

CIHE
Perspectives
No. 17

Catholic Higher Education Institutions in Francophone West Africa: Challenges, Promises, and Networking Commitments

Jean Baptiste Diatta



CIHE Perspectives No.17

**Catholic Higher Education Institutions in
Francophone West Africa:
Challenges, Promises, and Networking
Commitments**

Jean Baptiste Diatta



CIHE Perspectives

This series of studies focuses on aspects of research and analysis undertaken at the Boston College Center for International Higher Education.

The Center brings an international consciousness to the analysis of higher education. We believe that an international perspective will contribute to enlightened policy and practice. To serve this goal, the Center produces *International Higher Education* (a quarterly publication), books, and other publications; sponsors conferences; and welcomes visiting scholars. We have a special concern for academic institutions in the Jesuit tradition worldwide and, more broadly, with Catholic universities.

The Center promotes dialogue and cooperation among academic institutions throughout the world. We believe that the future depends on effective collaboration and the creation of an international community focused on the improvement of higher education in the public interest.

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

© 2020 Boston College Center for International Higher Education. All Rights Reserved

Table of Contents

- vi List of Figures
- vii List of Tables
- 2 Foreword
- 3 Introduction

Scope of the Study

- 3 Geographical delineation
- 3 Defining Catholic higher education institutions

Literature Review

Research Purpose, Questions, and Methodology

- 6 Purpose and questions
- 6 Research design
- 7 Data collection

Research Results

- 8 The landscape of CHEIs in Francophone West Africa
- 9 Demographic make-up
- 11 Engagement in Catholic networks and associations
- 11 Partnerships with peer CHEIs
- 12 Engagement with non-Catholic networks and associations
- 13 Partnerships with non-Catholic institutions
- 14 Challenges
- 16 Some solutions
- 18 Threats
- 19 Assets (strengths) and opportunities

Toward a Possible Typology

- 24 Hiring preferences and practices
- 25 Engagement with Catholic networks and associations
- 25 Partnerships with other CHEIs
- 26 Engagement with non-Catholic networks and associations
- 26 Partnerships with non-Catholic institutions
- 27 Challenges

Discussion of Results

- 28 Not just a sea of challenges
- 29 The same challenges? Yes, but...
- 30 Fostering a Catholic identity

Research Limitations and Future Directions

- 31 Research limitations
- 31 Future directions

-
- 32 Conclusion
 - 33 References
 - 35 Appendix A: Map of Francophone West Africa
 - 36 Appendix B: The twelve challenges of CHEIs
 - 37 Appendix C: Affiliation Convention (excerpt) (Convention Relative à l’Affiliation)
 - 38 Appendix D: List of CHEIs in Francophone West Africa

List of Figures

Figure 1: Importance of religious in classrooms, administration and pastoral activities

Figure 2: CHEIs' involvement with Catholic networks/associations

Figure 3: Partnership practices with peer Catholic institutions

Figure 4: CHEIs' involvement with non-Catholic networks/associations

Figure 5: Partnership practices with non-Catholic institutions

Figure 6: Partnerships with Catholic vs. non-Catholic HEIs

Figure 7: Five main challenges of CHEIs

Figure 8: Ranking of CHEIs' challenges

Figure 9: Partnership practices with peer Catholic institutions: A comparison between the three categories

Figure 10: Partnership practices with non-Catholic institutions: A comparison between the three categories

Figure 11: Top five challenges: A comparison of the three categories

List of Tables

Table 1: Distribution of CHEIs according to funding entity

Table 2: Distribution of faculty by gender in terms of employment status and nationality

Table 3: Additional challenges identified by CHEIs

Table 4: Suggested solutions to CHEIs' challenges

Table 5: Threats pertaining to the external environment

Table 6: Threats pertaining to the internal environment

Table 7: CHEIs' assets (strengths)

Table 8: CHEIs opportunities

Table 9: Distribution of faculty in terms of levels of qualifications and employment status for each category

FOREWORD

It is a great pleasure to present the 17th issue of *CIHE Perspectives*, a series of studies focusing on aspects of research and analysis undertaken by the Center for International Higher Education (CIHE) at Boston College.

This issue is part of a multiyear research project on the internationalization of Catholic higher education, funded by the Luksic foundation and coordinated jointly by Boston College and Pontificia Universidad Católica de Chile, which has already resulted in the publication of a previous *CIHE Perspectives* (Bernasconi, de Wit & Véliz Calderón, 2016) and a book (de Wit, Bernasconi, Car, Hunter, James & Véliz, 2018). This report by Jean Baptiste Diatta, doctoral student at Boston College, is the final CIHE publication under the Luksic grant.

As it was not possible to include case studies from Africa in previous research, and some of the funding from the Luksic grant for our research was still available, we decided to support Jean Baptiste Diatta in an independent study of the current state of Catholic higher education institutions (CHEIs) in Francophone West Africa. The main objective of the research, which took place in 2019, was to offer a general depiction of the current state of those institutions, in terms of demographics (diversity), challenges, opportunities, interinstitutional collaborations and networking. In addition, the research aimed to provide a starting point for future research projects focusing on CHEIs in Francophone West Africa. Through this publication, we hope to contribute to the debate about the role of Catholic higher education in the international higher education context, both in the subregion and elsewhere in the world.

We warmly thank the Luksic Foundation for its support for this project. We also thank the Catholic higher education institutions in Francophone West Africa that participated in this study. Finally, many thanks to Hélène Bernot Ullerö for the text editing and to Salina Kopellas for the design and production of this issue.

Hans de Wit, Director

Rebecca Schendel, Managing Director
Center for International Higher Education
September 2020

INTRODUCTION

This report is the result of a research project undertaken during the summer of 2019. The purpose of the research was to investigate the current status of Catholic higher education institutions (CHEIs) in Francophone West Africa (FWA, see Appendix A), in order to offer a general review in terms of demographics (diversity), challenges and opportunities, as well as interinstitutional collaborations and networking. In addition, this research aims to provide a starting point for future research projects focusing on CHEIs in FWA, by supplying a baseline mapping of this sector.

The contribution of Catholic institutions to education in many FWA countries is well known. Many public figures and civil servants, as well as state authorities, have benefited from Catholic education at the elementary, secondary, and tertiary levels. While it is easy to find information related to Catholic institutions at the elementary and secondary levels, it is almost nonexistent at the tertiary level. This is odd, given the fact that in some countries of the region, CHEIs are among the leaders and main players of the private higher education sector. This research aims to address the dearth of information regarding this sector.

To reach this aim, I chose an explanatory sequential mixed-method design. I sent an online survey to leaders of CHEIs during May and June, and conducted interviews during the following two months in four of the eight countries of the region. I then analyzed the results in a preliminary report and presented my findings at a webinar organized by the [Center for International Higher Education](#) at Boston College, the sponsor of the project. The webinar raised questions that prompted follow-up phone calls with some research participants in order to clarify certain issues. These follow-up conversations led to a modification of the typology of CHEIs that I had presented at the webinar. Therefore, this report reflects not only the research itself, but also exchanges that occurred afterwards, during the webinar and my follow-up conversa-

tions with some leaders at the target institutions.

This study comprises the following sections: 1) scope of the study and definition of participating institutions; 2) literature review; 3) purpose, questions, and methodology of the research; 4) research results; 5) discussion of results; 6) cross-category comparisons with regard to some issues; and 7) limitations of the research, as well as future directions.

Scope of the Study

This section provides a description of the target region, as well as of the type of institutions that were studied. It also provides a justification for selecting that geographical area and these specific institutions.

Geographical delineation

I chose Francophone West Africa for its relative homogeneity. FWA comprises eight countries: Benin, Burkina Faso, Ivory Coast, Guinea, Mali, Niger, Senegal, and Togo (see Appendix A). Historically, these countries were colonized by France. Togo was a German colony before falling under the control of France after World War I (Zimmermann, 1920). All were part of what was called *Afrique occidentale française* (French Western Africa), and most became independent during the 1960s. They all have French as their language of instruction and still keep close ties with France.

All FWA countries, except Guinea, use the same currency, the CFA franc (CFA stands for *Communauté financière d'Afrique*, Financial Community of Africa). Hence, they are de facto members of the West African Economic and Monetary Union (UEMOA). Along with their Anglophone counterparts in the region, they are members of the Economic Community of West African States (ECOWAS). They are also members of the African and Malagasy Council for Higher Education (CAMES), the accrediting body for HEIs for all Francophone Africa and Madagascar.

Beyond their colonial heritage and the quest for political and economic integration that binds them, these countries have historical, cultural, ethnic, and linguistic commonalities. For example, the Mandinka empire, also known as the Wasulu empire (1878-1898) of Samory Touré, included parts of Mauritania and Mali in the north; northern Ivory Coast, Liberia, Guinea and part of Sierra Leone in the south; the southeast of Senegal in the west; and parts of Burkina Faso and Ghana in the east (Ba, 2020).

Africa in general, and West Africa in particular, “cannot be considered a cohesive and unitary whole because of the multitude of cultures and languages. There nevertheless exists shared interests and cultures within different parts of Africa” (Raidt, 2009, p.1). In other words, cultural differences within each country and between the countries of this region do not outweigh their commonalities and shared history, which constitute the basis for the delineation of this particular geographic area for my study.

The FWA represents a land area of 3,715,721km with a population of 131,298,180 (UEMOA, official website). According to the UEMOA, the average annual population growth rate of the region is 6.05. The highest rate is in Ivory Coast at 7.7 and the lowest is 4.4 in Togo. The average GDP of FWA countries is US\$21,055.5 million, and the average GDP per capita is US\$958 (Country Economy, 2019). Ivory Coast has the highest GDP per capita (US\$1,538) and Niger the lowest (US\$378; see Country Economy, 2019).

Defining Catholic higher education

This research does not cover seminaries and other ecclesiastical universities and faculties, because they are governed by specific norms: see the Apostolic Constitution, *Sapientia Christiana*. It only considers CHEIs regulated by the General Norms of *Ex corde Ecclesiae* (EC), the regulating document of higher education in the Catholic Church. Canon Law also treats Catholic universities (c. 807–814) differently from ecclesiastical universities and faculties (c. 815–821).

According to the General Norms, a Catholic university is an institution “established or approved by the Holy See, by an Episcopal Conference or another Assembly of Catholic Hierarchy, or by a diocesan Bishop” or an institution established by a

“Religious Institute or other public juridical person” (EC, 3, 1–2), with the consent of the diocesan bishop. A Catholic university may also be “established by other ecclesiastical or lay persons; such a university may refer to itself as a Catholic university only with the consent of the competent ecclesiastical authority, in accordance with the conditions upon which both parties shall agree” (EC, 3, 3).

The CHEIs that I selected for this study are institutions established by the Holy See or by an episcopal conference (or its equivalent). There are also institutions founded by a religious institute, a public juridical person, or an ecclesiastical or lay person, with the approbation of the competent authority (Holy See, episcopal conference, or individual bishop). These institutions are required to integrate the General Norms of EC in their governing documents, and as far as possible “to conform their existing Statutes both to these General Norms and to their applications” (EC 1, 3).

This research includes only institutions of higher learning that meet these requirements. There are many private HEIs operating under the name of a Catholic saint and belonging to Catholics, but as they do not fulfill the above requirements, they are not regarded as Catholic institutions for the sake of this research.

CHEIs must be distinguished from seminaries and ecclesiastical universities, as well as faculties; failing to do so leads to amalgamating institutions that are not comparable by nature, vocation, and governing rules, making it problematic to study them alongside peer lay institutions.

The general term “institutions of higher learning/education” refers to universities, institutes, or *Écoles supérieures* that offer postsecondary education, whether professional or research oriented, and grant degrees that are formally recognized by the state.

Literature Review

Tamrat’s (2017) observation about the scarcity and dispersion of information regarding African private HEIs is also true for CHEIs in Africa in general, and in FWA countries in particular. Although research on Catholic primary and secondary education is available, there is almost no research about CHEIs

in FWA.

A search on “Catholic higher education in West Africa” (whether in English or in French) mainly leads to the webpages of some CHEIs in the region, as well as to one article entitled “The challenges of catholic universities in Africa: The role of ACUHIAM,” published in 1998 by Lejeune in *International Higher Education*. This article gives a brief presentation of the Association of Catholic Universities and Higher Institutions of Africa and Madagascar, but is not a study of CHEIs per se. It describes the landscape in which CHEIs that are members of the association operate, and highlights that the challenges facing Catholic universities are enormous. The article identifies two challenges that must be prioritized: “academic excellence and service to the poor” (Lejeune, 1998, p. 13). The article recommends that “a concerted effort by all member institutions, whether existing or yet to come, must be made to put these priorities on their agendas” (Lejeune, 1998, p. 13).

When widening the scope by searching for “Catholic higher education” or “Catholic universities in Africa,” one comes across an article by Raidt (2009) entitled “Catholic universities in Africa.” The article offers a depiction of the CHEI landscape in Africa. It provides a history of African higher education, zooms in on the rise of the private sector, and then on that of CHEIs in particular. In Raidt’s account, while the rise of secular private institutions started in the 1980s, the first CHEI, the Catholic University College at Roma, was founded as early as 1945 in Lesotho. That institution became the National University of Lesotho in 1975. In 1957, another Catholic HEI was founded in the Democratic Republic of Congo. Raidt suggests that the main reason for creating “new Catholic institutions at the turn of the 21st century is the realization that state education appears to be losing ground in a time when post-independence problems have become the main concern of governments” (p. 9). In this context, CHEIs will hopefully offer an alternative in the training and preparation of leaders for Africa (Raidt, 2009).

Raidt (2009) also offers an account of the challenges faced by CHEIs in Africa. This account is mainly based on a document by UNESCO identifying challenges for African HEIs in general. These challenges are: 1) knowledge production, which is the “capacity to produce new knowledge that can confront social and eco-

nomical problems” (p. 15); 2) the promotion of new competencies that integrate knowledge from hard sciences and humanities; 3) HIV/AIDS, which hampers the capacity of universities to provide qualified faculty and also affects the training of students; 4) qualified academic staff in sufficient numbers; and 5) securing sufficient funding for the schools to meet their mission. Raidt offers a synopsis of CHEIs in Africa, which constitutes a pioneering effort in this domain. However, the countries covered in her study are mainly members of the ACUHIAM. Only one country, Ivory Coast, is part of the FWA, which shows that research on CHEIs in that region is long overdue.

