

Global Catholic Education Year in Review 2021



Sharing Knowledge about Education and Integral Human Development



December 2021

Global Catholic Education Year in Review 2021

Abstract

Global Catholic Education is a small volunteer-led project to contribute to Catholic education and integral human development. The project and website were launched at the end of November 2020. This report highlights activities implemented under the project in 2021 in four areas: (1) Building knowledge; (2) Serving the community; (3) Promoting dialogue; and (4) Sharing ideas. Annexes provide executive summaries of global reports on Catholic education and on integral human development.

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Cover photo: © 2021 PEDER. Students in the Democratic Republic of Congo.

Mission and Partners

Global Catholic Education informs and connects Catholic educators and those interested in integral human development globally. The project provides them with data, analysis, opportunities to learn, and other resources to help them fulfill their mission with a particular focus on the preferential option for the poor.

The Global Catholic Education volunteer team works with a range of partners, including the four organizations federating Catholic education globally: the International Office of Catholic Education (OIEC) for pre-primary, primary, and secondary education, the International Federation of Catholic Universities (IFCU) for higher education, the World Organization of Former Students of Catholic Education (OMAEC) for Catholic education alumni, and the World Union of Catholic Teachers (UMEC-WUCT) for Catholic teachers.

For more information, go to www.GlobalCatholicEducation.org.

This report was prepared by the author in a personal capacity, not as part of his employment with an international development organization. The views expressed in the report need not represent the views of the author's employer, its Executive Directors, or the countries they represent. Suggested citation: Wodon, Q. 2021. *Global Catholic Education - Year in Review 2021: Sharing Knowledge on Education and Integral Human Development*. Washington, DC: Global Catholic Education.



Our team is entirely made of volunteers who work pro bono. Interested in contributing or helping out? Contact us at globalcatoliceducation@gmail.com.

2021 Highlights

Areas of focus



1. Building knowledge



2. Serving the community



3. Promoting dialogue



4. Sharing ideas

Annexes:
Executive summaries of global reports.



If our work could be useful to you, let us know. We do not raise or provide funding, but we can share our expertise. Contact us at globalcatholiceducation@gmail.com.

1. Building Knowledge

Global reports

Global reports bring knowledge to Catholic schools, universities, and other organizations by sharing good practices emerging from international experience. They also bring to the attention of the international community the work of Catholic schools, universities, and other organizations promoting integral human development. All reports can be downloaded on our website.

Global Catholic Education Report 2021



Education Pluralism, Learning Poverty, and the Right to Education
Quentin Wodon
March 2021



Global Report on Integral Human Development 2022



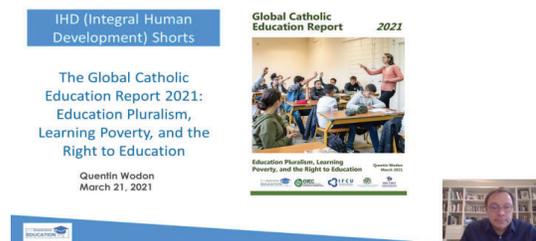
Measuring the Contributions of Catholic and Other Faith-based Organizations to Education, Healthcare, and Social Protection
Quentin Wodon
January 2022



Executive summaries of the two reports are provided in annexes.

IHD short videos

With the Catholic Research Economists Discussion Organization, Global Catholic Education started a short video series on YouTube. This includes videos to summarize findings from global reports.



1. Building Knowledge

Journal symposia, notes, & other studies

Apart from individual articles in peer-reviewed journals, the Global Catholic Education team organizes special issues/symposia and contributes two-part articles on various themes. It also publishes a series of notes and other studies.

Selected Journal symposia & two-part articles

Special issue of International Studies in Catholic Education on sub-Saharan Africa.

Focus section of Journal of Catholic Education on OIEC's World Congress (open access).

Two-part article in Review of Faith & International Affairs on education pluralism.

International Studies in Catholic Education

JOURNAL OF CATHOLIC EDUCATION

THE REVIEW OF FAITH & INTERNATIONAL AFFAIRS

Knowledge notes & other studies

Global Catholic Education publishes Knowledge Notes and other studies in open access. We accept submissions in English, French, and Spanish. Knowledge Notes and other studies can be downloaded on our website.

Global Catholic Education Knowledge Notes

CATHOLIC TEACHER EDUCATION

Leonardo Franchi
March 2021

KEY MESSAGES:

- Teachers are the key to the success of a school. A highly skilled teacher will always encourage students to engage meaningfully with the curriculum, encouraging an ethical and coherent response to what has been learnt and offering practical opportunities for the application of knowledge.
- Teachers for Catholic schools will benefit from solid and cohesive programmes of personal and religious formation. Furthermore, the teacher in the Catholic school is called professionally to develop a firm understanding of pedagogy rooted in the Church's philosophical, theological and cultural traditions.

Introduction

Catholic Teacher Education refers to the broad range of academic and pastoral processes which offer students recognized qualifications (and accreditation) to work in Catholic schools. It is an essential element in any discussion of the current and future direction of Catholic education.

Teachers are the key to the success of a school. A highly skilled teacher will always encourage students to engage meaningfully with the curriculum, encouraging an ethical and coherent response to what has been learnt and where appropriate, offering practical opportunities for the application of knowledge. Learning students to use the skills of reflection and critical enquiry, to develop an ethical and "virtuous" character, to understand the history of social practices (faith), how people learn (pedagogy) and the importance of religious belief (theology). This contributes to wider education training and the life of the Church.

© Franchi, The Future of Teacher Education, *International Studies in Catholic Education* (2021), Vol. 5, No. 1, 2021, pp. 6-21.

Visit us at www.GlobalCatholicEducation.org

Global Catholic Education Knowledge Notes

COVID-19 AND ENROLLMENT IN CATHOLIC SCHOOLS IN THE UNITED STATES

Dale McDonald, John Reyes, and Anne Smith
(Note adapted from a NCEA Data Brief)
February 2021

KEY MESSAGES:

- With 8 decades of over 113,000 from 2019-2020 to 2020-2021, the COVID-19 pandemic's impact on total enrollment across Catholic schools surpasses the largest drop in the last 50 years. Catholic elementary schools saw the largest of the impact on school enrollment, with an 8.1% decrease in enrollment from the previous academic year.
- Over 200 Catholic schools closed or consolidated at the end of the 2019-2020 school year. Catholic school closures disproportionately impacted underserved families and non-Catholic families.

Introduction

Each year, the National Catholic Educational Association (NCEA) publishes a statistical report on Catholic elementary and secondary schools in the United States. These annual reports are designed to provide an understanding of "the significant sector of American education" to inform the public discussion of educational policy issues and to encourage and improve practice at the school level.

The COVID-19 pandemic has arguably served as one of the most transformative catalysts for educational change in the United States. Schools of all types—public, charter, private, and religious—have all been significantly impacted as a result of the pandemic's disruptions to the school year and school life. This data brief highlights the enrollment and funding (FY2020) total revenue of its annual statistical report in light of the current circumstances.

NCEA

Visit us at www.GlobalCatholicEducation.org

Global Catholic Education Knowledge Notes

GLOBAL ESTIMATES OF THE MARKET SHARE OF CATHOLIC SCHOOLS AND UNIVERSITIES

Quentin Wodon
February 2021

KEY MESSAGES:

- More than 40 percent of all students in Catholic primary schools live in low-income countries, with another 30 percent in lower-middle income countries. By contrast, almost 70 percent of all students in Catholic higher education live in upper-middle and high income countries.
- Globally, the market share of Catholic education is estimated at 4.8 percent at the primary level, 3.2 percent at the secondary level, and 2.8 percent at the higher education level. For primary education, it is much higher in sub-Saharan Africa (11.0 percent) and in low income countries (15.7 percent).

Introduction

Globally, the Catholic Church estimates that 36.0 million children were enrolled in Catholic primary schools in 2018, with 19.3 million children enrolled in Catholic secondary schools and 7.4 million children enrolled in Catholic higher education institutions. As the largest provider of education in the world, the Catholic Church plays a significant role in efforts to achieve the fourth Sustainable Development Goal¹ and thereby the Sustainable Development Goals, and thereby in part because the scale of the contribution of Catholic schools and universities is not fully understood, and because education, interesting innovations are also relevant.

In separate notes in this series (Wodon, 2020a, 2020b), I have used data in the annual publications used by the Catholic Education Association to document the market share of Catholic education in 2018 in the primary, secondary, and higher education levels for the main world regions and income group classifications of the World Bank.

¹ The fourth Sustainable Development Goal (SDG4) is to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

Box 1: Knowledge Notes

What is the mission of the Global Catholic Education website? The site informs and connects Catholic elementary and secondary schools in the United States, fight their mission with a focus on the preferential option for the poor.

Which topics are covered in the Knowledge Notes Series? The series explores reformations and challenges for Catholic schools globally, including in terms of enrollment, reach to the poor, academic performance, parental priorities, needs and affordability, and religious education. Interesting innovations are also featured.

What is the focus of this note? Globally, the Catholic Church estimates that 40 million students are enrolled in its schools and universities (data for 2018). This note provides related estimates of the market share of Catholic education at the primary, secondary, and higher levels globally, by region, and by country income groups using the standard classifications of the World Bank.

Visit us at www.GlobalCatholicEducation.org

2. Serving the Community

Interview series



Interviews are a great way to share experiences in an accessible and personal way. Close to 100 interviews were conducted with practitioners working in Catholic education or integral human development in 2021. When multiple interviews have been completed on a topic, they are combined into an edited volume.

Compilations of interviews
(All interviews are available on our website)

Ensuring a Bright Future for All Children



Interviews at the Frontline of Working with Children at Risk Globally
Edited by Quentin Wodon
April 2021
Logos for Global Catholic Education, bice, and OIEC.

World Catholic Education Day 2021



Celebrating Educators and Working Together for the Global Compact on Education
May 2021
Logos for Global Catholic Education, OIEC, and the High Level Panel of Experts.

Catholic Education in Africa and the Middle East



Perspectives from National Leaders
Edited by Quentin Wodon
June 2021
Logos for Global Catholic Education and OIEC.

Values, Economics, and Catholic Social Thought: Interviews with Catholic Economists



Volume 1: North America
Edited by Quentin Wodon
July 2021
Logos for Global Catholic Education, OIEC, and the Center for the Study of Catholic Social Thought.



If you know somebody who should be interviewed, contact us at globalcatholiceducation@gmail.com. We are especially interested in practitioners experimenting with new approaches.

2. Serving the Community

Bulletin, directory of universities, & other services

The Global Catholic Education team helps produce the *Educatio Si Bulletin* for OIEC every quarter.

With NCEA and ACCU, Global Catholic Education published a *Directory of Catholic Colleges & Universities in the United States* in 2021.

Educatio Si Bulletin 
Issue 8, Spring 2021

GLOBAL REPORT 2021 AND COMMITTING OIEC TO THE GLOBAL COMPACT
Edited by Philippe Richard and Quentin Wodon
Spring 2021

GLOBAL CATHOLIC EDUCATION REPORT 2021
INFORME MUNDIAL SOBRE EDUCACIÓN CATÓLICA 2021
RAPPORT MONDIAL SUR L'ÉDUCATION CATHOLIQUE 2021

Catholic schools and universities serve 68 million students and contribute to the right to education especially in low income countries
Las escuelas y universidades católicas atienden a 68 millones de estudiantes y contribuyen al derecho a la educación, especialmente en los países de bajos ingresos
Les écoles et universités catholiques accueillent 68 millions d'étudiants et contribuent au droit à l'éducation, en particulier dans les pays à faible revenu

COMMITTING OIEC TO THE GLOBAL COMPACT
COMPROMETER A LA OIEC CON EL PACTO MUNDIAL
ENGAGER L'OIEC DANS LE PACTE MONDIAL

Proceedings of the OIEC Event Held on February 25, 2021 - Actas del evento de la OIEC celebrado el 25 de febrero de 2021 - Actes de l'événement tenu par l'OIEC le 25 février 2021
Paul Barber: Hermana Gloria Patricia Corredor
Père Boutros Azar: Father Alain P. Manalo
Jean Brunet: Maria de Jesus Zamarripa
Father Jose Alberto Mesa

Letter of Commitment from OIEC for the Global Compact - Carta de compromiso de la OIEC con el Pacto Global por la Educación - Lettre d'engagement de l'OIEC avec le Pacte Educatif Mondial

Road Map: Promoting and Building the Global Compact from the Bottom Up - Hoja de Ruta: Promover y construir el Pacto Educativo Global desde lo local - Feuille de Route: Promouvoir et construire le Pacte éducatif global depuis le local

Prospectiva: Rehacer juntos el Pacto Educativo Global - Educar con sentido, en la cultura del encuentro
In collaboration with - Avec la collaboration de - En colaboración con



Directory of Catholic Colleges & Universities in the United States 2021



Quentin Wodon
March 2021



Celebrating World Catholic Education Day 2021
May 13, 2021 (Ascension, 40 days after Easter)



Photo by PERISA

Towards a Global Compact on Education



For World Catholic Education Day, the Global Catholic Education team designed a brochure for OIEC and other organizations co-sponsoring the Day. The brochure is available in English, French, and Spanish.



The topics pages on the Global Catholic Education website provide resources for the community. To suggest additions, contact us at globalcatholiceducation@gmail.com.

3. Promoting Dialogue

Webinars & other events

To promote dialogue, the Global Catholic Education team organizes webinars and events. It also contributes to reports by international agencies.

Webinar series

Webinars with CREDO and the Lumen Christi Institute (University of Chicago)

Beyond Test Scores
Measuring the Contributions of Catholic Schools and Universities
Tuesday, January 19, 2021 | 10 AM CST / 16:00 GMT | Online via Zoom

Learning Poverty and Education Pluralism
The Global Catholic Education Report 2021
Tuesday, February 16, 2021 | 10 AM CST / 16:00 GMT

The Lumen Christi Institute and the Catholic Research Economist Discussion Organization present

Promoting Integral Human Development

Challenges and Opportunities for the Church and Catholic Organizations

Webinar series on Africa with the GRACE research collaborative

G.R.A.C.E Lecture Series
Global Researchers Advancing Catholic Education
The Global Researchers for Catholic Education (GRACE) is providing the following five virtual lecture series to Catholic Schools in Africa. Classroom practitioners and school leaders are encouraged to enroll!

