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## **AUSTRALIA'S TERTIARY EDUCATION SYSTEM – CHALLENGES AND PERSPECTIVES IN THE CONTEXT OF THE OPERATION OF THE CHURCH TERTIARY SYSTEM**

Content: – 1. History of Higher Education in Australia. – 2. Ex Corde Ecclesiae. – 3. What challenges does this present? – 4. Opportunities. – 5. Where to from here?. – Conclusion.

### **1. History of Higher Education in Australia**

The first university established in Australia was the University of Sydney in 1850, followed in 1853 by the University of Melbourne. Prior to Australia becoming a unified country in 1901, two more universities were established: the University of Adelaide (1874) and the University of Tasmania (1890). Fast forward to today and higher education in Australia is delivered through a network of 42 publicly funded, private, and or independent universities<sup>1</sup>. The tertiary education provided by these 42 institutions, caters for more than 1.6 million students; almost 1.5 million (or 92%) of them being enrolled in traditional comprehensive universities<sup>2</sup>. Indeed in the last financial year, Australian

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<sup>1</sup> This is not insignificant given the population of Australia is just over 26 million. Source: <https://www.abs.gov.au/statistics/people/population/population-projections-australia/2022-base-2071> [accessed 1.03.2024].

<sup>2</sup> <https://www.education.gov.au/higher-education-statistics/resources/selected-higher-education-statistics-2022-student-data-key-findings> [accessed 1.03.2024].

Government expenditure on higher education was estimated at \$10.4 billion, or 1.7 per cent of the Government's total expenses<sup>3</sup>.

Australia's universities play a critical role in the intellectual life of the nation. They are also critical contributors to the economic life of the nation. In 2018, they collectively employed 131,200 full time equivalent (FTE) staff and their operations directly contributed \$23.2 billion to Australia's GDP<sup>4</sup>. Of course, the national importance of universities is not solely in their economic contributions. Rather, their primary contribution lies in the impact they have in driving growth in productivity and living standards through the research they produce and the graduates they supply to the workforce.

There are two Catholic universities in Australia. The Australian Catholic University (ACU), and the University of Notre Dame, Australia (UNDA). Both are public not-for-profit institutions, funded by the Australian Government. The combined enrolment of the two institutions is approximately 43,000 students – though the bulk of that enrolment (circa 33,000) resides at ACU. In addition, there is one private Catholic Liberal Arts College, Campion College which, at the time of writing, has less than 100 enrolments. There are also some smaller theologates (Catholic Institute of Sydney, Catholic Theological College Melbourne, and Yarra Theological Union, again in Melbourne) which are privately owned by Dioceses or Religious Institutes and whose focus is primarily on the formation of clergy, religious, and lay people for ministry in the Church. Despite being publicly funded, both UNDA and ACU are explicit about their Catholic identity and mission. They place considerable emphasis on this unique feature for the purposes of differentiating themselves from other institutions. That differentiation is grounded in an appeal to the Catholic Intellectual tradition.

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<sup>3</sup> *Universities Australia analysis based on Australian Government 2022, Budget 2022–23: Budget Strategy and Outlook Budget Paper No.1.*, p.141–151.

<sup>4</sup> Deloitte Access Economics: *The importance of universities to Australia's prosperity*, Universities Australia, April 2020.

## 2. Ex Corde Ecclesiae

In *Ex Corde*, St John Paul II outlined what he considered the four defining characteristics of an authentic Catholic university. In doing so, St John Paul II was also setting out his expectations<sup>5</sup>. These include:

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

Notwithstanding the comprehensiveness of all four characteristics, it is number four that I will focus on and which I consider the most vital for Catholic universities. Why do I consider this to be the most vital characteristic? Because I think it is in giving meaning to a student's life through an encounter with Christ that is the most transformative and critical work of the Catholic university. It is, in a sense, an intentional response to Jesus' message in the Gospels. Jesus who speaks of the transformative power that a relationship with the Father can bring to people's lives ("I have come that they may have life and have it to the full")<sup>6</sup>. This characteristic is also the one that most often gives rise to tension with the norms and expectations of the secular world in which we operate. Indeed, it is an encounter that young people today struggle most deeply with. Hardly surprising

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<sup>5</sup> Cf. J. Mussi, *Does Mission Matter: Exploring the relationship between the mission of Jesuit Higher Education and new student affairs professionals*. Doctoral Dissertation, Fordham University, New York 2008. p. 58.

