
AN IGNATIAN ANALYSIS OF THE WALT DISNEY COMPANY: LESSONS FOR JESUIT HIGHER EDUCATION (PART II)

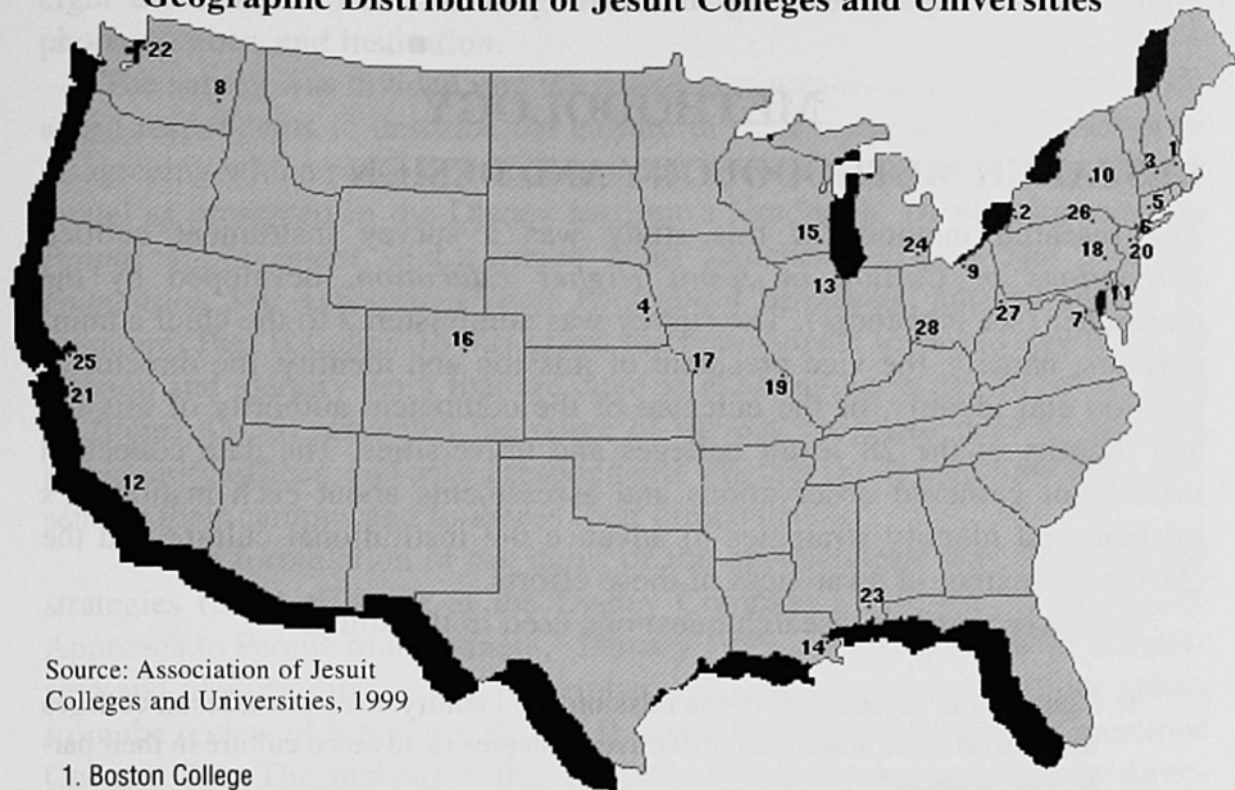
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How do directors of mission and identity at the 28 Jesuit institutions of higher education in the United States perceive campus culture? This article reports the findings of a survey of 27 chief administrators responsible for mission and identity and seeks to use the data obtained to identify similarities and differences in advancing mission and identity between Jesuit higher education and the Walt Disney Company. Based on the survey results, suggestions are made to enhance mission and identity programming, hiring and orientation practices, and the campus culture at Jesuit institutions of higher education. Part One of this study was published as An Ignatian Analysis of the Walt Disney Company: Lessons for Jesuit Higher Education (Caruso, 2002) in Volume 5, Number 3.

The unique identity and contribution of Catholic higher education in the United States is a current topic of widespread interest. The 28 Jesuit colleges and universities in the United States (Figure 1) have responded to this desire to better understand their mission and identity and have established offices, administrative positions, and an investment of resources that specifically work to enhance the Catholic and Jesuit culture of their institutions. The chief officers charged with developing and implementing mission and identity strategies are in a unique position to assess the cultural climate of their communities. These mission and identity directors meet annually to share successful ideas and problems in an effort to refine and enhance their strategies.

Figure 1
Geographic Distribution of Jesuit Colleges and Universities



Source: Association of Jesuit Colleges and Universities, 1999

- | | | |
|------------------------------|---------------------------------|---------------------------------|
| 1. Boston College | 11. Loyola College | 20. Saint Peter's College |
| 2. Canisius College | 12. Loyola Marymount University | 21. Santa Clara University |
| 3. College of the Holy Cross | 13. Loyola University Chicago | 22. Seattle University |
| 4. Creighton University | 14. Loyola New Orleans | 23. Spring Hill College |
| 5. Fairfield University | 15. Marquette University | 24. University of Detroit Mercy |
| 6. Fordham University | 16. Regis University | 25. University of San Francisco |
| 7. Georgetown University | 17. Rockhurst University | 26. University of Scranton |
| 8. Gonzaga University | 18. Saint Joseph's University | 27. Wheeling Jesuit University |
| 9. John Carroll University | 19. Saint Louis University | 28. Xavier University |
| 10. LeMoyne College | | |

The quest to strengthen and advance institutional mission and culture is not confined to Jesuit higher education. Deming (1986) developed his theory of Total Quality Management, which emphasizes an organization's embrace of a shared vision that is articulated in a clear mission and implemented with specific strategies to advance this mission (LeTarte, 1993). Government, health care, and education seek to sharpen their unique purposes and the ways in which they execute and manifest their mission statements (Collins & Porras, 1994). The Walt Disney Company is a business whose efforts to advance its institutional culture have been noted and benchmarked by researchers and scholars (Capodagli & Jackson, 1999; Connellan, 1997; Peters & Waterman, 1982).

The qualities of excellence often associated with the Disney name warrant research to uncover what strategies might be applicable to Jesuit higher education. Since Disney and Jesuit higher education share a mutual desire to advance their missions and cultures, this study sought to describe the culture

and mission of Jesuit higher education using quality principles cited by the Walt Disney Company as being successful.

METHODOLOGY

RESEARCH METHODOLOGY AND DESIGN

The research method for this study was a survey instrument entitled *Perceptions of Culture in Jesuit Higher Education*, developed by the researcher (see Appendix). The survey was administered to the chief administrators, namely, the vice president of mission and identity, the director of mission and identity, or the delegate of the competent authority of mission and identity at the 28 Jesuit colleges and universities. The data collection instrument garnered observations and assessments about each institution's mission and identity strategies to advance the institutional culture and the clarity and extent of awareness of these efforts.

Following are the research questions used in the study:

1. What are the perceptions of the mission and identity directors at Jesuit colleges and universities about their effective strategies to advance culture in their particular schools?
2. What are the perceptions of the mission and identity directors about conditions that erode or mask the culture of the particular schools?
3. What are the similarities in advancing mission and identity between Jesuit higher education and the Walt Disney Company?
4. What are the differences in advancing mission and identity between Jesuit higher education and the Walt Disney Company?
5. What aspects and strategies of the Walt Disney Company model offer applications to Jesuit higher education?

THE POPULATION

This study included the chief administrators of mission and identity offices at the 28 Jesuit universities and colleges. In the event that this position was unoccupied at the time the survey was administered, the interim director or a delegate appointed by the institution was asked to respond to the survey instrument. In the two institutions that claimed a dual religious charism as shaping the school's culture (i.e., Detroit Mercy and Loyola Marymount), those schools were asked to interpret the instrument through the university's Jesuit emphasis.