STUDENT LEARNING AND PEDAGOGY
TUESDAY, SEPTEMBER 21, 2021
9 - 10:30 A.M. EST / 4 - 5:30 P.M. GMT

Lessons from International Evidence on What Improves Learning in Low and Middle Income Countries
by Dr. Quentin Wodon
Based on a recent assessment as the World Bank and other reviews, this presentation will share insights on what works to improve educational attainment and achievement in low and middle income countries, and especially in Africa.

Language and Literacy Education: Lessons Learned from an International Partnership in Haiti
by Dr. Anasthasie Libertine Ousine and Dr. T. D'Agostino
The research presented in this session shares how a scripted, mother tongue literacy curriculum, created by Haitian and international educators with support from USAID in collaboration with the Haitian Ministry of Education, improved reading outcomes for first and second grade students. This session will share findings from a scripted literacy program by Dr. D'Agostino and differentiated and remedial instruction by Dr. Libertine-Ousine. This research developed and added enrichment materials to the school-based program; classroom libraries with culturally relevant, mother-tongue books; summer reading camps led by the school community; and additional tutoring for the lowest-performing students.

Discussant: John Mugo, Executive Director of Zizi Afrique

SCHOOL CLIMATE
OCTOBER 19, 2021
9 - 10:30 A.M. EST / 4 - 5:30 P.M. GMT

Building Peaceful Schools: One Catholic School at a Time
by Dr. Anne Baker

Social-Emotional Learning: The Call to Attend to the Holistic Needs of Our Catholic Students
by Dr. Molly McMahon and Fr. Gilbert Emerge

Embracing our Catholic Identity: Foundational Elements of A Strong School Climate
by Dr. John Lyden

LEADERSHIP FOR CATHOLIC SCHOOLS
FEBRUARY 8, 2022
9 - 10:30 A.M. EST / 4 - 5:30 P.M. GMT

Preparing New Leaders in our Catholic Schools: Passing on the Charism Leadership from Lay School Principals in Zambia
Josephine Sharmwara Lungu

Effective Tools for Change Management for Catholic School Leaders
by Dr. John Hayes and Dr. Melodie Wittenbach

Leading School Ethos Transformation in Kenya
Dr. Augusta Muthigan and Angela Mitchell

EDUCATION | MIC | BOSTON COLLEGE | OIEC | UNIVERSITY OF NOTRE DAME

[CLICK HERE TO REGISTER](#)

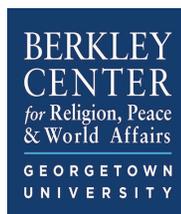
Occasional webinars & presentations

Conversation on Catholic education

Fall research colloquium

Conference on COVID-19 & ethics

Examples of occasional webinars and presentations apart from webinar series.



If you would like us to share insights from our work at your event, contact us at globalcatholiceducation@gmail.com. If we are available and able to contribute, we will gladly do so.

3. Promoting Dialogue

Contributions to international organizations



Within the context of efforts to achieve SDG4, the Global Catholic Education team conducts research aiming to inform the work of international organizations.

Background papers for UNESCO's 2021/2 Global Education Monitoring Report on the role of non-state actors

EDGEM/ARTS/GO/REP/21/REV

Background paper prepared for the Global Education Monitoring Report

Non-state actors in education

Faith-based schools, education pluralism, and the right to education: Three papers from the Global Catholic Education Project

This paper was commissioned by the Global Education Monitoring Report as background information to assist in drafting the 2021/2 GEM Report, Non-state actors in education. It has not been edited by the team. The views and opinions expressed in this paper are those of the author(s) and should not be attributed to the Global Education Monitoring Report or to UNESCO. The papers can be cited with the following reference: "Paper commissioned for the 2021/2 Global Education Monitoring Report, Non-state actors in education". For further information, please contact gem-report@unesco.org.

QUENTIN WOODON

2021

EDGEM/ARTS/GO/REP/21/REV

Background paper prepared for the Global Education Monitoring Report

Non-state actors in education

Potential impact of the COVID-19 crisis on Catholic schools and universities: A preliminary assessment

This paper was commissioned by the Global Education Monitoring Report as background information to assist in drafting the 2021/2 GEM Report, Non-state actors in education. It has not been edited by the team. The views and opinions expressed in this paper are those of the author(s) and should not be attributed to the Global Education Monitoring Report or to UNESCO. The papers can be cited with the following reference: "Paper commissioned for the 2021/2 Global Education Monitoring Report, Non-state actors in education". For further information, please contact gem-report@unesco.org.

QUENTIN WOODON

2021

Selected other contributions

OIEC & GPEN reformation contribution to UNESCO's Futures of Education.

Comments on UNESCO's Futures of Education progress report.

Contribution to OHCHR on cooperation & capacity-building for human rights.

CHRISTIAN SCHOOLS AND THE FUTURES OF EDUCATION: A Contribution to UNESCO's Futures of Education Commission by the International Office of Catholic Education and the Global Pedagogical Network - Issues in Reformation

Paul Barker, Michael Bernal, John Chik, Stefania Cavatini, Robert Frederik Forthofer, Gerald Gray Collins, Philip Harwood, Joseph Harwood, Annela Kautner, Jonathan Laidis, Alan Marais, José Mesa, Samuel Mariani, Angela Rodriguez, Philippe Rochet, Kenneth Schaeffgen, Bert Sander Roscher, Maureen White, and Quentin Woodon

November 2020

This document is available among others at <https://globalcatholiceducation.org/>

* Several of the authors have been OIEC or GPEN members in a previous capacity. These authors declare their contribution to a personal basis. The contribution does not necessarily reflect the views of their employer.

COMMENTS ON THE PROGRESS REPORT OF THE FUTURES OF EDUCATION COMMISSION*

A Contribution to UNESCO's Futures of Education Commission by the International Office of Catholic Education and the Global Pedagogical Network - Issues in Reformation

April 2021

This document is available among others at <https://globalcatholiceducation.org/>

* This was drafted by Quentin Woodon as part of his volunteer work for OIEC and the Global Catholic Education Project. The paper works for international development goals but the views expressed in the text should in no way be attributed to the author's employer, its board of directors, or the countries it represents.

Capacity building for the right to education: The Global Catholic Education Project*

Contribution to the Office of the High Commissioner for Human Rights on international cooperation and capacity building in the field of human rights

March 16, 2021

Background

The Human Rights Council will submit at its 47th session a report on technical cooperation and capacity building efforts to promote the right to education, in addition to girls and children in disadvantaged situations. This note was prepared in response to the invitation for inputs on International Technical Cooperation and Capacity Building in the Field of Human Rights with a focus on the right to education (HR resolution 49/23). In the invitation, the Office of the High Commissioner for Human Rights "invites all stakeholders to provide information on technical cooperation and capacity building efforts in the educational areas to support their efforts to promote and protect the right to education, or particularly an overview assessment of key practices in this regard" with submissions invited to address the major human rights to education in the invitation, who may present the Global Catholic Education Project, a collective effort aiming to connect Catholic education to the world, and the world to Catholic education. The Project has already capacity building components.

Context

Teachers, principals, and administrators in public education systems need capacity building to improve educational outcomes. So do teachers, principals, and administrators in Catholic secondary schools and universities, which are large in many countries. According to the Global Catholic Education Report 2021, 48 million children are enrolled in Catholic K-12 institutions, primary, and secondary schools globally, with 16 million more than 6 million students enrolled in Catholic higher education. A few findings from the Global Catholic Education Report 2021 are especially important to capacity building efforts in the educational areas to support their efforts to promote and protect the right to education, or particularly an overview assessment of key practices in this regard: in Catholic primary schools in the world globally, enrolment in the World Bank classification of countries were 16 million students in Catholic primary schools for low and lower middle income countries (62.1% in low income and 28.7% in lower middle income countries). In contrast, Catholic higher education systems concentrated in upper middle and high income countries, with the vast majority other countries, but these institutions can play a role for capacity building in the global north.

- The Catholic Church is responding to the need for capacity building in the global north, in sub-Saharan Africa, 51.0% of all primary school students are in a Catholic school, but has become

* Note drafted by Quentin Woodon. The author works for an international development agency, but this contribution should not be construed as an official position of the Global Catholic Education Project. The views expressed in this note should not be attributed to the author's employer. Instead of attributing to the author's employer, the views are those of the author. The views do not necessarily reflect those of the author's employer. These references are for 2020. See Marais, G. (2021). Global Catholic Education Report 2021: Education, learning, faith, and the right to education. Vatican City: Global Catholic Education, OIEC, GPEN, and UNESCO.



UNESCO's next Global Education Monitoring Report in 2023 will be on technology and education. Let us know about your experiences. Contact us at globalcatholiceducation@gmail.com.

4. Sharing Ideas

Website & blog

Award-winning website & dissemination



Global Catholic Education received a "best new website" 2021 Catholic Press Award from the Catholic Media Association.

Funding has been provided by a foundation for disseminating the executive summaries of Global Reports in part through printed copies of this Year in Review report.

Blog: Weekly tidbits in three languages

Global Catholic Education's blog features short weekly tidbits (Tuesday information and dissemination bits) in English, French, and Spanish, with links to go deeper. Examples are provided below.

Best of UNICEF Research 2021 • Non-state actors in education: Report from UNESCO • New World Bank-UNESCO-UNICEF report on the education crisis • Inside the Vatican: The Congregation for Catholic Education • Reimagining our futures together: A new social contract for education • Ending violence in schools • Catholic Identity of Schools • COP 26 Climate Change Conference and Pope Francis' Message • Four Knowledge Notes on the Transformation of Higher Education • Pope Francis and Religious Leaders on the Global Compact on Education • Steering Tertiary Education: A New World Bank Report • Build Forward Better: A New Report from Save the Children • Protecting Education in Afghanistan, especially for girls • Engaging Catholic Higher Education Alumni • Education Blogs with a Global Perspective • Values, Economics, and Catholic Social Thought • UNESCO Survey on COVID-19 and Tertiary Education • Catholic Education in Africa and the Middle East • Journal of Catholic Education Publishes Contributions from OIEC's Congress • Free Online Training and Learning: The Open Learning Campus • Education for Refugees • Lessons Learned During the Pandemic • Education for Sustainable Development: Resources from UNESCO • Celebrating Educators • UNESCO's Futures of Education Progress Update • Ensuring a Bright Future for All Children: Interviews at the Frontline • Education one year into the pandemic - OECD report • Integral Human Development and Interviews



You can receive weekly blogposts by subscribing. Simply go to <https://www.globalcatholiceducation.org/>, click on "Subscribe to the blog" in the top right corner, and provide your email.

4. Sharing Ideas

Short articles & data

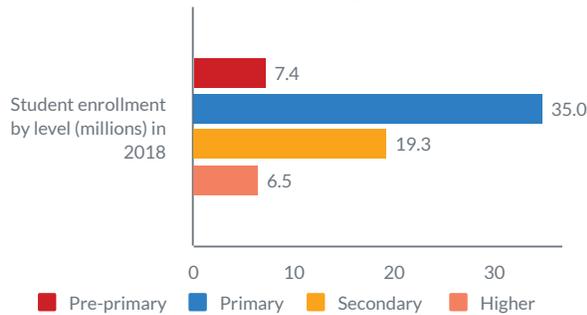
Short articles

The Global Catholic Education team regularly writes short articles for magazines, blogs, and newsletters.



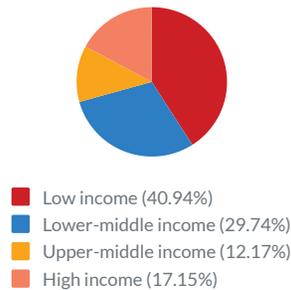
Data

The Global Catholic Education website provides data on contributions of the Catholic Church among others to education, healthcare, and social protection.



The 5 top countries by enrolment at the pre-school, primary, and secondary levels are all low or lower-middle income:
DR Congo, Kenya, Malawi, India, Uganda
(income classification from the World Bank)

Share of all primary school students by level of income of the country



For data on contributions of the Catholic Church to education, healthcare, and social protection, go to <https://www.globalcatholiceducation.org/data>.

Inspiration, Finances, & Annexes

Inspiration: Remarks by Pope Francis

“To educate is always an act of hope, one that calls for cooperation in turning a barren and paralyzing indifference into another way of thinking that recognizes our interdependence... Education [is] one of the most effective ways of making our world and history more human. Education is above all a matter of love and responsibility handed down from one generation to another.”



Source: Remarks from Pope Francis delivered on October 15, 2020 through a video message for the event organized by the Congregation for Catholic Education at the Pontifical Lateran University on a Global Compact for Education.

Finances

The Global Catholic Education project is volunteer-led. The work done by the volunteer team is pro bono. We do not solicit donations, nor do we provide funding. The cost of the project's website has been donated by the volunteer team. As we do not manage any funds and are not incorporated, we do not maintain financial statements.

Annexes: Executive summaries of global reports

Executive summaries of the Global Catholic Education Report and the Global Report on Integral Development are provided as annexes. Thanks to a grant from a foundation managed for the project by OIEC, this Year in Review has been made available in print with the aim of making the analysis conducted under global reports more easily accessible.



To download the full global reports, short syntheses in three languages with key messages, and infographics, go to <https://www.globalcatholiceducation.org/global-reports>.

Global Report on Integral Human Development 2022

EXECUTIVE SUMMARY



Measuring the Contributions of Catholic and Other Faith-based Organizations to Education, Healthcare, and Social Protection

Quentin Wodon
January 2022



EXECUTIVE SUMMARY: KEY FINDINGS

Faith-based service providers play a significant role in efforts to achieve the Sustainable Development Goals (SDGs) and promote integral human development, understood as the development of each man and the whole man. Faith also affects people's behaviors as it relates to investments in human development. Yet the role of faith and faith-based service providers remains insufficiently acknowledged in policy discussions. Similarly, policy discussions and the lessons learned by the international community on what works to achieve the SDGs and promote human development do not sufficiently reach faith-based organizations and faith networks.

This report is the first in a new series on integral human development that has two aims: (1) to make the experiences and role of faith-based organizations in contributing to integral human development better known by the international community; and (2) to bring to faith-based educators and all those interested in integral human development expertise and knowledge from the international community.

