Global Catholic Education Report *2023*

Transforming Education and Making Education Transformative

September 2022

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FOREWORD

This is the fourth issue of the Global Catholic Education Report. In 2020, the latest year for which data are available at the time of writing, Catholic schools served 61.4 million children in pre-primary, primary, and secondary schools globally. In addition, 6.6 million students were enrolled in Catholic institutes and universities at the post-secondary level. These data reflect in some countries the impact of the COVID-19 pandemic on enrollment, but it will take one or two more years to have a better understanding of those effects. What is clear is that Catholic educational institutions will remain the largest non-state provider of education in the world, thus contributing to efforts to achieve the fourth Sustainable Development Goals.

This report is about transforming education and making education transformative. The pandemic has led to a worsening of the learning crisis. Transforming education is needed to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. But there is also a need to make education transformative given the overlapping challenges faced by the world today.

The Global Compact on Education called by Pope Francis suggests a number of commitments that could help make education transformative. These commitments are discussed in this report using examples of actions already taken by Catholic educational institutions all over the world. Finally, the report also discusses opportunities for Catholic education to become more transformative.

As for previous reports, the Global Catholic Education Report 2023 consists of two parts. The first part provides the latest data on trends in enrollment in Catholic educational institutions over time. The second part focuses on analyses and stories related to the theme for the report: transforming education and making education transformative.

The aim of this and previous reports is twofold: to connect Catholic education to the world, and the world to Catholic education. It brings global knowledge on education and integral human development to Catholic schools, universities, and other organizations by sharing evidence-based good practices emerging from international experience. And it also brings to the attention of the international community the work of Catholic schools, universities, and other organizations promoting integral human development, including their approaches to educate the whole person towards fraternal humanism.

The Global Catholic Education Report series is a product of the volunteer-led Global Catholic Education project and website. As always, we are thankful to Quentin for launching and managing the project, creating its website, and writing this report. A range of other reports and analyses are also available on the website.

This report is co-sponsored by our four organizations: the International Office of Catholic Education (OIEC), the International Federation of Catholic Universities (IFCU), the World Organization of Former Students of Catholic Education (OMAEC), and the World Union of Catholic Teachers (UMEC-WUCT). Together, we are serving the cause of Catholic education globally to enable Catholic schools and universities to contribute to educating new generations towards fraternal humanism.

Philippe Richard, Secretary General, OIEC
François Mabille, Secretary General, IFCU
José Ramon Batiste, Executive Vice President, OMAEC
Giovanni Perrone, Secretary General, UMEC-WUCT

EXECUTIVE SUMMARY: KEY FINDINGS

The Global Catholic Education Report is published annually, with two aims. The first is to make the experiences and contributions of Catholic schools and universities better known in 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. The Global Catholic Education Reports series aims to inform such collaborations through better mutual understanding.

This report is the fourth in the series. The first report (2020) was dedicated to the challenges brought about by the COVID-19 crisis. The second report (2021) was about learning poverty, education pluralism, and the right to education. The third report (2022) was about the need to end violence in schools. This report is about transforming education (in reference to the summit held at the United Nations in new York in September 2022), and making education transformative (in reference to Pope Francis' call for a Global Compact on Education).

As for previous reports, this report is structured into two parts. Part I reviews enrollment trends in Catholic K12 and higher education. Part II is about the overlapping crises affecting education systems today, and what is needed to mitigate their impacts and end the learning crisis. In addition. Part II also discusses the need to make education transformative within the framework of the seven commitments outlined by Pope Francis for the Global Compact on Education. This executive summary highlights key findings by chapter.

Enrollment Trends in Catholic K12 Schools

The analysis follows closely that of previous reports, but with data updated to 2020. This helps in providing stylized facts about the footprint of Catholic education globally for readers who may not have seen previous reports. Globally, the Catholic Church estimates that 34.6 million children were enrolled in Catholic primary schools in 2020, with 19.3 million children enrolled in Catholic secondary schools and 7.5 million children enrolled at the preschool level. Below are a few highlights:

- Although there was a slight decrease in recent years, enrollment in K12 education almost doubled between 1980 and 2020 globally, from 34.6 million to 61.4 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 56.4 percent of K12 enrollment, versus 31.4 percent for secondary schools, and 12.2 percent for preschools. In Africa however, primary schools account for 70.6 percent of total enrollment. In Europe, they account for only 34.8 percent of K12 enrollment.

Enrollment in Catholic K12 schools almost doubled from 1980 to 2020. For higher education, enrollment increased three-fold. Globally, there are seven 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)
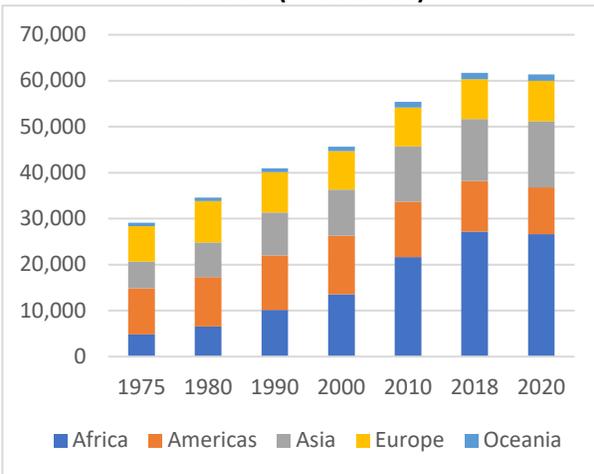
Figure ES.2:Total Enrollment in Catholic Higher Education (Thousands)
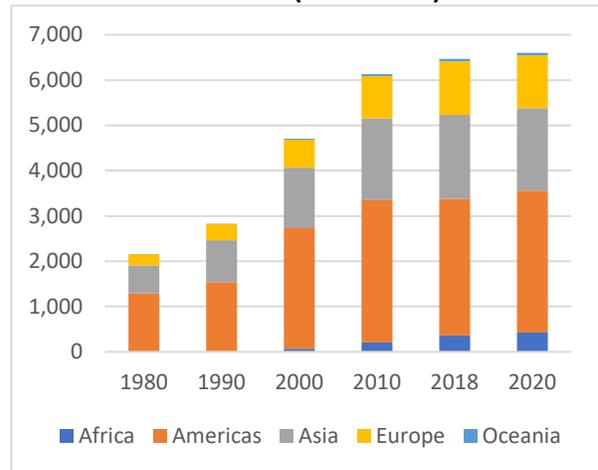
Source: Compiled by the author from the statistical yearbooks of the Church.

- 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 analysis again follows that of previous Global Catholic Education Reports, but with data updated to 2020. The Church estimates that it provided post-secondary education to 6.6 million students globally in 2020. This includes 2.4 million students in non-university higher institutes, 0.4 million students enrolled in ecclesiastical studies at the university level, and 3.8 million students enrolled in other types of university studies. Below are a few highlights:

- Enrollment in Catholic higher education tripled between 1980 and 2020, from 2.2 million students to 6.6 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 increased over time, especially in Africa, the Americas, and Asia, but with a recent decline.
- Together, the top 15 countries account for about 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.

Transforming Education

We live in challenging times marked by a pandemic, multiple wars, climate change, heightened competition, and a lack of resources for education. Most countries are far off a trajectory that would enable them to reach the education targets set forth in the SDGs and for the first time since the launch of the Human Development Report more than three decades ago, there was a substantial drop in the Human Development Index, with nine out of ten countries performing worse in 2021 than 2020.

Globally, nine in ten children complete their primary education, and three in four complete their lower secondary education. In low-income countries however, only two-thirds of children complete their primary education, and less than 40 percent complete lower secondary school. The latest estimates from UNESCO suggest that 244 million children remain out of school, with the number of out-of-school children increasing in sub-Saharan Africa. In low income countries, girls continue to lag behind boys especially at the secondary level. This is due in part to a high prevalence of child marriage and early childbearing, as well as a learning crisis leading children (girls and boys) to drop out prematurely. Today, education systems face major overlapping crises and challenges. Seven of them are discussed in the report.

1) *Worsening learning crisis during the pandemic.* Simulations (Figure ES.3) suggest that in low- and middle-income countries, seven in ten children aged 10 are not able to read and understand a simple text. Before the pandemic, the estimate was at just over one in two.
2) *Rising inflation, policy responses, and risks for unemployment and poverty.* Measures to fight inflation in high-income countries may lead the global economy to fall into a recession, leading many households to fall into poverty, which would in turn affect their ability to send children to school.
3) *Rising debts and constrained budgets.* Many countries have accumulated debt at unsustainable levels. Rising interest rates and a strong dollar contribute to debt distress, limiting funding for education.
4) *Fragility, conflicts, and climate change.* The war in Ukraine has exacerbated the forced displacement crisis which now affects more than 100 million people globally and disrupts children's education.
5) *Insufficient development aid.* From 2009 to 2019, there was no increase in real terms in official development assistance. In many areas, aid has fallen well short of the targets that were adopted.
6) *Labor markets and the changing nature of work.* An additional challenge is broader. The changing nature of work requires workers to become flexible team-oriented problem-solvers. This in turn requires high-order cognitive and socio-behavioral skills that tend to be in short supply.
7) *Secularization and the sex abuse crisis.* For Catholic schools and universities, secularization and the Church's sex abuse crisis are further challenges to overcome.

Education systems face overlapping crises, including a worsening learning crisis, risks from higher unemployment and poverty, lack of fiscal space for education, forced displacement, insufficient development aid, and longer-term challenges arising from the changing nature of work and (for Catholic education) secularization.

Figure ES.3: Estimates of Learning Poverty (%)
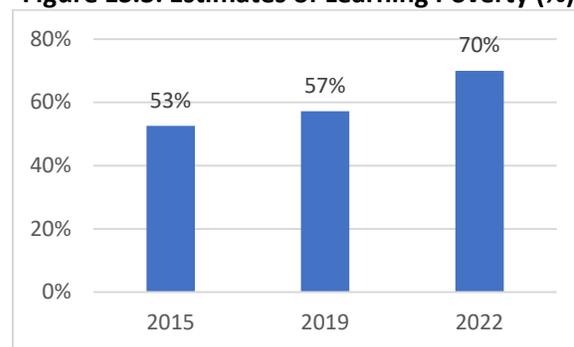
Source: World Bank data.
Note: Learning poverty is the share of 10 year old children not able to read and understand a simple text. Estimates for 2020 are based on simulations.

Within the context of these overlapping crises, the Transforming Education Summit was held at the United Nations in New York in September 2022. The summit led to policy recommendations along five action tracks: (1) Inclusive, equitable, safe, and healthy schools; (2) Learning and skills for life, work and sustainable development; (3) Teachers, teaching, and the teaching profession; (4) Digital learning and transformation; and (5) Financing education. While the focus of policy recommendations at the Summit was mostly on public education, most recommendations are likely valid for Catholic schools and universities.

Box ES.1: Priorities in low income settings

Two useful World Bank reports suggesting priorities for low- and middle-income countries were mentioned in previous Global Catholic Education Reports. The first report (Realizing the Future of Learning) is a blueprint emphasizing five pillars: (1) Learners are prepared and motivated to learn; (2) Teachers are effective and valued; (3) Learning resources, including curricula, are diverse and of high quality; (4) Schools are safe and inclusive spaces; and (5) Education systems are well-managed. Recommendations are made for each pillar.

