



DePaul's Mission and Values Analysis 2006
Qualitative Analysis: Student Perceptions in Their Own Words

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OVERVIEW:

Why Qualitative Analysis is Important

Qualitative analysis is a type of research in which questions are open-ended and results are expressed in non-numerical terms. This contrasts with quantitative research which reports findings as numbers, often utilizing surveys or questionnaires (Audience Dialogue, 2004). In addition, qualitative methods are particularly well suited to understanding the "why" aspects of measurement problems as qualitative methods are essential for uncovering measurement issues that empirical approaches are not sensitive to, such as when different groups of respondents respond similarly to one another but mean different things (Morgan & Teal, 2005).

Qualitative and quantitative methods may be combined to obtain a more comprehensive assessment than by one of them alone. By combining qualitative and quantitative methodological skills in a way tailored to the specific research question, a research question can be investigated from two or more angles, the two sets of findings supporting and shedding light on one another.

In assessing DePaul students' perceptions of the university mission, a combination of qualitative and quantitative methods is key to a full understanding. Frequently, undergraduates choose a university based on how well the school's mission matches their personal values; consequently, it is important to understand whether student expectations are met. Moreover, such analysis can assist administrators in understanding whether students' perspectives are accurate and where disjunctions occur.

The DePaul Mission and Values Inventory

In 2002 the DePaul Mission and Values Inventory (DMV), a reliable and valid self-report instrument comprised of both open and closed-ended questions was created to comprehensively evaluate the perceptions of DePaul University's mission identity and activities across samples of four essential stakeholders: staff, faculty, senior administration, and students.

This new inventory assessed two separate but related components of a university's mission effectiveness (see Ferrari & Velcoff, 2006). 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, the DMV investigated whether stakeholders at DePaul University perceived benchmark characteristics and related programs reflecting the "Catholic, Vincentian, and urban" tenants summarized in the mission statement.

- DePaul states that it expresses its *Catholic* identity 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 areas.

- Although it is a Roman Catholic school of higher education, DePaul's institutional uniqueness is related to a *Vincentian* identity (referring to the patron namesake of the school, St. Vincent de Paul) through respect for human dignity, diversity, and individual "personalism."
- The *urban* identity of the University is expressed by connection and outreach to the community. Its connections include delivering quality education to locations in and immediately around the metropolitan area of the city of Chicago and to the global community.

Measurement structure of the DMV:

In 2004, a series of customary statistical analyses were performed to determine the reliability of the new inventory, ascertain its internal consistency and assess the underlining structure of the survey. These procedures ultimately allow researchers to make statistically meaningful comparisons of survey results. Details on many of these analyses may be found elsewhere (Ferrari & Velcoff, 2006). Nevertheless, there are several reliable and valid underlying structures for this new, 39-item inventory, namely:

University Identity:

Inclusiveness and Innovation: these questions reflected the university's *Vincentian* and *urban* identity. This area encompassed the beliefs that DePaul is innovative in operational procedures and inclusive of persons from all backgrounds. Moreover, that the University takes risks in an entrepreneurial way, is pragmatic in educational focus, remains relevant in a changing society, keeps its urban identity, and fosters mutual understanding and respect for others.

Catholic Pluralism: these questions reflected the university's *Catholic* and *urban* identities, by inviting all faiths to examine Catholicism and other faiths, providing curricula on Catholicism and other faiths, offering ministry and programs for Catholicism and other faiths, and expressing its Catholic heritage.

Mission-driven Activities and Program:

Urban/Global Engagement Opportunities: these questions asked the importance of support of the mission of Chicago-area (e.g., service learning programs) and global social engagement activities (e.g., study abroad and having international campus sites and students).

Institution's Vincentian Heritage Programs: these questions asked the importance of a set of very specific activities held at DePaul University in light of the



Vincentian benchmark, such as a Vincentian Endowment Fund and Vincentian Assistance Fund.

Catholic and other Faith-Formation Opportunities: these questions asked the importance of faith-based activities, such as Catholic and interfaith worship services, religious education and spiritual programs, and sacramental and other faith worship opportunities.

Rational for the five sub-scales of the DMV:

The five DMV Inventory sub-scales allowed for meaningful comparisons and conclusions to be drawn from the data. Breaking the DMV down into five areas allowed for investigation of differences in response to each of the five areas. Moreover, it allowed for comparisons among specific groups in relation to the aforementioned five areas.

Specifically, by breaking down the structure of the DMV, researchers were able to make appropriate group comparisons, including how participant perception differ in relation to gender, ethnicity, and religious background in each of the five areas.

PROCESS & PROCEDURES:

As aforementioned, the DMV was developed to assess perceptions of DePaul's mission across stakeholders including DePaul staff, faculty, senior administrators, and most recently, students. Students were recruited in the Winter quarter of 2005 using advertisements across campuses (e.g., in the 'DePaulia' student newspaper) that requested traditional-age undergraduate student participation by completing an on-line version of the DMV. Students enrolled in one of six traditional schools or colleges completed the DMV.

All prospective participants were informed that the information collected was anonymous and strictly confidential, with their responses used solely for research purposes and to be accessed for analysis solely by a faculty member (Dr. Joseph Ferrari) and his graduate student research assistants (including Jessica Velcoff). No individual identifying markers were used, and IRB approval was received.

After 8 weeks, a total of 2,005 valid student surveys were completed. Once the data was collected, the first step was to analyze the quantitative elements of the student responses to the DMV. Initially, frequencies of each DMV item were calculated, broken down by demographic variables (e.g. ethnicity, religion), and reported to the Office of Mission and Values. Next, responses from all stakeholders, including DePaul staff, faculty, senior administration, and students were compared. During this process, within group differences (e.g. differences among students across religion) were assessed. This information was incorporated into a final report in May, 2005 for the Office of Mission and Values.



In January 2006, the focus shifted to the open-ended questions of the DMV. While completing the on-line survey, 388 students responded to a series of open-ended questions:

- *Please make comments on this ‘Catholic Identity’ section*
- *Please make comments on this ‘Vincentian Identity’ section*
- *Please make comments on this ‘Urban Identity’ section*
- *Please make any additional comments*

Responses varied from a few sentences to half page replies. It was determined that a qualitative approach was necessary to investigate the 610 responses to the open-ended questions.

To fully explore the open-ended questions of the DMV, a combination of *a priori* coding and grounded theory approach were utilized. *A priori* codes reflect codes that were developed prior to exploring the data (Patton, 2002). *A priori* codes were chosen, as it was immediately apparent that many of the student responses pertained directly to specific survey items. The other set of codes, developed using a grounded theory approach, reflect codes that come directly from the data.

Initially, 93 *a priori* codes were developed related to each item of the DMV. For instance the first closed-ended question on the DMV states:

“I believe that DePaul invites all inquirers to freely examine Catholicism, other faith traditions and other secular values systems in light of their perspective contributions to the human enterprise.”

For coding purposes, this item was labeled “cath1” (i.e. first question of the Catholic section), then dichotomized based on the degree to which a student reported that s/he agreed (Y) or disagreed (N) with this item.

For example, if a student indicated that they agreed with the sentiment expressed in the aforementioned survey item (“cath1”), the response would be coded as “Ycath1”:

Ycath1: Yes, DePaul allows students to freely examine a variety of religious and non-religious systems.

The following passage reflects a student response assigned the Ycath1 code:

“I’m really happy that DePaul emphasizes Catholic and Vincentian values, rather than imposing the Catholic faith upon its students. It allows students, faculty, and staff at DePaul to embrace the universal values that are present in Catholicism, but they are still free to examine their own religious faith and background for themselves.”

Next, 44 additional codes were developed using a grounded theory approach (Miles & Huberman, 1994). Grounded theory involves 3 levels of coding. The first, deemed *Descriptive Coding* focused generally on identifying and naming the data. For example, a student response involving his/her Catholic identity would be labeled “cath.”



The next level is deemed *Interpretative Coding* and involved categorizing the descriptive codes. For instance, if the student response labeled “cath” is mentioned within the context of being excluded, the “cath” label would become “excludecath.” The following passage is a reflection of the code: “excludecath”

“I feel discriminated against every day at this school because I am a conservative Catholic, just like Vincent DePaul.”

The final level is called *Thematic Coding* and involved linking the categories to identify themes, and/or model development.

Once all of the codes were developed, it was essential to establish inter-rater reliability. Inter-rater reliability involved having an additional person utilize the project codebook (i.e. list of the developed codes with examples) to recode the passages. This ensures that another person reading the passages interprets the data in the same, consistent manner. Once the other person has independently coded a section of the data, the researcher compared the new coding with the initial coding, to calculate a reliability score. During this process, a reliability score of at least 80% is deemed necessary.¹ A reliability score is calculated as:

$$\text{Inter-rater reliability} = \frac{\text{number of agreements}}{(\text{total number of agreements}) + (\text{disagreements})} \times 100$$

For the purpose of this project, the inter-rater reliability was calculated section by section, based on the four open-ended questions of the DMV.

The first open-ended question in the Catholic section asked students to *Please make comments on this ‘Catholic Identity’ section*. 255 students responded to this section, which had a reliability of 90%.

The second open-ended question in the Vincentian section asked students to *Please make comments on this ‘Vincentian Identity’ section*. 125 students responded to this section, which had a reliability of 92%.

The third open-ended question in the Urban section asked students to *Please make comments on this ‘Urban Identity’ section*. 115 students responded to this section, which had a reliability of 98%.

Finally the fourth open-ended question asked for participants to *Please make any additional comments*. 115 students provided additional responses in this section, which had a reliability of 91%

¹ I would like to personally thank Stephanie Demarest, a DePaul graduate student in the Masters of Public Service program for her assistance in helping establish inter-rater reliability.

PARTICIPANT DEMOGRAPHICS:

Overall, 2,005 students responded to the DMV survey. The majority were female (66%), Caucasian (60%), non-Catholic/non-Christian (40%), from the LA&S school (45%) and evenly distributed among classes (i.e. nearly equally Freshman, Sophomore, Junior, or Senior):

| 2,005 STUDENT RESPONDENTS TO SURVEY | | | | |
|--|---------------|---------------|-------------------------|---------------------|
| GENDER | 66% Female | 34% Male | | |
| ETHNICITY | 60% Caucasian | 14% Latino | 9% Asian/Pacific Island | 8% African American |
| RELIGION | 39% Catholic | 14% Christian | 40% Non-Cath/Non-Christ | 5% None |
| SCHOOL | 45% LA&S | 26% COMM | 10% CTI | 7% EDUC |
| | 6% THESC | 5% MUSC | | |
| CLASS | 24% Freshman | 22% Sophomore | 25% Junior | 27% Senior |

Overall, the demographics of the students who responded to the open-ended questions were similar to those of the students who did not. To calculate whether differences did indeed exist, a random sample of 388 students who did not answer an open-ended question was compared to those who did answer open-ended questions. The only significant difference among students who did and did not answer an open-ended question was *class*, wherein students who answered the open-ended were more likely to be upper classmen (i.e. juniors or seniors):

| 388 QUALITATIVE RESPONDENTS TO SURVEY | | | | |
|--|---------------|---------------|-------------------------|---------------------|
| GENDER | 63% Female | 36% Male | | |
| ETHNICITY | 61% Caucasian | 15% Latino | 7% Asian/Pacific Island | 8% African American |
| RELIGION | 39% Catholic | 16% Christian | 32% Non-Cath/Non-Christ | 7% None |
| SCHOOL | 49% LA&S | 21% COMM | 9% CTI | 8% EDUC |
| | 8% THESC | 6% MUSC | | |
| CLASS** | 17% Freshman | 16% Sophomore | 30% Junior | 35% Senior |

**F(3)=10.13, p<.001

In running statistical analyses to compare differences between those who did and did not answer the qualitative section related to the *DMV sub-scales*, additional significant differences were found:



| | Total Scores ¹ No Qualitative | Total Scores ¹ Qualitative | F ² | P ² |
|--|---|--|----------------|----------------|
| IDENTITY ITEMS: | | | | |
| Inclusive & Innovative ** | 54.10 | 52.73 | 8.41 | 0.004 |
| Catholic Pluralism** | 32.19 | 31.37 | 9.20 | 0.003 |
| ACTIVITY ITEMS: | | | | |
| Urban/Global Engagement Opps* | 23.74 | 24.74 | 4.71 | 0.031 |
| Institutional Religious Heritage | 14.40 | 14.34 | 0.16 | 0.690 |
| Catholic & Other Faith-Formation Opps** | 21.77 | 23.80 | 6.13 | 0.014 |

¹ Total Scores refer to the overall average sum of responses to each of the DMV sub-scales

² F & P values are customary representations statistical procedures that enable one to determine whether group differences indeed exist

**p<.05 (reflection of statistically significant group differences)

These statistics indicate that students who did and did not answer the open-ended questions did in most cases differ significantly. In essence, students who did not answer an open-ended question were more likely to rate the *Identity items* of the DMV higher than those who did. Conversely, students who did answer an open-ended question tended to rate the *Activity items* higher than the students who did not, with the exception of the *Institution's Religious Heritage* sub-scale, wherein no significant difference was found to exist in responses of those who did and did not answer an open-ended question.

RESULTS OF OUR ANALYSIS:

Main Themes of the Qualitative Findings

Identity Items

Within the Identity sub-scales, there were apparent mixed feelings. Regarding the *Inclusive and Innovative* sub-scale many students reported that religious diversity was important and actualized at DePaul, but many students also reported that DePaul was not inclusive of all forms of diversity and that the Vincentian mission was not visible to all.

Regarding the *Catholic Pluralism* sub-scale many students reported that DePaul does allow for religious freedom and exploration. Many students also reported that they support DePaul's approach to expressing its Catholic identity; however a fair amount of students also reported that they were not satisfied with DePaul's current approach to expressing its Catholic identity. Additionally, students were nearly equally divided on whether or not DePaul's courses allow for appropriate expressions of Catholic identity.



Inclusive & Innovative

As aforementioned the Inclusive and Innovative sub-scale reflects the view that DePaul is innovative in operational procedures and inclusive of persons from all backgrounds. This area also encompassed beliefs that the DePaul takes risks in an entrepreneurial way, is pragmatic in educational focus, remains relevant in a changing society, keeps its urban identity, and fosters mutual understanding and respect for others. In relation to this, the top areas cited by students in the qualitative section were:

Diversity & Respect: the religious diversity at DePaul contributes to an atmosphere of diversity and respect

In respect to this notion, 9% (23 students) responded that they felt this was the case, whereas 4% (11 students) responded that they felt this was not the case.

Among students who did agree, students of a variety of demographic backgrounds made statements reiterating the value placed on the opportunities that arise from tolerance and acceptance:

"As someone who is NOT Catholic, I have had wonderful opportunities to learn about Catholicism and other faiths without ever feeling pressured or demeaned. This is an AMAZING opportunity I have not found anywhere else. I have truly enjoyed this aspect of my education and the possibilities it presents for interaction with other students."

Female, Non-Catholic/Christian, Caucasian, Senior, CLA&S

"DePaul has introduced me to an understanding about what being Catholic means as well as made available to be the opportunities to learn about other religions throughout my time here. I truly enjoy the open mindedness DePaul University has towards its students and their personal beliefs, it is such an important part in a college education."

Female, Non-Religious, Caucasian, Senior, CCOMM

"I feel very complete in picking DePaul as my college because of the University's awareness for people of diverse backgrounds...whether they be of a different religion, culture, or anything else that makes DePaul a more communicative and open learning atmosphere. When I was visiting other colleges I felt many of them...if not all, lacked this sense of being."

