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## An exploratory quantitative study into the relationship between Catholic universities and the development of social entrepreneurship and non-profit management courses in the USA

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Catholic educationalists have long stressed the role of Catholic universities in advancing the cause of social justice to counter the increasing commodification of business relationships and the lack of social responsibilities of the business world. Is this rhetoric or reality? In this empirical paper involving 501 US universities that have an Association to Advance Collegiate Schools of Business (AACSB)-accredited business school, we examine the relationship between Catholic affiliation and the universities' decisions to offer social entrepreneurship and non-profit management courses to business students. Our study found that universities with Catholic affiliation are significantly more likely to offer both non-profit management and social entrepreneurship courses to business students. Our results offer evidences that Catholic universities are indeed working towards making a difference, with the vision and flexibility to do so.

**Keywords:** Catholic universities; social entrepreneurship education; non-profit management courses; USA

### Introduction

In a world dominated by the backlash of capitalism and globalisation, business students are increasingly being scrutinised for their degree of social and moral responsibility. The wave of corporate scandal that emerged in recent years has led to fingers being pointed squarely at universities and business schools as responsible for producing self-serving executives and managers whose unethical and fraudulent behaviours contributed to the downfall of many once great organisations (Ghoshal 2005; Rasche, Gilbert, and Schedel 2013). Social entrepreneurship and non-profit management educational initiatives are seen as an effective way to bridge the gap between the free-market orientation of their curriculum and the negativities of the resulting individualistic, profit prioritising mentality associated with the operation of free markets. Their implementation would enable universities to restore some of their creditability, as well as halting the erosion of public trust in their graduates. Unsurprisingly, these courses are increasingly being offered to business students. With their specialisms in management as well as entrepreneurship, business schools and colleges often take a lead in the designing and running of such courses, although it is important to note that the delivery of these courses can be part of a university-wide initiative and

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hence a collaborative effort between the business schools as well as other departments, most notably social work, government and engineering.

Whilst non-profit management courses have been around in universities for over a century, social entrepreneurship courses have only become popular in the past decade or so (Young 1999; Austin, Stevenson, and Wei-Skillern 2006). Although these two types of courses share notable similarities in terms of their fundamental values, there are substantial differences in terms of their pedagogical emphasis as well as their target audiences. Both these courses emphasise heavily the delivering of social justice through the enrichment of the understanding of the nature of social problems as well as encouraging appropriate actions to tackle them. However, whilst non-profit management courses focus on enriching the knowledge of the learners through the delivery of conventional management subjects including strategy, marketing, finance and human resources, a key feature of social entrepreneurship courses is the embeddedness of entrepreneurship theories and practices into their teachings, including emphasis on opportunity recognition in identifying social needs, drawing from the latest innovations across multiple business and managerial aspects of learning, and inspiring students to apply entrepreneurial practices, such as bricolage, or the use of resources at hand for augmented purpose in a resource-constrained environment,<sup>1</sup> in the implementation of social actions (Howorth, Smith, and Parkinson 2012). In terms of target audience, whilst non-profit management courses have a strong emphasis on preparing learners for a career in non-profit organisations, the catchment of social entrepreneurship courses is considerably more inclusive, encompassing learners from all walks of life, regardless of sector of involvement (Kwong, Thompson, and Cheung 2012). These courses are concerned with supporting not only non-profit leaders and managers to become more entrepreneurial, but also to support those who intend to start their own business ventures, as well as supporting those who are entering for-profit organisations to become more 'intrapreneurial', by actively thinking of innovative ways to address social challenges in their own profession.<sup>2</sup> The entrepreneurship emphasis, coupled with the inclusivity of target catchment, makes social entrepreneurship courses highly popular amongst educational establishments and students. As a result, the number of social entrepreneurship courses at universities has increased considerably over the past decade (Lawrence, Phillips, and Tracey 2012).<sup>3</sup>

It is unquestionable that both of these courses sit well with the values and ethos of Catholicism. From the earliest Christian communities struggling to be compassionate and kind to the poor and needy in action (e.g. Matthew 25: 41–46, James 2: 14–17, 26), to the landmark encyclical *Rerum Novarum* (1891) by Pope Leo XIII addressing the social problems in post-industrial revolution societies, through to its modern contemporary, Pope Benedict XVI's *Caritas in Veritate* (2009), the emphasis on social justice has permeated Catholic social teaching (CST). In *Caritas in Veritate*, Pope Benedict stressed that CST should derive from the life and teachings of Jesus as 'handed on by the Apostles to the Fathers of the Church' (para. 12). According to Grace (2013), Pope Benedict's encyclical *Caritas in Veritate* can be discerned as three major pillars: (i) religious, moral and cultural issues; (ii) economic, business and enterprise issues and (iii) social, environmental and political issues. Social entrepreneurship and non-profit management education cut across these themes. They intend to address societal and environmental problems through encouraging learners to behave morally and ethically, whilst at the same time adopting business and entrepreneurial approaches whilst doing so.

