

# Centers and Institutes in Catholic Higher Education: Places of Innovation, Scholarship, and Service

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## Abstract

Centers and institutes are innovative venues at which colleges and universities organize and facilitate research, service, and scholarly exploration. The purpose of this article is to highlight the center and institute phenomenon in the context of Catholic higher education and identify ways in which these entities work to strengthen Catholic mission through academic pursuits on Catholic college / university campuses. Data collection from this national study has resulted in responses from 91 colleges / universities (91/195 = 46.6% response rate) of which the data identified more than 450 centers and institutes. To date 128 center / institute directors have completed the online survey. This article reports on the findings, to date, of the size, scope, and range of academic centers and institutes across Catholic higher education. When completed, the study will be used to create a national database of centers to be housed on the Association of Catholic Colleges and Universities (ACCU) website. Such a source of information, which does not currently exist, will help policy-makers, researchers, journalists, funders, and others to locate services and experts relevant to their interests. In addition to demographic responses from a ten-item survey of centers directors, several descriptive themes about the centers and institutes emerged from this research. Implications for practice in the context of Catholic higher education are offered.

## Context

Centers and institutes are emerging across Catholic higher education at a steady pace. While they vary in size and scope, in subject area and in research capacity, they share the common opportunity for new research and scholarship and often support the mission of the college or university in new and creative ways. In his final address at the 2010 Annual Meeting of the Association of Catholic Colleges and Universities (ACCU), then president and CEO Richard Yanikoski recognized the

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phenomenon of centers and institutes at Catholic colleges and universities. Later that same year, Dr. Yanikoski commissioned this national study so that ACCU could create a national database, and thus, the research process began. This article examines the data that have been collected to date and provides an overview of how centers within Catholic higher education relate to centers and institutes at other universities. Additionally, the article contextualizes the phenomenon of centers and institutes in higher education and in Catholic higher education in particular, and supplies some practical implications for the findings. This is an introductory article; additional research and articles will be forthcoming.

The growth of centers and institutes is a relatively recent phenomenon in higher education, which emerged across U.S. institutions in the late 1940s and early 1950s when some large universities moved beyond academic departments that were becoming more complex.<sup>1</sup> G. Lester Anderson initiated the first formal study of centers in higher education in the late 1960s and early 1970s when he was the director of the Center for the Study of Higher Education at Pennsylvania State University and later published his research on the topic.<sup>2</sup> In his study, he identified the new phenomenon of centers and institutes that contained different leadership structures and styles with distinctive decision-making processes.<sup>3</sup> Since then, several others have examined the trend and contributed to the literature on the topic.<sup>4</sup> All have identified the increase in size and scope of centers and institutes and have identified their value in the advancement of scholarship on college and university campuses.

In the context of Catholic higher education, the current study revealed that centers have emerged at a rapid pace, albeit at a later date than at non-Catholic colleges and universities. In fact, the results of the current study show that most of the centers and institutes were founded since 1990, with a spike in new entities since 2001.

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<sup>1</sup> Because scarce research currently exists on centers and institutes within Catholic higher education, save the articles in this *Journal* issue, the literature presented in this section pertains to centers and institutes across *all* of higher education, not only at Catholic institutions.

<sup>2</sup> G. Lester Anderson, "Organizational Diversity," *New Directions for Institutional Research* 10 (1976): 1-20.

<sup>3</sup> *Ibid.*

<sup>4</sup> For example, Stanley O. Ikenberry and Renee C. Friedman, *Beyond Academic Departments* (London: Jossey-Bass, 1972); William T. Mallon and Sarah A. Bunton, "Research and Centers in U.S. Medical Schools: A Descriptive Analysis," *Academic Medicine* 80(11) (2005): 1005-1011; Lawrence Rosen, "When the Centers Do Not Hold," *Change* (September/October, 2010): 30-31.

The following sections briefly discuss the literature in the areas of characteristics of centers and institutes, research centers, culture centers, and why centers have emerged in the academy. A description of the current research study follows.

### *Characteristics of Centers and Institutes*

Centers and institutes range across almost every imaginable topic area throughout the nation's higher education institutions.

There are centers for every region (or subregion) of the world and every ethnic/religious group (or subgroup) known to history. There are centers for the study of illness and wellness, taxation, community research, ethics, aging, cultural understanding, arts, policy, addiction, counterterrorism, environmental interpretation, ergonomics, value-based insurance design, entrepreneurship, and group dynamics—to choose only a few actual examples.<sup>5</sup>

Ikenberry and Friedman's study found that the types of centers grouped into "inquiry networks' or families of institutes that have developed in response to specific national needs."<sup>6</sup> These were comprised of Water Centers (in response to environmental concerns), and Education Centers and Laboratories. Although the range of centers has greatly diversified since this early study, using the second category of "Education Centers and Laboratories" is informative and descriptive for the current study.<sup>7</sup>

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<sup>5</sup> Rosen, "When the Centers," 30.

<sup>6</sup> Ikenberry and Friedman, *Beyond Academic Departments*, 63.

<sup>7</sup> To provide context for the trend toward organizing entities external to academic departments for the purpose of research and scholarship, it is also important to acknowledge the organization of a group of high-profile scholars in Catholic higher education who founded a particular institute devoted to Catholic scholarship. During the late 1990s, the need for additional space for thought and research was recognized by the founders of the Institute for Advanced Catholic Studies. This group recognized that Catholic colleges and universities, by and large, did not have the resources available to study Catholic thought in an in-depth way. According to Rev. James Heft, chairman of the Institute's founding board, "Catholic colleges simply do not have the resources to finance Catholic scholarship to the degree necessary....Even the large institutions are rarely able to grant faculty members complete freedom from their teaching or administrative duties." (Beth McMurtrie, "New Institute Aims to Build Home for the Study of Catholic Intellectual Life," *Chronicle of Higher Education*, May 26, 2000, A32.) Thus, the Institute for Advanced Catholic Studies was formed. Located at the University of Southern California, the Institute devotes attention to the in-depth study of Catholic intellectual life. Although not located at a Catholic college or university, the creation of this entity is indicative of the trend toward the design of centers and institutes for deep study of a particular topic area, and in particular, for study related to Catholic mission.

Although centers and institutes share some similarities with academic departments at their institutions in terms of teaching, research, and service, centers and institutes are unique in the ways in which they approach research. In addition, they exist for myriad purposes, “use many different organizational models, are supported at widely disparate levels of investment, are sometimes housed in the obscure corners of the campus, and are found at all levels of the organizational hierarchy.”<sup>8</sup> With diverse purposes and structures, centers and institutes offer researchers freedom to pursue academic interests unencumbered by the boundaries of an academic department. They may, moreover, lead to the development of new academic departments. As noted by Rosen, “They are precisely the venues from which new disciplines should be spawned.”<sup>9</sup> Centers and institutes attract individuals who share research interests and who seek a site to pursue their often cutting-edge academic pursuits.