Female, Catholic, Latina, Freshmen, CLA&S

Among those who did not agree, the sentiments were divided among those who felt that DePaul is not inclusive of all religious perspectives versus those who feel that DePaul does not do enough to uphold the Catholic tradition:

"Although I am and always have been well aware that DePaul is a Catholic university, I was made to believe in the orientation that DePaul was more Catholic in the idea of embracing all people and beliefs. Unfortunately, I have not seen this played out on

campus. While there are strong Muslim, Christian and Jewish groups on campus, I feel as though that diversity is largely limited to those faiths. I know that I don't feel comfortable expressing my beliefs since they do fall into those three religions, and I wish there were some groups that dealt with other belief systems."

Female, Non-Religious, Caucasian, Senior, CLA&S

"At this school I have been highly discriminated against for my Catholic views as well as my conservative political views."

Female, Catholic, Caucasian, Freshmen, CLA&S

Visibility: DePaul's mission is visible to all

In relation to this notion, 15% (19 students) responded that they did not agree this was the case, where as 2% (2 students) responded that they did feel it was the case.

Among students who did not agree, the main contentions were that the Vincentian mission is not publicized to a great enough degree and/or that low income individuals do not have opportunity to attend DePaul and learn about its mission:

"I know/hear little about the Vincentian mission. Having teachers write about it on the syllabus doesn't drive it home for me."

Female, Non-Religious, Junior, CLA&S

"Many people can not afford to attend this university and learn of DePaul University's mission and values. The underserved and disadvantaged are the most in need of these types of opportunities (such as a DePaul education)."

Female, Catholic, Latino, Junior, CCOMM

Inclusiveness: DePaul is inclusive of diversity

In relation to this notion, 9% (12 students) responded that they did not feel this was the case, whereas 5% (6 students) responded that they did feel this was the case.

Among those who did not agree, the perspectives varied from lack of inclusiveness of the LGBT community, to conservative Catholics, to low income individuals, to transfer students, for example:

"I THINK DEPAUL IS INCLUSIVE AND TOLERANT OF EVERY RACE EXCEPT CONSERVATIVE REPUBLICANS AND CATHOLICS AND CHRISTIANS. THE EVERYDAY LIFE PORTRAYED TO STUDENTS COMES FROM PROFESSORS WHO TEACH AND WORK IN A LALA LAND ATMOSPHERE ALSO KNOWN AS COLLEGE."

Female, Junior, SEDUC

"...DePaul University clearly would NOT provide me with higher education if I were of a different social class (i.e. unable to pay tuition). I would challenge anyone who agrees with the 'provides access for all' part of the statement."

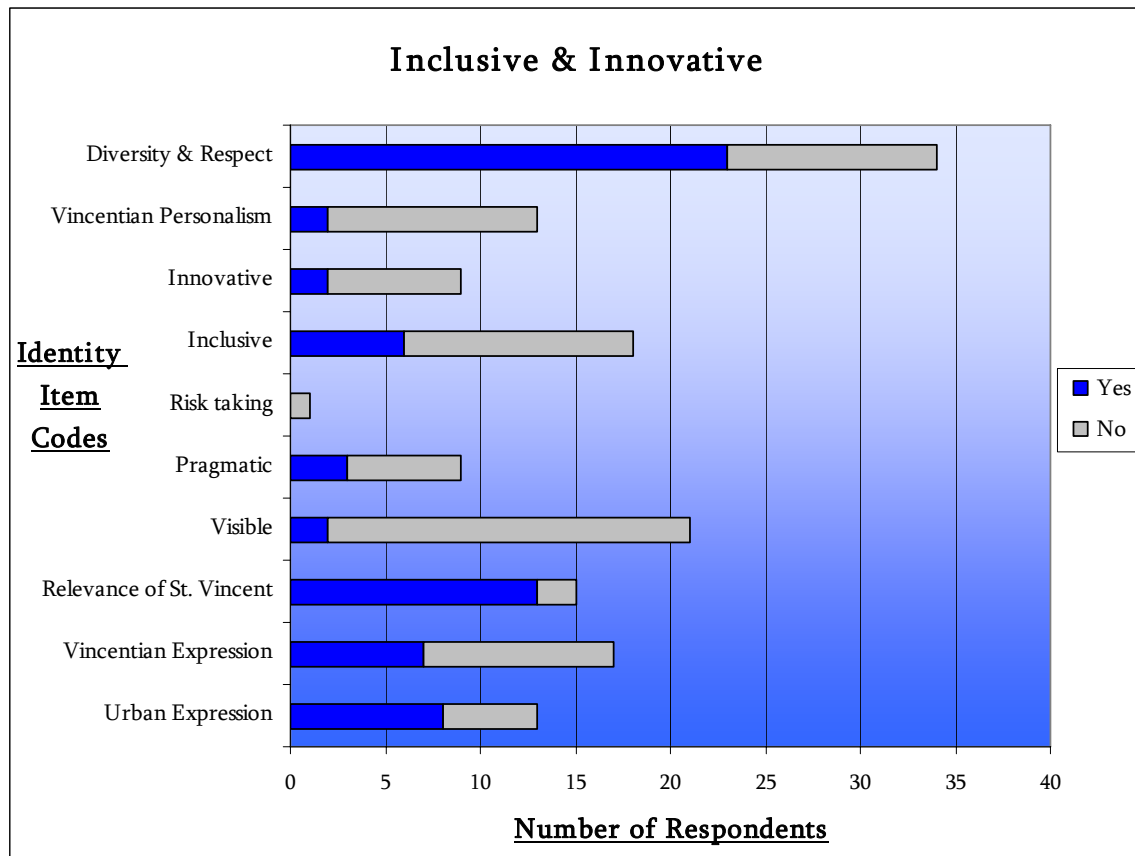
Missing all Demographic Information

Among those who did agree, many spoke of their own experiences:

"I enjoy the mission of DePaul because even though many at DePaul are not Catholic we get to use that as a great opportunity to learn about different cultures while maintaining a common belief."

Female, Catholic, Caucasian, Sophomore, SEDUC

The aforementioned codes, along with other codes related to the *Inclusive & Innovative* sub-scale are demonstrated in the table below. Each survey item from the sub-scale is noted along with the proportion of students who responded in a manner indicating "yes" they agree or "no" they disagree with the item:



Catholic Pluralism

As mentioned, the Catholic Pluralism sub-scale reflects inviting all faiths to examine Catholicism and other faiths, providing curricula on Catholicism and other faiths, offering ministry and programs for Catholicism and other faiths, and expressing its

Catholic heritage. In relation to this, the top areas cited by students in the qualitative section were:

Religious Freedom: DePaul allows students to freely examine a variety of religious and non-religious systems

In relation to this notion, 22% (58 students) responded that they did feel this was the case, whereas 6% (17 students) responded that they did not feel this was the case.

Among those who did agree, students from a variety of religious backgrounds responded that DePaul does an excellent job fostering Catholicism while allowing those of other faith traditions to maintain their independent identity for example:

"DePaul definitely does not leave out any one religious group, all beliefs are welcome and the many different religions of our world are recognized. The diversity seen at DePaul is what makes it such a wonderful college."

Male, Catholic, Caucasian, Sophomore, CCOMM

"While I do not practice Catholicism, and thus have little use for many of these services, I do agree that they are valuable. I also think it is important that the university make room for other faiths and practices within the DePaul community."

Female, Non-Catholic/Christian, Latina, Senior, CLA&S

"I did not grow up in a religious home nor did I attend parochial grammar or high schools. DePaul has introduced me to an understanding about what being Catholic means as well as made available to be the opportunities to learn about other religions throughout my time here. I truly enjoy the open mindedness DePaul University has towards its students and their personal beliefs, it is such an important part in a college education."

Female, Non-Religious, Caucasian, Senior, CCOMM

Among those who did not agree, respondents were nearly evenly divided among those who were disappointed with what they viewed as a de-emphasis on Catholicism and those who felt DePaul was not supportive enough of their non-Catholic faith:

"I sometimes feel my Catholic faith is put second to other organizations' beliefs and practices. I am made to feel prejudice for expressing my beliefs because they are different from others."

Female, Catholic, Caucasian, Junior, CCOMM

"I feel that DePaul's religiously pluralistic environment is not full effective as it could be. It either does not pay enough attention or ignores some religions at best. It does not seem equally concerned about other faiths, and about fostering a safe pluralistic environment."

Male, Non-Catholic/Christian, Caucasian, Sophomore, CCOMM

Catholic Expression: I support DePaul's approach to expressing its Catholic identity

In relation to this notion, 12% (31 students) responded that they did feel this was the case, whereas 8% (22 students) responded that they did not feel this was the case.

Among those who did agree, students indicated that they not only enjoyed the religious tolerance and acceptance at DePaul, but felt it extended beyond even the offerings of religious services into classrooms and throughout the DePaul environment.

"Addressing religion in this university is quite an interesting task. The approach of each individual school and even each individual teacher is always unique and different, but this is not a negative quality. This open positive environment is a Petri dish for an open-minded respectful outlook that encourages individual thought sculpted with morality. Have a background in both strict narrow-minded Catholic education and a very diverse and open public school, I have found DePaul to be an incredible blend of faith, acceptance, and education."

Female, Catholic, Latina, Senior, THESC

"One of the things I have liked most about DePaul has been its minimal emphasis on the Catholic religion...I like very much that DePaul takes the approach that it does to its Catholic identity, which has been, from my experience, that if someone is interested in participating, they may, and with many and varied opportunities, but if not there is no underlying stigma, and certainly no feeling of faith or faith-based programs being forced upon the student body. Religious studies are important and I very much enjoyed both the religion classes I took, both of which dealt with Japanese ethics and religious traditions. I have been generally impressed with the religious studies department especially with respect to the varied curricula they offer and not just "Catholic" or scripture-based studies."

Male, Non-Catholic/Christian, Senior, CLA&S

Among those who did not agree, all but two students responded that they were concerned with what they saw as a de-emphasis of the Catholic heritage:

"I feel that DePaul's focus on diversity and acceptance has caused the Catholic aspect of DePaul to be forgotten. Diversity is a good thing, but when the original identity of the school is being compromised, something needs to change."

At my freshman orientation I felt that the leaders were almost apologizing for DePaul being Catholic. We were assured that only a percentage of students who go here are actually Catholic, and out of the minimum two theology courses required, neither must be on Catholicism. I have witnessed very little, if any presence of Catholicism on the DePaul campus...I realize that this is an institution designed to bring people from many backgrounds and with different ideas together, but if

DePaul wants to use the title of "Largest Catholic University" it should at least involve some Catholic aspects in student life. Why not require a course on some aspect of Catholicism? Even if a student isn't Catholic he/she can still become educated about it. No one needs to be forced into a religion or view, but I wish that DePaul would at least be proud of what it is. If Catholic values aren't going to be enforced or even discussed, then take "Catholic" out of the title. But, if the school is going to use the name and religion as an advertising tool (which I am convinced it currently is) then at least incorporate some part of Catholicism into the university and stand up for the identity of DePaul."

Female, Non-Catholic/Christian, Freshman, CLA&S

"I think that DePaul should not scare away from its Catholic identity. I am tired of the expression 'Catholic with a lower case C.'"

Female, Catholic, African American, Junior, CLA&S

DePaul Courses: DePaul courses allow for appropriate expressions of Catholic identity

In relation to this notion, 6% (17 students) responded that they did not feel this was the case, whereas 6% (15 students) responded that they did feel this was the case.

Among those who did not agree, most students were critical of the manner in which certain religious courses reflect the Catholic tradition, others felt that there needed to be more of an emphasis on Catholicism in both the curriculum and the classroom, and still others complained that religion had no place in coursework:

"DePaul offers various Catholic classes that express its Catholic identity, however classes such as "The Historical Jesus" that focus on John Dominic Crossan's writings express the antithesis of the goals of this university. Various classes are similar to this and present only one side of an argument, usually favorable to heterodoxy and hostile to orthodoxy. This must be taken care of, for DePaul lacks not in the variety of Catholic classes, but in the quality and orthodox of the materials researched in these classes."

Male, Catholic, Caucasian, Freshman, CLA&S

"Since this is a Catholic school, I strongly believe that every student attending should be required to take one class that studies this religion."

Female, Catholic, Caucasian, Junior, CLA&S

"I am an atheist and feel that religion has no place in contemporary society. I think it is, at best, misguided superstition that is still accepted because of its long roots in our past. There are many stages of cultural development, and I think it is time that humans move on from religion."

Male, Non-Catholic/Christian, Caucasian, Junior, CLA&S

Among those who did agree with this notion, many students noted that DePaul offers a variety of religious courses which enable those to explore both their personal beliefs while enriching their understanding of others beliefs:

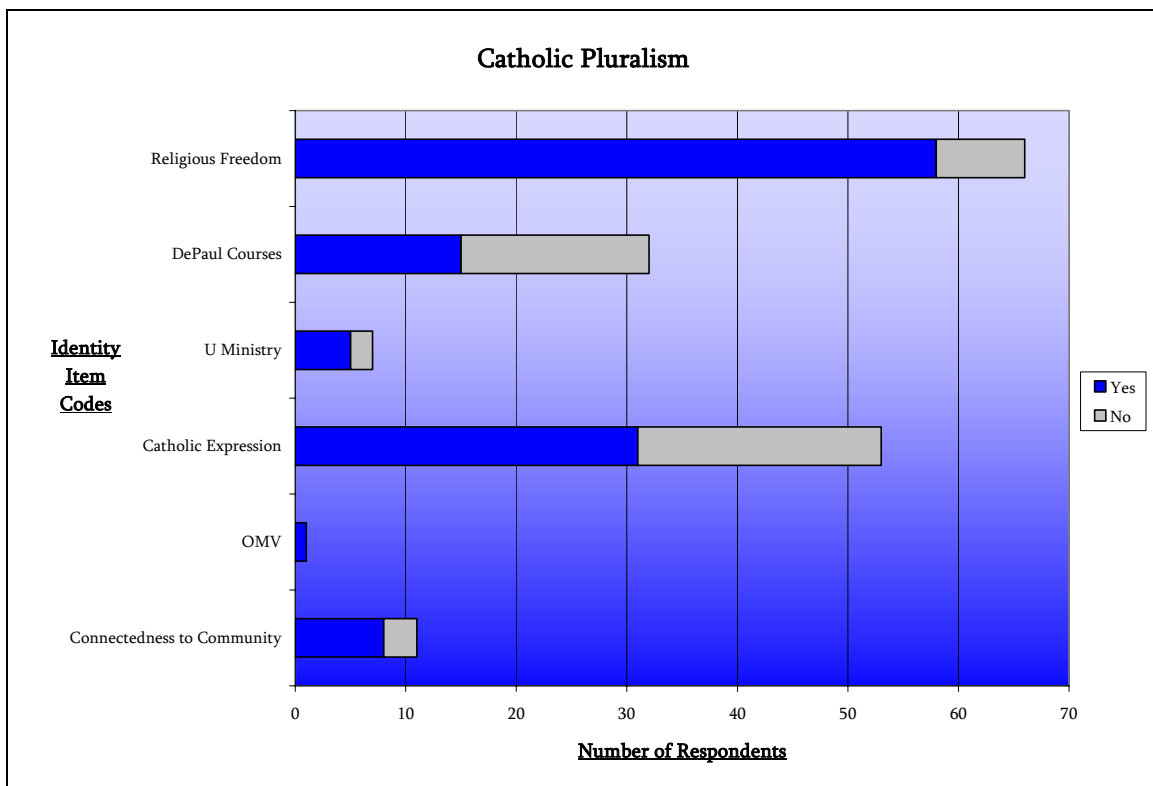
"I finally decided to complete the sacrament of Confirmation after some tough questions that were answered in my Catholicism class...I'm proud to announce that because of DePaul's community support and guidance I decided to formally join the Catholic community...I feel very fortunate and blessed to be a part of this wonderful community!"