In fact, Catholic universities have been the pioneers in running non-profit management courses (O'Neill 2005) and many of these are highly regarded (see Top Management Degrees 2016; USA News 2016). However, we know very little of the implementation of social entrepreneurship courses in Catholic universities. Nevertheless, the question of whether social entrepreneurship courses can become as popular as non-profit management courses is a crucial one, as their implementation reflects the flexibility of Catholic universities and their staff in adapting to changes in the external context, and responding to them accordingly with innovative, yet arguably less proven, methods and approaches. Whilst the pedagogical aspect of both of these courses is being increasingly understood (Lawrence, Phillips, and Tracey 2012), the reasons behind institutions' decisions to supply these courses, particularly for social entrepreneurship courses, remain largely unexplored. This, we believe, is an important research gap within the literature that we intend to address. Our research concerns the question of how these courses are being embraced by Catholic universities in the USA. Using a quantitative approach, we examine separately the relations between Catholic affiliation and the take-up of each of these courses, after controlling for a number of structural and strategic influences, such as the size of the cohort, endowment, the reputation of the university, and their social as well as entrepreneurial orientation in terms of their engagements in these areas.

In the following section, we provide an overview of the theoretical foundation of CST, after which we examine the historical receptiveness of Catholic educational establishments to the implementation of novel actions and initiatives towards the attainment of social justice. Sample, measures as well as our approach to data analysis are discussed in the methodology section. Results from the data analysis are presented in the results section, followed by discussion and conclusion.

### **The nature of CST and its impact on the curriculum development of Catholic universities**

The recent financial crisis provides strong evidence of the inherited weaknesses of neo-liberalism, where short-term profit maximisation is seen as the be-all-and-end-all goal of businesses, and where endemic self-serving and irresponsible behaviours amongst leaders and employees of businesses created enormous destruction to the systems and the people within them (Hadas 2009). Traditionally, business disciplines are where the students' expectations gear further towards the culture of neo-liberalism. For instance, McCabe and Trevino (1995) found that business school students placed least importance on equality and justice, and on developing a philosophy of life. Such culture may also be implanted within the design of many of these programmes, consequently further reinforcing such expectation. A study by the Aspen Institute (2001) found that, during the two years of an MBA programme, students placed an increasing importance on enhancing shareholders' benefits whilst at the same time became less interested in other people, including employees and even consumers. With the increasing popularity of business subjects and the growth of business schools being a growing feature of Catholic educational establishments across the world (Grace 2013), such a self-centred worldview amongst business students and graduates presents an enormous challenge for Catholic universities to overcome. In *Caritas in Veritate*, Pope Benedict has outlined the danger of allowing a free-market ideology that is amoral to remain autonomous (para 34–39), and called on the leaders and managers of businesses to seriously consider the ethical foundation of their activities (para 65–77).

Echoing the call within the ethical and corporate social responsibility literature for a shift towards a holistic conception of business enterprise where business leaders and managers work towards a multi-stakeholder perspective (Spitzeck and Hansen 2010; Brammer, Jackson, and Matten 2012), CST scholars are increasingly emphasising ways in which common over private good can be prioritised and in doing so, encouraging businesses to work together for a cultural transformation, overhauling the existing business trends (Longley 2014). CST can play a role in defining what can be considered the common good in a pluralistic world (Longley 2014). In Catholicism, the 'golden rule', '*do unto others as you would have others do unto you*', in addition to what Catholics consider the 'greatest commandment', '*Thou shalt love thy neighbour as thyself*', form the foundation of the morality and humanity of their followers. In *Gaudium et Spes* (1965), common good is further defined as 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily' (para. 26), and as an integral part of 'human development' (para. 30). In turn, common good is underpinned by two concepts: 'solidarity' and 'subsidiarity' (*Quadragesimo Anno*, 1931). 'Solidarity' emphasises that humans are social beings and are highly dependent on one another within society. They therefore have an obligation to support one another. However, solidarity should not only be shared with those nearest to us, but should be considered as a universal principle that fosters the unity of the whole human family (*Catechism of the Catholic Church* 1992, para. 1911). The Catholic Church has taken a broad definition of 'neighbour', taking into account the diverse needs of people, both believers and non-believers, across the world (*Populorum Progressio* 1967b, para. 53), including but not limited to the poor (*Populorum Progressio* 1967b, para. 23; *Rerum Navarum* 1981, para. 23), the helpless (*Rerum Navarum* 1981, para. 29), the marginalised (Pope John Paul II, *Lenten Message* 1998), and the powerless, voiceless and defenceless (Economic Justice for All 1986, para 16 and 87). 'Subsidiarity' refers to a 'bottom-up' implementation process where each member of the Catholic Church is individually responsible for delivering common good at the local level, as those who are close to the problems and issues are most acute to challenges and possible solutions. In combination, the Catholic Church considers that 'solidarity' and 'subsidiarity' offer grounds for social action on an individual level, where every member of the Catholic Church has the right to enjoy the benefits brought about by the common good, but, at the same time, has a duty to develop and uphold it (*Compendium*, para. 167).