INSTRUMENTATION

The data collection instrument, *Perceptions of Culture in Jesuit Higher Education* (see Appendix), consists of 55 items divided into three parts, and uses a Likert-type format. A fourth part of the instrument solicits demo-

graphic data through eight items (56-65) with multiple choice responses and eight unnumbered items seeking confidential data such as name, address, phone number, and institution.

The survey was divided into the following categories: Part I (items 1-35) asked respondents to describe the culture of their institution by agreeing or disagreeing with a range of statements that were formulated from the Disney model as presented in the Disney Institute's handbook, *Disney Approach to People Management* (n.d.); items from Drucker's (1999) *The Drucker Foundation Self-Assessment Tool: Participant Workbook*; and the review of literature. Part II (items 36-42) asked the respondents to assess key areas of mission and identity work that are cited as challenging in the literature. Part III (items 43-55) presented the range of various programs used by mission and identity offices, and asked respondents whether these programs were present on their campus and to assess their effectiveness.

The formulation of the items of the questionnaire was based on the strategies found effective at the Disney Company's seminar, "The Disney Approach to People Management," January 1999, a focus group with the mission and identity directors in November 1999, and on various salient points from the review of literature. Parts I, II, and III addressed Research Questions One and Two. The analysis of the responses of the mission and identity directors provided answers to Research Questions Three, Four, and Five.

VALIDITY OF THE INSTRUMENT

For purposes of validity, a panel of nine experts, made up of Jesuits and lay people who were currently or formerly involved in Jesuit higher education, was asked to evaluate the survey instrument. All members of the validity panel were familiar with the literature of Jesuit higher education and the mission and values of these schools. The members of the validity panel received a letter of introduction, a form to critique the survey, a copy of the survey instrument (see Appendix), a self-addressed stamped envelope, and a request to return the completed survey within 10 days of receipt.

Helpful suggestions were made by members of the validity panel to improve the instrument, and the instrument was revised accordingly.

RELIABILITY OF THE INSTRUMENT

After the modifications were made, the instrument was tested for reliability using the *Guttman Split Half Test of Reliability*. Two subsets of statements were selected from the survey instrument. One set of statements represented issues of institutional culture, and the other set of statements denoted issues of mission. An availability sample of faculty, administration, staff, and students was drawn from two Jesuit universities for a total number of 32 respondents.

A correlation coefficient of internal consistency was sought within each set of statements. A correlation of .81 was computed for the statements regarding institutional culture and .71 for the statements regarding issues of mission. These calculations substantiated the reliability of the instrument. While .71 was slightly lower than desired, it was within acceptable limits for this study.

DATA COLLECTION

The survey instrument was mailed to the universal population of the chief administrators of mission and identity offices (N=28) along with a self-addressed, stamped envelope. An explanatory cover letter described the survey and the amount of time it should take to respond to the 65 items. The respondents were asked to return the completed survey in two weeks. After two weeks, a reminder was sent to non-respondents to improve the return rate. The cover letter assured respondents that their answers and comments were confidential.

ANALYSIS OF THE DATA

Descriptive statistics were used to answer the research questions. Part I of the survey yielded answers to Research Question Three, "What are the similarities in advancing mission and identity between Jesuit higher education and the Walt Disney Company?" and Research Question Four, "What are the differences in advancing mission and identity between Jesuit higher education and the Walt Disney Company?"

Parts II and III of the survey instrument provided data to answer Research Question One, "What are the perceptions of the mission and identity directors at Jesuit colleges and universities about their effective strategies to advance culture in their particular schools?" and Research Question Two, "What are the perceptions of the mission and identity directors about conditions that erode or mask the culture of their particular schools?" The construction of these statements reflected practices and values that the Disney Company found to be valuable in advancing institutional culture. A high grade (i.e., A, B, or C) indicated congruence with that practice; while a low grade (i.e., D or F) indicated that the practice was absent or indiscernible. Research Question Five, "What aspects and strategies of the Walt Disney Company model offer applications to Jesuit higher education?" was addressed by the overall results of the responses from Parts I, II, and III of the instrument. Since the statements were constructed to yield identification with Disney values and analogous strategies, the respondents presented areas of agreement and areas of possible application and growth.

A limitation of the study is the fact that representatives from only Jesuit institutions of higher education, which have a specific focus and inspiration,

were surveyed. Thus, the findings may not be applicable to all institutions of Catholic higher education.

FINDINGS

DEMOGRAPHIC FINDINGS ON THE RESPONDENTS

Part IV (Questions 56-62) of the survey instrument provided demographic information about the respondents and their institutions. All 28 Jesuit institutions of higher education received a copy of the survey instrument in the spring of 2000, followed by reminder letters to those who did not return the completed survey by the designated deadline.

By late summer of 2000, 27 completed surveys yielded a return rate of 96%. Over 92% of the respondents were involved in Jesuit higher education for 5 or more years, with 3.7% claiming 3 to 5 years of involvement and another 3.7% declaring 1 to 3 years of service. The sample was comprised of 74.1% Jesuits, 7.4% other religious, and 18.5% lay. Males comprised 96.3% of the sample, and females 3.7%. Respondents cited their educational background with 70.4% holding terminal degrees, 18.5% not holding a doctorate, and 11.1% disregarding the question.

The mission and identity director carries a vice presidential title and post at 25.9% of the institutions. There were 20 different job titles that emphasized various nuances and stresses of the office. Five institutions claimed no title or overlooked this question. Another item asked the respondents to report if there was an endowment specified to benefit mission activities and, if so, the amount of the endowment.

Table 1 presents profiles of the 27 responding institutions. The table displays information relative to the 1999-2000 academic year: total enrollment, the amount of the school's endowment for mission work, the institution's Carnegie Classification, and the job title of the mission office director or person assigned to complete the survey.

Table 1
Profiles of Institutions

School	Total Enrollment	Endowment for Mission*	Carnegie Class**	Director's Title
A	14,500	\$16.5 million	B	VP for University Mission & Ministry
B	4,708	Nothing specific	E	Director of Campus Ministry, M & I Officer
C	2,700	Unaware of any	G	None
D	6,071	\$10,000	E	VP for University Ministry
E	5,000	None	E	Special Asst. for Jesuit Relations

F	13,551	None	C	University Chaplain
G	12,000	Other	A	University Chaplain
H	4,800	\$250,000	C	VP for Mission
I	4,000	Not available	F	Committee Chair
J	3,120	\$2 million	G	Special Asst. to President for Mission Activities
K	6,000	\$2 million	E	None
L	6,900	Funded by president	E	Chair, Committee on Mission & Identity
M	13,000	\$75,000	B	Director of Center for Faith & Mission
N	5,500	\$250,000	F	VP
O	10,246	\$250,000	C	Executive Director for University Mission & Ministry
P	11,570	\$500,000	E	Not reported
Q	2,000	\$750,000	E	Director of Mission & Values
R	11,800	\$4 million	B	Vice Provost for University Mission & Ministry
S	3,700	None reported	E	President
T	8,000	\$2 million	E	Coordinator of Mission & Identity Programs
U	6,000	\$1 million	E	Coordinator of Mission & Identity
V	1,280	None	G	N/A
W	6,212	None	D	Director of the Center for University Mission
X	7,392	None	D	Director for Mission Reflection
Y	5,000	None	E	Director of the Center for University Mission
Z	1,550	\$18 million	E	Director of Mission/Identity
AA	6,450	None	E	VP for Spiritual Development

*Endowment for Mission specifically for Mission Office programming

**For Detailed Carnegie Descriptions see Appendix

A - Research Universities I

B - Research Universities II

C - Doctoral Universities I

D - Doctoral Universities II

E - Master's Colleges and Universities I

F - Master's Colleges and Universities II

G - Baccalaureate Colleges I

The survey gathered information about the presence of colleagues specifically engaged in mission work. Administrative support in the form of a

receptionist or secretary was reported at 14 schools. Eleven respondents reported eight institutions having at least one other full-time colleague, and four institutions cited at least one part-time salaried colleague. The mission and identity directors noted the presence of a volunteer team that assisted in developing and presenting programs at 11 institutions.

