

CIHE
Perspectives
No. 3

Catholic Universities: Identity and Internationalization, A Pilot Project

Andrés Bernasconi, Hans de Wit, and Daniela Véliz-Calderón



LYNCH SCHOOL OF EDUCATION



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International Higher Education

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Center for International Higher Education
Campion Hall
Boston College
Chestnut Hill, MA 02467 USA
www.bc.edu/cihe

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FOREWORD

It is my great pleasure to present the third issue of *CIHE Perspectives*, a series of studies focusing on aspects of research and analysis undertaken by the Boston College Center for International Higher Education (CIHE).

This issue is more extensive than the previous two, as it brings together three case studies in the context of a pilot project for a larger study—“Catholic Universities: Identity and Internationalization”—undertaken by the Center for Research on Educational Policy and Practice (CEPPE) of the Pontificia Universidad Católica de Chile (PUC) and CIHE. Our two centers have a longstanding relationship, as do our parent universities. This project—which also involves the Center for Higher Education Internationalisation (CHEI) at the Università Cattolica del Sacro Cuore (UCSC) in Milan, Italy—has been made possible by a start-up grant from the Luksic Fund, created to stimulate cooperation between the PUC de Chile and Boston College. It is anticipated that this pilot study will result in a more extensive study, including several other case studies in different parts of the world.

The purpose of *CIHE Perspectives* is to serve as a resource for policy and research, but also to stimulate debate and interaction on key issues in interna-

The purpose of *CIHE Perspectives* is to serve as a resource for policy and research, but also to stimulate debate and interaction on key issues in international and comparative higher education.

tional and comparative higher education. This study fits well with that objective and we at CIHE thank the Luksic Fund for their important contribution to make this pilot study possible. I also want to thank the contributors to this study, Laura Rumbley for her critical but valuable comments on the draft papers and final editing, and Ariane de Gayardon for her editorial support.

Hans de Wit

*Director, Boston College Center for
International Higher Education*

July 2016

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CATHOLIC UNIVERSITIES: IDENTITY AND INTERNATIONALIZATION, A PILOT PROJECT

Andrés Bernasconi, Hans de Wit, and Daniela Véliz-Calderón

The Center for Research on Educational Policy and Practice (CEPPE) and the Center for International Higher Education (CIHE) have a longstanding relationship, as do the two universities with which they are affiliated, the Pontificia Universidad Católica de Chile (PUC, or PUC de Chile) and Boston College (BC), respectively. CIHE and CEPPE are involved in a number of joint projects, as will be shown below, one of which one is presented in this publication, *Catholic Universities: Identity and Internationalization*.

As indicated, the cooperation between CIHE and CEPPE in this project is embedded in a longer term and broader relationship between the two centers. CEPPE publishes the Spanish-language version of the CIHE quarterly publication *International Higher Education*. The former Director of CEPPE, Andrés Bernasconi, has been involved in several research projects and publications of CIHE over the years, and has been in residence at CIHE as a visiting scholar. Moreover, the Founding Director of CIHE, Philip Altbach, and the current Director of CIHE, Hans de Wit, have been keynote speakers at conferences and seminars organized by PUC.

Lastly, the two centers are founding members of the Global Centers for International Higher Education Studies (GC-IHES), a small network of research centers around the world, newly launched in 2016. Besides CEPPE and CIHE, GC-IHES includes:

- the Center for Higher Education Internationalization (CHEI) at the Università Cattolica del Sacro Cuore (UCSC) in Milan, Italy;
- the Center for Institutional Studies at the Higher School of Economics, National Research University in Moscow, Russian Federation;

- the Center for World Class Universities, at the Graduate School of Education of the Shanghai Jiao Tong University, China; and
- Higher Education Training and Development, at Kwazulu-Natal University in Durban, South Africa.

The research project *Catholic Universities: Identity and Internationalization* is the first cooperative project of GC-IHES, and it features the participation of the Università Cattolica del Sacro Cuore (UCSC) as a third partner. The three universities represent three of the types of Catholic universities and colleges, as described by Michael James, of the Boston College project team (see Appendix I): independent (UCSC), sponsored religious (BC), and pontifical (PUC).

The goal of the current project was to explore the relationship between identity and internationalization in three Catholic universities of different types, and located in different contexts. Guiding questions were: What is the rationale for internationalization? Is it mostly financial, social, academic? Is it just the experience of student mobility? Should students' study abroad experience have a Catholic identity and mission component to it? How do Catholic institutions cooperate with other institutions? Is there an identity-based strategy behind the choice of partners? What is the influence of context? What is the role of associations of Catholic universities?

The project was financially supported through a start-up grant from the Luksic Fund, created to stimulate cooperation between the PUC de Chile, Boston College, and Notre Dame University, also in the United States. The grant made it possible to orga-

nize a preliminary meeting at Boston College in September 2015 and a seminar on the research theme in January 2016 in Santiago, Chile (see the program in Appendix II), in which the cases of the three participating universities were presented and discussed. Additionally, a panel was held with rectors of three Chilean Catholic universities, which allowed for exploring further the possible connections between the identity and mission of Catholic universities, and their internationalization policies and activities. The development of a longer-term agenda for collaboration and further research in areas of relevance to Catholic higher education in a global context was also discussed in Santiago.

The seminar laid the groundwork for the development of a larger research project, focused on comparative examination of internationalization in the Catholic higher education context, to be completed over the course of 2016-2017. This work will involve more case studies from the three regions of the

world currently represented in the pilot project, to which cases from other world regions not yet present shall be added.

The Luksic grant provided resources for the production of this final report on the research completed, which consists of this introduction, insights drawn from the discussions at the seminar in Santiago, and the three case studies: Boston College, the Pontificia Universidad Católica de Chile, and the Università Cattolica del Sacro Cuore.

As a first step, Hans de Wit and Michael James, from Boston College, designed a template (see Box 1) for the data collection and analysis for all three cases. The template was discussed and approved online by the project partners. Draft case studies were prepared and presented for discussion at the Santiago seminar that took place on January 11, 2016. Based on the work completed in the seminar, the final versions of the case studies presented in this report were subsequently written.

Box 1

Indicators and framework for the pilot case studies on “Catholic Universities: Identity and Internationalization,” November 10, 2015.

The case study institutions will be the PUC de Chile, Università Cattolica del Sacro Cuore, and Boston College. Findings from these case studies will be presented during the January 2016 seminar in Santiago, Chile (hosted by PUC) and will also be used to further develop and enhance the broader research project to be undertaken following the seminar.

Each case study analysis should provide an overview of the following aspects:

1. Short description of the Catholic higher education sector in the country (Chile, Italy, United States) and the region (Latin America, Europe, North America): num-

ber of institutions, number of students in relation to overall number of institutions and students. Some general characteristics of the place of Catholic higher education in the country and region with respect to history, identity, and international dimensions.

2. Give an overview of the vision and mission of the university, with attention to its Catholic identity and its international focus. Where possible, elaborate on these elements (Catholic identity and international focus) based on some key strategic documents.
3. Based on the categorization of Catholic universities and colleges in the United States, the following types of Catholic universities and colleges can be identified:

Continued on next page

Box 1 (continued)

- Diocesan institutions
- Independent institutions
- Institutions sponsored by religious orders
- Pontifical universities

If possible, describe the distribution of these four types of Catholic universities in your country and indicate which type applies to your institution. If possible and relevant, describe how the profile of your institution has evolved over time (for example, if the institution began as a pontifical university but then became independent, etc.). For a description and explanation of the four types, see the attached document (Appendix I).

4. Indicate what relationship you see (if any) between the two aspects—Catholic identity and internationalization—in the vision, mission and strategy of the institution.

5. Use the following indicators to look at the practical dimensions of the relationship between Catholic identity and internationalization.

- *Partnerships*. Overall number of partnerships and MOU's, and those specifically with Catholic universities, indicating the character of the Catholic universities by type (diocesan, pontifical, etc.).
- *Credit mobility*. Number of study abroad programs and exchanges overall, and those specifically with Catholic institutions, again indicating Catholic institutional type of the partner institutions.
- *Degree mobility*. Number and origin of international students overall, and numbers coming from “predominantly Catholic” countries (loosely understood).

- *Joint and double degree programs*. Number of joint and double degree programs overall, and those specifically with Catholic universities.

- *Cooperation for development*. Number of capacity building and development projects and programs overall, and those specifically with Catholic universities.

- *Professional development programming*. Number of professional development projects and programs overall, and those specifically with Catholic universities.

- *Internationally-focused degree programs (and certificate programs, if these fall outside of professional development programming)*. Number of degree programs focused specifically on international topics, issues, themes, etc., overall, and those specifically with a Catholic focus.

6. Provide an indication if the institution, or parts of it, has a strategy for using global citizenship development and Catholic identity as a way to

- internationalize the curriculum,
- articulate learning outcomes, and/or
- measure institutional success.

7. Summarize if and how Catholic identity in vision, mission, policy and practice impact the internationalization policy and practice of the institution, and what challenges and opportunities can be identified in the relationship between the two.

Not every piece of data was available for all institutions included in the study. The case study reports, accordingly, explore the issue of interest from slightly different angles and with varied sources of evidence. Nonetheless, certain areas for comparison and some common trends are apparent from the materials and findings presented in the following three chapters.

First, of course, is the different cultural space occupied by the Catholic Church in the United States, on one hand, and in Chile and Italy, on the other hand. Both Chile and Italy have large majorities of Catholic populations, and fairly recent separation between church and state, in the 1920s in both cases. It is no surprise, then, that Chile has a larger share than the United States of Catholic institutions of higher education among the total of its institutions, and also, a much larger proportion of the student body enrolled in Catholic institutions. Although comparable data for Italy is not presented in the UCSC chapter, it is worth noting that UCSC is the largest private and Catholic university in Europe in terms of enrollments.

In all cases, the Catholic identity and mission of each case university was clearly stated in its main declarations of mission, vision and principles, and accordingly communicated in each institutional website—although the UCSC case shows how the English version of its website downplays the Catholic element in the profile of the university, to highlight other features that may be of more direct interest to prospective international students and partners.

Also of interest is the place internationalization holds in the strategic horizons of the universities discussed here. For PUC and UCSC, internationalization is a well-defined area for strategic development. While BC has as yet no comparable position for its internationalization agenda, it seems quite likely from the case discussion that in the upcoming new strategic plan, internationalization will appear prominently among BC's key areas for development.

Alas, while the Catholic affiliation is a strong and explicit component of these universities' identities and missions, and internationalization is becoming increasingly important in their plans for the

future, the two strands appear unconnected in the three cases. Internationalization and identity occupy different and separate organizational domains, they evolve without coordination, and a discourse alluding to where the two are woven together in a meaningful whole could not be found, either in official documentation, or in the interviews we carried out with university leaders. Nowhere could we find, for instance, that the Catholic orientation of a prospective partner was a criterion for choosing to collaborate. Quite to the contrary, the partnership strategies of the three cases seem largely unrelated to this element of identity. Of course, some exceptions can be noted. For example, UCSC has used its Catholic identity as a lever for partnerships in Latin America,

The Catholic medieval trope of the university as a universal institution has apparently not resulted in a specifically Catholic way of approaching international engagement in Catholic universities.

where a large Catholic institution carries weight. It is also beginning to develop relations with the Association of Jesuit Colleges and Universities (AJCU) in the United States to attract students from small colleges to a large European institution (interestingly, however, Italian students do not appear to be interested in going to small colleges in the United States). One can identify similar cases in the other two universities (for instance, the relationship between PUC de Chile and BC as well as Notre Dame). But again, these are exceptions.

Moreover, we could not even infer a Catholic 'bent' in the internationalization practices and policies in our case universities. The approaches taken by PUC, BC, and UCSC seem, as far as we can tell, indistinguishable from those of secular universities. The Catholic medieval trope of the university as a universal institution has apparently not resulted in a

specifically Catholic way of approaching international engagement in Catholic universities. We wonder, therefore, if there is greater engagement in a specifically ‘Catholic’ frame happening at individual rather than institutional levels, worthy of further study.

For instance, our universities exhibit the same emphasis on the notion of ‘internationalization as student mobility’ that pervades across campuses far and wide. Their degree of realization of ‘internationalization at home’ is as unimpressive as it is with the vast majority of universities worldwide. Of course, at BC and PUC, a strong research mission drives the recruitment of international academic staff, as well as the internationalization of research cooperation and to some extent the enrollment of international graduate students—but it is the research agenda that pushes the universities beyond their national bound-

Catholic universities are far from being leaders in outbound and inbound student mobility in the United States.

aries, not these other fronts, nor their Catholic identity. Another shortcoming we found in the manner in which UCSC and PUC are open to the world is the paucity of their web pages in English, which, in both cases, are geared narrowly to the needs of prospective exchange and other international students.

The chapter on the BC case informs us that Catholic universities are far from being leaders in outbound and inbound student mobility in the United States. The BC chapter in this report also indicates that, in the United States, the proportion of mobile students in the overall student population seems to be unrelated to the prestige of the universities. In the case of Chile, PUC leads all other Chilean universities in the proportion of its students who go abroad and in the proportion of its student body that comes from abroad. But this probably has more to do with PUC being the number one university in

Chile’s national rankings, and first or second in Latin America, than a function of PUC being a Catholic university.

However, in the three cases awareness about the relevance of internationalization at home seems to be growing, with BC and UCSC ahead of PUC in offering non-mobile students opportunities to interact with the world.

Finally, a word on change and continuity. It is true that deliberate policies to promote a wide experience of internationalization are rather new to the contemporary university. Compared to this trend, the footprint of the Catholic identity may, at first, be regarded as older, more established, and better conceptualized in Catholic universities. Yet, as especially the UCSC case shows, the meaning of a Catholic identity in rapidly secularizing societies is not as fixed as one may think. Indeed, transformations in societies and in the Catholic Church itself, as well as unresolved tensions within the Church, and inside and across its universities, lend a serious sense of indeterminacy to the idea of an identity and sense of mission of a Catholic institution; this bolsters the sense of elusiveness we encountered with respect to the questions we have investigated here. In short: Catholic universities are in a state of flux not only with respect to their internationalization strategies and policies, but also, to some extent, in their understandings of what it means to be a Catholic university at home and in the world today.