The second report (Cost Effective Approaches to Improve Global learning) categorizes potential interventions into four groups: (1) Great investments; (2) Good investments; (3) Promising low-evidence interventions; and (4) Bad investments. This categorization is useful to understand what works to improve learning, and what does not.

In addition, the World Bank and other organizations recently published a R.A.P.I.D. framework to tackle learning losses caused by the pandemic. The framework suggests evidence-based policy actions in five areas: (1) Reach all children; (2) Assess learning; (3) Prioritize the fundamentals; (4) Increase the efficiency of instruction; and (5) Develop psychosocial health and wellbeing.

Making Education Transformative

While the theme of transforming education refers to the United Nations summit held in New York in September 2022, the theme of making education transformative refers to the Global Compact on Education suggested by Pope Francis *"to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity."*

In calling for a Global Compact on Education, the Pope suggested a set of seven practical commitments for educators, communities, or even societies: (1) to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home.

These commitments are a call for action at the national, regional, and global levels, but they are also meant to guide the work of educators in their local communities. To inform this work, the Congregation for Catholic Education published a *Vademecum* with for each of the seven commitments a brief explanation of what the commitment entails, ideas for reflection, and suggestions for action.

To illustrate what educators can do to implement Pope Francis' vision for a Global Compact on Education, examples of actions are shared based on interviews conducted with education practitioners and leaders.

Educators, Catholic or not, have already put these or similar commitments in practice all over the world in one way or the other. Sharing stories about those experiences can be helpful as challenges and opportunities faced by some can give ideas to others. To illustrate what educators can do to implement the vision set by Pope Francis for the Global Compact on Education, the analysis shares examples of actions based on

interviews conducted with education practitioners and leaders as part of the Global Catholic Education project (see Box ES.2).

Importantly, while Pope Francis recognized the fundamental role of schools (and universities) under the Global Compact, he also emphasized the role played by parents and communities in educating children and youth. What could this mean in practice? In the last chapter of this report, two opportunities that Catholic and other educational institutions could seize are suggested: (1) engaging alumni (with analysis based on data from Jesuit education especially in the United States); and (2) promoting service-learning (with analysis based on data from Catholic universities globally).

> Two opportunities for Catholic and other educational institutions to make education transformative are explored: (1) engaging alumni; and (2) promoting service-learning.

Engaging Alumni

Catholic schools and universities have a large number of alumni. Engaging just a fraction of these alumni could make a large difference in the education that they provide. Perhaps in part because of their faith, alumni of Catholic educational institutions may be more willing to contribute financially than the average alumni. But beyond their financial donations, alumni can bring many other benefits to students, including through tutoring or internships, or simply by sharing their experiences in the classroom.

Engaging alumni is not easy, but guidance is available. In addition, beyond alumni associations that serve a single school or university, at the local, national, and regional levels, associations of alumni have been created to share good practices. At the global level, OMAEC (*Organisation mondiale des anciens élèves de l'enseignement catholique* in French) federates national and regional associations of Catholic education alumni.

Box ES.2: Global Catholic Education Interviews

The examples of teachers and other educators making education transformative are based on interviews from the Global Catholic Education project. Eight compilations of interviews are completed or are nearing completion to-date.
- The first compilation focuses on projects by the International Catholic Child Bureau for reach children 'at risk'. This included children in poverty, but also those facing the criminal justice system and children with disabilities.
- The second compilation is broader in terms of the themes it considers, but of note is a subset of interviews conducted with the Salesian Sisters of Saint John Bosco sisters who manage educational institutions especially for girls.
- The third compilation is about Catholic education in Africa and the Middle East. It provides perspectives from national leaders and is especially relevant for efforts to welcome children from all faiths in countries where Catholics are a minority.
- The fourth compilation consists of interviews with Catholic economists in North America. It provides insights into how teachers and researchers live and practice their faith in their professional roles (a separate collection is underway for other regions of the world).
- The fifth compilation is about research in service of Catholic education practice. It consists of interviews about the work of Gerald Grace, including on spiritual capital.
- The sixth compilation with Expanded Reason Award winners is about the dialogue between philosophy, theology, and science.
- The seventh compilation illustrates each of the seven commitments called for by Pope Francis under the Global Compact on Education (Chapter 4 is based on that compilation).
- The last compilation focuses on current challenges and opportunities emerging from digitalization in education.

Promoting Service-learning

Service-learning is not a practice that originated initially from Catholic schools and universities, but it represents a unique opportunity for Catholic educational institutions to contribute to the common good while strengthening their identity in a way that is respectful of the variety of religious beliefs in their student body. Some would argue that even more than an opportunity, service-learning should be an integral part of the curriculum of Catholic schools and universities, contributing to the holistic education that they aim to provide.

Service-learning could be a natural pathway to implement the commitments that Pope Francis suggested under the Global Compact on Education. The practice exemplifies the Pope's call for a culture of encounter. To various degrees depending on each particular school or university, or the context of each particular country, Catholic education has traditionally emphasized academic excellence and the transmission of the faith. The ideas behind service-learning are a bit different: they illustrate education's purpose to contribute to strong values beyond its benefits in terms of, say, ensuring literacy and numeracy, or increasing productivity and labor earnings in adulthood.

Summing Up

The pandemic and other crises discussed in this report are having profound negative effects on children, including students in Catholic schools and universities. It is important for Catholic educational institutions to learn from evidence-based good practices emerging from international experience on how to respond to these overlapping crises. The Transforming Education Summit at the United Nations has been helpful to share such good practices and put education back at the top of the international agenda.

It is also useful for the international community to learn about the work of Catholic educational institutions, including their efforts to put in practice the commitments suggested by Pope Francis for a Global Compact on Education. Previous reports in this series were more analytic. By contrast, part of this report is about telling stories from educators about how education can be transformative. This was a deliberate choice ahead of the World Congress of the International Office of Catholic Education that will take place in Marseilles in December 2022, three and a half year after the last Congress held in New York in June 2019.

While analysis is essential to inform educational programs and policies, one should not underestimate the power of stories to inspire. Hopefully, some of the stories mentioned in this report and the more in-depth interviews on which they are based will be a source of inspirations for educators.

Box ES.3: The Global Catholic Education Project

Global Catholic Education 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 61.4 million children in pre-primary, primary, and secondary schools globally. In addition, 6.6 million students are enrolled at the post-secondary level (data for 2020). The Church also provides many other services to children and families, including in healthcare, social protection, and humanitarian assistance. Our aim 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. On the website, you can also subscribe to receive our weekly blog.

INTRODUCTION

The first Global Catholic Education Report published in 2020 focused on some of the challenges brought about by the pandemic for education systems, including Catholic schools and universities. The theme of the second report published in 2021 was learning poverty, education pluralism, and the right to education. The third report published in 2022 focused on how to end violence in schools.

For this fourth report, the theme is transforming education and making education transformative. The report follows the same structure as previous reports, but it is a bit less analytical in order to give more space to illustrations from the lived experience of (mostly Catholic) educators all over the world. The report is being published ahead of the normal schedule in order to be made available to participants of the World Congress of the International Office of Catholic Education which takes place every three to four years. The next Congress will take place in Marseilles, France, in early December 2022.

The first component of the theme for this report refers to the Transforming Education Summit organized by United Nations in September 2022. The Summit[1] was convened to respond to the global crisis affecting education – in terms of equity and inclusion, quality, and relevance. The crisis is having a devastating impact on the futures of children and youth worldwide. The Summit is meant to elevate education to the top of the global political agenda so that the international community may commits to help education systems recover from the pandemic and sow the seeds to transform education in a rapidly changing world. A series of documents were prepared ahead of the summit. One of the objectives of this report is to share insights from these documents so that they can inform a wide range of programs and policies put in place in Catholic schools and universities.

The second component of the theme for the report refers to the need to making education transformative. The need to make education transformative is recognized in the international community, including by the UNESCO Commission on the Futures of Education which called for reimagining our futures together through a new social contract for education[2]. It is also at the core of the call by Pope Francis for a Global Compact on Education.

The idea of the Global Compact was first suggested by Pope Francis in September 2019[3]. The aim was to *"rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education."* Pope Francis suggested a set of seven practical commitments to renew our vision for education: (1) to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home. This report illustrates these commitments through stories from interviews. It also considers whether particular opportunities could emerge from the vision proposed by Pope Francis.

The report is organized in two parts. The first two chapters of the report document long-term and short-term trends in enrollment in pre-primary, primary, and secondary education (chapter 1) and higher education (chapter 2), respectively. The analysis follows the model used in previous Global Catholic Education Reports, but the data have been updated with the most recent estimates of enrollment.

In 2020, the latest year for which data are available at the time of writing, Catholic

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[1] Information on the Transforming Education Summit and background discussion papers for the five action tracks are at https://www.un.org/en/transforming-education-summit.

[2] International Commission on the Futures of Education (2021).
[3] Francis (2019).

schools served 61.4 million children in pre-primary, primary, and secondary schools globally. In addition, 6.6 million students were enrolled in Catholic institutes and universities at the post-secondary level. These data reflect in some countries the impact of the COVID-19 pandemic on enrollment, but it will probably take one or two more years to have a better understanding of those effects. What is clear is that Catholic educational institutions will remain the largest non-state provider of education in the world, thus contributing to efforts to achieve the fourth Sustainable Development Goals.

The second part of the report is about transforming education and making education transformative. Simulations by international organizations suggest that the pandemic and other crises may have led to a dramatic worsening of the learning crisis that was already present before the pandemic. Improving educational outcomes will require significant investments and new programs and policies in key areas. Five such areas or 'tracks' were considered in the Transformation Education Summit: (1) Inclusive, equitable, safe, and healthy schools; (2) Learning and skills for life; (3) Work and sustainable development; (4) Teachers, teaching, and the teaching profession; and (5) Digital learning and transformation.

Specifically, Chapter 3 discusses some of the overlapping crises and global challenges with which the world and education systems are now confronted. It also explores the guidance provided by international organizations to improve education systems [4].

Chapter 4 of the report is about making education transformative. As noted by Pope Francis, while ensuring that children are learning in school is fundamental, there is also a need to go beyond an emphasis on learning metrics in order to achieve education's full potential – which includes educating children and youth to fraternal humanism, to use wording from the

Congregation for Catholic Education, or building a culture of encounter, to use Pope Francis' own words. This is at the core of the call from Pope Francis for a Global Compact on Education. The chapter provides examples of implementation of the seven commitments suggested by Pope Francis for the Global Compact on Education [5].

Finally, Chapter 5 discusses a few opportunities that Catholic and other schools could seize, building on the call for action from the Global Compact on Education. Four opportunities are discussed: emphasizing values, promoting service-learning, engaging alumni, and establishing global connections. All four opportunities can help in making education transformative. A brief conclusion follows.