Apart from these two articles, some references to CHEIs can be found in research focusing on the private sector of African higher education in general; but except for some brief references to Francophone countries, the countries in these studies are Anglophone. CHEIs are mentioned in information regarding the typology and nature of private higher education institutions (Altbach & Teferra 2003; Ndiaye, 2006; Varghese, 2006; Tamrat, 2017; Tamrat & Teferra, 2017); their funding modalities (Altbach & Teferra 2003; Ndiaye, 2006; Varghese, 2006; Tamrat, 2017); their ownership modalities (Altbach & Teferra 2003; Ndiaye, 2006; Varghese, 2006; Tamrat, 2017; Tamrat & Teferra, 2017); their academic staff (Altbach & Teferra 2003; Varghese, 2006; Tamrat, 2017); factors influencing their growth (Tamrat, 2017; Thaver, 2003); and the change in focus of their program offers (Tamrat, 2017; Tamrat & Teferra, 2017).

For example, Altbach & Teferra (2003) note that “private institutions in Africa are secular as well as sectarian. In religious-based private institutions, the funding of the institutions relies heavily on the founding religious organizations—based both locally and abroad—or their affiliates” (p. 8). In line with this, Varghese observes that “religion-affiliated higher education is a precursor to many of the private higher education institutions in many countries” and that “the religion-affiliated institutions are established either by Christian missions or Muslim organizations. In Africa, a larger number of institutions of higher education are supported or sponsored by the Christian organizations” (Varghese, 2006, p. 37).

Analyzing the factors that prompted the growth

of private higher education institutions (PHEIs) in developing countries, namely the failure of the public sector to respond to local demand and the deregulation of the sector, Tamrat (2017) states that “the growth of Catholic universities in Latin America and religious PHEIs in Africa is explained by ‘differentiated demand’” (p. 20)—without explaining any further the meaning of “differentiated demand”.

Regarding programs and courses offered by PHEIs, Varghese (2006) notes that “the courses offered by the Islamic University of Uganda incorporate Islamic perspectives, with the political science curriculum offering a module on Islamic political thought” (p. 39). Further, “Catholic universities in Kenya, Zimbabwe, and Uganda reflect this orientation towards religious studies. The Africa University of Zimbabwe started with two faculties—the Faculty of Theology and the Faculty of Agriculture and Natural Resources” (Varghese, 2006, p. 39).

However, it is worth noting that a more recent study by Tamrat & Teferra (2017) suggests that the commercial/religious and/or market-friendly orientation of PHEIs is slowly changing because many private institutions are diversifying their programs. To illustrate this, the authors note how the disproportionate focus on religious studies at Kenyan PHEIs has intentionally changed since 2000.

Depicting how African PHEIs rely on part-time instructors employed mostly by public institutions (Ndiaye, 2006; Varghese, 2006; Tamrat, 2017), Varghese (2017) contend that “the not-for-profit PHEIs, especially the church-affiliated institutions, rely on staff from the Church hierarchy in some of the faculties” (p. 47).

Although those references to Catholic PHEIs may be accurate, at least for the countries in these studies and at that time, they do not offer a panoramic view of the landscape of CHEIs in FWA, nor do they provide a clear picture of CHEIs in terms of challenges, mechanisms in place to face those challenges, opportunities, demographics, diversity, and networking. This is the gap that this study is aiming to fill.

Tamrat’s study (2017) highlights a number of

challenges faced by African PHEIs in general: reputation enhancement, funding, and regulatory issues. Although these challenges, to some extent, apply to CHEIs, they may not be experienced in the same way as at secular private institutions. They may or may not be prioritized by CHEIs in FWA—hence the need of a study that focuses on the specific challenges of these institutions.

Research Purpose, Questions, and Methodology

Purpose and questions

The purpose of this research is to achieve complementarity, that is, “broader, deeper, and more comprehensive social understandings by using methods that tap into different facets or dimensions of the same complex phenomenon” (Greene, 2007, p. 101), the complex phenomenon here being CHEIs. Specifically, I used a mixed method design to investigate the following set of questions:

- What is the landscape of CHEIs in FWA?
- What is the current status of CHEIs (professional/research orientation, founders, governmental or nongovernmental recognition, management team of the institutions)?
- What is the make-up of CHEIs’ population in FWA (in terms of diversity, gender, international students and faculty)?
- What are the main challenges facing CHEIs in FWA and what solutions are devised in order to effectively handle those challenges?
- What do CHEIs identify as their strengths in the pursuit of their mission?
- What are the local as well as global opportunities identified by CHEIs as propitious to the achievement of their mission?
- What type of networking are CHEIs involved in, and with whom?

Research design

To investigate these questions, I went for an explanatory sequential mixed methods design. Mixed methods research (MMR) is an approach “in which the investigator gathers both quantitative (close-ended) and qual-

itative (open-ended) data, integrates the two, and then draws interpretations based on the combined strengths of both sets of data to understand research problems” (Creswell, 2007, p. 2). In an explanatory sequential mixed method design, the researcher starts with a quantitative component (e.g., a survey) to collect and analyze data, then conducts a qualitative study to better understand the quantitative results (Creswell, 2007).

A meaningful description of the status of CHEIs in FWA requires more than a mere listing of existing institutions and quantification of their assets and outputs. It requires entering in a dialogue with professionals at those institutions to uncover their unique challenges and explore the opportunities that, to some extent, determine their actual status. It also requires understanding how significant representatives interpret their mission with regard to those challenges. It is reasonable to expect that their mission and those challenges, along with perceived opportunities, inform not only how CHEIs organize themselves, but also how they interact with each other and with peer lay (public or private) institutions, at the local, regional, continental, and global levels.

To be sure, challenges, opportunities, strengths, weaknesses, demographic make-up, and networking can be quantified, that is, expressed in numbers, plots, and similar quantitative procedures. However, what those concepts mean for an institution, and how the institution experiences them cannot be fully captured by numbers. There is a meaning attached to these concepts at each institution that exceeds a quantitative approach and demands a qualitative approach. In short, it is important to quantify those aspects and offer a numerical representation. But for this research to be relevant, it is more important to engage in a conversation with the institutions’ significant stakeholders to uncover the meaning of these quantified representations.

In this regard, a mixed method design that brings together quantitative and qualitative approaches is the most suitable. Mixed method designs have the unique advantage of securing numerical information indispensable for substan-

tive comparison and conjecture, and needed qualitative aspects, to avoid any unwarranted generalization and extrapolation. Moreover, as observed by Scoles, Huxham, and McArthur (2014), the mixed-methods design “allows for the promptings and insights from one method to inform the use of another... Using this approach, the findings can complement each other and construct a bigger picture of the phenomenon under study” (p. 2). This is especially true for the explanatory sequential mixed methods design adopted for this study.

Data collection

For this study, the explanatory research design consisted in two steps. The first step was an online survey that I sent to the participating institutions. This was the quantitative component of the research design. The online survey had two parts; one to be sent to the institution’s president/director, and the other to someone designated by the leader. The rationale behind this subdivision is that most leaders are busy and less likely to respond to a long survey requiring specific data. The first part helped gather information related to demographics (number of students, faculty, administrators, part-timers, full-timers, national, international, etc.) and was generally filled out by the institution’s data manager or the office of the academic director (provost). The second part of the survey addressed questions related to challenges and opportunities, as well as to the type of associations and partnerships in which CHEIs were engaged, and was submitted to the presidents. I used the software Qualtrics for my research.

The online survey was sent to all institutions that agreed to participate to this study. In fact, prior to the research, I reached out by phone to the leaders of the 21 CHEIs in the region to request their participation, and followed up my phone call with an email. Three institutions did not respond to my request (either because of inaccessibility or a decision not to participate), and one institution agreed to participate but ultimately did not respond to the online survey. So in total, 16 institutions participated in the online survey. This first step was scheduled for the period of May to mid-June; however, three institutions did not reply until July, and another one re-

sponded in August.

The second step was the qualitative part of this research. It consisted of semistructured interviews with leaders of CHEIs. Initially it was designed as a follow-up of the quantitative part. It was meant to be an opportunity for me to clarify certain questions raised by the survey responses. For this reason, the second step was scheduled for the second half of June until the end of July. Unfortunately, most of the institutions responded to the survey only shortly before my visit. Most of the leaders waited until my arrival on campus to fill out the part of the survey that was reserved for them.

Therefore, I had to adapt to this new schedule constraint. Concretely, surveys were filled out during my meetings with the participating leaders, and after that, I took the opportunity to ask additional questions to clarify certain aspects of the answers. In other words, the qualitative component became an unstructured interview, mainly guided by the answers to the questions in the survey, with an additional question (the only invariable question) regarding the institution's engagement in internationalization. The answers to the survey were all recorded and subsequently transcribed.

For the interviews, I selected four countries and a sample of leaders. To be selected, the country had to have at least two institutions willing to participate. The four countries selected this way were: Ivory Coast (which has three institutions), Senegal (three institutions), Togo (three institutions), and Burkina Faso

(two institutions). In addition to the direct leaders of these institutions, I interviewed the national director of CHEIs of Burkina Faso.

In line with the conceptualization of integration by Fetters et. al. (2013), this study achieves integration at three levels: at the design level, through the conceptualization of an explanatory sequential design; at the method level by using the results of the survey to inform my interview protocol; and, finally, at the interpretation and reporting level, "through narrative and the use of joint display" (McCrudden & McTigue, 2019, p. 386). In this study, integration aims at gaining deeper insight by maximizing the potential of the qualitative design and by informing it with the preliminary results of the quantitative method.

Research Results

The landscape of CHEIs in Francophone West Africa

There are 21 CHEIs in FWA, one of them a pontifical institution. Eight were founded either by a national episcopal conference, or by the West African conference of bishops (CERAO). Eight other institutions were founded by religious congregations. Four institutions were the initiatives of an individual bishop or diocese. The management/governance of most of these institutions is performed by the founding entity. Few of them (16 percent) implement a shared governance. Table 1 shows the distribution of CHEIs in terms of founding entity.

Table 1: Distribution of CHEIs according to funding entity

Founder	Number	Percent
Holy See	1	5
Episcopal conference	8	38
Bishop/diocese	4	19
Religious entity	8	38
Total	21	100

Burkina Faso, Senegal, and Togo are leading in terms of numbers of CHEIs, they each have four. However, Togo and Ivory Coast have the largest number of institutions founded by religious communities. Three out of the four institutions in Togo were founded by religious congregations, while in Ivory Coast, out of three institutions in total, two were founded by religious communities.

The four institutions founded by the local bishop are affiliated to the Catholic University of West Africa (UCAO). Two are located in Senegal and the others in Benin and Burkina Faso. Affiliated institutions can use the UCAO brand while still keeping their own name. Their diplomas are cosigned by UCAO. In exchange, affiliated institutions pay fees to UCAO on a per-student basis.

Although they are not part of our study, it is good to highlight the existence of HEIs established by lay persons and operating under the name of a Catholic saint. These institutions are Université Saint Augustin, Institut Supérieur de Gestion Saint Louis, Institut Supérieur Privé Saint Augustin, and Ecole Supérieure Sainte Félicité. The first three are located in Burkina Faso and the last one in Benin. In Burkina Faso, these institutions are in contact with nearby parishes and rely on them for liturgical celebrations. Most of these institutions are planning to ask for formal recognition from the local bishop. A reason mentioned for holding off until now from making the request for formal recognition, is the fact that these are young institutions and they want to have sufficient experience before making the request. These institutions reject marketing as the rationale for choosing a Catholic saint's name. The spiritual advisor of the founder of one of them said that "by naming his institution after St. Augustine, the funder wanted to give his institution a Catholic vision of higher education."

The national director of CHEIs in Burkina Faso confirmed this rationale. He added that naming an institution after a saint is also related to the funder's personal devotion to the saint. But there is also a desire to benefit from the broader aura of the Catholic "brand." The director confirmed that none of these institutions have yet requested formal recognition as a Catholic institution, but they maintain a good rela-

tionship with the local Church, and some of them rely on parishes or religious communities for pastoral services.

All CHEIs are legally authorized in the states in which they operate and all their diplomas are formally recognized. Because of a special agreement between the member-states of the UMEOA, there is a mutual recognition of diplomas awarded by officially authorized institutions. In terms of program accreditation by the CAMES, 23.53 percent of the institutions have none of their bachelor's programs accredited, while at 64.71 percent, all programs are accredited. At 5.8 percent of the institutions, half of the bachelor's programs are accredited, and at the last 5.8 percent, more than half are accredited. Regarding graduate programs, 71.43 percent of the institutions have all their master's programs accredited, 7.14 percent have half of them accredited, and at 21.43 percent, no master's programs are accredited.

Demographic make-up

Almost 56 percent of students at the participating institutions are men. About 15 percent (9.29 men and 6.27 women) are international students, coming mainly from the FWA region, others regions of the continent, and overseas. In total, 20 countries are represented in the student body: Burundi, Cameroun, Capo Verde, Central African Republic, Chad, Congo-Brazzaville, Democratic Republic of the Congo, France, Gabon, Ghana, Guinea-Bissau, Equatorial Guinea, Haiti, Lebanon, Madagascar, Nigeria, Rwanda, Ukraine, and the United States.

Faculty is largely male dominated (87 percent), and these institutions rely heavily on part-timers. More than 94 percent of the faculty are part-timers. About 56 percent hold a PhD or equivalent, and 40.06 percent a master's degree. About 6 percent are international. Table 2 (next page) shows the distribution of faculty by gender in terms of status (full-time/part-time) and nationality.