Female, Catholic, Latina, Junior, SCTI

"I strongly appreciate and support the enriched, broad course of religious study offered at DePaul. I think it's best to discover your own religion, and to make choices about it, when you are informed about your own as well as the others."

Female, Non-Religious, Junior, CLA&S

The aforementioned codes, along with other codes related to the *Catholic Pluralism* sub-scale are demonstrated in the table below. Each survey item from the sub-scale is noted along with the proportion of students who responded in a manner indicating "yes" they agree or "no" they disagree with the item:



Activity Items

Among the activity sub-scales, go-abroad experiences (i.e. Study Abroad programs & Vincentian Heritage tours) were viewed by students as very important. Moreover, the diversity efforts at DePaul elicited a contentious debate.

Urban/Global Engagement Opportunities

These activities highlight the importance of support of the mission of both the Chicago-area and global social engagement activities.

Among these activities, Study Abroad programs stood out as key, whereas impressions DePaul's diversity efforts were very divided.

Study Abroad Programs

Of students who felt Study Abroad programs were important, many cited the importance of the inter-cultural interactions as a key benefit of Study Abroad programs:

"Giving students the option to study abroad is a great way of sharing our values and diversity to others schools in countries around the world."

Female, Catholic, Latina, Junior, CCOMM

"I think study abroad programs help a student to grow and understand multiculturalism."

Female, Catholic, Caucasian, Junior, CCOMM

However it is important to note that many students shared concern that the high cost of the Study Abroad Programs was prohibitive for many students:

"I also think that Study Abroad is enormously important but that it is so expensive that it is impossible for some students (such as myself) to afford."

Male, Non-Catholic/Christian, Caucasian, Junior, CLA&S

Diversity Efforts

Of those who were not supportive of DePaul's diversity efforts, about half indicated that they felt that diversity efforts compromised the experience of those not considered minority group members, whereas the other half indicated that they felt the diversity efforts at DePaul need to be expanded:

"Diversity efforts are overblown and create high tensions between whites and students of color. The amount of money poured into diversity education, orientation staff, the Mile Walkers program, OMSA, the LGBTQA Resource Center, and so on does little to assist the 2/3rds of the student population that are of European/Caucasian descent."

Male, Catholic, Caucasian, Catholic, CLA&S

"DePaul should become even more diverse and focus on acceptance of South Asians and people of Middle Eastern descent on its campuses."

Male, Non-Catholic/Christian, Asian Pacific Isl., Senior, CCOMM

Of those who were supportive of DePaul's diversity efforts, many cited the diversity at DePaul as contributing to their personal development.

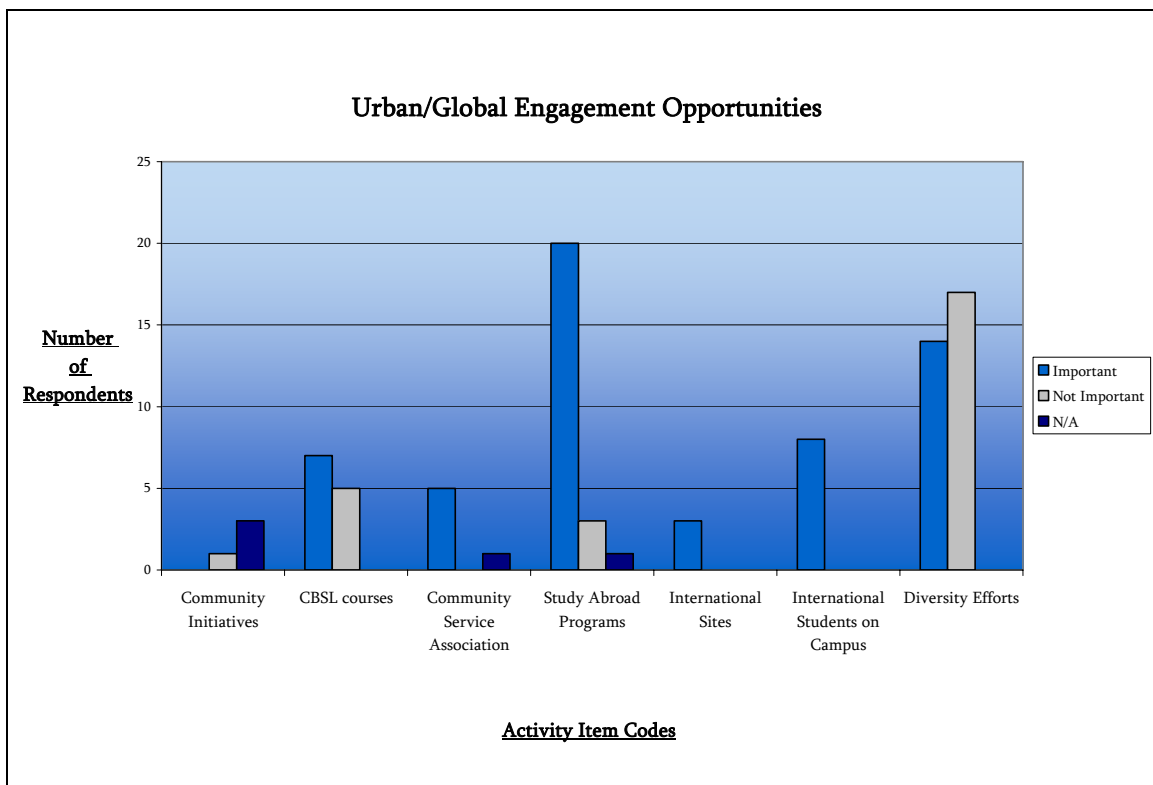
"Although DePaul is filled with primarily white students, it is still incredibly diverse. Coming from a small town, this is valuable and important to me. It has exposed me to all sorts of ideas and values, and has been vital in my development as a person."

Male, Christian, Caucasian, Senior, SCTI

"One of the greatest assets that make DePaul attractive is its continuing effort to diversify its campus."

Male, Latino, Junior, THESC

The aforementioned codes, along with other codes related to the *Urban-Global Engagement* sub-scale are demonstrated in the table below. Each survey item from the sub-scale is noted along with the proportion of students who responded in a manner indicating that they felt the activity was "important," "unimportant," or "N/A" they were not aware of the program:



Institutions Vincentian Heritage

These activities highlight the importance of a set of very specific activities held at DePaul University reflective of the Vincentian heritage.

Many students cited that Vincentian Heritage Tours are important; furthermore more students indicated that they were *not aware* of programs in this area more than the other two activity sub-scales, particularly the Endowment and Assistance funds.

Vincentian Heritage Tours

Many students indicated that they felt the Heritage Tour was important to truly understanding DePaul's mission, however many students also indicated that they felt that the Tours needed to be offered more frequently:

"It would be nice to have the Vincentian Heritage Tour for Student Leaders offered every year. I was fortunate enough to go in 2004, and I wish that they would have offered the program again this year so that more students could go. I have a very great understanding and appreciation of my school and what it stands for after having gone to Paris and see first-hand VdP's work."

Female, Christian, Caucasian, Junior, CLA&S

Vincentian Endowment & Vincentian Assistance Funds

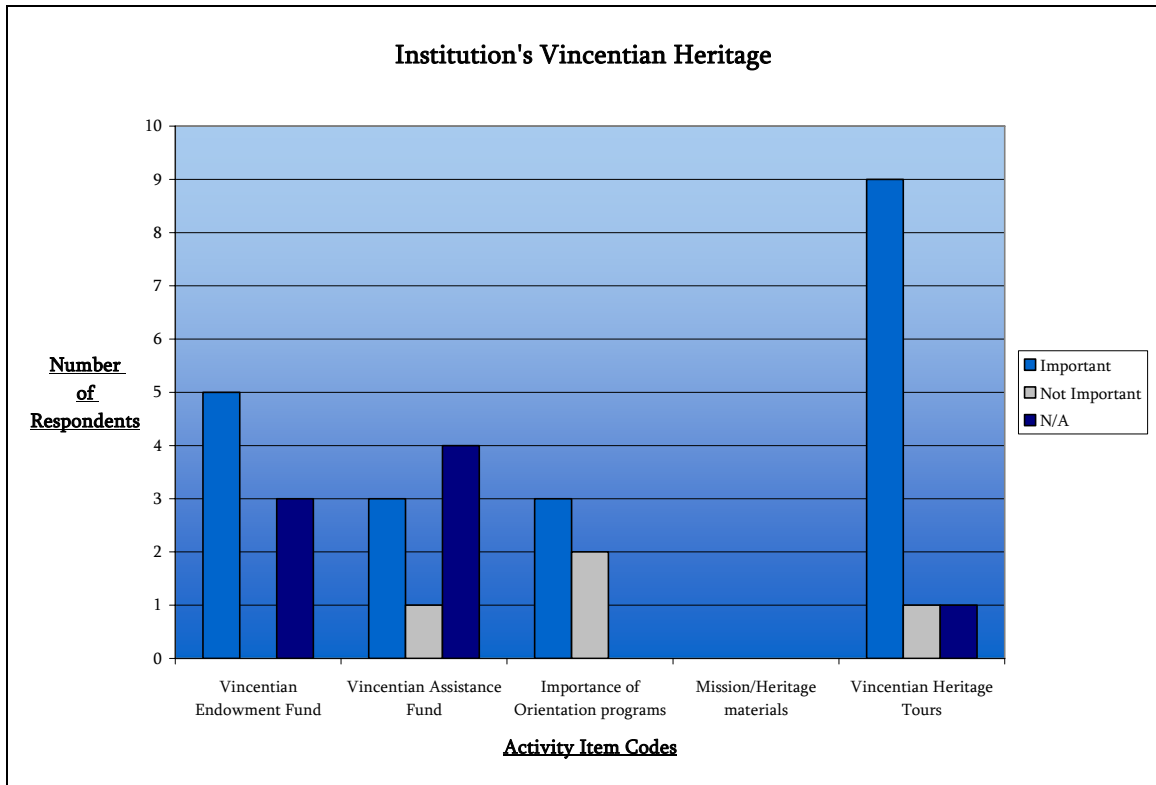
Many students voiced that they felt the Endowment and Assistance funds were important, but difficult to access:

"I think the irony of the Vincentian Endowment Fund is that very few of the students know about it; more detailed information/requirements for the application are difficult if possible to find. I had not heard of the Vincentian Assistance Fund and I wonder where I could get more information."

Female, Catholic, Latino, Senior, CLA&S

The aforementioned codes, along with other codes related to the *Institution's Vincentian Heritage* sub-scale are demonstrated in the table below. Each survey item from the sub-scale is noted along with the proportion of students who responded in a manner indicating that they felt the activity was "important," "unimportant," or "N/A" they were not aware of the program:

(see following page for graph)



Catholic and Other Faith Formation Opportunities

These activities are reflective of the importance of faith-based activities, such as Catholic and interfaith worship services, religious education and spiritual programs, and sacramental and other faith worship opportunities.

Many students cited the importance of Service Programs, along with Other Faith Worship Opportunities, and Sunday Night Mass.

Service Programs

Students saw the service programs as a central a means of carrying out DePaul's mission:

"I believe the Service Programs exemplify the type of life St. Vincent would like us to lead. I think they are possibly the most Vincentian and Catholic things we do."

Male, Catholic, Caucasian, Senior, SMUSC

Sunday Night Mass

Many Catholic students responded that they Sunday Night Mass was important, particularly as it complimented their student schedule:

"I am always impressed by the Sunday night masses. I enjoy them so much because it is at a perfect time for a college athlete and it's a great way to start your week of classes."

Female, Catholic, Caucasian, Sophomore, SEDUC

Other Faith Worship Opportunities

Many students indicated the Other Faith worship opportunities were important as they contribute to the diversity at DePaul; however many non-Catholic/Christian students reported that they would like more worship opportunities for their faith:

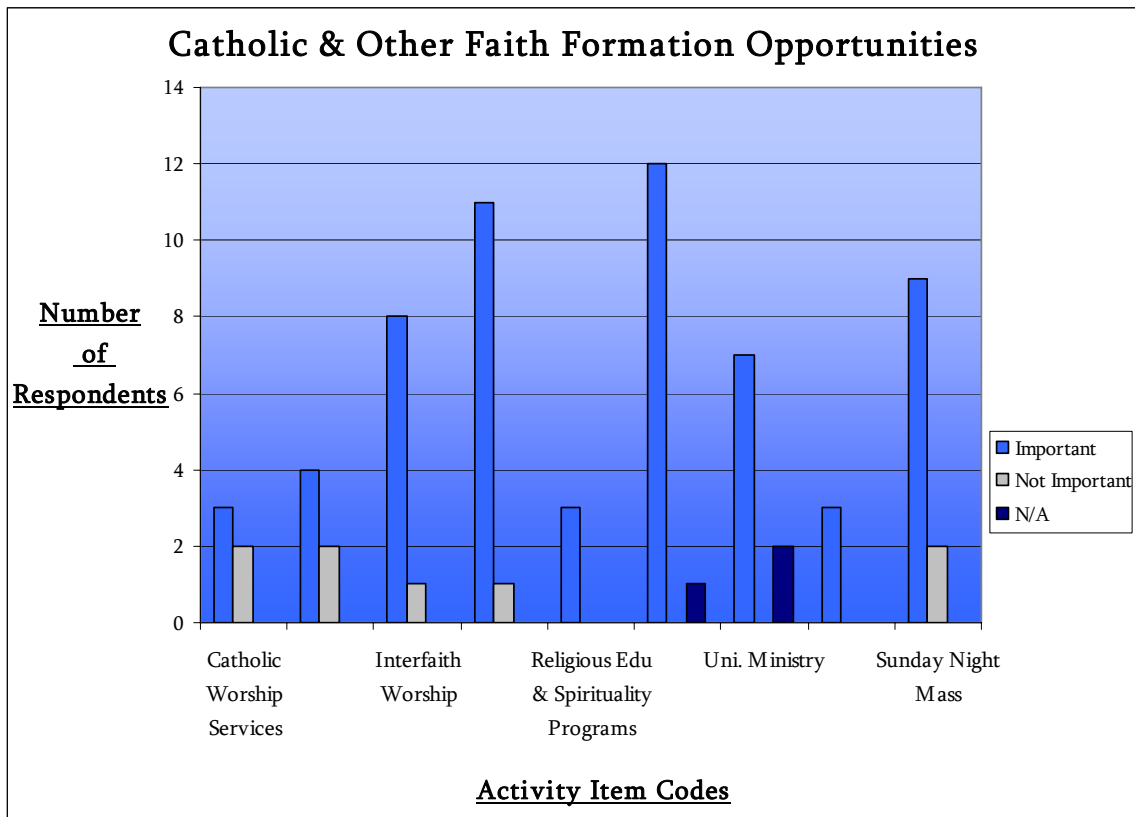
"I think that DePaul's approach in providing outlets for many different faith traditions has helped the school extend a welcoming hand to many students that are not of the Catholic faith. This has added to the diversity of the school as well as the comfort of many students."

Female, Catholic, Latino, Junior, CCOMM

"I believe all religions should be as respected as the Catholic religion on campus. If Islamic faith followers can have a prayer room why can't the other religions have a place where they can worship."

