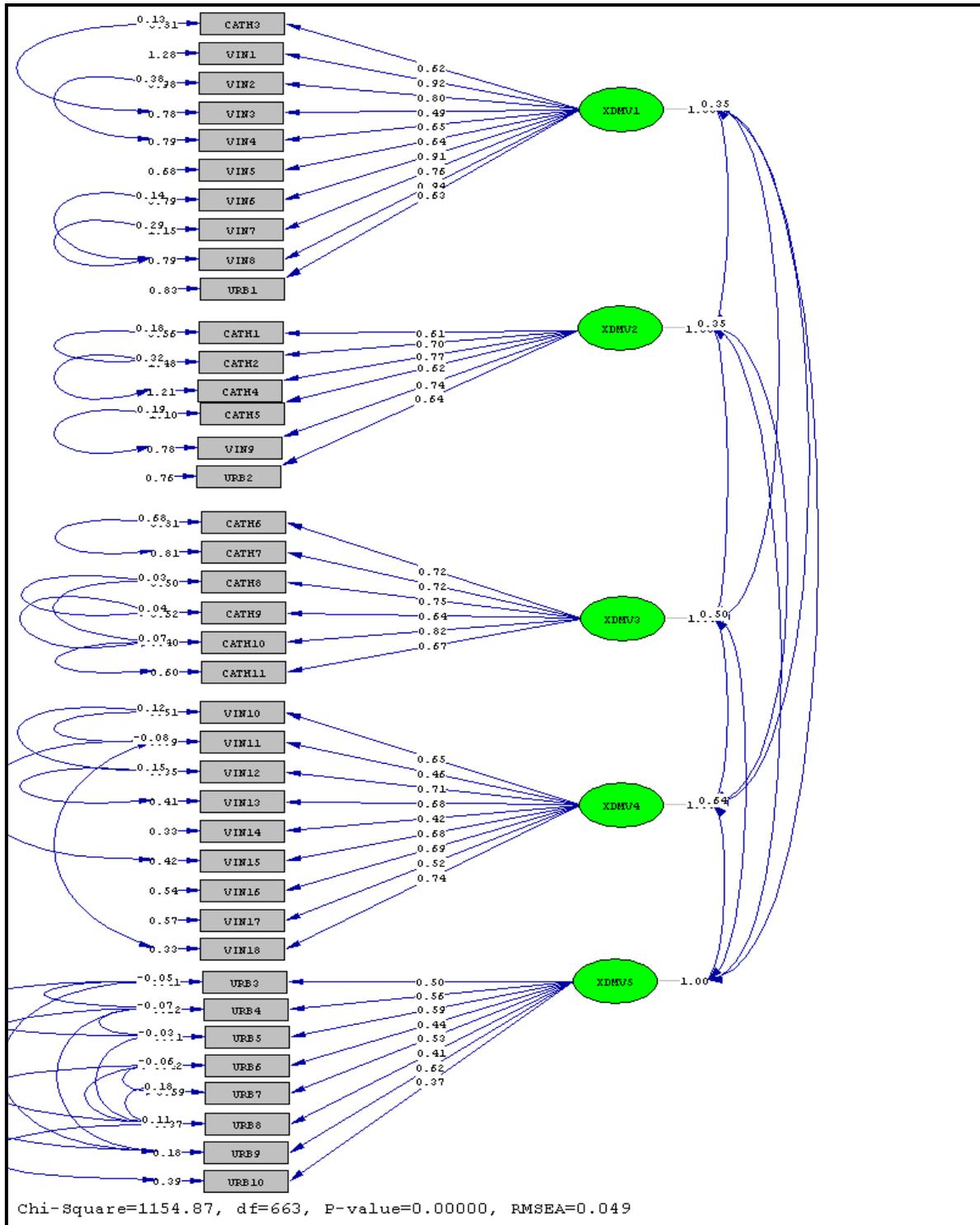
	M	inclusive/ innovative	Catholic pluralistic	urban/global engagement	Uni. specific	faith formation
<i>MISSION-DRIVEN ACTIVITIES:</i>						
Urban/global engagement	26.52 (4.56)	.283**	.225**	[.861]		
University specific programs	26.61 (5.89)	.286**	.245**	.523***	[.885]	
Faith-formation programs	19.98 (4.94)	.187*	.169*	.340***	.570***	[.859]

* $p < .05$ ** $p < .01$ *** $p < .001$

Note. Value in parenthesis is standard deviation; in brackets is coefficient alpha.