<sup>6</sup> John 10:10.

given that young people these days live in a world in which they are becoming more isolated physically and emotionally<sup>7</sup>.

Many explanations can be offered for this. The family unit for one, is changing. The definition and structures of family are considerably more fluid as cultures re-examine and redefine what family means within and because of contextual changes. There is also an increasing awareness of the effect of mental health issues on young adults – exacerbated by COVID – and on our overreliance on digital devices and social media platforms as the principal forms of communication and information. I only need look out my office window on my campus each day to see students on their lunch break: all with their heads down typing or scrolling on their devices and barely acknowledging the person sitting next to them. A recent survey of around 500 Australians aged between 15-25 found that almost half the participants were experiencing moderate to severe symptoms of anxiety and/or depression<sup>8</sup>. Far from alleviating these symptoms, social media platforms, and digital technologies were found to contribute to them.

Another factor to consider is the change in religious belief, affiliation, and practice in Australia (and in the west more broadly). In the 1901 Australian national census, 96% of respondents identified as Christian and half of adults attended Church regularly. In 1971 this had reduced to 86.2%<sup>9</sup>, and in the 2021 census data, had dropped even

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<sup>7</sup> Isolation issues are not necessarily a cause of a challenge but themselves representative of the challenges we face. The key issue is one of isolation ... whether real and/or perceived. This comes from the increasing tendency post WWII to priorities the individual. Charles Taylor describes it like this: "...Each of us has his/her own way of realizing our humanity, and...it is important to find and live out one's own, as against surrendering to conformity with a model imposed on us from outside, by society, or the previous generation, or religious or political authority." (46, quoted from Taylor, *A Secular Age*, 475).

<sup>8</sup> *Mental Health of Young Australians*. Australia's Health 2022 Australian Institute of Health and Welfare, December 2022, p. 269.

<sup>9</sup> [https://www.abs.gov.au/ausstats/free.nsf/0/640235F3FADB9CF2CA257884001D2691/\\$File/1971%20Census%20Characteristics%20Of%20The%20Population%20and%20Dwellings%20Sample%20Estimates.pdf](https://www.abs.gov.au/ausstats/free.nsf/0/640235F3FADB9CF2CA257884001D2691/$File/1971%20Census%20Characteristics%20Of%20The%20Population%20and%20Dwellings%20Sample%20Estimates.pdf).

further to 43.9%<sup>10</sup>. Corresponding to this marked decline, the 2018 National Church Life Survey found that only 1 in 5 religiously affiliated Australians attend religious services at least once a month, while almost half (48%) reported that they never attend religious services<sup>11</sup>. Based on these statistics, many now claim that Australia is a “post-God” nation<sup>12</sup>.

Even traditional bastions of Catholicism, including Poland, are not immune. I am sure many of you saw the “Church in Poland 2023” report that was released on 26 September last year<sup>13</sup>. A summary of the report noted that a “weakening of faith” was particularly evident in the younger generation. In fact, Poland’s Institute for Catholic Church Statistics (ISKK), recently reported that the proportion of Poles attending Sunday Mass had fallen from 47% at the turn of the millennium to 28% today<sup>14</sup>. The report suggests that the decline was so severe that “one can even speak of a disruption of the inter-generational transmission of faith, which until now has been one of the hallmarks of Polish identity.”<sup>15</sup>. These statistics are important to recognize and critical to understand because they highlight the attributes and dispositions that increasingly define the students we work with, the students that we hope to form, the students we hope to prepare to make a difference in our world and whose lives we commit to give meaning to.

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<sup>10</sup> <https://www.abs.gov.au/statistics/people/people-and-communities/cultural-diversity-census/2021> [accessed 1.03.2024].

<sup>11</sup> 2018 Australian Community Survey. National Church Life Survey Research. <https://www.ncls.org.au/articles/how-religious-are-australians/> [accessed 1.03.2024].

<sup>12</sup> Cf. R. WILLIAMS, *Post God Nation? How religion fell off the radar in Australia and what might be done to get it back on*. ABC Books, HarperCollins, 2015.

<sup>13</sup> <https://www.ekai.pl/raport-kosciol-w-polsce-2023/> [accessed 1.03.2024].

<sup>14</sup> Reported in <https://www.state.gov/reports/2022-report-on-international-religious-freedom/poland>.

<sup>15</sup> <https://www.pillarcatholic.com/p/report-on-polands-catholics-finds> [accessed 1.03.2024].