Female, Non-Catholic/Christian, Asian Pacific Isl., Senior, CCOMM

The aforementioned codes, along with other codes related to the *Catholic and Other Faith Formation Opportunities* sub-scale are demonstrated in the table below. Each survey item from the sub-scale is noted along with the proportion of students who responded in a manner indicating that they felt the activity was "important," "unimportant," or "N/A" they were not aware of the program:



Additional Items

Throughout the student responses, there were a number of areas cited, that were not fully addressed by the survey. To fully capture those responses, 44 codes were created to reflect areas not addressed by the survey. Those codes were then categorized to reflect 6 major themes. The major themes included: *Non-participants*, *Excluded participants*, *Contradictions of the Mission*, suggestions for *Improving the Mission*, suggestions for *Improving Activities*, and finally feelings regarding *Support for the Mission and Activities*.

Non-Participants

Fifty-five students elected to express that they did not participate in the mission and/or activities. These students came from four main student groups: non-Catholic students (22 students), commuters (13 students), transfer students (10 students), and those who felt they were too busy (10 students). It is important to note, that the majority of these students actively requested services and programs to help them become more involved:

"I've never been made aware of any activities for protestant students that wasn't focused on something specific like gospel or contemporary sing a long.

I'm very, very supportive of Catholic services and traditions, but I'm not Catholic, and since I've never been shown any protestant activities that would appeal to any of the protestant sects I've been raised in (Lutheran, United Methodist, Presbyterian) I don't attend services at DePaul."

Female, Christian, Caucasian, Sophomore, THESC

"I was a transfer and commuter student last year and I spent most of that year in darkness because I was not exposed to the many programs and services the office of Mission & Values provides. It is my hope that future transfer and commuter students are better sought, so that they too can benefit from your office. Furthermore, I do not believe that transfer students in specific, have an opportunity early on, to learn what being Vincentian means or how one can strive to learn how St. Vincent lead his life, or how we as students would benefit if we also strived to live in his likeness."

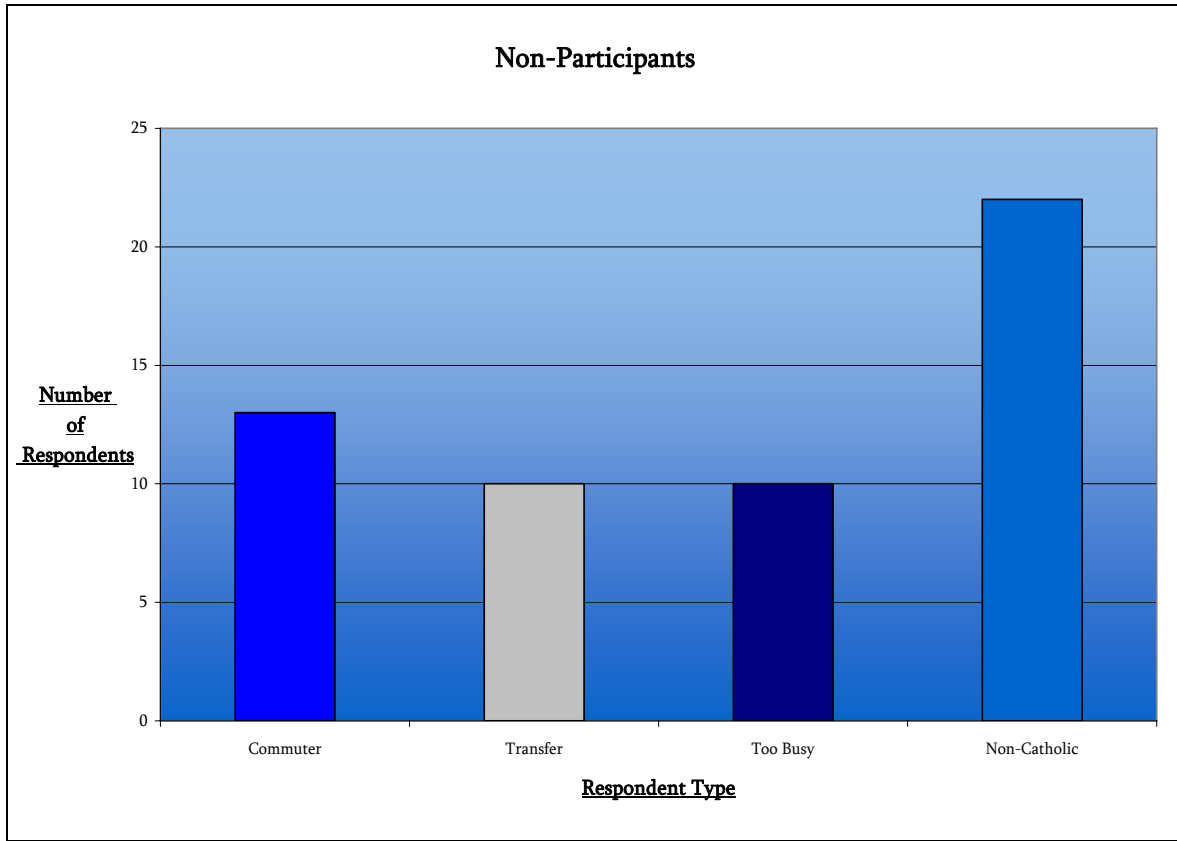
Female, Catholic, Latina, Junior, CLA&S

"I feel that as a transfer student, sometimes it is hard to feel as connected to the school as those who live on campus or have gone to DePaul for the majority of their college years. With the high transfer rate into DePaul, it would be beneficial to help focus on these students in gaining support and feeling at ease in getting involved into the community. I have made many efforts to become involved with some being successful and some being not so successful."

Female, Catholic, Asian Pacific Isl., Sophomore, CLA&S

"I would get more involved in these activities but unfortunately I work full time as well as go to school full time. But as I said before I feel very involved and educated at this university even though I am not as active as I would like to be."

Female, Non-Catholic/Christian, Caucasian, Junior, CCOMM



Excluded participants

Thirty-five students expressed that they felt excluded from the mission and activities, these included those who felt excluded because of their non-Catholic identity (10 students), those who felt excluded because of their Catholic identity (7 students), those who felt excluded because of their Caucasian identity (7 students), those who felt excluded because of their non-Caucasian identity (4 students), those who felt excluded because of their politically conservative beliefs (4 students) and those who felt excluded because of their foreign identity (3 students).

"In my experience some religious teachers I have come in contact with expect students to know about Catholicism, just because we attend a Catholic school. It is not fair to students who have other religious backgrounds. I feel they should be more open to explaining Catholicism."

Female, Christian, African American, Junior, CLA&S

"I THINK THAT THE LIBERAL VIEWS POUNDED DOWN OUR THROATS EACH DAY BY DISGUSTINGLY BIASED AND IGNORANT PROFESSORS SHOULD BE STOPPED. I AM SICK AND TIRED OF CONSTANTLY HAVING TO DODGE THEIR BRAINWASHING. FOR ONCE COULD YOU HIRE A PERSON WHO ACTUALLY SHARES THE VALUES OF VINCENT DEPAUL. THE POOR MAN IS ROLLING OVER IN HIS GRAVE EVERYTIME A TEACHER TELLS ME THIER SICK VIEWS ON THE WORLD. I WILL NEVER FORGET THE PROFESSOR (Name) WHO TOLD ME MY VIEWS ARE WRONG. JUST WRONG. SHE GAVE

ME C'S WHEN I WROTE ABOUT MY OPINION AND A'S WHEN I PUKED HER VIEWS ONTO A PIECE OF PAPER. ISNT THAT NICE AND UNDISCRIMINATORY? I FEEL VERY DISCRIMINATED AGAINST EACH DAY AT THIS SCHOOL BECAUSE I AM A CONSERVATIVE CATHOLIC, JUST LIKE VINCENT DEPAUL."

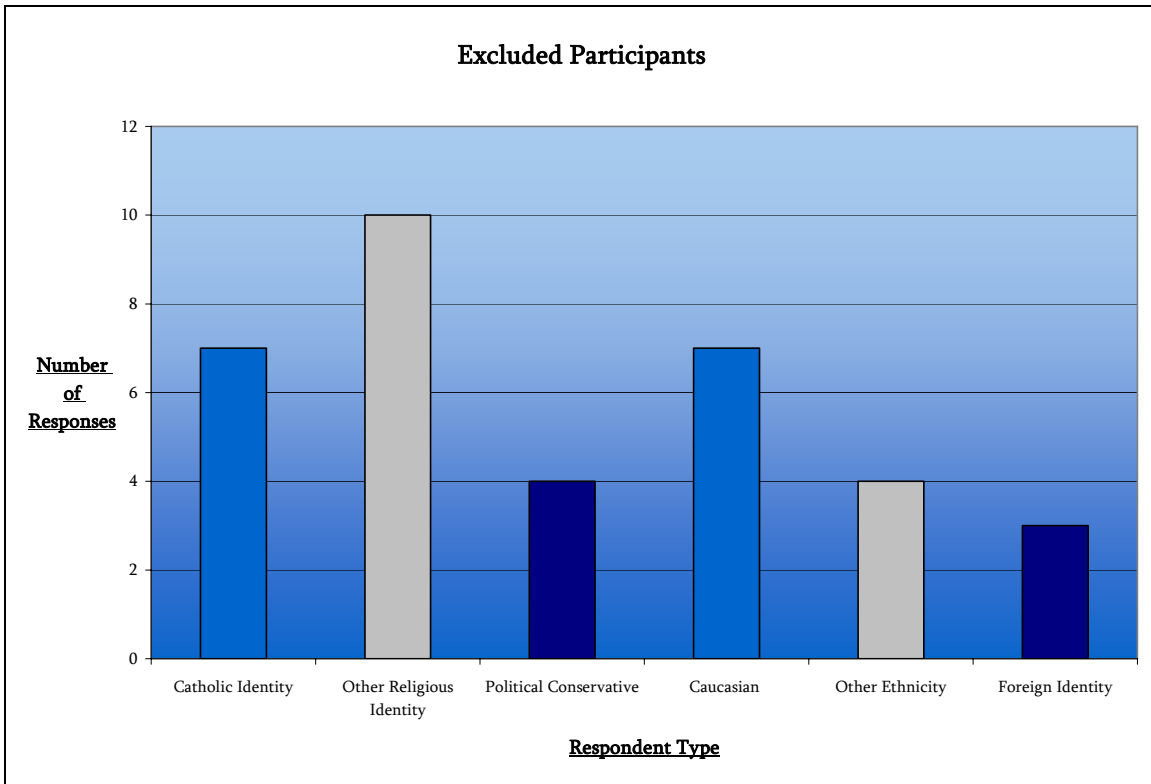
Female, Junior, SEDUC

"DePaul does a good job of making minorities feeling welcome but sometimes it makes the minorities feel so welcome it makes other groups feel left out or pressured in ways that weren't necessary."

Male, Catholic, Caucasian, Sophomore, SMUSIC

"I am an international student myself, and I think that we should have an opportunity to get help from teachers, somehow we need it more, because of the language barriers and differences in the education system."

Female, Foreign, Junior, SMUSC



Contradictions of the Mission

One-hundred and thirty-six students responded. The main concern was that university policies contradict the mission (38 students), policies included running the university as a business rather than a non-profit, bureaucracy, collaborating with corporations whose objectives contradict the mission; another top concern was the lack of support of the Catholic Mission (27 students), followed by faculty behaviors (19 students), student behaviors (13 students), behaviors of staff (8 students), need for more financial assistance (8 students), lack of community at DePaul (7 students), tolerance of hate crimes (7

students), high tuition costs (6 students), and support of the LGBTQ community (3 students):

“Allowing the distribution of contraception on campus. Using a beverage provider that doesn't murder and torture Colombians, steal the water supply of small communities, inculcate through repetition its logo making it more recognizable than the cross, and supporting obesity. How can a Vincentian university do business with a corporation like Coke?”

Male, Non-Catholic/Christian, Caucasian, Junior, CLA&S

“I believe that DePaul has drifted from its original path. St. Vincent DePaul believed in education for the masses, but DePaul's tuition and prices for absolutely everything they sell says otherwise. It seems to me and almost everyone I talk to about this agrees that the school is run more like a business than a university.”

Male, Catholic, Caucasian, Junior, CLA&S

“I believe that the mission of DePaul is wonderful in terms of inclusiveness, religious tolerance, and focusing on Vincent as values-driven, connected to the community, supportive of diversity, a risk-taker, innovative, and pragmatic. I do, however, find it difficult look at the mission and values of our University and no real enhancement of the Catholic Faith.”

Female, Catholic, Caucasian, Junior, SEDUC

“I feel that sometimes DePaul is afraid of truly acknowledging and embracing its catholic status. Sometimes I feel that it has accepted to disregard its mission just so that other people are not offended.”

Female, Christian, Caucasian, Sophomore, CCOMM

“The religion teachers at DePaul are too secular. The ones that I've had don't even seem to believe in God. They seem to care more about questioning the Catholic Faith than teaching it. I am a practicing Catholic and I have been offended by three out of the four religion teachers I've had at DePaul.”

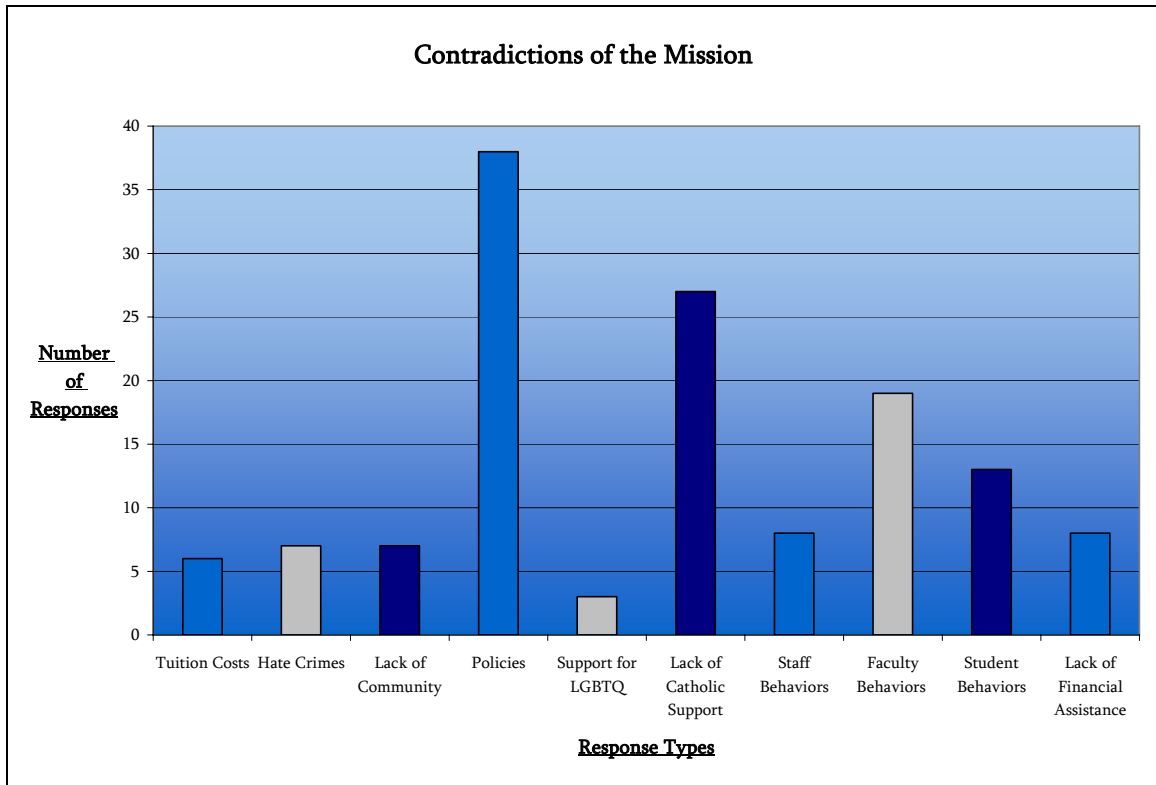
Male, Catholic, Caucasian, Senior, CLA&S

“Despite the values the school promotes, students and teachers/professors/staff do not always respect nor live by these values. Meaning we still have a school filled with bigoted, ignorant, and un-accepting people unfortunately. I think however the school has done everything they could to prevent that.”