Given that this is the first report in a new series, its aim is simply to measure the contributions of faith-based organizations to integral human development with a focus on education, healthcare, and social protection¹. Building on previous work by the author, and weaving in substantial new analysis, the report is structured in two parts. The first part consists of three chapters documenting the scope of service provision by the Catholic Church globally in education, healthcare, and social protection. Unfortunately because of data constraints, the focus in this first part is only on the Catholic Church using data from its statistical yearbooks. The second part of the report considers three questions for both Catholic and other faith-

based providers of service: (1) to what extent do faith-based providers reach the poor?; (2) what is the 'market share' of faith-based providers?; and (3) why do some households rely on their services, what is their satisfaction with these services, and what is their quality? At the end of each chapter, a brief discussion is provided on the impact of the COVID-19 pandemic, including for the ability of faith-based providers to fulfill their mission. This executive summary summarizes key findings.

PART I – TRENDS IN SERVICE PROVISION BY THE CATHOLIC CHURCH

Education

Globally, the Catholic Church estimates that 35.2 million children were enrolled in Catholic primary schools in 2019, with 19.4 million children enrolled in Catholic secondary schools and 7.5 million children enrolled at the preschool level. In addition, 6.7 million students were enrolled in Catholic higher education. Analysis of trends in enrollment in Catholic schools and universities is provided in the latest Global Catholic Education Report. For this report, to compare data across education, healthcare, and social protection, the analysis is done in terms of the number of schools managed by the Church rather than enrollment. Findings are visualized in Figures ES.1 to ES.4.

- Globally, the number of preschools, primary schools, and secondary schools managed by the Church increased by 54 percent from 1980 to 2019, from 143,574 to 221,144. The increase was largest for preschools (89 percent), followed by secondary schools (67 percent) and primary schools (31 percent).
- Most of the growth was concentrated in Africa where the number of schools more than tripled over that period due to high

¹ Because of this focus, for education there is a bit of overlap between the themes in this report and those in the Global Catholic Education Report 2021.

rates of population growth and gains in educational attainment over time. In Asia and Oceania, the number of schools almost doubled. In the Americas, it increased by 28 percent, although there was a decline in the United States. In Europe, it decreased by 15 percent.

- Globally, primary schools account for 45.0 percent of Catholic K12 schools, versus 22.4 percent for secondary schools and 32.9 percent for preschools. There are large differences between regions in the share of schools by level. In Africa, primary schools account for 54.2 percent of the total number of schools, versus only 33.7 percent in Europe.

- In terms of enrolment, India has the largest number of students in Catholic K12 schools, followed by the Democratic Republic of Congo (DRC), Uganda, Kenya, and Malawi. When looking at the number of schools, after India and the DRC, the United States, France, and Germany round up the top five countries.
- The highest growth rate in the number of schools is for preschools. This is a positive development as research demonstrates that early childhood is a critical period in a child's education and investments in pre-primary education have high returns.

The number of preschools, primary schools, and secondary schools managed by the Catholic Church increased by 54 percent since 1980 to reach 221,144 schools in 2019. The increase was largest for preschools (89 percent), followed by secondary schools (67 percent) and primary schools (31 percent).

Figure ES.1: Number of Preschools

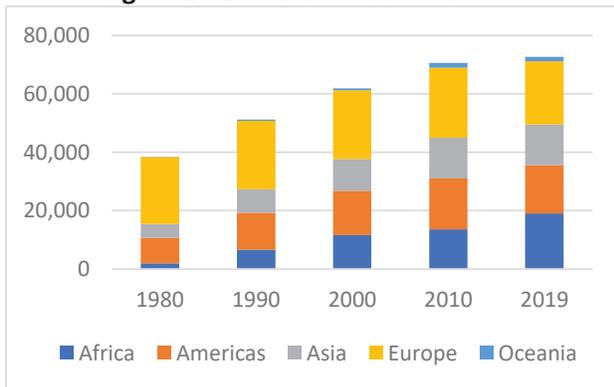


Figure ES.2: Number of Primary Schools

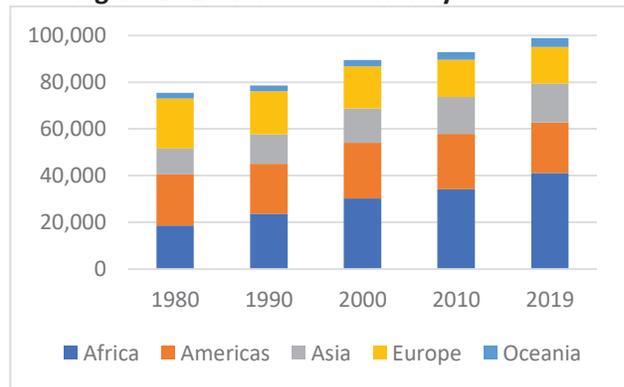


Figure ES.3: Number of Secondary Schools

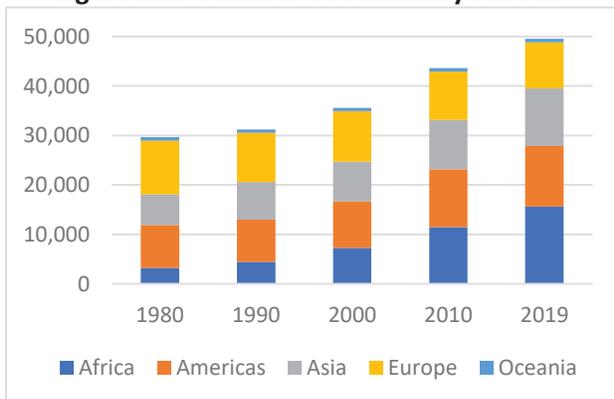
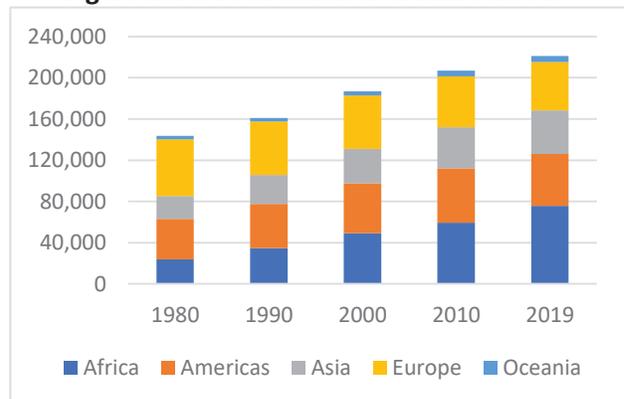


Figure ES.4: Total Number of K12 Schools



Source: Compiled by the author from the Statistical Yearbooks of the Church.

Healthcare

The Catholic Church also manages a large number of healthcare facilities, including hospitals, health centers, and leproseries. Findings are visualized in Figures ES.5 to ES.8.

- The number of healthcare facilities managed by the Church increased from 19,119 in 1980 to 24,031 in 2010, but this fell back to 20,740 facilities in 2019 due to a decline over the last decade in all regions except Africa and Oceania.
- The largest increase in facilities over time was again observed in Africa. This is not surprising given high rates of population growth and progress towards achieving universal healthcare for all.
- Globally, there has been a decline in the share of hospitals and leproseries in the number of healthcare facilities, while the share of health centers has increased.
- As for schools, India and the DRC are the two countries with the largest number of Catholic healthcare facilities. Germany, Mexico, and Brazil round up the top five.
- The recent decline in the number of

facilities is observed for all facilities, but for hospitals and leproseries, most the decline took place in the first decade of this century, while for health centers it took place in the current decade.

- The recent decline in the number of facilities does not necessarily imply a decline in the number of patients served (i.e., existing facilities may serve a larger number of patients). This decline is however different from the overall trends observed for schools.
- In Africa, an important institutional feature is the presence of Christian Health Associations (CHAs) that federate healthcare facilities managed by the Catholic Church and other Christian denominations. CHAs are national-level umbrella networks that help improve coordination in service provision, reduce duplication, and provide a platform for dialogue with governments. Currently CHAs operate in more than two dozen countries and collaborate to share good practices through the Africa Christian Health Associations Platform (ACHAP).

The number of healthcare facilities managed by the Church increased from 19,119 in 1980 to 24,031 in 2010, but this fell back to 20,740 facilities in 2019 due to a decline over the last decade in all regions except Africa and Oceania. The decline over the last decade is observed for all types of facilities.

Figure ES.5: Number of Hospitals

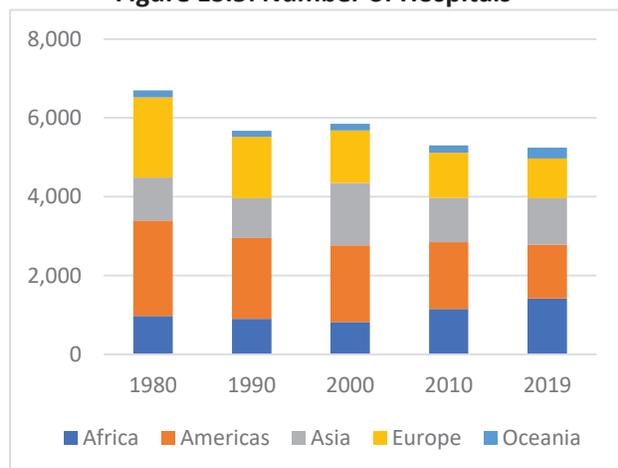
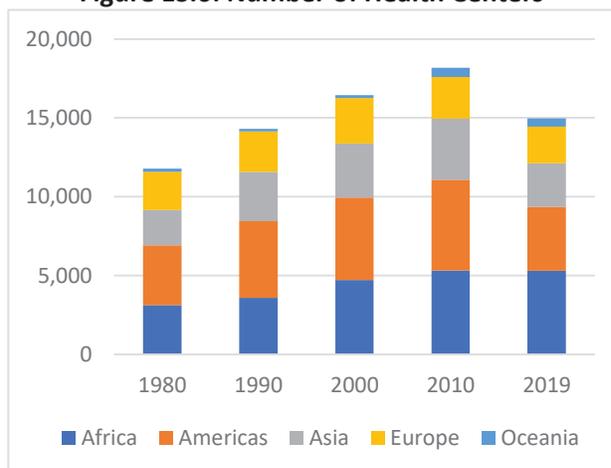
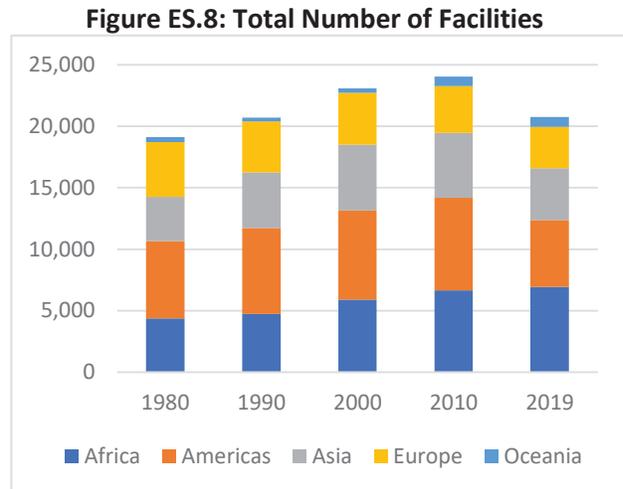
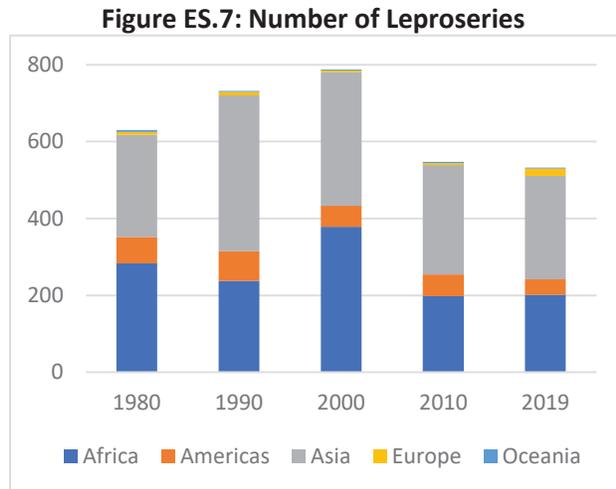


Figure ES.6: Number of Health Centers





Source: Compiled by the author from the Statistical Yearbooks of the Church.

Social Protection

Data are available in the statistical yearbooks of the Church on six types of welfare institutions: (1) orphanages; (2) nurseries; (3) special centers for social education or re-education; (4) homes for the old, chronically ill, invalid, or handicapped; (5) matrimonial advice centers; and (6) other institutions (which may include many different types of activities and programs). For simplicity, we consider all these facilities as part of social protection, even if some may relate to other sectors. Findings are visualized in Figures ES.9 to ES.15.

- There was a large increase in the number of social protection facilities managed by the Church from 42,084 in 1980 to 97,533 in 2010, but the total number fell back to 84,872 in 2019. The recent decline was observed in all regions except Europe, but was larger in the Americas.
- While for K12 schools and healthcare, the increases over time in the number of facilities were concentrated in Africa followed by Asia (and Oceania but from a much smaller base), for social protection most facilities remain in the Americas

and Europe, probably in part because the countries can afford to fund services beyond basic education and healthcare.

- The trends over time for the various types of social protection institutions are similar at least in the aggregate. Globally, there was a progressive increase in the number of facilities until 2010, and then a decrease by 2019. This is observed for orphanages, nurseries, homes for the old, chronically ill, invalid, or handicapped, and matrimonial advice centers. For special centers for social education or re-education and other institutions, the trend over time is less consistent in part because there seems to have been a reclassification between these categories.
- Beyond these facilities, the Church is also actively involved in providing a wide range of other social protection services, including programs for the poor run out of churches as well as international humanitarian aid, for example for refugees. The scope of these activities is difficult to assess over time, but support provided by the Church to households and communities is substantial.

The number of social protection facilities managed by the Church increased from 42,084 in 1980 to 97,533 in 2010, but this fell back to 84,872 facilities in 2019 due to a decline over the last decade in all regions except Europe. The decline over the last decade is observed for most types of facilities.