Box I.1: The Global Catholic Education Project

[Global Catholic Education](#) 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 61.4 million children in pre-primary, primary, and secondary schools globally. In addition, 6.6 million students are enrolled at the post-secondary level (data for 2020). The Church also provides many other services to children and families, including in healthcare, social protection, and humanitarian assistance. Our aim 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. On the website, you can also subscribe to receive our weekly blog.

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[4] Chapters 3 and 4 are adapted from a presentation by the author at the World Congress of the Salesian Sisters (*Figlie di Maria Ausiliatrice*) for the 150th

anniversary of their congregation. See Wodon (2022h).

[5] Chapter 5 is adapted from Wodon (2022f).

PART I
ENROLLMENT TRENDS IN CATHOLIC EDUCATION

CHAPTER 1
ENROLLMENT TRENDS IN CATHOLIC K12 SCHOOLS

For readers who may not be familiar with previous Global Catholic Education Reports, this chapter reproduces the analysis of enrollment trends in Catholic K12[6] schools included in previous reports. The text is essentially the same as that of the 2022 report, but the data have been updated to 2020. After a brief introduction providing background, trends in enrollment from 1980 to 2020 are documented.

Introduction

Globally, the Catholic Church estimates that 34.6 million children were enrolled in Catholic primary schools in 2020, with 19.3 million children enrolled in Catholic secondary schools and 7.5 million children enrolled at the preschool level[7]. These estimates for 2020 are likely to be a lower bound for the number of students served by the Catholic Church because they do not fully account for the role played by Catholic institutions in providing other education services, such as technical and vocational education and training, as well as informal education services. Overall, the Catholic Church is therefore one of the largest providers of education services worldwide after the governments of China and India.

In the context of efforts by the international community to achieve the Sustainable Development Goals, faith-based organizations play an important role in the provision of education and health services, and more generally in investments in human capital. Many of these organizations are Christian, and

among Christian organizations, in part for historical reasons, Catholic institutions often tend to have the largest networks of schools and healthcare facilities. In the case of healthcare, one prominent example is that of the Christian Health Associations which provide care in many sub-Saharan African countries, and especially in East and Southern Africa[8]. In the case of education, large networks of schools are managed by Catholic dioceses and religious orders, especially in sub-Saharan Africa[9].

As long as Catholic schools are faithful to their mission, providing education to a larger as opposed to a smaller number of students helps the Church, including in terms of its evangelization mission, which should not be equated to proselytism.

But for communities and society at large, a robust network of Catholic schools may also be beneficial in various ways. First, it is sometimes believed that Catholic schools perform comparatively well in terms of learning outcomes for students, even though the empirical evidence to that effect is mixed. Catholic schools and the Church also have a long tradition of serving the poor[10], even if doing so in practice is difficult especially when the schools do not receive support from the state. Finally and perhaps most importantly, Catholic and other faith-based schools provide valuable options for parents, thus contributing to healthy pluralism in the educational choices available to them (this topic was discussed in the Global Catholic Education Report 2021).

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[6] K12 means kindergarten to 12th grade. This covers pre-primary, primary, and secondary education.
[7] Secretariat of State of the Vatican (2022).
[8] Olivier et al. (2015), Dimmock et al. (2017).

[9] Wodon (2014, 2015, 2018a, 2020a, 2021a).
[10] Pontifical Council for Justice and Peace (2004), Francis (2015), McKinney (2018).

To set the stage for the discussion in this report, it is useful to first review long term and more recent trends in enrollment.

Trends in Enrollment

How has the number of students in pre-primary, primary and secondary Catholic schools evolved over the last four decades? In which parts of the world is growth in enrollment taking place, and where do we observe a potential decline? How is enrollment distributed between the pre-primary, primary, and secondary levels? Which are the countries with the largest enrollment in Catholic schools?

To answers these questions, this chapter documents trends in enrollment in Catholic schools from 1980 to 2020 and discusses some of the implications for the future of Catholic schools. The chapter updates with the most recent data available the analysis provided in previous Global Catholic Education Reports [11].

Data on enrollment in Catholic K12 schools are from the Church's annual statistical yearbooks, with the most recent data pertaining to 2020.

Data on the number of students in Catholic K12 schools are available in the Catholic Church's annual statistical yearbooks, with the most recent data available for 2020 [12]. The yearbooks provide data among others on enrollment in K12 schools by level, considering separately preschools, primary schools, and secondary schools for each country and some territories. While the data are self-reported by the chancery offices of ecclesiastical jurisdictions that fill the annual questionnaire, they seem to be of sufficient quality to document broad trends over time. In a typical year, about five percent of the ecclesiastical jurisdictions do not fill the questionnaire, but this is the case mostly for small jurisdictions, so that missing data should

not affect overall results substantially for most countries, or at the regional and global levels.

Table 1.1 provides estimates of enrollment for preschools, primary schools, and secondary schools, as well as total enrollment for all three levels combined. For primary and secondary schools, data are provided from 1980 to 2020. In order to show recent trends, apart from estimates by decade, estimates for 2018 are also provided. Estimates are provided by region – as defined in the yearbooks, and globally. As already mentioned, in 2020, 7.5 million children were enrolled in Catholic preschools globally, 34.6 million children attended primary schools, and 19.3 million children attended secondary schools, for a total in K12 education of 61.4 million children.

Figures 1.1 through 1.4 provide a visualization of the trends in enrollment by region for five regions: Africa, the Americas, Asia, Europe, and Oceania. The analysis is kept at that level to keep the Tables manageable, but data are available at the country level in the statistical yearbooks. A number of interesting findings emerge from the data.

Five findings are highlighted here. First, the trends in Figures 1.1 through 1.4 suggest growth in enrollment over time. Total enrollment in K12 education almost doubled between 1980 and 2020 globally, from 34.6 million to 61.4 million students (in 1975, which was the base year used in the Global Catholic Education Report 2021, 29.1 million students were enrolled in K12 Catholic schools, so that enrollment more than doubled if that baseline is used instead).

Most of the growth in enrollment in absolute terms was concentrated in Africa, and within that region, in sub-Saharan Africa (not shown in the Table). This is not surprising, given that the continent has a high rate of population growth and that thanks to efforts to achieve education for all, enrollment rates have risen

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[11] The basic analysis of trends in Catholic K12 education was first published by the author in

Educatio Catholica, the journal of the Congregation for Catholic Education in Rome (see Wodon, 2018a).
[12] Secretariat of State of the Vatican (2022).

substantially, especially at the primary level, even if gaps remain.

> Total enrollment in Catholic K12 schools almost doubled between 1980 and 2020 globally, from 34.6 million to 61.4 million students.

Table 1.1: Trends in the Number of Students Enrolled in Catholic K12 Schools (Thousands)

	1980	1990	2000	2010	2018	2020
			Preschools			
Africa	162.4	484.6	1,147.9	1,277.5	2,327.0	2,437.9
Americas	514.0	968.7	1,331.1	1,409.6	1,235.3	1,141.9
Asia	607.0	1,058.6	1,369.8	1,761.1	1,846.2	1,998.4
Europe	1,634.4	1,845.1	1,681.0	1,923.4	1,890.0	1,858.1
Oceania	7.6	33.5	37.1	107.0	78.3	74.4
World	2,925.4	4,390.5	5,566.8	6,478.6	7,376.9	7,510.6
			Primary Schools			
Africa	5,610.7	8,393.8	10,158.4	15,821.3	19,365.1	18,810.2
Americas	6,838.6	7,380.6	7,554.7	6,766.0	6,143.7	5,578.0
Asia	3,752.6	4,289.9	4,668.9	5,023.8	5,608.8	6,346.0
Europe	3,979.0	3,569.2	3,099.4	2,846.0	3,126.7	3,054.8
Oceania	480.3	510.9	615.7	694.0	767.7	825.5
World	20,661.2	24,144.5	26,097.1	31,151.2	35,012.0	34,614.5
			Secondary Schools			
Africa	806.5	1,275.2	2,267.1	4,540.9	5,462.8	5,409.4
Americas	3,364.0	3,506.0	3,797.6	3,868.1	3,684.0	3,444.0
Asia	3,150.9	3,982.1	4,017.4	5,292.0	5,993.4	6,017.6
Europe	3,436.0	3,358.3	3,593.8	3,666.4	3,657.7	3,868.9
Oceania	257.6	319.3	350.8	426.1	509.6	512.8
World	11,015.0	12,440.9	14,026.7	17,793.6	19,307.3	19,252.7
			Total			
Africa	6,579.6	10,153.6	13,573.4	21,639.8	27,154.8	26,657.5
Americas	10,716.6	11,855.3	12,683.3	12,043.7	11,063.0	10,163.9
Asia	7,510.5	9,330.6	10,056.1	12,076.9	13,448.3	14,362.0
Europe	9,049.3	8,772.6	8,374.3	8,435.8	8,674.5	8,781.8
Oceania	745.5	863.7	1,003.6	1,227.1	1,355.5	1,412.7
World	34,601.5	40,975.9	45,690.6	55,423.4	61,696.2	61,377.8

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

Figure 1.1: Enrollment in Catholic Preschools (Thousands)
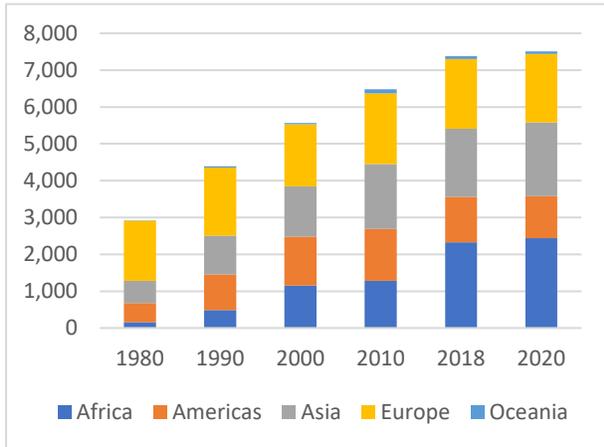
Figure 1.2: Enrollment in Catholic Primary Schools (Thousands)
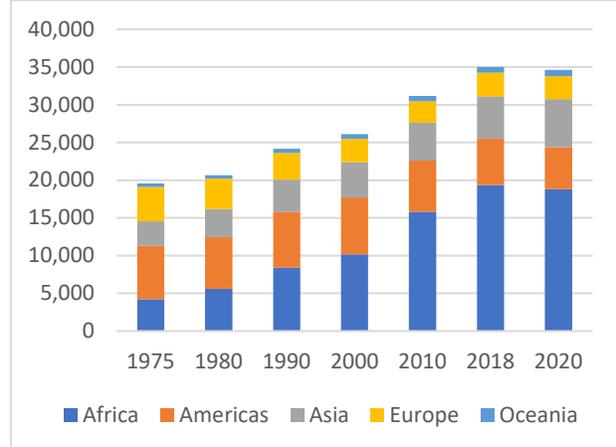
Figure 1.3: Enrollment in Catholic Secondary Schools (Thousands)
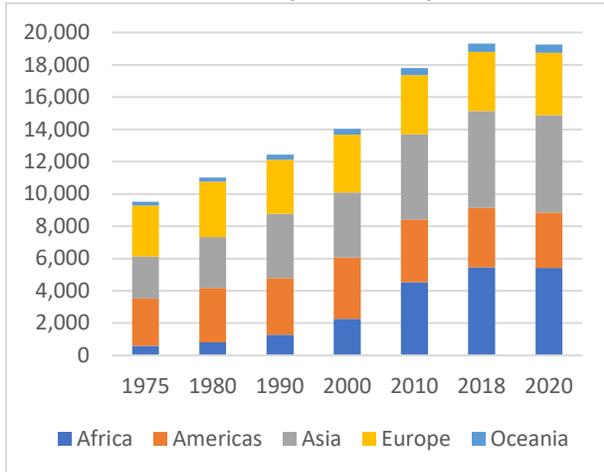
Figure 1.4: Total Enrollment in Catholic K12 Schools (Thousands)
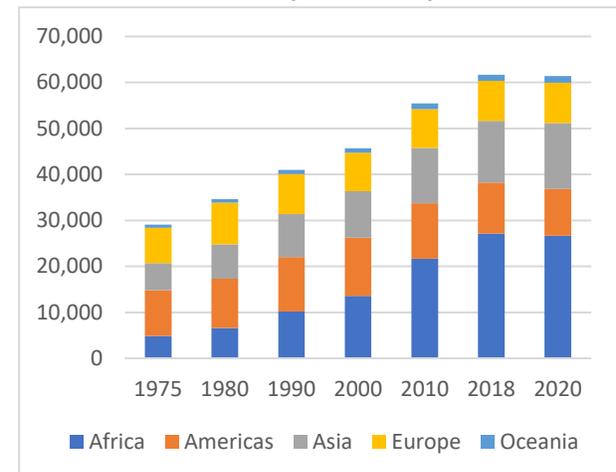
Source: Statistical Yearbooks of the Church.