### 3. What challenges does this present?

What then are the challenges that we face? They are numerous, but not insurmountable. First, and most obvious is the rise of secularism in our world today, or more particularly cultural secularism. There is no escaping this fact. While many would argue that this is strictly a Western phenomenon, I would contend that as Africa, Asia and South America emerge from the shadows of their colonial pasts and into the global economy, secularism is a reality they are immediately confronted with and which they are challenged by.

Put simply, secularism's main ideology is to "liberate" humankind from religious values and remove religion from the practical aspect of humanity<sup>16</sup>. It is, in essence, a view of humanity in direct conflict to that presented, for Christians at least in the Gospels and traditions of the Church. Over the last fifty years or so, secularism has had a great impact on every facet of life. For the Catholic Church, indeed for all religions, secularism affects the very tenets of religious beliefs and practices. St John Paul II was critically aware of this, describing its growth as a "tragedy" in that it represents, "the eclipse of the sense of God and of man."<sup>17</sup>.

This first challenge feeds a related one: the emerging generations of unchurched Catholics. Beth McMurtrie focused on this growing phenomenon in her article "Catholic Colleges Greet an Unchurched Generation". McMurtrie acknowledged that more and more students, while nominally Catholic, profess limited religious knowledge and next to no religious worship practice<sup>18</sup>. The impact of this on Catholic colleges and universities is not insignificant. In his recent work, *Young Catholic America: Emerging Adults In, Out and Gone from the Church*, Christian Smith and his team analyzed three waves

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<sup>16</sup> Cf. A. BINTI, A. RAHIM, *The Impact of Secularism on Religious Beliefs and Practices: Journal of Islam in Asia*, Vol 7, No 1, July 2010, p. 157.

<sup>17</sup> ST JOHN PAUL II, *Evangelium Vitae*, 1995, n. 21. For an interfaith perspective on this see Abraham Joshua Heschel, *Man's Quest for God: Studies in Prayer and Symbolism*, New York 1954.

<sup>18</sup> Cf. B. McMURTRIE, *Catholic Colleges Greet an Unchurched Generation*. Chronicle of Higher Education, 13th October 2014.

of results from the National Study on Youth and Religion, collected from 2002 through 2008. Their research suggests that most young Catholics experience of church is of a disengagement with their Catholic faith and the church itself from their early teen years, or a decline in faith and religious observance as they grow older. While they offer numerous and complex reasons for this, they pinpoint one primary reason – changes within the Catholic church which has led to the watering down of the faith and involvement of the parents of current emerging adults, resulting in either the inability or unwillingness of those parents to model, teach, and pass on the faith to their children<sup>19</sup>. It's hard not to agree with the authors' sense that this is a generation largely lost to what we older Catholics think of as Catholic identity. Young Catholics today in the West tend to be baptized and that is the end of their formal association with the Church. Why? Because their parents and grandparents are unchurched.

For those of us preparing the next generation of teachers for Catholic schools (like my university – which is the largest provider of Catholic teacher training in Australia), the significance of this phenomenon is even more critical. The task of supporting and forming students to become the teachers of and leaders for future generations of Catholic school students is made more challenging since we are starting from the presumption, and the reality, of no developed faith or sacramental knowledge.

A further challenge to Catholic higher education in Australia is what I would term the “clash” between the redefined expectations of western liberal democracies and the Church’s worldview. By this I mean the challenge that we as Catholic universities face in trying to operate in an authentically Catholic way, while at the same time adhering to the legislative and compliance obligations that Governments places on universities – particularly when operating funding comes largely from those same governments.

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<sup>19</sup> Cf. CH. SMITH, K. LONGEST, J. HILL, K. CHRISTOFFERSEN, *Young Catholic America: Emerging Adults In, Out of, and Gone from the Church*. Oxford University Press, Oxford 2014, p. 3.

As I said earlier, in Australia universities are funded by the Australian Government, and regulated by a Government Department known as the Tertiary Education Quality Standards Agency (TEQSA). Their brief is to regulate the tertiary sector and to assure the quality of all providers of higher education in Australia. To this end, they oversee The Australian Higher Education Legal Framework which governs Australian higher education and consists of a range of legislative requirements including the Higher Education Standards Framework (Threshold Standards) 2021 which outlines the minimum level of achievement that a university must meet and maintain to be registered to operate as a university in Australia. While it is right and proper to ensure that Australian higher education is at world standard, or above, for Catholic universities those standards and the legislative requirements that drive them can present specific challenges.