Female, Non-Catholic/Christian, African American, Sophomore, CLA&S

“I do think it is important to focus on the urban community, but I think it is more important to focus on the community of the student body, which I think this University fails to do. It is very difficult for students to develop a sense of community among ourselves, as the school focuses much more on the urban environment.”

Male, Non-Catholic/Christian, Caucasian, Sophomore, SMUSC



Improving the Mission

Sixty-one students offered methods for improving the mission. The top code in this area reflected that DePaul needs to better publicize the mission (18 students), followed by that the mission needs to be expressed more in the classroom (13 students), that the mission needs to be expressed more in the curriculum (9 students), that orientation was a key means of informing students about the mission (9 students), that the student felt confused and requested more information about the mission (7 students), that the mission needed to be expressed less in the curriculum (4 students), and that the mission needs to be expressed less in the classroom (1 student):

“It would definitely be to the university's benefit to make it more widely known, through different media (print, e-newsletters, etc) exactly how the Vincentian/Catholic religious values are being applied.”

Male, Catholic, Latino, Senior, CLA&S

“Honestly, I don't hear enough about what DePaul's mission is and how it is used in a practical way or what event are put on to exemplify it.”

Male, Non-Catholic/Christians, Junior, CLA&S

“There is none of this stuff is usually expressed to theater school students.”

Female, Non-Catholic/Christian, Latina, Junior, THESC

"I think DePaul needs to make the shift of putting its Vincentian identity at the forefront of programming and marketing, especially as the University sees such an intense surge of attendance. More need to be aware of its mission."

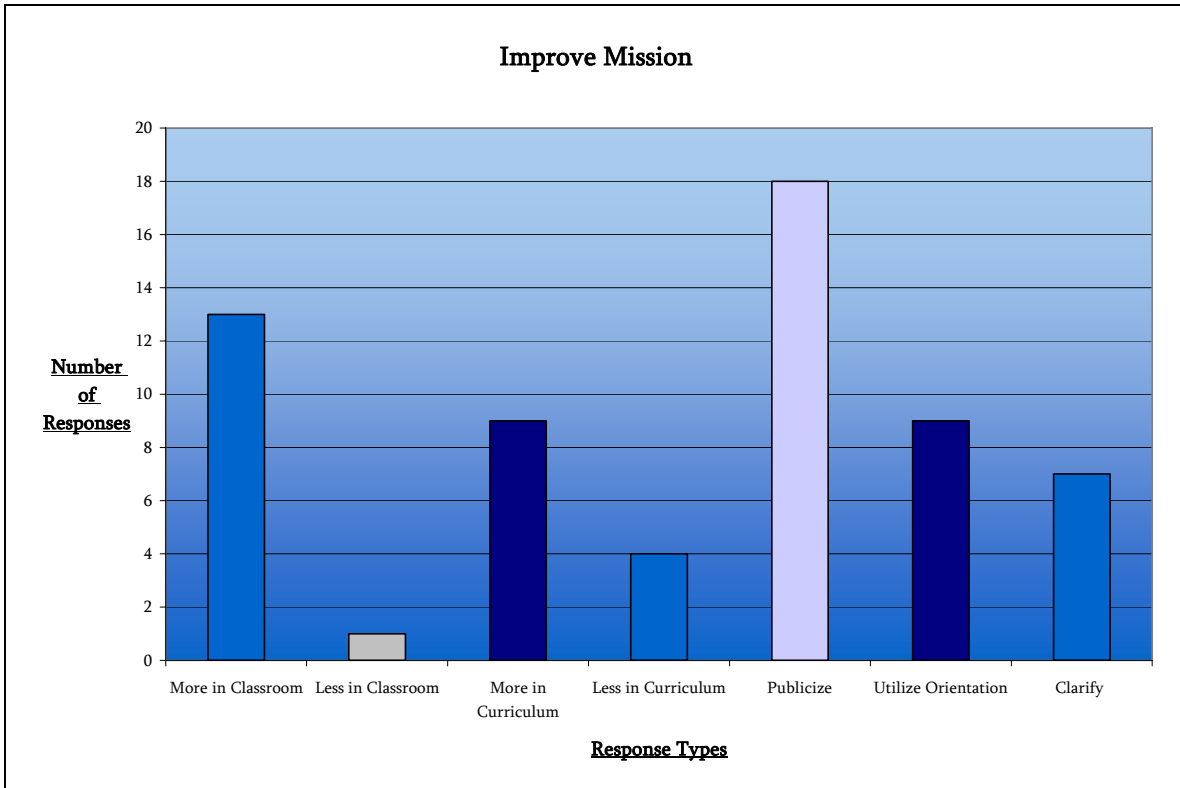
Female, Catholic, Caucasian, Senior, CLA&S

"In short, the mission and values of DePaul should be strongly emphasized to each member of our community not only in orientation, but possibly in the classroom; DePaul should develop an initiative to involve students without imposing a large commitment on their part. (i.e club membership, employment, optional seminars etc.)."

Female, Catholic, Latina, Junior, CLA&S

"DePaul should do more than publicize its mission and values through pamphlets. These ideas should be included in the classrooms of DePaul."

Female, Catholic, Latina, Senior, SEDUC



Improving Activities

One-hundred and forty-six students offered responses aimed at improving the mission related activities. The top code for this area was that DePaul needs to better publicize its activities (43 students), followed by more opportunities for community outreach (14 students), more opportunities in general (12 students), more information about activities in general (11 students), more faith opportunities for Catholics (10 students), more opportunities for other faiths (10 students), more access to Vincentian Assistance and

Vincentian Endowment funds (10 students), assistance with Study Abroad costs (9 students), improved scheduling (7 students), more interfaith opportunities (4 students), more opportunities for Vincentian Heritage Tours (4 students), more information about other faith opportunities (2 students):

"While keeping efficiency at a maximum, De Paul must find ways of reaching ALL students. Especially those whose financial obligations but much stress on their schedule and are inapplicable or unaware of assistance programs. Such students provide for much of the diversity of De Paul, but their status is not equally taken note of when they have trouble paying or getting involved with De Paul. Please make more students aware of the great programs De Paul has to offer, not just a focus on students at dorms. Also please, choose to make the financial system at De Paul more humane."

Male, Catholic, Foreign, Junior, CCOMM

"Honestly, I don't hear enough about what DePaul's mission is and how it is used in a practical way or what events are put on to exemplify it."

Male, Non-Catholic/Christian, Junior, CLA&S

"I believe DePaul should publicize further it's Catholic programs especially regarding service. There should also be seminars or programs for student Catholics who would like to enhance their faith understanding i.e. catechism for young adults."

Female, Catholic, Latina, Senior, SEDUC

"I believe there should be "more advertisement" regarding different services. I, Also, believe there should be more opportunities to attend services during the day."

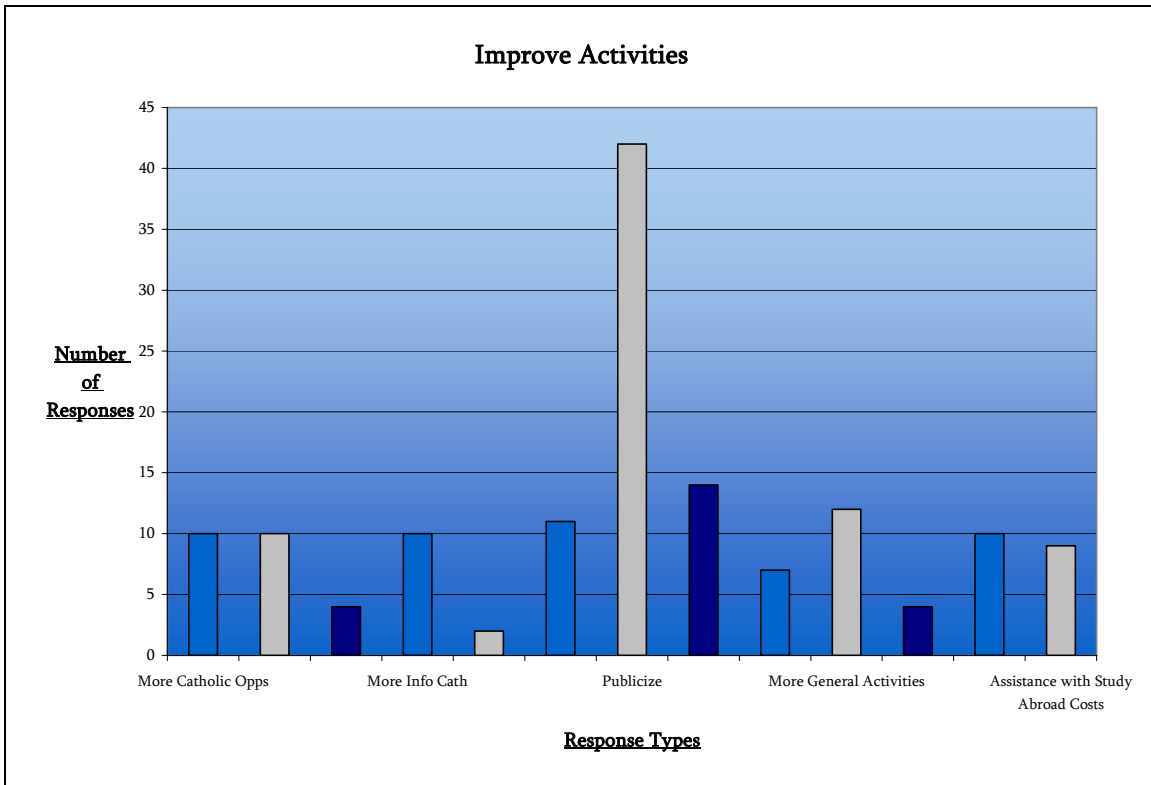
Female, Catholic, American Indian, Senior, SEDUC

"I would like to see DePaul more hands on in the immediate community. Every morning there's a dozen homeless men and women sitting on the steps outside of the church. Maybe DePaul should do something to help."

Female, Non-Religious, Caucasian, Senior, CLA&S

"I would like to see more emphasis placed on community service opportunities. I know they exist, but never seem to get the info. on them. More student-community-based activities would nice--especially to encourage community and comradeship among freshman. I receive a lot of e-mails advertising discount drink nights at random Lincoln Park bars, but I don't really consider this particularly worthwhile."

Female, Catholic, Caucasian, Senior, CLA&S



Support for the Mission and Activities

Twenty-three students in the *Additional comments* section voiced their feelings regarding support for the mission and activities.

Most students voiced that they were supportive of the mission of DePaul (26 students), while some reported that they were not supportive of the mission of DePaul (12 students). Additionally, students also voiced support for the activities at DePaul (14 students), while some expressed that they were not supportive of DePaul’s activities (3 students):

“I am very content with having chosen DePaul University as my home for the next couple of years and for not having stayed to study in Texas as were my initial plans. DePaul has showed me through its mission that I belong here and that DePaul can teach me how to make a difference in the world.”

Female, Catholic, Latina, Freshman, CLA&S

“DePaul's mission is important to me and I like that it seems faculty, staff, organizations, etc. make it seem like they care about the mission. I'm proud to be here because I have reasons to be here and I feel like that I've got something special at DePaul that is lacking at other universities.”

Female, Non-Catholic/Christian, Junior, SEDUC

“Please focus on becoming the BEST Catholic institution and not the largest and stop letting everyone with a pulse into this school. And if the "Urban Mission" is really something DePaul

wants to promote, being the BEST school to be found in an urban setting wouldn't be a bad idea. It's cliché, but work on quality and not quantity."

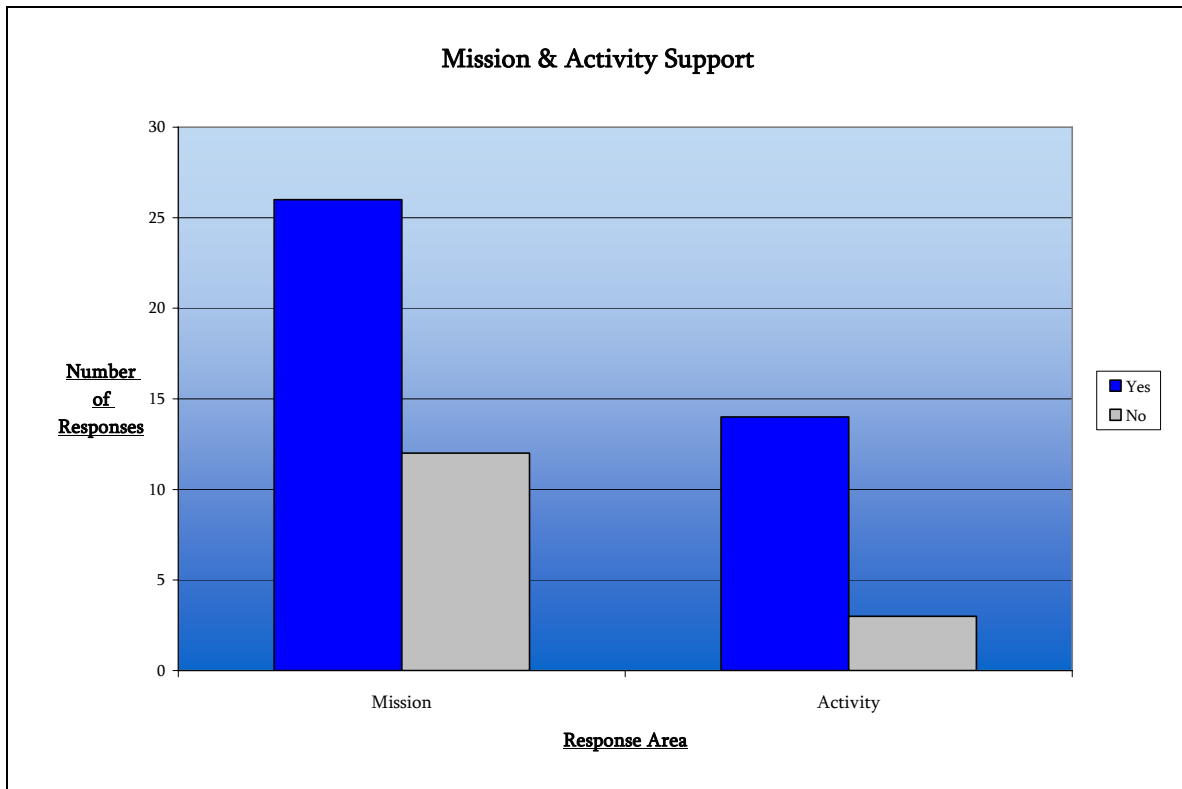
Male, Catholic, Caucasian, Senior, CLA&S

"Although I have not been involved in many organizations in that are part of DePaul I think it is very important to keep them. There are many students that find comfort in these organizations. Most of these organizations help students express themselves and show the community what they are all about. It's not a matter of how many people are involved or what organizations are the biggest, because just having them around gives students a place to show their best qualities."

Female, Catholic, Latina, Junior, CCOMM

"Very few if any of your students (even Catholic ones) care about your identity, mission and values. They are merely empty words to us. We don't believe in them, they have nothing to do with why we are here. They are just trite words to us."