Identity and Internationalization: An Overview of the Pontificia Universidad Católica de Chile

Andrés Bernasconi, Daniela Véliz-Calderón, and Patricia Imbarack

Higher Education in Chile

Higher education in Chile has come a long way from the Hispanic colonial period, when the first colleges and seminaries were established. The founding of the University of Chile in 1842 launched modern higher education in the country. During the subsequent century and a half, the higher education sector remained quite small. Indeed, until 1980, Chile had only two public universities, both in Santiago—the capital—with branches throughout the country. Three other universities had been created by the Catholic Church (the first, the Catholic University of Chile, in 1888), and these were joined by another three secular private universities founded and organized beyond Santiago by regional elites. Overall, by 1980, enrollments had barely reached 118,000 students nationwide (Bernasconi & Rojas, 2004).

The creation of universities by the Catholic Church was stimulated by the Vatican, under Pope Pius IX (Geiger, 1986), as a means to further Catholic education in an increasingly secularized society. The Chilean Catholic clergy and social elite responded to this call in the latter part of the 19th century, as did other Catholic communities in Chile, and in various countries in Latin America, during the following century.

The current higher education system was designed at the beginning of the 1980s during the dictatorship of Augusto Pinochet (1973-1990). During this period, access expanded through the creation of new private institutions, sustained through tuition fees. In addition, the regional colleges of the University of Chile and the State Technical University (today known as University of Santiago) were transformed into 14 small, independent public universities, and tuition fees were introduced at these institutions, too.

Nowadays, the higher education system in Chile is made up of 166 institutions: 60 universities (of which only 16 are state owned), 47 professional insti-

tutes, and 59 technical training centers, all of which are private. In order to strengthen public education, Congress passed a law in 2015 authorizing the current government of Michelle Bachelet to create two new public universities in two regions of the country (Aysén and O'Higgins) that will begin their operation in 2017. The government has also recently obtained congressional approval to open 15 state technical training centers throughout the country.

One of the consequences of the expansion of the tertiary system is its transition from elite to mass throughout the past 30 years, reaching now to 1,215,413 matriculated students.

One of the consequences of the expansion of the tertiary system is its transition from elite to mass throughout the past 30 years, reaching now to 1,215,413 matriculated students (Servicio de Información de Educación Superior [SIES], 2014). Of these, 84 percent attend private institutions, one of the highest proportions of private higher education enrollment in the world. Funding is equally dependent on private sources, chiefly tuition payments: 65 percent of expenditures come from private sources (Organisation for Economic Co-operation and Development, 2015). Almost half of the student body receives some sort of government financial aid, through scholarships and loans.

Chilean higher education is currently expecting the government to unveil its plans for a new higher education law, which would strengthen regulation of a hitherto quite laissez-faire sector, increase funding earmarked for state institutions, and abolish tu-

ition fees for the neediest students (Bernasconi & Guzmán, 2016).

A consequence of the expansion of the higher education system has been the quality gap between the eight universities created before 1980 and those created later. The former universities, well-known and more prestigious, are commonly referred to as “traditional universities.” These are the founding members of the Council of Rectors of Chilean Universities, an advisory board to the Minister of Education that also includes the 14 universities that emerged as offspring of the University of Chile and the University of Santiago, together with three now independent former branches of the Pontifical Catholic University of Chile.

Because of the deep roots of private higher education in Chile, and its dominant size currently, there is no status difference between public and private higher education, of the sort found in other countries where private higher education is newer and smaller. In fact, quality—as well as lack of it—can be found in both sectors. There are as many research-oriented public universities as there are private ones. Furthermore, flagship status is shared by two universities that jointly produce more than

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30 percent of the nation’s research, and close to 50 percent of its PhDs: the public University of Chile and the private Pontifical Catholic University of Chile (PUC). The latter is the subject of this study.

Not only is private education dominant in Chile: Catholic educational institutions are a relevant part of the private provision of education at every level, from pre-school to university. While Catholic education was the dominant form of education in colonial

times, it remained significant throughout the 19th century as the state developed its own network of schools. Nowadays, some 15 percent of all primary and secondary students in Chile attend schools maintained by the Catholic Church (Madero & Madero, 2012).

Internationalization of Higher Education in Chile

Recent data from the Ministry of Education (SIES, 2015a) indicate that, as of 2014, there were 19,525 non-Chilean students enrolled in degree programs in Chilean institutions of higher education. An additional 7,401 foreigners were exchange students. This places the total share of incoming students at 2.2 percent of total enrollments in the country. This is a small percentage, but it has increased significantly: in the year 2000, the absolute number of non-Chilean students was 3,477, but by 2011 this figure had trebled to 10,846, which then represented 12 percent of all foreign students in Latin America, a share larger than those of Argentina and Mexico (Geldres, Vásquez, & Ramos, 2013), but not larger than Cuba’s (Brunner & Ferrada Hurtado, 2011).

Foreign students pursuing undergraduate degrees in Chile were 60.7 percent of the total number of international students in the country, while the rest were enrolled in graduate programs. Universities concentrated the bulk of the international degree students, with 69.5 percent of the total. Private universities had 55.8 percent of the overall number, public universities matriculated 28.5 percent, and 15.6 percent were found in private “traditional” universities. Exchange students, in turn, came almost exclusively to universities (99.5 percent).

Most degree-seeking students came from Latin America and the Caribbean (82.6 percent), followed by Europe (3.5 percent), Asia (1.3 percent), and North America (0.6 percent). Countries with the most nationals studying in Chile were Peru (28.4 percent), Colombia (19.7 percent), and Ecuador (9.7 percent). In this, Chile follows the regional pattern where seven of every ten international students originate from within Latin America and the Caribbean (Brunner & Ferrada Hurtado, 2011)

The breakdown is different for exchange stu-

dents: Europe contributed 37.9 percent of this group Latin America and the Caribbean 32 percent, and North America 27.3 percent. The leading country of origin among exchange students is the United States, with 26.1 percent. Then come Mexico (16.8 percent), France (10.8 percent), and Spain (10.5 percent).

As for the outgoing flow, the latest figure we have is from 2008, and puts the total number of outbound Chilean students at 6,600, which in relative terms was 0.9 percent of the national student body in tertiary education. In Latin America, this places Chile's outbound student flow second only to Mexico, with 1 percent (Brunner & Ferrada Hurtado, 2011). But, this figure is from the period before the *Becas Chile* scholarship program for graduate studies abroad was launched that same year, which added an average of 766 outgoing students per year, every year, since 2008 to the present (CONICYT, 2012).

In sum, statistics on international student mobility suggest that, notwithstanding the small numbers of mobile students in the Latin American and Caribbean region, Chile ranks at or near the top in the region, in proportion to the size of its tertiary enrollments, both in receiving international flows and in sending students abroad.

The government is currently promoting Chile as an international study destination through the "Learn Chile" program (LearnChile.cl, n.d.). The program is run by Chile's agency in charge of promoting Chile's exports globally, which in turn is housed in the Ministry of Foreign Affairs. Twenty-three institutions of higher education have joined the program.

Another effort long pursued by the Chilean Ministry of education with its counterparts in Brazil, Colombia, Argentina, and Mexico, are agreements for mutual recognition of degrees, based on the accreditation status of the issuing university or program. So far, such agreements have been signed with Argentina.

As for faculty, the number of foreign professors working in Chile is quite small. As of 2015, there were 2,674 foreign academics working in Chilean higher education, or 3.1 percent of the total faculty population. Most came from South America (38.3

percent) and Europe (26.9 percent) (SIES, 2015b).

Beyond mobility, however, the more ample notion of internationalization has begun to penetrate the discourse and the plans—and, to a lesser extent so far, the actual actions—of universities in Chile: internationalization at home, foreign language instruction, international faculty recruitment, making the most of foreign exchange students in terms of their contact with their local peers, etc., can be found on the to-do lists of many universities, especially those of better quality. PUC is the national leader in internationalization, as will be presented later in this chapter.

Chile ranks at or near the top in the region, in proportion to the size of its tertiary enrollments, both in receiving international flows and in sending students abroad.

Catholic Higher Education in Chile

As a territory belonging to the Spanish crown for three centuries, the Catholic faith and its institutions became tightly woven into the social fabric upon which the new republic was established in the second decade of the 19th century. Separation of church and state took place in 1925, but the Catholic Church—its charitable work, its educational institutions, and the influence of its lay members—has always been a strong presence on the Chilean cultural, social, and educational landscape.

While the influence of the Catholic Church in secular affairs has declined in the past half-century, two-thirds of Chileans declared themselves Catholic in the 2012 census, and there still exists a relevant Christian Democratic political party, founded by Catholic politicians in 1957; this has been the party of three presidents since 1964, and it is now in the current government's coalition of political parties.

The Catholic Church, together with other religious institutions, played a key role in the defense of

human rights and the protection of persecuted citizens during the Pinochet dictatorship (1973-1990), and it emerged from that period enjoying great moral stature and popular support. That admiration and goodwill has most recently vanished as numerous cases of sexual abuse and other forms of grave misconduct emerged in Chile in recent years, as elsewhere in the world. The bishops and the clergy have taken most of the brunt of the loss of social trust, while Catholic educational institutions—run largely today by lay people—have mostly been spared. Catholic schools and universities continue to be seen, and pursued, by students and their families, as quality institutions.

There are in Chile eight Catholic universities, three Catholic-inspired universities, and one profes-

cent of tertiary students in Chile. Table 1 provides an overview of Catholic higher education institutions in the country.

The Chilean Chapter of Catholic Universities congregates the eight Catholic universities in cooperation agreements for mobility of faculty and students. Its charter states that:

The general goals of the Chapter are to contribute and foster the exchange of their institutional projects and the mutual collaboration in the cultivation and dissemination of their mission and identity as Catholic universities in Chile, to strengthen the Christian contribution to the country's culture and development. (Universidad Católica de la Santísima Concepción, 2014).

Catholic higher education has existed in Chile since 1888, when PUC was founded

sional institute (affiliated with the PUC). In terms of their canonical status, two are pontifical, four are diocesan,¹ and two others were founded or are maintained by religious congregations. The Catholic-inspired universities are organized as non-profit charitable associations, and benefit from the financial support or pastoral services of Catholic religious congregations or communities.

Catholic higher education has existed in Chile since 1888, when PUC was founded. As new institutions of the Catholic Church were created throughout the 20th century, the PUC's importance has grown as the Catholic institutions, altogether, contribute to all levels and strata of Chilean higher education—from research-oriented universities, such as PUC and PUC Valparaíso; to institutions now developing research capability, such as Universidad de los Andes or Universidad Alberto Hurtado; to mostly teaching institutions, as well as the second largest professional institute in Chile, offering vocational and technical programs. Overall, Catholic higher education institutions provide education to 17 per-

Institutional Profile and Catholic Identity of PUC

The Pontifical Catholic University was founded on June 21, 1888 by Monsignor Mariano Casanova, Archbishop of Santiago. Until today it remains affiliated and accountable to the authority of the Catholic Church, while at the same time it enjoys the same juridical standing of other universities in Chile in matters such as institutional autonomy and academic freedom.

Academic excellence is the cornerstone of PUC's mission, inspired by the Catholic Church and at the service of society. Along the same lines, the vision of the university states that PUC is committed to "building a cutting-edge university that, grounded on its Catholic identity, imagines new realities, widens opportunities, and is committed to society" (PUC, 2015).

PUC is considered by current Chilean legislation a private institution, which nonetheless receives a lump-sum subsidy from the government that allows it to finance about 9 percent of its operating budget. PUC complements that appropriation through competitively assigned funding for research, institutional development projects, and capital investments. Its low income students benefit from government funded scholarships, and government subsidized loans, to which a small amount in private philanthropy is added to allow for additional financial benefits to students.

TABLE 1. Catholic Higher Education in Chile: Institutions and Basic Attributes

	Established	Type	Enrollments		
			Undergraduate	Graduate	Total
Catholic Universities					
Pontificia Universidad Católica de Chile	1888	Pontifical	25,458	4,186	29,644
Pontificia Universidad de Valparaíso	1928	Pontifical	13,855	1,117	14,972
Universidad Católica del Norte	1956	Diocesan	10,214	511	10,725
Universidad Católica de la Santísima Concepción	1991	Diocesan	12,960	582	13,542
Universidad Católica de Temuco	1991	Diocesan	8,680	168	8,848
Universidad Católica del Maule	1991	Diocesan	6,592	473	7,065
Universidad Católica Silva Henríquez	1990	Salesian	5,415	136	5,551
Universidad Alberto Hurtado	1997	Jesuit	5,726	968	6,694
Catholic inspired					
Universidad Finis Terrae	1988	Legionaries of Christ	6,114	770	6,884
Universidad Gabriela Mistral	1981	Sodalicio de V.C.	1,064	49	1,113
Universidad de los Andes	1989	Opus Dei	7,074	942	8,016
Professional Institutes					
DUOC-UC	1982	Private	93,584	0	93,584
Total			196,736	9,902	206,638

In its institutional development plan (PUC, 2015), PUC identifies two priorities that cut across the others, and give them a special meaning: its Catholic identity and the concern for building PUC as a community of scholars, students, and administrative staff. The plan declares that its Catholic identity not only distinguishes the institution from others, but it also should inspire everything the university does. At the same time, PUC is an institution with a mission of public service, and through this vocation it generates the public goods that make Chile a better country.

Concerning governance, PUC's leadership is presided over by the Archbishop of Santiago, who is the Chancellor of the University, and by a leadership team headed by the rector, a provost, a provost for institutional management, a secretary general, and vice rectors for academic affairs, research, finance,

and communication and continuing education. PUC has a Superior Council as its top collegial body, which is composed of all the deans, a representative of the chancellor, the rector, the secretary general, the vice-rectors, four faculty members elected by the faculty body, and two students elected by their peers. PUC has no board of directors.

PUC covers a wide range of disciplines with 18 faculties including medicine, law, engineering, arts and humanities, education, economics, and communication, to name some. To react to the complexities of the problems that may arise across disciplines, PUC has founded more than 25 interdisciplinary research centers, many of them highly recognized in the country and internationally.

Close to 3,300 faculty members compose the academic body of PUC. More than half of them are

full time, tenured or tenure-track positions; 207 of those positions belong to international faculty. In addition, 80 percent of the faculty hold a graduate degree, a large proportion in a country where the academic profession is still developing. As of the 2015 academic year, the student body was composed of 28,311 students: 83 percent were undergraduate, 10 percent master's students, and 4 percent doctoral students. Aligned with national trends, 51 percent of the students are women, and 49 percent men.

PUC has a highly selective admission process. In fact, 53 percent of the high school graduates with

80 percent of the faculty hold a graduate degree, a large proportion in a country where the academic profession is still developing.

top scores on the national college entrance test applied to PUC as their first choice. Yet, according to one of our interviewees, only 12 percent of PUC freshmen surveyed in 2015 indicated that the Catholic identity of the University was the key reason to choose it.