Figure ES.9: Number of Orphanages

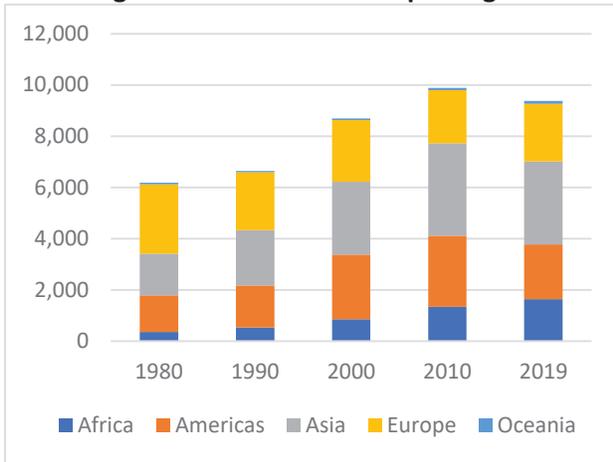


Figure ES.10: Number of Nurseries

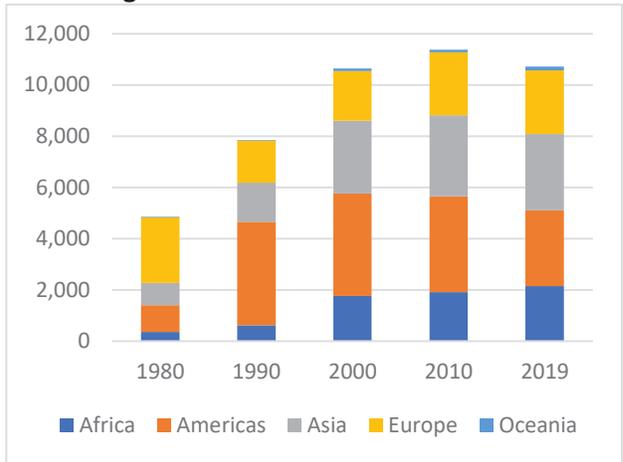


Figure ES.11: Number of Matrimonial Advice Centers

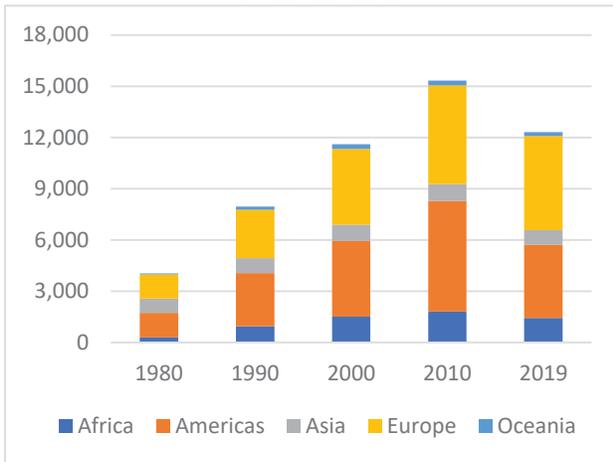


Figure ES.12: Number of Nursing Homes and Centers for the Chronically Ill or Handicapped

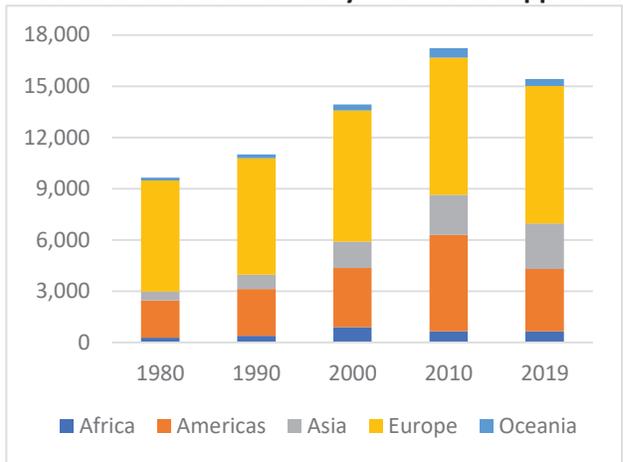


Figure ES.13: Number of Special Centers for Social Education or Re-education (*)

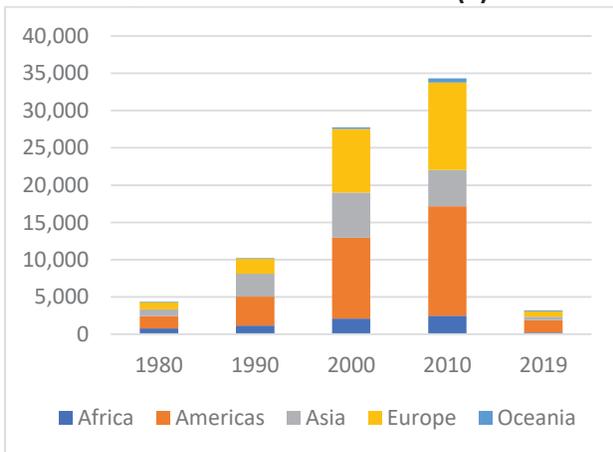
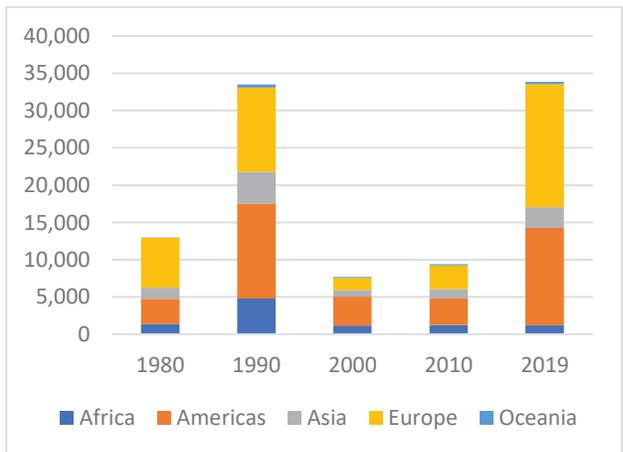


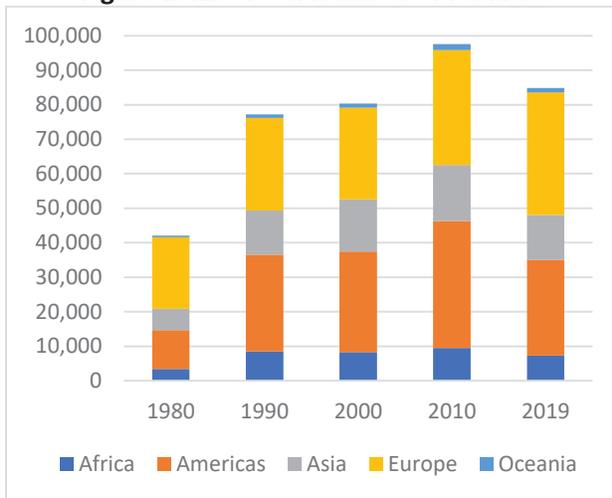
Figure ES.14: Number of Other Institutions (*)



Source: Compiled by the author from the annual statistical yearbooks of the Church.

Note: (*) There seems to be a reclassification of facilities in the last two categories between 2010 and 2019.

Figure ES.15: Total Number of Facilities



Source: Compiled by the author from the Statistical Yearbooks of the Church.

Beyond facilities-based services, the Church also contributes to social protection through other programs and activities. Locally, this includes programs in cash or in kind for the less fortunate, including through more than 220,000 parishes. Internationally, this includes humanitarian assistance, among others through members of Caritas Internationalis, a confederation of over 160 organizations working at the grassroots.

Box ES.1: Development and Humanitarian Aid

While this report focuses on facilities-based services provided by Catholic and faith-based organizations, faith networks contribute to integral human development in other ways. A recent report from CAFOD (Catholic Agency for Overseas Development), the aid agency of the Catholic Church in England and Wales and a member of Caritas International, suggests seven ways in which the Church makes a difference in development and responses to emergencies: (1) Rapid, local and inclusive humanitarian response; (2) Influencing social norms and behavior; (3) Peacebuilding, mediation and reconciliation; (4) Strengthening democratic governance through citizen participation; (5) Speaking truth to power, witnessing and accompanying suffering; (6) Providing quality and inclusive healthcare and education; (7) Supporting sustainable livelihoods. The report provides examples of projects from all over the world, including some in response to the COVID-19 pandemic. The report also notes that the Church is called to serve all people based on need, regardless of race, gender and religion, and to have a preferential option for the poor, for those people and communities that others may have overlooked, those who suffer discrimination, injustice or oppression.

PART II – REACH TO THE POOR, MARKET SHARES, AND QUALITY

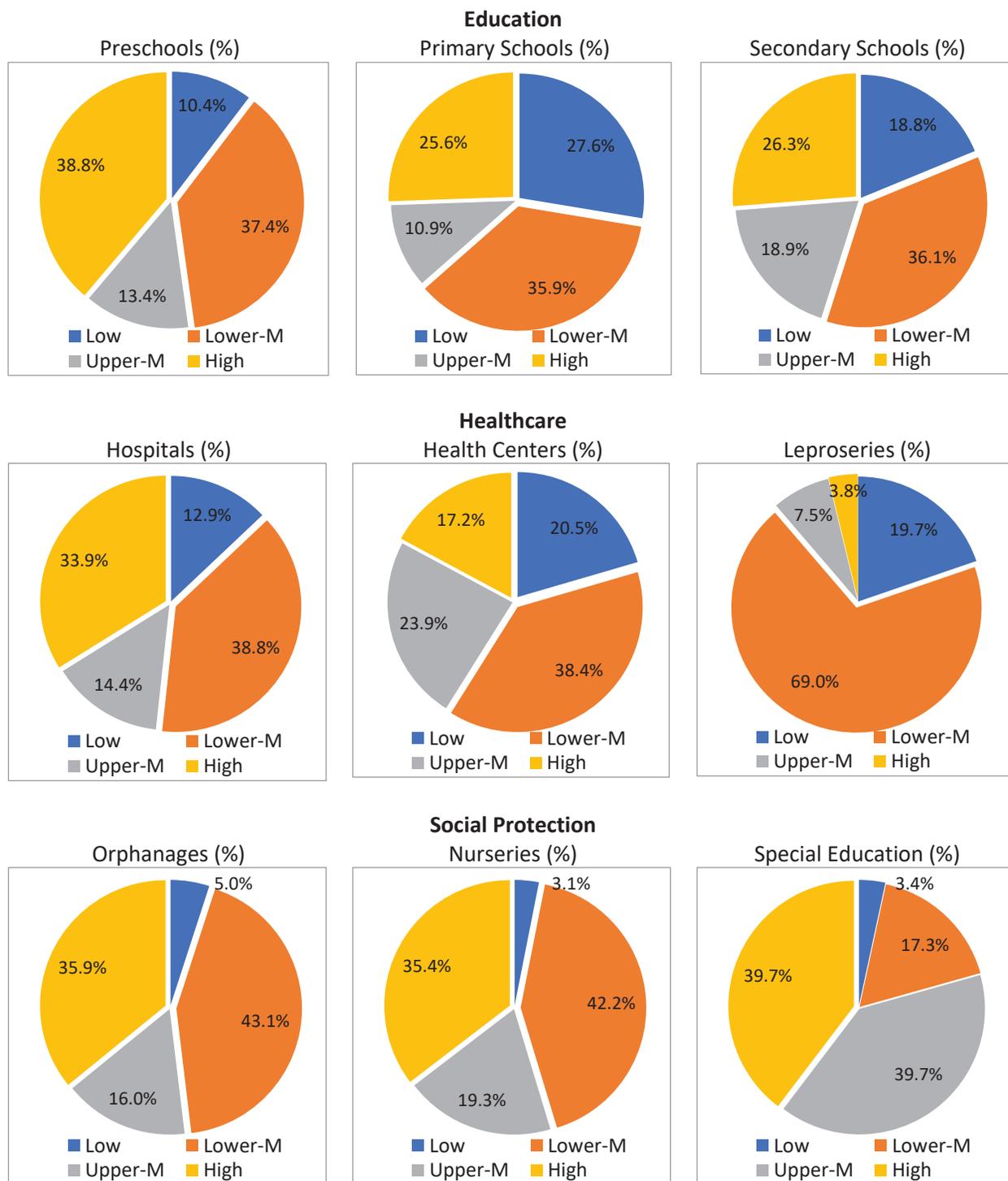
Reach to the Poor

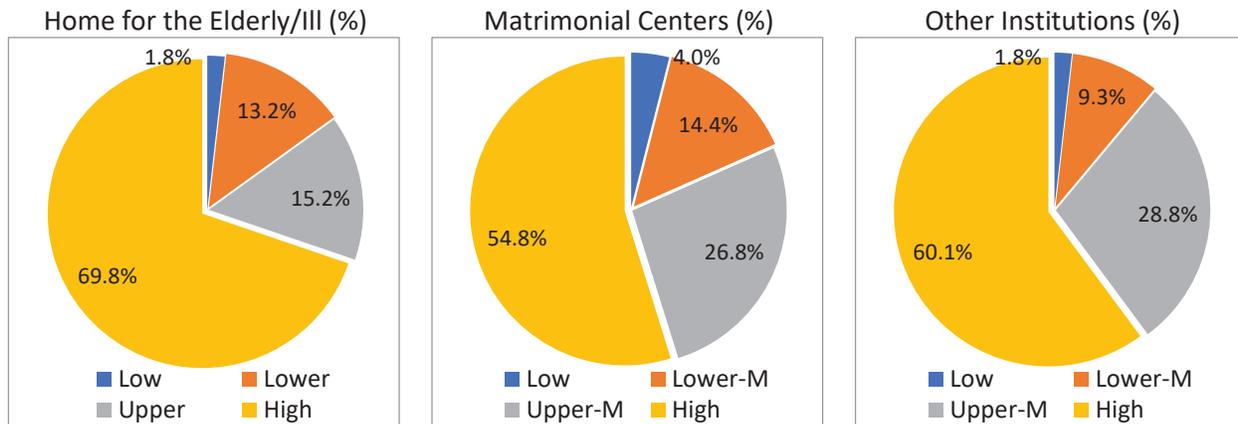
The preferential option for the poor has long been a core principle of Catholic social teaching, but the desire to serve the poor is also shared by other faith-based organizations. To assess the extent to which faith-based organizations reach the poor, the analysis proceeds in three steps. The first step considers the location of Catholic schools and facilities in terms of the level of economic development of countries (low, lower-middle, upper-middle, and high income countries). Selected findings are visualized in Figure ES.16.

- Most Catholic schools and healthcare facilities are located in low or lower-middle income countries. This is especially the case for primary schools and reflects the large role played by the Church in sub-Saharan Africa.
- For social protection, most facilities are located in upper-middle and high income countries, with the exception of orphanages and nurseries where lower-middle income countries account for more than 40 percent of all facilities.