RESEARCH QUESTION ONE

Parts II and III of the survey instrument provided data to answer Research Question One, "What are the perceptions of the mission and identity directors at Jesuit colleges and universities about their effective strategies to advance culture in their particular schools?" and Research Question Two, "What are the perceptions of the mission and identity directors about conditions that erode or mask the culture of the particular schools?" Mission and identity programs and practices were presented in these sections, which solicited an evaluative grade assigned by the respondent. The selection of higher grades (C, B, or A) designated these programs as effective, and are presented in response to Research Question One. Lower grades (D or F) categorized these cultural indicators as possibly eroding the mission, and are presented in response to Research Question Two. Table 2 shows the responses to survey items 36-42, with evaluative grades, frequencies, and percentages. Table 3 reports similar data for items 43-55.

Table 2
Evaluations of Institutional Strategies

Strategy	Grade	<i>f</i>	%
36. The hiring process for faculty incorporates mission and identity guidelines.	A	1	3.7
	B	6	22.2
	C	11	40.8
	D	8	29.6
	F	1	3.7
	Total	27	100
37. The hiring process for staff incorporates mission and identity guidelines.	A	1	3.7
	B	6	22.2
	C	12	44.5
	D	6	22.2
	F	2	7.4
	Total	27	100
38. The promotion of faculty includes advancing or contributing to the mission as a category.	A	1	3.7
	B	6	22.2
	C	12	44.5
	D	6	22.2
	F	2	7.4
	Total	27	100

39. Faculty participate in ongoing mission and identity programs.	A	1	3.7
	B	6	22.2
	C	11	40.8
	D	8	29.6
	F	1	3.7
	Total	27	100
40. Staff participate in ongoing mission and identity programs.	A	1	3.7
	B	6	22.2
	C	12	44.5
	D	6	22.2
	F	2	7.4
	Total	27	100
41. Adjunct faculty are hired with consideration of how they will contribute to the mission.	A	1	3.7
	B	6	22.2
	C	12	44.5
	D	6	22.2
	F	2	7.4
	Total	27	100
42. The core curriculum of philosophy and theology enrich the values of the mission.	A	1	3.7
	B	6	22.2
	C	12	44.5
	D	6	22.2
	F	2	7.4
	Total	27	100

Note. Items 36-42 use the following grade scale:

A = Outstanding area; could be cited as a model

B = A superior area; reflects much improvement

C = A wholly satisfactory area, but needing ongoing improvement

D = A weak area needing serious remediation and attention

F = An area neglected or needing total remediation

- = Respondent(s) did not answer this item.

Table 3
Presence and Evaluation of Strategies

Strategy	Not used		Used		Grade (Based on those who use)	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
43. <i>Shared Vision</i> workshops for newly hired staff	13	48.1	14	51.9	A 3	21.4
					B 2	14.2
					C 8	57.3
					D 1	7.1
					F 0	0
44. <i>Shared Vision</i> for newly hired faculty	8	29.6	19	70.4	A 3	15.7
					B 4	21.1
					C 7	36.9
					D 5	26.3
					F 0	0

45. 19th Annotation Retreats	8	29.6	19	70.4	A 3	15.7
					B 6	31.6
					C 6	31.6
					D 4	21.1
					F 0	0
46. Specific publications or regular columns from your office in other publications	15	55.6	12	44.4	A 2	16.6
					B 4	33.4
					C 4	33.4
					D 2	16.6
					F 0	0
47. Weekend retreats for faculty and staff	8	29.6	19	70.4	A 2	10.5
					B 8	42.2
					C 7	36.8
					D 2	10.5
					F 0	0
48. Week-long retreats for faculty and staff	16	59.3	11	40.7	A 1	9.1
					B 5	45.6
					C 3	27.2
					D 2	18.1
					F 0	0
49. Awards given by your office for outstanding contributions to the mission	19	70.4	8	29.6	A 1	12.5
					B 2	25.0
					C 4	50.0
					D 1	12.5
					F 0	0
50. Mission and identity discussion groups that gather around a meal	4	14.8	23	85.2	A 2	8.7
					B 8	34.8
					C 7	30.4
					D 6	26.1
					F 0	0
51. Major lecture sponsored by your office on the Jesuit mission and/or identity of your school	13	48.1	14	51.9	A 1	7.14
					B 6	42.96
					C 5	35.7
					D 2	14.2
					F 0	0
52. Celebrations (one day or a week) that center around Ignatius or the Jesuit mission and identity	13	48.1	14	51.9	A 1	7.3
					B 7	50.0
					C 4	28.5
					D 2	14.2
					F 0	0
53. Collaborative projects with campus ministry	5	18.5	22	81.5	A 3	13.6
					B 9	41.0
					C 7	31.8
					D 3	13.6
					F 0	0

54. Substantive involvement in selecting and/or presenting art that enhances the mission	18	66.7	9	33.3	A	0	
					B	2	22.2
					C	6	66.7
					D	1	11.1
					F	0	0
55. Service projects for faculty and staff	14	51.9	13	48.1	A	3	23.07
					B	3	23.07
					C	7	53.86
					D	0	0
					F	0	0

Note. Items 43-55 use the following grade scale:

A = Outstanding area; could be cited as a model

B = A superior area; reflects much improvement

C = A wholly satisfactory area, but needing ongoing improvement

D = A weak area needing serious remediation and attention

F = An area neglected or needing total remediation

Responses to items 36 and 37 characterized a perception of hiring practices of faculty and staff, respectively. The hiring of faculty with mission and identity guidelines was viewed as satisfactory or better by 66.7% of respondents. The hiring of staff along these guidelines complemented the hiring of faculty with a satisfactory average of 70.4%. In Item 40, the respondents cited the participation of staff in ongoing mission and identity programs with 81.5% as satisfactory or better.

Item 42 solicited observations about whether the core curriculum subjects of theology and philosophy enriched the mission of the school. Fifty-five percent cited these core courses as making a superior or outstanding contribution to the mission. An additional 33.3% of the respondents believed these core courses to be of sound assistance to the mission. This item yielded a cumulative average of 88.9% for effectively advancing the respondents' school's culture.

Table 3 presents particular strategies and programs common to mission and identity work. The figures indicate the number of schools that used a specific program and the respondent's evaluative grade. Special attention should be paid to the number of institutions that claimed the particular program and the pervasiveness of the program in the 27 schools noted. Hence, what is cited as being an effective strategy may be limited to a small number of institutions shown by the percentages.

Shared Vision is a video series that presents the history of the Society of Jesus and its involvement with the intellectual life in higher education in the United States. Those institutions that used the *Shared Vision* video series in their orientation programs underscored its usefulness as an enriching strategy. Item 43 noted a cumulative average of 92.9% satisfaction or better with its use among newly hired staff, while item 44 reported 73.7% satisfaction with its use among newly hired faculty.

Less than half of the respondents ($N = 12$) reported that their office generates its own publication or a regular column appearing in another institutional forum. The results cited in Item 46 revealed a positive evaluation of this effort. Of those using publications, 83.4% valued writing and publishing about the mission to be a culture-enhancing initiative.

Retreats were seen as helpful tools to further the mission among faculty and staff. Item 47 sought information about the utilization of weekend retreats ($N = 19$), which are more widely used than weeklong retreats ($N = 11$), as described in Item 48. Of those who engaged in retreats, there was an 89.5% satisfaction assessment of the weekend retreats. Although a smaller number of institutions offered weeklong retreats, the satisfaction evaluation mirrored the weekend retreats with an 81.9% satisfaction rating.

Item 50 collected information about discussion groups that focused on the mission. This initiative is the most widely used strategy at the Jesuit schools. The majority of respondents ($N = 23$) offered discussion groups that gathered around a meal. The satisfaction of performance rating among those who engaged in discussion groups was 73.9%.

Item 51 assessed any programs that featured speakers addressing the institutional culture. A slight majority of respondents ($N = 14$) sponsored major lectures in the area of mission and identity. These schools noted an 85.8% level of satisfaction or better.