PUC has ranked for several years at the top of the regional rankings for Latin America, either second to the University of Campinas or to the University of Sao Paulo (both in Brazil), and several of its academic departments appear among the top 50 in the world in global rankings that consider the reputation of the institutions among scholars worldwide. In sum, the Pontifical Catholic University of Chile is, according to most indicators, the best performing university in Chile, and ranks among the best in Latin America.

The Catholic identity of PUC is rooted in the socio-cultural matrix of the late 19th century in Chile, also found in a good part of Latin America. Intellectual debate at the time pitched Catholic conservatism against the rising liberal secularism, with a marked effect in the educational arena. The Uni-

versity of Chile, founded in 1842, gradually inserted itself in the liberal, statist camp, projecting a secularizing drive that worried Catholic intellectuals and Church leaders alike, who saw the educational mission of the Church in danger. Out of this concern various reactions emerged through Catholic associations and movements, instigating the Chilean Church to respond, through a Catholic university, to the need for the education of professionals with a clear mark of identity, formed and sent to society, politics, and culture, to engage in the larger questions and disputes about faith and society.

Thus, the Catholic University emerges as the conservatives' response to what the Church believes is a necessity of Chile at the time. Its genesis and inspiration have a strong religious purpose. The Archbishop of Santiago at the time, Monsignor Mariano Casanova, backed by an important group of Catholic intellectuals and politicians, defended the role of the Church as educator. A key lay promoter within this group was the conservative lawyer and politician Abdón Cifuentes, founder and leader of the Chilean Catholic Action.

The first rector of PUC was Monsignor Joaquín Larraín Gandarillas. The foundational decree of the new university received the approval and blessing of Pope Leo XIII on July 28, 1989. Four decades later, the university was canonically erected by Pope Pious XI, through a rescript dated February 11, 1930. The rescript formally binds the university to the creation of a Faculty of Theology, which opened in May 1935.

In addition to its mission statement, PUC affirms its identity through a "Declaration of Principles," which, in part, reads: "The union between the University and the Church can not be broken, nor its consequences be denied without impinging upon the essence sustaining this University." (Declaration of Principles, N° 2).²

As to the identity of a Catholic university, the Apostolic Constitution *Ex Corde Ecclesiae* defines a Catholic university as an academic community characterized by:

1. a Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catho-

lic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;

3. fidelity to the Christian message as it comes to us through the Church;
4. 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 (John Paul II, 1990).

The Apostolic Constitution adds that in a Catholic university the development of knowledge and research necessarily entails achieving an integration of knowledge, the dialogue between faith and reason, ethical concern, and a theological perspective (Sánchez, 2015).

A Catholic university shares with other universities a passion for seeking the truth, discovering it, and communicating it, but from a particular stance: the certainty of already knowing the truth. From this it follows that the challenge is not only to generate knowledge, but to allow for this fertile dialogue with philosophy and theology to search for the meaning knowledge can have in the context of God's plan for humankind.

A Catholic university shares with other universities a passion for seeking the truth, discovering it, and communicating it, but from a particular stance: the certainty of already knowing the truth.

Within the core of a Catholic university the experience of universalism coexists with Catholicism as constitutive axes. Both central axes are not contradictory: they rather contribute to a harmonious exchange between plurality and faith. As PUC Rector Ignacio Sánchez has put it: "Pluralism and belief in values and ideas should not be considered as opposites. Pluralism demands the expression of ideas,

their presentation and defense for open dialogue, allowing for a period of discernment that takes into consideration the principles and beliefs of each individual" (Sánchez, 2015, p. 14).

Although the identity of the university follows that of the Catholic Church, they are not identical, and that is why the university embraces believing and non-believing faculty, students, and staff within, while at the same time it expects that the whole educational community will respect its values and principles. This Catholic dimension, derived from its origin and from sharing the evangelical mission of the church, is essential for the Catholic university. The loss of this attribute is therefore tantamount to a loss of identity (Peña, 2015).

Finally, in the face of pluralism and secularization, now as more than a century ago, the main challenge is the strengthening of the Catholic identity of the university. In active service to the church, by way of the constant pursuit of the truth based on scientific inquiry, and the education of future professionals, PUC expects to contribute, with robust commitment, to the material and spiritual development of all social sectors in Chile.

Internationalization at PUC

One of the six specific axes of the institutional development plan of 2015-2020 is titled "internationalization to participate in a global world." Throughout the years, PUC has established a strategy to consolidate a leading position on a regional and international level, mainly through internationalization of graduate programs and the strengthening of research. Moreover, the university has created strategic relationships with prestigious higher education institutions around the world. Nowadays, the university has 528 international academic agreements with 506 institutions in 58 countries. In terms of exchange programs, the university receives more than 1,500 international students every year that come from more than 287 institutions from 42 countries. Most of the international undergraduate students come from Argentina, Brazil and Colombia. In addition, PUC sent abroad approximately 714 students in 2014, which represents a 13 percent increase from the year before.

In graduate programs, 22 percent of PhD students and 17 percent of masters' students are international, and 50 percent of research articles are co-authored with professors from abroad. The 2016 incoming doctoral cohort, with 31 percent foreign students, was PUC's largest intake of international doctoral students so far, and also Chile's largest fraction of international students in any doctoral program.

The value PUC assigns to receiving international students lies with the opportunity for local PUC students to share and debate with students from all over the world. Additionally, faculty will have the opportunity to have students of excellence and different cultures in their classes and face the challenges this implies. Exchange also provides opportunities for the development of important cooperation links as well as resources for teaching and research.

Those who participated in an exchange program found a job faster and had greater satisfaction in the choice of a job that met their expectations.

For outgoing PUC students, the value of the exchange program resides in the space it offers for the personal and professional enrichment of students through the acquisition of new knowledge and academic opportunities worldwide. According to one of our informants, a survey of more than 5,000 PUC alumni showed that those who participated in an exchange program found a job faster and had greater satisfaction in the choice of a job that met their expectations. The hypothesis here is that a term abroad promotes the improvement of academic performance, soft skills, and career advancement, as well as personal growth.

No programs are taught entirely in English. However, a few schools, especially business and engineering, offer single sections of some courses in that language, when two or more sections are avail-

able, so that students in those courses can choose to take the course in English or Spanish.

As mentioned before, PUC has 207 international faculty members (some 12 percent of its tenured or tenure-track professors), across varied disciplines and countries of origin, with Argentina (37), Spain (22), and United States (17) as the three leading countries.

PUC is keen on increasing professors' international networks. These are regarded as fundamental for leveraging research and for enriching teaching at the undergraduate and graduate levels. Internationalization of faculty is considered key for students' internationalization at home.

Moreover, internationalization of faculty works as a sort of accountability, allowing PUC professors to compare themselves globally with colleagues of excellence, and not only with colleagues in Chile.

In practice, PUC promotes international networks for its professors through funding of internships, sabbaticals, invitations to international experts, participation in conferences, the hosting of international seminars, and other similar programs. Some of these programs are supported by external donors. For instance, Banco Santander sponsors faculty scholarships to China, and a private family foundation has supported since 2013 a short-stay exchange program for professors from PUC, the University of Notre Dame and Boston College (both in the United States), and the seven pontifical Catholic universities of Italy. This program, together with the collaboration agreement among the Chilean university members of the Chapter of Catholic Universities, are the only examples we could find of cooperation agreements exclusively for Catholic universities.

As suggested by the case of the Università Cattolica del Sacro Cuore, included in this research project, the English-language version of a university's website can reveal much of how the Universities wants to project an image internationally. Following this idea, we explored the English language content of PUC's website. In fact, not much of it is available in English. The navigating tabs appear in English, but they lead to the Spanish language content available on the general website. The greatest content in

English pertains to study programs at the undergraduate and graduate levels, but the portals for student development, student finances, student health, sports, campus ministry, and the course catalog are only available in Spanish. The office of international relations has a website in English, at <http://internationalrelations.uc.cl/>, with information geared mostly to prospective and actual exchange students. Most of the institutional information, under the tab “The University,” is only in Spanish, except for an overview of the governing structure of the university, a short history of the institution, and the Declaration of Principles, cited above.

A more complete description of the university, entirely in English, albeit concise, can be found in an online “prospectus,” meant to provide a summa-

PUC has realized that in order to advance in the world it is necessary for the university to design and implement a strategy that permits it to consolidate leadership at a regional and international level...

ry description of the university, with a focus on internationalization. In this document, the Catholic identity appears in the welcoming remarks of the rector, in the following form:

Pontificia Universidad Católica de Chile is pleased to invite you to participate in its educational project of training, research and promotion of knowledge through faith [...] Pontificia Universidad Católica de Chile is a common project oriented to serve both the Catholic Church and the country. The UC family, its professors, students, administrative staff, associates and private entities, work as one to achieve this goal (Sánchez, n.d.).

PUC has realized that in order to advance in the

world it is necessary for the university to design and implement a strategy that permits it to consolidate leadership at a regional and international level with an emphasis on specific areas. For this, the university has decided it needs an internationalization policy aimed at the internationalization of the graduate programs, as well as the strengthening of research through a close relationship with universities and world-class research centers. In addition, the policy should articulate and maximize current services to international scholars and students in order to increase their efficacy (PUC, 2015).

Given the current imbalances in the depth of internationalization of different schools and departments across the university, as revealed in the diagnosis that led to the new strategic plan, another goal is to promote internationalization development among academic units, in order to decrease the existing gap between the different areas of knowledge.

According to PUC authorities interviewed for this study, internationalization is not an end in itself. Rather, it is seen as both a means for improvement through international collaboration, as well as an expression of the projection of PUC’s quality in the global domain. Regarding the first idea, the rector gives as an example the introduction of international calls and standards for the hiring of faculty members. The project of expanding international enrollments in graduate programs would be a sign of the latter concept.

Accreditation by US and European accreditation agencies is another instance of the dual effect of internationalization: the adoption of foreign, more demanding standards to improve quality, and the international recognition that comes with accreditation. For example, currently, the School of Architecture is accredited by the Royal Institute of British Architects (RIBA), the Business School by the Association to Advance Collegiate Schools of Business (AACSB) and the European Quality Improvement System (EQUIS), the School of Agronomy and Forestry Engineering is accredited by a regional South American program for recognition of degrees under the auspices of MERCOSUR, some programs in Engineering hold “substantial equivalence” status from

the Accreditation Board for Engineering and Technology (ABET), and the School of Journalism was the first outside the United States to be accredited by the Accrediting Council on Education in Journalism and Mass Communication (ACEJMC).

Internationalization and Catholic Identity

Notwithstanding the doctrine found in the Catholic Church documents on Catholic education and Catholic universities, the concrete meaning and consequences of a Catholic identity and mission for the ongoing functions of the university remain elusive or ambiguous. For some, they demand excellence and integrity in carrying out the institutional functions. For others, the Catholic identity and mission is a mandate for a dialogue between faith and culture, or faith and science. Others cling to a Christian anthropology as the core of the educational project. Some see as indispensable the broad availability of pastoral services for the community. Not few see a calling for social transformation as essential to the mission. Of course, none of these are exclusive of one another, but priorities must be made so that any one of them, or some, are pursued with greater emphasis.

As far as we can discern, there does not seem to be an explicit connection in principles, policy, or action, between internationalization and Catholic identity at PUC. These appear as two unrelated domains of development, both important, but uncoordinated.

With the exceptions of the exchange program between PUC, the University of Notre Dame, Boston College, and the pontifical Catholic universities of Italy, PUC does not seem to define its international partners of the basis of their Catholic foundations.

The closest thing we could find to a conceptual articulation between internationalization and Catholic identity in the statements of PUC leaders and the university's official documents is an indirect link, through the notion of quality or excellence. Doing quality work is at the same time an obligation of Catholic education generally, and a prerequisite and symbol of globally recognized excellence. Doing good work is doing God's work, and good work, in

the world of universities, brings a good name as a reward.

Another interpretation of the Catholic element in internationalization offered by our interviewees is that the Catholic orientation lies not in the "what" of internationalization, but in the "why"—that is, in the meaning and purposes of the international activities, more than in the activities themselves. For instance, internationalization may be inspired in Catholic universities by a sense of universal solidarity and brotherhood among diverse peoples, rather than just cultural enrichment. This may be the case, but we could not find traces of this inspiration either in the manner in which international activities are carried out at PUC.

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NOTES

1. According to the typology of sponsorship forms in Catholic universities prepared by Michael James and presented as Appendix 1 in this report, of the three case studies included in this project, a pontifical university has its ultimate sponsorship and control in the Holy See in Rome. In a diocesan university, sponsorship and control belong to the bishop of the respective diocese.
2. Available in English at http://www.uc.cl/images/pdf/declaracionde-principios_eng.pdf

Catholic Universities: Identity and Internationalization The Case of Università Cattolica del Sacro Cuore

Visnja Schampers-Car and Fiona Hunter

Introduction

The aim of this paper is to conduct an initial analysis of the links between Catholic identity and internationalization at the Università Cattolica del Sacro Cuore (UCSC) in Italy. While internationalization of higher education is a phenomenon that has emerged relatively recently in the course of the last 25 years (de Wit, Hunter, Howard, & Egron-Polak, 2015), Catholic identity is the source of key institutional characteristics at UCSC and has been present ever since the university was founded in 1921. In UCSC, both internationalization and identity have been identified as two of the three pillars in the university's recently developed strategic plan (F. Botturi, personal communication, December 18, 2015). For these reasons, it is interesting to gain insight into the connections between identity and internationalization, and to explore in what way Catholic

identity affects the policies and practices of internationalization at UCSC.

In order to better understand the context in which UCSC is operating, the shifting attitudes to Catholicism in Italy will be addressed to highlight the complexity of religiosity in contemporary Italy. A number of secondary sources have been used to develop these sections, including some Vatican documents on Catholic higher education, socio-religious studies conducted in Italy, and the recent European Parliament policy paper on internationalization of higher education (de Wit et al., 2015).

The case of UCSC has been developed on the basis of data provided by UCSC's International Office as well as interviews conducted with some International Office staff and one of the UCSC Vice Rectors who has been closely involved in the development of the university's strategic plan. This study

is only a partial snapshot of the relationship between internationalization and identity and more research would need to be carried out to uncover the different understandings and enactments within the different university communities. However, for the purpose of this small case study, the focus has been placed on how UCSC *communicates* its identity in relationship to internationalization, as described through its website, both in Italian and English. The development of English-language websites is a relatively recent phenomenon in Italy and can be clearly linked first to the development of student mobility through projects such as Erasmus, and more recently to the introduction of campaigns to attract fee-paying international students. A tool for website analysis of Catholic identity has been used.

