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The institutional landscape of Africa

Africa is a vast continent covering an area of 30 million square kilometers, with a population nearing a billion people across 61 territories,¹ and an astounding multitude of cultures and languages, both indigenous and imported from Europe. The European influence greatly changed the cultural and political landscape of Africa and its role in higher education is significant, although it should not be overstated at the expense of pre-colonial influences. Africa cannot be considered a cohesive and unitary whole because of this multitude of cultures and languages. There nevertheless exist shared interests and cultures within different parts of Africa. North Africa is mainly Islamic in its cultural make-up, although French culture and language also play a role. This French influence extends into Western and Central Africa. Eastern and Southern Africa have been greatly influenced by the English language and culture, whilst the Portuguese language is leading in Mozambique and Angola. The role of Christianity is prominent since colonial times especially in sub-Saharan Africa and it has shown tremendous growth in the 20th century.

The origins of higher education in Africa can be traced back to antiquity. It is imperative to gain a proper understanding of Africa's long, complicated and fascinating history of tertiary education, because, contrary to a generally held belief, the short period of time "occupied by colonialism in the long history of a continent that spans millennia, does not embody the sum total of all there is to know about African higher education".² Several institutional traditions have played a major role in the origins of higher education

in Africa from about the 3rd century B.C. until at least the 11th century A.D. and beyond.

The oldest tradition is that of the *Alexandria Museum and Library* (Bibliotheca Alexandrina) which was established in the 3rd century B.C. in Egypt and became a large centre of learning and research in the ancient world, supporting up to 5000 scholars and students, attracting leading Egyptian, Greek, Roman, African and Jewish scholars of the ancient world such as the preeminent mathematicians Archimedes and Euclid. The Bibliotheca Alexandrina was among the world's earliest known prototype universities. It is not surprising that after St Mark – according to tradition – founded the Church in Egypt (c. A.D. 40) the great school of Christian theology developed in this academic environment of Alexandria, a school that is associated with names such as St Clement of Alexandria (d.c.100), Origen (185-253), St Athanasius (296-373) and St Cyril (376-444). Alexandria became the patriarchal see second in influence only to Rome, and despite persecutions in the 3rd and 4th centuries, Christianity spread rapidly from Egypt to other parts of Africa.

The second tradition is linked to the period of the Roman colonization of North Africa, when some *Roman institutions of higher learning* flourished along the northern borders of the continent, first and foremost the university in Carthage, the “capital of Africa” as it was known, where eminent scholars such as Tertullian (160-220), St Cyprian (d. 258) and St Augustine of Hippo (351-430) lived, studied and taught, scholars who exercised a profound influence on North Africa and the world of learning in the West right to the present.

A third tradition started with the *early Christian monasteries* in the Egyptian desert. They developed in the 3rd century A.D. when thousands of Christians gathered at these places of learning and reflection. But it was especially in 4th century Ethiopia where Christianity introduced monastic education that gradually developed into higher education, although this was restricted to clergy and nobility. In 392 Christianity was made the state religion,

but in 451 the larger part of the Egyptian Church separated from Catholic unity in response to the Council of Chalcedon (451) and came to be called “Coptic”. With the Arab conquest (639-642) the rich Christian tradition of higher education in Egypt came to an end.

A fourth tradition came about with the *Islamic mosque universities*.³ Africa is the centre of the world’s oldest Islamic universities, and some of the oldest surviving universities. Since the 8th century A.D. mosque universities like the ones in Tunis (732), Fez (859), Cairo (969) and others became prestigious centres of Islamic education, attracting students and scholars from Andalusian Spain to West Africa.

All these traditions were located in North Africa. What is interesting is the fact that these traditions were based on “the belief that the pursuit of knowledge for its own sake was a worthy endeavour that any society would want to encourage”, which stood in sharp contrast to the utilitarian view of higher education that was later imported with European colonialism.⁴

The history of higher education in sub-Saharan Africa is more recent and inextricably linked to the process of European colonialism. Western-style universities were first introduced to Africa by missionaries in the 19th century. This process was concentrated in the expanding European settler colonies at the extremities of the continent such as in South Africa (1829, 1841, 1866, 1873) and in Algeria (1857, 1879), as well as in Sierra Leone (1826) and Liberia (1862), where resettlement for African diaspora was taking place.⁵ It was, however, only during the first half of the 20th century that one saw a growing number of colonial universities in Africa. In the aftermath of the Second World War universities were systematically established by the colonial authorities, especially in the British, French and Belgian colonies. Initially these universities were still few and far between, and enrolment was limited to the elite. During the European decolonization of African countries in the 1950s and 1960s the number of higher institutions

on the continent grew rapidly. Colonial rule left behind a chaotic situation, and many of the newly independent states had to establish or expand their higher education system. This led to phenomenal growth in higher education. The number of universities on the continent grew from less than three dozen in 1960 to more than 400 in 1995. Since then many more have been established with the explosion of private universities. Presently there are around 5 million students in African universities.⁶ Nevertheless, the Gross Enrolment Ratio (GER) in higher education in sub-Saharan Africa is the lowest in the world, standing in some African countries at around 5% at the turn of the century, i.e. 5% of the population that are able to enroll in tertiary institutions find themselves in these institutions.⁷ This does not compare favourably to a GER of 51.5% in the developed world and the world average of 17.4%.⁸ Considering that in 1965 the African figure was only 1%⁹ there are definite signs of progress in this respect, although a lot of work in terms of development is still required. There is also a large discrepancy in gross enrolment ratios country-wise: only two countries have GERs higher than 10% - South Africa has by far the highest with 15.0 %, followed by Mauritius with 11%.

This shows that there is an urgent need for African countries to expand their enrolment in higher education. And here the growth of the private sector is seen as one of the viable alternatives.

The growth of higher education on the African continent led to the founding of the *Association of African Universities* (AAU) in 1967 in Rabat, Morocco. This organization was set up with the explicit purpose of streamlining the exchange of information and co-operation between institutions of higher education in Africa. As at November 2008, the AAU has 212 members in 45 African countries.¹⁰ With a few exceptions these are the state universities. The “explosion” of private universities added a further and important dimension to higher education in Africa, so that today universities are to be found in most of the countries in Africa.

Private higher education in Africa

Until recently the public universities had a monopoly in providing tertiary education in African countries. During the period of independence there was a strong move towards public universities, but the 1990s saw the emergence of private sector institutions in Africa. This was due to a number of factors such as the fiscal incapacity of the state to expand higher education through public universities and meet the growing demand for higher education; but also the inability of public universities to respond immediately to particular needs and the demand for certain market-friendly courses. Today the private sector is the fastest growing segment in higher education in many countries in Africa. However, in some countries there was strong opposition from the state against this trend. In South Africa it was only in December 1997, with the promulgation of the new Act on Higher Education, that private higher institutions could be established, but with stringent restrictions, such as prohibiting the name “university” and other titles associated with state universities. Private institutions were seen as a potential threat and competition to the state universities.

The landscape of private institutions of higher education (PIHE) in Africa is still young but growing fast with Anglophone countries taking the lead in countries such as Tanzania, Uganda, Ghana, Cameroon; while Francophone African countries are lagging behind their Anglophone counterparts. The for-profit PIHEs levy fees on the basis of full cost recovery, whereas the not-for-profit PIHEs are mostly religion-based with fees that are rather low and affordable to many. Between 1991 and 1999 nearly 65 private universities were established in sub-Saharan Africa.¹¹ It is not easy to obtain information about private institutions in Africa and the exact amount of private institutions on the continent is not entirely clear.¹² In 2004 a rough estimate was that more than 100 private universities could be found in sub-Saharan Africa.

Catholic universities and higher institutes in Africa

The Catholic Church was leading in the development of private universities. Against the backdrop of the rise of private institutions in Africa in the 1980s, it is interesting to note that the first Catholic institutions of higher learning came about much earlier than other PIHEs. In 1945 – after an earlier decision taken in 1938 by the Synod of Catholic Bishops of South Africa “to provide African Catholic students with post-matriculation and religious guidance” - the “Roman Catholic Hierarchy of Southern Africa” founded the *Catholic University College* at Roma (Lesotho), which, in 1950, was ceded to the congregation of the Oblates of Mary Immaculate and was then called *Pius XII College*. In 1964 the College was replaced by a non-denominational, inter-territorial university¹³ and eventually in 1975 became the *National University of Lesotho*.¹⁴ Francophone countries followed. The *Catholic Faculties of Kinshasa / Les Facultés Catholiques de Kinshasa* (FCK) were founded in 1957, followed by the *Catholic University of Madagascar* (CUMA) in 1960, the *Université Catholique de l'Ouest* (UCAO) in 1969 and the *Université Catholique d'Afrique Centrale* (UCAC) in 1989.

These developments and foundations in Africa did not take place in isolation. When in September 1968 the Eighth Triennial Congress of the International Federation of Catholic Universities was held at the Lovanium University, in Kinshasa, attended by about 90 representatives of Catholic universities of the world, the “Kinshasa Statement: *The Catholic University in the Modern World*” was formulated. The Statement clearly spells out the specific mission and role of a Catholic university “in a period of social change”.¹⁵

In 1989, during the first meeting of Catholic Institutes in Africa in Abidjan, Ivory Coast, the *Association of Catholic Universities and Higher Institutes of Africa and Madagascar* (ACUHIAM / ASUNICAM) was founded with the help of the Missiological Institute, MISSIO-Aachen from the Federal Republic of Germany.¹⁶ The four founding members had the following rationale in mind:

“In the service of the integral promotion of humankind and for the needs of the churches and societies of Africa, these institutes want to contribute to their development as qualified tools of evangelization. It appeared useful and urgent to promote collaboration among these institutes, to organize common action and to define their contribution to the general task of Higher Education in Africa and Madagascar.”

With regard to this rationale the text of reference for the Association is the Apostolic Exhortation *Ex Corde Ecclesiae*, with the earlier exhortation *Sapientia Christiana* playing a prominent and defining role for the Ecclesiastical Faculties.

In the first decade after the constitution of ACUHIAM Catholic institutions of higher learning proliferated.¹⁷ A survey of the members of ACUHIAM reveals that today Catholic tertiary institutions have been established in nearly every corner of Africa. These can be found – in chronological order of their foundation - in the following countries: DRC Kinshasa (1957). Madagascar (1960), Ivory Coast (1969), Nigeria (1981), Kenya (1984), Cameroon (1989/91), DRC Bukavu and The Graben (1989), DRC Mbuji-May (1990), Uganda (1993), Egypt (1994), Mozambique (1996), DRC Kasayi (1996), Angola (1997), Tanzania (1998), South Africa (1999), Rwanda (2002), Ghana (2003).

Two factors need to be considered, (1) the place of Catholic institutions vis-à-vis state universities, (2) the percentage of the Catholic population in the respective countries, because these factors play a decisive role in the mission and unique contribution of Catholic universities.

As the figures in the following table show, all the Catholic universities find themselves in an academic landscape with numerous public, state funded institutions as well as many PIHEs. Apart from South Africa with only 6.36% Catholics, the percentage of Catholics in the other countries varies from 12% - 50%. This of course does affect the scope of operation of a particular Catholic institution. Furthermore, it was not possible to get a more comprehensive and reliable list of private institutions in the various countries. Often it is difficult to determine what is the exact status

of a PIHE. In South Africa, for example, *multidisciplinary* tertiary institutions function as degree awarding universities but the title “university” is not allowed.