Catholic universities play a crucial role in the permeation of these important Christian social values, and in particular, in empowering their students with better understanding of the need for solidarity and subsidiarity in pursuing common good for mankind. In order to do so, much of the emphasis is on the development of a curriculum that reflects the dual emphasis of academic excellence as well as the moral development of those who are going through their ranks. The writings of St. Thomas Aquinas, for instance, present a clear case of the necessity to develop a realisation of the harmony between faith and natural science, a view which has since been reaffirmed in the declaration *Gravissimum Educationis* (1967a). In order to attain this, education curricula would need to incorporate elements that would not only enable students to develop intellect and reasoning skills for the acquisition of scientific knowledge, but also for the formation of a mature attitude towards their social and moral responsibilities, and to apply their intellect and skills for these social purposes. Such a balanced approach would enable those who experienced a Catholic education to develop the mature measure of the fullness of Christ and a deeper love of God. In

turn, they would be able to reflect their Christian values in all walks of life, through making responsible decisions, exercising the right judgements and in prioritising the common rather than private good, bearing witness to the hope that is in them and playing a crucial part in forming and maintaining the Christian societies around them. Cardinal H.E. Renato Raffaele Martino (2010) states that:

Catholic schools in a particular way should incorporate, to the extent possible, the social doctrine of the Church into their curricula, and in this way assist... the formation of young people with Catholic consciences, who are able to discern well the teachings of the Church, including when it comes to issues of justice and peace. (212)

Non-profit management and social entrepreneurship courses present a good opportunity to embed CST into commercially orientated curricula. In particular, the relatively recent emergence of social entrepreneurship courses presents the opportunity to align CST with a wider audience of business students who have no intention of entering a career in the non-profit sector. The popularity of non-profit management courses in Catholic universities would not be a surprise to most people. In an extensive census of non-profit management courses conducted by Mirabella and Wish (2001), it was found that 39 institutions and departments within 36 private universities offered such courses at the turn of the century. Out of these, 12 of the courses were found in 10 Catholic universities (Table 1). Given that only around 200 out of 1800 private universities in the USA are Catholic affiliated, this suggests that Catholic universities punched above their weight in the delivery of these courses. However, as social entrepreneurship courses have only become popular for a relatively short period of time, questions may still be asked of their relevance and effectiveness, and consequently, the take-up of these courses is likely to be even more selective than non-profit management courses. The question of whether Catholic universities embrace social

Table 1. Catholic universities with non-profit management courses as reported by Mirabella and Wish (2001).

Names	Location	Programmes that offered non-profit entrepreneurship course components
De Paul University	Chicago, Illinois	MS public service management
Loyola University	Chicago, Illinois	Not provided
Marywood University	Scranton, Pennsylvania	MPA
Regis University	Denver, Colorado	Master of non-profit management
Saint Mary's University	Winona, Minnesota	MA in philanthropy and development
Seattle University	Seattle, Washington	Master in not-for-profit leadership
Seton Hall University	South Orange, New Jersey	MPA
Saint Louis University	St. Louis, Missouri	MSW, MSW in School of Social Services, MPA in Park College (x3)
University of San Francisco	San Francisco, California	Master of non-profit administration
University of St. Thomas	Miami Gardens, Florida	MBA

entrepreneurship courses at a relatively early stage depends on two aspects. First, whether Catholic universities believe that social entrepreneurship courses can play a role in fulfilling their social mandate; and second, assuming that the first aspect is accepted, whether Catholic universities are in general quick in adapting to new learning materials for the purpose of enriching their social mission. In relation to the first aspect, a question can be asked as to how receptive the Catholic Church is towards entrepreneurial endeavours. At first glance, the two concepts of entrepreneurship and Catholicism appear incompatible. The teaching of the impossibility of serving both God and Mammon is deeply embedded within the Christian tradition (Vernon 2011). Entrepreneurship is at the core of neo-liberalism and is often portrayed as an extreme form of capitalism (Minniti and Bygrave 1999; Fuller 2013). Nevertheless, it has also been suggested that two key concepts of Catholicism, subsidiarity and the right to private property, underpin the notion of entrepreneurship (Grotenhuis 2015). One of the earliest references to entrepreneurship was by Pius XII (1956), who, in addressing the Italian National Congress for Small Industry, stated that:

Among the motives that justified the holding of your convention, you have given the first place to a vindication of the indispensable functions of the private entrepreneur. The latter exhibits in an eminent degree the spirit of free enterprise to which we owe the remarkable progress that has been made especially during the past fifty years, and notably in the field of industry. (50)

The usage of entrepreneurship can be accepted within the CST framework, it has been argued, as long as it is being applied to promote human dignity, subsidiarity, solidarity and common good (Grotenhuis 2015). Social entrepreneurship, in particular, fits into such a framework.