[Centers and institutes] assemble people with common interests, focus attention on issues worthy of investigation and debate, and can help faculty marshal resources by adding the imprimatur of a university to their research. Some also offer certificates to undergraduates or help support graduate students’ dissertation work. And it is often appropriate to establish a center rather than a more costly and permanent department in order to pursue a topic whose long-term interest has yet to be established.<sup>10</sup>

The literature, however, does not yet contain a description of the nature and scope of centers and institutes in Catholic higher education. Although the network of centers and institutes is clearly growing and continuously building on the extensive and complex programs now in existence, such as the Center for Catholic Studies<sup>11</sup> at the University of St. Thomas, MN, past ACCU President and CEO Richard Yanikoski was among the first to identify the growing phenomenon at Catholic colleges and universities in his final speech to Catholic higher education leaders at the 2010 ACCU Annual Meeting. He asserted:

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<sup>8</sup> Ikenberry and Friedman, *Beyond Academic Departments*, 1.

<sup>9</sup> Rosen, “When the Centers,” 31.

<sup>10</sup> *Ibid.*, 30.

<sup>11</sup> The Center for Catholic Studies at the University of St. Thomas (Minnesota) is home to the oldest and largest Catholic studies program in the United States. It also offers an extensive network of activities and programs to enhance and support the mission of the University including the John A. Ryan Institute for Catholic Social Thought, the Terrence J. Murphy Institute for Catholic Thought, Law and Public Policy, and the Joseph and Edith Habiger Institute for Catholic Leadership (see <http://www.stthomas.edu/cathstudies/leadership/default.html>).

Another exciting manifestation of faith at work in our institutions is the rapid growth of Catholic research centers and institutes. ... New centers continue to emerge at the rate of one every few months, a sure sign of the vitality of the Catholic educational mission. Taken as a whole, these institutes and centers constitute an extraordinary resource not available a generation ago.<sup>12</sup>

Fittingly, the present study was launched during the final months of Dr. Yanikoski's presidency.

### *Research Centers*

Centers and institutes provide a viable venue for the study of particular areas of inquiry. Most medical schools and universities use biomedical research centers to conduct and facilitate scientific investigations.<sup>13</sup> Likewise, social science research relies on centers and institutes as locations for new scholarship and inquiry.<sup>14</sup> While critics contend that research centers tend to be insular, both the current study and the existing literature indicate that this is seldom the case: "...While research centers and institutes vary widely in their organization, resources, and functions, they are more interdisciplinary than a generation ago, as measured both by the number of departments involved in center activities and the ways in which investigators interact."<sup>15</sup> In the context of Catholic higher education, research centers are also apparent across a range of disciplines. The difference is how, in many cases, the Catholic mission of the university is proclaimed and manifested in the center. The current study will present some of the ways in which the centers and institutes in Catholic higher education engage the college / university community beyond particular areas of focus and past the confines of the university.

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<sup>12</sup> Richard Yanikoski, "Catholic Higher Education: The Untold Story" (Address to the Association of Catholic Colleges and Universities, Washington, DC (February 1, 2010): 10.

<sup>13</sup> William Mallon, "The Benefits and Challenges of Research Centers and Institutes in Academic Medicine: Findings from Six Universities and their Medical Schools," *Academic Medicine* 81(6) (June, 2006): 502-512.

<sup>14</sup> Ikenberry and Friedman, *Beyond Academic Departments*.

<sup>15</sup> W.T. Mallon and S.A. Bunton, "Research Centers and Institutes: A Descriptive Analysis," *Academic Medicine* 80 (2005): 1005-11, as cited in Mallon, "The Benefits and Challenges of Research Centers," 502.

### *Culture Centers*

A theme that emerges from the literature is the phenomenon of culture centers. Culture centers are unique locations where cultures can be explored in an in-depth way.<sup>16</sup> Because many of the centers and institutes that emerged from our data collection were devoted to areas related to mission, identity, and/or Catholic culture at Catholic colleges and universities, it is useful to speculate on how these culture centers differ from those found elsewhere in higher education. The literature indicates that culture centers in secular institutions can present as “counterspaces” from the institution at large.<sup>17</sup> These counterspaces, especially centers devoted to students of color at historically white institutions, can be “transformative sites of resistance” for such students.<sup>18</sup> The literature states that in these locations, students can relate to each other through retreats, discussions about marginality, and other topics of particular relevance to minority groups. With regard to the current study’s focus on academic centers and institutes, culture centers group into this category only as they were identified as academic centers. When they appeared in this category, they grouped across content or mission-related areas and where there were particular centers related to culture, they did not exhibit the “counterspace” characteristic as described by Rosso and Lopez above. Instead, they seemed to have a two-fold goal: celebrating culture, while integrating into the life of the university. In other words, they did not appear to have a separating function as did the “counterspace” phenomenon. Further research would need to be done to verify this apparent theme.

### *Why Centers?*

Why have so many centers and institutes emerged at such a rapid pace in higher education at large?<sup>19</sup> The literature referring to centers and institutes within higher education points to the use of centers and institutes in aiding faculty recruitment and retention, helping to secure

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<sup>16</sup> Lori Patton, *Culture Centers in Higher Education* (Sterling, VA: Stylus Press, 2010). Tara Rosso and Corina Benavides Lopez, “Counterspaces in a Hostile Place,” in *Culture Centers in Higher Education: Perspectives on Identity, Theory, and Practice*, ed. Lori D. Patton (Sterling, VA: Stylus Press), 83-104.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Rosen, “When the Centers.”

resources for research,<sup>20</sup> and responding to cutting-edge research areas to gauge interest and viability for new lines of inquiry.<sup>21</sup> Surely motives vary from institution to institution, but regardless of the reason in each particular case, the lasting trend indicates that new centers and institutes continue to be created at a steady pace.

Within Catholic higher education in particular, a similar trend is visible. From this study, centers and institutes in Catholic higher education appear to have emerged at a slower rate and later timeframe than at their non-Catholic counterparts. However, like their counterparts, they similarly offer opportunity for new research and lines of inquiry. They are locations where faculty and students can explore cutting edge topics and engage the wider community. However, also apparent through this data collection, and what appears to be unique to Catholic higher education, is an emphasis of centers and institutes on the search for meaning, reflective of the call outlined in *Ex corde Ecclesiae*.<sup>22</sup> In particular, *Ex corde* calls for Catholic colleges and universities to be responsive to issues of mission as well as to the issues that are important to society at large. Centers and institutes are a tangible way in which colleges and universities can respond to society's search for meaning at a grassroots level, allowing them to engage and innovate, unencumbered by departmental priorities or approval.