The presence of annual celebrations that center on Ignatius or the Jesuit mission and identity of the schools are strategies that form rituals. In Item 52, the respondents who had such rituals ($N = 14$) noted an 85.8% approval or better of their various mission celebration programs. It should be noted that similar celebrations sometimes took place at the initiative of other offices.

Item 53 assessed the relationship of the mission office to campus ministry. This item is distinguished as the second most pervasive strategy ($N = 22$). Twelve of the respondents (54.6%) characterized this collaboration as superior or outstanding, with an additional 31.8% noting satisfaction.

The presence of service projects is often facilitated by multiple offices in Jesuit higher education. Item 55 registered service initiatives specifically for faculty and staff from the mission office. The respondents ($N = 13$) who claimed such programs cited a satisfactory approval of 100% for these initiatives.

RESEARCH QUESTION TWO

Research Question Two, "What are the perceptions of the mission and identity directors about conditions that erode or mask the culture of their particular schools?" was described through responses to Parts II and III of the survey instrument (see Tables 2 and 3).

Item 38 asked about contributing to the mission as an integral category or contingency for faculty advancement. Eight respondents (29.6%) cited it as a

weak area needing serious remediation, while nine (33.3%) considered it to be an area that is neglected or needing total remediation.

Perceptions about faculty participation in ongoing mission and identity programs were assessed in Item 39. Slightly less than half (48.1%) of the respondents (N = 13), described this initiative as weak and needing attention. This item contrasted sharply with the favorable ongoing participation of staff (81.5%) noted in Item 40 by 22 respondents.

Item 41 presented the most universally cited area requiring serious to total remediation. This survey item asked about the hiring of adjunct faculty according to how they would contribute to the mission of the school. Of the 27 respondents, 29.6%, (N = 8) ascribed a letter grade of D, while 51.9%, (N = 14) gave a failing grade of F to this area. Hence, 81.5% of the respondents perceived this as a problem area.

A small number of respondents (N = 9) claimed substantive involvement in the selection or presentation of art that enhances the mission (Item 54). Those who responded to this item claimed a satisfactory appraisal of 88.9% regarding their involvement.

Item 49 asked if awards were given by the respondents' offices for outstanding contributions to the mission. Slightly less than a third (N = 8) bestowed awards on faculty, staff, or students for advancing the mission of their schools. Like the respondents in Item 54 who had a role in selecting mission-advancing art, those offices that cited distinguished service to the mission generally found it to be a satisfactory experience with only one respondent claiming it to be a weak area needing remediation.

RESEARCH QUESTION THREE

Research Question Three asked, "What are the similarities in advancing mission and identity between Jesuit higher education and the Walt Disney Company?" Many of the Walt Disney Company values to advance mission were present in the perceptions of the mission and identity directors. However, since the survey questions were formulated to yield identification with the Disney values, this was not surprising. The respondents identified the presence of clear mission statements at their institutions. Hiring processes were cited as providing sufficient mission information about the institutions to assist applicants in identifying with the mission or being repelled by it. Mission-themed orientation programs were common at the schools. The presence of numerous cultural factors, such as familiarity with the institution's saga and the pervasive use of symbols, were cited as making positive contributions to the mission and identity of the schools as illustrated in Table 4. In Table 4, the responses for "strongly disagree" are combined with "mildly disagree," and "strongly agree" are combined with "mildly agree."

Table 4
Advancing Mission and Identity in Jesuit Higher Education
Institutions, Survey Items 1-35

Survey Item	Missing =f(%)	Neither Agree Nor Disagree %	Disagree %	Agree %
1. The culture of my institution is guided more by design than chance.	0	3.7	18.5	77.8
2. My institution's mission statement is brief and clear.	1 (3.7)	0	25.9	70.4
3. The culture of my institution is clear, well defined, and not subject to individual interpretation.	0	3.7	44.4	51.9
4. Administration, faculty, staff, and students would define my school's culture in similar terms.	0	7.4	44.5	48.1
5. The history and stories of my institution are well known by administration, faculty, staff, and students.	0	18.5	29.6	51.9
6. There are abundant symbols on my campus that reflect the mission and identity of the institution.	0	7.4	14.8	77.8
7. There are mottoes, (e.g. "men and women for others") that are part of my institution's nomenclature and widely known.	0	0	18.5	81.5
8. The mission statement of my institution is broad and vague.	1 (3.7)	3.7	63.0	29.6
9. There are many traditions and rituals on my campus that celebrate and advance the mission.	0	18.5	11.1	70.4
10. At least one person from the mission and identity office participates in the hiring process.	2 (7.4)	7.4	66.7	18.5
11. My institution consistently incorporates mission and identity ideals and guidelines into the hiring process.	0	22.2	29.7	48.1
12. The majority of members of my institution share a common language that supports and reinforces our culture.	0	7.4	29.6	63.0

13. The conditions of employment that reflect the mission at my institution are clearly articulated to the applicants.	0	25.9	29.7	44.4
14. A prospective applicant has sufficient information about the mission and identity of my institution to make an informed decision whether to accept an offer of employment.	1 (3.7)	25.9	18.5	51.9
15. When hiring the "best" applicant for a position, the use of the term "best" also reflects the candidate who will best contribute to the mission.	0	29.6	33.4	37.0
16. All new faculty and staff are required to attend an orientation sponsored by my office.	1 (3.7)	3.7	29.6	63.0
17. All new faculty and staff attend more than one session of orientation offered by my office.	1 (3.7)	3.7	63.0	29.6
18. There is a team of people conducting the mission and identity piece of the orientation program.	0	3.7	29.6	66.7
19. The mission and identity aspect of orientation clearly defines the institution's expectations of new faculty and staff.	0	11.1	29.6	59.3
20. The mission statement of my institution inspires commitment.	0	18.5	3.7	77.8
21. The mission statement of my institution is brief and specific.	1 (3.7)	3.7	37.0	55.6
22. When a new employee completes the initial orientation programs, ongoing mission and identity enrichment is elective.	0	11.1	11.1	77.8
23. My institution's culture is perpetuated through its communication methods (e.g., newspapers, newsletter).	0	18.5	11.1	70.4
24. The faculty at my school take pride in working at a Jesuit institution.	0	25.9	3.7	70.4
25. My institution's culture values a spirit of teamwork.	0	11.1	22.2	66.7

26. The people at my institution feel a sense of responsibility for the spirit of the institution.	0	29.6	14.8	55.6
27. My institution formally recognizes through awards, faculty, staff, and students for contributing to our mission and identity.	0	3.7	40.7	55.6
28. My institution emphasizes the Jesuit aspects of its identity more than its Catholic identity.	0	11.1	11.1	77.8
29. Undergraduates are more attracted to my institution because of its emphasis upon its Catholic identity rather than its Jesuit identity.	0	37.0	48.2	14.8
30. The diminishing number of Jesuits will not hinder the Jesuit mission and identity at my institution.	0	14.8	55.6	29.6
31. All members of my institution can express the mission in their own words.	0	22.2	44.5	33.3
32. Academic courses on Jesuit spirituality/history are offered at my school.	0	3.7	29.6	66.7
33. The mission statement expresses what we want to be known for.	1 (3.7)	7.4	7.4	81.5
34. My office focuses its efforts more on faculty and staff than on students.	1 (3.7)	3.7	33.3	59.3
35. Our mission statement is vague and convoluted.	1 (3.7)	3.7	77.8	14.8

The strong and consistent responses that affirmed the mission statements of the institutions echoed Collins and Porras' (1994) assertion that organizations like Disney must have a driving ideology. Items 2, 8, 10, 21, 33, and 35 all have affirmed a clear and specific mission statement. Respondents acknowledged that the mission statement inspired commitment (Item 20, 77.8% agree) and expressed the ideals of the institution (Item 33, 81.5% agree).