Figure 1

Confirmatory Factor Structure of Mission and Values Inventory (Sample 2, $n = 361$)



Appendix A: *The Mission and Values Inventory*

Institution's Identity Scale:*

*all items rated on a 7-point scale (1 = *strongly disagree*; 7 = *strongly agree*).

Inclusive and Innovative subscale:

1. I believe that at _____ our very diverse personal values and religious beliefs contribute to an atmosphere that fosters mutual understanding and respect.
2. I believe that we manifest personalism by our care for each member of the university community.
3. I believe that _____ University is innovative. We are never content with maintaining a "business as usual" approach. Our efforts are marked by innovation and single-minded pursuit of new and effective approaches to meet the needs of our students, society and the educational marketplace.
4. I believe that _____ University is inclusive. We provide access for all to higher education regardless of class, race, religion, sexual orientation, disability, ethnicity or economic barriers. The university community is welcoming and draws great strength from its diversities.
5. I believe that _____ University takes risks that are consistent with its mission and values. Historically the university has always stepped outside of tradition and beyond "status quo" approaches, encouraging and demonstrating an adventurous and entrepreneurial spirit. The measure of our success has always been the measure of our risks.
6. I believe that _____ University is pragmatic grounding its education in the realities of everyday life. Through its curricula and through the delivery of its programs and services, the university offers students practical solutions to their needs for higher education, career advancement and personal growth.
7. I believe that _____ University's mission and values are visible to all. Its education and operations are grounded in values of service, respect, personalism justice, holistic education and creating quality educational opportunities especially for the underserved and disadvantage in our society.
8. I believe that our religious heritage remains relevant to the university today.
9. I support our current approach to expressing its identity.
10. I support our current approach to expressing its urban identity.

Catholic pluralism subscale:

11. I believe that our university invites all inquirers to freely examine Catholicism, other faith traditions and other secular values systems in light of their respective contributions to the human enterprise.
12. I believe that the curricula at our schools and colleges have appropriate expressions of the university's Catholic identity.
13. I support our current approach to expressing its Catholic identity.

Appendix A (continued):

14. University Ministry provides a variety of services and programs designed to serve the university community and enhance the institution's Catholic, [our patron saint] and religiously pluralistic identity.
15. The Office of University Mission and Values provides a variety of services and programs designed to serve the community and enhance the institution's Catholic, [our patron saint] and religiously pluralistic identity
16. The University sponsors a variety services and programs to demonstrate the connectedness to the community that is characteristic of our urban identity

Mission-Driven Activities and Programs Scale**

**all items rated on a 4-point scale (1 = *unimportant*; 4 = *very important*)

Urban/global engagement opportunities subscale:

1. How important to you are these community initiatives such as support of Chicago Public School reform?
2. How important to you are the Community Based Service Learning?
3. How important to you are the Community Service Association?
4. How important to you are the Study abroad programs?
5. How important to you are the International sites?
6. How important to you are the International students on campus?
7. How important to you are the Faculty and Staff volunteer service?
8. How important to you are the Diversity efforts?

Unique Institutional Religious Heritage subscale:

9. How important to you are the [our patron saint] *Endowment Fund* (grants for faculty, staff and student projects that enhance the university's [patron saint] and Catholic identity)?
10. How important to you are the '[patron] *Assistance Fund*' (emergency financial assistance primarily for students)?
11. How important to you are the '*Annual [patron] Lectures*' (lectures devoted to the understanding of the life, times, and works of the patron saint and affiliates)?
12. How important to you are the '*Authors at Lunch*' series?
13. How important to you are the Orientation programs (programs for new faculty, students and staff introducing them to the university's mission and values)?
14. How important to you are the Mission/Heritage published materials?
15. How important to you are the '*Faculty/Staff/Student [patron] Heritage Tours*' (biennial study trips for faculty, staff and students to sites in Paris/France)?
16. How important to you is the University Ombudsman?
17. How important to you is the Mission/Values in-service programs (departmental in-services on mission and values issues)?

Appendix A (continued):

Catholic and other faith-formation opportunities subscale:

18. How important to you are Catholic worship services?
19. How important to you are Catholic sacramental opportunities?
20. How important to you are Interfaith worship?
21. How important to you are worship opportunities for other faith traditions?
22. How important to you are religious education and spirituality programs?
23. How important to you are service programs (Winter/Spring service trips, etc.)?