Most Catholic schools and healthcare facilities are located in low and lower-middle income countries, especially in the case of primary education. By contrast, with the exception of orphanages and nurseries, most Catholic social protection facilities are in high (and sometimes upper-middle) income countries.

Figure ES.16: Shares of Catholic Schools and Other Facilities by Country Income Groups, 2019





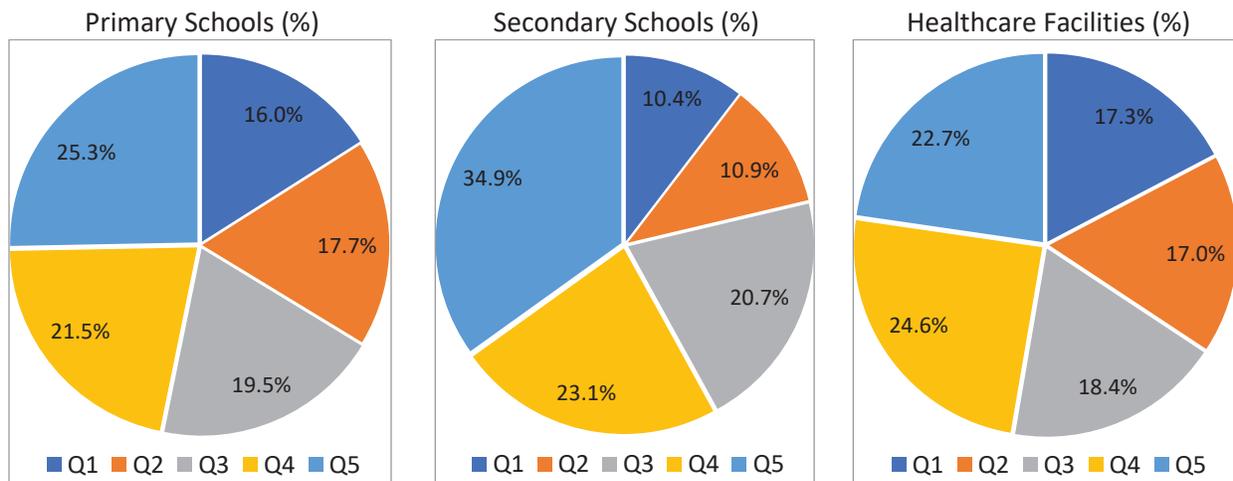
Source: Author's estimations.

Note: The four country income groups correspond to low, lower-middle, upper-middle, and high income countries as defined by the World Bank for its Fiscal Year 2022 and based on data on gross national income for 2020.

In the second part of the analysis, to assess how well Catholic and other faith-based providers serve the poor within countries, analysis is conducted with household surveys. The focus is on education and healthcare in sub-Saharan Africa. As shown in Figure ES.17, on average across 16 countries for education and 14 countries for healthcare, faith-based facilities tend to serve richer more than poorer households. For example, for primary education, 16.0 percent of students in faith-based schools are from the poorest quintile of

well-being versus 25.3 percent from the richest quintile. The gap in benefit incidence between quintiles is larger for secondary education, but smaller for healthcare. In terms of comparisons across types of facilities, public schools serve the poor slightly more than faith-based schools, but there are few differences in the reach to the poor between faith-based and public healthcare facilities. Private secular facilities are tilted much more towards serving better off households for both education and healthcare.

Figure ES.17: Benefit Incidence of Faith-based Services in sub-Saharan African Countries
(Share of users by quintile, with Q1 as the poorest and Q5 as the richest quintiles of well-being)



Source: Adapted from Wodon (2015, 2019).

Household surveys also provide information on out-of-pocket costs for households using different types of facilities. Key findings are visualized in Figure ES.18 where the average out-of-pocket cost for households of public facilities is normalized to one. Faith-based schools tend to be more expensive for households than public schools (in part because faith-based schools often receive no or only limited support from the state), but there are few differences for healthcare facilities. Private secular facilities are systematically more expensive. Note that the large differences in cost for primary schools result from the fact that primary education is supposed to be free in public schools, although households may still face expenditures for uniforms, books, parent-teacher associations, or other requirements.

Similar preliminary results on out-of-pocket costs and reach to the poor for different types of schools are obtained from a recent survey conducted in ten West African countries.

The third and last part of the analysis focuses on the ability of faith-based providers

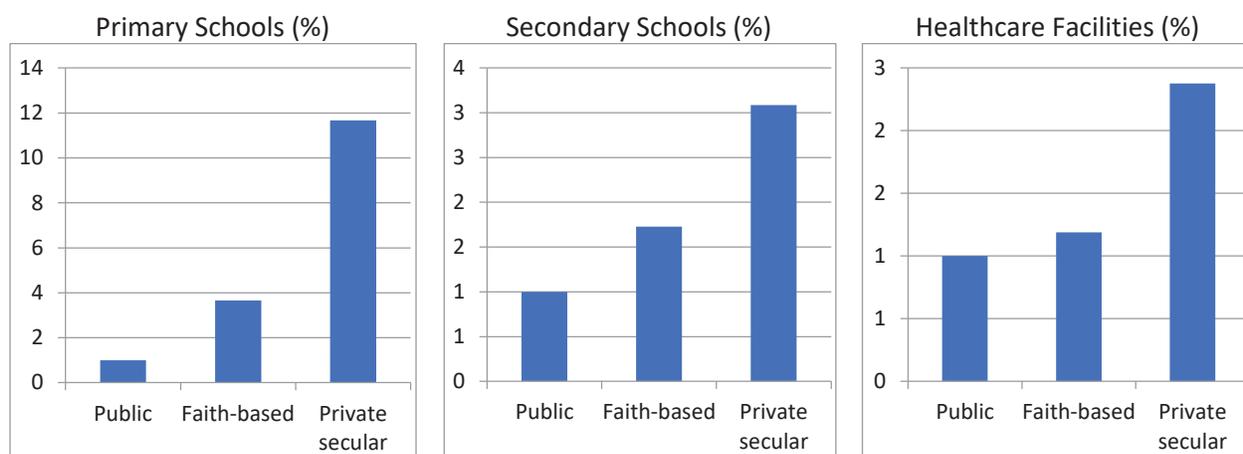
to serve households in areas that are underserved. Case studies for Ghana and Uganda suggest that while in the past, faith-based schools and healthcare facilities may have been located in underserved and remote areas, this may not necessarily be the case anymore. In turn, this may limit the ability of schools and healthcare facilities to reach the extreme poor. While such results are context-specific, they illustrate some of the challenges faced when aiming to reach the poor while also ensuring the financial viability of the services being provided, especially when state funding for faith-based provision of services is limited.

Overall though, despite operational constraints and the fact that faith-based schools and healthcare facilities are often more expensive for households to use than public facilities, the analysis suggests that they do manage to reach the poor to a substantial extent. This also suggests implicitly that they provide services valued by households.

In sub-Saharan Africa, public schools serve the poor slightly more than faith-based schools, but there are few differences in reach to the poor between faith-based and public healthcare facilities. Private secular facilities are tilted more towards serving better off households for both education and healthcare. Differences in benefit incidence are related in part in differences in out-of-pocket costs for households.

Figure ES.18: Relative Out-of-Pocket Costs of Services in sub-Saharan African Countries

(Cost of faith-based and private secular providers vs. normalized value of 1 for cost of public providers)



Source: Adapted from Wodon (2015, 2019).

Box ES.2: Reaching Vulnerable Children

The Global Catholic Education project conducts interviews with practitioners working with the disadvantaged. Interviews are a great way to share experiences in an accessible and personal way and they can be a source of inspiration. The first set of interviews was conducted with teams, supported by the International Catholic Child Bureau (BICE), an international network of about 80 organizations committed to the defense of the dignity and rights of the child around the world. BICE supports organizations working with children in need regardless of faith. A total of 15 interviews were conducted on projects in Argentina, Cambodia, Colombia, the Democratic Republic of Congo, France, Guatemala, India, Lebanon, Mali, Peru, Russia, Tajikistan, and Togo. Many interviewees worked for Catholic organizations, but others worked with non-sectarian NGOs or NGOs from other faiths. Most projects reached children from disadvantaged socio-economic backgrounds, but some also targeted other vulnerable children, including children with disabilities.

Market Shares

The term market share is not always welcomed by faith-based organizations which tend to be driven by altruistic motives, as opposed to gains in size or power. What matters to most faith-based service providers is to serve their target populations with good quality services. The term market is however used here because it is easily understood, and because it reflects the fact that there are markets for education, healthcare, and social protection services in which faith-based providers must compete, if only to raise the funds they need to operate. Market share estimates have at times been used as blunt instruments to advocate on behalf of faith-based providers. This however leads to perverse incentives to exaggerate the magnitude of the services being provided. This is not the intent here. The footprint of faith-based providers is

documented so that their contributions are recognized.

To estimate market shares in education, analysis must be conducted in terms of student enrollment because cross-country data on the total number of schools are not available. Therefore, the analysis follows findings from the Global Catholic Education Report 2021. To compute market shares for Catholic schools, enrollment data from the statistical yearbook of the Catholic Church were compared with total enrollment data from the UNESCO Institute of Statistics. Estimates were also provided for higher education using a slightly different method. Findings are visualized in Figure ES.19.

Globally, Catholic schools account for 4.8 percent of primary school enrollment and 3.2 percent of secondary school enrollment. At the primary level, the market share of Catholic schools is highest in sub-Saharan Africa (11.0 percent). At the secondary level, it is at 6.7 percent for the region. In low-income countries, Catholic schools account for one in seven students in primary schools (13.7 percent) and almost one in ten students enrolled at the secondary level (9.0 percent). The market share of Catholic schools is lowest in upper-middle income countries in part because China does not have Catholic schools.

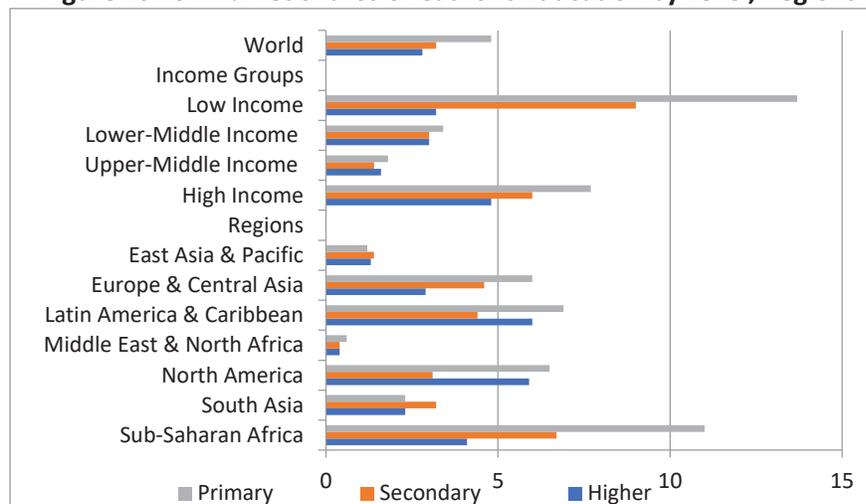
The estimates of market shares for Catholic higher education are more tentative, but they suggest that it accounts globally for 2.8 percent of all students enrolled at that level. The market share is highest in Latin America and North America and lowest in the Middle East and North Africa. In terms of income groups, it is highest in high income countries and lowest in upper-middle income countries.

The Global Catholic Education Report 2021 also provides tentative estimates of the footprint of all Christian schools and universities taken together. Christian education institutions may serve at least 100 million students. As a result, the global market shares of Christian institutions could be about one and a half times larger than the estimates provided for Catholic schools. Another important segment of

education systems in many countries consists of schools associated with the Islamic faith. Analysis suggests that in sub-Saharan Africa, Koranic schools and various types of Islamic

schools play an important role, although with substantial heterogeneity between countries as is the case for Christian schools.

Figure ES.19: Market Shares of Catholic Education by Level, Regions and Income Groups (%), 2018



Globally, the market share of Catholic education is estimated at 4.8 percent at the primary level, 3.2 percent at the secondary level, and 2.8 percent at the higher education level.

Source: Author's estimation.

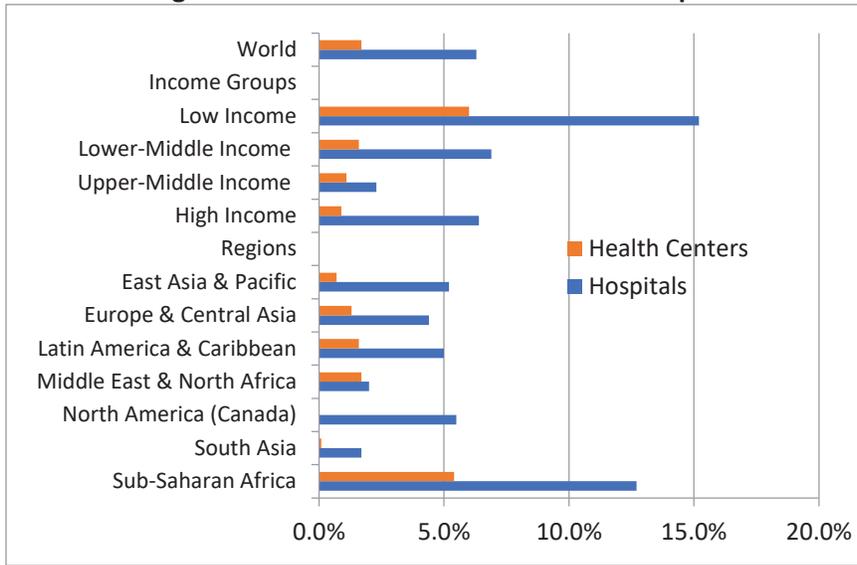
Estimates of market shares for Catholic healthcare are provided next by comparing the number of facilities of the Catholic Church to the total number of facilities based on data from the World Health Organization for 140 countries. Globally, Catholic institutions may account for 6.3 percent of all hospitals and 1.7 percent of all health centres. Note however that a few large countries such as China and Russia are not included. If those countries were included, the market shares for Catholic facilities would be lower given no or few Catholic facilities in those countries. As for primary education, the market share of Catholic healthcare is highest in sub-Saharan Africa and in low income countries.

For OECD countries, market shares for Catholic healthcare can be estimated separately by comparing data from the Church's statistical yearbooks to OECD statistics for hospitals. For high income OECD countries, the market share of Catholic hospitals is estimated at 4.9 percent. This is slightly lower than the estimate obtained for high income countries with WHO data, but

of a similar order of magnitude (the sets of countries included differ in the two datasets). For all OECD countries, the market share of Catholic hospitals is estimated at 3.8 percent.