1. Country level context of higher education

Institution and Country	Country	State Universities in country	Private Universities In country	Catholics in country M=millions
ANGLO-PHONE UNIVERSITIES				
St Augustine College of South Africa (SAC)	South Africa	23	6 ¹⁸	3.1 m 6.36%
The Catholic Institute of West Africa (CIWA)	Nigeria	58	34	17.9 m 14.38%
The Catholic University of East Africa (CUEA)	Kenya	12	21	8.08 m 24.83%
St Augustine University of Tanzania (SAUT)	Tanzania	33 includes state & private		10.4m 26.69%
Uganda Martyrs University (UMU)	Uganda	5	21	11.2m 42.28%
Catholic University College of Ghana (CUCG)	Ghana	6	6	2.6m 12.43%
FRANCO-PHONE UNIVERSITIES				
1. Les Facultés Catholiques de Kinshasa (FCK) 2. Université Notre Dame du Kasayi (UKA) 3. Université de Mbujimay (UM) 4. Université Catholique de Bukavu (UCB) 5. Université Catholique du Graben(UCG) 6. Université Catholique du Kabgayi (UCK)	Congo (Democratic Republic DRC) Rwanda (or DRC)	83		29.52 m 49.75% 4.13 m 47.92%
Université Catholique d’Afrique Centrale (UCAC)	Cameroon	7		4.2m 25.06%
Université Catholique de Madagascar (CUMA)	Madagascar	11		4.7 23.42%
Université Catholique d’Afrique de L’Ouest (UCAO)	Ivory Coast	13		2.8m 15.11%
LUSO-PHONE UNIVERSITIES				
Catholic University of Mozambique (CUMO)	Mozambique	1	14	4.3m 22.33%

Institution and Country	Country	State Universities in country	Private Universities In country	Catholics in country M=millions
Universida Catolica de Angola (UCAN)	Angola	1	6	10.3m 50.04%
ARABIC				
Dar Comboni Institute for Arabic Studies	Egypt	78		299 000 0.35%

Nearly all the Catholic universities in Africa were initiated and partly funded by the respective Episcopal Conferences or in some cases by individual bishops, with the exception of St Augustine College of South Africa which was an initiative of committed lay academics and business leaders and is run as a not-for-profit company, and the Dar Comboni Institute for Arabic Studies which was established and is run by the Comboni Fathers.

There are several new Catholic universities that are aspirants to the ACUHIAM, i.e. Université St Augustin, DRC; the Catholic University of Malawi, CUNIMA; the Zambia Catholic University, ZACU. Others have so far not sought membership, like the Saint Thomas University of Maputo and the Catholic University of Zimbabwe.

Many of the early Catholic universities and institutions in Africa had a strong emphasis on theology and were largely focused on the training of clergy. Many had started as diocesan seminaries and some as teachers' training colleges. But gradually the focus changed to address the actual needs of society in Africa.

The main reason for the creation of new Catholic institutions at the turn of the 21st century is the realisation that state education appears to be losing ground in a time when post-independence problems have become the main concern of governments. This leads to an undermining of important values, "and strategies have to be found to stop the downhill movement affecting societies".¹⁹ In the light of this a need exists to find new ways to train and prepare leaders for Africa. The goals of the newly founded as well as the already well-established Catholic institutions within ACUHIAM are simple but

practical. The focus is on academic excellence, service to the poor and underprivileged, broader international cooperation with other Catholic universities, and attending to the needs of their home countries. The challenges facing ACUHIAM and its members are enormous, and a concerted effort is required from all members in order to reach the above mentioned goals.

The objectives of ACUHIAM are as follows:

- To promote academic collaboration among the Universities and Institutes concerned,
- To promote a high level of study and research,
- To encourage exchange of knowledge through publications, exchange of programmes and of lecturers,
- To promote an inculturated approach in teaching and in research,
- To share experiences in administrative structures and financial self-support of the Universities and Institutes,
- To sensitize the local churches and the Episcopal Conferences in view of a firmer commitment to, and a determined support of, the Universities and Institutes of Formation,
- To see if the university formation has an impact on the concrete life of people in Africa.

When looking at the faculties now operating at the various Catholic universities one can clearly see where and how the local and regional needs for Catholic higher education are being addressed. For example the move to agriculture and agronomy, to economics and management sciences, law, education, medicine and health etc. shows how these institutions try to train leaders for Africa. Although the information supplied in the following table is incomplete it nevertheless gives an impression of the kind of higher education now offered at Catholic universities in Africa. Furthermore reference is made to international linkages. Unfortunately in most cases this information was not forthcoming.

2. Faculties offered and international linkages²⁰

Institution and date founded	International Networks	Undergraduate Degrees and Faculties	Postgraduate Degrees	Number of students
FCK 1957	Kat. Univ. Leuven Cath. Univ. of Antwerp, Belgium Univ. of Fribourg, Switzerland Pont. Univ. of Ecuador St Paul Univ. Ottawa, Canada Univ. of Tübingen, Germany Univ. St Joseph, Beirut, Lebanon	Economics and Development; Philosophy; social communication; social studies; Theology	Undergraduate courses offered at postgraduate level Doctorate: Philosophy and Theology	2002: Total 1066
CIWA 1981		Theology Theology: Dogmatic, Moral, Biblical, Pastoral and Liturgy	Undergraduate courses offered at postgraduate level Licentiate, Masters and PhD	Total 130 ¹
CUEA 1984 – acquired status 1992	Boston College USA Marquette Univ. USA	Theology, Art and Social Science, Commerce, Science, Education, Law, Centre for social justice and ethics	Undergraduate courses offered at postgraduate level Doctorate: Theology, Education, Philosophy, Religious Studies	2005/6 Total: 3894 Female – 1995 Male 1899 T=3894
UCAN 1997		Law, Business and Management Information, Economics, Engineering, Social Sciences, Translation and Interpretation	No post graduate studies	Figures not available

Institution and date founded	International Networks	Undergraduate Degrees and Faculties	Postgraduate Degrees	Number of students
CUMO 1996		Economic s and Management, Law, Education and Commerce, Agriculture, Medicine, Communication, Tourism Management, information Technology – Distance learning	Masters program: Economics, Management	2003/4: Total 2750
SAUT 1996 acquired status 1998		Humanities and Mass Communication; Business Administration; journalism	Undergraduate courses offered up to Masters Level.	2003/4 Total: 473 Female 229 Male 244
UMU 1993 acquired status 2005	Boston College SA; Perdue Univ. USA; Notre Dame USA Univ of Wisconsin USA KU Nijmegen, NL Univ. Groningen NL Univ of Glasgow, Univ. of Dortmund Germany Univ of Milan Italy Halifax Univ. Canada	Agriculture, Building Technology and Architecture, Business administration and management, education, health sciences, science, economics. Institutes: Ethics and Development, African research and documentation, distance learning, good governance and peace studies	Undergraduate courses offered at postgraduate level	2003/4 Total: 489 Female: 279 Male: 210
CUMA 1960 Accredited 1997		Social sciences, management, Philosophy, theology	No postgraduate degrees	2003: 1049

Institution and date founded	International Networks	Undergraduate Degrees and Faculties	Postgraduate Degrees	Number of students
UCAC 1989/1991	Universities in France and Canada	Philosophy, social Science and management Accountancy; computer Science, Economics, law, management Political Science, Social Studies Theology, School of nursing Research Groups: Artificial intelligence and management sciences, Business and culture	Undergraduate courses offered at postgraduate level	2003/4 Total:140 6 Female 546 Male 860
UCB 1989		Agronomy, Economics, Law and Medicine	Undergraduate courses offered at postgraduate level Doctoral: Medicine, Surgery, midwifery	2003/4 Total:121 3 Male 845 Female 368
UCG 1989		Agronomy, Economics, Human medicine, Veterinary medicine, Law, Social sciences Administration and Political Science	Doctorate: Medicine, Veterinary medicine	2000 Total 755
UCAO 1969 / 2000		Law, Philosophy, Theology	Masters and Doctorate: Philosophy and Theology	Figures not available
SAC 1999	Cath.Univ.of Leuven, Belgium. Univ of Tübingen, Germany Notre Dame USA Radboud Univ. Nijmegen Netherl. Boston College USA Australian Catholic University Univ. of St	Humanities Politics, Philosophy and Economics Education, Theology Political Leadership (Certificate)	Diploma in Political Leadership BEd (Hons) in Religious and Values Education Masters in Applied Ethics, Business Ethics, Social Ethics, Bio-ethics Culture and Education Educational Leadership	2008 Total 379

	Paul, Ottawa, Canada Univ. of Brabant at Tilburg, Netherl Univ. of Fribourg, Switzerland		Philosophy Pastoral Ministry and Religious Education Catechetical Leadership Christian Spirituality Theology including Canon Law Doctorate: Philosophy and Theology	
CUCG 2003	University of Ghana, Boston College, Catholic University of America, St Mary's University	Economic and Business Administration Information and communication Sciences and Technology Religious Studies	No post graduate degrees	Figures not available
UKA 1996		Agronomy, Arts and Humanities, Computer Science, Law, Medicine, Pharmacy, Theology	Undergraduate courses offered at postgraduate level Doctorate: Medicine, Theology	
UCK 2002		Development Sciences and Techniques; Social Communication; Social Sciences and Economics	No postgraduate studies	2006/7 Total:1058 Male:452 Female:606
Université de Mbujimay 1990/1992	Belgium, Germany, Canada, Japan, Italy and Spain	Economics, Human Medicine and Law		2003/4 Total:904 Female:149 Male:755
Dar Comboni Institute for Arabic Studies 1994 Pontifical Recognition 2004		Classical Arabic, Arabic Dialect Baccalaureate in Arabic and Islamic Studies	Postgraduate studies Doctoral studies	2004 95 students from 30 different countries

Major challenges for Catholic universities in Africa

The above survey of faculties and study programmes indicates clearly the areas where the Catholic universities in Africa can make a unique contribution to urgent needs of the continent in values-based higher education. The objectives of ACUHIAM come clearly to the fore when compared with some of the key challenges for institutions of higher learning in developing countries outlined by UNESCO and World Bank in their reports on the challenges of higher education in developing countries.²¹ Both reports emphasize the critical role of institutions of higher learning in development, economic growth and poverty alleviation. This is because of a shift in world economy from physical capital as a source of wealth to knowledge: “Knowledge has become the most important factor in economic development.” Global economy is knowledge-based and as knowledge becomes more important so does higher education because knowledge-economy demands a higher level skilled workforce. Accordingly, knowledge has become a springboard for economic growth and development, making the promotion of a culture that supports its creation and dissemination a vital task.

The reports stress that higher education also promotes social development of communities such as promotion of democracy through research and debates originating from universities which in the process instill norms and attitudes crucial to democracy to their students.²² To achieve these goals institutions need high quality faculty, committed and well prepared students, and sufficient resources. Most universities have deficiencies in all these areas. Public universities often devote up to 80% of their budgets to personnel and student maintenance costs, leaving very little for research, libraries, equipment and maintenance of infrastructure. As a result most universities in Africa are limited in their capacity to produce new knowledge that can confront social and economic problems. New competencies required in knowledge driven economy such as oral and written communication, team work, peer teaching, creativity etc require an integration of hard sciences and humanities because these skills involve social, human and intercultural skills.

In addition, HIV/AIDS has had a negative impact on tertiary education in Africa. For example, research done at the University of Kenya found that an estimated 20-30% of students were HIV positive, in South Africa the percentage of HIV positive students is estimated at 30%. It is not only students who are affected but faculty and other skilled personnel. These losses of students and staff hamper the capacity of universities to provide qualified faculty which affects training and education of students. These are some of the issues raised in the reports.

Given the acute challenges of higher education in Africa, the objectives of ACUHIAM could incorporate some of the key issues raised in the reports and define more clearly the distinctive contribution of ACUHIAM to higher education in Africa. Although individual institutions have mission statements which respond to some of the issues raised in these reports,²³ it is essential for ACUHIAM as an umbrella organization to provide specific objectives that integrate challenges of higher education in Africa. This will enable ACUHIAM to operate within continental frameworks and carve its own distinctiveness. However, considering the language barriers, this presupposes better communication and regional cooperation. At a recent meeting it was decided (or recommended) that all representatives of ACUHIAM members be bilingual in English and French, and that regional cooperation and academic exchange programmes in the respective language regions be promoted.

ACUHIAM needs to develop strategies to provide an alternative tertiary education at well governed institutions. Catholic universities must excel as centres of academic excellence in teaching and research and service to the poor. Catholic universities may not fall prey to the temptation of becoming market driven “knowledge factories” for a global “knowledge-driven economy”. They have a special task to *promote the humanities* in their curricula and apply Catholic Social Thought in teaching, in the ongoing formation of the staff and in their governing structures. In a post-colonial Africa the in-depth-study and promotion of the

dignity of the human person therefore should take centre stage. The emphasis must be on the “social capital”, the formation of ethically formed and motivated future leaders who have the capacity and commitment to build a better and more just society in Africa. This presupposes the availability of *highly qualified faculty*, academics who are scholars in their own right with a proven research record and who can therefore provide the necessary teaching and research guidance. With the proliferation of Catholic universities, especially in Southern Africa, one cannot help wondering whether there are enough academics with doctoral and post-doctoral qualifications and experience to provide the necessary academic leadership in all these new institutions. Here ACUHIAM can take the lead in promoting academic exchange programmes and staff exchange in the various language regions, and to initiate and promote joint research projects.