Table 2 : Distribution of faculty by gender in terms of employment status and nationality

Status Gender	Part-time	Full-time	International
Women	12.44 percent	20.55 percent	21.05 percent
Men	87.56 percent	79.45 percent	78.95 percent

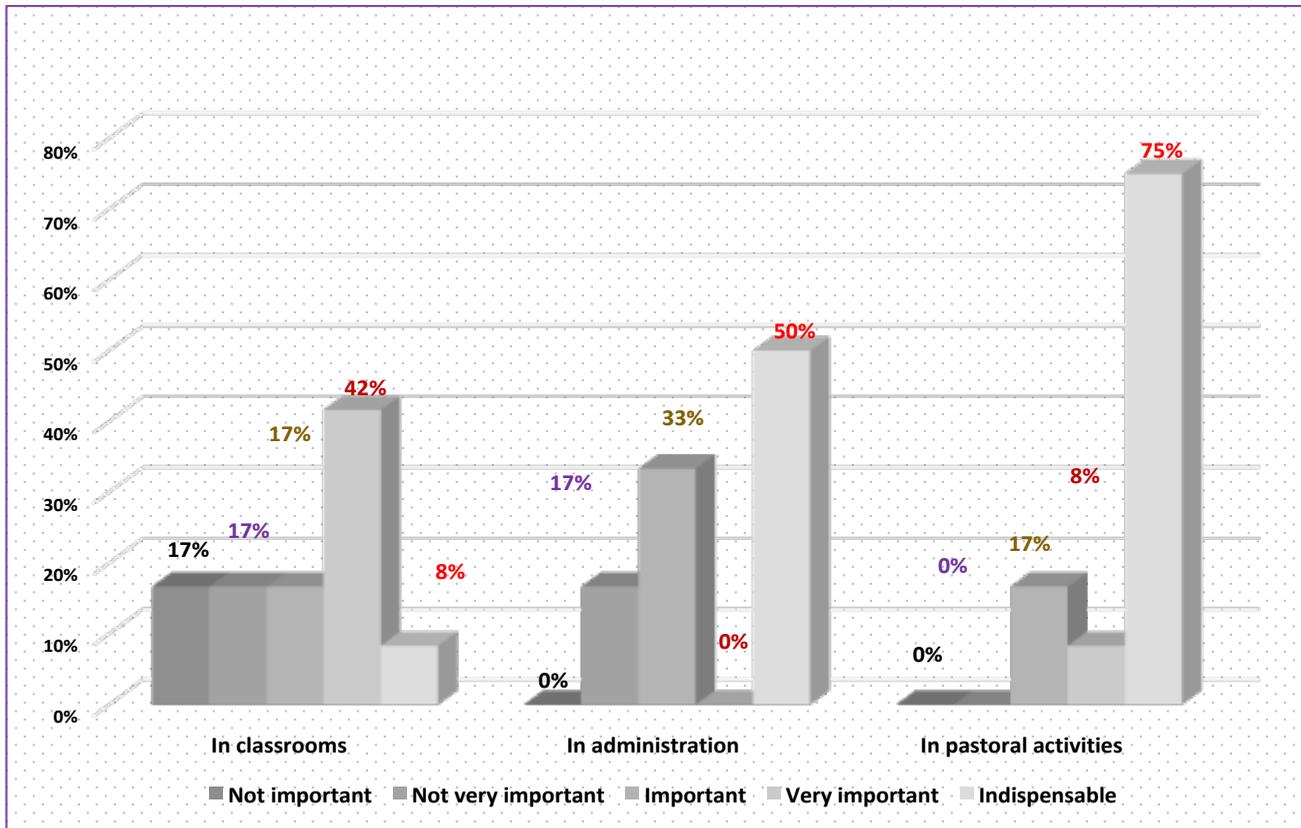
In terms of nationality, all the countries in the region are represented among the teaching staff, including Niger, the only country that does not host a CHEI. FWA countries are obviously the most represented. Faculty come from sixteen additional countries: Belgium, Burundi, Cameroun, Chad, Congo-Brazzaville, Democratic Republic of the Congo, Germany, France, Haiti, Italy, Madagascar, Mauritania, Russia, Rwanda, Spain, and the United States.

Administrative staff are also mostly men, even if the gender gap there is narrower than for faculty. Around 61.54 percent are men while 38.46 percent are women. Almost 14 percent are international (83 percent men).

In my research, I also inquired about the presence of religious (priests, nuns, and brothers) on campus. Reli-

gious are more present in the classroom (64 percent) than in any other sector of the campus. About 36 percent work in administration, while 9 percent combine teaching and an administrative position. Using a five-points Likert-scale ranging from not important (1) to indispensable (5), I asked participants to rate the importance of the presence of religious in classrooms, administration, and pastoral activities. Forty-two percent responded that the presence of religious in classrooms is important. Participants mentioned that their presence is indispensable both in administration (50 percent) and in pastoral activities (75 percent). Figure 1 shows the answers to these questions.

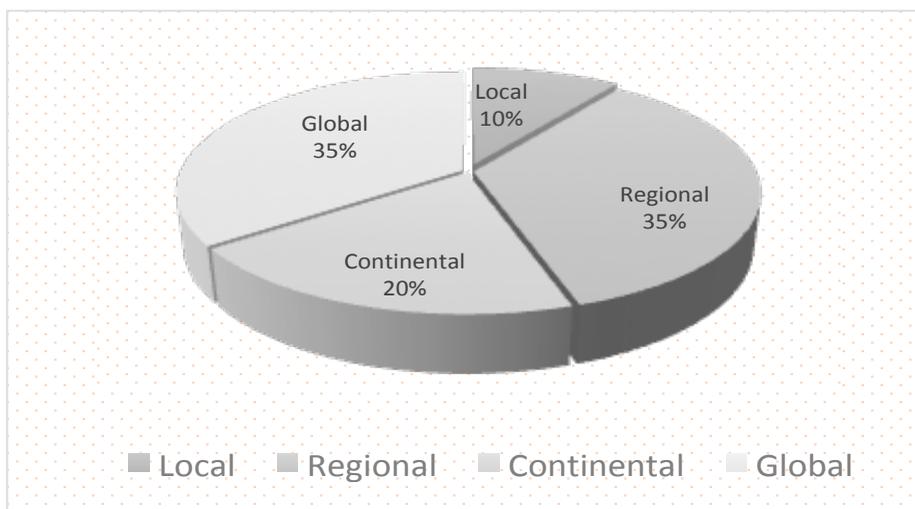
Figure 1: Importance of religious in classrooms, administration, and pastoral activities



Engagement in Catholic networks and associations
 Eighty-one percent of institutions participating in this study are members of a CHEIs' association or network. CHEIs are more engaged in both regional and overseas associations and networking, while local networking is less explored. Figure 2

presents their preferences in terms of involvement with Catholic networks/associations.

Figure 2: CHEIs' involvement with Catholic networks/associations



The following associations/networks are those that attract CHEIs the most: the International Federation of Catholic Universities (IFCU); the Association of Catholic Universities and Higher Institutes of Africa and Madagascar (ACUHUAM); and the UCAO network. Generally, the CHEIs in the study are members of one or two associations, rarely of three.

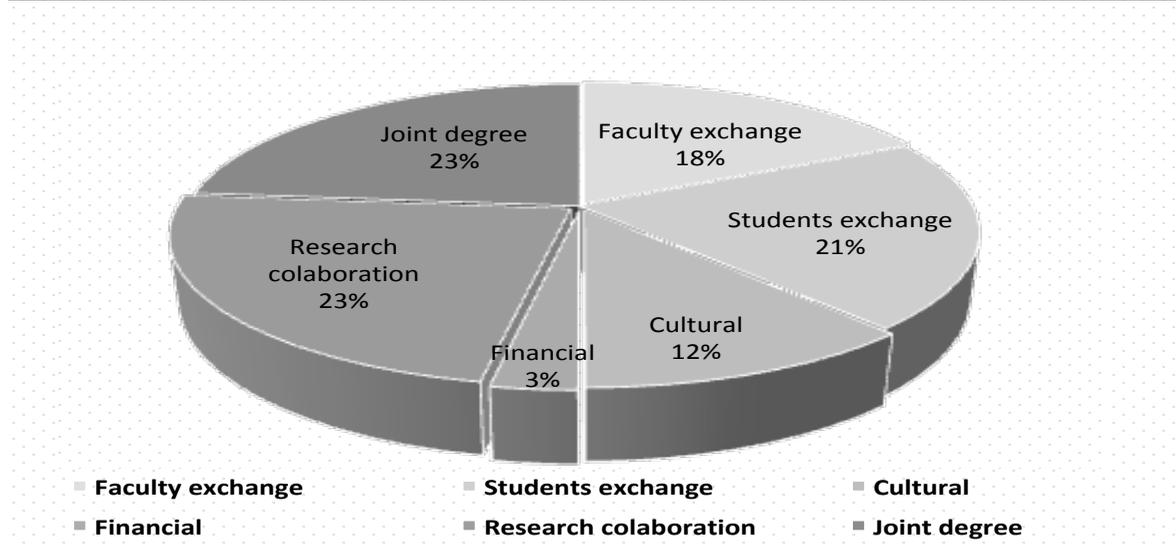
Partnerships with peer CHEIs

Eighty percent of the participating institutions are in some sort of partnership with local, continental, and overseas peer CHEIs. With regard to their preferences in terms of institutions to partner with, CHEIs seems to be highly “extroverted.” Almost 71 percent of their partnerships are with institutions overseas, while 17 percent are regional, 8 percent continental, and only 4 percent local. Unsurprisingly, French CHEIs are the most sought after, followed

by members of the UCAO system at the regional level.

Participant institutions were asked to specify their partnership practices. They were presented with a list of six options to choose from: faculty exchange; student exchange; cultural exchange; financial collaboration; collaboration in research; and joint programs. Results shows that collaboration in research and joint programs are the dominant activities (23 percent each), followed by faculty and student exchanges (20 percent and 17 percent respectively). Participants were offered the opportunity to add possible nonlisted types of partnerships. The only such partnership that was mentioned was cofunding a chair. Figure 3 shows their preferred practices in terms of partnerships with peer Catholic institutions.

Figure 3: Partnership practices with peer Catholic institutions



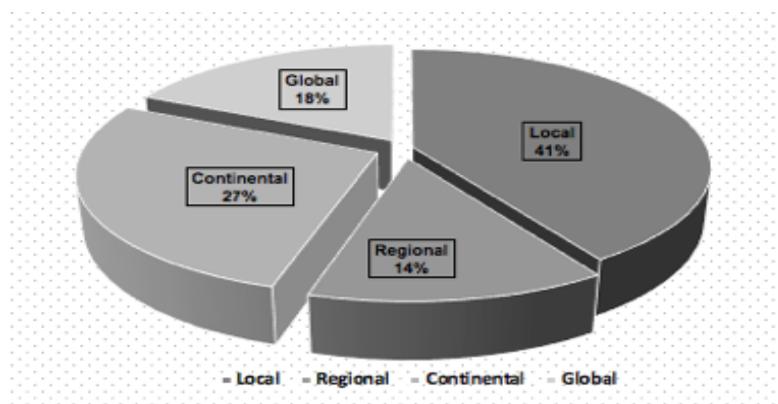
Twenty percent of the participants were not engaged in partnerships and explained their situation by the fact that their institutions were recently founded and they did not yet feel the need to seek partners; or that a former partnership was no longer active; or that there were no CHEIs abroad offering the same training programs.

Engagement with non-Catholic networks and associations

Eighty-one percent of the participating institutions are members of a non-Catholic association or network. These networks and associations are primarily local, regional, and continental. In terms of commitment with non-Catholic networks/associations, CHEIs are “introverted,” that is: engaged mostly with local associations (41 percent).

Their most important regional network is the Network for Excellence in West African Higher Education (REESAO). At the continental level, the participant CHEIs are mainly members of the CAMES and the Association of African Universities (AAU). At the global level, the most important associations are the Association of Francophone Universities (AUF) and the Conference of the Rectors of Francophone Universities of Africa and the Indian Ocean (CRUFAOCI). Except for the AAU, the preferred associations at the continental, global, and regional levels are all Francophone. Language seems to be a determining factor for CHEIs when choosing to engage with a network or an association. Figure 4 shows the preferences of CHEIs in terms of non-Catholic networking.

Figure 4: CHEIs’ involvement with non-Catholic networks/associations



Partnerships with non-Catholic institutions

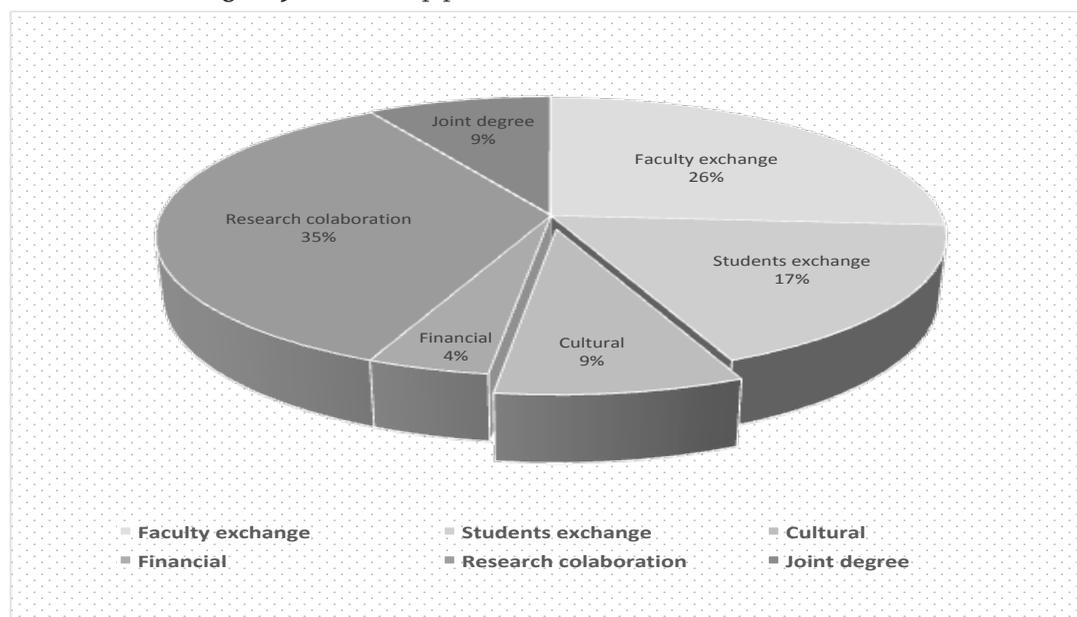
Almost all the CHEIs participating in this study are engaged in some type of partnership with non-Catholic institutions. Their preferences for such partnerships are mainly local (54 percent of partnership), and global (31 percent). Non-Catholic institutions at the regional level are their third choice (13 percent,) with just 2 percent at the continental level.

Most partners—be they regional, continental, or global—are located in Francophone countries, with the exception of Kwame Nkrumah University of Science and Technology (KNUST) and Tamale Technical University (TaTU), both located in Ghana; the University of Camerino and Tor Vergata University of Rome, Italy; and the International School of Phnom Penh (ISPP) in Cambodia. At the global level, again unsurprisingly, French HEIs have the biggest share of partnerships with FWA CHEIs.

When not engaging in partnerships with peer lay institutions, three rationales were highlighted: the fact the institution was too young; the lack of opportunity to engage in partnerships; and the lack of need for partnerships.

The study also looked at partnership practices between CHEIs and peer lay institutions. The participants were presented with the same list of six options: faculty exchange; student exchange; cultural exchange; financial collaboration; collaboration in research; and joint programs. Research collaboration (35 percent) and faculty exchange (26 percent) dominate partnership practices with peer lay institutions, followed by student exchange. Figure 5 shows the preferences of CHEIs in terms of partnerships with peer lay institutions.