The Walt Disney Company devotes much attention to its hiring processes and orientation programs (Capodagli & Jackson, 1999; Collins & Porras, 1994; *Disney Approach to People Management*, n.d.). Jesuit higher education has begun to model this behavior. The respondents in Item 34 (59.3%) noted that their office and efforts were focused more on faculty and staff than students. Responses to Item 14 indicated 51.9% agreement that prospective

applicants were sufficiently informed about the mission and identity of the school to help inform a decision about acceptance of a position. Newly hired faculty and staff were required to attend a mission and identity orientation at 63.0% of the schools (Item 16). Responses to Item 19 noted that 59.3% of the mission directors clearly expressed the institutions' expectations of newly hired staff and faculty at their orientation programs.

The survey instrument defined culture as "the deeply embedded patterns of organizational behavior and the shared values, assumptions, beliefs, or ideologies that members have about their organization or its works" (Peterson & Spencer, 1991, p. 127). The respondents were further instructed to consider that culture can be described by an organization's history, heroes, villains, symbols, and rituals (Masland, 1991). The Walt Disney Company's emphasis upon its corporate identity and strategies to advance it typify these cultural understandings.

The respondents cited the presence of several examples that mirrored the Disney Company's cultural focus. The Disney Company (*Disney Approach to People Management*, n.d.) emphasized that the development of an organization's culture needs to be designed and not left to haphazard circumstances. This view was discernible in the survey responses, with 77.8% of the respondents agreeing that their institutions followed this practice (Item 1). Another 51.9% (Item 3) claimed that the culture of their institutions was clear, well-defined, and not subject to individual interpretation. The culture of the Disney Company is perpetuated and disseminated through various communication methods. In this light, 70.4% of the respondents noted that their institution's culture was perpetuated through publications (Item 23).

The Disney Company's culture is replete with the company's continual use of its saga, symbols, special nomenclature, and rituals. In Item 5 the mission and identity directors claimed that their institution's saga was well known (51.9%). Mission-oriented symbols were amply present on the campuses of 77.8% of the schools (Item 6). A special nomenclature was present at 81.5% of the institutions (Item 7) as found in such mottoes as "men and women for others." Item 12 substantiated the acknowledgment in Item 7 with 63.0% of the respondents revealing that the majority of people at their given schools shared a common language that supported and reinforced their culture. Celebrations and rituals that advanced the mission (Item 9) were present at 70.4% of the schools.

The Disney Company's value of being a contributing member of a team (Bennis & Biederman, 1997) was mirrored in Item 18, in which 66.7% of the respondents reported that a team approach to delivering mission segments during orientation programs was used at their institution. The directors at 66.7% of the schools also cited a pervasive spirit of teamwork (Item 25).

The Disney name is often synonymous with quality and pride (Connellan, 1997; *Disney Approach to People Management*, n.d.). Over two-

thirds of the respondents (70.4%) asserted that their faculty took pride in being part of a Jesuit school (Item 24). Another 55.6% of the directors claimed that the people at their schools felt a responsibility for the spirit of their schools (Item 26). Faculty, staff, and students were formally recognized with awards by 55.6% of the institutions (Item 27).

The Disney Company (*Disney Approach to People Management*, n.d.) values ongoing enrichment programs and personal development. To determine whether Jesuit institutions of higher education also value these concepts, Item 32 was designed to glean information on the availability of academic courses dealing with Jesuit spirituality and history. Two-thirds of the respondents (66.7%) reported that their schools offered such courses.

Item 30 stated that the diminishing number of Jesuits at the schools would not hinder the mission and identity of the school. The majority of respondents (55.6%) disagreed with this statement. The presence of Jesuits and their contribution to the mission and identity of the schools is a particular value. This value of keeping people who know and embrace the mission, and who are readily identified with it is stressed in the Disney Company (Capodagli & Jackson, 1999).

RESEARCH QUESTION FOUR

Research Question Four asked, "What are the differences in advancing mission and identity between Jesuit higher education and the Walt Disney Company?" Data for this question were reflected in the responses to Part I of the survey instrument and are detailed in Table 4. The differences can be clustered around themes of mission, hiring and orientation practices, and culture.

The first area of difference would be a dimension of mission as reflected in Item 31. Only 33.3% of the respondents agreed that all the members of their institution could express the mission in their own words. The Disney Company is vigilant at making known its purposes to employees (Capodagli & Jackson, 1999) who are the chief ambassadors of their mission. The response to Disney products by children and adults over the years (Watts, 1997) leaves little room for misunderstanding the company's mission to entertain.

The respondents were asked about two thrusts of institutional mission. Item 28 noted that 77.8% of the schools emphasized their Jesuit identity more than their Catholic identity. Item 29 registered 14.1% agreement that undergraduates were more attracted to their institutions because of their emphasis upon a Catholic identity rather than its Jesuit identity; the 48.2% who disagreed with this statement, underscore the emphasis on Jesuit identity over Catholic identity.

The Disney Company pays meticulous attention to the hiring process (Collins & Porras, 1994; Connellan, 1997). Much of this attention centers on clarifying the company's mission and defining the behaviors that externalize

these beliefs. Item 11 revealed 48.1% of the institutions as consistently incorporating mission and identity ideals and guidelines into the hiring process. Another 29.7% claimed that their schools did not consistently incorporate mission ideals, and 22.2% neither agreed nor disagreed with this statement. Item 10 demonstrated that only 18.5% of the schools included a representative from the mission and identity office in the hiring process.

At Walt Disney World in Florida all applicants initially view a film that clearly describes the mission of the company and many expectations one would encounter if hired; this process allows prospective employees to take themselves out of the process should they see some conflict with their own values (*Disney Approach to People Management*, n.d.). In this study, 44.4% of the respondents claimed that their institutions clearly articulated the conditions of employment that reflected their mission (Item 13). Item 15 sought a response to an institution's understanding of seeking the best candidate for a position. The survey item stated that the understanding of "best applicant" reflected that the "best candidate" would be one who would contribute to the mission. Only 37.0% agreed with the statement, while 33.4% disagreed and 29.6% neither agreed nor disagreed.

The Disney Company (*Disney Approach to People Management*, n.d.) stresses not only the initial introduction into the company with multiple days of orientation but also ongoing enrichment and development. The Jesuit institutions noted (Item 17) that 29.6% faculty and staff are not required to attend more than one mission-themed orientation session. These data augmented Item 22, which claimed that ongoing Mission and Identity enrichment was elective at 77.8% of the institutions. It would appear then, that the Disney Company places far greater value upon ongoing orientation, through institutionalizing such programs, than do the Jesuit colleges and universities.

The corporate culture of Disney values the pervasive and consistent understanding of the company's mission. Connellan (1997) noted how employees at the Disney parks are expected to be conversant about the company's history and philosophy in addition to answering logistical questions that guests might have. The respondents agreed that 48.1% of their constituencies would define the school's culture in the same terminology (Item 4). These data suggested that 44.5% of the constituencies at the Jesuit schools would define their culture in dissimilar or possibly conflicting terms.

RESEARCH QUESTION FIVE

Research Question Five asked, "What aspects and strategies of the Walt Disney Company model offer applications to Jesuit higher education?" Responses to Parts I, II, and III of the survey provided answers to this question. Based upon the findings reported, one fundamental assumption emerges: Many of the cultural strategies and institutional values that have distinguished the Walt Disney Company are present and operative at the Jesuit

colleges and universities.

The acclaim that the Disney Company received by Collins and Porras (1994), as one of the top 20 companies they cited for excellence in their study, underscored the Disney Company's attention to its core ideology or mission. This company's investment of resources into programs that educate and encourage ownership of that mission are instructive to Jesuit higher education.