On the other hand, centers and institutes also have potentially negative consequences for an institution. For instance, centers and institutes can compete with academic departments for resources,<sup>23</sup> and they may "stultify and frustrate" new lines of inquiry, rather than

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<sup>20</sup> Ibid., See also Mallon, "Benefits and Challenges," 2006; William Mallon and Sarah Bunton, "Research Centers and Institutes in US Medical Schools," *Academic Medicine*, 80(11), 1005-1011, 2005.

<sup>21</sup> Rosen, "When the Centers," 30.

<sup>22</sup> Pope John Paul II, *Ex corde Ecclesiae: On Catholic Universities* (Vatican City: Typis Polyglottis Vaticanis, 1990), Intro, ¶ 7. "In the world today, characterized by such rapid developments in science and technology, the tasks of a Catholic University assume an ever greater importance and urgency. Scientific and technological discoveries create an enormous economic and industrial growth, but they also inescapably require the correspondingly necessary *search for meaning* in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every University to search for such meaning, a Catholic University is called in a particular way to respond to this need: its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person."

<sup>23</sup> Mallon, "Benefits and Challenges," 2006.

stimulate them.<sup>24</sup> They can become insular and, rather than spawning new disciplines—which, by definition, should be experimental and innovative—they can become deep-rooted, permanent university fixtures, with regular funding sources. “Entrenching what should be experimental is the very antithesis of this aim.”<sup>25</sup> Centers and institutes can complicate junior faculty advancement as they are often recruited to cover teaching and administrative tasks while center directors (primarily senior level faculty) get released from faculty duties to attend to center / institute research and tasks.<sup>26</sup> Despite these potential negatives, the phenomenon remains a location where new and innovative ideas are emerging, making this a worthy area of study.

### *Sustainability of Centers and Institutes*

This study and the existing literature point to the importance of regular funding sources to maintain the sustainability of centers and institutes. Centers and institutes in this study rely on a separate operating budget. In cases where there is no regular budget, they rely on grants or other “soft money.”<sup>27</sup> Because such “soft money” can be fluid, centers and institutes must continue applying for funds to continue functioning. The current study was delimited to centers and institutes that had a long-term plan for sustainability, including an ongoing budget that did not rely on external grants or funds.<sup>28</sup> This feature distinguishes such centers and institutes from, say, summer institutes that may be only a one-time occurrence or have a short-term intention. Long-term sustainability seems to be more likely in centers and institutes that have a regular operating budget. Nearly 70% of centers and institutes in this study reported receiving 75% or more of their funds from a regular budget and slightly less than one third (32.2%) of centers’ operating budget yields from endowed funds (see Table 3). In all of these cases, funding sources are sustainable, and regular staff and employees can be

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<sup>24</sup> Rosen, “When the Centers,” 31.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid., Mallon, “Benefits and Challenges,” 2006; Ikenberry, “Beyond Academic Departments,” 1972.

<sup>27</sup> Rosen, “When the Centers,” 31.

<sup>28</sup> Note: because the selection criteria for this study included the stipulation that centers and institutes “function with an ongoing budget,” the entities responding to this study mostly contained this distinguishing feature. However, we were able to speculate on the issue of budget as the respondents provided some detail about their funding sources.



**Table 1.** Selection Criteria for Centers / Institutes<sup>29</sup>


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A center or institute is dedicated to a particular area of research, teaching, and/or service. Each has an intellectual component, each is connected to the academic priorities of the institution, and each has an intended reach beyond the campus.

Centers / Institutes also:

- Function with an ongoing budget;
  - Engage one or more faculty in overseeing operations;
  - Relate to the institution's strategic plan;
  - Have a long-term plan for sustainability. While the center or institute may be new, the intent is that it will have a sustainable presence on campus.
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secured to ensure longer term projects and initiatives. Conversely, only roughly one-quarter (24.6%) of funding at all centers and institutes comes from grants, which are less secure.

## Conceptual Framework

The conceptual framework is drawn from the criteria designed to define a center / institute for the purpose of this study, the features of which are identified in Table 1 above.

We chose each of the above-mentioned criteria to limit our study to entities that were longstanding in their intent and structure and supported the larger strategic plan and mission of the institution.

## Paradigm of Inquiry

In this study the researcher used an interpretive paradigm of inquiry. This inquiry lens emphasizes the role of the researcher as the collector and interpreter of data.<sup>30</sup> Data were collected through surveys and telephone interviews, and the research produced descriptive outcomes.<sup>31</sup> The area of interest at hand is the phenomenon of centers and institutes in Catholic higher education. An interpretivist research design evolves over time as features emerge from the research that the initial design did not cover. This matched the research purpose of this study as the data collection was intended to be ongoing as ACCU member

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<sup>29</sup> This definition and corresponding criteria were crafted for the purpose of this study.

<sup>30</sup> J.W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2007).

<sup>31</sup> S. Merriam, *Qualitative Research in Practice: Examples for Discussion and Analysis* (San Francisco, CA: Jossey-Bass, 2002).

institutions reported their information. While the design steps essentially remain the same, they are not as inflexible as a quantitative approach. In this paradigm of inquiry, the researcher is guided primarily by research findings.

## Research Design and Methodology

Conducted in the interpretivist paradigm as a way to understand and catalog the centers and institutes across ACCU member and affiliate institutes, this study used a survey research approach. Data were collected through the use of open- and closed-ended survey questions.

### *Methodology*

The population<sup>32</sup> for this study included Catholic colleges and universities that are ACCU member or affiliate institutions. At the time of this writing (May 2011), of the 195 ACCU member and affiliate institutions contacted, 128 center and institute directors completed the online survey. Data were collected following a four-phase research protocol.<sup>33</sup>

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<sup>32</sup> The population was comprised of the 195 ACCU member and affiliate schools at the time of data collection. Because this is an ongoing study for the purpose of creating a national database, this population number will vary depending on ACCU membership counts.

<sup>33</sup> Data were collected through mail and internet surveys employing Dillman's Tailored Design Method (2007). Phase I involved contacting the chief academic officer at each ACCU member institution, the person identified as the most efficient and accurate way of initiating contact with the directors at each of the centers and institutes. During this phase a letter explaining this research project was sent to the Chief Academic Officer (CAO) at each member and affiliate institution. For the purpose of this study, Chief Academic Officers included all positions which have the curricular and academic responsibilities of the institution and thus included provosts, deans of college, vice presidents for academic affairs, and chief academic officers. Phase II involved gathering a list of the centers and institutes at each college / university. This list included the names and contact information of each director. Phase III involved contacting each center / institute director via internet communication with a request to complete a ten-item online survey. The survey itself appears in Appendix A. The survey protocol involved questions directly related to the criteria outlined in the Conceptual Framework. Phase IV was added to increase the survey response rate. During this stage, the research assistants made individual telephone calls to the directors of centers / institutes who had not yet responded to the electronic survey. Directors were then personally asked to complete the online survey so that responses could be tracked in the SurveyMonkey software. These personal phone calls increased response rate from 92/450 to 128/450.