The question of *research* needs to get special attention because by their very calling Catholic universities should be centres of research that produce “new knowledge” based on the Catholic intellectual tradition. Ideally, this research should be socially relevant, i.e. deal with issues of leadership, values-based education at all levels, inculturation, and with problems such as corruption in government, poverty, crime, diseases and HIV/AIDS, economic meltdown, and many other areas that have been posing a threat to the development of Africa. Considering that four of the ACUHIAM member universities do not offer any postgraduate programmes, and only six give doctorates (apart from three institutions training medical doctors), there are serious lacunae in Catholic higher education that need to be addressed.

Research is largely dependent on the existence of adequate *libraries*, IT and other *equipment* and *maintenance of infrastructure*. This touches on the sensitive issue of financial support and viability. Since most of the Catholic universities in Africa lack state subsidy their very existence is often in jeopardy. It is sincerely hoped that the African states will gradually appreciate the important contribution that Catholic Universities make to higher

education in the respective countries, by granting them some form of state subsidy.

Notes

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¹ World Population Prospects: The 2006 Revision. United Nations Department of Economic and Social Affairs. Available: <http://esa.un.org/unpp/p2k0data.asp> [21 November 2008].

² Lulat, Y. G-M. 2005. *A History of African Higher Education from Antiquity to the Present*. Westport, Connecticut: Praeger, p.2.

³ Zelezna, P.T. 2006. *A Historical Accounting of African Universities: Beyond Afropessimism*. Available: <http://gess.wordpress.com/2006/09/30/a-historical-accounting-of-african-universities-beyond-afropessimism/> [20 November 2008].

⁴ Lulat, p. 3.

⁵ Zelezna, 2006.

⁶ *Ibid.*

⁷ Bloom, D., Canning, D. & Chan, K. 2006. *Higher Education and Economic Development in Africa*. Human Development Sector Africa Region, p. 5. Available: <http://www.arp.harvard.edu/AfricanHigherEducation/Reports/BloomAnd/Canning.pdf> [20 November 2008].

⁸ Varghese, N.V. 2004. *Private Higher Education in Africa*. UNESCO, p. 9. Available: <http://www.unesco.org/liep/PDF/pubs/PrivatHEAfr.pdf> [20 November 2008].

⁹ Bloom *et al.*, p.5.

¹⁰ AAU website. Available: <http://www.aau.org/about/index.htm> [25 November 2008].

¹¹ World Bank . 2002. *Constructing Knowledge Societies: New challenges for higher education*. Washington D.C., World Bank.

¹² Varghese, p. 13.

¹³ The University of Basutoland, Bechuanaland Protectorate and Swaziland with its own charter, granted by Queen Elizabeth II; in 1966 this became the University of Botswana, Lesotho and Swaziland

¹⁴ National University of Lesotho, Historical Note. <http://www.nul.ls/about/history.htm>

¹⁵ McCluskey, Neil G, S.J., 1970. *The Catholic University* (Notre Dame, Ind., University of Notre Dame Press)

¹⁶ ACUHIAM website. Available: <http://acuhiam.org/english/index.html>

¹⁷ Lejeune, M. 1998. *The Challenges of Catholic Universities in Africa: The role of ACUHIAM*. Centre for International Higher Education, Boston College. Available: http://www.bc.edu.bc_org/avp/soe/cihe/newsletter/News12/text8.html [14 October 2008].

¹⁸ Many private institutions in South Africa are referred to as “College”. Currently there are 12-15 single-discipline private institutions offering diplomas. *Multidiscipline* tertiary institutions (about 6) offer bachelor degrees; some also offer postgraduate qualifications,

SAC is the only tertiary institution offering doctoral degrees in the humanities. However, the use of the title “university” is not allowed.

¹⁹ Lejeune. M. 1998

²⁰ Information collated from three sources: ACUHIAM website:

<http://www.acuhiam.org/english/about2.html>, International Association of Universities 2009. *International Handbook of Universities 2009 twentieth edition Volume 1*. New York: Macmillan and African Association of Universities. No further information on International linkages of various universities mentioned above could be obtained.

²¹ *Higher Education in Developing Countries Peril and Promise (2000)*

<http://www.tfhe.net/index.htm>; *Constructing knowledge societies: New challenges for Tertiary Education*. <http://siteresources.worldbank.org/TERTIARYEDUCATION/Resources/Documents/Constructing-Knowledge-Societies/Construction-KnowledgeSocieties.pdf>

²² <http://www.tfhe.net/report/Chapter2.htm> page 8

²³ For example: CUEA aims at “*producing an authentic labour force capable of contributing to economic, political, social and national development goals that protect and enrich human dignity*” and playing “*a fundamental role in the integral formation of the human person and the family in AMECEA Region and Africa at large*”; CUMO wants “*to train Professoressionals committed to life and progress of the Mozambican society, capable to respond adequately to the complex challenges in a global world*”. SACSA is committed to “*intellectual and ethical leadership*” with the aim of “*educating leaders **in Africa for Africa***” thus counteracting the brain drain.

Saint Augustine College

A Vision for Higher Education*

MICHAEL J VAN HEERDEN

Introduction

Our esteemed guest speaker, Dr Cheryl de la Rey, CEO of the Council of Higher Education; the Rt Rev Grand Chancellor, Archbishop Buti Tlhagali; Her Royal Highness Princess Charlotte van der Bijl, Dr Conrad Strauss, Chairman of the Board of Directors; esteemed guests from the Higher Educational Sector, from the Judiciary and the Business Sector of South Africa; Members of the Board of Directors and Trustees; fellow members of staff and friends of St Augustine College of South Africa.

We have heard from our guest speaker of some of the challenges that face institutions of higher learning in South Africa today. Professor Raidt, the President-Emeritus has given a succinct survey of the founding and envisaged mission of St Augustine College and how this has developed over ten years of concerted effort. This founding had, at its core, the idea that St Augustine College would be part of the leaven within the educational community in assisting to answer those challenges that face us all. What Professor Raidt did not, and could not, mention was how much she herself was the catalyst in conceiving the idea of a Catholic university and how much she has driven the project to becoming a proud tradition. Like our present Pope, she was also called out of a well-deserved retirement to serve unselfishly the common good. For this, Professor Raidt, we would all like to thank you and honour you for the willingness you have shown in putting this

ideal before your own welfare and happiness. I know that this example of dedication and conviction inspires me as your unworthy successor and all the staff of St Augustine.

At the Service of the Culture of Education

Cardinal John Henry Newman, the renowned English writer, wrote in his famous book: *The Idea of a University*, that the true task of any university was to create a **culture of education**. Culture is spoken about a lot these days. Fundamentally, however, a culture is that which gives form to the behaviour, interaction and values of any group. A good culture would be one that forms a group of people in such a way that their true potential as human beings can emerge. When reflecting on the task of higher education in general, and the goals of St Augustine College in particular, one could approach the challenges of creating this culture of education from two angles. The first angle is very tempting, precisely because it needs less investment of oneself in the process. It considers that, as educators, one has only to impart specialised knowledge (gained through hard study and experience) to a group of learners. The learners, in turn, can passively absorb this knowledge, which becomes some kind of miraculous antidote for ignorance. Knowledge is primarily problem solving and, as John Dewey would have it, education must be primarily geared to the outcome of successful control of one's economic and cultural environment. This conveyer-belt image of education seemed to have slipped into our thinking and practice some time during the pragmatically-orientated, industrial revolution. The classical approach, however, which is a more engaging angle on education, traces its origins back to the ancient world. I believe that it is the second approach that creates a true culture of learning and education. Alfred Whitehead once remarked that all philosophy after Aristotle is a footnote. While that is an obvious hyperbole, it is true that the ancient Greeks still have a lot to teach us in the philosophy of education.

The Greek philosophers saw education as a type of *anamnesis* - an awakening of a dormant potential, already given in our human nature and present in all cultures – albeit, sometimes obscured by other

cultural imperatives. Aristotle said that for this awakening to occur three things were imperative. Firstly, on both the side of the learner and educator, there must be a genuine *eros* - a love for the truth. Secondly, a living **dialectic** or **dialogue** is needed between educator and learner so that the perception of the truth being explored can be sharpened from many angles. Thirdly, one also needs what Aristotle calls *synousia* - a genuine community of trust and fellowship between learner and educator and between the educators themselves. Taken together, these three elements characterize the distinctive contribution, I believe, that St Augustine should strive to continue to make in advancing the culture of education within South Africa.

***Eros* – the Love for the Truth**

Even a cursory look at the history of knowledge, can only convince one that the question of Pontius Pilate is an enduring one: one that keeps resurfacing at each critical junction of human history. **Truth, what is truth?** Cardinal Mercier, a personal friend of Cardinal Newman, when faced with the crises procured by the growth of Positivism at the end of the nineteenth century, came up with an ingenious answer: **Truth is that which enables people to think themselves, and think themselves evermore clearly.** Pope Leo XIII, the founder of the tradition of Systematic Catholic Social Teaching, had already, in 1879, issued an encyclical – *Aeterni Patris* – in which he clearly stated that **every true discovery**, in whatever field of science, should be embraced by Christianity as deepening its knowledge of Christ and enabling humans to more fully understand themselves. St Augustine, many centuries before, had spoken of the *gaudium de veritate*: the joy of searching for, discovering and communicating truth in every field of knowledge. St Paul puts love for the truth as the basis for Christian joy within any community. Writing to the church in Philippi he says: “Finally brothers and sisters, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise” (Phil. 4:8).

No one will dispute that the human person is a complex creature; one who has many attributes held together by something almost intangible - something Kant calls a **transcendental unity of apperception**, or, in older parlance - a soul. There is a tendency today to restrict higher education to the study only of the attributes and the task of refining them to become versatile and marketable. This approach to education splits the human person and, because it ignores the core of unity of the person, can only lead to an incomplete understanding of what it is to be truly human. Can one reduce any person only to their productivity? In ignoring the core of what is human, people are left at sea, in their quest for meaning and for direction. They are unable to bring together all the aspects of their lives, all their various attributes and activities, into a meaningful whole. At the heart, then, of the quest for truth is the quest for human meaning. In the words of Timothy Radcliffe OP, former General of the Order of Preachers, meaning is what gives shape to virtue and it is virtue alone that can facilitate the true growth from virtuality to virtuosity.

The *Magna Carta* of a Catholic University: the Apostolic Constitution of Pope John Paul II of 1990, is called: *Ex Corde Ecclesiae (from the heart of the church)*. In paragraph 7, the Holy Father writes:

Scientific and technological discoveries create an enormous economic and industrial growth, but they inescapably require the correspondingly necessary *search for meaning* in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every university to search for such meaning, a Catholic University is called in a particular way to respond to this need: Its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person.