In relation to the second point, studies on management innovation suggest that, in devoting resources to adopting innovations early, organisations are in fact taking considerable risks due to high uncertainties regarding the eventual success of the venture (Chesbrough and Crowther 2006). Are Catholic universities entrepreneurial enough to take on such risks and become early education innovators by investing in the relatively unproven social entrepreneurship courses? Indeed, it is not uncommon amongst Catholic education literature to urge the exercise of caution towards the adoption of innovation too fast and too recklessly (Sibley 2016). Others suggested that the inherited rigidity and inflexibility of faith-based organisations could hinder their speed and agility in adopting to the changing world (De Kadt 2009). However, it does not need to be so. In *Gravissimum Educationis* (1967a), the Council recognises that teachings on social justice need to be stimulating, and that students' interest in social justice developed from the learning needs to be maintained beyond their time in education. This requires a motivation-led, rather than an imposed, approach in which a special atmosphere is created where acts of charity and justice should be supported and cherished. In addition, the *Gravissimum Educationis* (1967a) stresses the importance of developing pedagogical skills that are in keeping with contemporary society. This suggests that the course contents should not be rigidly derived, but be flexible and evolve around innovative concepts and successful emerging practices. These points suggest that Catholic universities would not hesitate to develop new and innovative courses, if they believed that such courses could enhance their ability to deliver their social mandate.

The above discussion allows us to derive the following two hypotheses:

H1: Catholic affiliation is found to be positively correlated with the provision of non-profit management courses to business students.

H2: Catholic affiliation is found to be positively correlated with the provision of social enterprise courses to business students.

The first one serves a confirmatory purpose as there is strong evidence to suggest that non-profit management courses are well embedded as part of CST. The second hypothesis is our main research focus, as we know very little about how social entrepreneurship courses are being perceived by Catholic universities, compared to other universities. If social entrepreneurship can indeed thrive within Catholic universities, more so than in other universities, it signifies not only that they would embrace innovative pedagogies and course contents with speed and flexibility, but that they also would not hesitate to utilise entrepreneurship tools to address business problems.

## **Methodology**

### ***Sample***

We began with the 2014–2015 database of the Association to Advance Collegiate Schools of Business (AACSB)-accredited schools and selected only those that were US based. We then visit the online undergraduate and postgraduate catalogues of each university to search for social entrepreneurship courses and go through the course descriptions. We then collate this with information obtained from various sources. After excluding some samples with missing variables, a final sample size of 501 is obtained. In order to reduce missing values, the researchers visit the website of the universities when missing values occur to manually search and input the missing information.

### ***Measures***

We have two dependent variables in our analysis. In Model 1, we denote 1 to those offering non-profit management courses to business school students and 0 as otherwise. We include all courses focusing on the leadership and management of non-profit organisations, charities and other voluntary bodies, but disregard courses with non-profit accounting and finance focuses as the latter are often required by the professional bodies to include ethics-related modules as one of the conditions of obtaining professional accreditation to such courses.

In Model 2, we denote 1 to those offering social enterprise courses to business school students and 0 as otherwise. We include courses emphasising the start-up, development and management of entrepreneurial social ventures, but exclude short, non-curricula initiatives such as social entrepreneurship boot camps,<sup>4</sup> social business plan competitions<sup>5</sup> and other non-accredited short seminars. We also exclude courses from other departments that are typically not made available to business students, but kept university-wide courses that business students can enrol onto.

The independent variable of this study is Catholic orientation, measured by the university's Catholic affiliation (coded as 1, otherwise 0).

Control variables in this study are related to the institutional structure, social emphasis and entrepreneurial emphasis of universities. Control variables in relation to institutional structure include log of endowment, number of student enrolments, whether or not the university is considered to be an Ivy League University. Log of

endowment is a proxy to financial wealth. It would be expected that the variable is positively correlated with the decision as to whether social entrepreneurship and non-profit management courses are offered to business students, as it reflects, in an external context where public funding is in continuous decline (Kelderman 2011), what Cyert and March (1963) would consider the 'slack' resources that a university can discretionarily place into a course that many would not consider as the core component of their business programmes, but which is nevertheless beneficial to their students (Rutherford et al. 2012).

The number of student enrolments is a proxy for size. Size is likely to play a role in the diversity of courses offered within the curriculum, as a large size reduces the overhead costs for running additional courses.

The 'Ivy League' University label is a proxy to institutional reputation (coded 1 as Ivy League University, otherwise 0). Inclusion in the Ivy League University group has traditionally been seen as the sorter and allocator of elite status (Bourdieu 1990). As these institutions would be expecting their students to excel in the world of work and, at some point in their life, be propelled into important leadership roles in all segments of society, there is an expectation that a well-rounded educational process, beyond the specialisation of subjects, is provided to students in keeping with Newman's or Dewey's ideals (Trow 2007). For this, developing a socially responsible mindset is widely seen as particularly crucial (Pfeffer 1977). Therefore, we expected the variable to positively correlate with the offerings of social entrepreneurship and non-profit management courses to business students. We adopt a non-canonical definition of Ivy League universities encompassing not only the original Ivies, but also those classified as hidden and public Ivies by Greene and Greene (2000) and Moll (1985).