Responses were collected, categorized, and analyzed using SurveyMonkey. Each of the short answers was analyzed within each individual survey and then across surveys for cross-participant thematic comparison. Content analysis was conducted using standard qualitative techniques including vivo- and open-coding techniques.<sup>34</sup>

### *Limitations*

The main limitation of this study is the absence, to date, of formal documentation for many of the existing centers and institutes. In addition, locating each entity at the respective college and university has proven to be challenging. While in most cases the chief academic officer has directed a knowledgeable individual to provide the requested information, in other cases, contact people have had to be identified by other means such as web searches and follow-up phone calls.

## **Results**

The results and implications of this study are organized into three categories. First, results based on quantitative information driven by the survey are presented. Second, the results are analyzed by qualitative content areas and themes are yielded from the surveys. Finally, the implications for Catholic higher education as a whole are offered. The next part of this article will present each of these areas. As noted earlier, this is an enduring data collection project for the purpose of creating a national database. Thus, the results reported reflect only the data gathered at the date of this article's completion.<sup>35</sup>

### *Quantitative Survey Results*

The ten-item survey resulted in an overview of the national profile of centers and institutes in Catholic higher education. The tables below present a summary of the findings yielded from demographic and descriptive survey question results.

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<sup>34</sup> A. Strauss and J. Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Newbury Park, CA: Sage Publications, Inc., 1990).

<sup>35</sup> Please check the ACCU website to see the most updated version of the data collected: [www.accunet.org](http://www.accunet.org).

**Table 2.** Year of Founding<sup>36</sup>

1940-1959 <sup>37</sup>	1961-1970	1971-1980	1981-1990	1991-2000	2001-2011	Unknown or unreported
1.6%	3.1%	10.1%	10.9%	23.4%	38.3%	12.6%

As noted in Table 2, the centers and institutes in this study were founded between 1940-2011. Most entities were founded during the years from 2001-2011 (38.3%) and 1991-2000 (23.4%). This supports existing literature on the topic, which notes that the 1940s and 1950s was an era during which centers and institutes began to emerge.<sup>38</sup> However, as apparent in Table 2, the rate of emergence was slower in Catholic higher education. Possible explanations for this difference include the fact that most Catholic higher education institutions tend to be small, liberal arts institutions,<sup>39</sup> a demographic which did not match the original trend toward centers and institutes across higher education at large. As noted by Ikenberry and Friedman, centers are often found in large, research-oriented institutions. However, as apparent in this research, centers and institutes in Catholic higher education tend not only to be centered on areas of research but also on areas of academic services to enhance the mission and Catholic identity of the college or university. They are often entities through which modern culture engages in a dialogue with faith.

This study shows that the majority of funding for the centers and institutes that participated in the survey comes from the regular budget of the university, followed closely by endowed funds (Table 3). More than two thirds (68.2%) of the centers and institutes in this study receive 75% or more of their funding sources from a “regular budget” (39.6% receive all of their funding from a regular budget; 28.6% receive three quarters of their funding from a regular budget). While further research is needed to uncover the exact nature of the “regular budgets,” what is clear from this study is that these funding sources are stable and do not rely on external sources.

The second most common funding source is endowed funds. Just under one third (32.2%) of the centers and institutes in the study re-

<sup>36</sup> See Survey Question #2.

<sup>37</sup> Ikenberry and Friedman (1972) identified the phenomenon of centers and institutes beginning during the 1940s and 1950s. From the current study, this does not seem to be the case in Catholic higher education.

<sup>38</sup> Ikenberry and Friedman, *Beyond Academic Departments*.

<sup>39</sup> See ACCU website for member institutions: <http://www.accunet.org/i4a/pages/index.cfm?pageid=3489>.

**Table 3.** Center / Institute Funding Sources<sup>40</sup>

Percentage of Center / Institute Budget	Regular Budget	Grants	Endowed Funds	Other <sup>41</sup>
100%	39.6%	12.3%	18.6%	
75%	28.6%	12.3%	13.6%	
50%	13.2%	15.4%	5.1%	
25%	12.1%	23.1%	23.7%	
Less than 10%	6.6%	36.9%	39.0%	
Total Response Count <sup>42</sup>	91	65	59	37

ceive 75% or more funding from such funds. What is also telling is that 39% of the centers and institutes in this study receive *less than 10%* of their total funding from these sources. Finally, grants account for 75% or more of the funding for only one quarter (24.6%) of survey respondents. This implies that centers and institutes depend, at least to some degree, on fundraising efforts and in particular, on sources that are sustained over the duration through an endowment. However, more reliable sources such as a regular budget or endowed funds are more prevalent sources of funding.

The current study reveals that the vast majority (68.8%) of centers and institutes rely on a relatively small staff of three or fewer full-time equivalent (FTE) employees (Table 4). It is important to note that FTE staff members equal the total number of employees who are on a full-time schedule added to the number of employees on a part-time schedule, converted to a full-time basis. Therefore, the center or institute's full-time equivalent number will be less than the total number of its employees on full- and part-time schedules, unless there are no part-time employees. What is even more revealing is that 86.8% of centers and institutes in this study rely on fewer than six FTE staff. Because each FTE staff member typically brings a particular area of knowledge or expertise, this tells us that centers are focused in terms of the nature of their topic areas. It is also likely that centers and institutes rely a great deal on student research assistants or interns who are not technically staff hires, but who may conduct a great deal of the research. By keeping FTE staff low, centers and institutes can reduce staffing

<sup>40</sup> See Survey Question #4.

<sup>41</sup> Other funding sources named were: student program fees, corporation gifts, benefactors, sponsoring religious congregation, contract services, subcontracts, client-funded research, fundraising, individual gifts, ticket sales.

<sup>42</sup> Answered question = 118; Skipped question = 10.

**Table 4.** Center / Institute Full-Time Equivalent (FTE) Staff<sup>43</sup>

	3 or less	4-6	7-10	11-14	15 or more
Percentage of FTE staff	68.8%	18.0%	7%	3.1%	3.1%

**Table 5.** Academic Opportunities Offered by Centers / Institutes<sup>44</sup>

Speakers	86.6%
Workshops	74.8%
Community Outreach	60.6%
Academic Courses	52%
Symposia	49.6%
Research Support	48%
Internships	44.9%
Publications	40.2%
Policy Analysis	17.3%

costs while not necessarily reducing total number of employee hours, important for entities that rely on relatively small operating budgets.

The centers and institutes in this study present a breadth of academic opportunities. As revealed in Table 5, the top three most offered academic activities are speakers (86.6%), workshops (74.8%), and community outreach (60.6%). Speakers are most often expert scholars or practitioners with a particular area of expertise of direct relevance to a center's initiative, and who can offer fodder for thought and discussion in an individual's search for meaning and purpose in life and work.<sup>45</sup> Workshops range from training sessions held during the

<sup>43</sup> See Survey Question #5.