Female, Non-Catholic/Christian, Caucasian, Junior, CLA&S

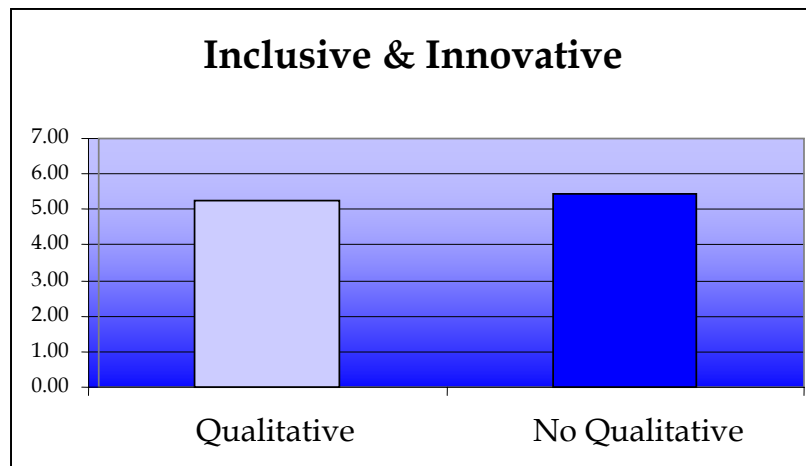


Comparisons to Quantitative Finding

Identity Items: In general, those who responded to the qualitative (i.e. open-ended) questions tended to rate the Identity items *lower* than did those who did not respond. Both groups rated the Inclusive & Innovative section slightly higher than the Catholic Pluralism section.

Inclusive & Innovative

The average score for those who did respond to the qualitative section was 5.27, compared to those who did not respond to the qualitative section whose average score was 5.45 out of 7:



In originally calculating overall student data related to the *Inclusive and Innovative* sub-scale, several significant differences were noted:

- Ethnic differences, in that students of color tended to rate this area higher (5.67) than Caucasian students (5.34).
- School/College differences were also found among Students only. Computer Telecommunications and Information Systems Students (5.62) tended to rate this area the highest, followed by Education Students (5.52), Communication Students (5.48), Liberal Arts and Science Students (5.35), Theatre Students (5.35), and Music Students (5.1).
- Class Rank differences were found among Students. Freshman tended to rate this area the highest (5.62), followed by Sophomores (5.44), Juniors (5.33), and Seniors (5.29).
- First Generation Status differences were found such that first generation Students (5.78) rated this area higher than non-first generation Students (5.40).

In relation it seemed important to investigate whether these differences were apparent among the top codes of the qualitative responses:

Diversity & Respect (34 students): the religious diversity at DePaul contributes to an atmosphere of diversity and respect.

- Twenty-three students responded that they did feel this was the case:
Gender: 9 male, 14 female
Religion: 14 Catholic, 3 Christian, 5 Non-Cath/Non-Christ
By college: 7 CCOMM, 13 CLA&S, 1 SCTI, 2 SEDUC
By class: 4 freshman, 8 sophomore, 6 junior, 5 senior
By generation: 23 non-first generation
By ethnicity: 15 Caucasian, 8 students of color
- Eleven students responded that they did not feel this was the case:
Gender: 7 male, 4 female
Religion: 4 Catholic, 1 Christian, 4 Non-Cath/Non-Christ, 2 None
By college: 3 CCOM, 4 CLA&S, 2 SCTI, 2 SMUSC
By class: 3 freshman, 3 sophomore, 2 junior, 3 senior
By generation status: all 11 non-first generation
By ethnicity: 7 Caucasian, 3 students of color

Visibility (32 students): DePaul's mission is visible to all.

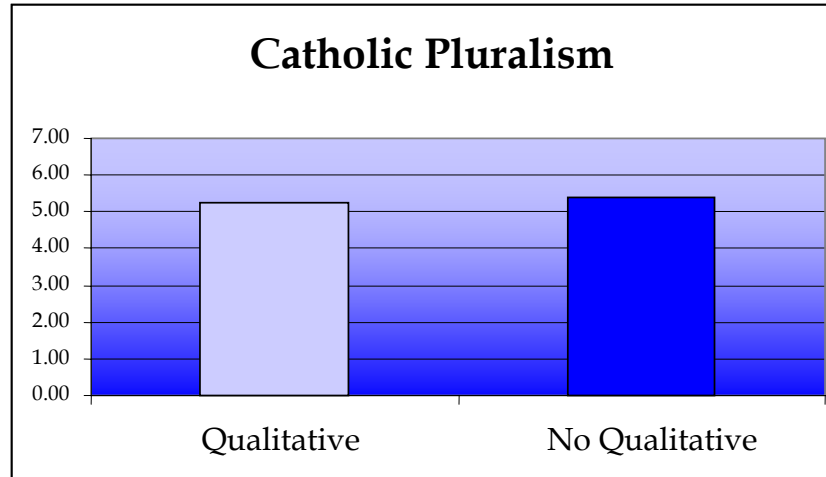
- 19 students responded that they did not feel this was the case:
Gender: 4 male, 15 female
Religion: 6 Catholic, 2 Christian, 7 Non-Cath/Non-Christ, 1 None
By college: 6 CCOMM, 10 CLA&S, 1SCTI, 1SEUDUC, 1 THESC
By class: 3 freshman, 1 sophomore, 8 junior, 7 senior
By generation: 18 non-first generation, 1 first generation
By ethnicity: 9 Caucasian, 7 students of color, 3 missing
- Only 2 students responded that they felt this was the case.

Inclusiveness (18 students): DePaul is inclusive of diversity.

- 12 students responded that they did not feel this was the case:
Gender: 3 male, 9 female
Religion: 5 Catholic, 2 Christian, 2 Non-Cath/Non-Christ
By college: 2 CCOMM, 5 CLA&S, 1 SCTI, 2 SEDUC, 2 SMUSC
By class: 1 freshman, 1 sophomore, 4 junior, 5 senior
By generation: 12 non-first generation
By ethnicity: 6 Caucasian, 4 students of color, 2 missing
- 6 students responded that they did feel this was the case:
Gender: 1 male, 5 female
Religion: 2 Catholic, 1 Christian, 2 Non-Cath/Non-Christ, 1 None
By college: 1 CCOMM, 4CLA&S, 1SEUDUC
By class: 1 sophomore, 3 junior, 2 senior
By generation: 6 non-first generation
By ethnicity: 5 Caucasian, 1 missing

Catholic Pluralism

The average score for those who did respond to the qualitative section was 5.23, compared to those who did not respond to the qualitative section whose average score was 5.40 out of 7:



In originally calculating overall student data related to the *Catholic Pluralism* sub-scale, several significant differences were noted:

Gender: Female Students (5.42) compared to Male Students (5.28).

Ethnic differences were found among Students only. Students of Color rated this section as more important (5.49) than Caucasian Students (5.31).

Religious differences were found among Students only. Catholic Students rated this area the highest (5.49), followed by Non-Religious Students (5.31), Christian Students (5.30), and Non-Catholic/Non-Christian Students (5.18).

School/College differences were found among Students. Education Students (5.52) rated this area the highest, followed by Computer Telecommunications and Information Systems Students (5.46), Communication Students (5.39), Liberal Arts and Science Students (5.38), Theatre Students (5.17), and Music Students (5.04).

Class rank differences were found among Students. Freshman rated this area the highest (5.50), followed by Sophomores (5.41), Seniors (5.32), and Juniors (5.29).

First Generation Students rated this area lower (5.34) than Non-First Generation Students (5.71).

In relation it seemed important to investigate whether these differences were apparent among the top codes of the qualitative responses:

Religious Freedom (66 students): DePaul allows students to freely examine a variety of religious and non-religious systems.

- 8 students responded that they did not agree:

Gender: 3 male, 5 female

Religion: 3 Catholic, 1 Christian, 1 none

By college: 2 CCOMM, 1 CLA&S, 1 THESC, 1 SMUSC, 3 SMUSC

By class: 3 sophomore, 4 junior, 1 senior
By generation: 8 non-first generation
By ethnicity: 6 Caucasian, 1 student of color

- 58 students responded that they did agree:
Gender: 13 male, 45 female
Religion: 21 Catholic, 10 Christian, 18 Non-Cath/Non-Christ, 1 none
By college: 13 CCOMM, 28 CLA&S, 7 SCTI, 5 THESC, 4 SEDUC, 1 SMUSC
By class: 9 freshman, 14 sophomore, 24 junior, 11 senior
By generation: 57 non-first generation, 1 first generation
By ethnicity: 39 Caucasian, 15 students of color

Catholic Expression (53 students): I support DePaul's Approach to Expressing its Catholic Identity

- 22 students responded that they did not agree:
Gender: 5 male, 17 female
Religion: 11 Catholic, 4 Christian, 4 Non-Cath/Non-Christ
By college: 7 CCOMM, 5 CLA&S, 2 SCTI, 2THESC, 3 SEDUC, 3 SMUSC
By class: 3 freshman, 6 sophomore, 6 junior, 6 senior
By generation: 22 non-first generation
By ethnicity: 12 Caucasian, 6 students of color

- 31 students responded that they did agree:
Gender: 8 male, 23 female
Religion: 12 Catholic, 8 Christian, 9 Non-Cath/Non-Christ
By college: 5 CCOMM, 20 CLA&S, 3 SCTI, 1 THESC, 2 SEDUC
By class: 8 freshman, 2 sophomore, 11 junior, 10 senior
By generation: 28 non-first generation, 3 first generation
By ethnicity: 21 Caucasian, 10 students of color

DePaul Courses (32 students): DePaul courses allow for appropriate expressions of Catholic Identity

- 17 students responded that they did not agree:
Gender: 8 male, 9 female
Religion: 9 Catholic, 2 Christian, 5 Non-Cath/Non-Christ
By college: 5 CCOMM, 6 CLA&S, 3 SCTI, 3 SEDUC
By class: 6 freshman, 2 sophomore, 5 junior, 4 senior
By generation: 15 non-first generation, 2 first generation
By ethnicity: 8 Caucasian, 6 students of color, 3 missing

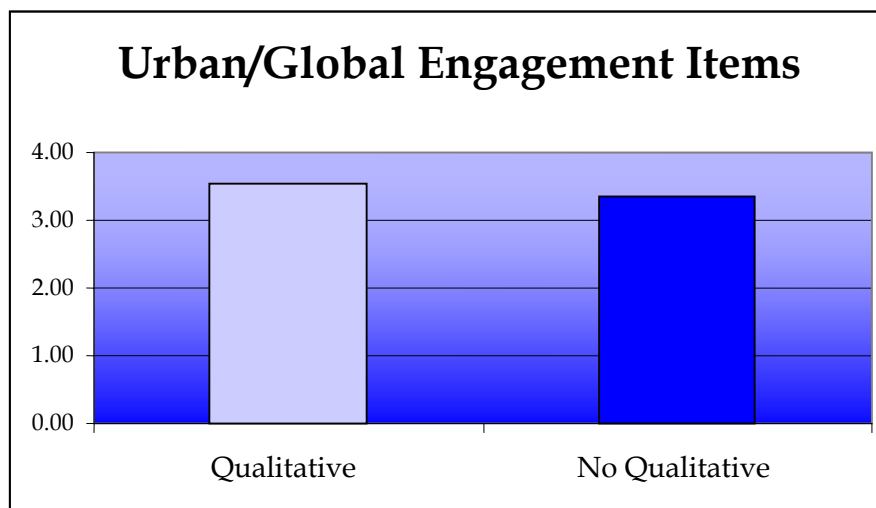
- 15 students responded that they did agree:
Gender: 2 male, 13 female
Religion: 3 Catholic, 5 Christian, 4 Non-Cath/Non-Christ, 1 None
By college: 2 CCOMM, 9 CLA&S, 1 SCTI, 2 THESC, 1 SEDUC

By class: 2 freshman, 2 sophomore, 5 junior, 6 senior
By generation: 16 non-first generation
By ethnicity: 10 Caucasian, 4 students of color

Activity Items: in general, those who answered the qualitative questions tended to rate the activity items Urban/Global Engagement Opportunities and Catholic and Other Faith Formation Opportunities *higher* than did those who did not answer; however they tended to rate the Institutions Vincentian Heritage section *lower*. Both groups rated the Urban/Global Engagement Opportunities section the highest, followed by the Institutions Vincentian Heritage, and rated Catholic & Other Faith Formation Programs the lowest.

Urban/Global Engagement Opportunities

The average score for those who did respond to the qualitative section was 3.53, compared to those who did not respond to the qualitative section whose average score was 3.36 out of 4:



In originally calculating overall student data related to the *Urban/Global Engagement* sub-scale, significant differences were noted:

Gender: Female Students (3.46) rated this area higher Male Students (3.28).

In relation it seemed important to investigate whether these differences were apparent among the top codes of the qualitative responses:

Study Abroad Programs (23 students):

- 20 students responded that they felt study abroad programs were important:
Gender: 4 male, 15 female
Religion: 8 Catholic, 4 Christian, 5 Non-Cath/Non-Christ
By college: 6 CCOMM, 9 CLA&S, 1 SEDUC, 1 SMUSC

By class: 1 freshman, 1 sophomore, 10 junior, 6 senior
By generation: 20 non-first generation
By ethnicity: 14 Caucasian, 5 students of color

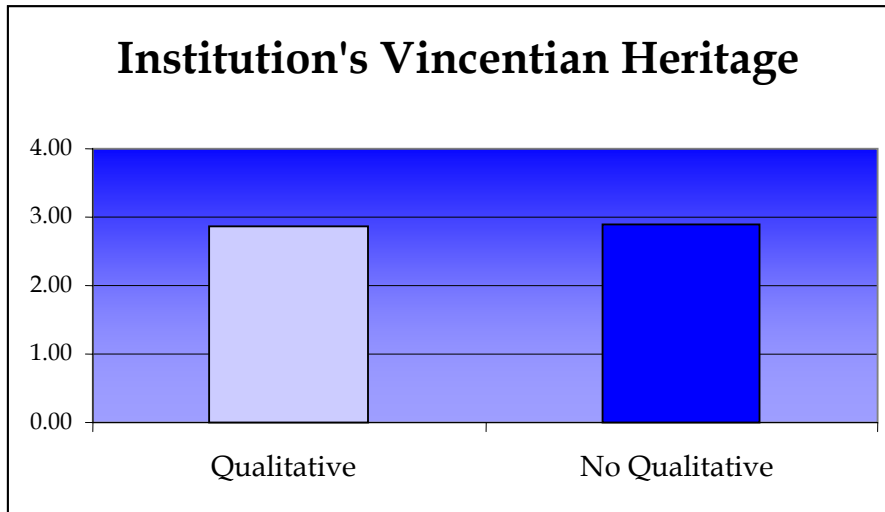
- Only 3 students responded that they were not important.

Diversity Efforts (31 students):

- 17 students responded that they felt diversity efforts were not important:
Gender: 8 male, 9 female
Religion: 7 Catholic, 5 Christ, 3 Non-Cath/Non-Christ, 1 none
By college: 5 CCOMM, 8 CLA&S, 2 SCTI, 2 SMUSC
By class: 3 freshman, 4 sophomore, 4 junior, 5 senior
By generation: 17 non-first generation,
By ethnicity: 12 Caucasian, 5 students of color
- 14 students responded that they felt diversity efforts were important:
Gender: 6 male, 8 female
Religion: 7 Catholic, 1 Christian, 4 Non-Cath/Non-Christ, 1 None
By college: 4 CCOMM, 4 CLA&S, 2 SCTI, 3 THESC, 1 SEDUC
By class: 4 freshman, 2 sophomore, 5 junior, 3 senior
By generation: 13 non-first generation, 1 first generation
By ethnicity: 8 Caucasian, 6 students of color

Institution's Vincentian Heritage

The average score for those who did respond to the qualitative section was 2.87, compared to those who did not respond to the qualitative section whose average score was 2.88 out of 4:



In originally calculating overall student data related to the *Institutions Vincentian Heritage* sub-scale, significant differences were noted:

Religion: Among Students, Christian Students rated this area the highest (3.04), followed by Catholic Students (2.97), Non-Catholic/Christian Students (2.73), and Non-Religious Students (2.50).