Figure 5: Partnership practices with non-Catholic institutions

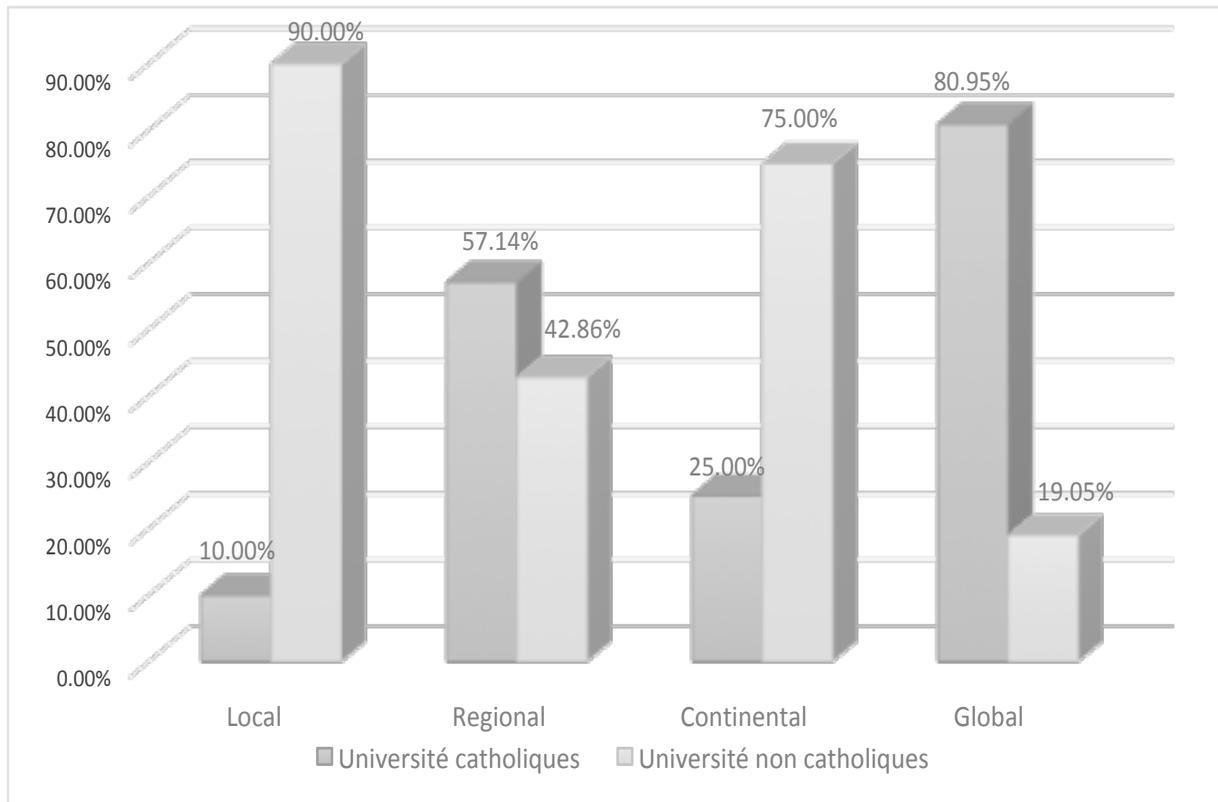


Again, participants were offered the opportunity to add nonlisted partnerships. The only additional partnership that was mentioned was, for “training for quality assurance.”

Finally, I was interested in determining whether CHEIs are more engaged in Catholic networks/associations and in partnering with peer Catholic institutions than with non-Catholic networks and institutions. At the local level, CHEIs

are more engaged in partnerships with non-Catholic institutions, while at the global level partnerships are largely with peer Catholic institutions. In terms of networking, they are more involved in lay associations both at home and abroad. Figure 6 shows a comparison between partnerships with peer Catholic institutions and lay counterparts.

Figure 6: Partnerships with Catholic vs. non-Catholic HEIs



Challenges

Participants were asked to identify the five main challenges that their institutions were confronted with, and to rank them by order of importance. They could choose from a list of 12 challenges selected from related literature (see Appendix B). The five main challenges highlighted by CHEIs were: finding sufficient financial resources; hiring a sufficient number of qual-

ified teachers; improving the reputation of the institution; competition in the higher education sector; and generating new knowledge to solve problems. Figure 7 presents these five main challenges, while Figure 8 shows the ranking of all 12 options in terms of total occurrence in the participants' responses.

Figure 7: Five main challenges of CHEIs

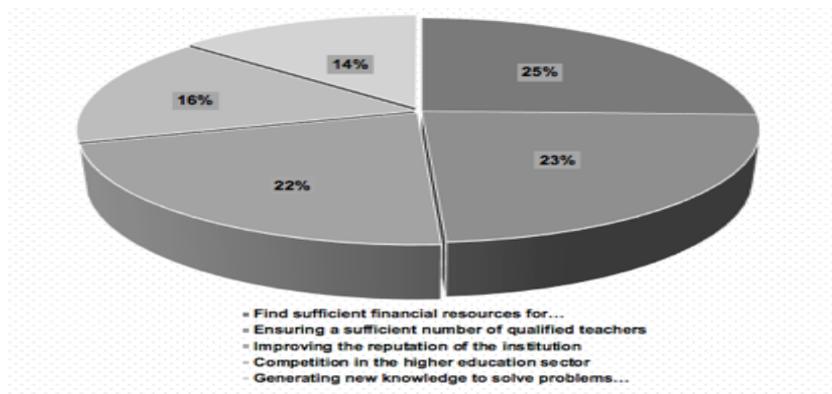
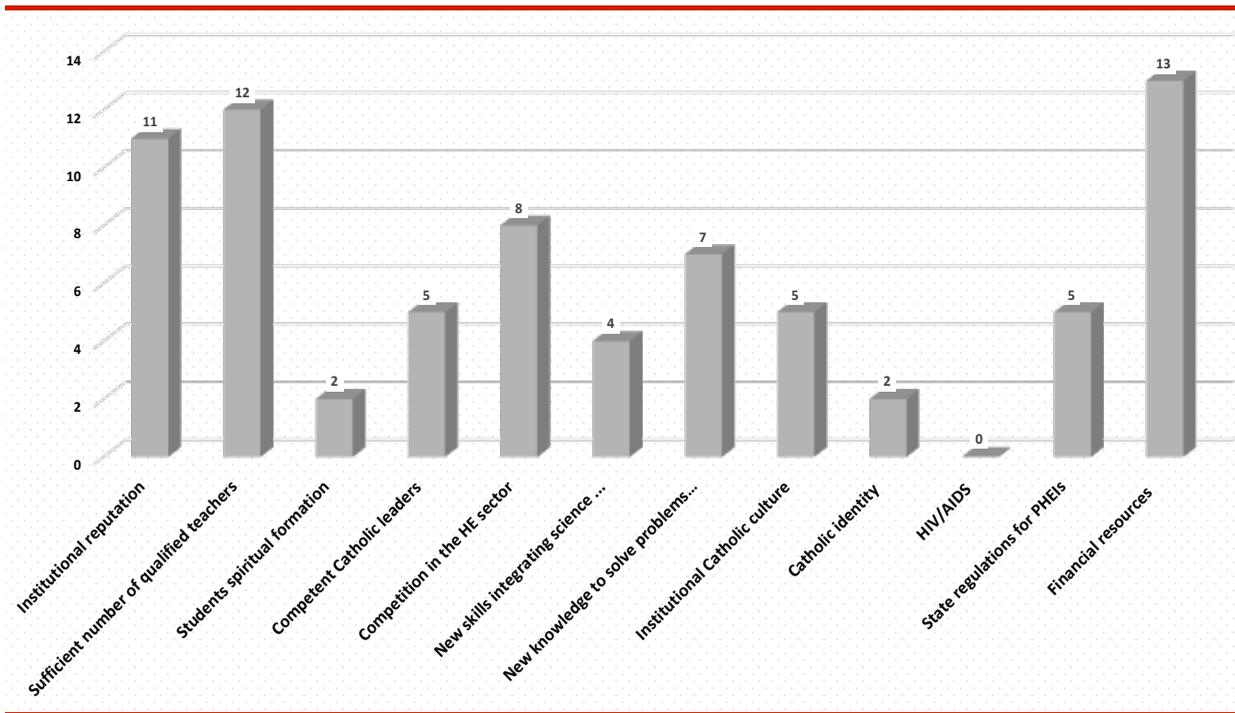


Figure 8: Ranking of CHEI's challenges



Respondents were asked to add two to three additional important challenges. A substantial number of challenges were thus added, which I

subsumed under five categories. Each category is presented with some examples in Table 3.

Table 3: Additional challenges identified by CHEIs

Challenge categories	Examples
	NB: All examples represent verbatim quotes
Student employability	<ul style="list-style-type: none"> • Mismatch between training and employment* • Integration of students into the workforce
Student information	<ul style="list-style-type: none"> • Training upright men and women, aware of their civic duty and of the fact that they are engines of development for Africa • Adequately training students for the development of Africa
Infrastructural	<ul style="list-style-type: none"> • Securing quality equipment to support the training of the students • Insufficient classrooms and student housing facilities
Leadership & managerial	<ul style="list-style-type: none"> • Ensuring rigorous management of the institution with competent and reliable executives • Establishing merit-based promotion • State supervision and control
Diversity	<ul style="list-style-type: none"> • Being a Catholic university in a “rainbow society”

*= mentioned by multiple participants

It is worth noting that the leadership and managerial challenge is experienced more by some institutions than others. Student formation is a pressing challenge for most respondents.

Some solutions

Respondents were asked to mention three solutions undertaken in response to their challenges, and listed a substantial number of solutions. These were subsumed under 10 categories: program innovation and expansion; financial autonomy; quality assurance; student formation and employability; marketing and communication; Catholic identity of the institution; service to society; partnerships and networking; and leadership and management.

Some preliminary observations are worth mentioning:

- Although this can be said about almost all the solutions undertaken by CHEIs, initiatives belonging to the categories program innovation/expansion, marketing and communication, infrastructure, student formation and employability, and partnership and networking are explicitly and implicitly intended for financial sustainability.
- Program innovation and expansion, quality assurance, and student formation and employability are the three main initiatives undertaken by CHEIs to deal with their challenges.
- Service to society can arguably be linked to each of the solutions undertaken by CHEIs, as this is de facto part of their *raison d'être*. Yet, based on the solutions they explicitly suggest, this seems to be less transparent/apparent..
- Finally, these categories of solutions are consistent with the five challenges (financial resources; ensuring a sufficient number of qualified teachers; institutional reputation; competition in the HE sector; and generating new knowledge to solve social problems) identified by the CHEIs.

Table 4 presents the 10 categories of solutions undertaken by CHEIs, with some illustrative examples for each category. Some examples are repeated in different categories when listed as such by respondents.

Table 4: Suggested solutions to CHEIs' challenges

Solution Categories	Examples NB: All examples represent verbatim quotes
Program innovation and expansion	<ol style="list-style-type: none"> 1. Launching new study programs 2. The project "Advancing in deep water with digitalization" 3. Applied economics (to sectors such as agriculture) 4. Reaching out to enterprises to anticipate their needs 5. Renewal and expansion of the academic offer 6. Developing training programs in promising careers (such as hospitality and tourism)
Financial autonomy	<ol style="list-style-type: none"> 1. Applied research and consultancy 2. Search for alternative sources of funding
Quality assurance	<ol style="list-style-type: none"> 1. Recruiting full-time faculty 2. Homologation 3. Promoting qualified personnel 4. Holding pedagogical sessions for faculty, such as "<i>Journées pédagogiques</i>" 5. Registration of faculty for CAMES' grades 6. Adopting the Bologna system (or "LMD," for <i>licence-maitrise-doctorat</i>, in French)
Student formation and employability	<ol style="list-style-type: none"> 1. Professional training, and learning improvement 2. Homologation 3. Promoting self-employment 4. Adopting the LMD system 5. Developing training programs in promising careers (such as hospitality and tourism) 6. Ensuring the moral and civic education of students
Marketing and communication	<ol style="list-style-type: none"> 1. Holding an orientation week 2. Advertising the institution's offer of study programs
Catholic identity of the institution	<ol style="list-style-type: none"> 1. Raising the Christian awareness of students 2. Recruiting competent Catholic personnel 3. Holding an orientation week
Service to society	<ol style="list-style-type: none"> 1. Applied research and consultancy
Partnership and networking	<ol style="list-style-type: none"> 1. Framework for discussing regulations enacted by the state (CEPES)^o 2. The fight to get paid within the platform of CUDePES^{oo} 3. Opening up to international relations and partnerships

Leadership and management	<ol style="list-style-type: none"> 1. Analyzing the market and the competition 2. Implementing performance management tools 3. Reviewing the recruitment method and ending the so-called “social recruitment” 4. Improving fairly difficult social dialogue with staff 5. Establishing a corporate culture
Infrastructure	<ol style="list-style-type: none"> 1. Construction of new buildings 2. Acquiring new land

° CEPES: *Conférence des Etablissement Privés d’Enseignement Supérieur* (Conference of Private Higher Education Institutions)

°° CUDePES: *Cadre Unitaire des Etablissements Privés d’Enseignement Supérieur* (Unitary Framework of Private Higher Education Institution)

Threats

Participants were asked to identify three main threats to the mission of their institutions. I classified the identified threats based on the environment in which they developed or belonged (external or internal environment). Then I created subcategories for each type of environment. For the external environment, the subcategories are as follows: state reg-

ulations and policies; infrastructure; job market; socioeconomic climate; and student recruitment market. For the internal environment, the subcategories are: leadership and management; human resources; institutional tradition; finances; and infrastructure. Tables 5 and 6 present each category of threats with illustrative examples.

Table 5: Threats pertaining to the external environment

Threat Categories	Examples NB: All examples represent verbatim quotes
State regulations and policies	<ol style="list-style-type: none"> 1. Nonrespect of prior commitments (particularly in terms of funding) 2. Intention of the state to contain private higher education 3. Extreme requirements of the higher education reform in Benin
Infrastructure/ accessibility	<ol style="list-style-type: none"> 1. Defective road in rainy season
Job market	<ol style="list-style-type: none"> 1. Unemployment of HE’s graduates 2. Inability to meet the increased needs of the labor market
Socioeconomic climate	<ol style="list-style-type: none"> 1. Competition 2. Social protest 3. Lack of discipline * 4. Insecurity 5. The drop of the academic level of students
Student recruitment market	<ol style="list-style-type: none"> 1. Competition (also with other Catholic institutions) * 2. Booming of higher education sector, leading to unnecessary competition

*= mentioned by multiple participants

Table 6: Threats pertaining to the external environment

Threat Category	Examples
	NB: All examples represent verbatim quotes
Leadership and management	<ol style="list-style-type: none"> 1. Interference of the ecclesiastical authority upon academic affairs 2. University structure of coordination 3. Lack of investment in communication * 4. Nontransparent management 5. Lack of planning 6. Lack of quality management system*
Human resources	<ol style="list-style-type: none"> 1. Excessive reliance on external teachers * 2. Administrative staff turnover (instability)* 3. Lack of qualified and sufficient human resources (academic, administrative, and technical) * 4. Temporary employment system 5. Lack of skills necessary for the proper functioning of the institution
Institutional tradition	<ol style="list-style-type: none"> 1. Young age of the university 2. Lack of collaboration between university units
Finances	<ol style="list-style-type: none"> 1. Insufficient number of students* 2. Lack of vigilance in recruiting students 3. Tuition recovery 4. Lack of efficiency and effectiveness in the use of resources at all levels
Infrastructure	<ol style="list-style-type: none"> 1. Lack of hospital owned by the university

*= mentioned by multiple participants

Overall, most of the threats identified by the CHEIs belong to their internal environment (30 internal threats vs. 17 threats from the external environment). Threats pertaining to leadership and management and to human resources dominate the internal environment, followed by the financial threat. Threats pertaining to the socioeconomic climate, followed by state regulations and policies, dominate the external environment.

