

PRINCIPLES OF GOOD PRACTICE

FOR STUDENT AFFAIRS AT CATHOLIC COLLEGES AND UNIVERSITIES



Second Edition with Diagnostic Queries

STUDENT AFFAIRS STAFF AT THE DIRECTOR LEVEL AND ABOVE PARTICIPATED IN A THREE DAY RETREAT UTILIZING THE PRINCIPLES AS A FRAMEWORK FOR DISCUSSION AND EVALUATION OF CURRENT PRACTICES, PROGRAMS, AND SERVICES. SUBSEQUENTLY, STAFF AT ALL LEVELS PARTICIPATED IN THESE DISCUSSIONS. THE RESULT WAS THE CREATION OF A COMPREHENSIVE DOCUMENT HIGHLIGHTING EACH INDIVIDUAL STUDENT AFFAIRS DEPARTMENT AND THE CONTRIBUTIONS TO THE PRINCIPLES. THE OFFICE OF STUDENT AFFAIRS IS COMMITTED TO DEEPENING OUR PRACTICE IN SUCH A WAY THAT WE CONTINUALLY STRIVE TO EMBED THE PRINCIPLES IN OUR WORK.

Dr. M.L. Petty, Vice President for Student Affairs, Loyola University New Orleans (LA)

ST. MARY'S UNIVERSITY IN SAN ANTONIO DEVELOPED A WALLET SIZED LAMINATED CARD THAT IS GIVEN TO ALL INCOMING STUDENTS AND STAFF. ON THE ONE SIDE IS AN ABRIDGED VERSION OF THE PRINCIPLES AND ON THE OTHER IS THE MARIANIST MISSION OF THE UNIVERSITY.

Katherine M. Sisoian, Vice President for Student Development, St. Mary's University (TX)

THE PRINCIPLES PROJECT HELPS PEOPLE ENGAGE IN CONVERSATION ABOUT DIFFICULT TOPICS, WHICH IS WHERE LEARNING BEGINS.

Dr. Timothy B. Seaworth, Vice President for Student Development, University of Mary (ND)

IN DECEMBER 2009, THE OUR LADY OF THE LAKE UNIVERSITY STUDENT LIFE DIVISION PARTNERED WITH THE MISSION AND MINISTRY DIVISION TO HOST A PROFESSIONAL DEVELOPMENT OPPORTUNITY FOR ALL STUDENT AFFAIRS AND MINISTRY PROFESSIONALS AT TEXAS CATHOLIC COLLEGES AND UNIVERSITIES BASED UPON THE PRINCIPLES. THIS WAS THE FIRST TIME IN OVER 11 YEARS THAT THIS TYPE OF EFFORT AND CONNECTION HAD OCCURRED.

Gloria Urrabazo, Vice President for Mission and Ministry, Our Lady of the Lake University (TX)

DESIGNED TO HELP NEW GRADUATE ASSISTANTS DEVELOP A DEEPER UNDERSTANDING OF JESUIT HIGHER EDUCATION, JESUIT 101 IS A FALL TRAINING PROGRAM, FACILITATED BY THE DIVISION OF STUDENT DEVELOPMENT, ANCHORED IN TWO PRIMARY TEXTS, IGNATIAN HUMANISM AND HEROIC LEADERSHIP. THROUGH THE COURSE OF READING AND DISCUSSING THESE TEXTS, PARTICIPANTS ALSO LEARN ABOUT INSTITUTIONAL HISTORY AND IGNATIAN PEDAGOGY AND ARE BETTER ABLE TO ARTICULATE FOUNDATIONAL PRINCIPLES AND INCORPORATE THEM INTO THEIR BUDDING PROFESSIONAL PRACTICE.

Dr. Tim Wilson, Director of Student Activities, Seattle University (WA)

DURING OUR INSTITUTIONAL ACCREDITATION TEAM VISIT, WE USED THE PRINCIPLES AS A FRAMEWORK FOR OUR DISCUSSIONS ON ACHIEVING EXCELLENCE AND DISTINCTION IN OUR CATHOLIC CAMPUS LIFE.