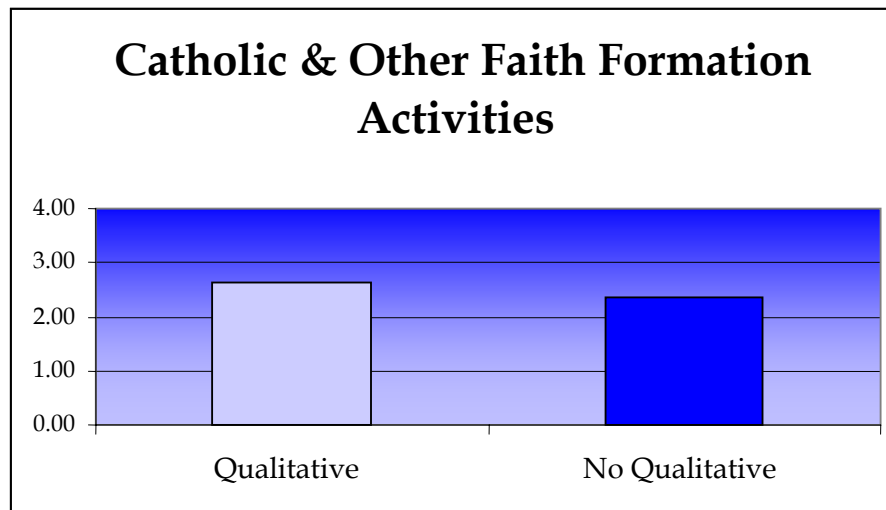
In relation it seemed important to investigate whether these differences were apparent among the top code of the qualitative responses:

Vincentian Heritage Tours (10 students):

- 9 students responded that they felt the heritage tours were important:
Gender: 3 male, 6 female
Religion: 3 Catholic, 4 Christian, 1 Non-Cath/Non-Christ, 1 None
By college: 3 CCOMM, 2 CLA&S, 2 SCTI, 1 SEDUC, 1 SMUSC
By class: 2 sophomore, 5 junior, 2 senior
By generation: 9 non-first generation,
By ethnicity: 7 Caucasian, 2 students of color
- Only one student responded that the heritage tours were not important.

Catholic and other Faith-Formation Opportunities

The average score for those who did respond to the qualitative section was 2.64, compared to those who did not answer the qualitative section whose average score was 2.37 out of 4:



In originally calculating overall student data related to the *Catholic and Other Faith Formation Opportunities* sub-scale, significant differences were noted:

Gender: Female Students (2.52) compared to Male Students (2.24).

Religion: Among Students, Christian Students tended to rated this section highest (2.71), followed by Catholic Students (2.40), Non-Catholic/Christian Students (2.24), and Non-Religious Students (1.86).

College: Among Students, Education Students rated this area the highest (2.54), followed by Commerce Students (2.48), Liberal Arts and Sciences Students (2.44),

Computer Science Telecommunications and Information Systems Students (2.36), Music Students (2.32), and Theatre Students (2.18).

Residency: A difference was also found for Commuter and Dormitory Students. Students who commute reside in the Dormitories tend to rate this area higher (2.55) than those who Commute (2.37).

In relation it seemed important to investigate whether these differences were apparent among the top code of the qualitative responses:

Service Programs (12 students):

- 12 students responded that service programs were important:
Gender: 4 male, 8 female
Religion: 8 Catholic, 1 Christian, 1 Non-Cath/Non-Christ
By college: 4 CCOMM, 4 CLA&S, 1 THESC, 2 SEDUC, 1 SMUSC
By class: 3 freshman, 3 sophomore, 2 Junior, 4 Senior
By generation: 11 non-first generation, 1 first generation
By ethnicity: 9 Caucasian, 1 student of color
- No students responded that service programs were not important.

Sunday Night Mass (11 students):

- 9 students responded that the felt Sunday Night Mass is important:
Gender: 2 male, 7 female
Religion: 4 Catholic, 2 Non-Cath/Non-Christ
By college: 3 CLA&S, 1 SCTI, 3 THESC, 1 SEDUC, 1 SMUSC
By class: 1 freshman, 2 sophomore, 4 junior, 2 senior
By generation: 9 non-first generation
By ethnicity: 7 Caucasian, 2 missing
- Only 2 students responded that Sunday Night Mass is not important.

Other Faith Worship Opportunities (12 students):

- 11 students responded that Other Faith Worship Opportunities were important:
Gender: 3 male, 9 female
Religion: 3 Catholic, 7 Non-Cath/Non-Christ
By college: 2 CCOMM, 6 CLA&S, 1SCTI, 2SEDUC, 1 SMUSC
By class: 2 freshman, 5 junior, 4 senior
By generation: 11 non-first generation
By ethnicity: 5 Caucasian, 5 students of color
- Only 1 student responded that Other Faith Worship Opportunities were not important.

Summary of Key Findings

Identity Items

When investigating the quantitative information regarding the *Identity Items*, it was noted that there were significant differences between students who answered open-ended questions and those who did not. Students who answered the open-ended questions tended to rate the items *lower* than those who did not answer the open-ended questions.

Among the students who answered the open-ended questions, as was the case with those who did not, they tended to rate the *Inclusive and Innovative* items higher than the *Catholic Pluralism* items.

The open-ended responses related to the *Identity Items* shed light on the differences both between those who answered the open-ended versus those who did not, and in the different ratings between the *Inclusive and Innovative* and *Catholic Pluralism* items.

Regarding the *Inclusive and Innovative* sub-scale, the top code was *Diversity and Respect*, indicating that many students believed that religious diversity was important and actualized at DePaul. However, top responses related to other areas in the sub-scale countered both the *visibility* and *inclusive* aims of the mission. Many students indicated that they felt that DePaul was not inclusive of all forms of diversity and that the Vincentian mission was not visible to all.

Regarding the *Catholic Pluralism* sub-scale the top code was *Religious Freedom* indicating that many students felt that DePaul allows for religious freedom and exploration. The second top code was related to DePaul's *Expression of Catholicism* where in students reported mixed views. Many students reported that they support DePaul's approach to expressing its Catholic identity; however a fair amount of students also reported that they were not satisfied with DePaul's current approach to expressing its Catholic identity. Finally, many students reflected their views on the expression of the Catholic identity in *DePaul Courses*. Students were nearly equally divided on whether or not DePaul's courses allow for appropriate expressions of Catholic identity.

Activity Items

In contrast to the *Identity Items*, students who answered the open-ended questions tended to rate the *Activity Items* higher than those who did not answer the open-ended questions (with the exception of the Institutions Vincentian Heritage, wherein no significant differences existed).

Within the *Activity Items* students rated the *Urban/Global Engagement Opportunities* sub-scale the highest, followed by the *Institutions Vincentian Heritage* subscale, and finally the *Catholic and Other Faith Formation Activities* sub-scale.

In relation to the *Urban/Global Engagement Opportunities* sub-scale participant responses indicated that *Study Abroad Programs* were very important to students. Another key area that many students spoke to was DePaul's *Diversity Efforts*. Students were nearly evenly divided about the efforts, with more students reporting that DePaul's diversity efforts either marginalized non-minority students or needed to be expanded.

In relation to the *Institutions Vincentian Heritage* sub-scale, students spoke most frequently about the *Vincentian Heritage Tours*, indicating that they felt the tours were important and should be offered to students more frequently. In addition, many students indicated that they thought the *Vincentian Endowment* and the *Vincentian Assistance Funds* were important, but should be made more accessible to students. It is also important to note students were most likely to report that they were not aware of programs in this area.

In relation to the *Catholic and Other Faith Formation Opportunities* sub-scale, students most frequently cited *Service Programs* as being important at DePaul. The second most referenced activity in this section was *Sunday Night Mass* which was seen as being important particularly because it complimented students' schedules. The other highly referenced area was *Other Faith Worship Opportunities* wherein many students indicated other faith worship opportunities were important as they contribute to the diversity at DePaul, with many students of other faiths indicating that they would like even more opportunities to practice their faith on campus.

Additional Items

The major themes stemming from the *Additional Items* included: *Non-participants*, *Excluded participants*, *Contradictions of the Mission*, suggestions for *Improving the Mission*, suggestions for *Improving Activities*, and finally feelings regarding *Support for the Mission and Activities*.

In relation to codes related to the *Additional Items* reflected that:

- DePaul needs to better publicize mission-related activities
- Students felt university policies contradicted the mission (e.g. corporate alliances, bureaucracy, etc.)
- That lack of university support for Catholicism contradicts the mission
- That the participant was not Catholic, thus did not participate in mission or mission related activities

Limitations

While a fair amount of students answered the open-ended questions, many more students did not. Thus one cannot infer that the voices of those who answered these open-ended questions are truly the common voice of *all* DePaul students. However, because we have the combination of the qualitative and quantitative data, it was possible to determine

where differences among the students exist. Moreover, the responses offered by many of the students who answered the open-ended question were rich, constructive, and useful in making sense of the quantitative findings.

Future Directions & Recommendations

It is apparent and reaffirmed in the qualitative responses, that DePaul has a very diverse array of students, and with that comes some difficulty in meeting the wishes of each individual student. However, stemming from this qualitative analysis, it is also apparent that DePaul and in particular the Office of Mission and Values can address some of the key areas noted by many of the respondents.

Foremost, the qualitative and quantitative responses indicated a great deal of satisfaction with DePaul's ability to allow for religious freedom. However, many students reported concerns first with what was seen by some students as a de-emphasis on Catholicism, second with a need for even more support of other faiths, and third the admittance of non-participation among non-Catholics. Given these findings, it seems important that a dialogue incur with students of all religious backgrounds to elucidate DePaul's efforts to maintain its Catholic identity, while accepting and supporting students of all religious backgrounds. Thus is suggested that a workshop or symposium be offered for students to engage in such a dialogue.

Second, it was apparent that students enjoyed the Vincentian aspects of DePaul. However, many students did report that Vincentianism was not visible to all. Moreover, in relation to the activities related to the Vincentian identity, students were most likely to report that they were unaware. Given these findings, an emphasis on promoting understanding of the Vincentian identity and activities is necessary.

Third, many students indicated that both the benchmarks of the mission and the mission related activities needed to be better publicized in general. Key student groups that indicated that they felt excluded from the mission and related activities were commuter and transfer students. Given these findings, a greater emphasis on publicizing the mission and related activities is important.

Finally, many students reported dissatisfaction with policies at DePaul. Key among the reports was concern with the business aspects of DePaul (e.g. corporate affiliations, bureaucracy, being too business-like in general). Given these findings, an opportunity for an interesting dialogue might occur, focusing on students perspectives and understanding of the business aspects at DePaul.

APPENDIX A: The Actual DMV INVENTORY

Catholic Identity

Please circle how the degree to which you agree with the following statements:

SD=STRONGLY DISAGREE, DIS=DISAGREE, SWD, SOMEWHAT DISAGREE, I=INDIFFERENT, SWA, SOMEWHAT AGREE, AGR=AGREE, SA=STRONGLY AGREE

SD DIS SWD I SWA AGR SA I believe that DePaul 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.

SD DIS SWD I SWA AGR SA I believe that the curricula of DePaul’s schools and colleges have appropriate expressions of the university’s Catholic identity.

SD DIS SWD I SWA AGR SA I believe that at DePaul our very diverse personal values and religious beliefs contribute to an atmosphere that fosters mutual understanding and respect.

SD DIS SWD I SWA AGR SA I support DePaul’s current approach to expressing its Catholic identity.

SD DIS SWD I SWA AGR SA University Ministry provides a variety of services and programs designed to serve the university community and enhance the institution’s Catholic, Vincentian and religiously pluralistic identity.

How important to you are the following activities?²

NIM=NOT IMPORTANT SIM=SOMEWHAT IMPORTANT IMP=IMPORTANT VI=VERY IMPORTANT

- Catholic worship services NIM SIM IMP VI
- Catholic sacramental opportunities NIM SIM IMP VI
- Interfaith worship NIM SIM IMP VI
- Worship opportunities for other faith traditions NIM SIM IMP VI
- Religious education and spirituality programs NIM SIM IMP VI
- Service programs (Winter/Spring service trips, etc.) NIM SIM IMP VI

Please make comments on this ‘Catholic Identity’ section:

² Please Note: The Student Survey included the following activities: University Ministry, University Wide Service Days, and Night Mass.

Vincentian Identity

Please circle how the degree to which you agree with the following statements:

SD=STRONGLY DISAGREE, DIS=DISAGREE, SWD, SOMEWHAT DISAGREE, I=INDIFFERENT, SWA, SOMEWHAT AGREE, AGR=AGREE, SA=STRONGLY AGREE

SD DIS SWD I SWA AGR SA I believe that we manifest a **personalized Vincentian**. This is reflected in our care for each member of the university community.

SD DIS SWD I SWA AGR SA I believe that DePaul University is **novel**. DePaul is never content with maintaining a “business as usual” approach. Our efforts are marked by innovation and a single-minded pursuit of new and effective approaches to meet the needs of our students, society and the educational marketplace.

SD DIS SWD I SWA AGR SA I believe that DePaul University is **inclusive**. DePaul provides access for all to higher education regardless of class, race, gender, religion, sexual orientation, disability, ethnicity or economic barriers. The DePaul community is welcoming and draws great strength from its diversities.

SD DIS SWD I SWA AGR SA I believe that DePaul 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.

SD DIS SWD I SWA AGR SA I believe that DePaul 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.

SD DIS SWD I SWA AGR SA

I believe that DePaul University’s **mission and values** are visible to all. Its education and operations are grounded in Vincentian values of service, respect, personalism, justice, holistic education and creating quality educational opportunities especially for the underserved and disadvantage in our society.

SD DIS SWD I SWA AGR SA

I believe that the heritage of Vincent de Paul remains relevant to the university today.

SD DIS SWD I SWA AGR SA

I support DePaul’s current approach to expressing its Vincentian identity.

SD DIS SWD I SWA AGR SA

The Office of University Mission and Values provides a variety of services and programs designed to serve the university community and enhance the institution’s Catholic, Vincentian and religiously pluralistic identity.

How important to you are the following activities?³

NIM=NOT IMPORTANT SIM=SOMEWHAT IMPORTANT IMP=IMPORTANT VI=VERY IMPORTANT

| | | | | |
|---------------------------------------|-----|-----|-----|----|
| -Vincentian Endowment Fund | NIM | SIM | IMP | VI |
| -Vincentian Assistance Fund | NIM | SIM | IMP | VI |
| -Annual Vincentian Lectures | NIM | SIM | IMP | VI |
| -Authors at Lunch | NIM | SIM | IMP | VI |
| -Orientation Programs | NIM | SIM | IMP | VI |
| -Mission/Heritage Published Materials | NIM | SIM | IMP | VI |
| -Vincentian Heritage Tours | NIM | SIM | IMP | VI |
| -University Ombudsman | NIM | SIM | IMP | VI |
| -In-Service Programs | NIM | SIM | IMP | VI |

Please make comments on this ‘Vincentian Identity’ section:

³ Please Note: The Student Survey did not include the following activities: Annual Vincentian Lectures, Authors at Lunch, University Ombudsman, and In-Service Programs

Urban Identity

Please circle how the degree to which you agree with the following statements:

**SD=STRONGLY DISAGREE, DIS=DISAGREE, SWD, SOMEWHAT DISAGREE,
I=INDIFFERENT, SWA, SOMEWHAT AGREE, AGR=AGREE, SA=STRONGLY AGREE**

SD DIS SWD I SWA AGR SA

I support DePaul’s current approach to expressing its urban identity.