One could argue that the dominance of internal threats is both a blessing and curse. It is a blessing because it is easier to deal with internal threats (they are well-known), while the institution has less power and control over external threats. It is a curse because it is symptomatic of institutional weaknesses and vul-

nerability. In fact, those internal threats should be called weaknesses, because, as observed by Trainer (2004), “strengths and weaknesses are internal or inherent to the organization, whereas opportunities and threats are external” (p. 129). The classification of those weaknesses under the threat category might be either due to the fact respondents were not provided with a corresponding option, or to their lack of awareness of the difference between the concepts of weakness and threat.

Assets (strengths) and opportunities

CHEIs are not just a sea of challenges and threats. Hence the study also investigates their “assets” (*atouts* in French). In this study, the concepts of

assets and strengths are used interchangeably. Following the same approach as for threats, I regrouped the 31 strengths identified by the participants under ten categories: human resources; student body; training content; location; institutional reputation; regularity; academic organization; learning condi-

tions; social trust; and leadership and management. Table 7 presents the categories of assets/strengths with a few illustrative samples.

Table 7: CHEIs' assets (strengths)

Categories	Examples NB: All examples represent verbatim quotes
Human resources	<ol style="list-style-type: none"> 1. Highly qualified and competent teachers * 2. A competent professional body 3. Staff commitment to the educational project*
Student body	<ol style="list-style-type: none"> 1. Competent and responsible students 2. High achieving students in state exams
Content of training programs	<ol style="list-style-type: none"> 1. Human formation* 2. Rigorous teaching* 3. Search for excellence (<i>magis</i>)* 4. Quality of training* 5. State and CAMES accreditation
Location	<ol style="list-style-type: none"> 1. The only HEI in a neighborhood with many secondary schools 2. The only private Catholic university in the country (not only an institute) 3. Location in the city center, easy to access
Institutional reputation	<ol style="list-style-type: none"> 1. The Catholic label conveys seriousness* 2. Good reputation * 3. Traditional reputation of the Catholic Church in education* 4. Performances of graduates at their work places 5. The first private university in the country
Regularity	<ol style="list-style-type: none"> 1. Regularity of teaching 2. No strikes
Academic organization	<ol style="list-style-type: none"> 1. Support of an internal scientific and pedagogical commission 2. Accumulation of experience in the implementation of the LMD system 3. An academic council of faculty with the rank A
Learning conditions	<ol style="list-style-type: none"> 1. Ideal setting and environment for training* 2. Space and infrastructure* 3. Safety 4. Close relations between teachers and students and quality of student supervision
Social trust	<ol style="list-style-type: none"> 1. Parents' loyalty 2. Trust of public authorities
Leadership and management	<ol style="list-style-type: none"> 1. Establishment of, and respect for governance rules 2. New tools for managing overall performance

*= mentioned by multiple participants

The results show that institutional reputation is the main asset of CHEIs, with the content of their training programs as their second asset. In fact, both assets are related; the substance of their training programs enhances their reputation, and likewise, the awareness of their “brand” pushes these institutions to strive for quality. Human resources are perceived by CHEIs as their third asset, followed by learning conditions. These are strong assets; they are truly at the disposal of senior management and strengthen

one another, making them sustainable.

Finally, CHEIs were asked to identify opportunities favorable to the achievement of their mission. A total of 26 were mentioned. I classified opportunities under six categories: socioeconomic; “structural and academic;” pertaining to infrastructure; pertaining to “networking and partnerships;” demographic; and pertaining to state policies and agreements. Table 8 presents the categories of opportunities with some illustrative examples.

Table 8: CHEIs’ opportunities

Categories	Examples NB: All examples represent verbatim quotes
Socioeconomic	<ol style="list-style-type: none"> 1. The national economy is doing well: business creation* 2. Natural resources open up a lot of possibilities (career training, diversification of the program offer) * 3. Political and social stability * 4. Growing demand for vocational training* 5. Creation of new industries* 6. Funding for research projects
Structural and academic	<ol style="list-style-type: none"> 1. Adoption of the LMD system* 2. Development of scientific fields thanks to new state programs 3. Opening of master’s programs 4. The field of higher education is still in construction, there is a deficit in this sector that needs to be filled 5. Capacity building of administrative staff 6. Accreditation of programs of study by CAMES & ANAQ–SUP°
Pertaining to infrastructure	<ol style="list-style-type: none"> 1. Good Wi-Fi connection with optical fibers 2. Presence of a radio station nearby (participation in radio and television shows) 3. Use of new educational tools 4. A 40 hectare campus, therefore possibility of extension
Networking and partnership	<ol style="list-style-type: none"> 1. The network of Jesuit and Catholic universities around the world is accessible to our students 2. Partnerships with universities* 3. Membership in the largest network of universities in West Africa (UCAO) 4. Membership of the IUS°° network 5. Membership in the CAMES network

Demographical	<ol style="list-style-type: none"> 1. Young population 2. Incapacity of public higher education to accommodate all new [high school] graduates
State's policy & agreement	<ol style="list-style-type: none"> 1. UCAO Headquarters agreement with the state 2. Liberalization of the HE private sector, which gives credibility to private institutions 3. Partnership with the state, which allows UCAO to make suggestions

*= mentioned by multiple participants

°*Autorité Nationale d'Assurance Qualité de l'Enseignement Supérieur* (National Authority for Quality Assurance in Higher Education)

°°Institutions universitaires salésiennes (Salesian University Institutions)

Opportunities pertaining to the socioeconomic climate dominate in terms of number, followed by opportunities related to the structural and academic and networking and partnerships categories. A closer look reveals strong expectations regarding the economic potential of the countries, as exemplified by the following statements: “natural resources that open up a lot of possibilities (career training, diversification of the program offer)” or “creation of new industries.” A second opportunity is the demographic factor, coupled with the incapacity of almost all the states in the study to give access to higher education to all new high school graduates. In addition to widening the recruitment market, CHEIs have a possibility of partnering with the state. For example, in Ivory Coast and Senegal, there is an agreement between the state and private HEIs, whereby the state sends a share of qualified new high school graduates to private institutions, at the state's expense. A third opportunity mentioned by CHEIs is the relative stability of most of the countries of the region.

CHEIs in FWA are not just haunted by challenges and threats. They also have substantial assets and opportunities that, if well leveraged, will strengthen their mission. However, those assets and opportunities are highly dependent on the socioeconomic context of the countries, which requires a highly effective leadership capable of making the right move at the right moment, or even of creating those right moments. Moreover, assets and opportunities require that CHEI leaders develop and implement strategies that “take strengths and turn them into opportuni-

ties, that employ strengths to avoid or avert threats, that attempt to take advantage of opportunities by overcoming weaknesses, and that act to minimize weaknesses and avoid threats” (Trainer, 2004, p. 134).

Toward a Possible Typology

A typological analysis can be defined as a strategy for descriptive qualitative or quantitative data analysis, whose “goal is the development of a set of related but distinct categories within a phenomenon that discriminate across the phenomenon” (Ayres & Knafl, 2012, p. 901). Typologies are “characterized by categorization, but not by hierarchical arrangement; the categories in a typology are related to one another, not subsidiary to one another” (Ayres & Knafl, 2012, p. 901). A final step in my analysis was to ascertain if there were any patterns to indicate a possible categorization of institutions within CHEIs in FWA.

According to James (2016), CHEIs fall under one of the following categories: *diocesan; independent; sponsored by a religious congregation; or pontifical*. This typology is based on a transposition of the threefold approach to healthcare works on Catholic higher education: ownership, sponsorship, and control. Ownership refers to holding the title of property, while sponsorship refers to the body under whose name the organization operates; control has to do with internal governance (James, 2016).

In order to be relevant and useful in the FWA context, James' typological framework needs some alteration. “Sponsorship” can be dropped from the

category of religious institutions. The concept of sponsorship does not reflect the realities of religious-founded institutions in FWA, and it is an unknown concept there. Moreover, as James (2016) himself acknowledges, this concept is not canonical. The term sponsorship reflects the American context of the advent of the separate incorporation of Catholic institutions (Holtschneider & Morey, 2000). As is the case for some institutions, in this model, the founding order may lose its status as owner, but it retains a (moral) status as sponsor. Therefore, although I maintain the concept of sponsorship as an element of the threefold approach, I am not connecting it to the “religious” category. I am also adding a new category to include certain types of institutions of the region (see below), and am leaving out James’ (2016) “independent” category, for which there is no corresponding institution in FWA.

This modification done, I propose *four categories* under which to regroup CHEIs in FWA: *episcopal conference* (national or regional); *diocesan affiliated*; *religious*; and *pontifical*. As mentioned, these categories do not fully correspond to James’s four categories above.

Although there is only one institution falling under the “pontifical” category in the region, this category works perfectly for FWA. Unfortunately, this institution did not participate in the research.

I add the term “affiliated” to “diocesan” because currently, all diocese-founded institutions in FWA are affiliated, or simply merged, with the Catholic University of West Africa (UCAO). In this affiliation arrangement, the diocesan entity retains the ownership and governance of the institution, while UCAO ensures its academic sponsorship. Programs benefit from UCAO academic staff and diplomas delivered by affiliated institutions are cosigned by the president of UCAO. In general, affiliated institutions add the UCAO brand to their name. This implies some level of control by UCAO, specifically at the academic level, which makes these institutions distinct from the typical “diocesan” category (see Appendix C). Thus we call this category “diocesan affiliated.”

I made up a new category to regroup CHEIs that

do not entirely fit into the “diocesan-affiliated” category. This new category is “episcopal conference.” As already mentioned, early in the new millennium, some institutions owned by dioceses and national episcopal conferences merged into the UCAO system and were placed under the control of the Regional Episcopal Conference of Francophone West Africa (CERAO). Although the diocese may still be the owner of the land, the “sponsorship” and governance of the institution are no longer ensured by the diocese, but by CERAO. Because of these changes in terms of governance and sponsorship, I made up the “episcopal conference” category.

Another category of CHEIs in the FWA context is “religious,” and corresponds to James’s (2016) “sponsored religious institutions” category. Institutions under this category are owned either by a religious organization or by a lay board, are sponsored by a religious organization, and are controlled by the religious organization or a lay board (James, 2016). In FWA, the founding congregation has the ownership, sponsorship, and control of the institution. In this regard, and to be consistent with local customs, these institutions should only be called “religious-founded” institutions. The term “sponsorship” in this context should be dropped because, as already mentioned, it does not reflect the context of CHEIs in FWA.

James’s (2016) “independent” category could work, but in FWA, institutions founded by Catholic lay people do not have a formal Catholic label and lack a formal affiliation to the Church, which leaves them outside of Catholic institutions and James’s typology. They can be considered as allies to the Catholic mission.

One could ask about the importance of developing a typology of CHEIs. My answer is that a typology is important because it underscores certain aspects or traits common to some institutions within CHEIs, which helps better understand these institutions and their organizational behavior. A typology is a tool that helps make sense of CHEIs’ choices and allows a comparison within

the Catholic higher education sector. Conversely, these choices and behaviors constitute the foundation for the typology. The underlying point here is that who founds/owns, controls/governs, and sponsors an institution (the three markers of the typology) determines the institutions' choices and priorities in terms of networking, partnerships, and hiring practices. These aspects are important markers of institutional differences.

Hiring preferences and practices

The research explores how the three categories of institutions participating in the study (*episcopal conference; religious; and diocesan affiliated*) differ in terms of hiring preferences. Institutions belonging to the conference category appear to rely more on full-timers than their counterparts of the other categories (50.71 percent vs. 49.29 percent). Diocesan-affiliated institutions (96.13 percent), followed by religious institutions (86.50 percent) take the lead in hiring part-timers. The gap between the two types of teachers is less pronounced for the conference category compared to the other two categories. The conference category also leads in hiring faculty with PhDs or equivalent competence (80.25 percent), followed by the diocesan-affiliated category (36.51 percent).

Here also, the type of ownership, control, and sponsorship of the institution can help explain differences. Institutions in the conference category are the only private institutions of the region that are members of the CAMES (which is in charge of the promo-

tion of tenured faculty), and as such, it is easier and cheaper for these institutions to promote their faculty members. Consequently, they can attract more faculty with PhDs compared to their counterparts in other categories. Moreover, institutions in the conference category have more PhD programs in fields such as theology, philosophy, and related social sciences. These programs require faculty with a PhD, most of them clerics sent by different bishops of the conference as their contribution. Other categories are mainly focused on undergraduate programs and professional masters. Finally, this is the only category that takes full advantage of the "Catholic" label (other categories generally use the name of a saint), and it attracts various forms of support from within the universal Church. Hence, this category has more resources to hire PhD faculty and full-time faculty in general. Table 9 shows the distribution of faculty in terms of full-timers or part-timers and in terms of qualifications for each category.

Table 9: Distribution of faculty in terms of levels of qualifications and employment status for each category

Category of CHEI	Diploma percent			Status percent	
	BA	MA	PhD	Part-time	Full-time
Conference	00.25	19.49	80.25	49.29	50.71
Religious	11.90	61.90	26.19	86.50	13.50
Diocese-affiliated	01.59	61.90	36.51	96.13	03.87

Engagement with Catholic networks and associations

Institutions founded by international religious communities tend to engage only with their congregation-based associations, and these in turn tend to be either global or continental. For example, an institution founded by Jesuits is a member of the International Association of Jesuit Universities, and likewise, an institution founded by Salesians is a member of the African Conference of Salesian Universities. Meanwhile, institutions founded by local congregations (mainly women religious communities) tend to rely on local or regional networks. This quasi-exclusive choice of congregation-based associations explains why, paradoxically, institutions in the conference category take the lead in networking at the global level, instead of religious institutions founded by so-called international congregations. Indeed, conference-based institutions are committed to regional, continental, and global Catholic networks/associations, such as the UCAO network, the Association of Universities and Colleges of Africa and Madagascar, and the International Federation of Catholic Universities.

Partnerships with other CHEIs

The study investigated how the three categories of institutions differ in terms of partnership preferences, i.e., whether they are more engaged with peer institutions at home or abroad. Results show that the conference category is more engaged at the continental level, while religious and diocesan-affiliated institutions are more engaged at the local and global levels, respectively. Note that all diocesan-affiliated institutions participating in this study are affiliated with UCAO—yet, none of them mention UCAO as a partner. This could indicate a willingness to make a distinction between their affiliation arrangement with UCAO and other partnerships.