By 2020, the Africa region had 26.7 million children enrolled in Catholic K12 schools. Of those, 18.8 million were enrolled in Catholic primary schools. This accounted for 54 percent of all children enrolled in Catholic schools at that level globally. The numbers of children in Catholic preschools and in Catholic secondary schools in Africa were estimated in 2020 at respectively 2.4 million and 5.4 million, accounting in both cases for about three in ten children enrolled at those levels in Catholic schools globally. The other region with a large increase in enrollment in absolute terms over the last few decades is Asia, mostly due to gains in India, especially at the secondary level.

The largest gains in enrollment in absolute terms are observed in Africa. This was expected given that high rates of population growth as well as gains in educational attainment in the region over the last few decades.

It is worth noting that over the last few years, enrollment leveled off, with in fact a (small) decline in enrollment. The levelling off can be seen in Table 1.1 by looking at changes

between 2018 and 2020. Enrollment actually peaked in 2016 at 62.4 million students. In the context of the COVID-19 crisis, there may be a risk that Catholic schools will have lost students and some schools may close (see Box 1.1).

A second key finding is the fact that there are substantial differences between regions in the share of students enrolled by level (see Table 1.2 and Figure 1.5). Globally, primary schools account for 56.4 percent of all enrollments in Catholic schools in 2020, versus 31.4 percent for secondary schools, and 12.2 percent for preschools. In Africa however, primary schools still account for 70.6 percent of total enrollment, mostly because the transition to secondary schools is still weak in many countries (for example, only four in ten students in Africa complete their lower secondary school according to the World Bank's the World Development Indicators). By contrast, in Europe, primary schools account for only a third (34.8 percent) of total enrollment in Catholic schools. This is due to substantial enrollment at the secondary level and in preschools.

> There are substantial differences between regions in the share of students enrolled by level. Globally, primary schools account for 56.4 percent of all enrollments in Catholic schools. In Africa however, primary schools still account for 70.6 percent of total enrollment, mostly because the transition to secondary schools is still weak.

Box 1.1: Impacts of the COVID-19 Pandemic

The pandemic is likely to also have affected Catholic schools, especially in countries where they do not benefit from state funding. In a survey implemented in April 2020 with national Catholic school leaders, respondents were asked if they were anticipating losses in enrollment due to the crisis. In some countries no losses were expected (these were mostly countries where the state funs the schools), but in other countries losses larger than 10 percent were expected, which could threaten financial sustainability for some schools. In the United States, enrollment in Catholic schools has decreased for some time [13], but the pandemic had a large effect [14].

Catholic school leaders were also asked if they were able to implement distance learning solutions for students, and if so, using which media. Schools in developed countries were able to rely on the internet, but in developing countries and especially in Africa, lack of connectivity has limited the ability to provide distance learning. Another question in the survey was about plans to adapt the curriculum or provide remedial education in the next school year to enable students to catch up, given that many suffered from losses in learning during school closures. The ability for Catholic schools in developing countries to adapt their curriculum and provide remedial education was again much weaker than in developed countries, especially in Africa. Catholic schools and their students face major challenges from the COVID-19 crisis due not only to a lack of access to distance learning options, but also to limited options for remediation and adaptation of the curriculum.

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[13] Several factors may have contributed to the long-term decline in enrollment in Catholic schools in the United States, but lack of affordability looms large (Murnane and Reardon, 2018; see also Wodon, 2018b and 2020b, 2022a). On private schools in the United States, including Catholic schools, see also Glander (2017), Broughman et al. (2019), and McFarlan et al. (2019).

[14] See NCEA (2021). A survey by Hanover Research (2020) suggests concerns for students' families struggling financially and for losing enrollment, especially among respondents working in Catholic schools.

Table 1.2: Proportion of Students Enrolled in Catholic K12 Schools by Level (%)

	1980	1990	2000	2010	2018	2020
			Preschools			
Africa	2.5	4.8	8.5	5.9	8.6	9.1
Americas	4.8	8.2	10.5	11.7	11.2	11.2
Asia	8.1	11.3	13.6	14.6	13.7	13.9
Europe	18.1	21.0	20.1	22.8	21.8	21.2
Oceania	1.0	3.9	3.7	8.7	5.8	5.3
World	8.5	10.7	12.2	11.7	12.0	12.2
			Primary Schools			
Africa	85.3	82.7	74.8	73.1	71.3	70.6
Americas	63.8	62.3	59.6	56.2	55.5	54.9
Asia	50.0	46.0	46.4	41.6	41.7	44.2
Europe	44.0	40.7	37.0	33.7	36.0	34.8
Oceania	64.4	59.2	61.4	56.6	56.6	58.4
World	59.7	58.9	57.1	56.2	56.7	56.4
			Secondary Schools			
Africa	12.3	12.6	16.7	21.0	20.1	20.3
Americas	31.4	29.6	29.9	32.1	33.3	33.9
Asia	42.0	42.7	40.0	43.8	44.6	41.9
Europe	38.0	38.3	42.9	43.5	42.2	44.1
Oceania	34.6	37.0	35.0	34.7	37.6	36.3
World	31.8	30.4	30.7	32.1	31.3	31.4

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

A third finding is that in proportionate terms, as a percentage change from the base, the highest growth rates are also observed for Africa, as was the case for absolute gains in enrollment. But growth rates are also high in Asia and Oceania. Annual growth rates by decade for the period from 1980 to 2020 are computed taking into account compounding. They are provided in Table 1.3 and visualized in Figure 1.6. Growth rates from 2018 to 2020 are also provided (thus over two years). Over the last few decades, the annual growth rates were highest for Africa. The growth rates for the continent are two to three times larger than those observed for enrollment in Catholic schools globally. In Asia, growth rates in Catholic school enrollment are typically slightly above those observed for the world. By contrast, in the Americas and in Europe at all levels, growth rates tend to be much smaller, and in some cases are negative. Importantly, possibly in part because of the pandemic, many regional growth rates for the two year period between 2018 and 2020 are negative, with a slight decline in enrollment globally.

The highest growth rates in enrollment are observed for Africa, but growth rates have also been high in Asia and Oceania. From 2018 to 2020 however, most regional growth rates were negative and there was a slight overall decline in enrollment in Catholic K12 schools globally.

Table 1.3: Annual Growth Rate for Enrollment in Catholic K12 Schools (%)

	1980-1990	1990-2000	2000-2010	2010-2020	2018-2020
			Preschools		
Africa	11.6%	9.0%	1.1%	6.7%	2.4%
Americas	6.5%	3.2%	0.6%	-2.1%	-3.9%
Asia	5.7%	2.6%	2.5%	1.3%	4.0%
Europe	1.2%	-0.9%	1.4%	-0.3%	-0.8%
Oceania	15.9%	1.0%	11.2%	-3.6%	-2.5%
World	4.1%	2.4%	1.5%	1.5%	1.3%
			Primary Schools		
Africa	4.1%	1.9%	4.5%	1.7%	-1.4%
Americas	0.8%	0.2%	-1.1%	-1.9%	-4.7%
Asia	1.3%	0.9%	0.7%	2.4%	6.4%
Europe	-1.1%	-1.4%	-0.8%	0.7%	-1.2%
Oceania	0.6%	1.9%	1.2%	1.8%	3.7%
World	1.6%	0.8%	1.8%	1.1%	-0.7%
			Secondary Schools		
Africa	4.7%	5.9%	7.2%	1.8%	-0.5%
Americas	0.4%	0.8%	0.2%	-1.2%	-3.3%
Asia	2.4%	0.1%	2.8%	1.3%	0.2%
Europe	-0.2%	0.7%	0.2%	0.5%	2.8%
Oceania	2.2%	0.9%	2.0%	1.9%	0.3%
World	1.2%	1.2%	2.4%	0.8%	-2.0%
			Total		
Africa	4.4%	2.9%	4.8%	2.1%	-0.9%
Americas	1.0%	0.7%	-0.5%	-1.7%	-4.1%
Asia	2.2%	0.8%	1.8%	1.7%	3.3%
Europe	-0.3%	-0.5%	0.1%	0.4%	0.6%
Oceania	1.5%	1.5%	2.0%	1.4%	2.1%
World	1.7%	1.1%	1.9%	1.0%	-0.9%

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

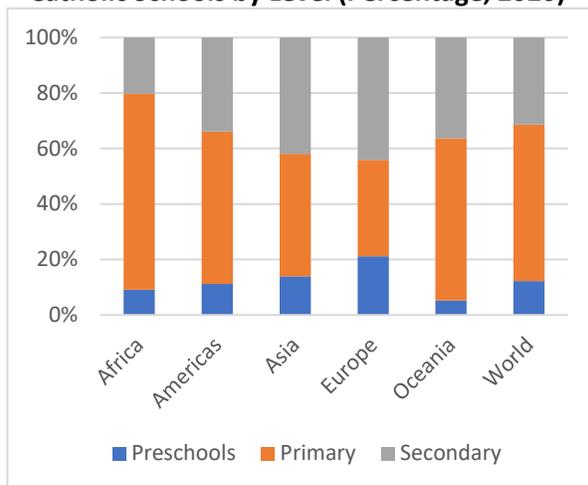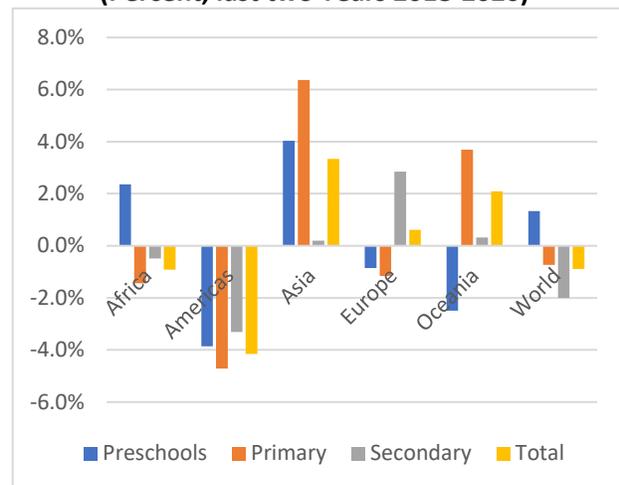**Figure 1.5: Proportion of K12 Students in Catholic Schools by Level (Percentage, 2020)**

Figure 1.6: Annual Growth Rates in Enrollment (Percent, last two Years 2018-2020)

Source: Author's estimations from the Statistical Yearbooks of the Church.