In sub-Saharan Africa, data are available from CHAs in countries where they operate. According to CHAs, they may manage on average about a third of the hospital beds available in public and CHA hospitals (thus not including beds in private secular hospitals). The estimates are based on countries where CHAs have a large footprint; hence estimates for the region as a whole would be lower. Another approach to measuring the market share of faith-based healthcare consists in relying on household surveys, in which case faith-based facilities account for a much smaller share of all healthcare for two reasons. First, the market share of faith-based providers is lower for health centers than hospitals. Second, the survey estimates include services from a range of other healthcare providers, including pharmacies, traditional healers, and health professionals working outside of facilities.

Figure ES.20: Market Shares of Catholic Hospitals and Health Centers (%), 2019



Source: Author's estimation.

Globally, for 140 countries included in the analysis, the market share of Catholic facilities is estimated at 6.3 percent for hospitals and 1.7 percent for health centers.

Box ES.3: Beyond Facilities: Digitalizing the Distribution of Insecticide-treated Bed Nets

This report focuses on the role of faith networks in facilities-based services, but Catholic and other faith-based organizations also support national education, health, or social protection systems through projects. One example is a partnership between Catholic Relief Services (CRS) and Ministries of Health in African countries to improve the efficiency, quality, and coverage of community-based malaria interventions. With support from Unitaid, the Global Fund to Fight AIDS, Tuberculosis and Malaria, and the Bill & Melinda Gates Foundation, CRS helped digitize mass campaigns for the distribution of Insecticide-treated bed nets in the Gambia, Nigeria, and Benin. Digitization has a number of benefits, including faster data collection and analysis for better monitoring and a reduction in the risks of errors in implementing campaigns. The data can also be used in integrated health approaches that rely on up-to-date information. CRS intends to continue to support national governments and partners in using the digital approach in more countries.

Preferences, Quality, and the Pandemic

Why do households decide to rely on services provided by faith-based facilities even though, at least for education and healthcare, the cost of those services is often higher for them than is the case for public facilities? The last chapter in the report explores this question.

For schools and universities, the Global Catholic Education Report 2021 emphasized the importance of education pluralism for the right to education. Education matters not only for the skills and competencies that students acquire, but also for the values that are shared from one generation to the next. Parents sending their children to faith-based schools – or the students themselves when choosing a faith-based university, often do so in part because of their values and faith. This was illustrated by two case studies, one for the United States and the other for Africa.

In the United States, data collected by the National Catholic Educational Association suggest differences in the motivation of parents sending their children to faith-based versus other types of schools. For all parents, the top five priorities for what children should learn in school relate to skills and success in college and

the job market. Priorities related to values and faith rank much lower. However, for parents with their youngest child in a Catholic school, values and faith are as important as skills and competencies. This suggests that for parents choosing Catholic schools, the emphasis placed on the transmission of values and faith in school makes it worthwhile for them to pay tuition to enroll their children in the schools². Similarly, data on the motivations for students to go to a faith-based university suggest that values and faith play a role. Only 7.0 percent of freshmen in nonsectarian universities state that they are attracted by the religious affiliation/orientation of their university, while the proportion is 18.1 for those enrolled in Catholic universities and 35.8 percent for freshmen in other faith-based universities (including evangelical institutions). Other factors play a larger role for the choice of university, including its academic reputation or that of the intended major at the university, whether graduates get good jobs, and whether students are provided with financial assistance, but values and faith matter for some students.

In Ghana and Burkina Faso, two countries populations of different faiths, small scale surveys and qualitative work suggest differences in the reasons leading parents to choose various types of schools. Parents choosing Christian schools tend to do so for academic and teacher quality. Parents choosing Islamic schools emphasize the opportunity for their children to receive a religious education, with some mentioning academic and teacher quality too. In public schools, location is a deciding factor for the choice of the school for more than two thirds of parents, followed by academic quality and the lack of school fees. Other questions were asked to better understand why parents chose a specific school. One question was about the most important area of study for children. For parents of

² This does not imply that some parents care more about values than others. Parents not relying on Catholic schools may rely on other mechanisms than the schools to transmit their values to their children.

children in Franco-Arab and Islamic schools, religious education comes first, followed by moral education and academics (literacy). For parents at Christian schools, academics come first, as it does for parents at public schools.

Values and faith play an important role in the motivation of parents to send their children to faith-based versus public schools, and for students to enroll in faith-based universities. By contrast, faith is often not a key factor in the choice of a faith-based healthcare facility.

The emphasis on faith and values in faith-based schools does not mean that the schools do not accept children from all faiths. Interviews with school leaders in Ghana and Burkina Faso suggest that faith-based schools accept students from different faiths. Still, there are differences between schools. While many Muslims go to Christian schools, few Christians go to Islamic schools.

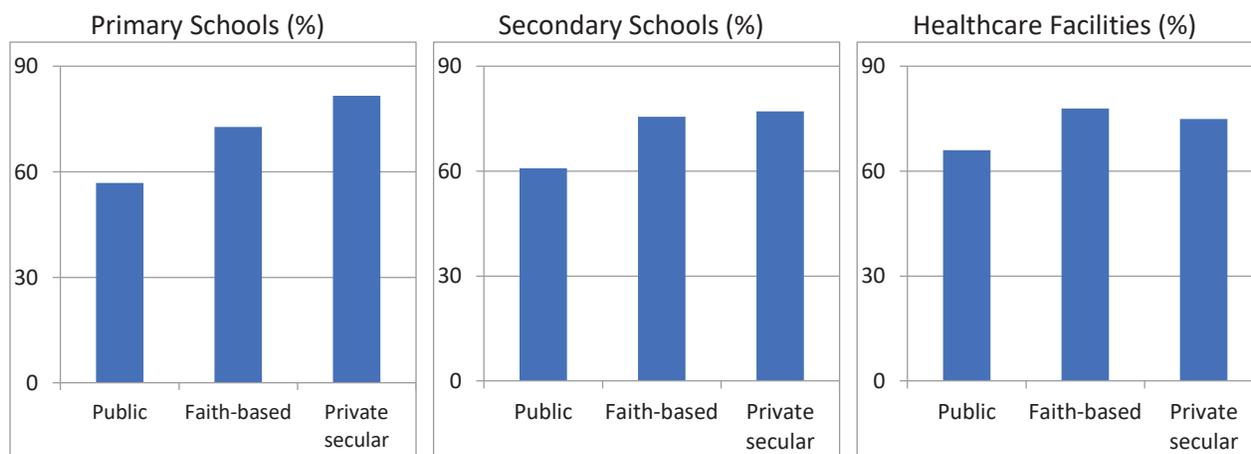
Do values and faith matter as well for the choice of healthcare providers? Not as much, according to the analysis carried in Ghana and Burkina Faso. Questions were asked to households as to why they choose different types of healthcare facilities, and how they perceive the care they received in those facilities. Patients in faith-based facilities were typically satisfied with the quality of the staff, the facilities' hygiene, and the relatively low cost of consultations. Satisfaction rates were lower for accommodation, technical equipment, and medicines, especially in Ghana for clinics not participating in the national health insurance scheme, which can lead to higher out-of-pocket costs for medicine. But contrary to what was observed for schools, the issue of religion was not a major reason for choosing faith-based facilities. Patients mentioned the importance of values and faith in general, not as a reason to choose a particular facility. When asked about the main advantages of faith-based healthcare, the quality of the staff and services,

and for some proximity of the facility and assistance programs were mentioned more.

Are households satisfied with the services provided by faith-based organizations? While subjective satisfaction measures do not necessarily reflect the quality of the services being provided, they are still instructive to gauge household perceptions. Data from a half dozen household surveys for sub-Saharan African countries suggest that on average,

households relying on faith-based and private secular schools and healthcare facilities are more satisfied with the services received than households relying on public schools and facilities (Figure ES.21). The gaps in satisfaction rates between faith-based and public providers are large, at respectively 16, 15, and 12 points for primary education, secondary education, and healthcare on average across countries.

Figure ES.21: Satisfaction with Services in sub-Saharan African Countries (%)



Source: Adapted from Wodon (2015, 2019).

In sub-Saharan Africa, parental satisfaction is higher in faith-based than public schools. The same is observed for patient satisfaction with healthcare facilities. Gaps in satisfaction rates between faith-based and public facilities are at 16, 15, and 12 points for primary education, secondary education, and healthcare.

Higher rates of satisfaction with faith-based providers do not however imply that the quality of the services being provided is sufficient. In the case of education, estimates suggest that in low and middle income countries, more than half of children age 10 are learning poor. This means that they not able to read and understand an age-appropriate text. In sub-Saharan Africa, the proportion is close to nine in ten. Some of these children are out-of-school, but many are enrolled in school and not

learning enough. Catholic schools are not immune to the learning crisis. This may in particular be the case of Catholic schools that are part of the public education system. In Uganda, analysis of a Service Delivery Indicators survey suggests that in most schools, student performance is fairly low. In addition, student performance is higher in private schools, whether Catholic or not, than in public schools, again whether Catholic or not. But there are no major differences between public schools according to whether they are Catholic schools or not, and the same is true for the most part for the comparison of Catholic private schools with other private schools. After controlling for a wide range of factors affecting student performance, the same results hold.

For healthcare, issues of quality remain as well. As just one example, research on the

availability of basic equipment to care for visual impairment suggests that facilities associated with the Christian Health Association of Ghana have better equipment than public facilities, but still lack specialized equipment. This example suggests that even if some faith-based facilities have better equipment, they still often do not have the resources they need to provide care.

The pandemic is likely to have increased the difficulties faced by faith-based providers to provide quality services. This is clear for health facilities that have been stretched to the limit. The pandemic has weakened health systems and reduced life expectancy in many countries. It is also clear for schools that were closed for long periods of time. Initial estimates suggested that the COVID-19 pandemic could increase learning poverty in low and middle income countries by up to 10 percentage points. The estimates were later revised upwards. In addition, for faith-based schools and healthcare facilities that rely on cost recovery from household to cover their operating costs, higher levels of poverty threaten sustainability. In the United States, many Catholic schools closed in the 2020-21 school year due in part to the effects of the pandemic. Beyond this particular example, it is important to realize that the long-term costs for governments of the closing of faith-based providers in times of crisis may be larger than the short term cost of ensuring that the facilities are able to continue to operate.

CONCLUSION

Faith-based organizations play a key role in providing education, healthcare, and social protection services to populations all over the world, yet their contributions are rarely acknowledged in policy discussions. Similarly, lessons learned by the international community on what works to achieve the SDGs and promote human development do not sufficiently reach faith-based organizations.

This report is the first in a new series on integral human development. As is the case for the Global Catholic Education Reports, the report has two objectives: to make the

experiences and role of Catholic and other faith-based organizations better known in the international community, and to bring to Catholic educators and all those interested in integral human development the expertise and knowledge emerging from the experience of the international community.

The focus of this first report on integral human development is more on the first than the second objective, as the aim is to take stock of some of what is known about the contributions of faith-based organizations in education, healthcare, and social protection. Future reports in this series will give more emphasis to the second objective, namely to share good practices from experiences and innovations on the ground, whether by faith-based or other organizations, so that the services being provided are of high quality and succeed in reaching the poor.

Box ES.4: The Global Catholic Education Project

[Global Catholic Education](http://www.GlobalCatholicEducation.org) is a volunteer-led project to contribute to Catholic education and integral human development globally with a range of resources. The website went live symbolically on Thanksgiving Day in November 2020 to give thanks for the many blessings we have received. Catholic schools serve 62.1 million children in pre-primary, primary, and secondary schools globally. In addition, 6.7 million students are enrolled at the post-secondary level (data for 2019). The Church also provides many other services to children and families, including in healthcare, social protection, and humanitarian assistance. The aim of the Global Catholic Education project is to serve Catholic schools and universities, as well as other organizations contributing to integral human development, with an emphasis on responding to the aspirations of the poor and vulnerable. If you would like to contribute to the project, please contact us through the website at www.GlobalCatholicEducation.org.

Global Catholic Education Report

2021

EXECUTIVE SUMMARY



Education Pluralism, Learning Poverty, and the Right to Education

Quentin Wodon
March 2021



EXECUTIVE SUMMARY: KEY FINDINGS

As the largest non-state provider of education in the world, the Catholic Church plays a significant role in efforts to achieve the fourth Sustainable Development Goal¹. Yet this role is rarely acknowledged in global policy discussions, and these discussions rarely reach Catholic networks of schools and universities.

The Global Catholic Education Report is published annually, with two aims. The first is to make the experiences and role of Catholic schools and universities better known by the international community. The second is to bring to Catholic educators global knowledge and expertise from the international community on what works to improve education. There is much to be gained from stronger collaborations between Catholic schools and universities, governments managing national education systems, and international organizations. In a small way, the Global Catholic Education Report aims to promote such collaborations through better mutual understanding.

This report for 2021 is the second in the series. The first report published in June 2020 was dedicated to the challenges brought about by the COVID-19 crisis. As the crisis continues to rage, additional analysis of its impacts and potential responses is provided in this report. But the report also considers other topics. The main themes for this report are education pluralism, learning poverty and the right to education. In addition, while the first report focused only on K12² Catholic schools, this report also includes Catholic universities.

The report is structured into five chapters and a statistical annex. The topics for the five chapters are: (1) Enrollment trends in

Catholic K12 schools; (2) Enrollment trends in Catholic higher education; (3) Education pluralism; (4) Fulfillment of the right to education; and (5) COVID-19 crisis, challenges, and opportunities. This executive summary highlights key findings by chapter.

Enrollment Trends in Catholic K12 Schools

Globally, the Catholic Church estimates that 35.0 million children were enrolled in Catholic primary schools in 2018, with 19.3 million children enrolled in Catholic secondary schools and 7.4 million children enrolled at the preschool level. Below are a few highlights:

- Enrollment in K12 education more than doubled between 1975 and 2018 globally, from 29.1 million to 61.7 million students (Figure ES.1). Most of the growth was concentrated in Africa due to high rates of population growth and gains in educational attainment over time.
- The highest growth rates are also observed for Africa, but growth rates are also high in Asia and Oceania. The growth rates in those regions are two to three times larger than those observed globally. In the Americas and Europe, growth rates tend to be much smaller, and in some cases are negative.
- There are substantial differences between regions in the share of students enrolled by level. Globally, primary schools account for 56.7 percent of K12 enrollment, versus 31.3 percent for secondary schools, and 12.0 percent for preschools. In Africa however, primary schools account for 71.3 percent of total enrollment. In Europe, they account for only 36.0 percent of K12 enrollment.