Weaving a Discourse - Living Dialogue

A lot these days has been written on the pedagogy that should characterize a tertiary institute of education. Recently, I had the privilege of attending a workshop organized by the Council on Higher

Education at Birchwood Hotel, in Boksburg (27 June 2008). One of the guest speakers, Dr Felicity Coughlan, gave a talk entitled: “Improving student success and the quality of gradueness through innovative pedagogies and epistemological access”. Given that students in South Africa come from a variety of cultural and economic realities, many are alienated by the structure and culture of learning at the academic institution. Some inclusive strategies to address this problem, she notes, “give attention to specific remedial defects and/or learning strategies”. While these strategies are important, where they fall short is in the fact that they do not address the “lived realities of the students” – one may say their culture and personal histories and perspectives. To do this, Dr Coughlan encourages lecturers to have a real “respect and understanding for the life experiences” of the learners, to understand their “world view” - so as to “consciously mediate the learning of the student who is in front of them”. This all sounded a bit familiar to me. Aristotle had taken from Plato the idea of pedagogy as dialectic or living discourse between educator and learner. There are two ongoing moments in the dialectic. Firstly, the educator must establish the trust and openness of the learner and the willingness on the learner’s part to disclose their perspectives. It is the business of the educator, by sympathetic comparison and criticism, to elicit these contributions and to make the best that can be made of them. But, how is the best use made of the learner’s perspectives? This is the second moment of dialectic. In Plato’s dialogue: *Cratylus*, he likens the second moment to the skill of weaving – one could say weaving a living discourse. As the weaver has to separate the strands with the rod in order to weave the coloured thread through, so too, the educator separates the valuable from the limited in the learner’s perspectives. In any culture there are enabling elements and disabling elements. Building on the valuable or the enabling element within the student’s own cultural perspective, the educator weaves his knowledge and experience through by careful steps of explanation and discussion which bring the learner to a more exact understanding of the reality being examined. This new understanding does not annihilate the learner’s culture; but, it does abrogate it into a new synthesis with other truths. *Ex Corde Ecclesiae* makes this clear when it states:

Traditional cultures are to be defended in their identity, helping them to receive modern values without sacrificing their own heritage, which is a wealth for the whole human family. Universities, situated within the ambiance of these cultures, will seek to harmonize local cultures with the positive contributions of modern cultures (*ECE 45*).

One could say, then, that this new understanding is a search for a form of discourse that best expresses the nature of the reality under scrutiny and expresses it with the new tools of the more exact language of the particular science. But, this is by no means only a one-way process of learning. In listening to the learner the educator draws out what is best, and often unknown to the educator, in the cultures of the learners. This enables them to both critique and deepen their own perspectives. As the populations of Africa become progressively more urbanized and local cultures enter periods of drastic flux, one can no longer rely only on journals to understand the cultural landscape. I believe that the educator's primary access today to this landscape will be through this living dialogue with the learners. It is, therefore, an essential moment in the mission of the Catholic university. Neil McGurk and Donovan Lowry (*The Philosophy of the Catholic University in the Southern African Context*, Sacred Heart College, Johannesburg, South Africa, 1999) express this pedagogical imperative as follows:

The truth of Christianity as a revealed religion is preserved in its unlimited cultural re-expression and its progressive disclosure of revealed truth, revitalizing the culture it informs. In this way, it enables that culture to revitalize itself, through contact with other cultures, and by inspiring in it a readiness to transcend its limitations (its fundamentalism).

***Synousia* – A Community of Enquirers**

The oldest meaning of the noun university – *universitas*, is that it should be a community of enquirers creating a centre of excellence to uplift the common good. Keeping the balance between excellence or academic standards and upliftment or community engagement is always a tightrope walk. I believe that this balance cannot be maintained if academics and academic disciplines work in isolation. In South Africa, with its challenges of limited resources - especially in the areas of

funding, of training and expertise, this is more especially true. In an age of specialization there is a temptation to work alone. However, when there is a genuine community of enquirers, then knowledge can be generated that serves the whole human person. This is precisely why a private Catholic university does not see itself in competition with the large state universities, with their proud traditions. Rather, we see ourselves as complementing these institutions and belonging to the broader community of enquiry that exists between all who are engaged by the service of educating. An educationalist once wrote: “ Real friends are those who, when you have made a fool of yourself, do not make you feel that you have done a permanent job”. Within the community of education mistakes are made; but, because there is this trust within the community, they become learning experiences and opportunities for growth. We would wish to build this cooperation between researchers precisely so that excellence and service of the common good can go hand in hand.

While respecting that the methods proper to each discipline must be preserved and enhanced, we see our distinctive contribution as a Catholic university in helping to facilitate the process where “various disciplines are brought into dialogue for their mutual enrichment” (*ECE* 15). This mutual enrichment, then, becomes the foundation upon which a “higher synthesis of knowledge” can be reached - one in which “alone lies the possibility of satisfying that search for the truth which is profoundly inscribed on the heart of the human person” (*ECE* 16).

It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience (*ECE* 18).

Professor Raidt’s first comments to me when I arrived were: “You have come at an exciting time”. I would like to thank the whole community of St Augustine for investing this trust in me – I only hope, with the grace of God, that I will be found worthy of this trust. As we at St Augustine embark on opening up courses on the undergraduate level we are aware that the cultural dialogue will be deepened and broadened. But, we are proud to continue the approach that has

characterized our tradition of education for the last ten years. I believe that by following the wisdom of the ancients we can make a real contribution to creating a culture of education in South Africa and, in so doing, unleash the potential of our learners so that they can realise their own dreams and build up our nation and region into the new millennium.

Note

*Address given on the occasion of Dr van Heerden's installation as President of St Augustine College – 28 August 2008.

Supporting the Research Initiatives of Institutions of Higher Learning: *National Research Funding and Non- Professorit Private Institutions of Higher Education*

Position Paper

MICHAEL J VAN HEERDEN

1. Introduction

The challenges facing higher education at the dawn of the third millennium are multifaceted and complex. With the growing trend of economic globalisation, the plethora of information and scientific technologies and the ever increasing call for institutions of higher education to become more socially involved, the establishment of priorities can be daunting. These challenges, however, must be faced both on the level of government and that of the individual institutions of higher learning. In Africa, the problems surrounding the establishment of priorities are exacerbated by enormous developmental needs, often within a post-colonial climate of regional conflict, the pandemic of HIV/Aids and the groundswell of public

opinion calling for greater integrity and accountability in its democratic leadership.

This position paper was inspired by the very fruitful dialogue that began in 2008 between St Augustine College of South Africa (a non-profit, private institution of higher education based in Victory Park, Johannesburg) and the Council on Higher Education. The dialogue centred on the priorities that face the Department of Education and the various centres of private provision of higher education in South Africa. In particular, for those of the private institutions that are non-profit organisations, the question was raised whether, in order to inspire more post graduate and high level research at the service of development, the government might consider granting them research subsidies from the National Research Foundation. Dr Cheryl de la Rey, the CEO of the Council of Higher Education, requested that this position paper be written so that some of the issues involved could be thrown into greater relief.

This paper, then, seeks to achieve two objectives:

Firstly, to situate Private Institutions of Higher Education (PIHE) within the landscape of higher education in South Africa. It will argue that PIHE should, in line with the very history of higher education in Africa and by nature of their commission, be in partnership with the State Institutions of Higher Education (SIHE).¹ This partnership should seek to serve the common good by identifying and meeting the priorities of higher education within a climate of development. Indeed, if a particular PIHE is committed to serving the common good through intellectual and ethical excellence, then this institution should not be viewed as an intruder, “but as a worthy partner of the government in the national effort to provide quality higher education for the citizens” (Marangu, 2005: 21).

Secondly, this paper seeks to summarise some of the challenges facing higher education within the framework of the goals set by the **Education White Paper 3: A Programme for the Transformation of Higher Education** (July, 1997). The Constitution of South Africa makes explicit provision for the possibility of “state subsidies for

independent educational institutions” (Bill of Rights: 29, 4). Further, the **Ministerial Statement on Higher Education: 2006/7 to 2008/9** (in section 9.1), offers the key directive that research “resources must be concentrated in institutions where there is demonstrated capacity and/or potential”. By using St Augustine College of South Africa and some of the other non-profit PIHE as examples, this paper will seek to show that there are among the non-profit PIHE some with “demonstrated capacity and/or potential” for both postgraduate and high level research. If these non-profit PIHE were given the support and incentive of research funding from the National Research Foundation (NRF), this would assist the Department of Education in meeting its research goals and provide a boost to countering the declining output of interdisciplinary and high level research. It would also greatly assist the non-profit PIHE to be better equipped to take their place as rightful collaborators with the SIHE in facing the developmental needs of the region.

This would be the particular wish of St Augustine College, that, as a non-profit PIHE, its research capacity be enhanced through research grants from the NRF. It is firmly believed by this college that the extension of its research capacity would only enhance its teaching and social outreach and so strengthen its contribution to the common good. Over the ten years of its existence, it has been the unaltered vision of St Augustine College to serve the development of the region particularly in the training and formation of educational and ethical excellence in leadership.

2. Higher Education in South Africa

2.1 State Institutions of Higher Education (SIHE)

The system of apartheid, that bedeviled the development of South Africa for many years, meant that the landscape of higher education was affected by discrimination and inequalities at many levels. The International Education Association of South Africa (IEASA) summarises the situation as follows:

South Africa built a strong higher education sector during the apartheid years, but race-based inequalities, duplications and inefficiencies were rife. There were separate institutions for different race groups, historically ‘white’ institutions were most favourably located and resourced and conducted almost all the research, and there was a binary system featuring ‘academic’ universities and ‘vocational’ technikons (polytechnics). The legacy was a divided higher education sector of uneven quality (IEASA, 2009: 4153).

Since the advent of democracy in 1994 and the amendments brought about by the **Higher Education Act 101** of 1997, higher education in South Africa has changed dramatically. The binary system was demolished and the number of SIHE was cut from 36 to 23 through mergers (though no campuses were closed). This has meant three types of state institution have emerged: the more traditional research-focused universities, universities of technology and the newer more comprehensive universities “that combine academic and vocationally orientated education and are aimed at enhancing student access and expanding research opportunities” (*Ibidem*). Students of all races have access to these institutions and student numbers nearly doubled in the first dozen years of democracy to 735 000 in 2006. The number of black students has grown to three-quarters of the student body and more than 55% of students are women. South Africa can proudly boast of a higher education system that is the strongest and most diverse in Africa.

2.2 Private Institutions of Higher Education (PIHE)

While some of the PIHE were founded before the advent of democracy in South Africa, most of the “for-profit colleges, both local and foreign-based, were established during the 1990s in response to the growing demand for tertiary level study, and especially for short, flexible market-related courses and for distance learning” (IEASA, 2009: 4156). Because there were questions on the part of the new government surrounding the mushrooming of PIHE after 1994 (especially relating to quality control and the lack of resources), national policies and legislation emanating from the Council on Higher Education (CHE) were designed to ensure that

only learning programmes granted registration by the Department of Education could be offered and accredited. In January 2009, there were 88 PIHE registered with the Department of Education, 8 of these have been given provisional registration (SAQA, 2009). These institutions present a diverse range - from fair-sized universities to colleges “with limited numbers of students enrolled on courses in niche areas” (IEASA, 2009: 4156).

A very important distinction to keep in mind here, however, is between PIHE that are for-profit and those that are non-profit institutions. Among the 65 for-profit PIHE, the majority present courses that are market-related (92%); while, among the 23 non-profit PIHE there is a more balanced mix of market- and non-market-related courses: 30% offer courses that are market-related, 17 % offer a mix of market- and non-market-related courses and 53% offer only non-market-related courses. Because the for-profit PIHE are in a position to charge market-related student fees, the 65 for-profit PIHE present 346 accredited courses (an average of 5 per institution). The 23 non-profit PIHE only offer 81 accredited courses (an average of 3 per institution). It would seem that the very choice of registering an institution as non-profit means that a decision has been made to ensure that student access is optimised by keeping student fees at the minimum possible rate. However, this often hampers the number of course offerings that can be accredited and offered by non-profit PIHE. Another motivation, which often accompanies the first, is to enable the institution to focus on courses that are not directly market-related. Many of the SIHE and for-profit PIHE are restricted by considerations of the utility of courses; but, many of the non-profit PIHE seek to complement the offerings of the SIHE with scholarship that is deemed important for the training of ethical and religious leadership in the region. From the start, then, an implicit commitment to serving the common good is present on the part of most non-profit PIHE.