<sup>44</sup> See Survey Question #7. Respondents selected all opportunities that applied. Answered question = 127; Skipped question = 1.

<sup>45</sup> For example, The Longergan Institute (Boston College) offered a course on insight entitled "Insight and Beyond" intended "to make both the fundamental and the more difficult parts of Insight accessible to a wide audience...the course was originally intended also to explore the developments in Lonergan's post-Insight works on meaning, interpretation, history, ethics, values and religion." (See <http://bclonergan.org/2011/04/insight-course/>). Also, the McFarland Center for Religion, Ethics, and Culture (College of the Holy Cross) offered the Thomas More Lecture on Faith, Work and Civic Life with María Eugenia Ferré Rangel '89, president of *El Nuevo Dia*, Puerto Rico's largest daily newspaper, who spoke about her path and her belief that "anything we choose to do in life has to be done with passion, compassion and commitment to the society around us." (See <http://academics.holycross.edu/crec/events>).

**Table 6.** To Whom Does the Center / Institute Director Report?<sup>49</sup>

Academic Vice President/ Provost	Vice President for Mission/ Mission Director	Dean of School <sup>50</sup>	Department Chair	Program Director	Other <sup>51</sup>
37.5%	12.5%	43.8%	5.5%	6.3%	14 responses

summer months for staff, administrators, students, or faculty to re-source materials and academic program support offered throughout the year.<sup>46</sup> Community outreach involved local Catholic schools, businesses, and social services.<sup>47</sup> It is clear that the centers and institutes in this study offer a range of cocurricular programming that can enhance academic, service, and formative pursuits beyond the confines of the classroom.

Reflecting the diversity of Catholic colleges and universities,<sup>48</sup> it comes as no surprise that the centers and institutes in this study have a range of reporting structures. As apparent in Table 6 above, more center / institute directors report directly to the dean of the school

<sup>46</sup> For example, the Catholic Institute for Lasallian Social Action (Saint Mary's College of California) offers faculty support in the form of technical assistance in creating new courses; professional development workshops and retreats; community partnering assistance; ongoing course support; and resources.

<sup>47</sup> For example, the Center for Dispute Resolution, Marquette University, has collaborated with the following entities on research or training projects: Federal Mediation and Conciliation Services, USAID, U.S. Department of Education, Centers for Disease Control, Wisconsin Department of Public Instruction, Wisconsin Department of Health and Family Services, Milwaukee Fire Department, Marquette University Les Aspin Center for Government, Marquette University Center for Peacemaking, Wisconsin Association of Mediators.

<sup>48</sup> Melanie Morey and John J. Piderit, *Catholic Higher Education: A Culture in Crisis* (New York: Oxford University Press, 2006).

<sup>49</sup> See Survey Question #9. There were a total of 149 responses indicating that some of the 128 center / institute directors report to more than one office.

<sup>50</sup> In some cases, the Dean of School may be the head of the entire college for smaller institutions, or the head of the particular discipline, such as schools of education, schools of business, schools of arts and sciences, etc.

<sup>51</sup> Other offices to which the director reported were: Dean of International Studies; Academic Vice Provost; None—the Vice President for Mission is the Director of the Center; Associate Vice President for Student Development; Vice President for Research; Associate Vice President/Dean of Students; Director of Institute for Church Life; University President; Campus Ministry.

(43.8%) than to any other authority. Because most Catholic colleges / universities are small, liberal arts institutions, it might be expected that governance over centers / institutes is located at the school level.<sup>52</sup> But, in this study, this reporting structure was apparent at both large and small institutions. The second most common reporting relationship (at 37.5%) was to the academic vice president or provost of the institution. It is interesting to note, and reflective of the literature, that this study found that very few directors report to a department chair (5.5%) or program director (6.3%). Instead, they bypass this middle level of governance and report directly to a school or executive officer. Direct reporting also implies accountability; additional research would be needed to see whether reporting structures were reflective of funding sources.

### *Qualitative Survey Results*

This survey data grouped into several areas, qualitative in nature, to further develop the portrait of centers and institutes in Catholic higher education. In the sections below, the purpose of centers / institutes, the relationships with off-campus organizations, and ways in which the centers *support the College / University Mission* will be examined.

**The Purpose of Centers / Institutes.** Content analysis of the stated purposes of the 128 centers and institute surveys collected to date revealed three overarching themes: supporting the Catholic identity of the college / university; giving priority to current societal issues; and focusing on education and training. The sections below will present an overview with representative examples to highlight each theme.

**Support the Catholic identity of the college or university.** Several centers and institutes in this study were focused on universal Catholic themes.<sup>53</sup> Of the 128 centers and institutes for which surveys have been completed to date, 38 (29.6%) revealed this theme in documents and/or in responses to survey questions. In these cases, these organizations made it a priority to advance Catholic thought, Catholic culture, or Catholic social justice priorities. To cite a representative example, the Center for Applied Research in the Apostolate (CARA) at

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<sup>52</sup> “School” level refers to schools organized by discipline. For instance, schools of education, business, or arts and sciences, etc.

<sup>53</sup> For instance, the Center for World Catholicism and Intercultural Theology (CWCIT), DePaul University; the Rome Center for Theology & Religious Studies, Providence College; the Center for Applied Research in the Apostolate, Georgetown University.



Georgetown University has a three-fold mission:

- *To increase the Church's self-understanding*
- *To serve the applied research needs of Church decision-makers*
- *To advance scholarly research on religion, particularly Catholicism.*<sup>54</sup>

In these occurrences, the goal of the center / institute seems to be the advancement of the universal nature of the Catholic faith and the furthering of collective Catholic thought and dialogue.

Also apparent were centers and institutes which focused in a special way on the charism of the respective college or university.<sup>55</sup> Specifically, 14 (10.9%) centers revealed a particular charism focus in the purpose of the center / institute. In these cases, a good deal of energy is spent on learning the traditions, history, and principles of a particular order or congregation. Such focus is indicative of a possible trend in Catholic higher education whereby colleges and universities sometimes find identifying with their founding order a more accessible way to live out their Catholic identity. This theme will be explored further in the final section on implications.

Another topic that merits mention was the one center / institute which has the purpose of advancing *both* the universal Catholic as well as the unique charism or congregational priorities of the institution. Of the 128 centers and institutes for which surveys have been completed to date, only one explicitly states that it has the purpose of advancing both Catholic / universal and the institution's particular charism or congregational priorities. The Center for Catholic and Dominican Studies at Providence College explicitly names its dual purpose in its mission:

The Center for Catholic and Dominican Studies within the Office of Mission and Ministry and in collaboration with Campus Ministry assists in coordinating the college-wide process of maintaining, enhancing, and promoting the distinctive Catholic and Dominican mission of Providence College.