Susan D. Pervi, Vice President for Student Life, The Catholic University of America (DC)

Dear Colleagues in Catholic Higher Education:

In 2007, after a two year consultative process, the Principles of Good Practice for Student Affairs in Catholic Colleges and Universities were distributed to Catholic institutions in North America. The document was developed under the sponsorship of the Association of Catholic Colleges and Universities (ACCU), the Association for Student Affairs at Catholic Colleges and Universities (ASACCU), and the Jesuit Association of Student Personnel Administrators (JASPA).

During the subsequent two years, institutions across North America utilized the Principles on their campuses. Consequently, many requested that an assessment process be incorporated into a second edition of the document. In 2009, the sponsoring organizations authorized the development of a second edition to include an approach to and methodology for mission assessment. This document incorporates the original Principles with a set of diagnostic queries.



The Association of Catholic Colleges and Universities, founded in 1899, is the collective voice of American Catholic higher education. Through seminars, conferences, publications, research and consultation, ACCU helps campuses to foster a vibrant Catholic identity.



Jesuit Association of Student Personnel Administrators

The Jesuit Association of Student Personnel Administrators (JASPA) is a conference of the Association of Jesuit Colleges & Universities (AJCU). JASPA was originally founded in 1954 as the Conference of Jesuit Student Personnel Administrators (CJSPA). In the Fall of 1981, JASPA became the official name of the organization and JASPA continues today, as the original members of CJSPA intended, to work to promote the mission of Jesuit higher education.

JASPA's efforts to educate student affairs practitioners include: an annual conference, a 5-year summer workshop, summer institutes, newsletters, and various other publications and meetings.

Members of JASPA represent the 28 Jesuit Colleges & Universities in the United States and also include affiliate members from other institutions.



The purpose of the Association for Student Affairs at Catholic Colleges and Universities is to promote an understanding of the rich Catholic intellectual tradition and its relevance for student affairs professionals who are working or will be working at Catholic colleges and universities. Through its activities and programs, the Association will encourage and facilitate the sharing of ideas and cooperative efforts among its members.

ORIGINS

This document has its origins in the dialogue about Catholic identity that has been taking place at American Catholic colleges and universities since the publication of *Ex Corde Ecclesiae* in 1990. The essential characteristics of a Catholic university, as enunciated in *Ex Corde Ecclesiae*, are:

- A Christian inspiration not only of individuals but of the university community as such;
- A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
- Fidelity to the Christian message as it comes to us through the Church;
- An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal, which gives meaning to life.

In a variety of venues since 1990, student affairs professionals who work at Catholic colleges and universities have discussed the meaning of the characteristics expressed in *Ex Corde Ecclesiae* for their work. That student affairs professionals do their work within the context of the mission of the university is a concept that has been accepted from the beginnings of student affairs as an independent profession to the present. This has been expressed in documents such as *The Student Personnel Point of View* (1937, 1949), *A Perspective on Student Affairs* (1987), *The Student Learning Imperative* (1994), and *Learning Reconsidered* (2006).

The Principles of Good Practice for Student Affairs at Catholic Colleges and Universities represent the ideals, challenges, expectations, and aspirations of student affairs professionals who work at Catholic colleges and universities.

PROCESS TO CREATE THE PRINCIPLES

Dr. Monika Hellwig, the late president of the Association of Catholic Colleges and Universities, initiated the Rome Seminar in 2005. The seminar provides an opportunity for leaders of Catholic colleges and universities in the United States to dialogue with Vatican officials. At the first gathering of the Rome Seminar in June 2005, we had a lively discussion of how one might demonstrate and assess the Catholicity of one's institution. That dialogue planted the seeds for this document.