3. Higher Education and Development in South Africa

3.1 The Nature of Development

Faced with a global, economic crisis of unparalleled proportions and the threat of ecological suicide through global warming, many new perspectives have emerged in the discussions around development. What seems to be a common denominator is the understanding that development is “not a cluster of benefits given to a people in need, but rather a process by which a populace requires a greater mastery over its destiny” (Khotseng, 1993: 12). To facilitate this process, attention must be given to the holistic development of individuals and the transformation of institutions - so that a particular society can move away from “patterns perceived in some way as ‘less human’ towards alternative patterns perceived as ‘more human’ ” (Goulet, 1975: x). The institutions envisaged here cover the full range of the socio/cultural life of a people: economic, recreational, religious/ethical and educational. Development, therefore, is not exclusively an economic question and the role of higher education in development is not merely to be at the service of any one sector of society – an insight that echoes the ancient conviction of the first traditions of African higher education (section 2.1). Indeed, wealth “*per se* can even become dysfunctional when environmental deterioration, social disintegration, etc. follow in its wake” (Marais, 1992: 17). Nor is development only the facilitation of training in easily employable skills. Rather, the development of a nation requires “the development of a social consciousness, which cannot be achieved through technical and natural sciences alone” (Khotseng, 1993: 14).

3.2 State and Private Higher Education at the Service of Development

It is in the very nature of higher education, both state and private, to be at the service of the “common good of all the people of South Africa” (ANC, 1998:4). This seems to be what is envisaged in the **Higher Education Act 101** of 1997 which, in its preamble, states

that it seeks to promote the “advancement of all forms of knowledge and scholarship” and “the full realisation of the potential of every student and employee”, so that all in the education community will advance “the values which underlie an open and democratic society”. Given the tragic history of apartheid, the “deceit, lies and hypocrisy of the past cannot be legislated out: they have to be educated out” (*Ibidem*: 9), which requires a joint effort of the part of all educators to discover and respect those values and produce “citizens with social awareness and social skills” (*Ibidem*: 14).

In 2005, addressing the AAU’s eleventh, four-yearly conference, which was held in Cape Town, the then-President of South Africa, President Thabo Mbeki, outlined three major ways in which universities could promote the common good (Mac Gregor, 2005):

Firstly, was to analyse the problems of each region and offer practical solutions.

Secondly, to measure progress in key areas such as democracy, peace and human rights.

Thirdly, to support socio-economic development through educating its future leaders.

The first two of these are research functions, the third accrues more to teaching and learning and the social engagement of an institution. Not all the institutions of higher education are geared financially or structurally to assist at all three levels or in the same way at a particular level. Nevertheless, according to the nature of each institution (whether SIHE or PIHE), by promoting the exchange of information and resources and by ensuring academic and ethical excellence in their own particular domain(s), a collective effort can ensue. Only then can one say that a worthy partnership exists between SIHE and PIHE and that that the educational sector itself is firmly on the road to transformation and meeting its obligations towards genuine development. It is this partnership that will form the basis of what Professor Njabulo Ndebele (Vice-chancellor of the University of Cape Town and President of the AAU) calls:

. . . a common goal to establish higher education as a basis for integrated regional development. Higher education is a pivotal

instrument in achieving growth, stability, good governance, and an expanded quality of life for all the region's citizens (IEASA, 2009: 4157).

3.3 Summary

Summarising the insights gleaned thus far, one could observe that the oldest tradition of higher education in Africa, and that which gave impetus to the growth of institutions after independence, was the conviction that higher education, through research, teaching and social engagement, should serve the common good and so make its distinctive contribution to the development of each region. A barometer of the success of this contribution is measured not only by the transformation of one sector (e.g. the economic or technical); but, by the level of transformation in all the institutions of a society. It is also measured in the development of a 'social consciousness' - which is the level of the holistic development of the individuals within these various institutions.

4. Challenges Remaining in the Higher Education Sector

4.1 General

As mentioned in section 2.3.1, the **Higher Education Act 101** of 1997 radically changed the *raison d'être* of higher education in South Africa. **The Education White Paper 3: A Programme for the Transformation of Higher Education** (July, 1997), more clearly outlined the goals that would underlie the transformation of the higher education system itself. It committed the resources of the government to:

- more equitable student access;
- improved quality of teaching and research;
- increased student progression and graduation rates;
- greater responsiveness to social and economic needs (White Paper: 4.14).

From section 2.3 of this paper it would seem that, with the strides made in ensuring one system of accreditation and the regular audit of institutions of higher education, much has been achieved in meeting the goals of improved quality of teaching and a greater responsiveness to social and economic needs. However, attention is still needed around the goals of equitable student access, progression and graduation and the quality of research.

4.2 Student Access, Progression and Graduation

Mention has already been made of the fact (section 2.2) that, while South Africa has the highest GER in Africa (15%), this is still 2,4% lower than the world average (17,4%). While the proportion of black students has grown to three quarters of the student population:

A different picture emerges, however, from figures reflecting the proportions of young people from different race groups who enter higher education: while 60% of white and 51% of Indian school leavers access universities, the participation rate among coloured people . . . is 13% and for Africans it is 12% (IEASA, 2009: 4153).

Another worrying statistic is the fact that only 15% of students graduate each year and that there is an annual drop-out rate of 50%. While it seems from the personal profile of researchers (section 3.3) that those accessing post-graduate studies is moving in an equitable direction, again there is a worrying dearth of post-graduate students at the previously-black universities and at the non-profit PIHE. Apropos of the latter, if one analyses the figures regarding the PIHE in more depth, then one notes immediately that the non-profit PIHE together are able to extend only 16 of their 81 qualifications onto the postgraduate level (i.e. 20% are postgraduate diplomas or degrees). This latter statistic might seem very healthy; but, if one takes away the 9 postgraduate qualifications offered by St Augustine College of South Africa then the figure falls for the non-profit PIHE to 7 of their 72 qualifications (10%). Ironically, these points were brought home in a recent article in the **Mail & Guardian**:

. . . St Augustine College has 168 masters and 12 doctoral students this year. That sounds about in keeping with a niche post-grad market until you realize that this disused convent has more post-grad students than 13 of our 23 higher education institutions (Belacqua, 2008).

But, the previously-black universities and non-profit PIHE (including St Augustine College of South Africa) are the very institutions of higher education that tend to serve the most disadvantaged groups in the country and the latter, in particular, are committed to educating poorest sector of society for intellectual and ethical leadership.

4.3 Research Initiatives

It goes without saying that research is a core function within the brief of higher education (section 2.4.2). Primarily because it is through research that one facilitates the exchange of information and resources between institutions, one improves the relevance of education to the needs of the region and one provides the space for enquiry into meeting the challenges of development. Two pertinent problems, however, still face the higher education sector in regards to research. The first, is that South Africa's output of high level research (measured by the publication of papers per full-time academic) shows a disturbing, decreasing trend since 1997 (IEASA, 2009: 4153). Added to this:

. . . there is a worrying trend where the number of NRF funded projects that are monodisciplinary is increasing. This situation is worrisome, considering the fact that the challenges that South Africa is grappling with are multi-faceted and complex, none of which can be entirely addressed by a single scientific domain or discipline (NRF, 2008: 35).

When one looks at the profile of the non-profit PIHE, it is clear that the majority (70% - section 2.3.2) are committed to presenting courses that, by the very nature, are interdisciplinary. Philosophy and theology and their related disciplines, in particular, can only be adequately presented if their perspectives embrace the other sciences. This is true also because of their intended outcome, i.e. to train

people in ethical and religious leadership. However, many of these efforts do not reach the research level as they are given no financial incentive or support from the Department of Education. Of the PIHE that can award masters degrees (14 in all – 10 are for-profit and 4 are non-profit PIHE), only 3 are accredited to award more than one masters degree: MANCOSA Management College of Southern Africa and Regenesys Management can award 2 masters degrees each (both for-profit PIHE) and St Augustine College of South Africa (a non-profit PIHE) can award five masters degrees. Only three of the 88 PIHE can award doctorates and St Augustine College of South Africa is the only PIHE that has two doctoral qualifications (SAQA, 2009). It is hoped that in section 3.5 a strong argument can be made to prove that these statistics indicate that St Augustine College of South Africa and the other 3 non-profit PIHE that present masters degrees have proven and demonstrated, against all odds, a “capacity and/or potential” for post-graduate and high level research (Ministry of Education: 14). However, the very lack of capacity to provide post-graduate researchers among the majority of the non-profit PIHE means that a vital area of social development is being compromised. The second challenge in research initiatives, deals with the profile of the researcher. We noted (section 2.3.1) that one of the legacies of apartheid was that most research was done at the traditionally-white universities and by white, male researchers. While the *Thuthuka* Programme (NRF, 2008: 11-12) has done much to redress the problems surrounding the *personal* profile of researchers (*Ibidem*: 16-18), the *institutional* profile of researchers (with the exception of the University of the Western Cape – *Ibidem*: 22) is still tipped highly in favour of the previously-white universities. Again, it is hoped that in section 3.5 of this paper, it can be shown that there is a genuine effort on the part of non-profit PIHE to assist the Department of Education in redressing both the personal and institutional profile of researchers.

4.4 Meeting Challenges through Diversity

4.4.1 Government Initiatives to Encourage Diverse Solutions

It is beyond the scope of this paper to discuss in detail the many initiatives that the CHE is undertaking to address these challenges of transformation and development at the SIHE. We have already seen (section 2.3.1) that one of the first steps taken was to streamline the existing SIHE into three types of universities that would be more responsive, each in their own unique way, to the developmental needs of the region. Student access is being encouraged through the government-funded, National Student Financial Aid Scheme, and student progression and graduation by the Teaching Output Grants.

Research at the SIHE is continually monitored and Research Output Grants are granted by the National Research Foundation on the basis of publication units of staff and graduates on the masters and doctoral levels. Special development grants are awarded to increase capacity at those SIHE that were previously disadvantaged. The Department of Education, citing the **Government Gazette** of December 2003, offered a summary of this policy framework for government funding of research in higher education institutions:

The research productivity of the higher education system must be enhanced.

Research resources must be concentrated in institutions where there is demonstrated capacity and/or potential, based on approved mission and programme profiles.

Government research funding, apart from research development funds, will be determined solely on the basis of research outputs (Ministry of Education, 2006: 14).

4.4.2 Diversity in the PIHE

Much of the diversity among the PIHE has already been alluded to (sections 2.3.2 and 3.3). The impressive number and variety of market-related qualifications that the for-profit PIHE offer, clearly show that their service to the common good is achieved primarily

through service to the economic sector. That is, they advance development by providing greater access to market related jobs and in the training of easily employable skills. In section 2.4.2, it was noted that not all institutions would be geared in the same way to assist development in the region. It has also been stressed (section 2.4.1), however, that development is achieved not only through service of the economic sector. The research that is conducted by the institutes of higher learning should be especially careful to identify the problems of the region and possible solutions to enhance the advancement of peace, economic well-being and democracy. For this to happen, the government (as stated in the preamble to the **Higher Education Act 101** – section 2.4.2) should encourage the advancement of all forms of knowledge and scholarship so that research can be interdisciplinary and can enrich education at all the various strata of social life.

The number and variety of PIHE, without question, assist the Department of Education in increasing the national capacity for student access to tertiary education. Given the general rule of thumb that classes tend to be smaller and more streamlined, student progression and graduation tends also to be better at these smaller institutions. However, when one looks at the for-profit PIHE, the 10 that can award masters degrees and the one that can award a doctorate all tend to be in only one area of development (i.e. economic), except for two that present a masters programme in the arts:

Cranefield College	Master of Commerce in Project Management
Damelin	Master of Business Administration
Da Vinci Institute for	Master of Science (Technology and Innovation)
Technology Management	D Phil (Technology and Innovation)
Global School of Theology	Master of Arts
Henley Management College	Master in Business Administration
MANCOSA	Master of Business Administration (General)
Master of Business Administration (Tourism)	
Milpark Business School	Masters in Business Administration

Regenesys Management	Master of Public Management
	Master of Business Administration
Regent Business School	Master of Business Administration
S A School of Motion Picture	Master of Arts (Fine Art)

On the other hand, among the four non-profit PIHE that can award masters degrees and the two that can award doctorates there is a definite focus in all but one of the masters degrees (Master of Commerce) in areas of development that incorporate many areas of social life:

Baptist Theological College of SA	Master of Theology
Monash South Africa	Master of Commerce in Business
S A Theological Seminary	Master of Theology
	Doctorate of Theology
St Augustine College of SA	Master of Philosophy in Applied Ethics
	Master of Philosophy in Education and Culture
	Master of Philosophy in Philosophy
	Master of Philosophy in Religious and Pastoral Ministry
	Master of Philosophy in Philosophy
	Master of Philosophy in Theology
	D Phil in Philosophy
	D Phil in Theology

4.5 Research and the non- Profit PIHE

4.5.1 Overall Conclusions

Mention has already been made of the centrality of research to development (section 3.3) and of the governmental attempts to encourage research in South Africa (section 3.4.1). One of the indicators of excellence in the field of scientific and technological research is the USA Essential Science Indicators (ESI) database of the Institute for Scientific Information.