Control variables in relation to social emphasis is a measurement of social and community engagement and sustainability orientation. This is measured by the number of students, graduates and alumni who classify themselves, under the section, 'what they do', to be involved in 'community and social services' on LinkedIn, adjusted for the number of students. We expect that such involvement is positively related to their universities offering courses in social entrepreneurship and non-profit management. As a self-reported variable, this measure reflects the prevalence of social and community engagement by encompassing all kinds of social and community-related behaviours. Thus, whilst the measure may not be the most accurate reflection of the actual number of students engaging in such professions, it indicates the receptivity to social and community engagement as a concept amongst peers.

Finally, entrepreneurship engagement reflects how deeply an entrepreneurial culture is embedded into a university. It indicates how well a university has done in offering a supportive environment to enable its students to develop crucial enterprising attributes, such as risk-taking and action propensities, as well as offering technical and other supports during the gestation period, to facilitate the development of business ventures in a timeframe that is most suitable for them (Kwong and Thompson 2016). The measurement that we have chosen is the number of entrepreneurs amongst staff, students and graduates who successfully obtained venture capital recorded on Crunchbase, after controlling for the size of the student population. The measure is geared towards high growth-orientated entrepreneurs, the development of which requires much more effort, but also more determination, with the literature suggesting that support from universities during the gestation stage plays a key role in their formation and also development (Gorman, Hanlon, and King 1997;

Etzkowitz 2002). We expect this variable to be associated with the offering of social enterprise courses, but not with non-profit management courses.

### *Data analysis process*

Our data analysis will be divided into two parts. In the first part, descriptive statistics will be provided in order to gain an overview of the differences between Catholic universities and other universities in terms of a number of their attributes. Information such as means, standard deviations and correlations of variables will be used for the analysis.

In the second part, we deploy binary logistic regressions to test our hypotheses given the dichotomous nature of the dependent variables. The control and independent variables will be introduced in two steps. In the first step, control variables will be introduced in Models 1a and 2a. In the second step, the independent variable, Catholic affiliation, is introduced in the full models in Models 1b and 2b.

## **Results**

### *Descriptive statistics*

**Table 2** provides a breakdown of the social entrepreneurship and non-profit management course provision by the level of delivery. Out of 501 universities within the sample, 66 (13.2%) universities offer non-profit management courses to their business students at any level. Out of these, 30 offer such courses at UG level, 45 at PG level and a further 9 offer such courses at both UG and PG levels. One hundred and thirty-six (27.1%) universities offer social entrepreneurship courses to their business students at any level. Out of these, 81 offer such courses at UG level, 73 at PG level and a further 18 offer such courses at both UG and PG levels.

In terms of the religious affiliation of the universities within the sample (Figure 1), the overwhelming majority of the universities ( $N = 40$ , 84%) are not affiliated with any religion. The largest faith university group is Catholic, which has 49 universities and consisted of 10% of the sample. Protestant is the second largest group, consisting of 30 universities and 6% of the sample. Two other universities are of other religious affiliation (Jewish, Latter-Day Saints).

In terms of the breakdown of the non-profit management course provision by religious affiliation (Table 3), it is apparent that faith-based universities are considerably

Table 2. Breakdown of social entrepreneurship and non-profit management course offered to business students at UG and PG levels.

	Offered at UG level	Offered at PG level	Offered at either UG or PG level, or both	Offered at both UG and PG levels
Non-profit management courses	30	45	66	9
Social entrepreneurship courses	81	73	136	18

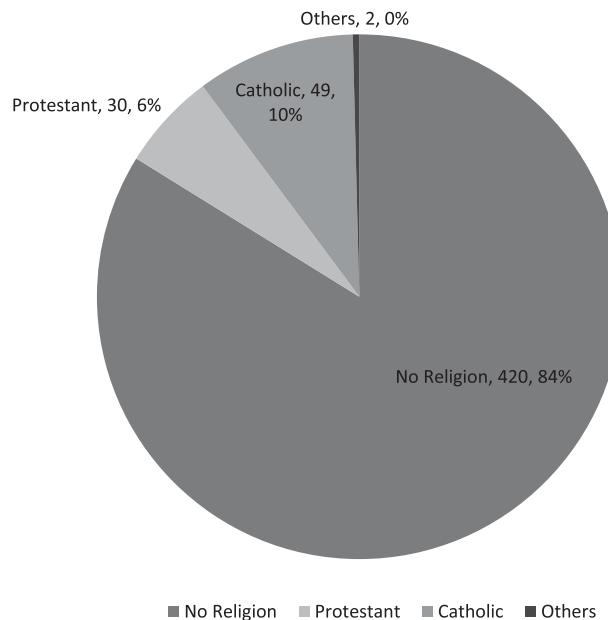


Figure 1. Breakdown of the religious affiliations of the universities within the sample.

more likely to offer such courses to their business students than those that do not belong to any religion. Only 12.6% of universities ( $N = 47$ ) with no religious affiliation offer such courses to their business students, compared to 22.4% of Catholic universities ( $N = 11$ ) and 23.3% of Protestant universities ( $N = 7$ ).