This initiative was further informed by the work of the American College Personnel Association (ACPA) and the National Association of Student Personnel Administrators (NASPA), that published a document in 1996 entitled, *Principles of Good Practice for Student Affairs*. That document has proven to be a helpful tool for student affairs professionals to use in planning, staff development, and assessment. We used that document,

and the collaborative process that produced it, as the model for these Principles of Good Practice for Student Affairs at Catholic Colleges and Universities.

First, the idea of the Principles was shared with the leadership of the Association of Catholic Colleges and Universities (ACCU), the Association for Student Affairs at Catholic Colleges and Universities (ASACCU), and the Jesuit Association of Student Personnel Administrators (JASPA). Each of these organizations agreed to sponsor the creation of the Principles as a joint project. A four person leadership team was created. A foundation grant was secured to support the project.

Next, a group of leaders in Catholic higher education and student affairs was invited to a weekend retreat to create the first draft of the Principles. These individuals contributed their knowledge by way of their particular areas of professional expertise and their perspectives by way of their leadership positions within Catholic higher education and student affairs. Their names are listed at the end of the document.

This group met on November 17–19, 2006 at Wye River, Maryland and wrote the first draft of the document during that weekend. Subsequent drafts were exchanged and a first provisional version of the Principles was shared at national meetings of the three sponsoring organizations in 2007. Feedback was recorded at each listening session and included in further revisions of the document until it took the form that is finally presented in this booklet.

PROCESS TO CREATE THE DIAGNOSTIC QUERIES

Since the publication of the Principles in 2007, its authors have presented conference sessions and conducted workshops on the document and its potential uses for individual campuses and groups of colleges. Inevitably, the topic of assessment was raised. It became apparent that a second edition of the Principles with a framework for assessment was needed.

ACCU, ASACCU, and JASPA agreed to collaborate on the second edition. Another grant was secured to support a weekend retreat at Wye River. A group of writers was invited. The group included some of the original contributors who drafted the Principles. It also included assessment experts and leaders in academic affairs and campus ministry. The group met for what is now referred to as Wye River II on November 12–14, 2009.

As with the Principles themselves, several drafts of the diagnostic queries were shared among the participants in the weekend retreat. A provisional final version was shared for feedback at meetings of the sponsoring organizations, and at the 2010 conference of the American College Personnel Association. Finally, the queries were reviewed for clarity and consistency with assessment experts.

WHAT ARE DIAGNOSTIC QUERIES?

The concept of diagnostic queries was borrowed, with permission, from the Inventory for Student Success and Engagement. The Principles of Good Practice for Student Affairs at Catholic Colleges and Universities express the overarching vision of how a student affairs division contributes to the life of the Catholic college and university. The Principles articulate specific expectations, understanding that they will be implemented in different ways on individual campuses. The diagnostic queries are designed to assist institutions in determining how well the institution is utilizing its resources to realize the vision of the Principles. They are a tool of self-reflection and self-improvement.

UTILIZING THE DIAGNOSTIC QUERIES FOR ASSESSMENT

Each principle is accompanied by five general queries that may be used by student affairs professionals at Catholic colleges and universities for the purpose of self-assessment of their areas. They are:

- What does this Principle mean for your institution?
- How do you apply this principle through programs, policies & practices?
- What evidence do you have to judge the effectiveness of your efforts?
- What does this evidence tell you about your effectiveness?
- What will you do with the information you have gathered about effectiveness?

The first query is the foundational question. While the question is common to all, the answer will differ by institution. The Principles do have a normative dimension, describing good practice at all Catholic colleges and universities. However, they also recognize that how the Principles will be implemented will differ depending on the specific history and distinct charism of an individual institution. Therefore, engaging the question, "What does this mean to us?" is an essential first step in the assessment process. While on the surface it seems simple, to truly engage this question is a critical component of the analysis. It is always a temptation to jump immediately to the "what we do" questions, but what we are doing should proceed from how we understand the principle in our particular institutional context.

The second query has been further developed into a set of five questions for each of the eight principles.

The third, fourth, and fifth queries have to do with good assessment practices and, like the first query, are common to each principle. They are fleshed out in this Introduction, accompanied by the general question in each principle below.