Think about the issue of gender identity. In Australia, all publicly funded universities (including faith-based ones) are required to have three gender options on all their forms (i.e., male, female, other). This is because in 2009, the Human Rights Commission released *Sex Files: The legal recognition of sex and gender in official documents and government records*<sup>20</sup>. In this report, the Commission recommended the Australian Government consider the development of national guidelines concerning the collection of sex and gender information from individuals. The Guidelines commenced 1 July 2013 and complimented the amendments to the Sex Discrimination Act 1984<sup>21</sup>.

This requirement would immediately seem to place a Catholic university at odds with government legislation. How do we remain authentically Catholic and committed to the teachings of the Church on human sexuality and gender while at the same time satisfying

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<sup>20</sup> *Sex Files: the legal recognition of sex in documents and government records*. Human Rights and Equal Opportunity Commission. Australian Government. March 2009.

<sup>21</sup> In 2013, the Sex Discrimination Act 1984 was amended to introduce new protections from discrimination on the grounds of sexual orientation, gender identity and intersex status in many areas of public life.

secular government requirements on gender identity? Added to this, the Australian Law Reform Commission has undertaken a Religious Educational Institutions Inquiry to report on whether religious educational communities can continue to operate their institutions according to their religious beliefs. Only recently it released its draft recommendations which, as the Archbishop of Sydney commented, if implemented “would undermine the freedom of parents to choose such an education for their children and the freedom of religious groups to offer them that option.”<sup>22</sup>.

And what of academic freedom, and the Mandatum? Standard principles of academic freedom in Australia prevent interference with the established right of academic staff to write, teach, or speak within the limits of their professional discipline and in accordance with their professional opinions, no matter how pernicious or erroneous those opinions may appear to others. As the National Tertiary Education Union (NTEU) argues, academic freedom “refers to the right of all staff and students to freely hold political and intellectual views and values and express them publicly, without fear of reprisal or retribution or restriction by university policies and procedures.”<sup>23</sup>. The idea of academic freedom in Australia is intrinsically linked to the notion of a university as a ‘public good’ as a site of nation-building and a guardian of democratic values<sup>24</sup>.

In a Catholic university, academic freedom means that within our respect for the truth and the common good, people should follow the autonomy of their own research and their disciplines to reach the best results they can. So already we can see potential conflict in terms of values and understanding. Add to this, Canon Law (Canon

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<sup>22</sup> Archbishop Anthony Fisher, OP: *Commission's report ignores faith's contribution to society*: The Catholic Weekly, March 26, 2024.

<sup>23</sup> National Tertiary Education Union: *Intellectual and Academic Freedom*. [https://www.nteu.au/NTEU/PolicyManual/Public\\_Policy/Academic\\_Freedom/Academic\\_Freedom\\_Policy.aspx](https://www.nteu.au/NTEU/PolicyManual/Public_Policy/Academic_Freedom/Academic_Freedom_Policy.aspx) [accessed 1.03.2024].

<sup>24</sup> Cf. S. MARGINSON, M. CONSIDINE, *The Entrepreneurial University: Power, Governance and Reinvention in Australia*, Cambridge University Press, Cambridge 2013, p. 28

812 and Application: Article 4,4) which makes it clear that in teaching theological disciplines, or matters of faith and morals, academic staff be required to seek and hold the Mandatum from their local Ordinary. What does this mean for notions of academic freedom that secular governments and universities espouse? How can we uphold the expectations of the Mandatum while at the same time adhering to secular understandings of academic freedom?

One of the tension points that was highlighted when *Ex Corde* was released was where it affirmed that a majority of the academic staff at a Catholic university must be Catholic<sup>25</sup>. In insisting this, John Paul II believed that a Catholic university with a majority of academic staff who are not Catholic cannot claim to be Catholic. In fact, he was quite explicit on this point arguing “the number of non-Catholic teachers should not be allowed to constitute a majority within the Institution, which is and must remain Catholic.”<sup>26</sup>. Yet how does this align with government legislation about recruitment for roles at university based solely on academic merit and fit for purpose?