Jesuit higher education has invested human and monetary resources in the cultivation of mission programs, which represents a beneficial use of resources. The wisdom of this investment is reflected in Jesuit higher education's awareness that its culture is driven by the mission and is the result of careful planning (Item 1). Satisfied and engaged constituencies associated with the schools will not develop serendipitously. Keeping focused upon a simple and clear mission is another key lesson taught by the Disney Company. Disney has steadfastly concentrated upon the direction charted by its founder, Walt Disney:

to provide the finest in family entertainment. Firmly grounded in Walt's innate sense of principle and his Midwestern values, this mission has, over the years, become clearly associated with the Disney brand. Audiences expect it, and they are seldom disappointed. (Capodagli & Jackson, 1999, p. 5)

The impact and far-reaching influence upon his company, and Walt Disney's commitment to its mission cannot be underestimated (Watts, 1997). This unswerving commitment to a clear mission parallels the concern for mission activities in Jesuit higher education (Items 2, 8, 20, 21, 33, and 35).

DISCUSSION

Walt Disney had the uncanny ability to see the world through the eyes of others. In particular, much of his success can be attributed to this capacity for understanding his company and its appeal through the eyes of his daughters and the wider public. "Equally important to Walt's long-term planning was the fact that he never lost sight of his market and the family values that endure" (Capodagli & Jackson, 1999, p. 40). This single-minded vision of purpose must be embraced by those who work at the Disney Company. The Jesuit schools could well adapt such attitudes of seeing their mission through the students, alumni, and cities that they serve, and how the mission will serve such visions.

Capodagli and Jackson (1999) cited a Disney Company manager of customer service who attributed much of the Disney Company's success to its hiring and orientation practices.

Recruit the right people, train them, continually communicate with them, ask their opinions, involve them, recognize them, and celebrate with them. If you show respect for their opinions and involvement, they will be proud of what they do and they'll deliver quality service. (p. 146)

Institutions of Jesuit higher education hire faculty and staff and have set in place numerous programs to share the mission during the hiring process, while further enriching each person's appreciation of the mission. Jesuit colleges and universities could profit from the Disney Company's model of hiring for mission and the orientation programs that share the mission (Survey Items 14, 16, 19, 36, 37, 40, 43, 44, 45, 47, 50, 51, 52, and 53).

Connellan (1997) noted a subtle distinction that Disney's attitude of socializing new members into their corporate culture is one of handing on traditions, and not merely that of orienting people to the mission. This mindset of sharing the organization's traditions emphasizes the ownership that the Disney Company wants its employees to feel about the company's mission and their contribution to it. "Walt Disney insisted that every employee *is* the company in the mind of its customer" (Capodagli & Jackson, 1999, p. 3). The Disney Company strives in its hiring and orientation programs to instill this sense of ownership and being part of a dynamic team, which is continuing a great legacy. A renewed and genuine emphasis upon teamwork that utilizes the vision and contributions toward the advancement of administration, faculty, and staff can greatly benefit the schools (Bennis & Biederman, 1997; Capodagli & Jackson, 1999; Connellan, 1997; Koenig, 1994, 1999).

The respondents in this study indicated several areas where mission and identity values were unevenly incorporated in hiring practices (Items 10, 11, and 13). The strategies of Disney accentuate the need for diligence in this area and the benefits to be gained from a pervasive application of mission values in attracting and hiring new employees. The emphasis in the Disney model upon sharing traditions, rather than simply informing people about the school's mission, conveys an attitude that welcomes the new member with an engagement of organizational expectations in contrast to a passive tour or informational session.

Items 17 and 22 indicated that most of the schools offered one orientation session. The Disney Company has a three-pronged strategy of orienting people. Disney begins its orientation with one and one-half days in Traditions. Traditions acclimates new employees to the foundation of the company and its culture. It also is an opportunity to perpetuate language, symbols, rituals, customs, values, and behaviors. Finally, this initial welcome sets a tone of excitement and pride in being associated with the company. Traditions is followed by three to five days of individual on-the-job training. Finally, ongoing enrichment develops the employees' talents and skills to their fullest (*Disney Approach to People Management*, n.d.). This approach

could be fruitfully discussed in the schools by all department heads, especially as it relates to mentoring new faculty and staff.

Jesuit higher education institutions might examine the impact of mission-driven attitudes toward the hiring process and how new faculty and staff are welcomed. The survey data demonstrated that many positive strategies are operative in these areas. Incorporating the Disney model could offer a tool of Continuous Quality Improvement (CQI) to enhance and claim greater effectiveness in these areas.

The respondents identified many descriptors of institutional culture that contribute to the enhancement of mission and identity. Disney offers cultural lessons that can be characterized as those which are discernible and those which are more obscure but that contribute greatly to the overall encounter with the cultural milieu. The discernible or obvious lessons concern the environment and people that make up the institutions. The Disney theme parks are repeatedly noted for their cleanliness (Capodagli & Jackson, 1999; Connellan, 1997; Koenig, 1994, 1999; Watts, 1997). The first element of everyone's job description from Michael Eisner to the most recently hired popcorn vendor is to keep the park clean (*Disney Approach to People Management*, n.d.). The foundational quality of cleanliness is enshrining a company value, and it is communicating a message of respect to the persons encountering that culture. This emphasis upon the attractive appearance of a property or campus could underscore and advance the value of pride in the schools.

Jesuit higher education, like the Walt Disney Company, makes widespread use of symbols (Item 6), rituals (Item 9), and a unique nomenclature (Item 7), which advance culture in visible ways. Like many cultural indicators, the presence of these realities can work on many levels and speak in a profound manner even though people may not always be aware of them. The Disney Company models an attitude of attentiveness to details that can be instructive. This preoccupation with details illustrates how such an attitude keeps the mission and those being served in sharp focus:

Thoroughly convinced that no detail was too small to be ignored in order to provide his guests with an exceptional experience, the boss made his touch everywhere apparent. He determined that garbage cans should be spaced exactly 25 feet apart all around Disneyland. He ordered that the highest-quality paint be used on rides and buildings, going so far as to specify that real gold or silver be used for any gilding or silvering. He even hired someone whose job it was to patrol Disneyland twice a month to make certain that all the colors in the park were in harmony! The master entertainer instinctively knew that the whole package—colors, sounds, smells—had an impact on how guests received the show. (Capodagli & Jackson, 1999, p. 183)

Capodagli and Jackson (1999) described this fixation to detail as having a positive impact on the pride of employees who in turn render quality service. The discernible elements of an organization's culture stimulate attitudes that affect the whole organization.

The Jesuit colleges and universities comprise a complex web of relationships all situated on campuses. The Disney model informs these schools that paying attention to the physical environment should always have in mind how elements on a campus are going to propel the mission with symbols such as art, buildings, or the general landscaping. Connellan (1997) cited the harmony at the Disney Company between its mission and the physical expression of the mission as "everything walking the talk."

Everything walking the talk does affect the guest's experience, but in ways he or she is frequently not aware of. And that's the way it should be. Things that walk the talk should by and large be invisible to the guests. (Connellan, 1997, p. 67)

The mission and identity directors of Jesuit higher education provided a valuable lens through which to assess the cultural landscapes of their institutions. The directors bring together many constituencies at the schools, such as administration, staff, faculty, and students. The data suggested that the directors' strategies strengthen their institutional missions through the creation of common cultural experiences and a set of values. Many of these values, modeled by the Disney Company, prompt further consideration for the augmentation of Jesuit higher education's culture and the mission it seeks to advance.

CONCLUSIONS

The Disney Company carefully engineers its culture and advises other organizations to do the same. A major conclusion of this study is an affirmation of extant mission and identity programs. The experience and outcomes of a school's mission cannot be presumed nor left to good intentions nor to fate. The school's mission must be stated in clear language, appropriated and recognized by all constituencies, and driven by behaviors that advance it.

Mission and identity programming will need substantial funding to achieve its goals. While it is important for everyone to own and promote the mission, such a philosophy does not replace the power, responsibility, or symbolism stated by those institutions that configure this work under a chief officer of the institution, and empower this office with the resources to achieve its goals. Item 60 of the survey instrument, *Perceptions of Culture in Jesuit Higher Education* (See Appendix), noted that barely half (14), or 51.8%, of the reporting schools had endowments specifically for mission and

identity work. This suggests a need to re-evaluate the praxis of mission rhetoric, with what resources are provided to advance mission programs. If the mission is to be seriously served, schools must demonstrate this desire with vision, personnel, and substantial resources. Mission and identity programs may be tied to an annual budget rather than relying on funding from an endowment. The schools that do not have endowments may want to consider the feasibility and value of establishing an endowment for mission programs.