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For the Americas, a difference between the United States and the other countries should be noted. While enrollment continues to grow in some countries in Central and Latin America, there has been a steep decline in enrollment in the United States, from more than five million students in primary and secondary schools in the early 1960s to only about 1.7 million today[15]. This is due in part to a lack of public funding for schools which generates budget savings for the state, but implies out-of-pocket costs on parents[16]. The decline in enrollment has affected private schools more generally[17], with the middle class facing increasing difficulties given stagnant wages to afford private schools due to their cost in the absence of state or federal subsidies (in contrast to private schools, charter schools have expanded over time thanks to public funding – these are formally public schools but they are privately managed).

Fourth, the share of students enrolled in Catholic schools globally has remained somewhat stable over time. Estimates of these shares were provided in the Global Catholic Education Report 2021. Analysis suggests that globally the shares have not changed substantially over time[18]. This share decreased over the last few decades slightly at the secondary level, but it increased slightly at the primary level. There are differences however between regions. In Africa (combining sub-Saharan and North Africa), the share of students in Catholic schools is much higher, with one in ten children enrolled in a Catholic primary school. In Oceania, the shares are even larger, with one in five students in primary schools enrolled in a Catholic school. This is due in part to Australia, where Catholic schools benefit from state funding. In many other countries, only a small share of students enroll in Catholic schools, and in some cases (such as China), there are no Catholic schools.

> The share of students enrolled in Catholic schools globally has remained somewhat stable over time. It decreased slightly at the secondary level and increased slightly at the primary level.

It is worth noting that gains (or losses) in enrollment can come from building new schools (or closing schools in cases of losses), or accommodating more students in existing schools (or less students in the cases of losses). Analysis suggests that gains were achieved for the most part from creating new schools[19]. This is not surprising since there is a limit to ability of existing schools to accommodate more students. But it may be a source of concern in some countries where the Church or communities may not have the means to build new schools, especially at the secondary level. As governments and low cost for-profit providers expand the coverage of their secondary schools in low and lower-middle income countries, even if enrollment in Catholic secondary schools increased, the share of students enrolled in Catholic schools may not.

Fifth, there is heterogeneity between countries in the size of their Catholic school networks. Table 1.4 providers the list of the 15 countries with the largest enrollment in Catholic K12 schools in 2020. Estimates of enrollment are provided by level in each country. Together, these 15 countries account for about two thirds of the global enrollment in Catholic K12 schools. As mentioned earlier, enrollment is largest in absolute terms in India due to the sheer size of the country. The next four countries are from sub-Saharan Africa: the Democratic Republic of Congo (DRC), Uganda, Kenya, and Malawi. Three are classified as low-income by the World Bank. Kenya like India is a lower-middle income country, the next level in the income classification of the World Bank. The fact that the footprint of Catholic schools is today especially

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[15] On recent trends in enrollment in the United States, see National Catholic Educational Association (2021, 2022). For a discussion of factors affecting those trends, see Wodon (2018b, 2022a).

[16] On savings for the state in the United States and other countries, see Wodon (2018c, 2019b).
[17] Murnane et al. (2018).
[18] Wodon (2018a).
[19] Wodon (2019c).

large in low and lower-middle income countries is a positive development for the mission of the Church to serve low income students. In countries such as the DRC, even households in the second top quintile of income are not "well off" economically by any means.

In the DRC as well as Uganda, Kenya, and Malawi, most Catholic schools are considered as public schools and are at least partially funded by the state[20]. In the DRC for example, Catholic schools are part of *écoles conventionnées*[21]. Catholic schools in the DRC have a large market share due in part to historical factors and the limited ability of the state to provide education services during periods of conflict. The smallest countries included in Table 1.4 are Ireland and Belgium. Both have high levels of enrollment because of systems that funds (almost) equally Catholic and public schools. But in the other countries, while the number of student enrolled in Catholic schools may be high due to population sizes, the market share of Catholic schools is often low, given limited or no state support leading to cost recovery from parents by the schools, and thereby higher costs that may

not be affordable for the poor. This is for example the case in the United States as well as India.

> The fact that the footprint of Catholic schools is large in low income countries is important for the mission of the Church to serve the poor.

Sixth, high growth rates in enrollment for preschools are worth acknowledging. This is good news. The literature demonstrates that early childhood is a critical period in the life of children and that investing in children at that time has high returns (and often higher returns than investments later in life). This is the case especially for the first 1,000 days in the life of children when brain development occurs, but also later, including to make sure that children are ready to enter primary school[22]. Early stimulation and preschools have therefore been identified as key interventions that governments as well as other organizations should promote when investing in human development[23].

Table 1.4: Top 15 Countries by K12 Enrollment in Catholic Schools, 2020

	Preschool	Primary	Secondary	Total
India	1,287,354	4,762,270	4,031,412	8,793,682
Congo, Dem. Rep.	86,408	4,830,488	1,505,746	6,336,234
Uganda	191,562	4,259,130	426,339	4,685,469
Kenya	544,014	2,237,939	932,782	3,170,721
Malawi	414,291	1,893,292	83,471	1,976,763
France	371,034	605,761	1,166,995	1,772,756
United States	141,224	987,267	535,258	1,522,525
Rwanda	85,276	1,045,601	367,859	1,413,460
Philippines	215,623	389,848	811,841	1,201,689
Spain	227,699	559,580	584,330	1,143,910
Argentina	192,053	626,648	493,952	1,120,600
Belgium	166,966	508,540	560,993	1,069,533
Mexico	157,173	498,375	393,230	891,605
Nigeria	188,836	515,699	366,063	881,762
Ireland	8,884	527,129	352,808	879,937

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

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[20] On benefits but also challenges that this may create, see D'Agostino et al. (2019) on Kenya.
[21] Backiny-Yetna and Wodon (2009), Wodon (2017).

[22] Black et al. (2017).
[23] Denboba et al. (2014).

Summing Up

The purpose of this chapter was to update the analysis of trends in enrollment in Catholic K12 schools provided in previous Global Catholic Education Reports. All Figures and Tables have been updated with data available from the latest statistical yearbook of the Church. Below are a few concluding remarks.

First, much of the growth in enrollment has been observed in Africa [24]. There has been a small reduction in enrollment in Catholic K12 schools in recent years, and the added pressure from the COVID-19 pandemic crisis may lead to a plateau in enrollment for a few years. However, in the medium to long term, growth is expected to continue (see Box 1.2). Now, the fact that the global growth in enrollment is mostly due to low income African countries does not mean however that in those countries, Catholic schools succeed in reaching the very poor, even if many of the students they serve are likely to be poor. The risk for the schools to enroll proportionately more children from the well-to-do has long been recognized [25]. Congregations which used to be able to provide quasi-free education in their schools a few decades ago may not anymore have the personnel and resources to do so today. In the absence of state support, cost recovery may lead the schools to be unaffordable for some among the poor. These pressures may become more severe over time in countries where Catholic schools do not benefit from state funding. In these countries, engaging in discussions with governments about the possibility of receiving (partial) funding is essential for the future.

Second, while the analysis in this report was conducted separately for the three levels of schooling being considered, there are links between these three levels. While enrollment in Catholic preschools may not necessarily lead to higher enrollment in Catholic primary schools, the link between Catholic primary and secondary schools is likely to be stronger, with primary schools serving as feeder schools for secondary schools. Given the rise in enrollment at the primary school, and higher transition rates to secondary schools in many low and lower-middle income countries, growth in enrollment should continue for some time at the secondary level in those countries as large cohorts of students enrolled in primary school complete their primary education. This has implications for strategy and planning. In much the same way that governments use simple forecasting models to project trends in enrollment at various levels based on population growth and education parameters, this type of analysis could be beneficial for Catholic networks, including to assess budget and cost recovery requirements.

Third, gains in enrollment may require accommodating more students in existing schools or building new schools as there is a limit to the ability of existing schools to welcome more students. This could be a source of concern for the market share of Catholic schools since networks of Catholic schools may not always have the means to build new schools, especially at the secondary level where the cost of new schools is higher than at the primary level. As governments and low cost for-profit providers expand the coverage of their secondary school networks in low and lower-middle income countries, even as enrollment in Catholic secondary schools may increase, the market share of Catholic schools at the secondary level may fall, as it did to some extent globally over the last few decades [26].

Given rising competitive pressures, the need to excel not only academically, but also in other dimensions of the education being provided by Catholic schools, may only intensify over time.

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[24] For a more detailed analysis on Africa, see Wodon (2021c) and Wodon (2021d) for a comparison with health sector provision by the Catholic Church.

[25] Congregation for Catholic Education (1977).
[26] Another challenge is to build secondary schools in poor areas. See Wodon (2020d) on Uganda.

Box 1.2: Has Catholic K12 Education Peaked?

The question of whether Catholic education has peaked was explored in the Global Catholic Education Report 2021, but it is worth mentioning again for those who may not have read that report. For most of the period between 1980 and 2020, year-on-year growth in enrollment in Catholic K12 schools was positive. Yet since 2016, there was a decline as enrollment in K12 schools dropped from 62.4 million in 2016 to 61.4 million students in 2020. This drop is small and could be due to statistical errors in reporting for some countries. It could also be due for the year 2020 to enrollment losses due to the COVID-19 pandemic, although it is not clear whether the data for 2020 capture those losses as some estimates may be based on pre-COVID data. Given the time lag in the production of the statistical yearbooks of the Church, it will take a few more years before we can assess whether the loss was a substantial. But some level of decline in enrollment is likely.

In the medium and long term however, global enrollment in Catholic education is likely to continue to grow, in part because of sub-Saharan Africa. The market share of Catholic schools in that region is high. As enrollment continues to grow in that region due to population growth and gains in educational attainment, global enrollment in Catholic K12 education should also increase even if enrollment drops in other parts of the world. By 2030, simple 'business-as-usual' projections [27] suggest that close to two thirds of all students in Catholic primary schools and more than 40 percent of all students in Catholic secondary schools could live in the African continent.