There is one final challenge that I want to suggest – although there are probably many more I could list. This is the challenge to the Church brought about by the sexual abuse of minors by some members of our Church community; what Pope Francis calls “a terrible darkness in the life of the Church.”<sup>27</sup>. The hurt and pain caused to individuals and families afflicted by these terrible crimes, and the Church’s response particularly where the crimes committed have been most scandalous, has seen a weakening of the Church’s ability to present her message on issues of morality – particularly sexual morality. The question that we as leaders in Catholic higher education must ask ourselves – “How do we as colleges and universities reclaim this authority to speak on such issues, especially at the time in the lives of our students when they begin to explore and make sense of these issues?” If the Church does not have a voice, or any authority,

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<sup>25</sup> *Ex Corde Ecclesiae*, Article 4, Section 4.

<sup>26</sup> *Ibid.*

<sup>27</sup> POPE FRANCIS, *Daily Homily*. Rome. 7th July 2014.

in this space, we risk ceding the space to a secular view of morality. Catholic universities need to be that voice – in their teaching curriculums, their research outputs, and their engagement with the local and wider communities in which they exist.

#### 4. Opportunities

The reality is that all is not as bad as it may seem. The Australian Government is supportive of higher education institutions that are faith-based. Australia has a number of these, such as the University of Divinity, the Sydney College of Divinity (which holds University college status), Avondale College (run by the Seventh Day Adventist Church) to name a few. As recently as last year, the Federal Education Minister in addressing Australia's faith based higher education institutions remarked: "I'm not a person of faith. But I want you to know I value what you do."<sup>28</sup>

Furthermore, the Australian Government has recently released its new policy on higher education for Australia. The Australian Universities Accord, or The Accord as it is more commonly called, had broad Terms of Reference – being asked to consider current and future skills needs, learning and teaching methods and standards, issues of equity, research, innovation, international education, funding and regulatory expectations, and employment conditions to name a few. What is interesting about the final report is that it identifies, as a significant priority, issues around access and equity for those who are on the margins and not able to access higher education. Indeed, the Final Report makes significant mention of the need for equity in participation, access, and opportunity<sup>29</sup>. These principles fully align with the mission and values of many of the faith based higher education institutions in Australia, including Australian Catholic University and the University of Notre Dame Australia. So, there is a resonance with what Catholic universities can offer for the common

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<sup>28</sup> J. CLARE, *Faith Based Higher Education Summit*, Canberra, 30 October 2023.

<sup>29</sup> *Australian Universities Accord Interim Report*. Department of Education. January 2024.

good, and the aspirations of the Australian Government to develop a vision for the future of Australia's higher education system. But that is the easy part. Precisely how we achieve this is still to be determined (and beyond the scope of this paper!)

## 5. Where to from here?

There are many strategies that we can adopt to help address these challenges. The first strategy, I would say, is to be proudly Catholic. Even as we acknowledge our failings with humility, we should be confident about the Gospel we preach and the hope it brings to others. Too often, however, we encounter situations where Catholic institutions downplay their Catholicity.

In a book written a few years ago, sociologist David Carlin documented this phenomenon when he concluded that Catholic identity is at risk because it has been diluted to Christian identity; our religion he argued “became no longer Catholicism, but generic Christianity, or Christianity-in-general”<sup>30</sup>. And often not even that. We must not fall into the trap of adopting a lowest common denominator approach on issues around faith formation and practice. Sadly, it has been the situation in many of our school and tertiary institutes, that social justice has become the substitute for our Catholic faith. As Australia's own late Cardinal Pell observed, “too often Jesus Christ is missing from the centre of Christian formation and replaced instead with alternatives such as eco-spirituality and social justice”<sup>31</sup>. Yes, the Jesus of the Gospels was deeply concerned for the marginalized in society. But he also raised fundamental issues of conversion, faith, worship, and how to live our lives. We cannot fall into the temptation of reducing or watering down the transformative power and beauty of Catholic teaching simply to make it more “contemporary” or to render it compatible with modern social or even political ideals and values. To

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<sup>30</sup> D. CARLIN, *The Decline and Fall of the Catholic Church in America* (Sophia Institute Press, 2003), p. 377.

<sup>31</sup> B. MORTON, *Cardinal calls for Church to reassert its identity*, The Tablet, 8 December 2012, p. 32.

do so would be an injustice young people and irresponsible in our vocation as Catholic educators. As the late Lord Johnathon Sacks, Chief Rabbi of the Commonwealth once quipped, “Non-Jews respect Jews who respect Judaism. And non-Jews are embarrassed by Jews who are embarrassed by Judaism”<sup>32</sup>. Perhaps we should heed the same advice.