The third step in the assessment process follows from the first two...what evidence do you have to judge the effectiveness of your efforts? Once the staff has surfaced its understanding of the principle and has enumerated what they do to implement it, the next step is to ask how they know if what they are doing is effective. This is the question that many people identify with "assessment," yet, it is only effective if it follows an engagement of the first two queries.

Forms of assessment that may be utilized to answer this question include: needs assessment, satisfaction surveys, usage over time, outcomes measurement, change of campus culture, and cost effectiveness, among others. Many good resources are available to practitioners to assist them in developing the measures they will need to assess the effectiveness of their activities.

The final two queries, "What does this evidence tell you about your effectiveness?" and "What will you do with the information you have gathered about effectiveness?" are also common to all good assessment practice and to each of the eight principles. It is important to remember that successful assessment efforts always include plans for and utilization of the results of the measures in the third step.

HOW THE PRINCIPLES HAVE AND CAN BE USED

As stated in the Introduction to the Principles, the purpose of the document is "to provide a framework for reflection and conversation, planning, staff development, and assessment for student affairs professionals who work at Catholic colleges and universities." This is a peer generated document that is the result of consultation and collaboration. While it expresses specific expectations, it recognizes the diversity of Catholic colleges and universities and, accordingly, that the implementation of these ideals will be evident in various ways appropriate to each institutional setting.

Research conducted in the fall of 2009 by James and Estanek surveying senior student affairs officers at Catholic colleges and universities (with a response rate of 48%) supports the assertion that the Principles are a dynamic and useful tool for mission integration. Over three quarters of the respondents reported that the Principles have been used on their respective campuses for discussion of mission. Over one half reported utilizing the Principles for staff development and planning. Furthermore, one third of all respondents reported that the Principles have contributed to some process of mission assessment and/or program evaluation.

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The enclosed Principles of Good Practice for Student Affairs at Catholic Colleges and Universities have and will continue to be used at individual campuses for dialogue within divisions of student affairs and with other areas of the university, such as academic affairs and campus ministry. It has and will continue to be used as a framework for discussions with students and for training resident assistants and other student leaders. We believe that adding the diagnostic queries will provide a context for formative assessment of programs and initiatives.

The inclusive and dialogical process that has created the Principles also serves as a guide for its implementation. As with *Ex Corde Ecclesiae* in 1990, the discussions sparked by the creation and implementation of this document have been challenging, enlightening, and inspiring.

Sandra M. Estanek, Ph.D.
Principles Project Co-Chair

Michael J. James, Ph.D.
Principles Project Co-Chair

ACKNOWLEDGEMENTS

We wish to thank the following persons in a special way:

Most Rev. J. Michael Miller, C.S.B., former Secretary of the Congregation for Catholic Education, for hosting the conversation at the Vatican in 2005 that inspired us to initiate this project;

The participants in both Wye River writers' weekends, who took time out of intensely busy schedules to think together about student affairs at Catholic colleges and universities;

The leadership of ACCU, ASACCU, and JASPA for their sponsorship of the Principles Project. We would particularly like to thank ACCU for housing and distributing the Principles documents;

Rev. Dennis Holtschneider, C.M., and the staff of DePaul University for the design and printing of both editions of this document;

Dr. Elizabeth Whitt of the University of Iowa and Dr. James Trainer of Villanova University for contributing their expertise in assessment to the project. We especially wish to thank Dr. Whitt for permission to use the concept of diagnostic queries as the framework for the assessment component of the document;

We also wish to express our gratitude for the encouragement and financial support of a foundation that has asked to remain anonymous.

Please address all correspondence about this document or requests for additional copies to **Dr. Sandra Estanek** at estaneks@canisius.edu or **Dr. Michael James** at jamesmi@bc.edu.

PRINCIPLE ❄ ONE

Welcomes all students into a vibrant campus community that celebrates God's love for all.