Fourth, in some countries Catholic schools may struggle between two priorities. On the one hand, the schools have a Catholic identity that they are aiming to maintain, or even strengthen. Investing in the spiritual capital of teachers and staff is crucial for this mission [28]. But on the other hand, the schools also need to ensure that students adequately learn while in school. Even if schools perform comparatively well, it does not mean that they are performing well in absolute terms.

The World Development Report 2018 on education and more recent work since then demonstrate that many education systems are currently failing their students [29]. For basic literacy and numeracy in primary schools, the average student in low income countries performs worse than 95 percent of the students in high-income countries. Even top students in middle-income countries rank in the bottom fourth of the achievement distribution in high income countries. These gaps are likely to be observed for students in Catholic schools as well as those in public schools. This in turn has implications for the ability of students to become lifelong learners and acquire the socio-emotional skills that they need in life. As public schools raise their game in this area, so must Catholic schools. The point is not to pitch one mission of Catholic schools against the other, but simply to recognize that both missions are complementary, and that long-term efforts need to be undertaken in both areas.

Finally, even though there has been substantial growth in enrollment in Catholic schools over the past four to five decades, the competitive pressures faced by the schools should not be underestimated. They are likely to increase in the future as the market for K12 education is becoming increasingly competitive. This is the case in a number of developed countries where the market share of Catholic schools has been declining, but it is may also become increasingly the case in developing countries. Public provision is expanding especially in low income and lower-middle income countries, and as mentioned earlier, the emergence of low cost private schools in those countries represents an additional source of

[27] Wodon (2019d).
[28] Grace (2002a, 2002b).

[29] World Bank (2018). Among companion studies, see Bashir et al. (2018) for sub-Saharan Africa.

competition. While many Catholic schools used to benefit from a comparative advantage in the form of skilled and low-cost teachers from religious orders, this is less the case today.

School responses to rising competitive pressures will need to be based on local contexts, but it seems clear that the need to excel not only academically but also in other dimensions of the education being provided by Catholic schools, may only intensify over time.

CHAPTER 2
ENROLLMENT TRENDS IN CATHOLIC HIGHER EDUCATION

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For readers who may not be familiar with previous Global Catholic Education Reports, this chapter reproduces the analysis of enrollment trends in Catholic higher education included in previous reports. The text is essentially the same as that of the 2022 report, but the data have been updated to 2020. After a brief introduction providing background, trends in enrollment from 1980 to 2020 are documented [30].
</div>

Introduction

Globally, the Catholic Church estimates that in 2020, 6.6 million students were enrolled in Catholic institutions of higher education. This includes 2.4 million students in higher institutes, 0.4 million students in ecclesiastical studies at the university level, and 3.8 million students in other types of university studies [31].

How has enrollment in Catholic institutions of higher education evolved over time? Does enrollment remain concentrated in few high income countries, or is it increasing in the global south? In which region is enrollment the largest and where is it growing fastest? How is enrollment split between universities and other institutions of higher education, and by types of studies within universities (ecclesiastical and other studies)? To answers these questions, as done in the previous chapter for enrollment trends in K12 schools, this chapter documents trends in enrollment in Catholic institutions of higher education from 1980 to 2020 and discusses some of the implications for the future of these institutions [32].

As mentioned in the previous chapter, it is often argued that Catholic education provide

special benefits to students and the broader society. First, there is a perception that the education provided in Catholic institutions of higher education is comparatively of good quality. Second, while welcoming students from all religious backgrounds, Catholic institutions pride themselves in providing an education that is grounded in the Catholic faith and that emphasizes moral values. The question of Catholic identity or "What makes us different?" is often the focus of debates in scholarly work on Catholic education. At the same time, Catholic institutions are not immune to broader challenges faced by all institutions of higher learning, whether Catholic or not. There could even be a risk of focusing too much on issues related to Catholic identity at the expense of confronting other challenges.

This chapter is written in a context of rising competitive pressures facing institutions of higher learning in both developed and developing countries, as well as persistent difficulties. These pressures are also observed for K12 schools, but they may be even stronger for higher education. In a report, the World Bank's Independent Evaluation Group [33] identified three core challenges faced by institutions of higher learning in developing countries, which also apply for the most part in developed countries.

<div style="border:1px solid; background:#e6efe0; padding:8px;">
Challenges faced by institutions of higher learning in developing countries include a lack of equity in access, risks of low quality, and lack of employability for graduates. These challenges are also present in high income countries.
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[30] Part of the updated analysis was published in an article in *Religions*. See Wodon (2022e).

[31] Secretariat of State of the Vatican (2022).

[32] The chapter updates with the most recent data available analysis published previously in several

papers (Wodon, 2018c, 2020e, 2022e) and the Global Catholic Education Report 2021 (Wodon, 2021a).

[33] World Bank Independent Evaluation Group (2017).

First, access to universities and other institutions of higher learning remains highly unequitable, with the poor often excluded. This is especially problematic for Catholic institutions given their aim, in one way or another, to contribute to the preferential option for the poor. Realistically, Catholic institutions of higher learning will continue to face equity challenges in the foreseeable future.

The second challenge is the low quality in the education being provided by many institutions of higher learning, which contributes to delays in graduation and higher costs for both students and states. The problem of low quality is also prevalent in K12 education in many countries as noted by the World Development Report 2018 on the learning crisis[34]. Better preparation for students at the secondary level should help, but efforts to improve quality in institutions of higher learning are also key.

The third challenge is that of employability with, again in many countries, high rates of unemployment and underemployment among university graduates. This comes in part from the issue of low quality, but it also relates to insufficient interactions between universities and the private sector. What students learn is not necessarily what is needed in the labor market[35].

While a university education should not cater only to the demand from the labor market, it should lead to adequate employment opportunities given the financial sacrifices made by students, parents, and tax payers for acquiring tertiary education. In low income countries where the formal sector is small, this could for example mean putting a stronger emphasis on entrepreneurial skills, as well as a

shift towards fields of study where labor demand is stronger.

While these challenges may be more severe in the developing world, they also apply to developed countries. This can be illustrated in the case of the United States. While enrollment at the tertiary level is much more widespread than in developing countries, low income students do face serious and rising challenges to acquire post-secondary education[36]. Quality is perceived to be an issue, with substantial heterogeneity between institutions in the value added being provided and associated concerns about the cost of college (after years of cost increases above inflation) in comparison to potential benefits[37]. This concern relates itself in part to concerns about the availability of well-paying jobs after graduation and the vulnerability inherent to the 'gig economy' and the broader pressures from the changing nature of work[38].

As for Catholic K12 schools, data on enrollment in Catholic higher education are available in the Catholic Church's annual statistical yearbooks. This chapter documents global and regional trends in enrollment from 1980 to 2020.

The objective of this chapter is to provide a broad overview of trends in enrollment in Catholic higher education globally and regionally from 1980 to 2020. Growth or even stability in enrollment is probably not a primary objective of Catholic institutions of higher education, but it does matter. A healthy enrollment level is necessary for financial sustainability in an increasingly competitive higher education market[39]. It also contributes to

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[34] World Bank (2018).

[35] See World Bank (2019a) on the future of work and its implications for education.

[36] Goldrick-Rab (2018).

[37] Taylor et al. (2011).

[38] See World Bank (2019a). Limited funding from governments whose budgets are often stretched may be of the factors contributing to low quality in

education and as a result lack of employability for graduates. Affordability is especially an issue in the developing world, but it matters also in developed countries. In the United States, declining support from states for tuition at public colleges and universities has contributed to higher student debt.

[39] Altbach et al. (2009), Salmi (2009).

the evangelization mission of the Church[40]. Beyond the Church, as for K12 education, Catholic higher education provides benefits to society at large. Catholic institutions of higher learning provide choice for students and thereby contribute to pluralism in democratic societies. There are also indications that Catholic institutions of higher education perform relatively well, including in terms of graduation rates. Finally, as for other private colleges and universities, Catholic institutions generate substantial savings for state budgets since most of the cost of education is born by students or their family.

As is the case for other universities, Catholic universities must follow the evaluation processes and quality standards that prevail in their country. In addition, guidance is also provided by the Holy See on specific aspects. The documents providing that guidance differ between (the minority of) ecclesiastical or pontifical universities and other universities[41].

In most countries including those with a strong Catholic tradition, many students attending Catholic institutions are not Catholic themselves. In the United States for example, just over half of first year students at four-year Catholic colleges and universities self-identify as Catholic[42]. While a majority of students in Catholic institutions of higher learning globally are enrolled in colleges and universities, the Church also runs a large number of other institutions at the post-secondary level, especially in the developing world. In India for example, apart from a dozen large medical

colleges and universities, the Catholic Church operated recently approximately 25 management institutions, 300 professional colleges and engineering institutes, 450 degree colleges, and 5,500 junior colleges, all of which are post-secondary institutions[43].

Trends in Enrollment

Data on the number of students in Catholic higher education are available in the Church's annual statistical yearbooks[44]. As noted in chapter 1, the data are self-reported by chancery offices of ecclesiastical jurisdictions through an annual questionnaire. Less than five percent of the jurisdictions do not fill the questionnaire, and those tend to be small, thus not affecting results substantially.

Based on those data, Table 2.1 provides estimates of enrollment in Catholic institutions of higher education for the three categories of students mentioned earlier and for the total number of students enrolled. As in chapter 1, except for the last time period, the data are provided by ten-year intervals from 1980 to 2020 globally and for five regions: Africa, the Americas, Asia, Europe, and Oceania. These regional aggregates are used because they are the ones according to which data are reported in the statistical yearbooks. Data are also provided for 2018 to analyze recent trends.

In 2020, 6.6 million students were enrolled in Catholic Higher Education. Of those, 2.4 million were in higher institutes, 0.4 million were enrolled in ecclesiastical studies in

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[40] Congregation for Catholic Education (1977, 2017).
[41] Ecclesiastical or pontifical universities and faculties are established or recognized by the Holy See and may grant ecclesiastical degrees in theology, philosophy, and Canon Law. They are governed by Pope Francis' Apostolic Constitution *Veritatis Gaudium* which updated guidance from *Sapientia Christiana*. Most Catholic universities are governed instead by Pope John Paul's Apostolic Constitution *Ex Corde Ecclesiae*. Beyond a focus on theology and related disciplines, Catholic universities often provide training in religious sciences more broadly, including

for future teachers of Catholic religion. Guidance for a third category of institutions, Higher Institutes of Religious Sciences, is available from the Congregation for Catholic Education. Across the various types of Catholic universities, most students are actually enrolled in secular as opposed to religious programs, even if they may be required to take one or more courses in religious studies.
[42] Eagan et al. (2017).
[43] Manidapam (2018).
[44] Secretariat of State of the Vatican (2022).

universities, and 3.8 million were studying other topics at Catholic universities. Figures 2.1 through 2.4 visualize the trends in enrollment by region and globally. The analysis is kept at that level to keep the Tables manageable, but data are available at the country level in the statistical yearbooks.