South Africa ranked 36 out of 147 countries whose universities made the ESI citation thresholds in scientific fields . . . The University of the Witwatersrand (Wits) met the thresholds in seven scientific fields, Cape Town in six fields, Pretoria and KwaZulu-Natal in four fields, and Stellenbosch and Orange Free State in two fields (IESA, 2009: 4150).

This could be interpreted as the fruit of the efforts of government to stimulate and preserve South Africa's research capacity. However, problems (section 3.3) were cited in the declining trend in high level research and in research that is interdisciplinary. Even given the brief survey of higher education in South Africa that this position paper has attempted to make, some pertinent points can immediately be implied. Within the policy framework for the government funding of research (section 3.4.1), the most important corollaries for this position paper are undoubtedly that, if NRF funding was extended to non-profit PIHE, then:

Given the fact that 4 of the non-profit PIHE (section 3.4.2) have already proven a capacity and/or potential for research, against all odds, this additional funding would help to enhance their productivity in research and encourage other non-profit PIHE to expand their efforts to the research level (section 2.3.2). It would also help all the non-profit PIHE to expand their course offerings into even more diverse areas of developmental need (section 2.3.2).

This funding would assist the Department of Education in countering the decline in high level research and boosting the numbers of research papers that are interdisciplinary (section 3.3). This, in turn, will contribute to the stimulation of a vital aspect of research in the service of development, i.e. that it be multi-faceted and incorporate the insights from a variety of scientific domains.

This funding will augment the government's efforts to change the institutional and personal profile of researchers and extend South Africa's research capacity into the sections of the population that were previously most disadvantaged.

4.5.2 A Case Study: St Augustine College of South Africa

Integral to the vision of St Augustine College of South Africa (SAC), founded in 1999, is that:

. . . it is an academic community engaging with full academic rigour in intellectual research in a wide range of disciplines and scientific fields. It strives to be a centre of academic excellence where horizons are opened up in all fields. In this it proceeds on the basis of critical and methodological thinking that strives to be free from bias and prejudice or extrinsic influence and ideological distortion (Van Heerden, 2008: 5).

In conducting this survey of the research achievements of SAC since 2002, when the first graduation ceremony was held, the methodology for data collection and analysis followed generally the same contours that were used in the **Project Postgraduate Educational Research in Education: National Issues, Trends, and Reflections (1995-2004), 4th Progress Report** (Balfour, 2008: 6-11). However, the breakdown of the personal and racial profiles of the postgraduate researcher have been simplified to just two categories, i.e. female and black students. This was done to facilitate the more expedient collection and analysis of the data. However, it must be noted that the two categories do overlap i.e. some of the females were also black students, and vice versa. Over the years, then, from 2002 to 2008 the following profiles emerged:

Figure 1: Personal Profile of postgraduate researchers who graduated

Year	Masters	Doctorates	Female	Black
2002	17	0	6	1
2003	9	1	3	4
2004	26	2	8	13
2005	13	0	6	4
2006	15	2	6	4
2007	15	2	8	6
2008	17	2	3	11
Total	112	9	40	43

If one analyses the distribution of numbers in Figure 1, one comes to the conclusion that at SAC the average graduation of women was 33% of the total graduation rate (121 graduates over 7 years) and for black students it was 36%. However, if one analyses the progress *over* the seven years, then black students increased from a 6% graduation rate (one student out of 17 graduates) in 2002 to a 58% graduation rate (11 students out of 19 graduates) in 2008. If one takes into account the overlap between the female and black students, then because 30 of the 40 women were not-black, one could say that 73 of the 121 graduates were from previously-disadvantaged groups (60% of the total graduation rate). Given the fact that more than 65% of the black students were beneficiaries of scholarships it is clear that SAC has contributed to the change in both the institutional and personal profile of post graduate researchers (section 3.3).

Figure 2: Profile of the postgraduate research

	2002	2003	2004	2005	2006	2007	2008	Total
Interdisciplinary	7	5	9	3	5	8	8	45
Theology	10	4	13	5	7	5	5	49
Philosophy	-	-	-	-	1	-	3	4
Educational	-	1	6	5	4	4	3	23
Total	17	10	28	13	17	17	19	121

Given the fact which has already been mentioned (section 3.3), viz. that all but the most specialized studies in philosophy and theology tend, by nature, to be interdisciplinary, then this Professorile in Figure 2 is quite impressive for a relatively small institution. By itself, the research that was interdisciplinary was 37% (45 of 121) of the total post graduate research output. If one adds to this the research done in theology and philosophy then the figure rises to 81% (98 of 121). Apart from this contribution of SAC to interdisciplinary research, one could also mention that two of its other graduate offerings (Certificate in Political Leadership and Bachelor of Commerce in Politics, Philosophy and Economics) if given the incentive of research

funding, could be extended to the postgraduate level and further facilitate the expansion of interdisciplinary research.

Finally, the figures of high level research done at SACSA are included here in Figure 3 to show that it has also contributed on this level to stem the decline in the national trends.

Figure 3: High level research done at SACSA

	2003	2004	2005	2006	2007	2008	Total
Books Published	2	0	0	0	0	1	3
Articles in Books	2	5	1	4	4	8	24
Articles in Accredited Journals	8	8	10	8	11	10	55
Articles in Journals	7	3	1	3	5	7	26
Book Reviews	3	6	4	2	1	1	17
Total	22	22	16	17	21	27	125

Over these 6 years the average number of fulltime academic staff was 7. The figures, then, show the following statistics: the average rate of books published per academic staff member was 0.4; articles in books was 3,4; articles in accredited journals was 7,8; articles in other journals was 3,7; and book reviews was 2,4. Given that, over the same period, the total number of social-outreach projects that the academic staff was engaged in was 112 projects (an average of 18.6 per year or 16 projects per staff member), then the quotient of high level research is comparable to the more productive SIHE.

SAC can also boast of two academic journals that it publishes: **St Augustine Papers** and **Praxis – Journal for Christian Business Leadership**. The first has two editions annually and has been published since 2000; it is send to universities and individuals locally and internationally. The second, which is fully accredited and

reviewed, has three editions annually and has more than 220 subscribers.

5. Conclusions

At the outset of this position paper, two goals were set:

Firstly, to situate the PIHE within the historical landscape of higher education in South Africa with its developmental challenges. It was shown that the PIHE should be in partnership with the SIHE through research, teaching and social engagement: so that the common good of each region can be served. This service is the unique way in which institutes of higher learning assist in meeting the challenges of development.

Secondly, by outlining the challenges that still face higher education in South Africa, this paper explored what were the unique contributions of the PIHE in meeting these ideals. It was shown that the for-profit PIHE serve the developmental needs of the region by providing access to the economic sector and training in easily employable skills. However, the unique contribution of the non-profit PIHE was to advance interdisciplinary and high level research and teaching so as to contribute to the formation of intellectual and ethical leadership. This leadership would be capable of analysing and tackling the multi-faceted nature of development.

It was argued that, within the frameworks set by the **Constitution of South Africa**, the **Education White Paper 3** and the **Ministerial Statement on Higher Education: 2006/7 to 2008/9**, it would be *valid and advisable* for the NRF to grant research funding to the non-profit PIHE. This funding would strengthen the already existing research capacity and/or potential of some of the non-profit PIHE; it would act as an incentive for others to develop this capacity; and, it would expand the interdisciplinary course offerings and research among the non-profit PIHE generally.

Using St Augustine College of South Africa as a pertinent example, it was shown that the strengthening of this research capacity would only but expand the overall capacity of higher education in meeting the challenges that face it in twenty-first century South Africa. Indeed, central to the vision of St Augustine College, is that:

. . . it holds that the work of interdisciplinary and integrative thinking, along with the evaluational thinking which discerns the genuine good, is proper to the university. This implies also that the university engages religious and cultural traditions and practices in a critical and scholarly way that involves a continual dialectic with secular perspectives. This manifests the self critical dimension of the Catholic tradition. Hence the university will give a serious and central role to the core integrative disciplines of philosophy and theology and to interdisciplinary dialogue (Van Heerden, 2008: 5).

Notes

¹ See the study by Edith H. Raidt, “Catholic Universities in Africa” (2009), requested by the International Federation of Catholic Universities (IFCU, Paris), and published as a chapter in *IFCU’s Festschrift Sciat ut Serviat* on the 60th anniversary of the official canonical establishment of IFCU (July 2009). The article is reprinted in this issue of St Augustine Papers, pp 1-19.

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Leadership and Management within the Catholic Tradition

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Leadership and Management

Much has been written about the difference between leadership and management. Craig Hickman tells us: “The words ‘manager’ and ‘leader’ are metaphors representing two opposite ends of a continuum. ‘Manager’ tends to signify the more analytical, structured, controlled, deliberate, and orderly end of the continuum, while ‘leader’ tends to occupy the more experimental, visionary, flexible, uncontrolled, and creative end.”¹ According to James Kouzes and Barry Posner, “The critical difference between management and leadership is reflected in the root meanings of the two words—the difference between what it means to handle things [‘management’] and what it means to go places [‘leadership’].”² There is, however, no consensus among the experts about the difference between leadership and management.

Being a leader is sometimes regarded as superior to being a manager. In the words of Colin Powell, the American retired general and former Secretary of State, “Leadership is the art of accomplishing more than the science of management says is possible.”³ Other authors, however, include leading in a list of management functions, along with other functions such as planning, organising and controlling. According to Heinz Wehrich and Harold Koontz, for example, “There is more to managing than just leading.”⁴

The best way to understand the difference between leadership and management is in terms of the Aristotelian distinction between means and ends. As Aristotle tells us, the one thing all of us want in life is happiness. But we pursue happiness in different ways, some good and some bad, depending upon whether we seek to attain true goods or merely apparent goods. When we seek what is truly good for us, there is no conflict between the common good and the individual good. When we seek happiness in the wrong ways, however, there is conflict between the common good and what we believe is good for ourselves.

The primary function of leadership is to help us see the connection between the good of the community and our own good. Once we have that vision, we are automatically motivated to pursue the common good, because all of us are motivated to pursue what we believe is good for ourselves. In other words, leaders are primarily concerned with the ends that we should strive to attain. Once we have a vision of the end, however, the next challenge is deciding how to attain it. Because our world is complex and often chaotic, choosing the correct means to the attainment of a worthy goal is often difficult. The primary function of management is determining the correct means.

This means that leaders should also be managers, and managers should also be leaders. An organisation will find it difficult to function well if one person is providing the vision of the end and a different person is determining the means to its attainment. A leader who is not a manager will be frustrated by inability to get to where he or she wishes to go. Management without leadership brings to mind George Santayana's definition of "fanaticism": "redoubling your effort when you have forgotten your aim."⁵ Persons in positions of responsibility should try to become and help others to become both leaders and managers. Furthermore, despite the fact that leadership and management are not identical, they have in common responsibility for decision-making. Leadership involves decisions about where we should go; management involves decisions about how we should get there.

My primary focus in this article is on business leadership and management, not because it is more important than other species of leadership and management, but because business is the species of leadership and management with the most teachers, students and practitioners. Business is also the species with the most confusion concerning what we should be trying to achieve. But much of what I will write is also applicable to public-sector and non-profit-sector leadership and management.