Student affairs professionals at Catholic colleges and universities are committed to creating inclusive, welcoming campus environments in which the members celebrate the diversity of all in both faith and culture. Their works, actions, and programs reflect respect, justice, collaboration, and dialogue.

{ Notes }

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. How are students welcomed into the campus community?
 - b. How do these welcoming activities both celebrate the institution's Catholic identity and embrace diversity in both faith and culture?
 - c. To what extent is the student life staff prepared to welcome a diverse community of faith and culture?
 - d. In what ways do the actions of the student life staff reflect God's love for all?
 - e. How is this principle implemented through intentional activities that reflect respect, justice, collaboration, and dialogue?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

74% of senior student affairs officers who responded to a 2009 survey used the Principles for discussion and reflection at staff meetings or retreats. 25% used them with student leaders and resident assistants.

PRINCIPLE ❄ TWO

Grounds policies, practices, and decisions in the teachings and living tradition of the Church. Builds and prepares the student affairs staff to make informed contributions to the Catholic mission of the institution.

In addition to relevant civil law and professional standards of practice and ethics, scripture, tradition, philosophical reflection, and the sustained experience of the Christian community all help to guide policy-formation and decision-making in Catholic institutions. Catholic theology continues to be refined, developed, and applied to contemporary circumstances.

As questions arise within the institution about the applicability of official Catholic teaching, it is important that student affairs professionals become familiar with such teaching, consulting other colleagues, Church or pastoral leaders, and theological specialists as appropriate. Senior leaders of student affairs divisions should make a commitment to hire a sufficient cohort of members who are familiar with Catholic teaching, and to provide professional development for all their employees on such matters.

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. To what extent are students engaged so that they understand and respect the Catholic teachings which are the foundation of our policies and practices?
 - b. How is the student life staff engaged in professional development activities focused on Catholic identity and mission?
 - c. To what extent does the student life staff's understanding of Catholic Church teaching inform policies and decision making?
 - d. To what extent is the student life staff able to communicate this understanding to students?
 - e. To what extent does the student life staff collaborate with others (e.g. colleges, church leaders) to assist with staff development?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

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PRINCIPLE ❄️ THREE

Enriches student integration of faith and reason through the provision of co-curricular learning opportunities.

The Catholic tradition has always valued and engaged in dialogue about the interconnection and integration of faith and reason. This dialogue and integration is a legitimate and significant part of Catholic higher education. Catholic colleges and universities foster the development of the whole person. In addition to rigorous intellectual development, there is particular emphasis on a student's faith and spiritual development.

In collaboration with academic colleagues, student affairs professionals provide educational opportunities and learning experiences outside the classroom that complement learning in the classroom, such as living-learning residential communities, volunteer service activities, and service-learning opportunities. Catholic colleges and universities provide opportunities for students to develop a habit of reflection and to value prayer in bringing both faith and reason to the discernment process of how to live out their learning experiences and the values of Catholic higher education in their personal and professional lives. Catholic colleges and universities also provide opportunities for intellectually-informed and robust conversations on important issues of faith and culture, including applying relevant Catholic teaching to these issues.

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. How do student affairs staff members exemplify the integration of faith and reason, the commitment to the spiritual development of students, and to intellectually informed dialogue?
 - b. In what ways do student affairs staff, faculty and academic staff, and other key contributors collaborate to complement and enrich classroom learning with respect to the integration of faith and reason?
 - c. How do student affairs programs contribute to the faith and spiritual development of students?
 - d. What forums exist to encourage robust, intellectually informed conversations among staff and/or students about applying Catholic teaching to contemporary issues?
 - e. What places and opportunities exist on campus to help students to develop a habit of reflection and prayer?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

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PRINCIPLE ❄️ FOUR

Creates opportunities for students to experience, reflect upon, and act from a commitment to justice, mercy, and compassion, and in light of Catholic social teaching to develop respect and responsibility for all, especially those most in need.