A few findings are worth emphasizing. First, the trends in Figures 2.1 through 2.4 suggest substantial growth in enrollment over time. The combined enrollment in Catholic higher education grew three-fold globally between 1980 and 2020, from 2.2 million students to 6.6 million. Catholic higher education thus grew even faster than K12 education. But while for K12 education most of the growth was in Africa, for tertiary education

most of the growth in absolute terms took place in the Americas (gain of 1.8 million students), Asia (gain of 1.2 million students), and Europe (gain of 0.9 million students). In terms of annual growth rates, as will be discussed below, Africa is doing well, but it is starting from a low base, so that absolute gains remain smaller.

In terms of the three categories of students, the largest gains were observed in absolute terms for university students not engaged in ecclesiastical studies and students in higher institutes. For students in ecclesiastical studies, large gains were also observed, but with a decline in recent years which could potentially be related to the crisis in vocations, although more detailed analysis would be needed to ascertain whether this is the case.

Table 2.1: Trends in the Number of Students Enrolled in Catholic Higher Education (Thousands)

	1980	1990	2000	2010	2018	2020
Higher Institutes						
Africa	6.5	6.8	24.8	88.4	137.2	174.6
Americas	383.0	427.9	517.5	795.1	591.9	685.8
Asia	445.9	539.6	795.7	1,135.7	1,205.6	1,253.4
Europe	116.3	157.2	221.8	270.5	308.5	280.7
Oceania	3.1	2.7	8.8	14.5	8.6	9.3
World	954.7	1,134.2	1,568.6	2,304.2	2,251.6	2,403.8
Universities – Ecclesiastical Studies						
Africa	1.0	1.4	5.8	15.6	49.6	43.9
Americas	28.5	31.9	53.9	158.4	233.1	181.4
Asia	7.0	8.7	71.5	184.3	129.3	108.5
Europe	29.0	52.7	65.8	116.0	89.2	84.7
Oceania	1.3	1.7	3.8	12.4	6.7	6.7
World	66.8	96.5	200.9	486.7	507.9	425.2
Universities – Other Studies						
Africa	0.9	2.1	41.1	106.2	177.5	211.6
Americas	870.3	1,070.2	2,088.5	2,183.6	2,187.0	2,262.4
Asia	169.4	376.1	467.3	490.7	518.2	460.8
Europe	98.2	149.9	332.7	541.7	788.0	795.7
Oceania	0.2	2.6	5.1	16.2	36.9	41.6
World	1,138.9	1,600.9	2,934.7	3,338.5	3,707.6	3,771.9
Total						
Africa	8.3	10.3	71.7	210.1	364.3	430.1
Americas	1,281.8	1,530.0	2,660.0	3,137.2	3,012.0	3,129.5
Asia	622.2	924.4	1,334.6	1,810.8	1,853.0	1,822.7
Europe	243.5	359.9	620.3	928.2	1,185.6	1,161.1
Oceania	4.6	7.0	17.7	43.1	52.2	57.6
World	2,160.4	2,831.7	4,704.2	6,129.3	6,467.1	6,600.9

Source: Author, compiled from the annual statistical yearbooks of the Church.

Figure 2.1: Enrollment in Catholic Higher Institutes (Thousands)
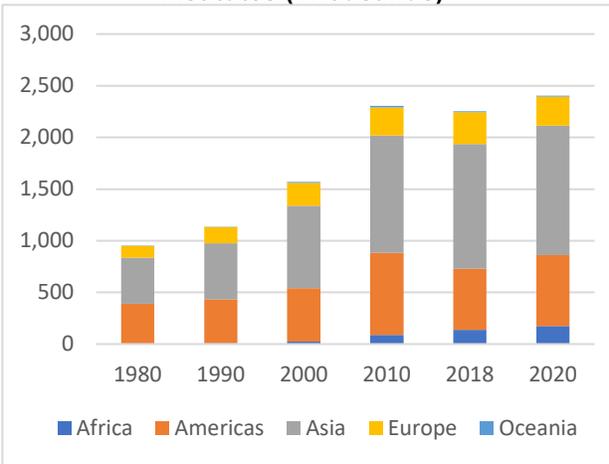
Figure 2.2: Enrollment in Catholic Universities: Ecclesiastical Studies (Thousands)
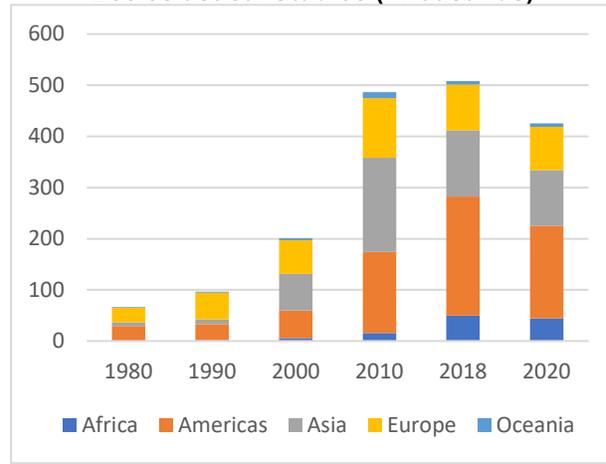
Figure 2.3: Enrollment in Catholic Universities: Other Studies (Thousands)
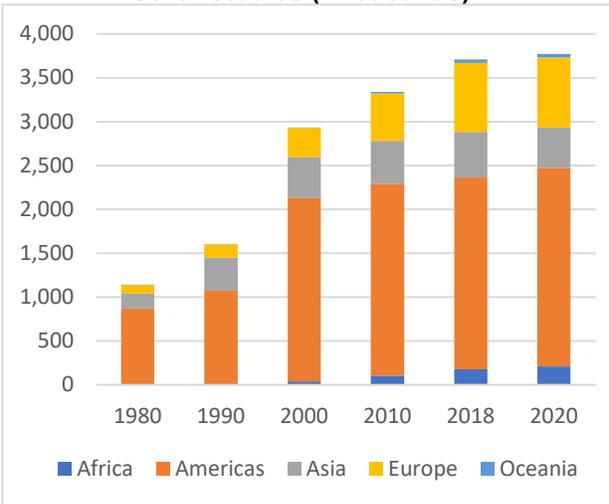
Figure 2.4: Total Enrollment in Catholic Higher Education (Thousands)
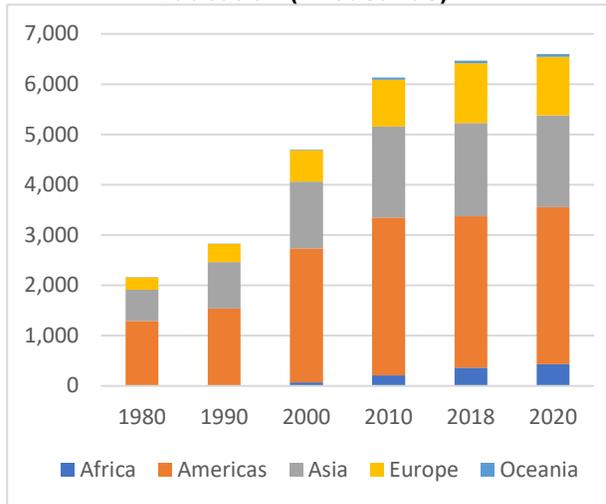
Source: Author, compiled from the annual statistical yearbooks of the Church.

Second, as shown in Table 2.2 and Figure 2.5, there are differences between regions in the share of students enrolled by type of higher education. Globally, students in universities account for 57.1 percent of total enrollment, versus 36.4 percent for students in higher institutes. Asia, where India plays a major role (given virtually no Catholic institutions in China), is the only one of the five regions where most students are enrolled in higher institutes. This is related in part to the explosion of private non-university institutions of higher education in India as a response to a demand from the rising middle class for higher education. Globally,

within university students, there are about nine students in non-ecclesiastical studies for each student in ecclesiastical studies, but again with regional differences.

> Globally, students in universities account for 57.1 percent of total enrollment, versus 36.4 percent for students in higher institutes. Yet in Asia, where India plays a major role, a majority of students are in higher institutes.

Globally, the shares of students enrolled in higher institutes and universities did not

fundamentally change over the last four decades, despite ups and downs by five-year intervals. Among universities, there was a rise for some time of the share of students enrolled in ecclesiastical studies, but that share declined in recent years. Still, in 1980, these students represented only three percent of total enrollment in Catholic higher education globally. By 2020, this had risen to 6.4 percent especially thanks to gains in the Americas and Asia. By contrast, in Europe and Oceania, there was a substantial decline in the share of students in ecclesiastical studies since 2010, albeit from higher baseline levels. Note that at the regional level, there are a few jumps in the shares

reported in Table 2.2 for ecclesiastical studies. This is due in part to the fact that estimates of enrollment for these students are smaller in absolute terms, especially in Oceania, so that even comparatively small changes can lead to jumps in shares. There may also be some issues of comparability across years.

There has been a steady rise of the share of students enrolled in ecclesiastical studies. In 1980, they represented only three percent of total enrollment in Catholic higher education globally. By 2020, the share was at 6.4 percent, although with a recent decline in this share.

Table 2.2: Proportion of Students Enrolled in Catholic Institutions of Higher Education by Type (%)

	1980	1990	2000	2010	2018	2020
Higher Institutes						
Africa	77.5	66.3	34.6	42.1	37.7	40.6
Americas	29.9	28.0	19.5	25.3	19.7	21.9
Asia	71.7	58.4	59.6	62.7	65.1	68.8
Europe	47.8	43.7	35.8	29.1	26.0	24.2
Oceania	67.4	38.0	49.6	33.7	16.4	16.1
World	44.2	40.1	33.3	37.6	34.8	36.4
Universities – Ecclesiastical Studies						
Africa	11.6	13.6	8.1	7.4	13.6	10.2
Americas	2.2	2.1	2.0	5.0	7.7	5.8
Asia	1.1	0.9	5.4	10.2	7.0	6.0
Europe	11.9	14.7	10.6	12.5	7.5	7.3
Oceania	29.4	24.6	21.7	28.8	12.9	11.6
World	3.1	3.4	4.3	7.9	7.9	6.4
Universities – Other Studies						
Africa	10.8	20.2	57.3	50.5	48.7	49.2
Americas	67.9	69.9	78.5	69.6	72.6	72.3
Asia	27.2	40.7	35.0	27.1	28.0	25.3
Europe	40.3	41.7	53.6	58.4	66.5	68.5
Oceania	3.3	37.5	28.7	37.6	70.7	72.2
World	52.7	56.5	62.4	54.5	57.3	57.1

Source: Author, compiled from the annual statistical yearbooks of the Church.
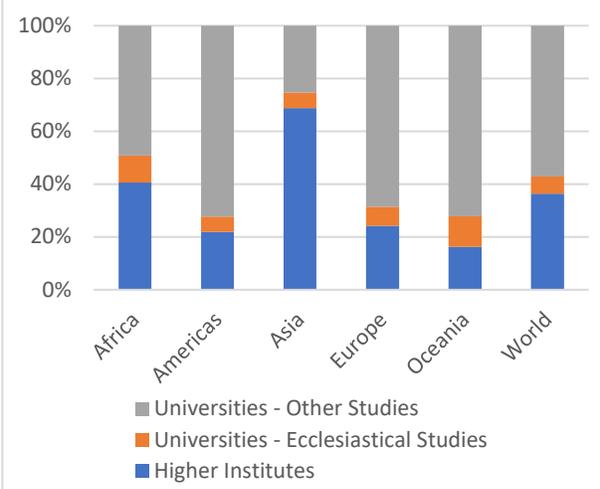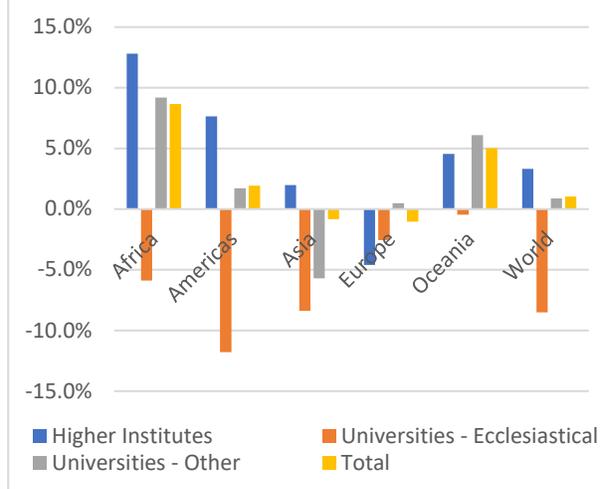
Source: Author, compiled from the annual statistical yearbooks of the Church.