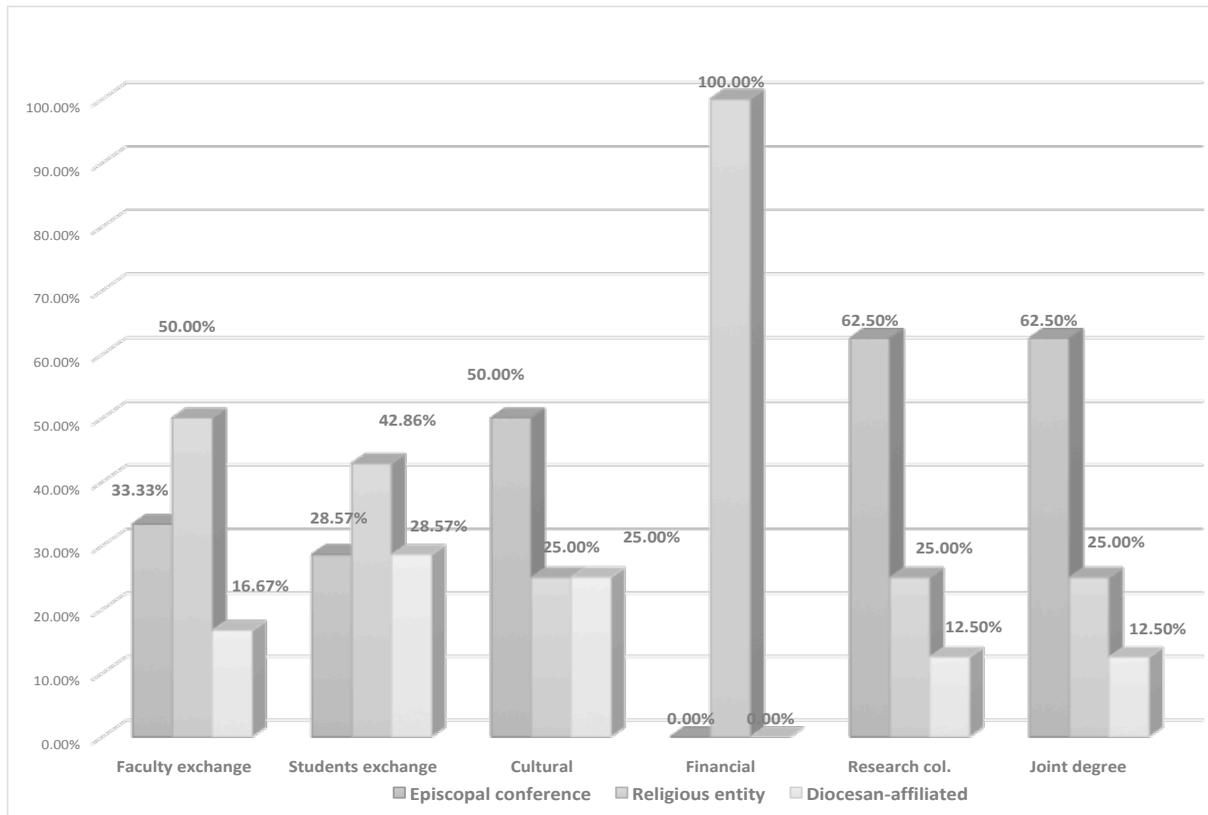
The study investigated how the three categories of CHEIs differ in terms of preferred partnership practices. The religious category takes the lead in terms of financial collaboration as well as partnerships promoting faculty and student exchanges, while the conference category dominates in research collaboration, joint programs, and cultural exchanges. The diocesan-affiliated category has a preference for stu-

dent exchanges.

Here again, ownership, control, and sponsorship matter in order to understand partnership practices. As shown above, religious-owned institutions are engaged in partnerships with sister institutions at the global level, mainly in the western world. Because of their identity ties and shared history, they can easily engage in financial cooperation—with the more affluent institutions offering financial support in nature or services—as well as in students and faculty exchange. Faculty exchange supplies them with academic staff with PhDs, alleviating the need to hire local faculty with an equivalent academic profile.

While leading in terms of partnerships at the global level, the diocesan-affiliated category, unlike the religious category, does not share the same historic heritage with peer institutions at the global level, which leaves its institutions with less leverage to explore other partnership practices (e.g., financial support or faculty exchange). The conference category, which is more engaged with peer institutions at the continental level, cannot rely on them for financial support, given their shared financial hardship. Thus, research collaboration and joint degree programs are their preferred venture. Figure 9 presents the preferences of the three categories of CHEIs in terms of partnership practices.

Figure 9: Partnership practices with peer Catholic institutions: A comparison between the three categories



Engagement with non-Catholic networks and associations

The study also investigates how the three categories compare in terms of networking preferences with non-Catholic networks and associations. The conference category is more engaged at the continental level (83 percent), the diocesan-affiliated category at the regional level (67 percent), and the religious category at a global level (50 percent). One has to bear in mind that institutions in the conference category are the only private sector members of the CAMES—a unique opportunity for networking with non-Catholic associations at the continental and regional levels.

Partnerships with non-Catholic institutions

The study also examines their partnership preferences with non-Catholic institutions. The conference category, followed by the diocesan-affiliated category, has most partnerships with non-Catholic institutions at the regional level. Institutions in the religious category, followed by those in the conference category, have

a preference for such partnerships at the global level. Institutions in the diocesan-affiliated category partner with non-Catholic peers mostly on the continent.

I also investigated how the three categories differ in terms of preferred partnership practices. The conference category prefers engaging in joint degrees and student exchanges; and, along with the diocesan-affiliated category, it also engages the most in cultural partnerships. The religious category dominates in the financial collaboration model. Both the religious and the conference categories lead in terms of research collaboration. Finally, the three categories are equally engaged in faculty exchanges.

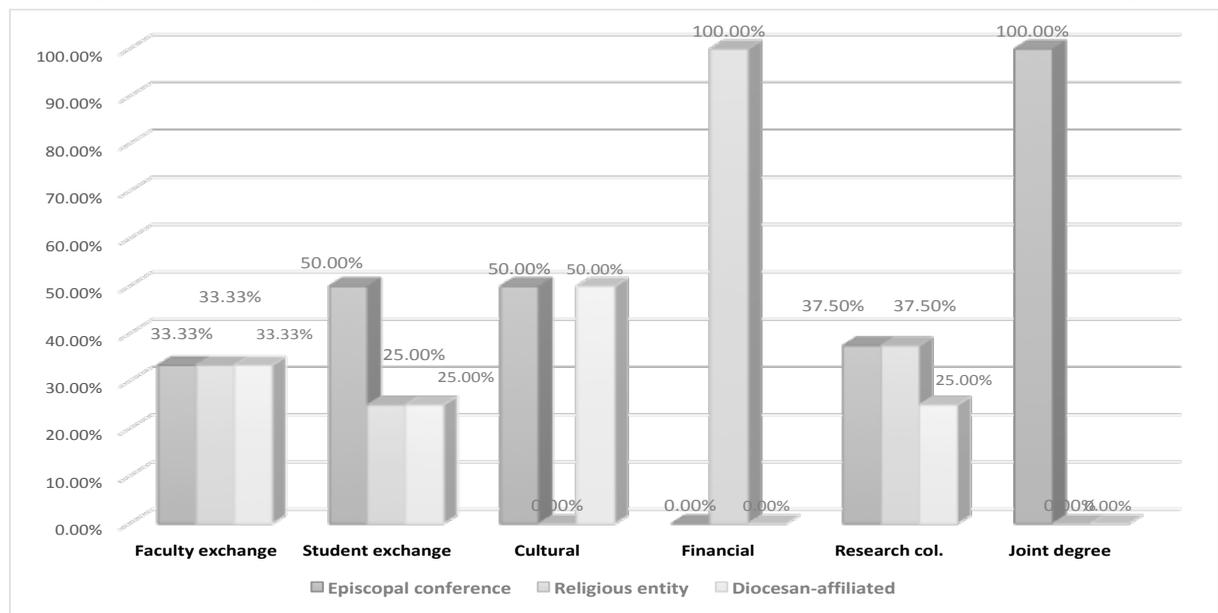
What has been said about CHEI partnerships with peer Catholic institutions is also valid for their partnerships with non-Catholic institutions. Institutions in the religious category have partnerships mostly at the global level. Based on this experience and with the help of their sister institutions in the

western hemisphere, they can easily become connected with non-Catholic institutions willing to support them with partnership arrangements through which they receive project funding. Hence, they lead at the global level.

The other two categories, more engaged in partnerships with peer lay institutions at the local, regional, and continental levels, are less likely to develop financial partnerships, since they all share the same financial hardship. Institutions in the conference category engage mostly in partnerships aiming to develop joint degrees

because of their membership in the CAMES, which make them attractive for peer lay institutions in quest of credibility or in need of sharing recognized academic credentials. Diocesan-affiliated and conference institutions have a preference for cultural partnerships, given their academic profile (their study offer being mainly within the humanities); this type of partnership is more adapted to their capacities and needs. Figure 10 shows the preferences of the three categories of CHEIs in terms of partnership practices with non-Catholic institutions.

Figure 10: Partnership practices with non-Catholic institutions: A comparison of the three categories



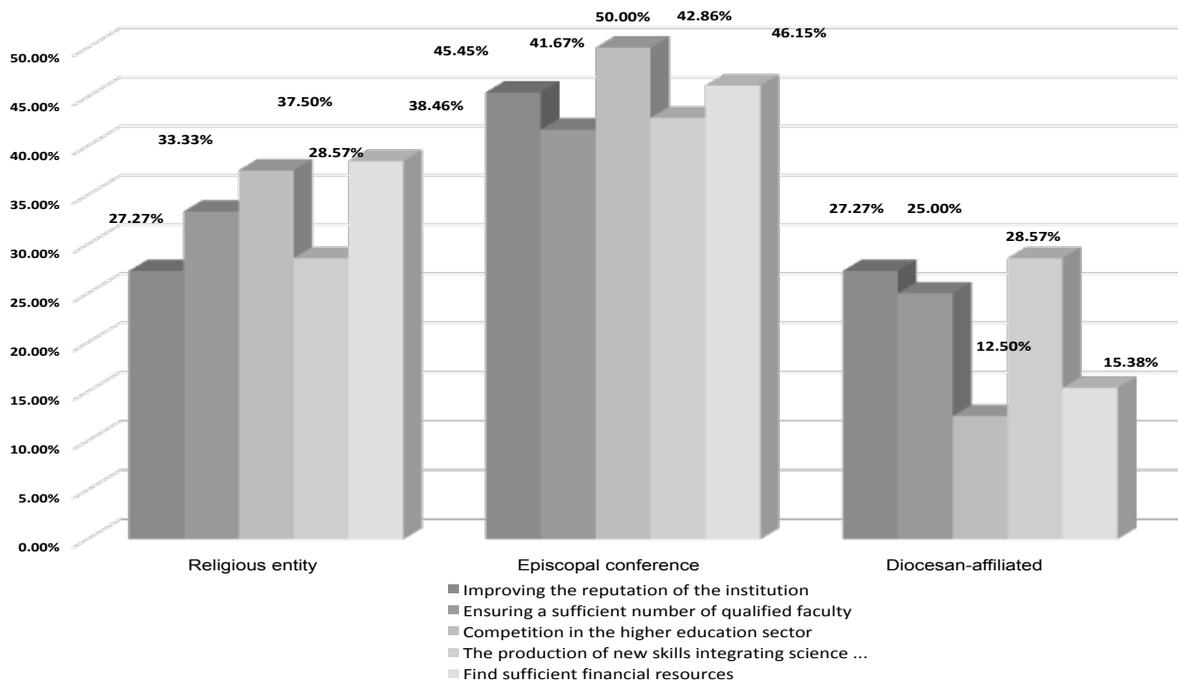
Challenges

The study investigated to what extent the three categories of CHEIs differ in terms of identified challenges. Although they share the same main challenges, each challenge is experienced and met differently. For instance, research results show that funding is the greatest challenge for the religious category; for the conference category, it is competition; and for the diocesan-affiliated category, it is fostering new, science-based skills. Again, knowing the type of ownership, governance, and sponsoring of the institution helps understand why challenges are appraised differently.

It is not surprising that funding is the number one challenge of institutions founded by religious, since they are dedicated to catering for students from a less affluent socioeconomic background but have to

rely mainly on tuitions fees to fund their operations. This also explains their engagement in financial partnerships. Competition is felt more by institutions in the conference category, which share the Catholic label with the diocesan-affiliated category. In addition, as a regional institution with campuses in at least eight countries, UCAO, for example, is more likely to be exposed to greater competition than institutions in other categories with single campuses per country. Meanwhile, CHEIs in the diocesan-affiliated category benefit from their status as affiliated with institutions in the conference category and are mostly catering to local needs; they can easily choose the “production of new, science-based skills” as their leading challenge. Figure 11 displays the top five challenges for each category.

Figure 11: Top five challenges: A comparison of the three categories



I would like to end this cross-category comparison with the following caveat: The three aspects of the typology framework (ownership; control; and sponsorship) and associated organizational behaviors are not set in stone, unalterable, and regulated by an absolute link of causality. This means that change is possible. Aware of its preferred institutional options and the rationales behind its choices, an institution in the conference category could for instance, with the help of a strategic framework, move toward another direction not previously associated with its category. The organizational behavior associated with each category should not be considered as permanent.

Discussion of Results

Not just a sea of challenges

CHEIs are not just a sea of challenges, but have valuable opportunities and assets on which they can capitalize to improve the quality of their services in the achievement of their mission. In fact, their reputation, for instance, makes them attractive to: 1) qualified academic staff who are not sat-

isfied with their teaching experience at public institutions; 2) affluent and committed students; and 3) governments that are incapable of accommodating all high school graduates in the public higher education sector.

It is worth noting that most threats can be converted into opportunities or mitigated by identified opportunities or strength/assets. For instance, the “extreme requirements of the higher education reform” in some countries could be turned into an opportunity to improve the quality of services. The “booming of the higher education sector leading to unnecessary competition” could be mitigated by a strategic use of the reputation of the Catholic brand, or by capitalizing on their “highly qualified and competent teachers,” the “student formation” aspect of their curriculum, or by the creation of a new academic niche in response to new training demands from growing economies, or the discovery of new natural resources in some of the countries.

Similarly, weaknesses are either workable in the long or even the short term, or can be ad-

dressed by maximizing strengths and assets. For example, the “extensive reliance on external teachers” can be turned around in the long-term with adequate strategic planning. In the short-term, this weakness can be mitigated by providing professional development training to external instructors in order to inform them about CHEIs mission and identities, and how CHEIs’ identities and mission should inform the academic project. The interventions of the ecclesiastical authority on academic affairs can be solved by “establishing and respecting governance rules,” as well as by implementing new managerial tools or certain state reforms.