Believing that we are called to be transformed so that we may transform society, the Center serves as a place of intellectual exploration and dialogue where students, faculty, staff, administration, and alumni can gather for study, discussion, reflection, and service.

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<sup>54</sup> See the CARA website: <http://cara.georgetown.edu/AboutCARA/aboutCARA.html>.

<sup>55</sup> For example, the Institute for Lasallian Studies, Saint Mary's University of Minnesota; The Center for Norbertine Studies, St. Norbert College; The Jesuit Center, Loyola University New Orleans.

Through a variety of events and educational opportunities for the College community, the Center strives to share the richness and diversity of the Catholic and Dominican intellectual and spiritual traditions as they offer crucial perspectives for today's challenges and concerns and invites us together to partake of and benefit from a common mission inspired by faith and enabled by grace.<sup>56</sup>

Although it represents a clear minority among the centers and institutes in this study, such a blend of both the universal and congregational tradition specific to the college / university seems to offer a balanced approach to the beauty of the universal and provincial nature of Catholicism. Indeed, it is reflective of that which was called for in *Application of Ex corde Ecclesiae for the United States*,<sup>57</sup> which recognizes the unique role of the congregation in light of the larger Church.

Catholic universities cherish their Catholic tradition and, in many cases, the special charisms of the religious communities that founded them. In the United States, they enjoyed the freedom to incorporate these religious values into their academic mission. The principles of *Ex corde Ecclesiae* afford them an opportunity to re-examine their origin and renew their way of living out this precious heritage.<sup>57A</sup>

This unique blend is a way for centers and institutes to allow for the perpetuating of the particular college / university tradition while also relating to the universal Catholic mission.

### *Priority on Current Societal Issues*

Another category that emerged from the analysis of the “Purpose” was the way the majority of centers / institutes set their priorities on current societal issues to link the college / university to issues beyond the confines of the institution. Seventy-four (57.8%) centers contained this explicit priority as part of their outreach and mission. For example the Marquette University Center for Real Estate resonates with the recent housing crisis and subsequent downturn of the economy. The Center's mission is

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<sup>56</sup> See the Center for Catholic and Dominican Studies website: <http://www.providence.edu/mission-ministry/ccds/Pages/default.aspx>.

<sup>57</sup> United States Conference of Catholic Bishops, *Application of Ex corde Ecclesiae for the United States*, [http://old.usccb.org/bishops/application\\_of\\_excordeecclesiae.shtml](http://old.usccb.org/bishops/application_of_excordeecclesiae.shtml).

<sup>57A</sup> *Ibid.*, Part 1, sec. 7.

to provide the commercial real estate community with innovative, effective, ethically committed applied real estate decision-makers through a superior student experience, quality research, and community outreach.<sup>58</sup>

Similarly, the Catholic Institute of Bioethics at St. Joseph's University promotes and develops research initiatives in the field of bioethics, a topic of great contemporary interest especially with regard to health-care and life issues. The institute's mission is to

...develop and promote interdisciplinary research projects, educational programs, academic courses, clinical consultation and policy development services in the field of bioethics to meet the individual needs of the Saint Joseph's University academic community, the medical, nursing and administrative staffs of the Philadelphia area Catholic and nonsectarian health care systems and the Archdiocese of Philadelphia. The Institute is committed to educating health care professionals to be effective leaders in education, medicine and society. The Institute is also committed to understanding and respecting the role of religious and spiritual traditions, especially that of the Roman Catholic theological and philosophical tradition, in health care decision-making. The Institute promotes the ideals of Jesuit education in seeking to challenge others to be "men and women for others" in the "service of faith and the promotion of justice" in its teaching, research and service. Thus, while giving special regard to Catholic health-care ethics in teaching and research, the Institute also fosters respectful dialogue among all traditions represented in the student body and the patient population.<sup>59</sup>

In each of these examples the experiential opportunities and research initiatives reflect themes that have a contemporary focus on social issues. Of course, a challenge for institutes with such focus areas could be the duration of their relevance. As noted in the literature, a potential obstacle some centers have is when topic areas "do not hold."<sup>60</sup> That is, they do not stand the test of time for one reason or another. That said, such contemporary centers and institutes truly do abide by the original intent of centers and institutes, which was to focus on cutting edge and innovative lines of research and inquiry.

### *Education and Training*

A third major categorical theme that was apparent from the survey responses on "Purpose" was the emphasis on education and training.

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<sup>58</sup> See the Center for Real Estate's website for more information: <http://business.marquette.edu/centers-and-programs/center-for-real-estate>.

<sup>59</sup> See the Institute of Catholic Bioethics website for more information: <http://www.sju.edu/academics/centers/bioethics/index.html>.

<sup>60</sup> Rosen, "When the Centers."

From the 128 centers and institutes for which surveys have been completed to date, 39 (30.4%) conveyed their prioritization of training and formation across a wide range of subject areas from business and leadership to teaching and peace and justice. For example, the Executive Development Center at Santa Clara University offers open enrollment executive-development programs in the area of leadership, finance, and management, as well as certificate programs in accounting.<sup>61</sup> Academic publications provide another example of the wide range of education and training opportunities offered at centers and institutes represented in this study. For instance, the Transportation Research Center offers a clearinghouse of research on the topic of transportation studies; a study recently completed was on the topic of noise and texture characteristics of Portland cement concrete (PCC) pavements. The Institute for Green and Sustainable Science at Marian University provides another example of an academic publication. Here the Institute published an article on the topic: "Effects of Honeysuckle Removal on Biodiversity and Species Richness of Understory Vegetation."<sup>62</sup> The centers and institutes providing such education and training offerings speak to the forward-looking and innovative contributions they are making to developing professionals in their particular fields of study.

### *Relationships with Off-Campus Organizations*<sup>63</sup>

The centers and institutes in this study also revealed their involvement with off-campus organizations. Such relationships indicate ways in which the centers' influence extends beyond the confines of the college / university. From the centers' directors who responded to the survey to date, 101 of the 128 (78.9%) answered the question related to this issue. Responses ranged from those who reported that they do not have off-campus relationships (19/101; 18.8%) to those who indicated that they had several (range from 1-10) external relationships (33/101; 32.6%). There were a few centers / institutes that cited numerous external relationships (10 or more) (16/101; 15.8%). Finally, some indicated that they had active relationships, but failed to list particular names (33/101; 32.6%).

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<sup>61</sup> See the Executive Development Center website: <http://www.scu.edu/business/edc/>.

<sup>62</sup> See the Institute for Green and Sustainable Science website: <http://www.marian.edu/ECOLAB/ACADEMICS/Pages/InstituteforGreenandSustainableScience.aspx>.

<sup>63</sup> See Survey Question #8.

An overwhelming subtheme<sup>64</sup> that emerged regarding the types of off-campus organizational relationships was the ways in which the centers / institutes engage the local and universal Church. Thus, this theme is briefly outlined below and representative examples are offered. Because many of the center / institute directors did not indicate particular names, attempting to quantify each category is not useful. Instead, representative examples will be cited in an effort to provide a snapshot of the types of initiatives in which the centers are engaged.