¹ The fourth goal (SDG4) is to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

² In the United States, 'K12' refers to schools from kindergarten to 12th grade. We use the acronym in this global report because it is short and handy.

Enrollment in Catholic K12 schools more than doubled from 1975 to 2018. For higher education, enrollment increased almost four-fold. Globally, there are ten times more students in K12 education than in higher education, but geographic patterns of enrollment and growth differ by education level.

Figure ES.1: Total Enrollment in Catholic K12 Schools (Thousands)

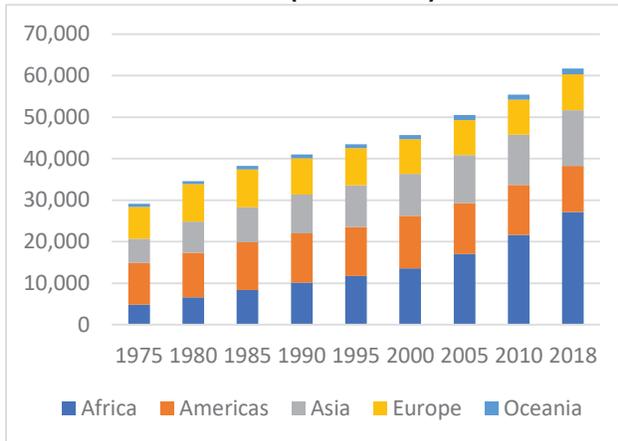
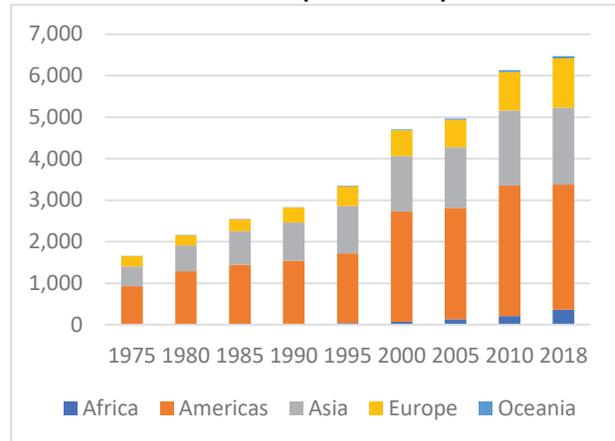


Figure ES.2: Total Enrollment in Catholic Higher Education (Thousands)



Source: Compiled by the author from the statistical yearbooks of the Church.

- India has the largest enrollment in Catholic K12 schools, followed by four sub-Saharan African countries: the Democratic Republic of Congo, Uganda, Kenya, and Malawi. Together, the top 15 countries in terms of enrollment size account for about two thirds of global enrollment in Catholic K12 schools.
- The highest growth rate in enrollment is for preschools. This is a positive development as research demonstrates that early childhood is a critical period in a child's education and investments at this time have high returns.

Enrollment Trends in Catholic Higher Education

The Church estimates that it provided post-secondary education to 6.5 million students globally in 2018. This includes 2.3 million students in non-university higher institutes, 0.5 million students enrolled in ecclesiastical studies at the university level, and 3.7 million students enrolled in other types of university studies. Below are a few highlights:

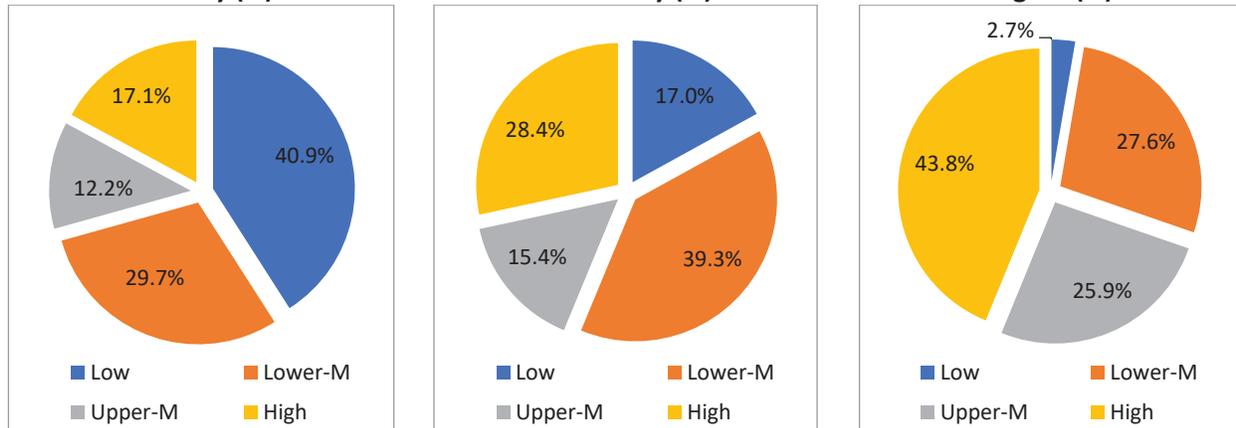
- Enrollment in Catholic higher education

almost quadrupled between 1975 and 2018, from 1.6 million students to 6.5 million. Most of the growth took place in the Americas, Asia, and Europe. However, in proportionate terms from the base, the highest growth rates are in Africa (Figure ES.2).

- Globally, students in universities account for most of the enrollment. Yet in India and Asia, there are more students in higher institutes. Globally, the shares of students enrolled in higher institutes and universities did not change a lot despite ups and downs. But among university students, the share of students in ecclesiastical studies has increased, especially in Africa, the Americas, and Asia. This is good news for the Church.
- Together, the top 15 countries account for four fifths of global enrollment. Enrollment remains highly concentrated in a few countries. The United States has the largest enrollment followed by three large middle income countries: India, the Philippines, and Brazil. Italy is next, probably in part due to historical reasons.

Data on enrollment are also provided by income group. At the primary level, most students in Catholic schools live in low and lower-middle (Lower-M in Figure ES.3) income countries. By contrast, Catholic higher education remains concentrated in upper-middle (Upper-M) and high income countries.

Figure ES.3: Shares of All Students in Catholic Education by Income Groups, 2018



Source: Author's computations.

Education Pluralism

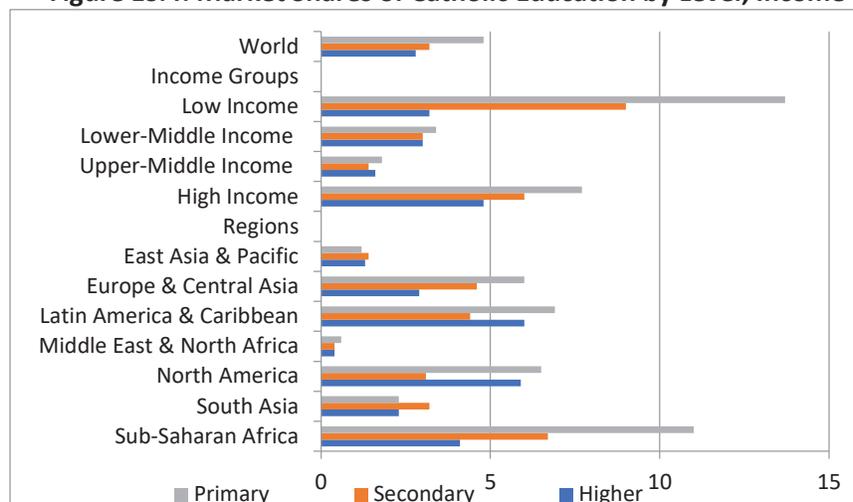
In education systems that support pluralism, students or parents can choose the type of school or university they attend, as called for in the Universal Declaration of Human Rights. Given heterogeneity in priorities for what students should learn, education pluralism may also boost schooling and learning. The fact that there is heterogeneity is clear (otherwise all students would opt for the same type of education). What is less clear is the extent to which education systems are pluralistic. Rather than looking at inputs for pluralism (such as laws and regulations), we suggest a measure of education pluralism based on outputs, that is actual enrollment in different types of schools and universities. Below are a few highlights:

- There are clear differences in the priorities of parents for what children should learn in school based on the type of schools they rely on for their children. Examples are provided for Burkina Faso, Ghana, and the United States. There are also differences in the motivation for students to enroll in different types of universities. Education pluralism helps in

responding to these differences.

- To measure pluralism, the basic idea is that too much concentration in education provision may be detrimental to school choice as well as educational outcomes, much as too much concentration in industry may be detrimental to customers. Conversely, more pluralism in provision is a positive.
- The measure of education pluralism (Box ES.1) requires data on market shares. While analysis is conducted at the country level, for manageability estimates of market shares and education pluralism are provided in the report for various regions and income groups using World Bank classifications.
- The market shares of Catholic education are at 4.8 percent, 3.2 percent, and 2.8 percent at the primary, secondary, and higher levels globally. In low income countries, they are at 13.7 percent, 9.0 percent, and 3.2 percent (Figure ES.4). For primary education, Catholic schools have a large footprint in sub-Saharan Africa (11.0 percent) and low income countries (13.7 percent).

Figure ES.4: Market Shares of Catholic Education by Level, Income Groups and Regions (%), 2018



Globally, the market share of Catholic education is estimated at 4.8 percent at the primary level, 3.2 percent at the secondary level, and 2.8 percent at the higher education level. For primary education however, it is much higher in sub-Saharan Africa (11.0 percent) and low income countries (13.7 percent).

Source: Wodon (2021i).

Box ES.1: Education Pluralism

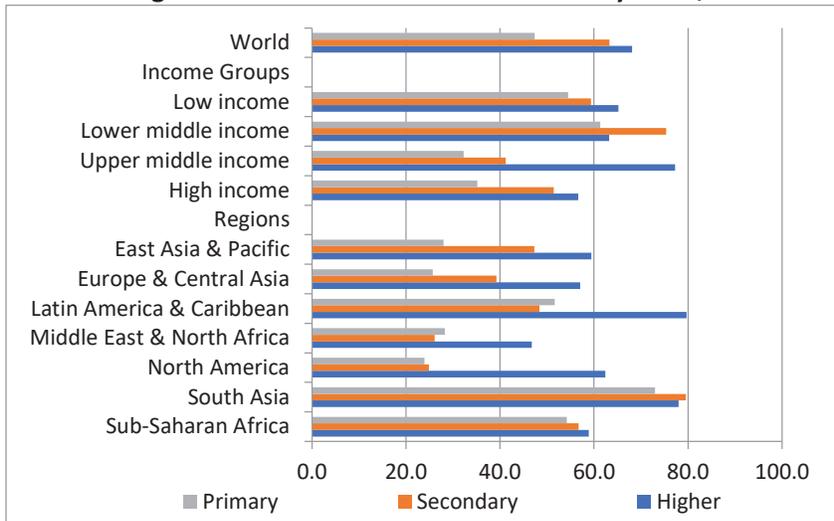
The normalized education pluralism index is $NEPI = \frac{1 - HHI}{1 - 1/N}$ where HHI is the Herfindahl-Hirschman index, itself equal to the sum of the squared market shares of education providers. NEPI takes a value between zero and one. Higher values denote more pluralism. Computing the index requires estimating market shares. Data were already available on public versus private provision. The advance of the report is to identify Catholic education separately, noting that while in most countries Catholic schools are private schools, in some countries most Catholic schools are public.

- Globally, the normalized education pluralism index is estimated at 0.474 for primary education, 0.633 for secondary education, and 0.681 for higher education. Education pluralism tends to increase with the level of education being considered, especially for higher education where governments tend to have a lower market share.
- Education pluralism is higher in South Asia, in part because of a large market share of private providers in India. It is also comparatively high in sub-Saharan Africa for primary and secondary

education. It is low at those education levels in North America and the Middle East and North Africa (see Figure ES.5 for comparisons by region and income group at all three levels).

- Catholic education contributes to education pluralism. This is shown in Figure ES.6 by comparing estimates of pluralism when considering only two providers (public versus private) and three providers (disaggregating Catholic education). The contribution of Catholic education to pluralism is largest at the primary level, and smallest for higher education, in line with market shares at those levels. Within primary education, again in line with market share, the contribution of Catholic schools to pluralism is largest in sub-Saharan Africa and low income countries where pluralism without Catholic schools would otherwise be comparatively low.
- The normalized education pluralism index has limitations. Alternative measures could be proposed based on the literature on market concentration and sensitivity tests could be performed. But it is hoped that its availability will help promote and inform debates on these issues.

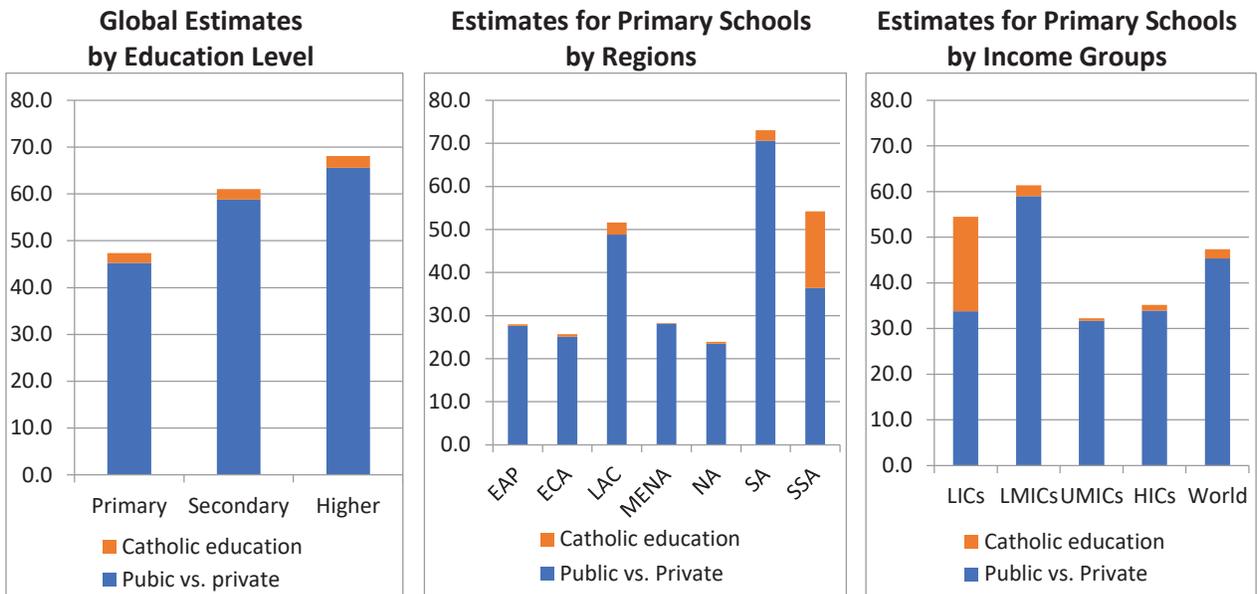
Figure ES.5: Education Pluralism Index by Level, Income Groups and Regions, 2018



Globally, education pluralism increases with the level of education, with the highest values observed for tertiary education. For all levels of education, pluralism is high in South Asia. It is also comparatively high in sub-Saharan Africa for primary and secondary education. It is low at those education levels in North America and MENA.