Because the framework of the Catholic social tradition is vital to the work of student affairs professionals in Catholic institutions, it is important for these professionals to become familiar with the tradition and to incorporate it into learning opportunities for students. Central to this work is deepening students' awareness of local, national, and international injustice and grounding this understanding through creative partnering with diverse, underserved communities. Ample opportunities for action and reflection will help all to grow, individually and collectively, in their knowledge and practice of this rich tradition, thereby contributing to the common good and building a more humane and just world.

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. How is Catholic social teaching used as a framework to approach key campus issues?
 - b. To what extent do service opportunities include reflection that is informed by Catholic social teaching?
 - c. How do these experiences provide opportunities for students to partner with underserved communities?
 - d. To what extent do student affairs staff members in all areas learn about Catholic social teaching and incorporate it into their work?
 - e. What activities or programs exist to help students deepen their awareness of local, national, and international injustice?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

{ Notes }

66% of senior student affairs officers who responded to a 2009 survey used the Principles in strategic planning.

PRINCIPLE ❄ FIVE

Challenges students to high standards of personal behavior and responsibility through the formation of character and virtues.

Students' personal choices around issues of alcohol or drug use, the treatment of others, sexual behavior, and other moral and health related issues can and should be informed by Church teaching. When there are tensions between such teachings and current social mores, these differences serve as powerful teaching opportunities. Student affairs professionals in Catholic colleges and universities should partner with Church or pastoral leaders to provide ongoing opportunities for conversation and other programs to support students in making appropriate choices that show respect for self and others.

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. How are expectations for behavior, character, and virtue development discussed and communicated in relation to institutional mission?
 - b. To what extent do student affairs staff members develop an understanding of Catholic moral teaching and its application in Catholic higher education?
 - c. How do student affairs staff members help students develop the capacity for responsible decision making that is informed by church teaching?
 - d. What opportunities exist to explore issues such as alcohol and drug use, treatment of others, sexual behavior, and other moral and health issues in light of church teaching and Gospel values?
 - e. What opportunities for inclusive dialogue and learning exist when there are tensions between Church teaching and current social mores?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

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PRINCIPLE ❄️ SIX

Invites and accompanies students into the life of the Catholic Church through prayer, liturgy, sacraments and spiritual direction.

Catholic colleges and universities assist all students to develop an active and meaningful relationship with God. This is accomplished through such activities as traditional and contemporary prayer opportunities, small faith sharing groups, retreats, spiritual direction, and (upon request) RCIA [Rite of Christian Initiation for Adults] instruction. In addition, liturgical and sacramental opportunities are scheduled on a regular basis for Catholic students. Each student's personal relationship with God can be further deepened by application of the charisms and spiritual practices of the institution's founding religious order, where applicable.

In many Catholic institutions the campus ministry staff is part of the student affairs division. In other Catholic institutions student affairs professionals collaborate with members of the campus ministry staff. In welcoming students to the salvific richness of Jesus Christ, student affairs professionals have a responsibility to understand and articulate the Catholic faith and to support and work with campus ministers to provide pastoral care and leadership to students seeking spiritual growth.

Assessing This Principle

1. What does this principle **mean** for the institution?
 2. How do you **apply** this principle through programs, policies & practices?
 - a. To what extent do opportunities exist for all students who are seeking an active and meaningful relationship with God, regardless of their faith tradition?
 - b. What opportunities on campus exist to celebrate the rich liturgical tradition of the Catholic Church, including traditional devotions?
 - c. What sacred space(s) are available for students on campus?
 - d. What opportunities exist on campus for collaboration between campus ministers and other professionals on behalf of students' spiritual development?
 - e. What opportunities exist for the spiritual development of all members of the campus community, including the student life staff?
1. What **evidence** do you have to judge the effectiveness of your efforts?
 2. What does this evidence tell you about your **effectiveness**?
 3. What will you **do** with the information you have gathered about effectiveness?

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PRINCIPLE ❄ SEVEN

Seeks dialogue among religious traditions and with contemporary culture to clarify beliefs and to foster mutual understanding in the midst of tensions and ambiguities.