### *Engage the Local and Universal Church*

Several centers and institutes in the study had off-campus relationships that engaged the local or universal Church. Such initiatives are reflective of *Ex corde Ecclesiae*'s call to colleges and universities to engage the Church at large.

Every Catholic University, without ceasing to be a University, has a relationship to the Church that is essential to its institutional identity. As such, it participates most directly in the life of the local Church in which it is situated; at the same time, because it is an academic institution and therefore a part of the international community of scholarship and inquiry, each institution participates in and contributes to the life and the mission of the universal Church, assuming consequently a special bond with the Holy See by reason of the service to unity which it is called to render to the whole Church.<sup>65</sup>

These affiliations reveal the ways in which the centers integrate the mission of their particular area of focus with broader Church aspirations and they group into three areas: (1) engage the local diocese and community; (2) engage the universal church; (3) engage with programs related to the founding charism or tradition.

The most common way of engagement with the church came in the form of partnerships or initiatives in collaboration with the local diocese and community. In several cases, the local diocese was in relatively close geographical proximity, allowing for ease of communication. For instance, Mount St. Mary's University's new Center for Catholic School Excellence collaborates with the Archdiocese of Baltimore. The first of the Center's list of objectives states: "To work in collaboration with national, diocesan, and local professional organizations to foster high

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<sup>64</sup> Other off-campus relationships emerged but are too numerous to be listed here. See the ACCU online database for more detailed information.

<sup>65</sup> Pope John Paul II, *Ex corde Ecclesiae*, Part I, sec 3. 27.

quality Catholic education.”<sup>66</sup> In other cases partnerships grow organically; in the case of the Center for Catholic and Dominican Studies at Providence College that means working with the Fra Angelico Institute for Sacred Art in the Diocese of Providence to offer programming about sacred art, specifically the art of iconography and sacred imagery. These are just two examples of the numerous ways in which centers and institutes in this study engage with the local church, diocese, and their institutions.

There were several examples of ways in which the centers and institutes were involved with programs or initiatives that promoted the Church’s universal mission. For instance, The Center for World Catholicism and Intercultural Theology at DePaul University reported engagement with the United States Conference of Catholic Bishops (USCCB). One way the Center did this was by hosting former USCCB president, Cardinal Francis George, O.M.I., to speak on the topic of Latinos and Education, a topic with implications for the global church.

Another theme that emerged in this category was how the centers / institutes engaged programs related to particular charisms of their college / university. Three examples that emerged from the study are as follows: the Canisius College Video Institute produces a television program for the Network of Religious Communities, the Institute for LaSallian Studies at Saint Mary’s University of Minnesota collaborates with formation programs at the regional and international level of the Institute of the Brothers of the Christian Schools, and the Center for Norbertine Studies at St. Norbert College collaborates with American houses of the Norbertine order. While more research is needed to examine the nature of these relationships, this theme resonates with an earlier observation that often centers and institutes explicate the charism of their college / university’s founding order as a dynamic way to live out the universal sense of Catholicism. This topic is discussed in the implications section of this article.

### *Support of College / University Mission*<sup>67</sup>

The ten-item survey also asked directors how their center / institute may support the larger mission of the college / university. Results from this question yielded 76 responses (out of 128 = 59.3%) which

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<sup>66</sup> See [http://www.msmary.edu/School\\_of\\_education\\_and\\_human\\_services/center-catholic-excellence/](http://www.msmary.edu/School_of_education_and_human_services/center-catholic-excellence/).

<sup>67</sup> See survey Question #10.

ranged from “to be determined” to clear articulations of programs and center philosophy. The following five statements exemplify different approaches centers / institutes take to support their respective college / university mission.

The research and dialogue promoted by CWCIT supports the papal encyclical *Caritas in Veritate*'s focus on serving the poor and also helps to reinforce DePaul's Catholic and Vincentian identity, a primary goal of the University's VISION twenty12 strategic plan. CWCIT's mission and work are also in keeping with DePaul University's heritage of religious and cultural diversity. Additionally, CWCIT collaborates often with DePaul's Office of Mission and Values, and our director has served on the university's Vincentian Mission Institute. (Center for World Catholicism and Intercultural Theology (CWCIT), DePaul University)

Probably the biggest contribution that the Center makes is providing a network of associations for faculty and staff. What we have found is that it is not simply enough to articulate the mission of the College—we provide opportunities for faculty, staff, administration and students to come together and discuss the mission of the College, to see it lived out in the work and ministry of campus constituents, and to interact with each other in order to appropriate the communal dimension of the mission more readily. (Center for Catholic and Dominican Studies, Providence College)

The Lonergan Institute offers research support, publications, and conferences which contribute both, philosophically and theologically, [as] foundational support of the university's mission. While many institutes at universities are peripheral to institutional mission, the Lonergan Institute sees itself as making very important contributions to the daily life of the university as well as to a deeper understanding of the Catholic and Jesuit mission of Boston College. (Lonergan Institute, Boston College)

The Student Success Center supports the Misericordia University mission by its holistic support to all students. MU provides a challenging academic experience for students while ensuring a personalized relationship with faculty and staff. The SSC provides the personalized academic support to encourage academic performance and leadership. (The Student Success Center, Misericordia University)

A strong Catholic identity is central to the mission of Mount St. Mary's University, and the Center for Catholic School Excellence is a natural extension of that mission. First, it builds on the School of Education and Human Services' commitment to service and the pursuit of truth in teaching and learning. Second, it allies Mount St. Mary's University with its Catholic colleagues in K-12 schools. Finally, it brings Mount St. Mary's University's commitment of service to the Catholic community and fulfills a need for enhancement of K-12 Catholic education. (Center for Catholic School Excellence, Mount St. Mary University, Emmitsburg)

While this study did not set out to measure how effective the centers were in supporting the college or university mission, the clear articulation reported by many is a possible indicator that the centers have been mindful of mission in their programming and research foci. Further research would be necessary to conduct such an investigation.

### **Implications for Practice**

The purpose of this study was to collect data that would populate a national database of centers and institutes across Catholic higher education in the United States. Data collection resulted in responses from 91 member colleges / universities (91/195 = 46.6% response rate), identifying more than 450 centers and institutes. To date 128 centers / institute directors have completed the online survey. Because this project is ongoing, the database is growing on an almost daily basis.

Data analysis focused on exploration for themes to inform both the literature and Catholic higher education practice. Data analysis was driven by the ten survey questions as well as by second tier content analysis, which yielded shared content areas. Research found that the data collected on centers and institutes across Catholic higher education reflected the broader trend in growth of centers and institutes in higher education in general. This section links the results presented in the previous sections to practical implications for those in Catholic higher education who already have centers or institutes, or for those who may wish to create or expand their college / university's offering of centers and institutes.