The development of English-language websites is a relatively recent phenomenon in Italy.

The outcomes of this analysis suggest that currently there is little overlap between Catholic identity of UCSC and internationalization activities. Although dual identity is probably not the university's intentional policy, the website analysis reveals that there is a difference in how Catholic identity is communicated on the Italian and international (English) websites. Furthermore, the international practices of UCSC suggest that Catholic identity is often communicated differently depending on the audience, and on whether Catholic identity is perceived as a potential advantage or not.

The conclusions of this initial analysis suggest that the university could communicate its Catholic identity more explicitly in order to create more awareness of what UCSC 'is' and what it 'stands for,' both internally and externally. As UCSC is in the process of defining of its long-term strategy, where both Catholic identity and internationalization are recognized as important strategic goals, it seems

likely that Catholic identity will develop a stronger and more strategic articulation in the context of its international activities, and more generally in institutional life.

Shifting Attitudes to Catholicism in Italy

Italy is still a predominantly Catholic country with more than 80 percent of the population declaring itself Catholic (Garelli, 2013). However, it should also be said that while the idea of the church, together with family and kinship, is closely linked to the strong sense of Italian identity and culture (Killinginger, 2002), in Italy, as in the rest of Europe, the process of secularization, economic prosperity, and democratization has been changing religious practice (de Beaufort, Hägg, & van Schie, 2008).

After World War II, Italy witnessed rapid economic development that brought changes to Italian society that were often contrary to the thinking of the Catholic Church. In 1970, the law permitting contraception was passed; in 1974 divorce became possible; in 1984 abortion became legal (Ginsborg, 2003). Italy is currently in the process of developing legislation for single sex marriage and adoption of children by single-sex couples, contested by different sections in society, including the Catholic Church.

Different studies (Garelli, 2013; Garelli, 2014; Giorda, 2015; Marchisio & Pisati, 1999) confirm that religiosity in Italy is changing. The number of Catholics has not significantly dropped, but there is a shift in the way the Catholic religion is being practiced. There is a variety of 'profiles' that can cohabit within Catholicism in Italy: convinced and active, so called 'hard core Catholics'; convinced but not always active; Catholics by tradition and education; and Catholics who share only some ideas with the Church. Around 1 in 4 Italians attend mass at least once a week, while almost as many never attend (Garelli, 2013).

While Catholicism is still important in the life of most Italians, the traditional way of exercising religion is changing. Garelli (2014) speaks of the tendency among Italians towards "individualism of faith" (p. 279), which can be seen in the optional participation in formal religious practice and selective acceptance of the Catholic Church's ethical positions.

The relationship between church and state is regulated in the Italian Constitution of 1948 (Constitution of the Italian Republic art. VII), recognizing agreements made between the then Kingdom of Italy and the Holy See in the Lateran Treaty (Concordat) in 1929 (Ferrari & Ferrari, 2010; Garelli, 2014). An important change took place in 1984 when the Concordat was revised and Catholicism was no longer considered the state religion, thus putting it formally on a par with all other religions that sign agreements with the Italian State.

The Catholic Church has enjoyed access to special funding and tax exemptions and has been given the right to provide (non-compulsory) religious education in schools. The crucifix can be displayed in state schools as a reflection of the Italian Catholic cultural tradition. However, these privileges are frequently becoming the topic of public debate as the Catholic Church loses further ground in the ongoing socio-cultural transformations that are leading to greater secularization and religious diversity (Garelli, 2014; Giorda, 2015; Marchisio & Pisati,

1999). Within this national context, it is reasonable to presume that Catholic identity within the Università Cattolica del Sacro Cuore has been following a similar pathway.

Università Cattolica del Sacro Cuore (UCSC)

The Università Cattolica del Sacro Cuore (UCSC) is part of the non-state university sector in Italy.¹ The system comprises 67 state universities (*università statali*) and 29 non-state universities (*università non statali*), all of which are recognized by the Ministry for Education, Universities and Research (2015). Recognition implies adherence to central regulations regarding the content and duration of programs, number of credits, hiring of academic staff, and so on. Such constraints inevitably impact on institutional autonomy and sense of mission. State-regulated, non-state universities are to a large extent self-funding institutions, dependent on student fees and receiving only minimal support from the state.

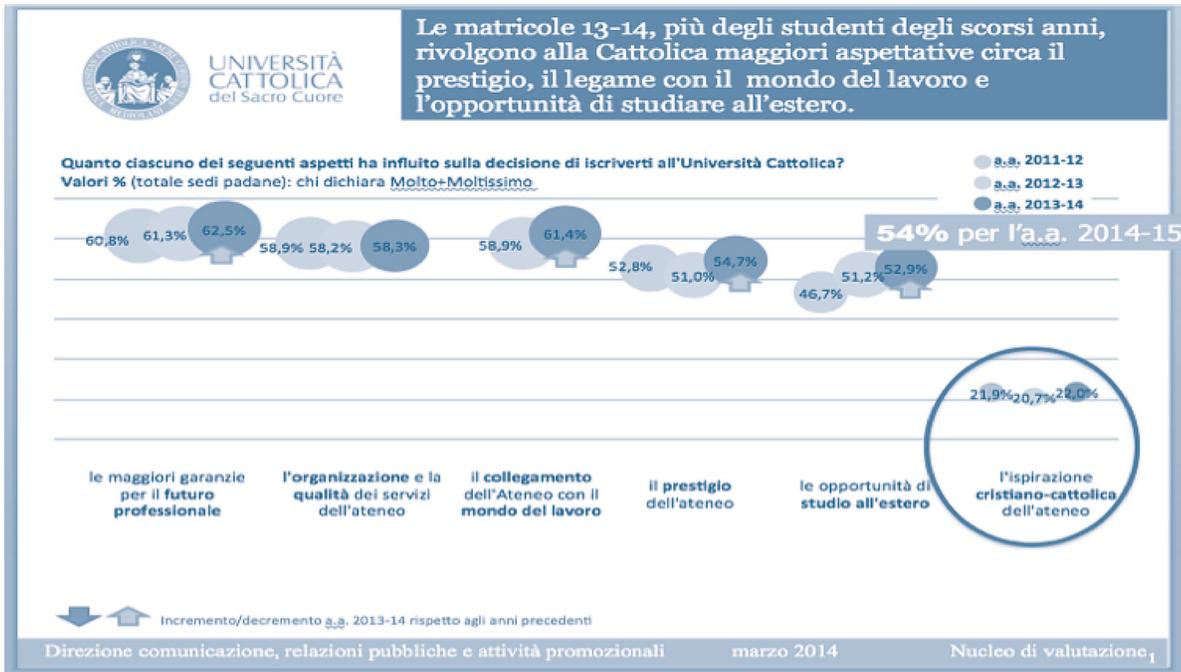
UCSC was founded in 1921, by Father Agostino

FIGURE 1. English-taught Degree Programs in Italian and Lombardy Universities

	Italian HEIs offering this degree	Degree courses or single units	Lombardy's universities providing these courses	Faculties
Laurea (1st cycle)	16*	12	Bergamo (6) Brescia (2) Bocconi (1) Cattolica (5)	Economics Interfaculty
Laurea specialistica (2nd cycle)	21**	38	Bocconi (6) Cattolica (11) Politecnico(11)	Economics Interfaculty Engineering Architecture
Dottorato di Ricerca	24	189	U of Milan (4) Bocconi (4) Cattolica (5) Politecnico(31) Bicocca (1)	Political science Economics Sociology Interfaculty Engineering Architecture
Master Universitario	34	106	Bocconi (10) Cattolica (2) Politecnico(3) Bicocca (1)	Economics Engineering

SOURCE: Endeavour, "Entrepreneurial Development as a Vehicle to Promote European Higher Education", Erasmus Mundus programme on European Higher Education on Entrepreneurship, EU, Brussels. Updated based on 2010/11 data. Cited in Organisation for Economic Co-operation and Development (2011, p.165)

FIGURE 2. Why students choose UCSC



SOURCE: Direzione comunicazione, relazioni pubbliche e attività promozionali (2014)

Gemelli², a year before Mussolini came to power, and was officially recognized by his government in 1924. The intention of the founders was to create a university that would educate a cultural, social, and religious elite able to bring about the Christian rebirth of society (Hammond, 2010). Catholicism was at the very heart of its identity and its mission, but the society in which it was founded has undergone profound and dramatic transformations since that time.

UCSC has grown significantly over the last 95 years to become the largest Catholic university in Europe with over 41,000 students. It has expanded from one to four campuses—with the main campus in Milan and three smaller campuses in Brescia, Piacenza-Cremona, and Rome-Campobasso—and has 12 schools offering over 200 different programs at all levels. Multiple sites, disciplines, and programs already suggest multiple identities co-existing in a large institution.

In terms of internationalization, UCSC has around 600 international partnerships, attracts 3,100 students per year (both credit- and degree-seeking) and offers 23 programs (bachelor, master's

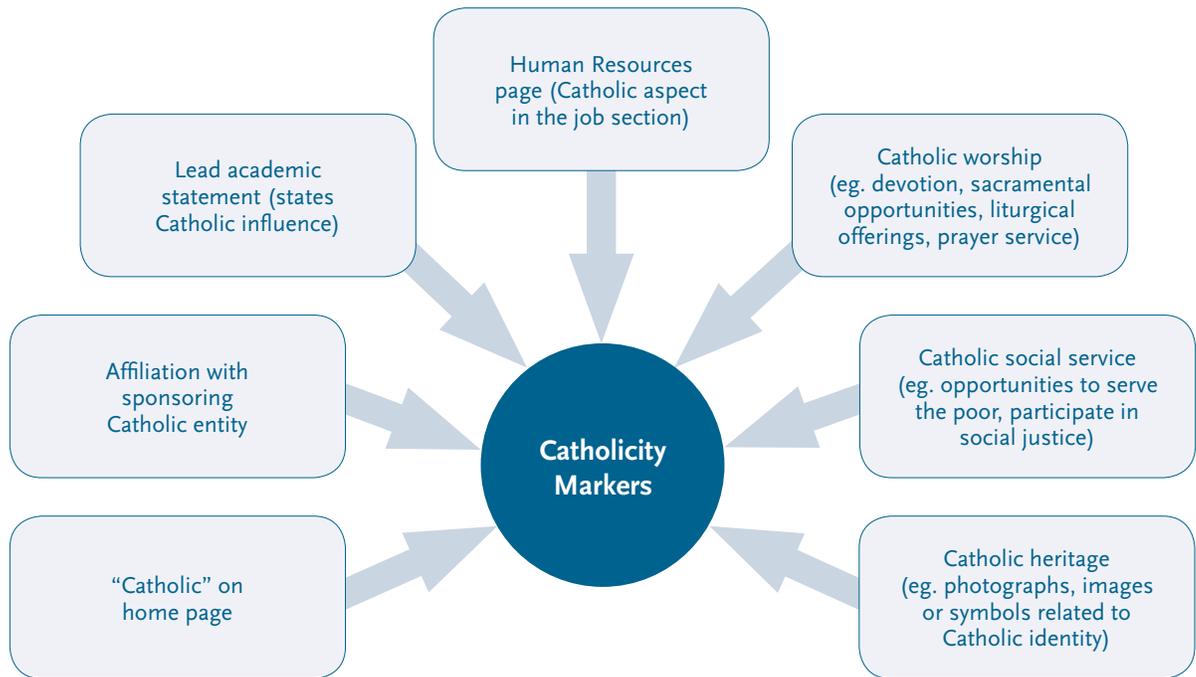
and doctoral levels) in English, as shown in Figure 1.

Many UCSC students also choose to study abroad (around 2,240) and an internal survey (see Figure 2) highlighted that around 54 percent choose to enroll at UCSC because of the international opportunities offered. International opportunity comes fifth in a list of reasons student opt to study at UCSC, preceded by higher guarantees of employment, links to the world of work, organization and quality of services, and prestige as the top four reasons. Interestingly, last on the list, at 22 percent, is the Christian-Catholic identity of the institution.

Analysis of Catholic Identity on the Italian website

There are many ways in which Catholic identity could have been investigated, but for the purposes of this small case study it was decided to focus on how UCSC chooses (or not) to communicate its identity via its webpages. The model used has been developed by Morey and Piderit (2006) and is combined with seven Catholicity markers “to assess the nature and extent for how colleges explicate their Catholic

FIGURE 3. Catholicity Markers



SOURCE: Developed by Schampers-Car for this publication, based on Gambescia and Paolucci (2011)

identity via their websites” (Gambescia & Paolucci, 2011, p. 9), based on the definition of the Catholic university in the Apostolic Constitution *Ex Corde Ecclesiae* (John Paul II, 1990).

In order to identify the markers, the following protocol suggested by Gambescia and Paolucci (2011) was applied.

1. Go to official home page of the college under review.
2. Carefully examine the home page to determine the presence of any Catholic identity markers.
3. Move to the appropriate webpages from the home page to assess the presence of Catholic identity markers if not readily found on the home page (e.g. lead academic purpose statement, human resources webpages).
4. Once links are found beyond the home page, carefully review material and record the presence or absence of Catholic identity markers and make comments or annotations as needed.

5. Copy what appears to be the lead academic statement of the college for further evaluation. A second review of the college’s lead academic statement should show how the college states or does not state that students receive a Catholic education (p. 11-12).

A summary of the results for the UCSC website (www.unicatt.it) is shown in Table 1.

These findings show that the university’s Italian website scores relatively high on Catholicity markers. The only marker that was not found is related to a sponsoring Catholic entity, as UCSC is not linked to any religious order or organization. The Catholic markers on the Italian website are also easy to find. Only a few ‘clicks’ are necessary to find the university statutes that immediately inform the reader that UCSC is a Catholic university and that its purpose is offering higher education based on the principles of Christianity while respecting the autonomy of every form of knowledge.

Furthermore, the statutes also confirm that Catholic theology plays an important part in the uni-

TABLE 1. Catholic Markers on the UCSC Website (Italian)

Markers	Number of webpage exposures	Comments
“Catholic” on home page	1	Present
Affiliation with sponsoring Catholic entity	1	Not explained
Lead academic statement	4	States Catholic influence
Human resources page	4	Employees respect Catholic mission and identity
Catholic worship	2-3	Two clicks to campus ministry
Catholic service	2-3	Evident
Catholic heritage	2-3	Symbolism strong

SOURCE: Developed by Schampers-Car for this publication, based on the “Catholicity Markers” of Gambescia and Paolucci (2011).

versity’s education. There is a direct reference to paragraph 19 of the apostolic constitution *Ex Corde Ecclesiae* stating that “Because of its specific importance among the academic disciplines, every Catholic University should have a faculty, or at least a chair, of theology” (John Paul II, 1990).