Catholic Tradition

Tradition is that which is handed down from one generation to the next. It is necessary, however, to distinguish between Sacred Tradition and the Catholic intellectual tradition. The Apostolic Constitution on Catholic Universities *Ex corde Ecclesiae* uses “Tradition” in the former sense when it tells us, “Catholic theologians, aware that they fulfil a mandate received from the Church, are to be faithful to the Magisterium of the Church as the authentic interpreter of Sacred Scripture and Sacred Tradition.”⁶ The U.S. Catholic Bishops use “tradition” in the latter sense in their “Application of *Ex corde Ecclesiae* for the United States”: “The university shall develop and maintain a plan for fulfilling its mission that communicates and develops the Catholic intellectual tradition, is of service to the Church and society, and encourages the members of the university community to grow in the practice of the faith.”⁷ While the Catholic intellectual tradition never contradicts Sacred Tradition, it is broader. Kenneth Grasso writes: “Catholicism possesses its own distinctive intellectual tradition. Two millennia old, it contains a rich body of reflection on the fundamental problems of epistemology, metaphysics, anthropology, and political theory.”⁸ My present concern is with the relevance of Catholic tradition, with a small “t”, to fundamental problems of leadership and management.

Is Catholic Tradition Relevant Today?

Catholic tradition is relevant to contemporary leadership and management, because leadership and management are primarily about

people, not technology, and human nature does not change. Because circumstances constantly change, the application of immutable truths does also. But the fundamental problems of leadership and management do not change.

Before continuing, however, I would like to meet one potential objection: that the Catholic intellectual tradition is irrelevant to contemporary leadership and management, because Catholic social thought underwent a paradigm shift during the pontificate of John Paul II and, therefore, no longer stands in a relationship of continuity with Catholic tradition. Although the alleged paradigm shift took place in the Catholic position regarding political economy, it is relevant to leadership and management. The epicentre of this alleged paradigm shift is found in the following passage in John Paul II's 1991 encyclical *Centesimus annus*:

Can it perhaps be said that, after the failure of Communism, capitalism is the victorious social system, and that capitalism should be the goal of the countries now making efforts to rebuild their economy and society? Is this the model which ought to be proposed to the countries of the Third World which are searching for the path to true economic and civil progress?

The answer is obviously complex. If by "capitalism" is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a "business economy", "market economy" or simply "free economy". But if by "capitalism" is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative.⁹

Fred Seddon, at the time a Professor of philosophy at a Catholic college in the United States, commented one year after *Centesimus annus* was published: "Pope John Paul II, in his endorsement of

capitalism, has achieved a paradigm shift on behalf of the Catholic Church toward a pro-capitalistic position.”¹⁰ This is, however, a mistake; Catholic tradition is characterised by continuous improvement, not paradigm shifts. The encyclicals of John Paul II’s predecessors opposed socialism just as strongly as did his own. Pius XI wrote in 1931:

If Socialism, like all errors, contains some truth . . . , it is based nevertheless on a theory of human society peculiar to itself and irreconcilable with true Christianity. Religious socialism, Christian socialism, are contradictory terms; no one can be at the same time a good Catholic and a true socialist.¹¹

Furthermore, John Paul II’s rejection of socialism is not an unqualified endorsement of capitalism. He says that it depends upon what we mean by the word “capitalism”. He certainly rejects the species of capitalism that is taught as dogma in most American business schools, including most American Catholic business schools. And there is no significant difference in the content of business management education in the United States and in Anglophone Africa.

In most Catholic universities, we teach business leadership and management just as secular universities teach them, contradicting the teaching of the Church, and then add a Catholic business ethics course that contradicts the rest of the business curriculum. The assumption is that one course in Catholic ethics makes the other courses Catholic. But, if the teachers cannot resolve the contradiction, how can we expect students and practitioners to do so? In order for business education to be Catholic, we must develop and teach theories of leadership and management consistent with Catholic tradition. And there has been no paradigm shift in Catholic tradition; John Paul II wrote within it.

The Purpose of Business Leadership and Management

According to the theories of business leadership and management dominant today, the purpose of business is to maximise the wealth of

the owners of the firm. This belief has been expressed most eloquently by Milton Friedman:

In [a free] economy, there is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition, without deception or fraud.¹²

Elaine Sternberg makes the point slightly differently, in what purports to be a book about business ethics: “The defining purpose of business is maximising owner value over the long term by selling goods or services.”¹³ We need to ask whether this is really the proper purpose of business.

It should be noted that this claim about the purpose of business is neither an empirical discovery nor the result of mathematical reasoning. Although Friedman and many others make a distinction between positive and normative economics, the claim that managers should maximise wealth is in fact a normative claim – and a false one.

Aristotle opens his *Nicomachean Ethics* by stating that “every craft and every investigation, and likewise every action and decision, seems to aim at some good”.¹⁴ He then offers several examples: “Health is the end of medicine, a boat of boatbuilding, victory of generalship, and wealth of household management.”¹⁵ With the last of these examples, it would appear that Aristotle agrees with Friedman and Sternberg.

In his *Politics*, however, Aristotle distinguishes two species of wealth-acquisition, one natural and one artificial. The natural way of acquiring wealth “is by nature a part of expertise in household management” and is aimed at acquiring a store of the goods that are “both necessary for life and useful for partnership in a city or a household”.¹⁶ The artificial way of acquiring wealth, on the other hand, belongs to business, in which “there is held to be no limit to wealth and possessions.”¹⁷

It is, of course, true that we need material goods in order to live good lives. But Aristotle points out the difference between managing in order to attain the goods that we need and managing in order to maximise wealth. One of the problems with managing in order to maximise wealth is that, in some situations, the wealth-maximising action is unethical.

We find in the works of Plato and Aristotle, both of whom significantly influenced the Catholic intellectual tradition, disdain for the life of the business manager, a theme that runs throughout much of the Western tradition of philosophy and theology. In the *Republic*, Plato both recognises the essential role of businesspersons in contributing to the good of the city and includes them in the lowest class of citizens. Political leaders contribute to the wisdom of the city by being wise and soldiers contribute to the courage of the city by being courageous. Businesspersons, on the other hand, are not themselves virtuous, and contribute to the temperance and justice of the city only by playing their essential but subordinate role of producing goods and services. We should ask whether it is correct to erect a barrier between the virtuous life and the lives of those who provide the products and services that we need in order to live virtuous lives.

Disdain for business continues into the work of Thomas Aquinas. The Angelic Doctor recognises four species of prudence, the cardinal virtue of the decision-maker: individual prudence, political prudence, domestic prudence or prudence in “household management”, and military prudence. Individual prudence concerns the individual good of the person, political prudence the common good of the nation, and domestic prudence the common good of the household. Aquinas considers an objection to the existence of military prudence as a fourth species of the virtue of prudence:

Just as military business is contained under political affairs, so too are many other matters, such as those of tradesmen, craftsmen, and so forth. But there are no species of prudence corresponding to other affairs in the state. Neither therefore should any be assigned to military business.¹⁸

Aquinas then meets the objection: “Other matters in the state are directed to the profit of individuals; but the business of soldiering is directed to the protection of the entire common good.”¹⁹ In other words, there is a species of prudence for military leaders, because their profession promotes the common good, but there is no species of prudence for business leaders, because their activities are directed to the profit of individuals.

Aquinas goes on to say that one can fail to be prudent in several ways. One way is to possess the vice of imprudence. Another way to fall short, however, is to be imperfectly prudent. He explains that imperfect prudence

is indeed true prudence, because it devises fitting ways of obtaining a good end; and yet it is imperfect ... because the good which it takes for an end, is not the common end of all human life, but of some particular affair; thus when a man devises fitting ways of conducting business or of sailing a ship, he is called a prudent business-man, or a prudent sailor.²⁰

This means that it is possible to be an imperfectly but truly prudent businessperson. And, in another passage, Aquinas again writes that the prudence of a businessperson is true, though imperfect, prudence: “A man is said to be prudent in two ways. First, simply, i.e. in relation to the end of life as a whole. Secondly, relatively, i.e. in relation to some particular end; thus a man is said to be prudent in business or something else of the kind.”²¹ Thus, although Aquinas does not recognise that businesspersons can be fully prudent, he does acknowledge that they can possess a degree of true prudence. This is a major step in closing the gap between the life of the business decision-maker and the virtuous life.

There is in fact no reason to assign business leaders a position inferior to that of military leaders when it comes to possessing the cardinal virtue of prudence. While it is true that many business leaders are concerned only with maximising wealth, not with contributing to the

common good, it is also true that many military leaders pursue objectives other than protecting the community. Although every profession contributes to the common good in some particular way, we find within every profession individuals who are not promoting the common good. The existence of abortionists among medical professionals does not alter the fact that the purpose of the medical profession is to promote health. The existence of lawyers who cheat their clients does not alter the fact that the purpose of the legal profession is to promote justice. The existence of soldiers who fight unjust wars does not alter the fact that the purpose of the military profession is to protect the community. Similarly, the fact that many business leaders and managers strive to maximise wealth by unethical means does not alter the fact that the purpose of their profession is to provide the goods and services that we need in order to live good lives. Virtuous business leadership and management promote the common good.

Catholic tradition has developed further with regard to the profession of management, the virtues and the common good, within the Catholic social thought literature of the past century, otherwise known as “the Church’s best-kept secret”.¹ In 1950, Pope Pius II told the delegates of the World Congress of Chambers of Commerce:

You will not obtain the goal you wish, which is the general prosperity, without putting into full effect the individual exercise of commerce for the service of society’s material well-being. The merchant, one will say, should be skilled without doubt; he must be a man of affairs, prudent more than sentimental, again, without doubt. But he must add to these strictly professional qualities a high concept of the ideal of his profession. As a businessman, he must also consider himself a servant of the community.

To have no other ambition except always to make more money and to enrich himself, is to betray his vocation, since one can well call by this name (vocation) the mission that God has assigned to him, the particularly difficult calling of a merchant. He would thus play the game of the evil-minded, who strive to make of commerce a living vampire at the expense of all economic life. If, on the contrary, the merchant aims and strives to circulate worldly goods, destined by God for the advantage of all, and takes them where they must serve and in

a manner to make them serve well – then, indeed, he is a good and true servant of society, a guarantee against misery, a promoter of general prosperity.²³

Furthermore, Pius XII told the Italian Federation of Commerce in 1956:

Sound moral qualities are no less indispensable to the businessman. He must have courage in a period of crisis; he must be tenacious in overcoming public apathy and misunderstanding; he must possess a spirit of optimism in revising his formulas and methods of action, and in estimating and making the best use of the probabilities of a successful outcome. These are the qualities which will enable you to be of service to the nation; with them you are entitled to the esteem and good opinion of the whole community....

Since it is your business to represent in the national economy the moving impulse that facilitates and stimulates exchange, you may claim with every right the liberty necessary to fulfill your function genuinely and effectively. It is your intention to make use of this freedom of action not only to serve your own private interests or those of a definite class of society, but to promote the advantage of the whole country.²⁴

We see here, several decades before the purported paradigm shift of John Paul II, clear statements that the profession and vocation of the business leader is to promote the common good, and that he or she requires certain virtues, including prudence, to do so. John Paul XII is fully consistent with his predecessor when he writes in *Centesimus annus*:

The Church acknowledges the legitimate *role of profit* as an indication that a business is functioning well. When a firm makes a profit, this means that productive factors have been properly employed and corresponding human needs have been duly satisfied. But profitability is not the only indicator of a firm's condition. It is possible for the financial accounts to be in order, and yet for the people — who make up the firm's most valuable asset — to be humiliated and their dignity offended. Besides being morally inadmissible, this will eventually have negative repercussions on the firm's economic efficiency. In fact, the purpose of a business firm is not simply to make a profit, but is to

be found in its very existence as a *community of persons* who in various ways are endeavouring to satisfy their basic needs, and who form a particular group at the service of the whole of society. Profit is a regulator of the life of a business, but it is not the only one; *other human and moral factors* must also be considered which, in the long term, are at least equally important for the life of a business.²⁵

The Role of the Virtues in Leadership and Management

The Catholic moral tradition is simultaneously deontological and teleological, without contradiction. It is deontological, because it includes the essential concept of law, including the natural moral law. But it is also teleological, because we should go above and beyond mere obedience to the natural moral law and become virtuous.