The findings of this project have several implications for Catholic higher education and specifically, for those institutions or individuals who may be considering expanding their center or institute offerings.

First, centers and institutes in Catholic higher education are providing opportunities in the search for meaning and purpose in life in light of the Catholic faith. As outlined by Pope John Paul II in *Ex corde Ecclesiae*, Catholic colleges and universities are called to be entities which respond in new ways to the new demands in the search for meaning:

In the world today, characterized by such rapid developments in science and technology, the tasks of a Catholic University assume an ever greater importance and urgency. Scientific and technological discoveries create an enormous economic and industrial growth, but they also inescapably require the correspondingly necessary *search for meaning* in order to guarantee that the new



discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every University to search for such meaning, a Catholic University is called in a particular way to respond to this need: its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person.<sup>68</sup>

Many centers and institutes are a tangible manifestation of the way in which Catholic higher education is responding to this call. As evidenced in this study, centers and institutes find original ways to advance and investigate Catholic thought through culture and social justice priorities. Often, such areas are too specific or in too early a stage of development to be located within an academic department. For Catholic higher education at large, this finding implies that centers and institutes have the freedom to explore new lines of inquiry or to dig deeply into topic areas, both of which can be driven by faculty, staff, and student interest. Centers and institutes also offer the flexibility of testing new scholarship waters that might not yet be supported (both financially and with sufficient human resources) by an academic department. It would be important to provide a directory of these academic initiatives for prospective students and other interested parties, as the outside observer may not otherwise be able to locate these hidden opportunities for scholarship and inquiry.

Second, as noted earlier in this article, centers and institutes which focused on the particular charism of the respective college or university spent a good deal of energy exploring the traditions, history, and principles of a particular order or congregation. Such focus is indicative of a possible trend in Catholic higher education whereby some colleges and universities may find it more accessible to identify with their founding order as a way to embody their Catholic identity. More research would be needed to substantiate the connection between the founding charism and the way in which the actualization of that founding tradition responds to the universal Church community. What is clear is that the local charism may provide a tangible way to harness Catholic mission; indeed we are seeing some evidence of research inquiries related to the Catholic Intellectual Tradition, which spans all charisms and traditions. Such a topical area of investigation would be one place to start. Another potential way to integrate the charism with the Church's shared values would be to identify the ways in which the charism contributes to the Church's larger mission, such as the search for truth, as noted earlier.

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<sup>68</sup> Pope John Paul II, *Ex corde Ecclesiae*, para. 7.

Third, with the particular foci of some centers and institutes on contemporary societal issues, there is a possibility that they may eventually find themselves outdated as research trends move in a different direction. This would be a reflection of the cautionary flag raised in the literature<sup>69</sup> that warns of centers that “do not hold.” Thus, an implication for centers and institutes would be to remain innovative in focus, but not so contemporary or trend-based that they may not stand the test of time.

Fourth, this research points to the governing structure of centers and institutes in this study, which often report directly either to a dean or chief academic officer. While such a structure likely increases accountability of the work and scholarship of the center / institute, there is also reason to wonder whether the proliferation of centers might be an indicator of a divide between administrators who might be concerned with institutional mission, and faculty dedicated principally to discipline and only secondarily to institution and mission. In other words, this finding gives reason to wonder whether the proliferation of centers is a sign of how Catholic institutions, and namely those in administration, are expressing their concern about how best to strengthen the Catholic identity of their institutions while facing the challenge in many cases of a faculty ill-prepared to connect the Catholic Intellectual Tradition to their particular discipline. This speculation, which would require more research, does mirror current literature on the topic which speaks to the desire of faculty to integrate spirituality into the classroom, yet a lack of preparation on how to do so.<sup>70</sup>

In summary, centers and institutes in Catholic higher education, as in higher education at large, can provide the intellectual space and scholarly resources needed to investigate new areas of inquiry. As was revealed in the current study, such entities within Catholic higher education often provide a venue wherein Catholic themes and values can be explored at a deeper level and with a broader reach than may be possible within the departmental level. As such, they should, when possible, be encouraged with the resources necessary as they provide a valuable asset to Catholic higher education and contribute to the intellectual prowess and faith-filled inquiry characteristic of our institutions.

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<sup>69</sup> Rosen, “When the Centers.”

<sup>70</sup> Lindholm, J. A., Astin, H. S., and Astin, A. W. (2006), *Spirituality and the Professoriate* (Los Angeles: Higher Education Research Institute, UCLA).

**Appendix A.**

**ACCU Survey to Directors of Centers / Institutes.**

1. What is the name of your College/University?			
<input type="text"/>			
2. What is the name of your Center/Institute? What year was it founded? (Estimate if unknown)			
<input type="text"/>			
3. Please state the purpose of the Center/Institute, or provide a website link.			
<input type="text"/>			
4. Please identify the funding source(s) for the Center/Institute. Select the percentage of each funding source, and select ALL that apply. (Estimate percentages, if you do not have exact figures)			
	Regular Budget	Grants	Endowed Funds
Funding Sources	<input type="text"/>	<input type="text"/>	<input type="text"/>
Other Funding Source (please specify with approximate percentage rate)			<input type="text"/>
5. How many Full-Time-Equivalent (FTE) staff members are paid from the Center/Institute's operating budget?			
<input type="checkbox"/>	3 or less		
<input type="checkbox"/>	4 - 6		
<input type="checkbox"/>	7 - 10		
<input type="checkbox"/>	11 - 14		
<input type="checkbox"/>	15 or more		
6. Does the Center/Institute have an annual report, brochure, or other document not available on your website? If so, please provide the web link:			
<input type="text"/>			
7. What types of academic opportunities does your Center/Institute offer? (Select all that apply)			

<input type="checkbox"/> Academic Courses
<input type="checkbox"/> Speakers
<input type="checkbox"/> Workshops
<input type="checkbox"/> Symposia
<input type="checkbox"/> Community Outreach
<input type="checkbox"/> Internships
<input type="checkbox"/> Publications (Journal, Newsletters)
<input type="checkbox"/> Research Support
<input type="checkbox"/> Policy Analysis
Other (please specify) <input type="text"/>
<b>8. Does the Center/Institute have ongoing relationships or ongoing programs with any off-campus organizations? If so, please describe.</b>
<input type="text"/>
<b>9. To whom at the college/university does the Center/Institute director report?</b>
<input type="checkbox"/> Academic Vice President or Provost
<input type="checkbox"/> Vice President for Mission/Mission Director
<input type="checkbox"/> Dean of School
<input type="checkbox"/> Department Chair
<input type="checkbox"/> Program Director
Other (please specify) <input type="text"/>
<b>10. Please explain any ways the Center/Institute supports the mission and identity of the institution beyond the stated purpose.</b>
<input type="text"/>