Economic growth makes CHEIs a viable alternative to public higher education to accommodate an ever-growing share of eligible high school graduates. Reisz and Stock (2012) observe that “as economic growth is correlated with the expansion of access to higher education, it stands to reason that a certain segment of the population might demand ‘better’ higher education institutions as an ‘elite’ alternative to the public sector” (p.200). They also observe that “as the GDP per capita increases, larger segments of a country’s population can afford to pay for ‘better’ higher education, causing enrolment in private higher education institutions to increase” (Reisz & Stock, 2012, p. 200). These developments may be of significant benefit to CHEIs.

Although linguistically limited to the Francophone world, the networks and associations of which CHEIs are members are real and relevant assets. Some of these networks provide them with resources needed to meet state requirements (e.g., faculty exchange, research collaboration opportunities). Also, opening up to the Anglophone world would not only widen their networking options, but also enrich their academic and institutional practices.

Another positive aspect that appears in this research is the CHEIs’ capacity to adjust and adapt to national and international reforms. This ease in adapting is in part related to their relatively modest size, discipline, sense of purpose, and desire to maintain a good reputation as exemplary institutions.

The same challenges? Yes, but...

The challenges to which the CHEIs in the study are confronted are not similar to those identified by research on private higher education in Africa. For instance, HIV (one of the main challenges mentioned by the literature) is not highlighted by CHEIs as particularly pressing. Moreover, although some of the more general challenges are also felt by CHEIs, the way they are experienced, understood, and met is totally different. For example, the lack of qualified faculty is not *de facto*, but *de jure*. In other words, CHEIs have qualified faculty members working for them, but those faculty members are generally affiliated with public institutions. Thus, the lack of qualified teaching staff should not be understood as a vacuum or as a lack of quality teaching–learning experience.

Similarly, reputation is a challenge, especially with the rapid growth of the HE private sector. However, reputation enhancement is not experienced in terms of lack of reputation or of reputation that needs to be improved—but as an asset that CHEIs have a moral imperative to maintain. This is the reason why institutional reputation is listed by CHEIs leaders as one of three pressing challenges, but also as a strength.

As institutions grow and become more complex, leadership and governance are becoming serious challenges. One example has to do with the intrusion of ecclesiastic authorities into academic affairs. This constitutes not only a problem of governance (delineation of power and decision making), but also a threat to the concept of autonomy, which is one of the most distinct features of academic organizations compared to other types of organizations.

Indeed, failing to distinguish between administrative and professional authority could lead to overlooking the fact that “the intricacy and unpredictability of both learning and investigation require a high degree of freedom from intellectually limiting intervention and control if an institution of higher education is to perform effectively” (Berdahl & Schmidlein, 2011, p. 71). Without a clear delineation of the domain of operation of the administrative (ecclesiastical) authority and that of the academic authority, the

quality of academic services and that of governance could both be compromised. The General Norms acknowledge the importance of autonomy and posit that a Catholic university “possesses that institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good” (p. 6). Thus, this governance issue should be remediated in order to promote the best conditions for student learning experience and growth.

Student formation and employability is a serious concern, partly aggravated by terrorist organizations operating in the region. Without solid human formation opportunities and job prospects, youth in this region are an easy prey for terrorist organizations. Hence, a training model that emphasizes not only the academic and professional benefits of education but also human formation, by promoting the respect of human rights, is of crucial importance.

Fostering a Catholic identity

Although generally overlooked, fostering a Catholic identity and ethos is a real challenge for most CHEIs. Several reasons can explain this challenge. The first reason has to do with the diverse and secular society in the urban areas of the region. Most CHEIs operate in a context where Catholics are a minority, and CHEI communities (students and faculty) mirror this sociodemographic reality. As one respondent puts it, the question becomes: “How can you be Catholic university in a rainbow society?” How can you foster a Catholic ethos when more than half of your personnel and students do not share the Catholic worldview?

The challenge of fostering a Catholic ethos is also aggravated by institutional and cultural isomorphism resulting from the professionalization of CHEIs. Most CHEIs seek to have their programs accredited by the CAMES. This comes with requirements that, directly or indirectly, sooner or later, affect an institution’s organization, practices, and culture. In other words, although seeking CAMES accreditation helps improve institutional quality and reputation, it can inadvertently divert CHEIs from

enhancing their Catholic ethos.

Although framed as a threat to the mission of CHEIs, competition within the HE sector has a positive impact with regard to fostering a Catholic ethos. Indeed, competition with peer lay private institutions, which sometimes have a good academic reputation, puts pressure on CHEIs to differentiate themselves by reaffirming their identity (environmental pressure). This is where student ethical formation comes as the added value of a Catholic higher education.

Although challenges are context bound, it still makes sense to see if CHEIs located in two different continents have any challenges in common, especially related to their identity. To this aim, I would like to quote Leahy’s four challenges. In his introductory chapter to a book entitled *American Catholic Higher Education in the 21st Century: Critical Challenges*, Leahy (2018) identifies four critical challenges to CHEIs in America. These are: 1) strengthening awareness of, and commitment to, the Catholic intellectual tradition on campuses; 2) ensuring the personal and religious formation of students; 3) clarifying the relationship of Catholic colleges and universities to the Church; and 4) identifying and preparing future leaders at CHEIs.

The first of Leahy’s challenges is not echoed in the African context. Leaders at CHEIs in FWA are more concerned with how to promote and sustain a Catholic ethos or culture on their campuses, given the fact that most of them are located in countries largely dominated by Islam. They have to rely on a teaching staff where non-Catholics are the majority, in institutions where Catholic students are also in the minority. This concern is related to the second challenge: ensuring the personal and religious formation of students. Although it is not included among the five most highly rated challenges, the fact that it was mentioned by many respondents during the interviews underscores its importance for them.

The third challenge identified by Leahy (clarification of the CHEIs’ relationship to the Church), as well as the fourth challenge (identifying and preparing future leaders of CHEIs), were not mentioned by participants in this study. This is understandable, particularly with regard to the third challenge, be-

cause all CHEIs are founded either by bishops, by episcopal conferences, or by religious congregations who, in most cases, govern the institutions and are part of the Church. This is not the case for most of American CHEIs, where the presence of founding orders is often marginal, and where since the 1960s, the doctrine of separate incorporation has widely been put into practice (Leahy, 2018). The concept of separate incorporation is unknown in the FWA context.

With regard to the fourth challenge, it might be more accurate to say that it is not formulated in the same way in Africa. The problem in FWA is not a lack of a pool of religious personnel to take on positions of leadership, but a lack of proper training and preparation for such positions at HEIs. In other words, it is about a lack of competences and skills needed to lead HEIs successfully.

Research Limitations and Future Directions

Research limitations

As any human endeavor, this research has its limitations. In fact, being one of the rare studies, if not the first, that explicitly investigates the private Catholic sector of higher education in FWA, it had to deal with many of the challenges faced by pioneering research. My intent here is to underscore some limitations in view of raising the awareness of future researchers and facilitate the search for remedies.

The first limitation was the timing of the research. Its execution phase took place when almost all institutions were closed for summer vacation. This made it hard to access information and explains the low rate of response to some questions. For example, some institutions could not provide any demographic information because the person in charge was on holiday. Some leaders declined to participate because they were traveling. As a general rule, when a question did not receive more than a 50 percent rate of response, I either dropped it or treated the information associated with it with precaution.

The second limitation had to do with the level of specificity of certain questions, which reduced the

rate of responses. For example, the question related to the number of Catholic students, academics, and administrative staff could be impossible to answer for some respondents, as not all institutions ask the religious affiliation of their students. This type of question should be framed more broadly, using options such as “none,” “less than a half,” “half,” “more than half,” and “all.”

A third limitation had to do with the effectiveness of the research design and the online survey method, related to the CHEI context in FWA. As mentioned earlier, the sequential mixed methods employed for this research required participants to respond to an online survey (the quantitative component) in order to help prepare onsite interviews scheduled for the second phase of the research. Almost two-thirds of the participants did not respond to the survey until my arrival. I had thus to go through the survey with them, while asking additional questions meant for the interview whenever there was enough time. Of course, this problem might also be related to the timing of the research as well as to the busy schedule of the respondents, some of them in demanding teaching and administrative positions.

A last limitation had to do with the vagueness of the research and with having to address many issues at the same time. Although this is a usual feature of explorative research, it has the downside of not allowing a deeper understanding of a given phenomenon. On the positive side, it raises issues that future research can undertake to clarify. This study should therefore be regarded as an investigation that uncovers a whole range of issues in need of further inquiry. This consideration leads to the next step of this reflection: future directions for research.

Future directions

As acknowledged above, this study raised a number of issues without being able to treat them thoroughly. The following issues should be addressed by future research, for the benefit of CHEIs and their stakeholders:

First, future research should investigate the extent to which identified assets/strengths of CHEIs are taken into account in their daily governance and

managerial practices, and how that is done. One thing is to have an asset, another is to use it effectively and appropriately.

Second, partnerships and networking seem to be a way to abide with internationalization understood as a desired, planned, and controlled cooperation (Altbach, 2009). Future studies should enquire whether the partnerships and networks of CHEIs in FWA adhere to strategic planning that connects them with their mission, vision, and identity. As recommended by de Wit and James (2018), a crucial strategic concern for CHEIs around the world should be to identify “the specific goals and objectives of Catholic institutions to stimulate the international and intercultural dimensions of their teaching, research, and service to society” (p. 121).

Third, among the most pressing concerns of CHEIs is governance, especially for the conference category, which is not only the largest category in terms of numbers of campuses around the region, but also the category that has the most impact. Complaints such as “authoritarian intervention of the ecclesiastical authority on academic affairs,” and lack of “transparent management” are all symptomatic of the nebulosity surrounding their governance. Future research should investigate the governance and managerial practices of these institutions in order to highlight potential limitations and strengths, and suggest possible solutions. Research should also analyze how governance differs in the four different categories of institutions (including the pontifical category).

Finally, because of the unavailability of their leaders, this research has left aside the pontifical category of CHEIs. Future research should address this omission and underscore the similarities and dissimilarities between this category of institutions and the three others.

Conclusion

This research is an explorative study. It aims to depict the current state of CHEIs in a specific region, FWA. It surveys demographics, networking and partnership commitments, challenges (as well as initiatives taken to handle those challenges), threats, perceived strengths/assets, and opportunities.

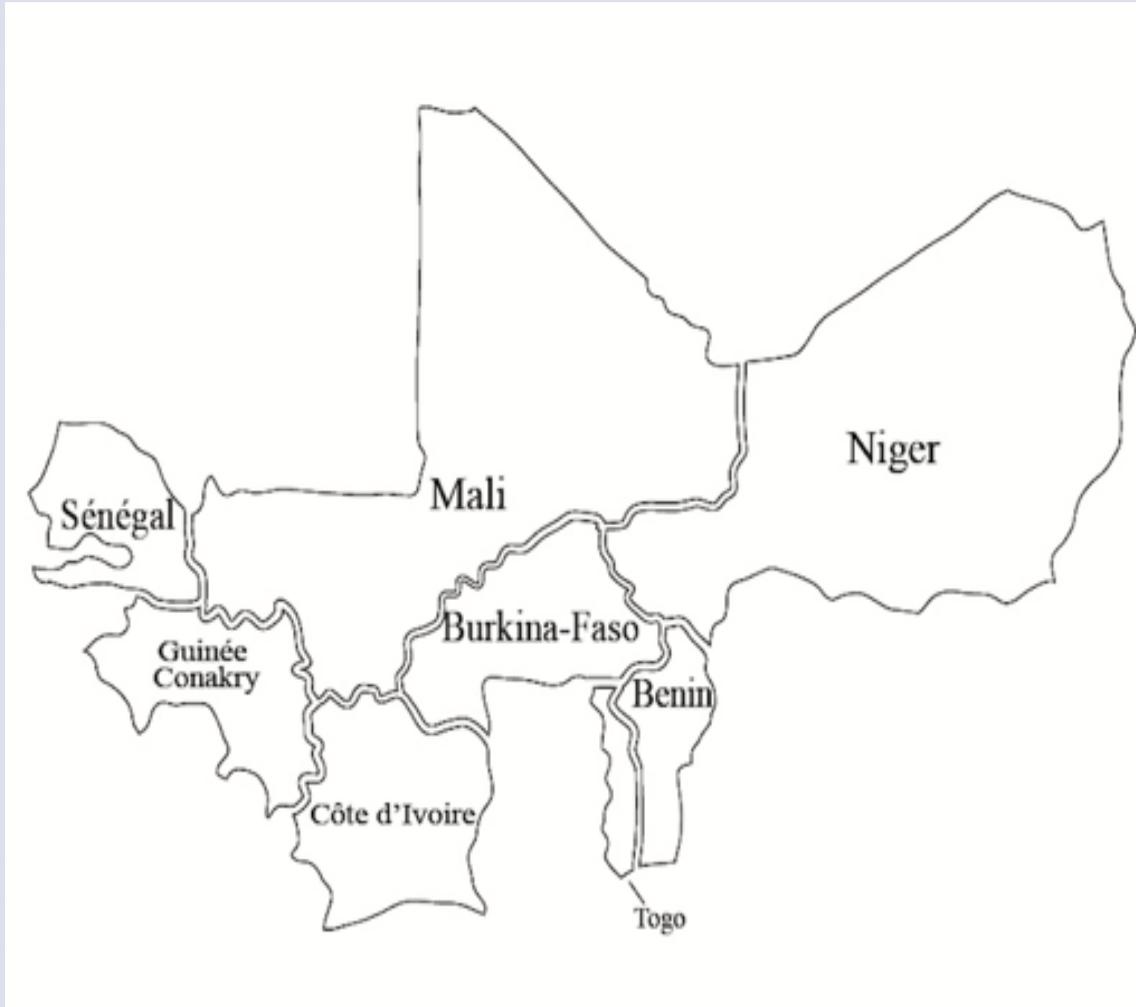
I would like to stress here that my intention was not just to expose the limitations of these institutions, or to show how weak they are compared to their counterparts in higher-income countries. Such a comparison, although inescapable for some, would be unfair given the young age of most of these institutions and their lack of adequate resources to operate in volatile and vulnerable environments. Hence, I invite both readers and stakeholders—specifically the leaders of these institutions—to acknowledge the issues uncovered by this study and better appreciate the opportunities and assets that are available for their improvement. “The eye is lazy,” says an African proverb: CHEIs and their allies should not let themselves be discouraged by the daunting task of tackling all these issues. Rather, they should focus on how to effectively capitalize on their assets/strengths and opportunities, without losing sight of the issues at stake.