The Disney Company emphasizes meticulous attention to the hiring process (*Disney Approach to People Management*, n.d). This study suggested that Jesuit higher education could benefit from improving the hiring process by imbuing it with mission and identity values. Initial hiring contacts are key moments to determine what the applicant will contribute to the mission. This initial attitude of contributing to the mission must subsequently manifest itself in deeds that become part of regular evaluations.

The Disney Company demonstrates the value of quality orientation programs that inform and inspire its employees about the mission. The company also exemplifies the importance of ongoing renewal and development in the mission of the company. Jesuit higher education has orientation programs that reach the newly hired staff and faculty, but ongoing mission renewal is often lacking or uneven. The Jesuit schools invest considerable energy in their initial orientation programs (Items 36, 37, 38, 39, and 40) without the same resolve or rigor for subsequent enrichment. Further mission programs are elective, suggesting that ongoing orientation is not essential to one's contribution to the mission, or at least its value is minimal. The Disney Company's emphasis upon linking ownership and enrichment of the mission, with expectations tied to advancement, provides a prescriptive practice worthy of consideration for adaptation in Jesuit higher education. Item 38 noted that 62.9% of the respondents claimed that the promotion of faculty, with reference to their contribution to the mission, was weak or needing total remediation. This finding suggests an area needing exploration.

The study revealed a disparate application of mission values when hiring fulltime faculty, adjunct faculty, and staff. The Disney Company's model of pervasive utilization of mission values in the hiring and orientation programs offers a critique to Jesuit higher education's practices in this area with suggestions for improvement. An esprit de corps at Disney seems to compensate for low wages or long hours.

In describing the connection between a compelling institutional saga and the spirit of a group, Clark (1972) observed that the effect would be "a feeling that there is the small world of the lucky few and the large routine of the rest of the world" (p. 183). Creating this kind of enthusiasm while not seeming elitist or exclusive can generate a desire to be part of a great enterprise such as Jesuit higher education. Such a desire echoes the Ignatian meditation

on the *Call of an Earthly King* (Loyola, 1544/1951). This study noted the respondents' perception (Item 24) of 70.4% of the faculty as taking pride in being part of a Jesuit institution. Bennis and Biederman (1997) provided a glimpse of the team spirit in the Disney animation division. Their research described individuals contributing toward a team effort, while working in virtual anonymity, along with wages and bonuses that do not necessarily motivate enthusiasm or productivity. Bennis and Biederman characterized the animators' ardor in these words: "People work at Disney animation because they feel they are part of something truly important, something insanely great. They work at Disney because [they believe that] they are on a mission from God" (p. 62). This sense of fulfillment and belonging is enhanced with the unique symbols, language, and rituals that underscore aspects of the school and its mission. The Jesuit schools studied, like the Walt Disney Company, claimed an extensive presence of art, mottoes, and ceremonies that advance and enshrine their institutions' culture. These cultural elements provide valuable contacts with the mission.

Emphasis upon orientation programs suggests a careful analysis of their content and method of delivery. Newly hired faculty and staff should be informed and inspired. This study indicates the value of paying attention to the composition of the room where orientation is delivered, how people are welcomed, and the style of delivery. The Disney Company's multi-dimensional delivery of its mission prompts consideration of this aspect with regard to Continuous Quality Improvement (CQI). Attention that is given to excellence in the initial orientation sessions understandably raises the expectations of quality in the ongoing renewal in the institution's mission programs.

One program deserving special attention by mission and identity directors is the value of recognizing and celebrating contributions to the mission. Many awards are bestowed in Jesuit institutions for various achievements, but the schools might consider the positive effects gained when people are recognized for advancing the mission. Connellan (1997) asserted that recognition was "about appreciating and acknowledging that someone has done something special" (p. 86). He offered another way to ponder reward and recognition when he stated:

Put yourself in the shoes of the employee. She needs to make a living. That's the economic income—salaries, bonuses, fringe benefits, employee discounts, and so on. Then there's the psychological income, which includes praise, letters of commendation, recognition ceremonies, celebrations, parties, and the like. People need both kinds of income. (p. 97)

The Disney Company is aware that if people are not praised and do not feel valued by the organization, that a metaphorical extinction can occur, causing people to jeopardize their loyalty.

Recognition of contributions to the mission can be something that mission and identity directors can encourage in their institutions. They can also suggest various ways that Jesuit higher education can encourage and celebrate the good that is operative at their schools. However, the most powerful instruction will be through the examples and models given by the office itself.

Consideration should be given to the manner in which the culture is communicated through publications. The Disney Company utilizes numerous ways to pervasively inform employees about the mission while reinforcing the culture. Jesuit higher education might ponder how to improve its publications, as well as communications, through campus signage, symbols, and use of the internet.

The study and analysis of Jesuit higher education's mission and culture is an ongoing enterprise. One of the valuable lessons taught by Walt Disney and passed onto his company was to see one's enterprise and services through the eyes of others. By reporting the perceptions of mission and identity directors about the culture of Jesuit higher education, one valuable set of insights was presented. The work of these administrators often reaches into the traditionally insulated divisions of administration, faculty, staff, and students thus providing a valuable cross-sectional perspective of these schools and the people served. By contrasting their perceptions of analogous strategies with those found in the Walt Disney Company, several criteria for possible analysis and adaptation were suggested.

Watts (1997) claimed that Walt Disney's preferred medium for his mission to entertain was the theme park. In contrast, the Society of Jesus in the United States is perhaps best known for its educational apostolates. Jesuit higher education strives to develop Christocentric schools that are animated by faith, hope, and love. The vision of these institutions encourages its members to see the world by considering what difference they can bring to bear upon making their communities more humane and sensitive to the needs of all, especially to those of the weakest and most marginalized in society. This is an optimistic conception of the world's possibilities that are driven by a compelling mission; it is not unlike the experiences envisioned by the Walt Disney Company toward its own mission.

Watts (1997) concluded his treatise of Walt Disney and his legacy in popular American culture by claiming that "an idealized version of America rendered in Walt Disney's magic kingdom may be deemed simply silly or contemptible, as some have done, or enchanting and reassuring, as many more have decided" (p. 453). The ideals fostered by Jesuit higher education may seem naive to some; but, given the strength of these institutions, it would seem that it is a culture and vision speaking to many people in profound ways, and a compelling mission for which there is still a demand.

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APPENDIX

PERCEPTIONS OF CULTURE IN JESUIT HIGHER EDUCATION

On the following pages you will be asked to share your perceptions about your institution's Jesuit and Catholic culture. The term "culture" is subject to diverse interpretations depending upon the field of study for which its use is being considered. For the purpose of this survey, culture should be understood as "*the deeply embedded patterns of organizational behavior and the shared values, assumptions, beliefs, or ideologies that members have about their organization or its work*" (Peterson & Spencer, 1991, p. 142). Culture can also be characterized and described by an organization's history, heroes, villains, symbols, and rituals (Masland, 1991).

Masland, A. T. (1991). Organizational culture in the study of higher education. In M. W. Peterson, E. E. Chaffee, & T. H. White (Eds.), *Organization and governance in higher education* (4th ed., pp. 118-139). Needham Heights: MA: Simon & Schuster Custom Publishing.

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PERCEPTIONS OF CULTURE IN JESUIT HIGHER EDUCATION

PART I: Please mark an X in the one box that best represents your perspective on a particular statement.

		Strongly Disagree	Mildly Disagree	Neither Agree Nor Disagree	Mildly Agree	Strongly Agree
1	The culture of my institution is guided more by design than chance.					
2	My institution's mission statement is brief and sharply focused					
3	The culture of my institution is clear, well-defined, and not subject to individual interpretation.					
4	Administration, faculty, staff, and students would define my school's culture in similar terms.					
5	The history and stories of my institution are well known by administration, faculty, staff, and students.					