Christian values are evident in the Centro di Ateneo per la solidarietà internazionale (Centre for International Solidarity) that works on projects committed to service to the poor and disadvantaged as well as to providing scholarships to students in developing countries.

The apostolic constitution *Ex Corde Ecclesiae* is mentioned again in the preamble of the Code of Ethics for all the employees and students, saying that UCSC is committed to promote the development of knowledge “in accordance with the principles of Catholic doctrine and action of the Catholic Church in the society and culture, and in keeping with the universal nature of Catholicism and with its high and specific demands of freedom.”

Using these markers, it is interesting to see how UCSC ‘scores’ in the four models of Catholic universities as developed by Morey and Piderit (2006). While this typology was developed for Catholic universities in the United States³, it would appear that UCSC has three out of the four characteristics that are found in the *persuasion* model of a Catholic uni-

versity, as shown in Figure 4.

(1) Majority of students and (2) significant number of faculty and administrators are Catholics

Within the scope of this study, it was not possible to obtain data on the number of Catholic students, staff, and administrators at UCSC. Nevertheless, since the number of Catholics in Italy exceeds 80 percent (Garelli, 2013), and the vast majority of UCSC students and staff are Italian, it seems likely that the majority of the students and significant number of academic faculty staff and administrators at UCSC consider themselves to be Catholic.

(3) Small array of Catholic courses in the university

At UCSC, it is compulsory for all students to take non-credit bearing courses in theology at both bachelor and master’s level. A pass in these courses is required in order to obtain the degree.

(4) Strong non-academic Catholic culture

Although the Pastoral Centre organizes different events (cultural activities, pilgrimages for students and employees), this seems not enough to conclude that the university has a strong non-academic Catho-

FIGURE 4. **Four models of Catholic universities**

Model	Characteristics
Immersion	Vast majority of students are Catholic Vast majority of faculty and administrators are Catholic Broad array of Catholic courses in the academic sector Very strong non-academic Catholic culture
Persuasion	Majority of students are Catholic Significant number of faculty and administrators are Catholic Small array of Catholic courses in the academic sector Strong non-academic Catholic culture
Diaspora	Minority of students are Catholic Few faculty and administrators are Catholic Minimal number of Catholic courses in the academic sector Consistent Catholic culture in non-academic areas
Cohort	Two-pronged model: a small cohort of well-trained and committed Catholic students and faculty, and a much larger group of students educated to be sensitive to religious issues with a view to influencing policy.

SOURCE: Morey M. Piderit, J. (2006). *Catholic Higher Education A Culture in Crisis*, New York, NY: Oxford University Press, p. 89.

lic culture. However, there are probably many activities taking place within the university that represent non-academic Catholic culture that could not be identified via the website analysis.

On the “who we are” page, the university claims multiple identities. It positions itself as a Catholic institution, but also one that is both international and national, with strong links to the labor market while paying close attention to developing the whole person through its educational programs. These messages are reinforced as the reader browses through the different pages, suggesting that there has been explicit work done on developing a strategy to communicate identity, including the institution’s Catholic dimension.

However, the reality of institutional life may be different from a well-designed website communication strategy. Identity has been inserted into the university’s recently approved strategic plan and while it is not known exactly what the strategic objective is or how it will be operationalized, its very presence in

the plan suggests that it has been attributed key importance.

As the role of religion in Italy changes, how Catholic identity in a higher education institution is understood will inevitably shift and require re-thinking if it is to play a strategic role. In referring to the United States, Gleason (1994) states that the “problem” of Catholic identity did not exist in the past when “the Catholicity of the institution was so much a given—seemed so obviously a fact of nature.” This may indeed be the same case for UCSC as it transitions from an institution where Catholic identity was part of its DNA and passed on through the successive generations, to one where it must proactively define what it means by Catholic identity and then develop mechanisms to ensure it is adequately governed (F. Botturi, personal communication, December 18, 2015).

Analysis of Catholic Identity on the English Website

While the Italian website scores relatively high on Catholic markers, they are virtually absent in the English website which targets an international audience. Almost all of the Catholic markers identified on the Italian website are lacking: there is no information about the Pastoral Centre, no information about the theology courses, no translation of the Statutes or Code of Ethics. Even the name of the website changes from *www.unicatt.it* (with reference to Catholic identity) to *www.ucsc.it* (with no reference to Catholic identity).

In the process of setting up the international cooperation agreements, Catholic identity has led to bureaucratic complications.

The international website is not a translation from Italian to English and the reason for the striking difference between these websites is rather simple. The Italian and English websites are managed and maintained by different units and are hosted on different platforms (G. Samsa & L. Senn, personal communication, December 4, 2015). They are also aimed at different audiences since the English website is managed directly by the International Office and targeted principally at prospective and current international students. This implies that the need for an international website has not been considered a priority at institutional level, despite its clear statement on its main website about being an international institution.

The International Office had to make a number of decisions about how to present the university internationally. It believed that it might be better to use the acronym UCSC rather than the full name where the word “Catholic” is present (L. Senn, personal communication, December 17, 2015). However, marketing research has since indicated this concern

was not completely founded, and that for many students the reference to Catholic in the name was important and attracted them to the university (G. Samsa & L. Senn, personal communication, December 4, 2015). Establishing a clear identity in the international arena has turned out to be more challenging than originally anticipated, and this has also played out in the development of international partnerships.

For example, in terms of outbound mobility, the choice of partner universities has been driven more by range and quality of programs rather than through the building up of a Catholic network. Indeed, only a very small number of students are interested in going abroad specifically to another Catholic university. Those who do choose Catholic institutions are mainly involved in international charity and volunteering programs offered via the Pastoral Centre (G. Samsa & L. Senn, personal communication, December 4, 2015).

In the process of setting up the international cooperation agreements, Catholic identity has led to bureaucratic complications. This has been the case with some Chinese partners, where it has proved difficult to explain the differences between a pontifical university and a state-recognized Catholic university, thus leading to requirements to translate documentation to prove that UCSC degrees are legally recognized (G. Samsa & L. Senn, personal communication, December 4, 2015).

However, there are also cases where Catholic identity is actively used as a marketing tool because the reputation of UCSC as a Catholic partner has been helpful in establishing partnerships in countries where Catholic identity is perceived as a sign of quality. For small Catholic universities abroad, the Catholic identity of UCSC is often seen as an added value, resulting in more inbound than outbound mobility. However, inbound mobility from Catholic countries and Catholic universities is still very low. Overall, partnerships with Catholic universities account for only 13 percent of the total number of UCSC’s international agreements (G. Samsa & L. Senn, personal communication, December 4, 2015).

The strategy of presenting the university “in a way that target group would appreciate” (Wæraas &

Solbakk, 2008, p. 459) can be beneficial and answer better the different demands from partner institutions. However, when identity is played down, it can lead to lack of clarity and unintended consequences. One issue mentioned by the International Office is that international degree-seeking students are not always aware that they have enrolled in a Catholic University until they are actually on campus and discover that they are required to take a number of courses in theology in order to graduate.

There is another issue that could well come to the fore in the future and would require stronger interaction between the national and international units of the university: how to position the university to the immigrant population. Many international students in Italy are in fact permanent immigrants, and this population is expected to grow, especially in Milan and the Lombardy Region, where the percentage of foreigners aged 18-25 will be almost 25 percent by 2030 (Organisation for Economic Co-operation and Development, 2011). While many are of North African or Central and Eastern European descent, there is also a large population from Catholic countries such as the Philippines, Ecuador and Peru, who could be a key target recruitment group for UCSC.

Conclusions

This brief analysis of the websites in Italian and English raises some big questions about identity and how it is communicated. It would appear that UCSC has ‘unintentionally’ developed two different modes of communicating its identity via its two websites, with the outcome that its international identity is different from its Italian identity. While its Catholic identity emerges clearly via its Italian website, it is practically non-existent on its international website.

It also suggests that identity can be both an enabler and blocker of internationalization and that different strategies have been developed within the International Office, rather than at institutional level, to deal with these. In seeking to build an open network of quality partnerships, the International Office has had to make choices on what aspects of the university to promote, and Catholic identity has

been played up or down according to the different partner institutions or countries.

Wæraas and Solbakk (2008) point out that the competition in the higher education market has made universities “aware of the link between what they ‘stand for’ in terms of values and characteristics, and how they are perceived,” (p. 449) emphasizing the importance of nurturing identity. University heritage has great value for promotion activities and for defining a “clear and well-communicated university identity” (Bulotaite, 2003, p. 451).

Since both identity and internationalization have been identified as key pillars in UCSC’s strategic plan, it would be important to address how Catholic identity should be communicated both in a national and international context. It may well be the case that there are good reasons to differentiate, but this would then be part of an integrated communication strategy, one that would be intentional rather than unintentional, with a message that is known rather than unknown.

However, this case study also indicates that the question is bigger than communication itself. UCSC is aware of its ‘identity problem’ and is struggling with the question of how to give meaning to Catholic identity in the 21st century, not only in the context of an increasingly strong secular culture, but also within a national regulatory framework that puts ever greater emphasis on efficiency and competence.

Whatever challenges an institution faces, it will face them more successfully if it has a clear sense of its own purpose. That purpose cannot be expressed only in a mission statement or communicated on a website. It must be translated into behaviors and actions. Pittau (2000) points out that the mission statements of Catholic identity usually lack operationalization and “express often lofty ideals which represent the universal, spiritual goals of our educational efforts, but they would remain mere ideals if they were not brought down to the operative level by concrete norms and practices in the choice of students, faculty and staff, in the curriculum, in research, in campus ministry, and in the whole range of extra curricular activities” (p. 4). In the context of this case study, internationalization can be added to this list.

For identity to become meaningful, to become a lived experience, the Catholic university “needs a core of committed Catholic faculty members and administrators” (Pittau, 2000, p. 7). It is likely that such individuals are indeed present in UCSC and are carrying out a wide range of activities on a daily basis that are the living expression of its Catholic identity (F. Botturi, personal communication, December 18, 2015). The challenge for UCSC in its strategic plan initiatives will be to find a way to capture the essence and energy of these individual initiatives and make them part of institutional life—as well as to make that reality internationally intelligible and, ideally, attractive. Identity once defined must be governed (F. Botturi, personal communication, December 18, 2015) in a way that it can support and stimulate university activities but also inform and guide institutional decision-making on all matters, including internationalization.

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NOTES

1. Catholic universities in Italy can be divided in two groups, non-state and pontifical (Gallifa, & Gassiot, 2011). Pontifical universities are under the jurisdiction of the Holy See (Congregation for Catholic Education) and regulated by “Sapientia Christiana” (1979).
2. Together with other Catholic intellectuals: Ludovico Necchi, Francesco Olgiati, Armida Barelli, and Ernesto Lombardo.
3. A typology of Catholic universities in Europe has not been identified in the literature.

Boston College: Catholic Identity and Internationalization

Hans de Wit and Michael James

Introduction

Following the publication of *Ex Corde Ecclesiae* more than 25 years ago, the Catholic higher education community engaged in an intense period of analysis and discussion on Catholic mission. Since that time, the focus of these deliberations has largely been on the resources, structures, and processes critical to implementing initiatives supporting Catholic mission. In a study of Catholic college and university mission statements, Estanek, James, and Norton (2006) identified and categorized dominant institutional values. As many as 91 percent of the mission statements include specific references to student outcomes. In at least 10 percent of the mission statements, “international perspectives and awareness” is mentioned under those student outcomes.

...[Boston College] has evolved into a broad, (inter)nationally recognized research university, with a small but increasingly diverse staff and student population.

Boston College is part of the US higher education system and is also a Catholic and Jesuit institution. Originally, it was a local institution serving primarily the Irish and Catholic community in the Boston area. Over the years, [Boston College] has evolved into a broad, (inter)nationally recognized research university, with a small but increasingly diverse staff and student population.

A crucial strategic concern for Catholic institutions around the world is how to respond effectively to the opportunities and imperatives of

internationalization in the global, knowledge-driven economy. In other words, what are the specific goals and objectives of Catholic institutions to stimulate the international and intercultural dimensions of their teaching, research, and service to society? These questions are addressed as follows by Boston College, a university that, in its mission, bases itself clearly on its Catholic and Jesuit identity:

Boston College commits itself to the highest standards of teaching and research in undergraduate, graduate and professional programs and to the pursuit of a just society through its own accomplishments, the work of its faculty and staff, and the achievements of its graduates. It seeks both to advance its place among the nation’s finest universities and to bring to the company of its distinguished peers and to contemporary society the richness of the Catholic intellectual ideal of a mutually illuminating relationship between religious faith and free intellectual inquiry. Boston College draws inspiration for its academic societal mission from its distinctive religious tradition. As a Catholic and Jesuit university, it is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn, and in the call to live justly together. In this spirit, the University regards the contribution of different religious traditions and value systems as essential to the fullness of its intellectual life and to the continuous development of its distinctive intellectual heritage (Boston College Board of Trustees, 1996).

There is no explicit reference here to the international dimension, or to the relationship between the Catholic and Jesuit inspiration and its role and position in the global society. Boston College has a number of international activities, but no interna-

tionalization strategy, as such. Any relationship between its Catholic identity and internationalization activities is based on implicit intentions, not on an explicit plan. At the time of writing, discussions are underway to designate internationalization—described as “Global Perspectives, Aspirations and Commitments”—as one of seven central components of a new strategic plan for Boston College. The relationship between this strategic plan and the university’s Catholic identity will be central.

In order to make better sense of the intersection between Boston College’s approach to internationalization and its Catholic identity, this chapter explores the following aspects:

- Catholic higher education in the United States;
- internationalization of higher education in the United States, with special attention to Catholic higher education;
- Catholic identity in the mission, vision, and policy of Boston College;
- internationalization in practice and global citizenship development at Boston College.

At the end of this case study, we make some general remarks on lessons learned from how Catholic identity and internationalization are currently related at Boston College, and what the future might bring.

Catholic Higher Education in the United States

Some Statistics

American Catholic universities and colleges are a large component of the global strength of Christian higher education and scholarship, but they certainly do not participate in international collaboration in proportion to their capacity (James, 2006). The Roman Catholic hierarchy looks to the numerical, structural, and curricular strength of Catholic institutions in the United States to bring the wisdom of the Catholic intellectual tradition to bear on the economic, sociocultural, and political problems of the contemporary world (John Paul II, 1990).