A similar story can also be found in terms of the provision of social entrepreneurship courses (Table 4). Amongst universities with no religious affiliation, 24% of those ( $N = 102$ ) offer these courses to their business students. Such a figure is considerably lower than the 40% figure for those of both Catholic ( $N = 20$ ) and Protestant ( $N = 12$ ) faiths.

The descriptive analysis of the comparison between the take-up rate of social entrepreneurship and non-profit management courses amongst universities of different faiths provides an interesting overview as reference, but nevertheless is not the core part of our research. Therefore, for the regression analysis, we shall focus on the comparison solely between Catholic universities and other universities.

Table 3. Breakdown of non-profit management courses offered to business students by religious affiliation.

	No religious affiliation	Catholic affiliation	Protestant affiliation	Other affiliation	Total
Non-profit management courses	47 (12.6%)	11 (22.4%)	7 (23.3%)	1 (50%)	66 (13.2%)
No non-profit management courses	373 (87.4%)	38 (77.6%)	23 (76.7%)	1 (50%)	435 (86.8%)
Total	420 (100%)	49 (100%)	30 (100%)	2 (100%)	501 (100%)

Table 4. Breakdown of social enterprise courses offered to business students by religious affiliation.

	No religious affiliation	Catholic affiliation	Protestant affiliation	Other affiliation	Total
Social enterprise courses	102 (24%)	20 (40%)	12 (40%)	2 (100%)	136 (27.1%)
No social entrepreneurship courses	318 (76%)	29 (60%)	18 (60%)	0 (0%)	365 (72.9%)
Total	420 (100%)	49 (100%)	30 (100%)	2 (100%)	501 (100%)

### ***Model fit of the regression analysis***

The two models are presented in **Tables 4** and **5**. Models 1a and 2a introduce the control variables in the first step. In terms of model fit, overall the models appear to be a good fit for the data. The omnibus tests using chi-squared statistics were significant in both models, suggesting that there is a significant relationship between the predictors and the dependent variable. We also conducted the Hosmer and Lemeshow test which was found to be insignificant in all cases and thereby indicates that the models adequately fit the data (Hosmer and Lemeshow 1989). Overall, the percentage of observations correctly predicted in our models is between 72.9 and 86.8, which is considered to be reasonably good.

When the independent variable, Catholic affiliation, is introduced in Models 1b and 2b, all of the above measurements remain good. As interpreting the results of logistic regression is less straightforward than ordinary least-squares regression, we provided here not only the  $R^2$ , but also two measures of pseudo- $R^2$ . With the

Table 5. Logistic regression results for predictors of non-profit management courses offered to business students (Model 1).

	Model 1a		Model 1b (full model)	
	B (SE)	Exp (B)	B (SE)	Exp (B)
Log endowment	-0.105 (0.174)	0.900	-0.159 (0.171)	0.853
Ivy Universities	1.222* (0.394)	3.395	1.323* (0.398)	3.755
Enrolment	0.290 $\pm$ (0.182)	1.337	0.316 $\pm$ (0.184)	1.372
Social and community engagement	0.027** (0.011)	1.027	0.025** (0.011)	1.025
Entrepreneurship engagement	-0.036 (0.079)	0.965	-0.022 (0.079)	0.978
Catholic affiliation			0.817** (0.391)	2.264
Constant	-1.926 (1.334)	0.146	-1.611 (1.293)	0.200
<i>N</i>	501		501	
$\chi^2$	17.799*		21.774*	
<i>Df</i>	5		6	
% correctly predicted	86.8		86.8	
-2 Log likelihood	372.655		368.680	
Cox and Snell $R^2$	0.035		0.043	
Nagelkerke $R^2$	0.064		0.079	

\*Sig.  $p < .01$ , \*\*Sig.  $p < .05$ ,  $\pm$ Sig.  $p < .10$ .

introduction of the control variables in Models 1b and 2b, the pseudo- $R^2$  have, compared with Models 1a and 2a, increased in both cases.

Nagelkerke  $R^2$  has gone up from 0.064 to 0.079 in Model 1 and from 0.302 to 0.0311 in Model 2. Similarly, Cox and Snell  $R^2$  has gone up from 0.035 to 0.043 in Model 1 and from 0.208 to 0.214 in Model 2. The  $-2 \log$  likelihood functions have also improved in all three models, having gone down from 372.655 in Model 1a to 368.680 in Model 1b and from 469.046 to 464.0953 in Model 2. These figures suggest that the introduction of Catholic affiliation has improved the models, and therefore its inclusion can be justified.