Source: Wodon (2020j).

Figure ES.6: Estimates of Education Pluralism with and without Catholic Schools, 2018



Source: Wodon (2020j).

Catholic Education contributes to education pluralism, especially in sub-Saharan Africa and low income countries where levels of education pluralism without Catholic schools would be comparatively low.

Fulfillment of the Right to Education

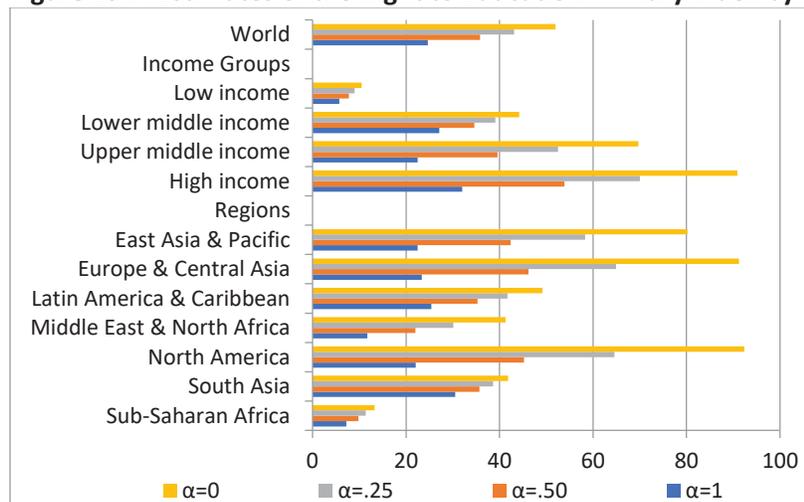
As for education pluralism, various measures can be used to assess the fulfillment of the right to education. In this report, rather than looking at inputs, we focus again on outputs and outcomes. We propose a set of measures of the fulfillment of the right to education that takes into account not only educational outcomes, but also pluralism.

- Three measures of the fulfillment of the right to education are proposed at respectively the primary, secondary, and tertiary levels. The three measures have the same logic. What differentiates them is that they are each anchored in a specific educational outcome for their level. They also each rely on measures of education pluralism at their level.
- The right to education primary index REPI is defined as the product of (1) the share of children not in learning poverty and (2) the normalized index of education pluralism at the primary level, with in addition a weighting parameter and a pluralism upper threshold for flexibility (see Box ES.2). Globally, the World Bank estimates that before the pandemic, only about half of all 10-year old children were not learning poor. In sub-Saharan

Africa and low income countries, the proportion was less than two out of ten.

- When no weight is placed on pluralism, the right to education primary index is simply one minus the learning poverty rate. As the weight placed on pluralism increases, the index decreases (in cases countries do may achieve full pluralism).
- Similar approaches are used at the secondary and tertiary levels. At those levels, in the absence of alternatives, the anchors for estimations are the lower secondary completion rate and the tertiary enrollment rate. For multi-country analysis, the same weights and thresholds in the formula for the set of indices should probably be used across countries. For country-specific work, weights can be specific to the country.
- Given lower educational outcomes and in particular higher learning poverty in sub-Saharan Africa and South Asia, these regions tend to have lower right to education indices, as do low income countries. Still, accounting for pluralism in measuring the fulfillment of the right to education at various levels makes a difference in the estimates (see Figure ES.7 for an example at the primary level).

Figure ES.7: Estimates of the Right to Education Primary Index by Income Groups and Regions, 2018



Source: Wodon (2020k). Note: $z=1$.

When a higher weight is placed on education pluralism, the right to education primary index decreases, in some cases substantially. For illustration, estimates are provided in Figure ES.7 for the full range of values of α , but it makes sense in applications to use relatively low values for α given the trade-offs these values entail.

Box ES.2: The Right to Education Indices

The right to education primary, secondary, and tertiary indices are a function of a core measure of educational outcomes at each level and the normalized index of education pluralism at that level. Denoting the level of education by k and the educational outcome that serves as reference at that level by EO_k , the three indices are defined as $REI_k = EO_k \times (\min\{1, NEPI_k/z_k\})^{\alpha_k}$ with $0 \leq \alpha_k \leq 1$ and $0 < z_k \leq 1$. For primary education, the educational outcome is the share of children not in learning poverty. Given data constraints, at the secondary and tertiary levels the educational outcomes are the lower secondary completion rate and the tertiary enrollment rate. In the formula, z_k is a threshold above which more education pluralism is not necessary beneficial anymore. The weights α_k placed on pluralism provide some flexibility in terms of how much pluralism is valued. For each level of schooling, the normalized education pluralism index at that level is used.

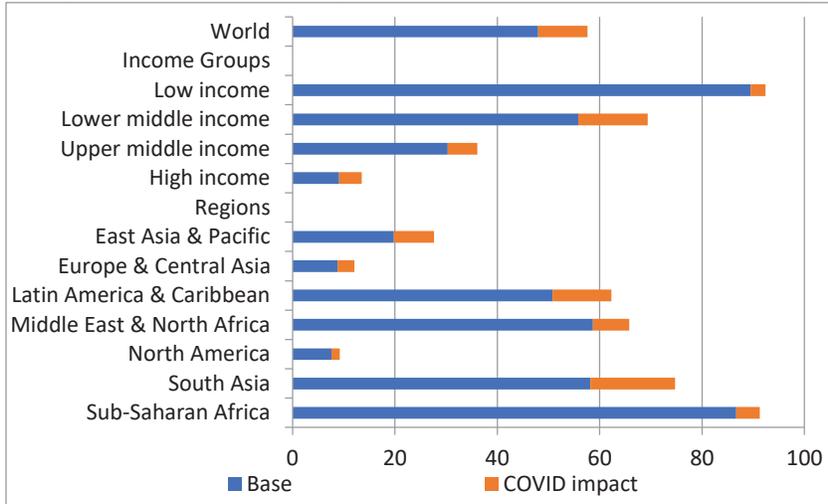
The indices at the three levels all take a value between zero and one. A higher value suggests higher fulfillment of the right to education at that level. Changes in the parameter α_k reflect more or less emphasis on pluralism. When $\alpha_k=0$, pluralism is not valued. When $\alpha_k=1$, as much weight is placed on pluralism as on the educational outcome. It makes sense to choose values for α_k that are small given the implicit trade-offs they denote between pluralism and the various educational outcomes. Finally, the framework could be extended. In analogy with the literature on monetary poverty, 'higher order' measures of the right to education could be considered. The much debated question of whether pluralism has a positive or negative impact on educational outcomes is beyond the scope of this report, but must be considered in future work. The question of what factors (including regulatory frameworks) lead to more or less pluralism also requires further inquiry. This will also be a topic for future work.

COVID-19 Crisis, Challenges, and Opportunities

The last chapter is devoted to the unprecedented negative impacts of the current crisis on students and education systems. Some impacts relate to school closures, others to the economic crisis leading to drop-outs or delays in pursuing one's education. Catholic schools and universities may be vulnerable in countries where they do not benefit from public funding, as some parents or students may not be able to afford tuition due to negative income shocks. The crisis is leading in particular to higher learning poverty and lower education pluralism, thus affecting the right to education negatively, especially at the primary level.

- Under a pessimistic scenario, World Bank estimates suggest that learning poverty could increase from 48.0 percent to 57.6 percent globally (Figure ES.8). Losses are smaller under alternative scenarios but still large. Students in Catholic schools are affected as most live in regions with low access to the internet (thus limiting the efficacy of distance learning) and little remediation.
- Estimates of losses in education pluralism and the various indices for the right to education proposed in this report are not provided due to insufficient data at this time. But education pluralism is likely to be reduced. In particular, many national Catholic education networks expect large enrollment losses. In the United States, the drop in Catholic K12 enrollment for the 2020-21 school year was at -6.4 points, which is unprecedented in nearly 50 years. Catholic universities may have seen smaller losses, at least for now, but many have been weakened financially. For some, as the crisis has led to an acceleration of a number trends affecting higher education, their long-term sustainability may now be in doubt.

Figure ES.8: Potential Impact of the COVID-19 Crisis on Learning Poverty, Pessimistic Scenario (%)



Source: Azevedo (2020).

Under a pessimistic scenario, learning poverty may have increased from 48.0 percent to 57.6 percent globally. Increases are smaller under two other scenarios (intermediate and optimistic), but in all scenarios a large number of children may become learning poor.

Box ES.3: Has Catholic Education Peaked?

Enrollment in Catholic schools and universities has grown almost continuously between 1975 and 2018. Yet since 2016, there has been a small decline due to lower enrollment at the K12 level. As the COVID-19 crisis may lead to losses in enrollment, global enrollment in Catholic education may reach a plateau for a few years. Yet in the medium and long term, enrollment should continue to grow. Growth in sub-Saharan Africa due to population growth and gains in attainment should compensate for potential losses in some other parts of the world. For higher education as well, we can probably expect growth in the long run.

The shift towards Africa is changing the geography of Catholic education in a major way. By 2030, projections suggest that close to two thirds of all students in Catholic primary schools and more than 40 percent of all students in secondary schools could live in Africa. For higher education, changes will be slower.

For education systems including Catholic networks of schools and universities to recover and to fulfill the right to education, policy actions are needed on three main fronts: (1) mitigating the impact of the crisis; (2) improving educational outcomes, including reducing

learning poverty at the primary level (with beneficial impacts at the secondary and tertiary levels); and (3) increasing education pluralism.

- Guidance has been provided by multiple organizations on how to respond to the immediate impacts of the crisis. Priorities include developing multi-modal distance learning, providing remedial education, ensuring safety when reopening schools, and protecting education budgets.
- To improve learning, a new World Bank blueprint suggests clear priorities for low and middle income countries. These priorities relate to learners, teachers, learning resources, safety and inclusion, and system management. The blueprint also suggests principles to guide reforms.
- The World Bank blueprint does not however discuss the role of private providers. Guidance should hopefully become available in the fall of 2021 from UNESCO’s upcoming Global Education Monitoring Report that will focus on the role of non-state actors. In the meantime, some guidance is available from the SABER initiative as part of its framework on how to engage the private sector.

- And as a final word of caution for policy makers, estimates for 38 OECD and partner countries suggest that in 2016, Catholic schools provided US\$ 63 billion in savings for national budgets, with an additional US\$43 billion in savings from Catholic universities versus a situation in which students would enroll in public institutions. The estimates are substantially larger when taking into account all private schools. Preventing a weakening of Catholic and more generally private education due to the crisis is not only good for education pluralism, but it may also make economic sense for countries and national budgets.

Conclusion

The damage caused by the current crisis is massive. Students in Catholic schools and universities are also affected. For some Catholic institutions, the crisis may be an existential threat, especially in countries where they do not benefit from state funding. Yet these institutions contribute to better educational outcomes including lower learning poverty at the primary level. They also contribute to education pluralism and the right to education.

Education pluralism, and in particular the issue of school choice, are contested issues today. In order to contribute to debates on those issues, this report proposed a simple measure of education pluralism inspired by the literature on industrial concentration. Instead of looking at whether legal and other conditions for pluralism are in place, which is the traditional approach, the measure is based on observed market shares for providers of education. It is essentially a factual or 'positive' measure as opposed to a 'normative' measure (acknowledging the limits of the distinction between the positive and the normative). Said differently, simply measuring the level of education pluralism in a country based on market shares does not entail an assessment as to whether there is 'enough' pluralism or not.

That type of assessment should take local context into account when the measure is applied to any particular country.

In addition, the report also proposed to combine the measure of education pluralism with data on educational outcomes, such as the learning poverty measure of the World Bank for primary education, the completion rate for lower secondary education, and the enrollment rate at the tertiary level. This led to a set of indices to assess the fulfillment of the right to education. This is more of a normative approach, which calls for flexibility in terms of the weight to be placed on pluralism, as well as the level of pluralism that could be considered good enough (beyond which the benefits of a higher level of pluralism may not be large).

As any new approach to measurement, the particular approach suggested in this report remains tentative. But it is hoped that it will promote useful debate. While the approach was applied globally in this report, it can be used for country level work, taking into account the particular context of a country.

This report is the second in an annual series. Readers who commented on the draft of the report suggested a range of topics that could have been considered, but will need to be discussed in future reports given space limits. One important topic is the identity of Catholic education, especially in contexts of pluralism within schools and universities. Another is the potential implications of the Global Compact on Education called for by Pope Francis. A third topic is how to bring together the 'education village' or the various stakeholders of Catholic and other forms of education, including not only students and teachers, but also parents, alumni, and more broadly communities. Still another topic of interest is the performance of Catholic schools and universities, not only according to traditional measures related to standardized tests, but also in other areas that relate to integral human development. Finally, one last topic that requires attention is whether Catholic schools and universities manage to reach the poor and vulnerable.

On all those topics as well as on the topics discussed in this report, more research, dialogue, and policy guidance are needed to fully realize the value that Catholic education can bring to national education systems. But conversely, those involved in Catholic education today must learn from a range of good practices that emerge from international experience. This is why the last chapter of the report suggested a number of approaches based on lessons from international experience on how to cope with the negative effects of the current crisis and 'build back better'. Promoting not only a better understanding of Catholic education in the international community, but also a better appreciation among those engaged in Catholic education of what they can learn from the experience of the international community is a key aim of this report and broader the Global Catholic Education project (see Box ES.4).

Box ES.4: The Global Catholic Education Project

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Your feedback is valuable. To contact us,
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