There are 4,724 degree granting institutions of

postsecondary education in the United States, enrolling approximately 20.4 million students. 3,099 of these institutions are private and enroll 5.6 million students. Of the private institutions, 1,024 are religiously affiliated and enroll 1.9 million students. Of the religiously affiliated institutions there are 287 degree-granting Catholic colleges and universities (Council for Christian Colleges & Universities, 2015). According to the US Department of Education’s Integrated Postsecondary Education Data System (IPEDS), during the 2012/2013 academic year half of the 1.9 million students enrolled in religiously affiliated colleges and universities in the United States were enrolled in Catholic colleges and universities (National Center for Education Statistics, 2016).

There are 29 separate religious denominations in sponsorship of the 1,024 religiously affiliated institutions of higher education accredited and participating in federal student aid programs in the United

American Catholic universities and colleges are a large component of the global strength of Christian higher education and scholarship.

States. The largest denominational group of institutions is Catholic.

Twelve Catholic colleges and universities are sponsored by a diocese. Ten colleges and universities are identified as private-independent. Four are pontifical institutions. The majority of Catholic colleges and universities are sponsored by religious congregations—the largest of which is the Society of Jesus, sponsoring 28 colleges and universities, including the first Catholic university in the United States, Georgetown University.

Catholic colleges and universities include 7 medical programs; 40 schools of engineering; 29 law schools; 29 nursing science programs; 16 doctoral programs in theology, religion, or ministry; 22

peace studies and conflict resolution programs; 16 women's colleges; 11 doctoral granting institutions; and nine research universities (Association of Catholic Colleges and Universities, 2015; Indiana University Center for Postsecondary Research, n.d.; "Women's colleges," n.d.). Catholic colleges and universities are represented in every Carnegie Classification from Associates Degree institutions to Research Universities, with the largest representation among the Masters Colleges and Universities.

Their Catholic Identity

In terms of students' personal development, US Catholic colleges and universities are effective at integrating intellectual growth with spiritual reflection. Addressing existential questions of meaning and supporting students in holistic personal development remain essential to the mission and identity of Catholic colleges and universities (Estanek, James, & Norton, 2006).

Catholic universities excel in interfaith and ecumenical dialogue. In addition to welcoming those of other faiths, and with no faith tradition, to study, Catholic higher education in the United States welcomes Jews, Muslims, Christians, and others as administrators, faculty, and staff, to be guest speakers, to join in intercultural events, and to participate in the deep and meaningful exchanges that take place through scholarly centers and institutes.

Three out of every four US Catholic colleges and university graduates volunteer, or in other ways participate, in community service (domestically and abroad), compared with fewer than six in 10 public university graduates or seven in 10 graduates of non-Catholic private universities in the United States (Day, 2006).

In many cases in the United States, the link between religiously affiliated colleges and universities with the various denominational churches is historical and taken for granted. Some observers have pointed out a certain slippery-slope effect that has taken place throughout the 20th century, whereby these institutions have become distant from effective relationship to the founding church group and its values (Marsden & Bradley, 1992). For Catholic colleges and universities, one of the consequences

of the worldwide Second Vatican Council of the Roman Catholic Church in the early 1960s was a new understanding of the Christian calling of the laity, in light of diminishing numbers in the vowed religious congregations. To the extent that the Catholicity of the colleges had largely been seen as the charge of the sponsoring religious community, there was a widening gap between the profession of faith and available human resources. Further, a move from ownership of colleges and universities by religious congregations to the installation of lay boards of trustees—without requiring any special introduction of lay trustees to the church-related history and commitment intrinsic to the colleges—was at first not appreciated (Gallin, 2000). Consequently, due to these and other factors, Catholic colleges and universities found that they could no longer take for granted the religious character of their institutions. They could no longer assume that the values and goals

In many cases in the United States, the link between religiously affiliated colleges and universities with the various denominational churches is historical and taken for granted.

professed by the institutional mission were spontaneously implemented in practice.

In response to these growing concerns, Pope John Paul II promulgated the apostolic constitution *Ex Corde Ecclesiae* in 1990. This document identified the common characteristics of all Catholic colleges and universities. Every Catholic university, as *Catholic*, must have the following four *essential characteristics*:

1. a Christian inspiration, not only of individuals but of the university community as such;
2. 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;

3. fidelity to the Christian message as it comes through the Church; and
4. 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.

The International Federation of Catholic Universities (IFCU) has been trying for many decades to build a network of solidarity among Catholic universities across the world to meet these challenges, but has operated with tight financial restraints and with less than full collaboration of the universities involved. The Catholic universities and colleges of the United States, with increasingly substantial research capabilities, have, for various reasons of geographic distance and difference in academic organization and governance procedures, been minimally involved hitherto. Among the approximately 220 Catholic colleges and universities in the United States, only 20 are currently members of IFCU, including Boston College. In the past several years, however, IFCU has opened some new doors to wider and more effective collaboration in a truly global approach to research that will provide a clearer understanding of the way the growing imbalance between rich and poor—with the concomitant ecological, health, and human survival risks—is the product of interlocking economic and political forces.

In the contemporary context of Boston College's identity and internationalization as a Jesuit, Catholic university—as well as of other Catholic universities—it is salient to recall that a major breakthrough of the Second Vatican Council was the document *Gaudium et Spes* (*Joy and Hope*, 1965), also known as the *Pastoral Constitution on the Church in the Modern World*. Building on the vision of the Church as People of God, the document addressed not the responsibility of the hierarchy but the vocation of lay leadership in a complex and rapidly changing world. Describing major world problems from a gospel perspective, the document identified Catholic universities among the agents to respond. This greatly impressed and influenced the worldwide discus-

sions by Catholic university presidents and rectors, who had been engaged for decades already in attempts to discern and express an appropriate vision for the mission of the Catholic university in a complex modern world. One can still find traces of their discussions in Part I of the Papal encyclical, *Ex Corde Ecclesiae*. However, what is less obvious in that Apostolic Constitution than it had been in the Vatican II document *Gaudium et Spes* (and in many of the social encyclical of the last four popes), is that the human problems and challenges of our time are inevitably worldwide problems (James, 2006). For Catholic higher education to address the ethical challenges of globalization and plurality, it is necessary to cultivate a global awareness and to build the resources for global outreach.

There is considerable range of variation in the philosophy and practice of the religious colleges of the various Christian denominations.

There is considerable range of variation in the philosophy and practice of the religious colleges of the various Christian denominations. There is also an acknowledged diversity in institutional type, size, history, and demographic make-up of students and faculty among the more than 220 Catholic colleges and universities in the United States. Yet, certain common characteristics can be identified in the practice of the academic profession in faith-based colleges and universities that are animated by a shared concern for the common good.

The concern for social justice, both as an institutional priority and a curricular hallmark, is among the more readily identifiable characteristics of US Catholic higher education institutions (James, 2013). Regardless of their intended profession, students are invited to view their career as part of a vocational calling in service of the common good. Catholic social teaching is applied across disciplines in ways both particular to the standards of those disciplines,

and as a means of fostering interdisciplinary dialogue and cooperation. Within this framework, a pedagogy of service-learning helps students experience solidarity with their immediate community and society more broadly, while perfecting the intellectual skills to confront contemporary global social problems.

Internationalization of (Catholic) Higher Education in the United States

Internationalization in US higher education is mostly realized through two unrelated sets of policies and practices: inbound recruitment of international students for full-degree programs at the undergraduate and graduate levels; and short-term, outbound study abroad by home students, as part of their degree. In addition, institutions are involved in other strategies and practices, such as recruitment of international academic staff; research cooperation; cross-border delivery of programs (branch campuses, articulation programs, franchises, joint or double degrees, etc.); and internationalization of the curriculum and of teaching and learning.

Given the main focus of institutions on international students and study abroad, we provide below an overview of the main aspects of these two activities, with a focus on the performance of Catholic institutions.

International Students at US Universities

According to the Institute of International Education's (IIE) *Open Doors 2015* report, nearly one million (974,926 to be exact) international students were studying in the United States in 2014/2015, an increase of 10 percent compared to the year before (IIE, 2015).

The rise in international student numbers over the previous year is attributable to Brazil (which was responsible for 78.2 percent of the year-on-year increase), India (up 29.4 percent), and Saudi Arabia (up 11.2 percent). China remains the primary sender of international students—nearly one-third of all international students in the United States in 2014/2015 came from China, with an increase of 10.8 percent compared to the year before. The only

key country showing a serious decline in numbers of students coming to the United States is South Korea, down 6.4 percent; however, South Korea is still

Although in absolute numbers the United States receives the world's largest number of international students, international students represent only 4.8 percent of the total student enrollment in this country.

the third largest sender of international students to the United States after China and India.

Students from these three countries—China, India, and South Korea—make up 50 percent of the total number of international students in the United States, and this figure has remained stable in the past year. In 2014/2015, two countries (Saudi Arabia and Brazil), saw substantial growth, with most of the students funded with government scholarships. This is not the case for other major sending countries, at least not to the same extent. Dark clouds are hovering over the future of these two countries' national scholarship schemes, however. The Saudi government is going to place restrictions and conditions that will limit future access to scholarships, and the Brazilian government has been forced to drastically reduce the budget of its Science Without Borders program. Fluctuations in numbers of students coming from other countries, however, do not portend serious changes to the overall trend.

Although in absolute numbers the United States receives the world's largest number of international students, international students represent only 4.8 percent of the total student enrollment in this country. To compare, in the United Kingdom and Australia—two other significant destination countries—international students represent around 20 percent of the total student population.

How do Catholic institutions of higher education perform with respect to enrollment of international students, compared to the general performance of US higher education? It is difficult to give an exact figure, as only half of the Catholic institutions—including both smaller and larger institutions—are included in the IIE data. We decided to compare the 25 Catholic universities with the highest number of international students to the 25 overall top-performing US universities with respect to international student enrollment.

On average, these 25 Catholic institutions have 1,077 international students, but there are considerable differences between them. Boston College's performance among this group is average.

According to IIE's *Open Doors 2015*, none of the 25 Catholic institutions is listed among the 25 top enrolling institutions; indeed, the average number of international students among the overall top 25 US institutions is 8,352—eight times as many as the average for the 25 top US Catholic institutions. Boston College is a minor player compared to the overall top 25 picture, enrolling eight times below that average (IIE, 2015).

Of the total number of international students at Boston College, full-degree graduate students represent the largest group, while among the undergraduate international cohort, short-term exchange students are the largest proportion. The low number of full-degree undergraduate students is caused by the lack of financial aid options for them at BC.

Study Abroad

In 2014/2015, 304,467 US students went abroad for academic credit, an increase of 5.2 percent compared to the year before (IIE, 2015). The figures reflect some persistent challenges. In the first place, 53.3 percent of US study abroad students go to Europe and, despite attempts to diversify destinations, this has not changed from previous years. Secondly, the duration of study abroad is getting shorter and shorter. Only 3 percent go for a whole academic year, while two-thirds go for eight weeks or less. Thirdly, the dominance of White students continues, with only a very small year-on-year decrease in this population, from 76.3 to 74.3 percent of the total. After

Europe, the United States is still, in absolute numbers, the largest sender of students abroad. However, as a percentage of students, participation remains low, around 1.5 percent of the total enrollment and 10 percent of graduates. Countries like Germany, the Netherlands, and Norway send far greater percentages abroad, having surpassed 20 percent of graduates, the target set by the European Higher Education Area ministers of education.

How do Catholic institutions of higher education in the United States perform in study abroad, compared to the general performance of American higher education institutions?

On average the top 25 Catholic institutions have 722 students studying abroad, but there are big dif-

After Europe, the United States is still, in absolute numbers, the largest sender of students abroad.

ferences across the group. Here, Boston College ranks above average.

When comparing study abroad activity of Catholic institutions with those of the overall top 25 universities in IIE's *Open Doors 2015*, we see that differences are slightly less extreme. Again, none of the Catholic institutions is among the overall top 25, and the total number of students studying abroad (58,915) and the average number per institution (2,357) are three times higher for the overall top performing universities than for the top 25 Catholic institutions. However, one can conclude that for study abroad, Catholic universities and colleges perform more closely to the average (IIE, 2015).

International Students Compared to Study Abroad at Catholic Institutions

Analyzing the data for the 25 best-performing Catholic institutions regarding international students, and that of the 25 best-performing Catholic institu-

tions for study abroad yielded the following results:

- Seven universities have more students going abroad than international students coming in, and send out substantially more students than they receive.
- At 12 institutions, the number of international students exceeds the number of study abroad students.
- Eight among these institutions receive substantially more students than they send abroad, although in the case of Georgetown University and De Paul University, the number of study abroad students is still substantial.
- Six universities, including Boston College, have a good balance between the number of international students and the number of students going abroad.

We also looked at the relationship between performance with regard to the two key internationalization activities (receiving international students and sending students abroad), and the ranking of the Catholic institutions in the national College Factual rankings (2015).

The results indicate that there is no direct relationship between a top ranking and internationalization, at least as far as numbers of international students and study abroad students are concerned. Among the top 25 institutions listed in the overall College Factual ranking, approximately 40 percent are also among the top-performing institutions for combined numbers of international students and study abroad. For the top 25 Catholic institutions listed in the College Factual ranking, approximately 50 percent are also top performers in relation to combined numbers of international students and study abroad.

Of course, size matters. For the 25 Catholic universities in our sample, we looked at the percentage of international students and study abroad students in relation to ranking and overall enrollment.

Among the top 25 Catholic universities in the College Factual ranking, eight show a combined total of 20 percent or more of international students and study abroad students, as a percentage of their

overall enrollment; 11 have between 10 and 20 percent of such combined student populations; four have less than 10 percent; and for two, no data are available.

Among the eight institutions with a high percentage of international and study abroad student enrollment, two have a significant imbalance (more than 10 percent) between numbers of international students and numbers of study abroad students. The six remaining institutions (University of Notre Dame du Lac, Georgetown University, Boston College, Santa Clara University, Fordham University, and University of San Diego) are both listed among the top 25 Catholic institutions on the College Factual ranking and have a reasonable balance of international students and study abroad students. It should be noted that among these six, only the University of Notre Dame du Lac and the University of

For the top 25 Catholic institutions listed in the College Factual ranking, approximately 50 percent are also top performers in relation to combined numbers of international students and study abroad.

San Diego have more students studying abroad than international students.

It would be interesting to explore in more detail how comprehensive these six universities' approaches to internationalization are, beyond receiving international students and sending students abroad.