### ***Regression analysis for non-profit management course provision***

**Table 5** presents the results for non-profit management course offerings to business students. In Model 1a, the control variables in relation to institutional structure are introduced. Ivy League Universities are found to be positively and significantly ( $p = .01$ ) correlated with the dependent variable, with the odds ratio of 3.395 suggesting that these universities, compared to the rest in the sample, are over three times as likely to offer non-profit management courses to business students than non-elite universities. The number of students, alumni and faculties that are reported to be engaging in the social and community sectors is found to be positively and significantly ( $p = .05$ ) correlated to non-profit management course offerings. Size is also found to have an effect, although the relationship between the number of students enrolled and the offering of such courses is only significant at the 10% level ( $p = .10$ ). The results for these control variables are largely as expected and consistent with the existing literature. No significant relationship can be found between the offering of non-profit management courses and the other two control variables, log of endowment and entrepreneurship engagement. The lack of relationship with the latter should not come as a surprise, as non-profit management courses do not normally have a strong entrepreneurship focus.

Model 1b provides the full model where the independent variable, Catholic affiliation, is introduced. In this model, both Ivy League Universities and Social and community engagement remain positively significant respectively at a 1% and 5% level. Catholic affiliation, the independent variable, is found to be positively correlated with the dependent variable at a 5% level. More specifically, the odds ratio of 2.264 suggests that religious affiliation increases the likelihood of a university to adopt non-profit management courses by over two times. Thus, the finding supports hypothesis 1.

### ***Regression analysis for social enterprise course provision***

**Table 6** presents the results for social enterprise course offerings to business students. Model 2a introduces the control variables in relation to institutional structure. It is found that log of endowment is positively and significantly ( $p = .01$ ) correlated with the decision as to whether courses on social enterprise will be offered to business students. A positive and significant ( $p = .01$ ) relationship can also be found with enrolment. The variable 'social and community engagement' is found to be positively and significantly ( $p = .05$ ) related to social entrepreneurship course offerings. The variable 'entrepreneurship engagement' is positively correlated with social entrepreneurship course offering, at a 5% level. Belonging to the Ivy League university group is

positively correlated with social entrepreneurship course offering, but only at a 10% level. These results for the control variables are as expected and consistent with the existing literature.

The independent variable, religious affiliation, is introduced in Model 2b. Almost all control variables remain unchanged, with the exception of Ivy League universities which become significant at a 5% level. Catholic affiliation is found to be positively and significantly ( $p = .05$ ) correlated with the offering of social enterprise courses. The odds ratio of 2.048 suggests that universities with Catholic affiliation within the sample are over twice as likely to offer social enterprise courses to their business students, compared to universities without such affiliation. Therefore, hypothesis 2 is supported.

### Discussion and conclusion

The findings confirm both of the hypotheses. First, our study confirmed that Catholic universities are significantly more likely than others in the sample to offer non-profit management courses to business students, after controlling for other institutional factors. This is consistent with the finding from the early survey of non-profit management conducted by Mirabella and Wish (2001), as well as other anecdotal evidences, such as their disproportionately strong presence and high-placed finish on non-profit courses' rankings conducted by USA News (2016) and Top University Degrees (2016). The second hypothesis in relation to social entrepreneurship courses, that after controlling for other institutional factors, Catholic universities are significantly more likely to offer these courses, is also confirmed.

With the two hypotheses of the research confirmed, we now return to answer some of the questions we posed earlier in the paper. First, we asked whether Catholic universities believe that social entrepreneurship courses can play a role in fulfilling their social mandate. The answer is a 'yes'. This suggests that Catholic universities view

Table 6. Logistic regression results for predictors of social entrepreneurship courses offered to business students (Model 2).

	Model 1a		Model 1b (full model)	
	B (SE)	Exp (B)	B (SE)	Exp (B)
Log endowment	0.838* (0.208)	2.311	0.793* (0.212)	2.209
Ivy Universities	0.715± (0.381)	2.045	0.812** (0.385)	2.252
Enrolment	0.470* (0.151)	1.602	0.497* (0.153)	1.644
Social and community engagement	0.026** (0.011)	1.026	0.023** (0.011)	1.023
Entrepreneurship engagement	0.269** (0.121)	1.308	0.273** (0.119)	1.314
Catholic affiliation			0.717** (0.349)	2.048
Constant	-9.096 (1.680)	0.001	-8.807 (1.700)	0.001
<i>N</i>	501		501	
$\chi^2$	116.826		120.919	
<i>Df</i>	5		6	
% correctly predicted	72.9		72.9	
-2 Log likelihood	469.046		464.953	
Cox and Snell $R^2$	0.208		0.214	
Nagelkerke $R^2$	0.302		0.311	

\*Sig.  $p < .01$ , \*\*Sig.  $p < .05$ , ±Sig.  $p < .10$ .

the notion of social entrepreneurship to be compatible with Catholicism, and is deemed a useful instrument in their CST toolbox. This is consistent with the increasingly held view that, if used in a positive way, popular instruments within the free market can be used to address its ills and inadequacies (Grotenhuis 2015). Second, we asked whether Catholic universities are generally quick in adapting to new learning materials for the purpose of enriching their social mission. Given that these courses have only been around for less than two decades and have only become popular since the mid-to-late 2000s, the disproportionately high offering of these courses by Catholic universities suggest that they are indeed the early adopters. As adopting innovations early often requires organisations to devote significant investments in terms of resources and knowledge (Chesbrough and Crowther 2006), the fact that Catholic universities are adopting them early suggests that they are ready to invest in curriculum development to ensure the innovativeness of their CST agenda. This requires them to develop a good understanding of changes in external context in terms of educational innovation, as well as having the flexibility to divert resources into these courses without facing considerable hindrances. Finally, with the success of these courses being far from certain, their take-up requires Catholic universities to be entrepreneurial and willing to take risks.