### Conclusion

Could we do without the “Catholic” in higher education? I guess we can. There are many successful universities around the world that are not inspired by faith. Still, as Fr Dennis Holtschneider CM, the President of the Association of Catholic Colleges and Universities (USA) recently remarked „There’s just something nice about a human community built on kindness and mercy. Too often our university communities are based on pretention and pride, which get in the way of the humility that knits together real friendship and support for each other. It’s nice to come to work in a place where it’s nice to come to work. Community matters”<sup>33</sup>. We (as Catholic universities) cannot do what may once have been prescribed for us and neither can we operate as if the world around us has not changed or is in need of change. And that is the difference that Catholic higher education makes.

I will finish with a remark made by Pope Francis in his address to members of the Organization of Catholic Universities in Latin America and the Caribbean in May 2023: “If the word “university” derives from “universe” – all existing matter and space considered as a whole – the adjective “catholic” reinforces and gives inspiration to this concept”<sup>34</sup>.

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<sup>32</sup> J. SACKS, *Speech to Chabad*, 20<sup>th</sup> November 2011.

<sup>33</sup> D. HOLTSCHNEIDER, *Catholic Higher Education and Jesus: 2023 John Henry Newman Lecture*, UNDA Fremantle, 9<sup>th</sup> October 2023.

<sup>34</sup> Cf. <https://www.vaticannews.va/en/pope/news/2023-05/pope-francis-catholic-universities-latin-america-caribbean-audie.html> 5 May 2023, [accessed 1.03.2024].

## **Australijski system szkolnictwa wyższego – wyzwania i perspektywy w kontekście funkcjonowania kościoelnego systemu szkolnictwa wyższego**

Katolickie szkolnictwo wyższe w Australii funkcjonuje w złożonym krajobrazie. Niniejszy artykuł analizuje miejsce uniwersytetów katolickich w australijskim sektorze szkolnictwa wyższego oraz związane z nimi wyzwania. Ukazuje napięcie między utrzymaniem autentycznej tożsamości katolickiej wyrażonej w *Ex Corde Ecclesiae*, a jednocześnie przestrzeganiem świeckich przepisów, takich jak te dotyczące tożsamości płciowej i rekrutacji personelu. W artykule przedstawiono również możliwość rządowego wsparcia edukacji opartej na wierze, podkreślając strategie podtrzymywania podstawowych przekonań katolickich, a także kontynuowania misji sprawiedliwości społecznej. Idąc dalej, katolickie uniwersytety są zachęcane do dumnego podtrzymywania swojej katolickiej tożsamości, opartej na pewności Ewangelii i nadziei, jaką ona przynosi. Muszą opierać się pokusie osłabienia transformującej mocy i piękna katolickich nauk tylko po to, by uczynić je bardziej współczesnymi lub atrakcyjnymi. Katolickie instytucje szkolnictwa wyższego wyróżniają się na tle innych uniwersytetów tym, że kładą nacisk na budowanie społeczności opartej na dobroci i miłosierdziu oraz wprowadzają wymierne zmiany w społeczeństwie. Dzięki wsparciu australijskiego rządu, katolickie instytucje mogą nadal zapewniać holistyczną edukację, która nie tylko przekazuje wiedzę, ale także wspiera autentyczną tożsamość religijną i misję, która przygotowuje studentów do przyczyniania się do wspólnego dobra w ich społecznościach.

**Słowa kluczowe:** szkolnictwo w Australii; historia uniwersytetów; prawo szkolnictwa wyższego

**Keywords:** education in Australia; history of universities; higher education law

### **NOTA O AUTORZE**

**Ks. Prof. Anthony Casamento** – michalita, profesor Katolickiego Uniwersytetu Australii w Sydney, wiceprezydent oraz dyrektor ds. misji tego uniwersytetu.

Artykuł stanowi opracowanie własne autora/autorów. Treść uzupełniona o pracę badawczą została wygłoszona podczas międzynarodowej konferencji

naukowej realizowanej w maju 2024 roku w ramach programu „Nauka dla Społeczeństwa” nr umowy Nds/550272/2022/2022 pod tytułem „Rola systemu szkolnictwa wyższego i nauki. Historia – teraźniejszość – ku przyszłości” realizowanego przez Fundację „Pro Polonia” we współpracy z Wydziałem Prawa Kanonicznego oraz Wydziałem Prawa i Administracji Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie.