References

- Altbach, P. & Teferra, D. (2003). Trends and perspectives. In P. G. Altbach, & D Teferra (Eds.), *African higher education: An international reference handbook* (pp. 3–14). Bloomington, IN: Indiana University Press.
- Ayres, L., & Knafel, K. A. (2012). Typological analysis. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (pp. 901–902). Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412963909.
- Ba, A. B. (2020). Samory TOURE (1830-1900), résistant, empereur du Wassoulou. *Mediapart*. Retrieved from: <https://blogs.mediapart.fr/amadouba19gmailcom/blog/110220/samory-toure-1830-1900-resistant-empereur-du-wassoulou-par-amadou-bal-ba>
- Berdahl, R. O., & Schmidlein, F. A. (2011). Autonomy and accountability: Who controls academe? In P. G. Altbach, R. O. Berdahl & P. J. Gumpert (Eds.), *American higher education in the twenty-first century: social, political, and economic challenges* (pp. 71–90). Baltimore: The Johns Hopkins University Press.
- Bernasconi, A., de Wit, H. and Véliz Calderón, D. (2016). *Catholic Universities: Identity and Internationalization, A Pilot Project*. CIHE Perspectives 3.
- Creswell, J. W. (2015). *A concise introduction to mixed methods research*. Washington, DC: SAGE Publications, Inc.
- Code of Canon Law*. (1983). Vatican City, Rome: Libreria Editrice Vaticana. Retrieved from: http://www.vatican.va/archive/ENG1104/_INDEX.HTM
- Country Economy. (2019). Economic Community of West African States. Retrieved from: <https://countryeconomy.com/countries/groups/economic-community-west-african-states>
- De Wit, H., & James, M. (2018). Boston College: Integrating identity into new strategic
- Directions for internationalization. In H. de Wit, A. Bernasconi, V. Car, F. Hunter, M. James, & D. Veliz (Eds.), *Identity and internationalization in catholic universities: Exploring institutional pathways in context* (pp. 121–131). Boston, MA: Brill Sense.
- De Wit, H., Bernasconi, A., Car, V., Hunter, F., James, M. and Veliz, D. (2018). *Identity and internationalization in catholic universities: Exploring institutional pathways in context*. Boston, MA: Brill Sense.
- Fetters, M. D., Curry, L. A., & Creswell, J. W. (2013). Achieving integration in mixed methods designs principles and practices. *Health Services Research*, 48, 2134–2156.
- Greene, J. C. (2007). *Mixed methods in social inquiry*. San Francisco, CA: John Wiley & Sons, Inc.
- Holtschneider, D. H. & Morey, M. M. (2000). Relationship revisited: Changing relationships between U.S. Catholic colleges and universities and founding religious congregations. *Current Issues in Catholic Higher Education*, 21, 3–39.
- James, M. (2016). Types of Catholic colleges and universities. In A. Bernasconi, H. de Wit, & D. Veliz-Calderón (Eds.), *Catholic universities: Identity and internationalization, a pilot project. Perspectives 3* (pp. 40–41). Chestnut Hill, MA: Center for International Higher Education.
- John Paul II (1990). *Ex corde*. Vatican City, Rome: Libreria Editrice Vaticana. Retrieved from: http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html
- Jean Paul II (1979). *Sapientia Christiana*. Vatican City, Rome: Libreria Editrice Vaticana. Retrieved from: http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15041979_sapientia-christiana.html
- Leahy, W. P. (2018). Critical challenges. In R. R. Newton (Ed.), *American Catholic higher education in the 21st century: Critical challenges* (pp. vii–xiv). Chestnut Hill, MA: Linden Lane Press at Boston College.
- Lejeune, M. (1998). The challenges of catholic universities in Africa: The role of ACUHIAM. *International Higher Education*, 12, 13. Retrieved from: <https://ejournals.bc.edu/ojs/index.php/ihe/article/viewFile/6434/5661>
- McCrudden, M. T. & McTigue E. M. (2019). Implementing integration in an explanatory sequential mixed methods study of belief bias about climate change with high school students. *Journal of Mixed Methods Research*, 13(3), 381–400.
- Ndiaye, A. L. (2006). Birth and development of private higher education in Senegal.
- In N. V. Varghese (Ed.), *Growth and expansion of private higher education in Africa* (pp. 109–130). Paris, FR: International Institute for Educational Planning.
- Raidt, E. H. (2009). Catholic universities in Africa. *St Augustine Papers*, 10(1), 1–19.
- Reisz, R. D., & Stock, M. (2012). Private higher education and economic development. *European Journal of Education*, 47(2), 198–212.
- Scoles, J., Huxham, M., & McArthur, J. (2014). Mixed-methods research in education:
- Exploring students' response to a focused feedback initiative. *SAGE Research Methods Cases*. doi:10.4135/978144627305013514690
- Tamrat, W. (2017). Private higher education in Africa: Old realities and emerging trends. *International Journal of African Higher Education*, 4(2), 17–40.
- Tamrat, W., & Teferra, D. (2017). Emerging contours of African private higher education. *Inside Higher Education*. Retrieved from: <https://www.insidehighered.com/blogs/world-view/emerging-contours-african-private-higher-education>
- Thaver, B. (2003). Private higher education in Africa: Six country case studies. In P. G. Altbach, & D. Teferra (Eds.), *African higher education: An international reference handbook* (pp. 53–60). Bloomington, IN: Indiana University Press.

- Trainer, J.F. (2004) Models and Tools for Strategic Planning. *New Directions for Institutional Research*, 123, 129–138.
- Union Economique et Monétaire Ouest-Africaine. (2019). Huit pays, un destin commun. Retrieved from <http://www.ue-moa.int/fr/pays/benin>
- Varghese, N. V. (2006). Growth and expansion of private higher education in Africa.
- In N. V. Varghese (Ed.), *Growth and expansion of private higher education in Africa* (pp. 27–53). Paris, FR: International Institute for Educational Planning.
- Zimmermann, M. (1920). L'attribution des colonies allemandes africaines. *Annales Géographiques*, (157), 78–80. Retrieved from: https://www.persee.fr/doc/geo_0003-4010_1920_num_29_157_9227

Appendix A:
Map of Francophone West-Africa



Appendix B: Twelve challenges of CHEIs, as highlighted in the literature

- ✓ Improving institutional reputation
- ✓ Ensuring a sufficient number of qualified teachers
- ✓ Spiritual/religious formation of the students
- ✓ Finding competent Catholic leaders (religious or lay) for the institution
- ✓ Competition in the higher education sector
- ✓ Production of new skills integrating the hard sciences and the humanities
- ✓ Production of new knowledge to solve socioeconomic problems
- ✓ Promoting a Catholic culture within the institution
- ✓ Promoting the Catholic identity of the institution
- ✓ HIV/AIDS, which hinders the constitution of a qualified academic body and the training of students
- ✓ Laws instituted by the state to regulate private higher education
- ✓ Finding sufficient financial resources for the proper operation of the institution.

Appendix C:
Affiliation Convention (excerpt)

PURPOSE AND NATURE: ACADEMIC AFFILIATION IN AUTONOMY

The purpose of this Agreement is the academic affiliation of (Name of the Institute) to the UWAO. The affiliation of (Name of Institute) at UWAO operates with full respect for the autonomy of the two institutions, particularly at the structural, administrative and economic levels. This means that (Name of the Institute) ensures the management and operation of all its structures, its personnel and its finances.

**CONDITIONS FOR AFFILIATION WITH
THE CATHOLIC UNIVERSITY OF WEST AFRICA
(UCAO)**

May be linked to the Catholic University of West Africa (UCAO), under an affiliation contract, a higher education institution, fulfilling the following conditions:

- Has been created by decree in the form of a School, Institute or Center;
- Does not bear the name of Catholic University;
- Enjoys administrative, financial and educational autonomy;
- Participates with Universities in the national effort to welcome and train students and in the optimization effort in the use of infrastructure and support resources;
- Is administered by a team made up of a Director, a Secretary General and a Director of Studies;
- Has a Board of Directors, responsible for the management of the institution and composed of ex-officio members, representatives of teaching staff and administrative and technical staff, representatives of students as well as external personalities;
- Takes charge of the costs of audit of the infrastructure, management and staff of the institution, with a view to its possible affiliation to the UCAO;
- Is able to pay the annual fees for affiliation and the issuance of diplomas signed by the Rectorate of the UCAO;
- Respects the spirit of the UCAO and is part of the perspective of its educational project.

Appendix D:

LIST of CHEIs in Francophone West Africa

BURKINA FASO (4)

UCAO*-Unité Universitaire à Bobo (UCAO-UUB)
Université Saint Thomas d'Aquin d'Afrique de l'Ouest (USTA)
École Supérieure Polytechnique de Kaya (ESPK)
Université Saint Dominique d'Afrique de l'Ouest (USDAO)

(*UCAO= Université Catholique de l'Afrique de l'ouest)

CÔTE D'IVOIRE (3)

UCAO-Unité Universitaire à Abidjan (UCAO-UUA)
Centre de Recherche et d'Action pour la Paix/Institut de la Dignité et des Droits Humains (CERAP/IDDH)
Centre Lasalien Africain (CELAF)

SENEGAL (4)

UCAO-Unité Universitaire à Ziguinchor (UCAO-UUZ)
Institution Sainte Jeanne d'Arc de Dakar (ISJA)
Complexe Saint Michel/UCAO (CSM/UCAO)
Institut Mariste d'Enseignement Supérieur/UCAO (IMES/UCAO)

TOGO (4)

UCAO-Unité Universitaire au Togo (UCAO-UUT)
École Supérieure d'Administration et de Gestion Notre Dame de l'Eglise (ESAG-NDE)
Institut Supérieur de Philosophie et des Sciences Humaines Don Bosco (ISPSH-DON BOSCO)
Institut Supérieur Agata Carelli (ISAC)

BENIN (2)

UCAO-Unité Universitaire à Cotonou (UCAO-UUC)
Institut Universitaire de Bohicon/UCAO (IUB/UCAO)

MALI (2)

Cours Jeanne d'Arc (CJA)
UCAO-Unité Universitaire à Bamako (UCAO-UUBa)

GUINEE (1)

UCAO-Unité Universitaire à Conakry (UCAO-UUCo)

The Boston College Center for International Higher Education (CIHE)

At the forefront of international higher education.

Subscribe

International Higher Education

<https://www.internationalhighereducation.net/>

Explore

Master of Arts in International Higher Education

<https://www.bc.edu/content/bc-web/schools/lynch-school/sites/cihe/teaching-training/teaching-training1.html>

Evolve

Graduate Certificate in International Higher Education

<https://www.bc.edu/content/bc-web/schools/lynch-school/sites/cihe/teaching-training/teaching-training1.html>

Participate

Consider writing for one of our publications:

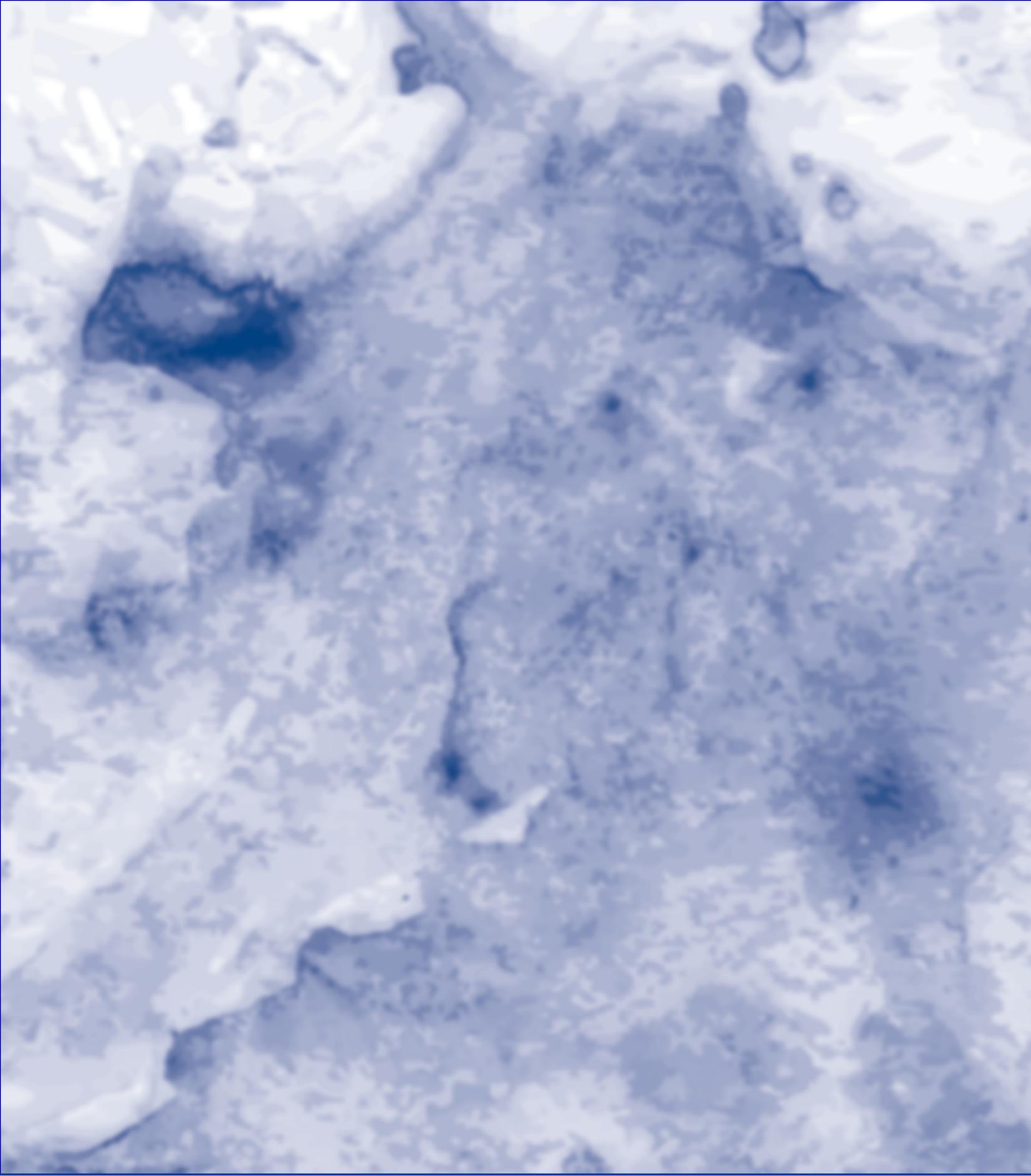
International Higher Education

<https://www.internationalhighereducation.net/>

Educación Superior en América Latina

<http://rcientificas.uninorte.edu.co/index.php/esal/>





CIHE Perspectives

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

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

ISSN: 2475-2657 (Print)
ISSN: 2475-2665