There are a number of research limitations to the paper. Social enterprise courses are often characterised as a mixed bag involving various objectives, with some trying to support those who intend to start a social business and others to encourage social and civic awareness, or simply to increase student satisfaction through providing a different experience (Brock and Stainer 2009; Kwong, Thompson, and Cheung 2012). The different motives in offering social enterprise courses are something that we are unable to capture within our data and therefore more research along this line would further enhance our understanding of the supply side of social enterprise course provision. In relation to this, our study was unable to capture the different pedagogical approaches adopted by different universities as we were only able to examine the course descriptions but not the content. Whilst a considerable amount of literature is beginning to emerge in relation to this, a systematic review of all courses available is still lacking. We also cannot capture the length and the depth of these courses. In addition, as we focus only on formal social enterprise courses that are available to business students, we are unable to capture universities adopting an extracurricular approach towards social entrepreneurship, such as organising a social enterprise boot camp, social business plan competition or offering service learning opportunities in social enterprises. More comprehensive studies including the above could enhance our understanding of the supply of social enterprise courses within universities. Further study could also examine the differences between undergraduate and post-graduate levels of provision to see whether different pedagogies may have emerged as a result of the different student groups.

### **Disclosure statement**

No potential conflict of interest was reported by the authors.

### **Notes**

1. The term 'bricolage' was first coined by Levi-Strauss (1967, 17) as 'making do with whatever is at hand'. This involves use of resources at hand, such as physical artefacts, skills or ideas,

that are accumulated on the principle that 'they may always come in handy', rather than acquired in response to demands of a specific application for which they have proven capabilities (Baker and Nelson 2005). Bricolage implies a bias towards action involving the deployment and integration of resources in novel ways rather than conforming to norms and standard practices originally intended for these resources (Baker and Nelson 2005).

2. Social entrepreneurship courses often intend to encourage students to engage in social entrepreneurial activities in their lives. In Kwong, Thompson, and Cheung (2012), for instance, one of the assignments from a social entrepreneurship course that was examined asked the students to write a business plan about a social business idea that they could pursue. Students came up with many different ideas, some related to their personal needs (e.g. student storage cooperative, student consultancy, elderly café), hobbies (e.g. local cycling initiative, cookies factory), but, in quite a few cases, also their career interests (e.g. investment network, medical supplies, rehab of ex-prisoners). In one case, the student proposed a social business to be operated within a for-profit business that he was hoping to start up, as part of its corporate social responsibility initiative.
3. An example of the expansion is the Columbia Business School, where the Tamer Center for Social Enterprise developed a range of social entrepreneurship courses within the curriculum. These include 'Social Entrepreneurship: A global perspective' as the introductory courses offering students an overview of the development of social entrepreneurship worldwide, to the more practical courses including 'Launching Social Ventures' which provides students the managerial tools specifically for social ventures, and 'Social Venture Incubator', where students 'have a go' in turning the different social venture ideas into reality. Another good example of the offering of social entrepreneurship teaching can be found at the Fuqua Business School of the Duke University, where the participation on the social entrepreneurship course, together with a number of social and entrepreneurship-orientated courses, enabled students to attain a social entrepreneurship concentration within their undergraduate and MBA programmes.
4. Boot camps refer to off-campus residential entrepreneurship courses, which typically last between a few days to two weeks. Many universities, such as Stanford University and the University of Colorado, Boulder, have organised boot camps for aspiring social entrepreneurs. For further discussion on boot camps, refer to Kwong et al. (2012).
5. Social business plan competition refers to business which involves teams of students working on a business plan for a specific social venture. Typically, the teams will be offering managerial workshops as well as mentor supports. The competition is often organised in the form of a pitching event where students would be given time to present their business idea in front of a panel of judges consisting of academics, social entrepreneurs and venture capitalists. Many business schools, including the Haas Business School (UC-Berkeley), and Seattle Pacific University, have been running such competition for many years. Sometimes these competitions are fed into inter-university competitions such as the Global Social Venture Competition ([www.gsv.org](http://www.gsv.org)), or the Hult Prize which offered a total of US\$1,000,000 seed fund each year to promising social ventures (<http://www.hultprize.org/>). For further discussion on social business plan, refer to Kwong, Thompson, and Cheung (2012).

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