Within contemporary moral theory, the trend is from “virtues” to “values”. The difference is enormous. Virtues are habits and character traits. And virtues can only be good. The term “values” originated relatively recently, and not within Catholic tradition:

It was in the 1880s that Friedrich Nietzsche began to speak of “values” in its present sense—not as a verb, meaning to value or esteem something; nor as a singular noun, meaning the measure of a thing (the economic value of money, labor, or property); but in the plural, connoting the moral beliefs and attitudes of a society.²⁶

A value is whatever someone values, whether good or bad. Values are contrasted with facts, as if ethical claims were not factual. In comparison with the traditional concept of virtues, the concept of values is extremely weak:

In the centuries leading up to the 20th, it was widely understood that the cultivation of personal virtues such as prudence, justice, fortitude and temperance was the necessary foundation for living a truly happy and fruitful life. The displacement of this understanding by the ambiguous concept of “values” has contributed to the moral illiteracy and confusion that now dominate so much of society.²⁷

Within the leadership literature, the trend is from discussing the character traits or virtues of leaders to discussing their leadership styles. The traditional method of studying leadership is to read biographies. Plutarch, author of *The Lives of the Noble Greeks and Romans*, tells us:

It was for the sake of others that I first commenced writing biographies; but I find myself proceeding and attaching myself to it for my own; the virtues of these great men serving me as a sort of looking-glass, in which I may see how to adjust and adorn my own life. . . . What more effective means to one's moral improvement?²⁸

In Catholic tradition, we are encouraged to read the lives of the saints. But biographies play an extremely minor role in contemporary leadership and management education. Charles Handy observes:

To some degree the fade-out of trait theory in favour of style or contingency theory may be a function of a democratic culture. For the implied assumption behind these latter theories is that anyone can be an effective leader provided he or she behaves in the right way, or at least in the way appropriate to the situation, whereas trait theories seemed to imply an elite officer corps of managerial talent who had inherited or acquired the requisite characteristics.²⁹

As observed by Plato and Aristotle, both strong critics of democracy, one of democracy's tendencies is to regard as equal those who are unequal. According to Plato, in a democracy, "The master fears and flatters his scholars, and the scholars despise their masters and tutors; young and old are all alike."³⁰ Aquinas believed that the best government was a mixture of kingship, aristocracy and democracy.³¹ Today, however, most of us consider it a self-evident truth that democracy is the best form of government.

There are important senses in which we are all equal. We are equal in human dignity and human rights, because we are all children of God and share a common nature. That is why apartheid was immoral. At the same time, it is true that some people are more virtuous than others. Aristocracy, in its original meaning, is rule of the less virtuous by the more virtuous.

My present concern is not with the best form of government. My point, in agreement with Handy, is that democracy can lead from a correct understanding that we are all equal in certain important respects to a false understanding that we are all equal in all respects. The trend away from understanding excellent management and leadership in terms of character traits or virtues is unfortunate. Although circumstances constantly change, human nature does not. The traditional virtues are just as relevant today as ever.

The trend away from understanding leadership in terms of character traits is also related to the fact that vast academic domains that once were understood to belong to philosophy and theology have now been taken over by the social sciences. This is part of the attempt to study human persons by the methods that have proven so effective in the natural sciences. Although our knowledge of ourselves has been increased by the modern social sciences, they can never replace philosophy and theology, because we have souls and free will, which cannot be studied by the so-called scientific method. Leadership and management are not only about how we *do* behave, but also about how we *should* behave; and empirical science cannot tell us what we *should* do. While learning as much as we can from the social sciences, we should retain the traditional philosophical and theological understanding of the virtues and vices.

The first cardinal virtue, prudence, is seriously misunderstood today. Traditionally, it is an intellectual virtue, without which it is impossible to acquire the moral virtues. Today, prudence is often contrasted with morality. Prudence is understood as egoistic, while morality is altruistic. This is a fundamental mistake. To be moral is to promote one's own true good by promoting the common good. Aquinas tells us, "He that seeks the good of the many, seeks in consequence his own good."³² Within Catholic tradition, there is no possibility of conflict between prudence and morality. Nevertheless, it may sometimes be prudent to call this virtue "practical wisdom", in order to avoid misunderstanding. Within the context of leadership and management, we could call it "professional judgment" or "professional competence".

In the words of Servais Pinckaers, “Prudence is a quality, a perfection of the practical reason and the will together; it combines a penetrating discernment, sharpened by active experience, with the decisiveness of the courageous, disciplined person.”³³ Prudence is the virtue of the decision-maker and, therefore, is required by the leader and the manager. Because prudence, like the moral virtues, is a habit and character trait, it is acquired through experience. No one becomes an excellent leader or manager by earning a university degree in leadership or management. While studying may contribute to one’s development, one becomes an excellent leader or manager through experience. This is fully consistent with the traditional understanding of how one acquires the virtues.

In his discussion of prudence, Aquinas identifies three “adjunct” virtues, which belong to the cardinal virtue. He takes their names from Aristotle and leaves them in the Greek, as do most English translators of Aquinas. For those of us who do not speak Greek, I will translate them as “good deliberation” (*euboulia*), “good judgment” (*synesis*) and “excellent judgment” (*gnome*). Aquinas also understands there to be a sequence of three “acts of practical reason” in the process of prudent decision-making: deliberation, judgment, and command. The adjunct virtue of good deliberation corresponds to the act of deliberation. The adjunct virtues of good judgment and excellent judgment correspond to the act of judgment. Finally, command is “the proper act of prudence” itself.³⁴

The exercise of the virtue of good deliberation involves choosing the correct means to an end, but also requires that the end itself be a worthy end: “There is no [good deliberation] in deliberating for an evil end, or in discovering evil means for attaining a good end.”³⁵ The two remaining adjunct virtues are concerned with sound judgment. They are distinct from the virtue of good deliberation, because “many can take good counsel, without having good sense so as to judge well.”³⁶ But within the life of a person possessing all of these virtues, good deliberation leads to sound judgment.

The difference between “good judgment” and “excellent judgment” is that the former is exercised in ordinary situations, and the latter in extraordinarily-complex situations. In common cases, those resembling many that the decision-maker has encountered previously, there exist common rules to guide the exercise of good judgement. But more difficult cases require departure from the common rules, and a higher-order virtue. In more-complex situations, one must judge “according to higher principles . . . and corresponding to such higher principles it is necessary to have a higher virtue of judgment.”³⁷ The more complex the situations one encounters, the more one requires the virtue of excellent judgment.

Following deliberation and judgment, the final and chief act of prudence is command. Aquinas explains how the three acts of prudence are distinguished from and related to one another:

The first [act] is *to take counsel* [to deliberate], which belongs to discovery, for counsel is an act of inquiry The second act is *to judge of what one has discovered*, and this is an act of the speculative reason. But the practical reason, which is directed to action, goes further, and its third act is *to command*, which act consists in applying to action the things counselled and judged.³⁸

This analysis of the act of decision-making is as relevant to the contemporary leader and manager as it was during the time of Aquinas. When we have to make a difficult decision, we can make use of textbooks, spreadsheets, computer programs, etc. But excellent leaders and managers are those who consistently make the right decisions when no rule or book or quantitative analysis can tell them what the right decision is.

There is an apparent problem here: how can we learn to make excellent decisions if we do not already know how to make excellent decisions? According to Catholic tradition, we learn how to act virtuously by considering the examples of those who are already virtuous. Even if we do not know how to be virtuous, we can recognise the difference between a virtuous person and a vicious person. Similarly, we learn how to become excellent leaders and

managers by considering the examples of excellent leaders and managers. Not surprisingly, in reading the biographies of great leaders, we often find that they had mentors or role models when they were young.

In the absence of a flesh-and-blood mentor or role model, we can study the biographies of great leaders and managers. In addition to leadership and management education rooted in the social sciences, we should return to the traditional method of studying the biographies of great men and women.

In addition to prudence, many of the other virtues – theological, intellectual and moral – are also relevant to leadership and management. Time does not permit discussing all of them. But excellent leaders and managers require the courage to make unpopular decisions. They also require the humility to seek the advice of others, rather than relying on their own judgment alone. And all leaders and managers should be just, with justice understood as a personal virtue, not merely a state of society, because there is no peace without justice.

Justice, fortitude and temperance and the other moral virtues are concerned with ends; prudence with means. This distinction corresponds to the distinction made earlier between leadership and management. Therefore, the moral virtues correspond more closely to leadership; prudence to management. But, since all of the virtues are connected, the leader must be prudent and the manager must be moral.

Joseph Badaracco and Richard Ellsworth, although not writing within Catholic tradition, confirm the advantage of understanding leadership and management in terms of character traits, rather than styles: “The style school is riddled with problems. One is that most managers simply aren’t very good at switching styles. All of us are creatures of habit, experience, and personality.”³⁹ Probably without realising it, these authors are in agreement at this point with Catholic tradition.

We need to understand leadership and management in terms of the traditional virtues.

Solidarity and Subsidiarity

Two important concepts of Catholic social thought are solidarity and subsidiarity. John Paul II defines solidarity as “a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.”⁴⁰ In this country, there is a body of literature about *ubuntu* management, according to which the business corporation is understood as a community, not a collection of individuals. The similarities between the concepts of *ubuntu* and solidarity are obvious. It is natural for human persons to live in communities, not as individuals.

The Catholic concept of subsidiarity is also relevant to discussions of *ubuntu*. Although it is true that traditional African cultures, like traditional cultures elsewhere, were communal, it is also true that the communities were relatively small. How can we apply the concept of *ubuntu* or solidarity to a large business corporation, or to a country? When Julius Nyerere, a truly great African, Catholic leader, attempted to apply *ujamaa*, sometimes translated as “African socialism” but distinct from Marxist socialism, to Tanzania as a whole, it did not work as well as in a traditional village.

Subsidiarity is similar to the political concept of federalism. Although not a new idea, it was formulated and given its name by Pius XI in his 1931 encyclical *Quadragesimo anno*. According to the principle of subsidiarity, we should work to promote the common good in small communities, except when that is not possible, in which case larger communities should come to the aid of smaller communities. The Bishops of England and Wales made the point in 1996:

The human race itself is a “community of communities”, existing at international, national, regional and local level. The smallest such community is the individual family, the basic cell of human society....

The principle behind the relationships between the different layers of this “community of communities” should be that of subsidiarity. In a centralised society, subsidiarity will mainly mean passing powers downwards; but it can also mean passing appropriate powers upwards, even to an international body, if that would better serve the common good and protect the rights of families and of individuals.⁴¹

If *ubuntu* management is to work, it needs the principle of subsidiarity, so that we understand that the small communities to which we belong themselves belong to larger communities. Otherwise, *ubuntu* becomes nepotism.

Conclusion

Our world is in need of excellent leadership and management, in institutions of all kinds and sizes. Catholic tradition is rich in resources for thinking about what it means to be an excellent leader and manager. Leadership and management are challenging professions and vocations. Those of us who teach in Catholic academic institutions can provide a great service to future leaders and managers by teaching them not only that which is true in the secular literature, but also those elements of Catholic tradition that are relevant to contemporary leadership and management.

Notes

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About St Augustine College of South Africa

The idea of founding a Catholic university in South Africa was first mooted in 1993 by a group of academics, clergy and business people. It culminated in the establishment of St Augustine College of South Africa in July 1999, when it was registered by the Minister of Education as a private higher education institution and started teaching students registered for the degree of Master of Philosophy and Doctor of Philosophy.

It is situated in Victory Park, Johannesburg and operates as a university offering values-based education to students of any faith or denomination, to develop leaders in Africa for Africa.

The name 'St Augustine' was chosen in order to indicate the African identity of the College since St Augustine of Hippo (354-430 A.D.) was one of the first great Christian scholars of Africa.

As a Catholic educational institution, St Augustine College is committed to making moral values the foundation and inspiration for all its teaching and research. In this way it offers a new and unique contribution to education, much needed in our South African society.

It aims to be a community that studies and teaches disciplines that are necessary for the true human development and flourishing of individuals and society in South Africa. The College's engagement with questions of values is in no sense sectarian or dogmatic but is both critical and creative. It will explore the African contribution to Christian thought and vice versa. Ethical values will underpin all its educational programmes in order to produce leaders who remain sensitive to current moral issues.

The college is committed to academic freedom, to uncompromisingly high standards and to ensuring that its graduates are recognised and valued anywhere in the world. Through the international network of Catholic universities and the rich tradition of Catholic tertiary education, St Augustine College has access to a wide pool of eminent academics, both locally and abroad, and wishes to share these riches for the common good of South Africa.