Other Internationalization Activities

As mentioned above, the broad definition of internationalization, certainly what is referred to as comprehensive internationalization (Hudzik, 2015), includes more than receiving international students

and sending students abroad. To give an indication, only one US Catholic institution, Loyola University Maryland, is listed among the numerous recipients of the Senator Paul Simon Award for Campus Internationalization for the period 2003-2014. But this institution is not ranked in the top 25 among Catholic institutions in the College Factual ranking. This can be explained by the fact that none of the institutions on our lists applied for, or succeeded in getting, an award.

Why is that the case? Further study must be done on other internationalization activities and strategies at Catholic institutions of higher education to get a clearer picture of how they perform compared to other institutions. For Catholic institutions, their Catholic identity can be an important indicator for what defines internationalization, other than study abroad and international students. Social justice and global, Catholic citizenship might be such indicators, expressed in curriculum, research, and service to society.

The six institutions mentioned above—which are both highly ranked by College Factual and have a healthy balance of inbound and outbound mobility—would be good cases for a more comprehensive study of internationalization at Catholic universities in the United States.

Catholic Identity in the Mission, Vision, and Policy of Boston College

In the introduction, we presented the mission of Boston College. In that mission, the university's identity as Catholic and Jesuit is clear. No explicit reference is made to any international dimension in the mission, and one can only implicitly perceive a relationship between Catholic and Jesuit identity and the university's role in global society, namely where it states that it "is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn, and in the call to live justly together" (Boston College Board of Trustees, 1996).

Meanwhile, Boston College has defined "Seven Strategic Directions":

1. Commit Boston College to becoming the leader in liberal arts education among American universities.
2. Develop and implement a student formation program that will be a contemporary model for colleges and universities committed to student formation.
3. Identify and support selected research commitments that will achieve excellence and distinction in addressing urgent societal problems.
4. Identify and commit targeted resources to selected natural science emphases that will establish Boston College as among the leaders in these areas.
5. Build on the strengths and reputations of Boston College professional schools to establish leadership in critical professional areas.
6. Become a significant intellectual and cultural crossroads by leveraging Boston College's international resources and partnerships and its Jesuit and Catholic networks.
7. Commit Boston College to becoming the world's leading Catholic university and theological center. ("Seven strategic direction," 2007).

In the last two of these seven strategic directions, the relationship between the Catholic and Jesuit identity and internationalization is more clearly defined than in any other position papers of the university.

Internationalization in Practice at Boston College

As mentioned previously, Boston College does not have an explicit internationalization policy and strategy, notwithstanding the fact that it has a strong record of international activities in research, teaching, and service to society, with the latter explicitly embedded in a focus on social justice. When combining the percentages of international students and study abroad to overall enrollment, we have seen that Boston College is among the top five Catholic universities listed in the College Factual rankings.

There are several entities that promote, develop, and implement internationalization at the university. The two main units are the Office of International Students and Scholars (OISS) and the Office of International Programs (OIP). There are other units as well, such as the Admissions Office, the International Studies Program, the Office of Student Involvement, and the Office of University Advancement. In addition, schools, faculties, departments, centers, and individual faculty members undertake international activities, such as organizing conferences, seminars, and guest lectures; hosting visiting scholars; hosting; undertaking research projects; leading training programs; producing publications; and others. To mention two examples: The School of Theology and Ministry (STM) has a high international student population and international orientation; and the Law School and the School of Social Work have dedicated positions to stimulate and support internationalization within these schools, and this has a positive impact on their internationalization.

Office of International Students and Scholars (OISS)

Since 1987, when it was founded as the Intercultural Office, OISS has provided advice, programs, and services to international students and scholars at Boston College. Such services include international student orientation; immigration administration, information, and services; international student programs; advising and counseling; and publications and resources (“About us: Office of International Students and Scholars,” 2016).

Currently (in 2015/2016), OISS provides service to an international population of 2,278, of which 754 are undergraduate students, 736 are graduate students, 362 are students undertaking practical training, and 262 are faculty and scholars. The students come mainly from Asia (59 percent), in particular China (613) and South Korea (169), followed by Europe (20 percent). The international student population at Boston College has more than doubled over the past ten years, notably in terms of the number of undergraduate students.

Together with OIP, OISS organizes International Education Week (IEW) each year. IEW features a

dedicated campus-wide program built around a series of academic, cultural, and social activities, all focused on the international dimensions, interests, and connections of the university.

Office of International Programs (OIP)

OIP was established in 1973 as the Office of Foreign Programs. The mission of the OIP is to prepare students for an increasingly interdependent and culturally diverse world. OIP advises students of Boston College on academic year and faculty-led summer programs; administers fellowships, scholarships, and grants for study abroad; and provides support to students on study abroad, including credit processing. Also, OIP provides academic and administrative support to international exchange students from partner institutions.

Over the past 25 years, the number of students studying abroad in semester-long programs has increased from approximately 200 to its current level of 900, and for summer programs from zero to approximately 200. Most students are from the College of Arts & Sciences (67 percent) followed by the Carroll School of Management (20 percent). Destinations are primarily Italy (22 percent), Spain (17 percent), the United Kingdom (14 percent), Ireland (9 percent), and France (7 percent). Female students dominate in study abroad, representing 65 percent of the total.

Meanwhile, Boston College receives approximately 200 exchange students each year from its partner institutions. From the approximately 65 partners around the world, about 20 are Catholic institutions (“International partners: Office of International Students and Scholars,” 2015).

Besides these activities, OIP states that it organizes activities that promote the internationalization of the university, and through the McGillycuddy-Logue Center for Undergraduate Global Studies it stimulates global citizenship for Boston College students (see below).

Besides these two main offices, several other central units deal with international activities and services, including:

International Admissions within the Office of Admissions. Currently, international students

at Boston College account for 6 percent of the total student body, below average for all US institutions, but on average for US Catholic universities and colleges. There is no explicit international marketing and recruitment strategy, but the number of international students is growing. A critical issue in recruitment of international students is that international undergraduates are not eligible for financial aid at Boston College, with the exception of those few who are selected for Presidential Scholarships. Related to that issue, there is limited diversity in this population, as the majority of degree-seeking international students come from upper and upper-middle class families in China, Korea, and India.

Office of Student Involvement. The Office of Student Involvement provides co-curricular opportunities for students to engage in activities designed to promote leadership development, self-exploration, social interaction, and student formation. In that context, the office has since 2015 been stimulating short-term international travel for student organizations. Another function relates to supporting the 39 different intercultural student organizations at Boston College, including both domestic and international students.

Office of University Advancement and International Alumni. Only recently, Boston College has started to pay attention to its international alumni. As of 2012, the Office of University Advancement is dedicating time and energy to set up a database of international alumni. Out of approximately 10,000 international alumni, only 25 percent are currently registered, and so far have been rather neglected. Now, the institution is starting to become more active in this area, with events to connect international alumni, such as the “2015 Global Forum: Asia” in Hong Kong.

University Mission and Ministry. This unit runs the Arrupe programs which are faith-based international immersion programs involving a competitive selection process. The participants are mainly undergraduates.

In summary, there are several central units at Boston College involved in internationalization, of which OIP and OISS play an especially central role. Other areas, such as international admissions and recruitment and international alumni, are only re-

In summary, there are several central units at Boston College involved in internationalization, of which OIP and OISS play an especially central role.

cently receiving attention. There is no explicit link to the Catholic mission in any of these activities. However, the Catholic and Jesuit identity of the university plays an important role in its international profile, and can be better used in relation to partners, students, scholars, and alumni.

It is currently impossible to provide a complete overview of all international activities taking place at Boston College among schools, faculties, departments, and centers. The internationalization of Boston College can be described in the words of John Davies (1995, p. 16) as more marginal and ad hoc than central and systematic, although the activities of entities such as OISS and OIP demonstrate efforts to create some central focus and identity.

Global Citizenship Development at Boston College

Global citizenship, through internationalized curricula and teaching and learning experience, is another important component of internationalization. Knight (2004) speaks of two components of internationalization: internationalization abroad and internationalization at home. At most universities, the at-home component is less developed than the abroad component. At Boston College, two activities are explicitly focused on internationalization at home and fostering of global citizenship.

International Studies Program

The current International Studies Program at Boston College started in the 1980s as a minor. In 2000, a major was added, creating the current International Studies Program. Today, the program's focus, scope, and mission are described in the following terms:

The International Studies Program offers an interdisciplinary curriculum to students interested in the international aspects of Arts and Sciences disciplines. Both a major and minor are available to qualified students. Course offerings are drawn from nearly all Arts and Sciences academic departments. A key goal of the Program is to provide students with the opportunity to combine insights from different disciplines so as to develop a broad understanding of international affairs.

As in past years the International Studies minor continues to be one of the largest interdisciplinary minors at Boston College, with over 200 students currently enrolled.

The academic year 2015-2016 marks the 15th year for the International Studies major, with up to 100 students entering their senior year. As in past years the International Studies minor continues to be one of the largest interdisciplinary minors at Boston College, with over 200 students currently enrolled ("About us: International Studies Program," 2015).

The mission of the Boston College International Studies Program is to offer an undergraduate interdisciplinary curriculum to students interested in international aspects of the arts and sciences that equips them with knowledge and

skills for meeting economic, ethical, political, and social challenges in the global environment of the 21st century. The goals of the Program are, first, to provide students with the opportunity to combine insights from different academic disciplines so as to gain a broad understanding of international affairs and, second, to engender conversations about international issues more generally among students, faculty, and other members of the Boston College community ("Mission Statement: International Studies Program," 2016).

McGillycuddy-Logue Center for Undergraduate Global Studies

This center was established in 2008 to "promote and foster innovative international learning for undergraduate students at Boston College." In the words of one of the donors who enabled its creation, Kathleen McGillycuddy:

Part of a well-rounded education in the 21st century is learning what it means to be a global citizen. Enabling students to experience a broader view of the world and their role in it, while supporting their ability to attain practical skills and first-hand experiences to apply in their future careers, will be key areas of focus for this center ("McGillycuddy-Logue Center for Undergraduate Global Studies," 2015).

The center is part of OIP and organizes events, faculty development, travel grants, and a Fellows Program.

First launched in 2010, with the original title of the Global Service and Justice Program, the McGillycuddy-Logue Fellows Program is designed to prepare a small cohort of undergraduate students to develop into thoughtful and fully engaged global citizens, who are prepared to act with humility, and in solidarity with others. Fellows are expected to gain three primary attributes upon completion of the program: a greater awareness of their intellectual, social, and intercultural development and skills; a deeper understanding of their place in an ever changing and increasingly

interdependent world; and the development of tools for becoming agents of change.

The program structure combines rigorous academic preparation, personal experiences and guided reflections that will, in turn, facilitate an evaluation of deeply-rooted assumptions and foster a more comprehensive understanding of global issues. Upon successful completion of the program, students will receive a certificate and transcript documenting their academic and service accomplishments and will emerge as more informed activists and better-prepared, global leaders (“McGillycuddy-Logue Fellows,” 2015).

While the Fellows Program is restricted to a small cohort of 20 students a year, compared to the larger group of students taking the International Studies major or minor, together these two programs offer the best examples of how global citizenship development and internationalization of the curriculum are currently taking place at Boston College.

Another dimension of internationalization is the faculty- and research-driven focus of several research centers at Boston College. It is not possible to give a complete overview of these activities, but at least two centers should be mentioned here. The Center for International Higher Education (CIHE), in the Lynch School of Education, has a clear international focus and is one of the leading research centers of its kind in the world. The link with BC’s Catholic identity is not explicit, but international Catholic higher education (“Center for International Higher Education,” 2016) has always been a point of research interest to CIHE, if not a particularly active part of its research portfolio. This study is a reflection of that interest, however. Secondly, the Center for Human Rights and Social Justice (“Center for Human Rights and International Justice,” 2016)—also housed in the Lynch School—is an interdisciplinary center with a strong international focus, embedded in the Catholic tradition of social justice.

Concluding Remarks

Internationalization has not been part of Boston College’s main mission, vision and strategy, but

within the university several central and departmental initiatives have been implemented over the years, giving a more international dimension to the university’s research, teaching, and service functions.

In 2015, the President of Boston College announced the appointment of the current Dean of Social Work, Alberto Godenzi, as his special advisor for the development of an internationalization strategy. The near future might, therefore, bring a clearer and more comprehensive strategic approach to internationalization activities and their relation to the Catholic and Jesuit identity of the institution.

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APPENDIX I

Types of Catholic Colleges and Universities

By Michael James, Boston College

It has generally been held that, for a work to be able to be identified as “Catholic”, it had, in one way or another, to be related to a church entity, commonly considered to be a “sponsorship organization.”

As various theological and historical studies have shown, the term “sponsorship” is relatively new in church circles. It was originally given wide circulation as part of a threefold approach to health care works: ownership, sponsorship and control. “Ownership” referred generally to holding title to the property; “sponsorship” usually referred to the body under whose name the work operated; and “control” referred to its internal governance.

With time, the distinctions among these three dimensions have become more and more blurred. For instance, we can have sponsorship with or without ownership; ownership with or without control, or very little control; and degrees of control with various forms of sponsorship.

In general, in the past, religious institutes or their component parts—such as provinces, regions, sectors, etc., as well as dioceses—have been identified among the principal sponsors of apostolic works. At times, though, apostolic works did not

have an existence distinct from that of the local religious community, province, or institute to which they were related. They did not have separate canonical recognition, even though they might have been incorporated civilly, distinct from the sponsoring religious institute itself.

Following upon the teachings of the Second Vatican Council, lay persons, in virtue of their baptism, were invited to participate more directly in the operations of apostolic works. This led to a reorganization of governance structures which, while ensuring that overall control remained in the hands of a canonical sponsor, also provided for the more direct involvement of the laity. Eventually, systems were established that often led to forms of co-sponsorship or joint sponsorship in which other members of the People of God were duly represented.

Since the 1983 *Code of Canon Law* was promulgated, new canonical entities established specifically for sponsorship purposes have been recognized either by bishops or by the Holy See. In many instances, these entities today assume the sponsorship responsibilities previously carried out by one or more religious institutes or by dioceses. In some instances, these new entities also assume all the ownership and property rights previously held by the original institute or diocese. In other words, actual ownership is not transferred, but the goods are now administered by the new entity.