SD DIS SWD I SWA AGR SA

The university sponsors a variety of services and programs to demonstrate the **connectedness to the community** that is characteristic of DePaul’s urban identity.

How important to you are the following activities?⁴

**NIM=NOT IMPORTANT SIM=SOMEWHAT IMPORTANT IMP=IMPORTANT
VI=VERY IMPORTANT**

-Community Initiatives such as the Community Mental Health Clinic, DePaul Legal Clinic, or the Entrepreneurial Center

NIM SIM IMP VI

-Community Based Service Learning

NIM SIM IMP VI

-DePaul Community Service Association

NIM SIM IMP VI

-Study Abroad Programs

NIM SIM IMP VI

-International Sites

NIM SIM IMP VI

-International Students on Campus

NIM SIM IMP VI

-Volunteer Service

NIM SIM IMP VI

-Diversity Efforts

NIM SIM IMP VI

⁴ Please Note: The Student Survey did not include the activity: Volunteer Service

APPENDIX B: DMV INVENTORY ITEMS BY FACTOR STRUCTURE

*Institution's Identity Items:**

Inclusive and Innovative

1. I believe that at DePaul our very diverse personal values and religious beliefs contribute to an atmosphere that fosters mutual understanding and respect.
2. I believe that we manifest Vincentian personalism by our care for each member of the university community.
3. I believe that DePaul University is innovative. DePaul is 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 DePaul University is inclusive. DePaul provides access for all to higher education regardless of class, race, religion, sexual orientation, disability, ethnicity or economic barriers. The DePaul community is welcoming and draws great strength from its diversities.
5. I believe that DePaul 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 DePaul 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 DePaul University's mission and values are visible to all. Its education and operations are grounded in Vincentian 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 the heritage of Vincent de Paul remains relevant to the university today.
9. I support DePaul's current approach to expressing its Vincentian identity.
10. I support DePaul's current to expressing its urban identity.

Catholic Pluralism

11. I believe that DePaul 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.
2. I believe that the curricula of DePaul's schools and colleges have appropriate expressions of the university's Catholic identity.
3. I support DePaul's current approach to expressing its Catholic identity.
4. University Ministry provides a variety of services and programs designed to serve the university community and enhance the institution's Catholic, Vincentian and religiously pluralistic identity.

5. 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, Vincentian and religiously pluralistic identity
6. The University sponsors a variety services and programs to demonstrate the connectedness to the community that is characteristic of DePaul's urban identity

*Mission-Driven Activities and Programs Items***

Urban/Global engagement opportunities

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?

Institution's Religious Heritage

1. How important to you are the Vincentian Endowment Fund (grants for faculty, staff and student projects that enhance the university's Vincentian and Catholic identity)?
2. How important to you are the Vincentian Assistance Fund (emergency financial assistance primarily for students)?
3. How important to you are the Annual Vincentian Lectures (Vincent de Paul, Louise de Marillac and Frederic Ozanam Lectures)?
4. How important to you are the Authors at Lunch series?
5. How important to you are the Orientation programs (programs for new faculty, students and staff introducing them to the university's mission and values)?
6. How important to you are the Mission/Heritage published materials?
7. How important to you are the Faculty/Staff/Student Vincentian Heritage Tours (Semi-annual study trips for Faculty, Staff and students to Vincentian sites in Paris/France)?
8. How important to you is the University Ombudsman?
9. How important to you is the Mission/Values in-service programs (Departmental in-services on mission and values issues)?

Catholic and other Faith Formation Opportunities

1. How important to you are Catholic worship services?
2. How important to you are Catholic sacramental opportunities?
3. How important to you are Interfaith worship?
4. How important to you are worship opportunities for other faith traditions?
5. How important to you are religious education and spirituality programs?
6. How important to you are service programs (Winter/Spring service trips, etc.)?

*all *Institution's Identity Items* were rated on a scale of agreement from 1-7.

**all *Mission-Driven Activities and Programs Items* were rated on a scale of importance from 1-4.

APPENDIX D: Code Frequencies

| Code: | Description | Total Frequency | % |
|----------|--|-----------------|-----|
| ncath1 | No, DP does not allow students to freely examine a variety of religious and non religious systems | 8 | 3% |
| ycath1 | Yes, DP allows students to freely examine a variety of religious and non religious systems | 58 | 23% |
| ncath2 | No, DP courses do not allow for appropriate expressions of Catholic identity | 17 | 7% |
| ycath2 | Yes, DP courses allow for appropriate expressions of Catholic identity | 15 | 6% |
| ncath3 | No, the religious diversity at DP does not contribute to diversity and respect | 11 | 4% |
| ycath3 | Yes, the religious diversity at DP contributes to diversity and respect | 23 | 9% |
| ncath4 | No, the programs and services the University Ministry provides do not serve the university community and enhance the institution's mission | 2 | 1% |
| ycath4 | Yes, the programs and services the University Ministry provides serve the university community and enhance the institutions mission | 5 | 2% |
| ncath5 | No, I do not support DP's current approach to expressing it's Catholic identity | 22 | 9% |
| ycath5 | Yes, I support DP's current approach to expressing it's Catholic identity | 31 | 12% |
| ncath6 | Catholic worship services are not important | 2 | 1% |
| ycath6 | Catholic worship services are important | 3 | 1% |
| nacath6 | Not aware of Catholic worship services | 0 | 0% |
| ncath7 | Catholic sacramental opportunities are not important | 2 | 1% |
| ycath7 | Catholic sacramental opportunities are not important | 4 | 2% |
| nacath7 | Not aware of Catholic sacramental opportunities | 0 | 0% |
| ncath8 | Interfaith worship is not important | 1 | 0% |
| ycath8 | Interfaith worship is important | 8 | 3% |
| nacath8 | Not aware of interfaith worship | 0 | 0% |
| ncath9 | Worship opportunities for other faith traditions are not important | 1 | 0% |
| ycath9 | Worship opportunities for other faith traditions are important | 11 | 4% |
| nacath9 | Not aware of worship opportunities for other faith traditions. | 0 | 0% |
| ncath10 | Religious education and spirituality programs are not important. | 0 | 0% |
| ycath10 | Religious education and spirituality programs are important. | 3 | 1% |
| nacath10 | Not aware of religious education and spirituality programs | 0 | 0% |
| ncath11 | Service programs are not important (University wide service days not included) | 0 | 0% |
| ycath11 | Service programs are important (University wide service days not included) | 12 | 5% |
| nacath11 | Not aware of service programs (University wide service days not included) | 1 | 0% |
| ncath12 | University Ministry is not important. | 0 | 0% |
| ycath12 | University Ministry is important. | 7 | 3% |
| nacath12 | Not aware of University Ministry. | 2 | 1% |

| | | | |
|----------|--|----|-----|
| ncath13 | University wide services days are not important | 0 | 0% |
| ycath13 | University wide services days are important | 3 | 1% |
| nacath13 | Not aware of university wide service days | 0 | 0% |
| ncath14 | Sunday Night Mass is not important | 2 | 1% |
| ycath14 | Sunday Night Mass is important | 9 | 4% |
| nacath14 | Not aware of Sunday Night Mass | 0 | 0% |
| nvin1 | No, DP does not manifest Vincentian Personalism | 11 | 9% |
| yvin1 | Yes, DP does manifest Vincentian Personalism | 2 | 2% |
| nvin2 | No, DP is not innovative to meet the needs of stakeholders | 7 | 6% |
| yvin2 | Yes, DP is innovative to meet the needs of stakeholders | 2 | 2% |
| nvin3 | No, DP is not inclusive of diversity | 12 | 10% |
| yvin3 | Yes, DP is inclusive of diversity | 6 | 5% |
| nvin4 | No, DP does not take risks to succeed in the mission | 1 | 1% |
| yvin4 | Yes, DP does take risks to succeed in the mission | 0 | 0% |
| nvin5 | No, DP is not pragmatic regarding students needs for higher education, etc. | 6 | 5% |
| yvin5 | Yes, DP is pragmatic regarding students needs for higher education | 3 | 2% |
| nvin6 | No, DP's mission is not visible to all | 19 | 15% |
| yvin6 | Yes, DP's mission is visible to all | 2 | 2% |
| nvin7 | No, Vincent de Paul does not remain relevant today | 2 | 2% |
| yvin7 | Yes, Vincent de Paul does remain relevant today | 13 | 10% |
| nvin8 | No, I do not support DP's current approach to expressing it's Vincentian identity | 10 | 8% |
| yvin8 | Yes, I support DP's current approach to expressing it's Vincentian identity | 7 | 6% |
| nvin9 | No, the Office of Mission and Values services and programs do not enhance DP's Catholic, Vincentian, and pluralistic identity. | 0 | 0% |
| yvin9 | Yes, the Office of Mission and Values services and programs do enhance DP's Catholic, Vincentian, and pluralistic identity. | 1 | 1% |
| nvin10 | Vincentian Endowment fund is not important. | 0 | 0% |
| yvin10 | Vincentian Endowment fund is important. | 5 | 4% |
| navin10 | Not aware of Vincentian Endowment fund. | 3 | 2% |
| nvin11 | Vincentian Assistance fund is not important. | 1 | 1% |
| yvin11 | Vincentian Assistance fund is important. | 3 | 2% |
| navin11 | Not aware of Vincentian Assistance fund. | 4 | 3% |
| nvin15 | Mission/Heritage published materials are not important | 0 | 0% |
| yvin15 | Mission/Heritage published materials are important | 0 | 0% |
| navin15 | Not aware of Mission/Heritage published materials. | 0 | 0% |
| nvin16 | Vincentian Heritage Tours are not important | 1 | 1% |
| yvin16 | Vincentian Heritage Tours are important | 9 | 7% |

| | | | |
|----------|---|----|-----|
| navin16 | Not aware of Vincentian Heritage tours | 1 | 1% |
| nurb1 | No, I do not support DP's approach to expressing it's urban identity | 5 | 4% |
| yurb1 | Yes, I support DP's approach to expressing it's urban identity | 8 | 7% |
| nurb2 | No, DP's services and programs do not demonstrate a connectedness to the community | 3 | 3% |
| yurb2 | Yes, DP's services and programs demonstrate a connectedness to the community | 8 | 7% |
| nurb3 | Community initiatives (e.g. Community Mental Health Clinic, DePaul Legal Clinic, etc) are not important | 1 | 1% |
| yurb3 | Community initiatives (e.g. Community Mental Health Clinic, DePaul Legal Clinic, etc) are important | 0 | 0% |
| naurb3 | Community initiatives (e.g. Community Mental Health Clinic, DePaul Legal Clinic, etc) | 3 | 3% |
| nurb4 | Community-Based Service Learning is not important | 5 | 4% |
| yurb4 | Community-Based Service Learning is important | 7 | 6% |
| naurb4 | Community-Based Service Learning is important | 0 | 0% |
| nurb5 | Community Service Association is not important | 0 | 0% |
| yurb5 | Community Service Association is important | 5 | 4% |
| naurb5 | Not aware of Community Service Association | 1 | 1% |
| nurb6 | Study Abroad Programs are not important | 3 | 3% |
| yurb6 | Study Abroad Programs are important | 20 | 17% |
| naurb6 | Not aware of Study Abroad Programs | 1 | 1% |
| nurb7 | International Sites are not important | 0 | 0% |
| yurb7 | International Sites are important | 3 | 3% |
| naurb7 | Not aware of International Sites | 0 | 0% |
| nurb8 | International Students on Campus not are important | 0 | 0% |
| yurb8 | International Students on Campus are important | 8 | 7% |
| naurb8 | Not aware of International Students on Campus | 0 | 0% |
| nurb10 | Diversity Efforts are not important | 17 | 15% |
| yurb10 | Diversity Efforts are important | 14 | 12% |
| naurb10 | Not aware of Diversity Efforts | 0 | 0% |
| noparcom | Participant commutes (lives off campus), thus does not participate activities, services, or programs in activities, services, or programs | 13 | 11% |
| nopartra | Participant is a transfer student, thus does not participate in activities, services, or programs in activities, services, or programs | 10 | 9% |
| noparbus | Participant feels too busy to participate activities, services, or programs in activities, services, or programs | 10 | 9% |
| noparnoc | Participant is not Catholic, thus does not participate activities, services, or programs in activities, services, or programs | 22 | 19% |
| exccath | Participant feels excluded because of Catholic identity | 9 | 6% |
| excofait | Participant feels excluded because of other religious identity | 10 | 9% |
| excpolco | Participant feels excluded because of own political conservatism | 4 | 3% |
| exccauc | Participant feels excluded because of Caucasian ethnicity | 6 | 6% |

| | | | |
|-----------|---|----|-----|
| excothet | Participant feels excluded because of other ethnicity | 4 | 3% |
| excfor | Participant feels excluded because of their foreign identity | 3 | 3% |
| mctuit | Tuition costs are inconsistent with the mission | 6 | 5% |
| mchacr | Hate crimes, sexual assault, LGBTQ discrimination are inconsistent with the mission | 7 | 6% |
| mclacom | DP lacks community, which is inconsistent with the mission | 7 | 6% |
| mcpol | University policies contradict the mission | 40 | 33% |
| mclbgq | University support for LGBTQ community contradicts the mission | 3 | 3% |
| mclacath | Lack of university support for Catholicism contradicts the mission | 27 | 23% |
| mcstaff | Behavior/actions of staff contradict the mission | 8 | 7% |
| mcfac | Behavior/actions of faculty contradict the mission | 21 | 17% |
| mcstud | Behavior/actions of students contradict the mission | 13 | 11% |
| mcneedfa | Students need more financial assistance | 9 | 7% |
| immclass | The mission needs to be expressed more in the classroom | 15 | 11% |
| immcurr | The mission needs to be expressed more in the curriculum | 10 | 8% |
| imlcclass | The mission needs to be expressed less in the classroom | 1 | 1% |
| imlcurr | The mission needs to be expressed less in the curriculum | 4 | 3% |
| impub | DP needs to publicize the mission | 18 | 16% |
| imorient | DP orientation is a key means of becoming informed about the mission | 9 | 8% |
| imconfus | Participant is unclear or confused about the mission | 7 | 6% |
| iaoppca | Need more faith activities/opportunities for Catholics | 10 | 9% |
| iaoppof | Need more faith activities/opportunities for other faiths | 10 | 9% |
| iamoppif | Need more interfaith activities/opportunities | 4 | 3% |
| iainfoa | Need more information about catholic activities | 10 | 9% |
| iainfoof | Need more information about other faith related activities (includes interfaith) | 2 | 2% |
| iainfoge | Need more information about activities in general | 12 | 10% |
| iapub | DP needs to publicize activities | 49 | 37% |
| iacomout | Need more opportunities for community outreach | 15 | 12% |
| iasched | Need greater understanding of student schedule needs regarding activities | 7 | 6% |
| iamopgen | Need more activities in general | 12 | 10% |
| iamvht | Need more opportunities for Vincentian Heritage Tours | 4 | 3% |
| iamvaf | Participant would like more access to Vincentian Assistance Funds/Vincentian Endowment funds | 10 | 9% |
| iasacost | Students need assistance with study abroad costs | 9 | 8% |
| mgsupp | feelings are supportive about the mission/DP (from the additional questions section only) | 26 | 23% |
| mgnsupp | feelings are not supportive about the mission/DP (from the additional questions section only) | 12 | 10% |
| toommiss | The mission is over-emphasized/ students not interested | 3 | 3% |
| actsupp | General feelings are supportive of the activities at DP | 14 | 12% |
| actnsupp | General feelings are not supportive of the activities at DP | 3 | 3% |