		Strongly Disagree	Mildly Disagree	Neither Agree Nor Disagree	Mildly Agree	Strongly Agree
6	There are abundant symbols on my campus that reflect the Mission and Identity of the institution.					
7	There are mottoes, e.g. "men and women for others" that are part of my institution's nomenclature and widely known.					
8	The mission statement of my institution is broad and vague.					
9	There are many traditions and rituals on my campus that celebrate and advance the Mission.					
10	At least one person from the Mission and Identity Office* participates in the hiring process.					
11	My institution consistently incorporates Mission and Identity ideals and guidelines into the hiring process.					
12	The majority of members of my institution share a common language that supports and reinforces our culture.					
13	The conditions of employment that reflect the mission at my institution are clearly articulated to the applicants.					
14	A prospective applicant has sufficient information about the Mission and Identity of my institution to make an informed decision whether to accept an offer of employment.					
15	When hiring the "best" applicant for a position, the use of the term "best" also reflects the candidate who will best contribute to the mission.					
16	All new faculty and staff are required to attend an orientation program sponsored by my office.					
17	All new faculty and staff attend more than one session of orientation offered by my office.					
18	There is a team of people conducting the Mission and Identity piece of the orientation program.					
19	The Mission and Identity aspect of orientation clearly defines the institution's expectations of new faculty and staff.					

		Strongly Disagree	Mildly Disagree	Neither Agree Nor Disagree	Mildly Agree	Strongly Agree
20	The Mission of my institution inspires commitment.					
21	The Mission statement of my institution is brief and specific.					
22	When a new employee completes the initial orientation programs, ongoing Mission and Identity enrichment is elective.					
23	My institution's culture is perpetuated through its communication methods (e.g. newspapers, newsletter).					
24	The faculty at my school take pride in working at a Jesuit institution.					
25	My institution's culture values a spirit of teamwork.					
26	The people at my institution feel a sense of responsibility for the spirit of the institution.					
27	My institution formally recognizes through awards, faculty, staff, and students for contributing to our Mission and Identity.					
28	My institution emphasizes the Jesuit aspects of its identity more than its Catholic identity.					
29	Undergraduates are more attracted to my institution because of its emphasis upon its Catholic identity rather than its Jesuit identity.					
30	The diminishing number of Jesuits will not hinder the Jesuit Mission and Identity at my institution.					
31	All members of my institution can express the Mission in their own words.					
32	Academic courses on Jesuit spirituality/history are offered at my school.					
33	The Mission statement expresses what we want to be known for.					
34	My office focuses its efforts more on faculty and staff than on students.					
35	Our Mission statement is vague and convoluted.					

*The Mission and Identity Office may have varying names at various institutions.

PART II

Report Card: Below is a report card for you to assess various strategies at your school with the following grade categories as a scale (do not use + or -):

A = Outstanding area; could be cited as a model.

B = A superior area; reflects much improvement.

C = A wholly satisfactory area, but needing ongoing improvement.

D = A weak area needing serious remediation and attention.

F = An area neglected or needing total remediation

	Strategy	Grade
36	The hiring process for faculty incorporates Mission and Identity guidelines.	
37	The hiring process for staff incorporates Mission and Identity guidelines.	
38	The promotion of faculty includes advancing or contributing to the mission as a category.	
39	Faculty participate in ongoing Mission and Identity Programs.	
40	Staff participate in ongoing Mission and Identity Programs.	
41	Adjunct faculty are hired with consideration of how they will contribute to the Mission.	
42	The core curriculum of philosophy and theology enrich the values of the Mission.	

PART III: Below you will find several items listed which may be offered by your office; if your office cosponsors a program it is appropriate to evaluate it here. First indicate whether the program is present at your institution by placing an "X" in the NO or YES column. Second, if the item is present at your institution, please assess it with the following grade scale:

A = Outstanding area; could be cited as a model.

B = A superior area; reflects much improvement.

C = A wholly satisfactory area but needing ongoing improvement

D = A weak area needing serious remediation and efforts

F = An area neglected or needing total remediation

		No	Yes	Grade
43	<i>Shared Vision</i> workshops for newly hired staff			
44	<i>Shared Vision</i> for newly hired faculty			
45	19th Annotation Retreats			
46	Specific publications or regular columns from your office in other publications			

47	Weekend retreats for faculty/staff			
48	Week-long retreats for faculty/staff			
49	Awards given by your office for outstanding contributions to the Mission			
50	Mission and Identity discussion groups that gather around a meal.			
51	Major lecture sponsored by your office on the Jesuit Mission and/or Identity of your school.			
52	Celebrations (one day or a week) that center around Ignatius or the Jesuit Mission and Identity			
53	Collaborative projects with Campus Ministry			
54	Substantive involvement in selecting and/or presenting art that enhances the Mission			
55	Service projects for faculty and staff			

PART IV: Information about you, your office, and institution. Please circle the appropriate responses.

56. Number of years you have worked in Jesuit higher education:

1-3 years 3-5 years 5 or more years

57. Your gender:

Male Female

58. Check all that apply:

Lay Religious Jesuit Other

59. The Mission and Identity Director is a Vice President of the Institution.

Yes No

Actual Title: _____

60. My institution has an endowment of approximately this amount for Mission and Identity work:

\$250,000 \$500,000 \$1 Million \$2 Million

Other _____

61. The Mission and Identity Director holds a terminal degree (e.g., Ph.D., Ed.D., J.D.)

Yes No

62. Check all that apply to your office:

Administrative support staff (e.g., secretary, receptionist)

Full-time colleagues? Number of persons? _____

Part-time salaried colleagues? Number of persons? _____

Volunteer team that assists in developing and presenting programs

63. Are you willing to participate in a possible interview?

Yes

No

64. a. Total Number of Students: _____

b. Number of Undergraduates: _____

c. Number of Graduate Students: _____

65. What is the Carnegie Classification of your institution? (See below: _____)

Research Universities I

These institutions offer a full range of baccalaureate programs, are committed to graduate education through the doctorate, and give high priority to research. They award 50 or more doctoral degrees each year. In addition, they receive annually \$40 million or more in federal support.

Research Universities II

These institutions offer a full range of baccalaureate programs, are committed to graduate education through the doctorate, and give high priority to research. They award 50 or more doctoral degrees each year. In addition, they receive annually between \$15.5 million and \$40 million in federal support.

Doctoral Universities I

These institutions offer a full range of baccalaureate programs and are committed to graduate education through the doctorate. They award at least 40 doctoral degrees annually in five or more disciplines.

Doctoral Universities II

These institutions offer a full range of baccalaureate programs and are committed to graduate education through the doctorate. They award annually at least 10 doctoral degrees—in three or more disciplines—or 20 or more doctoral degrees in one or more disciplines.

Master's Colleges and Universities I

These institutions offer a full range of baccalaureate programs and are committed to graduate education through the master's degree. They award 40 or more master's degrees annually in three or more disciplines.

Master's Colleges and Universities II

These institutions offer a full range of baccalaureate programs and are committed to graduate education through the master's degree. They award 20 or more master's degrees annually in one or more disciplines.

Baccalaureate Colleges I

These institutions are primarily undergraduate colleges with major emphasis on baccalaureate degree programs. They award 40 percent or more of their baccalaureate degrees in liberal arts fields and are restrictive in admissions.

Baccalaureate Colleges II

These institutions are primarily undergraduate colleges with major emphasis on baccalaureate degree programs. They award less than 40 percent of their baccalaureate degrees in liberal arts fields or are less restrictive in admissions.

Schools of Engineering and Technology

The institutions in this category award at least a bachelor's degree in programs limited almost exclusively to technical fields of study.

Please Print:

Name: _____

Institution: _____

Address: _____

City/State/Zip _____

Phone: Home: _____ Work: _____

FAX: _____

E/Mail: _____

Today's Date: _____

Thank you for your participation. I know how valuable your time is. Your attention to this survey is much appreciated. Please use the enclosed envelope to return it as soon as possible.

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