Student affairs professionals who work in the Catholic tradition and serve in institutions of higher learning have a twofold call: to articulate a compelling truth as we understand it and to search for an informed truth as we explore it. While the first is supported by the rich heritage and reflection of a faith community, the second entails openness to other traditions and experiences. Educational institutions thrive on dialogue respectful of differences of points of view, and the consequent uncertainties and tensions are vital to the learning mission of colleges and universities. Thus student affairs professionals serving in Catholic colleges and universities honor other faith traditions and experiences and invite them into dialogue for purposes of exploration and insight.

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. In what ways are students exposed to religious traditions through curricular and co-curricular offerings, and through contact with faculty, staff, and fellow students?
 - b. How are students engaged in reaching mutual understanding between and among religious traditions and between their own faith (Catholic or other) and contemporary culture?
 - c. How is dialogue respectful of different points of view implemented?
 - d. To what extent are student affairs staff prepared to sponsor and encourage dialogue and mutual understanding?
 - e. What interfaith space(s) are available for students on campus?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

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PRINCIPLE ❄ EIGHT

Assists students in discerning and responding to their vocations, understanding potential professional contributions, and choosing particular career directions.

Christians believe that their lifework is accomplished in partnership with the God who gives us life and talents. Student affairs professionals often guide students in their discernment of life-choices. At Catholic colleges and universities, these privileged conversations can help students in their search for meaning and purpose, by integrating their beliefs, gifts, ambitions, and hopes with the world's needs. This discernment process seeks to equip students to balance and integrate professional, personal, and relational commitments.

Assessing This Principle

1. What does this principle **mean** for the institution?
2. How do you **apply** this principle through programs, policies & practices?
 - a. To what extent are career and other life choices understood and articulated in terms of vocation?
 - b. How do career services staff, faculty advisers, and others engage students in a discernment process that integrates their vocation and their career choices?
 - c. To what extent are there opportunities to implement this integration in areas such as the career center, academic advising, the curriculum, and campus ministry programming?
 - d. To what extent are student affairs staff and other professionals in these areas prepared to assist students in this discernment?
 - e. How are students invited to consider "careers" in church leadership and ministry, not exclusive of, but including, religious vocations?
3. What **evidence** do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your **effectiveness**?
5. What will you **do** with the information you have gathered about effectiveness?

{ Notes }

63% of senior student affairs officers who responded to a 2009 survey used the Principles for staff development and evaluation.

PRINCIPLES TEAM 2007

Leadership Team:

Dr. Sandra M. Estanek co-chair, ASACCU representative, (assistant professor and director of the master's program in college student personnel administration, Canisius College)

Dr. Michael J. James co-chair, ACCU representative, (executive director, Center for Catholic Education, Boston College)

Dr. Todd A. Olson JASPA representative, (vice president for student affairs, Georgetown University)

Ms. Jacqueline D. Peterson JASPA representative (vice president for student affairs, College of the Holy Cross)

Wye River Participants:

Rev. James J. Fleming SJ, Ph.D., assistant to the vice president for mission and ministry for program evaluation, Boston College

Dr. Michael Galligan-Stierle vice president, Association of Catholic Colleges and Universities

Dr. Maryellen Gilroy vice president for student affairs, Siena College

Rev. Dennis C. Holtschneider, CM, Ph.D. president, DePaul University

Rev. Robert S. Meyer, JD attaché to the Permanent Observer Mission of the Holy See to the United Nations; associate vice president for student affairs, Seton Hill University

Dr. Joseph Pettit Catholic Higher Education Research Cooperative (Georgetown University, retired)

Rev. Mark L. Poorman, CSC, Ph.D. vice president for student affairs & associate professor of theology, University of Notre Dame

Mr. Gregory Roberts executive director, American College Personnel Association

Dr. Molly Schaller assistant professor of counselor education and human services, University of Dayton