The term sponsorship is not used in the *Code of Canon Law*; however, it is generally accepted that, today, “sponsorship” entails the use of one’s name and

Typology of Catholic Colleges and Universities

	Ownership	Sponsorship	Control
Diocesan:	Diocese	Diocese	Bishop
Independent:	Lay Board	Lay Board	Lay Board
Sponsored Religious:	Rel./Lay Bd.	Religious	Rel./Lay Bd.
Pontifical:	Rome/Rel./Lay	Rome/Rel.	Rome/Rel.

the exercise of certain ecclesial and internal responsibilities that arise from this use (often known as “reserved powers”). Sponsorship often entails elements of “quality control” (see *Code of Canon Law*, c. 806.2). To a certain extent, it could be considered somewhat parallel to a franchise. If there is little or no accountability, then there is serious risk of fraud and deception. A person’s good name—whether that “person” is an individual, a group, or a work itself—is of primary importance today, and sponsorship responsibilities are exercised in relation to what

the name stands for. In our case, we are referring to works undertaken in the name of Christ, on behalf of the Catholic Church (c 116.1).

Sponsorship in canon law has little if any meaning if it is not related more particularly to the mission and ministry of the church. The church’s mission is threefold: to teach, to sanctify, and to serve God’s people. Undoubtedly, education is part of the mission to teach; pastoral and social services would also come under the service dimension.

APPENDIX II

Working meeting/seminar Luksic Project:

“Catholic Universities: Identity and Internationalization”

Monday, January 11, 2016

- 8:30 Registration
- 9:30 Welcome and opening of the seminar by Andrés Bernasconi, Director of CEPPE, and introduction of the participants.
- 10.00 Opening remarks, Rector Ignacio Sánchez (PUC)
- 10:30 Introduction to the theme of the seminar and the project: “Catholic Universities: Identity and Internationalization,” by Hans de Wit, Director of CIHE.
- 11:00 Presentation on “Current Challenges in Internationalization. The experience of UC.” Dr. Fernando Alvarado. Director of International Academic Relations, UC.
- 11:30 Coffee Break
- 11:45 Three case studies of Catholic universities, identity and internationalization, perspectives from Latin America, Europe and the USA:
- PUC de Chile: Patricia Imbarack, Daniela Véliz-Calderón and Andrés Bernasconi
 - Boston College: Michael James and Hans de Wit
 - UCSC: Fiona Hunter and Visnja Schampers
- 14:00 Lunch at “La Cava”
- 15:30 Panel discussion on the relationship between Catholic identity, overall mission and international policy.
- Ignacio Sánchez, Rector, Pontificia Universidad Católica de Chile
 - Jorge Tabilo, Rector, Universidad Católica del Norte
 - José Antonio Guzmán, Rector, Universidad
- 16:15 Coffee break
- 16:30 Next steps: the development of a broader comparative research project on “Catholic Universities: Identity and Internationalization in Europe, Latin America and the USA.”
- 18:00 Closure of the seminar

About the Authors

Andrés Bernasconi, PhD, is associate professor and vice dean of the School of Education at the Pontificia Universidad Católica de Chile. He is also a head of the higher education research program at the Center for Research on Educational Policy and Practice of the same university, in Santiago, Chile. Bernasconi has served as provost and, previously, as Vice-President for Research and Graduate Programs at the Universidad Andrés Bello, in Chile. He was dean of the law school of the Universidad de Talca, also in Chile. His research interests include private higher education, the academic profession, university governance, and higher education law. He holds degrees from the Pontificia Universidad Católica de Chile, Harvard University, and Boston University.

Fiona Hunter is based in Italy where she works as associate director of the Centre for Higher Education Internationalisation (CHEI) at the Università Cattolica del Sacro Cuore in Milan. She is co-editor of the *Journal of Studies for International Education* and a past president of the European Association for International Education (EAIE), where she is now a member of the newly-formed Knowledge Development Task Force. Alongside her role as a researcher, she is also a consultant and trainer working with public, private, and faith-based higher education institutions in Europe, the Middle East, Latin America, Asia, and Africa to help them think more strategically about their institution, either for organizational improvement in general or with a specific focus on internationalization. She holds a Doctor of Business Administration (DBA) in higher education management from the University of Bath in the United Kingdom.

Patricia Imbarack holds a PhD in education sciences, with a focus on clinical psychology, from the Pontifical Catholic University (UC) of Chile. She has taught at several universities, in the areas of learning and development among children and adolescents. Currently, she works as a professor of learning and development at the UC School of Education. She is also a director and research associate for the

Interdisciplinary Center for the Study of Religion (CIERUC) and serves as a member of the advisory board for pastoral academics at the Pontifical Catholic University. Most of her research focuses on the development of teachers and Catholic education. Between 2011 and 2014, she was a researcher at the Center for Studies of the Ministry of Education. She has also worked as a consultant for the dissemination of documents and reports for the Vicar for Education in the Archdiocese of Santiago.

Michael James is director of the Institute for Administrators in Catholic Higher Education, a lecturer in the Boston College graduate program in higher education administration, and coordinator of the concentration within that program on Spirituality, Faith and Formation in Higher Education. Previously, Michael served as vice president of the Association of Catholic Colleges and Universities in Washington, DC, and as a dean of student affairs and enrollment management. He is a former editor of the *Journal of Catholic Education*. Dr. James is a recipient of the “Outstanding Contribution to Scholarship Award” bestowed by the Jesuit Association of Student Personnel Administrators. His most recent publications include *Education’s Highest Aim: Teaching and Learning Through a Spirituality of Communion* (2010, New City Press) and *5 Steps to Effective Student Leadership* (2014, New City Press). Michael James is a graduate of the University of Notre Dame and Indiana University.

Visnja Schampers-Car is a PhD student at the Università Cattolica del Sacro Cuore in Milan, Italy focusing on the internationalization of Catholic higher education in Europe. She currently lectures in the MBA program of the Saxion University of Applied Sciences in the Netherlands, where she is also involved in institutional international activities. Born in Croatia, she obtained her bachelor and master’s degree in economics at the University of Zagreb, later obtaining additional bachelor and master’s degrees in political science at the University of Leiden in the Netherlands. She worked at the Economic In-

stitute of Zagreb and the Croatian Central Bank before starting a career in the Croatian diplomatic service, working in Vienna at the Organization for Security and Co-operation in Europe (OSCE). Since 1996, she has lived in the Netherlands and has worked at the UN International Tribunal for the former Yugoslavia, the OSCE High Commissioner on National Minorities, and KPMG Consulting.

Daniela Véliz-Calderón is an associate researcher at the Center for Research on Educational Policy and Practice (CEPPE) at the Pontificia Universidad Católica de Chile. Her research interests relate to the academic profession, internationalization, and gender. She has worked on research projects to promote female faculty in the STEM fields, sponsored by the National Science Foundation (ADVANCE). Previously, she developed student exchange programs at the University of Rhode Island and is one of the founders of the Network of Researchers on Chilean Education (RIECH). Daniela holds a PhD in higher education from the University of Maine and a master's in student development in higher education from the same university.

Hans de Wit is director of the Center for International Higher Education (CIHE) at Boston College and professor of international higher education with the Department of Higher Education and Leadership of the Lynch School of Education at Boston College. He has been director of the Centre for Higher Education Internationalisation (CHEI) at the Università Cattolica Sacro Cuore in Milan, Italy, and professor of internationalization of higher education at the Amsterdam University of Applied Sciences. He is the founding editor of the *Journal of Studies in International Education* (Association for Studies in International Education/SAGE); a member of the editorial boards of the journal *Policy Reviews in Higher Education* (Society for Research into Higher Education) and the *International Journal of Educational Technology in Higher Education* (Springer/Universitat Oberta de Catalunya); associate editor of *International Higher Education* (Boston College), and co-editor of the book series *Global Perspectives in Higher Education* (Sense Publishers). He has (co)

written several books and articles on international education and is actively involved in assessment and consultancy in international education, for such organizations as the European Commission, UNESCO, the World Bank, OECD, the International Association of Universities (IAU), and the European Parliament.

CIHE Publications Series

CIHE PERSPECTIVES

<http://www.bc.edu/research/cihe/Publications.html>

Newly launched in 2016, the *CIHE Perspectives* report series presents the findings of research and analysis undertaken by the Boston College Center for International Higher Education. Each number in the series endeavors to provide unique insights and distinctive viewpoints on a range of current issues and developments in higher education around the world.

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- No. 1. *Sage Advice: International Advisory Councils at Tertiary Education Institutions* (2016). Philip G. Altbach, Georgiana Mihut, & Jamil Salmi.
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INTERNATIONAL HIGHER EDUCATION (IHE)

<http://ejournals.bc.edu/ojs/index.php/ihe>

International Higher Education (IHE) is the flagship quarterly publication of the Boston College Center for International Higher Education. Launched in 1995, *IHE* features the contributions of distinguished scholars, policymakers, and leaders, who are well-positioned to offer critical perspectives on key issues and trends that shape higher education worldwide. This publication—which is translated into Chinese, Portuguese, Russian, Spanish, Vietnamese, and French—presents insightful, informed, and high-quality commentary and analysis on trends and issues of importance to higher education systems, institutions, and stakeholders around the world. Each edition also includes short abstracts of new books and other publications of relevance to the global higher education community.

GLOBAL PERSPECTIVES ON HIGHER EDUCATION

<https://www.sensepublishers.com/catalogs/bookseries/global-perspectives-on-higher-education/>

Since 2005, the Boston College Center for International Higher Education has collaborated with Sense Publishers on this book series, which is now comprised of more than 30 volumes. As higher education worldwide confronts profound transitions—including those engendered by globalization, the advent of mass access, changing relationships between the university and the state, and new technologies—this book series provides cogent analysis and comparative perspectives on these and other central issues affecting postsecondary education across the globe.

THE WORLD VIEW

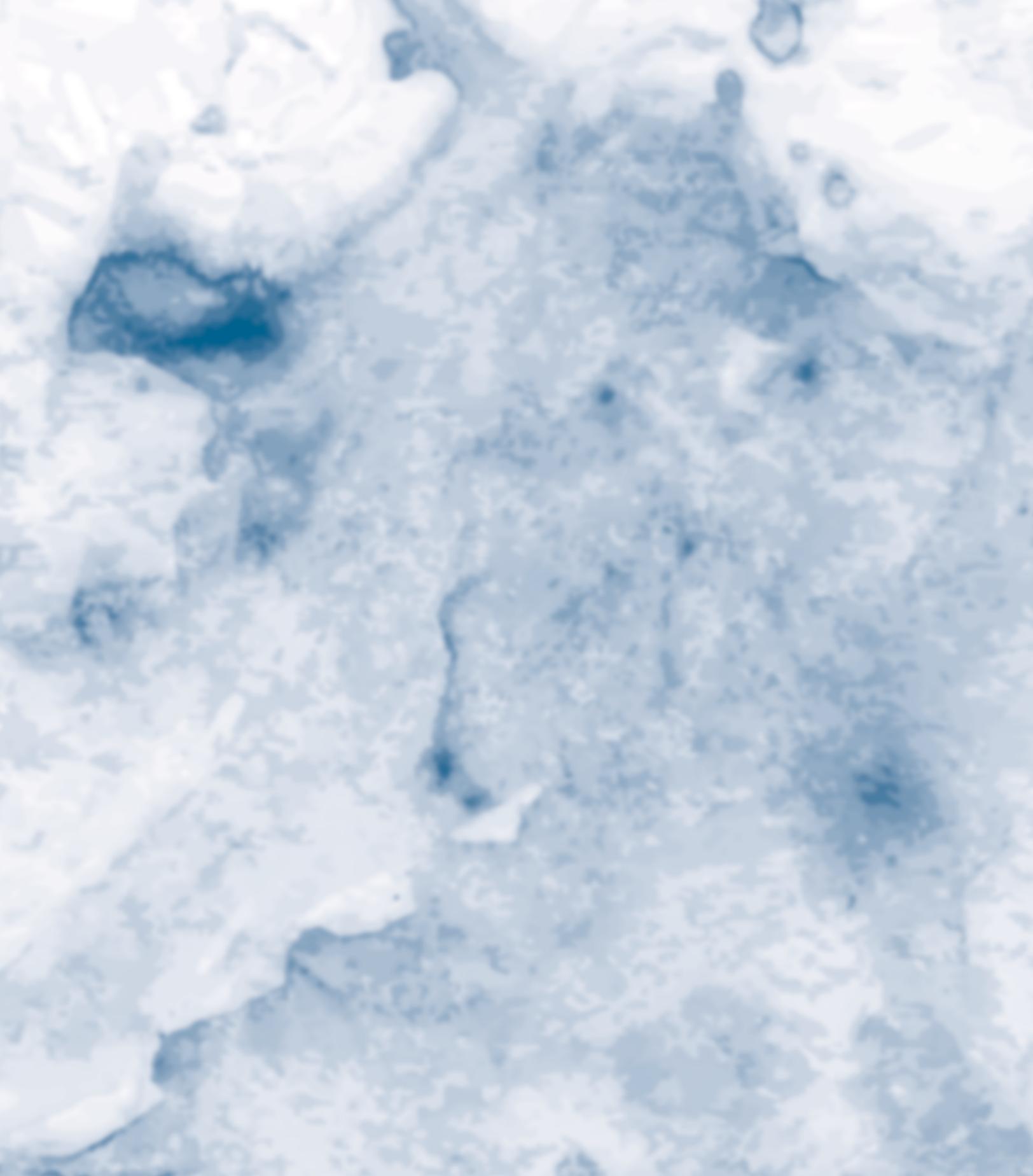
<https://www.insidehighered.com/blogs/world-view>

The World View, published by InsideHigherEd.com, has been the blog of the Boston College Center for International Higher Education since 2010. *The World View* features the regular commentary and insights of some one dozen contributors from North and South America, Europe, Asia, and Africa, offering truly global perspectives by global analysts.

INTERNATIONAL BRIEFS FOR HIGHER EDUCATION LEADERS

<http://www.acenet.edu/news-room/Pages/International-Briefs-for-Higher-Education-Leaders.aspx>

Developed in 2012 by ACE's Center for Internationalization and Global Engagement (CIGE) in partnership with the Boston College Center for International Higher Education, the *International Briefs for Higher Education Leaders* series is designed to help inform strategic decisions about international programming and initiatives. The series is aimed at senior university executives who need a quick but incisive perspective on international issues and trends, with each *Brief* offering analysis and commentary on key countries and topics of importance relevant to institutional decision makers.



CIHE Perspectives

Center for International
Higher Education
Campion Hall, Boston College
Chestnut Hill, MA 02467 USA

Tel: +1 (617) 552-4236
Fax: +1 (617) 552-8422
E-mail: highered@bc.edu
web: www.bc.edu/cihe



The Boston College Center *for*
International Higher Education