Sr. Lois Sculco, SC, Ph.D. vice president for administration and student life, Seton Hill University

Dr. Carney Strange professor of higher education and student affairs, Bowling Green State University; trustee, Saint Xavier University (IL)

Rev. Andrew J. Thon, SJ, Ph.D. vice president for student affairs, Marquette University

Dr. Richard A. Yanikoski president, Association of Catholic Colleges and Universities

PRINCIPLES ASSESSMENT TEAM 2009

Leadership Team:

Dr. Sandra M. Estanek co-chair, associate professor and director of the master's program in college student personnel administration, Canisius College

Dr. Michael J. James co-chair, fellow, Roche Center for Catholic Education, Boston College

Dr. Michael Galligan-Stierle ACCU representative, vice president, Association of Catholic Colleges and Universities

Dr. Maryellen Gilroy ASACCU representative, vice president for student affairs, Siena College

Rev. Andrew Thon, SJ, Ph.D. JASPA representative, clinical associate professor of education, Marquette University

Dr. Richard Yanikoski ex-officio, president, Association of Catholic Colleges and Universities

Wye River II Participants

Ms. Colleen Hegranes senior vice president, St. Catherine University

Rev. Mark L. Poorman, CSC, Ph.D. vice president for student affairs & associate professor of theology, University of Notre Dame

Dr. Thomas Reynolds vice president for mission, Regis University

Rev. Richard P. Salmi, SJ, Ph.D. president, Spring Hill College

Sr. Lois Sculco, SC, Ph.D. vice president for administration and student life, Seton Hill University

Ms. Crystal Sullivan director of residential life ministry, University of Dayton

Dr. James Trainer director of planning and institutional assessment, Villanova University

Dr. Elizabeth Whitt professor, graduate programs in student affairs; director of student success initiatives; co-director of the Center for Research on Undergraduate Education, University of Iowa

THE PRINCIPLES HAVE BEEN A WONDERFUL TOOL FOR STAFF DEVELOPMENT AND HAVE PROVIDED A GREATER UNDERSTANDING AND CLARITY OF EXPECTATIONS FOR THE WORK OF STUDENT SERVICES PROFESSIONALS AT A CATHOLIC COLLEGE. I LOOK FORWARD TO THE SECOND EDITION FOR SUPPORT IN ASSESSING THE OUTCOMES OF OUR WORK.

Joan Bristol, Vice President for Student Services, The College of New Rochelle (NY)

WE UTILIZE THE PRINCIPLES IN OUR JUDICIAL PROCESS. WE TRAIN OUR STUDENT CONDUCT REVIEW BOARD MEMBERS, ADMINISTRATIVE HEARING OFFICERS, AND STUDENT ADVOCATES IN OUR FRANCISCAN AND CATHOLIC MISSION AND HISTORY AND HOW TO APPLY THOSE TO THE STUDENT CONDUCT PROCESS. STUDENTS WHO GO THROUGH THE JUDICIAL PROCESS ARE INVITED TO COMPLETE A FEEDBACK SURVEY. 74% OF RESPONDENTS AGREED OR STRONGLY AGREED THAT THEY HAVE A BETTER UNDERSTANDING OF HOW THE COLLEGE'S BEHAVIORAL EXPECTATIONS ARE SHAPED BY THE COLLEGE'S FRANCISCAN AND CATHOLIC VALUES.

Jeanne Obermayer, Assistant Vice President for Student Affairs/Dean of Students, Siena College (NY)

AS A DEPARTMENT, WE DECIDED TO USE THE PRINCIPLES AS A BLUEPRINT TO EXAMINE OUR OWN BEST PRACTICES AND TO BRING OUR MISSION TO LIFE. IN ADDITION TO CREATING AN ASSESSMENT TOOL TO MEASURE OUR SUCCESS, WE CREATED A COMPANION PIECE THAT IS UNIQUE TO DESALES UNIVERSITY.

Linda Zerbe, Dean of Students, DeSales University (PA)