Third, in proportionate terms, as a percentage change from the base, the highest growth rates in overall enrollment are observed in Africa, even though in absolute terms larger gains are reported in other regions. Annual growth rates by decade from 1980 to 2020 (taking into account compounding) are provided in Table 2.3 and visualized for the last two years (from 2018 to 2020) in Figure 2.6. In Africa and Oceania, total enrollment grew especially rapidly. In the case of Africa, if the growth in enrollment continues to be higher than in the rest of the world, the region will account for a progressively larger share in total enrollment, but this will take some time. As mentioned earlier, there was a contraction in enrollment in ecclesiastical studies since 2018.

Fourth, as is the case in K12 education, there are substantial differences between countries in the size of their Catholic higher education networks. Table 2.4 provides data on the top 15 countries in terms of total enrollment in 2020. Together, these countries account for about four fifths of global enrollment. By comparison, the top 15 countries account for about two thirds of global enrollment in Catholic K12 schools. As expected given the correlation between enrollment in higher education and economic development, there is a higher concentration of enrollment in a few countries

for higher education than for K12 education. The country with the largest enrollment is the United States, with 1.2 million students in higher education. Three large developing counties follow: India, the Philippines, and Brazil. Italy is next, possibly in part because of a concentration of students in ecclesiastical and other studies in Rome.

As for K12 education, the smallest country with a large enrollment in Catholic higher education is Belgium. This is in part because under the Constitution, Catholic schools and universities institutions benefit from public funding.

One of the smallest country in the mix by population size in Table 2.4 is again Belgium, as was the case for K12 education. This is in part because under the Constitution, Catholic higher education institutions benefit from public funding as do public universities. None of the countries in the top 15 are classified as low income by the World Bank (low income countries have a level of Gross National Income per capita of $1,085 or less in 2021). By contrast, for K12 education, three of the top five countries in terms of total enrollment are low income (the Democratic Republic of Congo, Malawi, and Uganda).

Table 2.3: Annual Growth Rate for Enrollment in Catholic Institutions of Higher Education (%)

	1980-1990	1990-2000	2000-2010	2010-2020	2018-2020
			Higher Institutes		
Africa	0.5%	13.8%	13.6%	7.0%	12.8%
Americas	1.1%	1.9%	4.4%	-1.5%	7.6%
Asia	1.9%	4.0%	3.6%	1.0%	2.0%
Europe	3.1%	3.5%	2.0%	0.4%	−4.6%
Oceania	−1.4%	12.5%	5.1%	-4.3%	4.0%
World	1.7%	3.3%	3.9%	0.4%	3.3%
			Universities – Ecclesiastical Studies		
Africa	3.4%	15.3%	10.4%	10.9%	−5.9%
Americas	1.1%	5.4%	11.4%	1.4%	−11.8%
Asia	2.2%	23.4%	9.9%	-5.2%	−8.4%
Europe	6.2%	2.2%	5.8%	-3.1%	−2.6%
Oceania	2.7%	8.4%	12.6%	-6.0%	0.0%
World	3.7%	7.6%	9.3%	-1.3%	−8.5%
			Universities – Other Studies		
Africa	8.8%	34.6%	10.0%	7.1%	9.2%
Americas	2.1%	6.9%	0.4%	0.4%	1.7%
Asia	8.3%	2.2%	0.5%	-0.6%	−5.7%
Europe	4.3%	8.3%	5.0%	3.9%	0.5%
Oceania	29.2%	7.0%	12.3%	9.9%	6.2%
World	3.5%	6.2%	1.3%	1.2%	0.9%
			Total		
Africa	2.2%	21.4%	11.4%	7.4%	8.7%
Americas	1.8%	5.7%	1.7%	0.0%	1.9%
Asia	4.0%	3.7%	3.1%	0.1%	−0.8%
Europe	4.0%	5.6%	4.1%	2.3%	−1.0%
Oceania	4.3%	9.7%	9.3%	2.9%	5.0%
World	2.7%	5.2%	2.7%	0.7%	1.0%

Source: Author, compiled from the annual statistical yearbooks of the Church.

Table 2.4: Top 15 Countries by Enrollment in Catholic Higher Education, 2020

	Higher Institutes	Univ. - Eccl.	Univ. - Others	Total
United States	354,505	22,789	830,335	1,207,629
India	801,883	19,392	62,553	883,828
Philippines	348,455	36,900	162,707	548,062
Brazil	21,223	53,230	451,273	525,726
Italy	5913	23,107	302,673	331,693
Mexico	56,246	23,953	163,530	243,729
Colombia	9075	6961	227,276	243,312
Chile	87,808	73	117,158	205,039
Great Britain (*)	21,907	-	181,610	203,517
Belgium	126,366	2676	50,823	179,865
Argentina	54,763	651	101,549	156,963
Spain	15,291	3083	115,519	133,893
Indonesia	34,930	7850	78,000	120,780
Peru	31,896	576	65,764	98,236
France	61,298	17,566	13,425	92,289

Source: Author, compiled from the annual statistical yearbooks of the Church.
Note: (*) The estimate for non-ecclesiastic university studies for Great Britain seems erroneous. See Box 2.1.

Fifth, the fact that the highest growth rates in enrollment in Catholic higher education over the last four decades is observed for students in ecclesiastical studies may be good news for the Church. As mentioned earlier, these students account for a small but growing share of all students in universities, and their numbers are rising fastest in Africa and to a lower extent Asia. These are also the two regions where the number of diocesan priests has been increasing the most in recent years, but the trend may also reflect the rising number of permanent deacons in comparison to priests in the Church. While this is beyond the scope of this report, it would be useful in subsequent work to look in more details at the factors explaining the long-term increase in the number of students in ecclesiastical studies, as well as the recent decline.

Summing Up

The purpose of this chapter was to provide a simple descriptive analysis of trends in enrollment in Catholic higher education globally using the same approach as that in Chapter 2 so that comparisons in terms of stylized facts are easier to make. Five main findings emerge from the data.

First, enrollment in Catholic higher education grew three-fold between 1980 and 2020 globally, reaching 6.6 million students by 2020. In the long run, one can expect growth to continue given higher demand from higher completion rates for secondary education as well as population growth especially in the developing world over time.

Second, in most regions, Catholic institutions enroll more students in universities than in higher institutes, but in Asia, the reverse is observed, in large part because of the particularities of India where there has been rapid growth in enrollment in higher education institutions that are not universities (this is also true for non-Catholic private higher education).

Third, in proportionate terms, as a percentage change from the base, the highest growth rates in enrollment are observed in Africa. In absolute terms by contrast, larger gains are reported in other regions, with most of the students in Catholic higher education still residing in high and middle income countries. Growth in enrollment has slowed however in recent years.

Fourth, there are substantial differences between countries in the size of their Catholic higher education networks. The United States still has the largest enrollment, but India is progressively catching up.

Finally, within universities, there has been over the last few decades a steady rise of the share of students enrolled in ecclesiastical studies, but that share dropped in recent years.

PART II
TRANSFORMING EDUCATION AND MAKING EDUCATION TRANSFORMATIVE

CHAPTER 3
TRANSFORMING EDUCATION

> Education systems are under severe stress from multiple overlapping crisis that include the COVID-19 pandemic, wars, the risk of a global recession, a deep learning crisis, and rising forced displacement that is likely to be exacerbated in the future by climate change. At the same time, there is strong commitment in the international community to ensure that all children and youth benefit from a quality education. This chapter aims to inform Catholic educators of some of the impacts of the current overlapping crises on education systems and potential policy responses suggested by international community [45].

Introduction

We live in challenging times marked by a pandemic, wars, climate change, heightened competition, and a lack of resources for education. Most countries are far off a trajectory that would enable them to reach the education targets set forth in the SDGs [46] and for the first time since the launch of the Human Development Report more than three decades ago, there was a substantial drop in the Human Development Index, with nine out of ten countries performing worse in 2021 than 2020 [47].

To discuss some of the challenges faced by education systems and some of the potential solutions, this chapter is structured around five sections devoted to: (1) the lack of sufficient

progress towards ensuring quality education for all; (2) analyses on the risks for education systems of the current overlapping crises that affect much of the world; (3) the need to focus on improving learning and evidence-based approaches to do so; and (4) selected highlights from the Transforming Education Summit held at the United Nations in September 2022 [48].

Lack of Sufficient Progress Towards SDG4

Most readers of this report are familiar with the fourth Sustainable Development Goal or SDG4, which is to *"ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."* Most countries are unlikely to meet the 10 targets associated with the goal.

Globally, according to data from the UNESCO Institute of Statistics available in the World Bank's World Development Indicators, nine in ten children complete their primary education, and three in four complete their lower secondary education. In low-income countries however, despite progress over the last two decades, only two-thirds (67 percent) of children complete their primary education, and less than 40 percent complete lower secondary school. The latest estimates from UNESCO suggest that 244 million children remain out of school, with the number of out-of-school children increasing in sub-Saharan Africa [49].

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[45] This chapter is based on a presentation by the author at the Congress marking the 150th anniversary of the Daughters of Mary Help of Christians.

[46] Bill and Melinda Gates Foundation and Institute for Health Metrics and Evaluation (2022).

[47] United Nations Development Programme (2022).

[48] Part of this paper updates an analysis for a report by the Caritas in Veritate Foundation (Wodon, 2019a).

[49] Global Education Monitoring Report Team and UNESCO Institute for Statistics (2022).

> In low-income countries, only two-thirds of children complete their primary education, and less than 40 percent complete lower secondary school. Estimates from UNESCO suggest that 244 million children remain out of school.

Girls have caught up with boys for primary education completion rates in most countries, but they continue to lag behind boys at the secondary level in many low-income countries. This is due in part to the high prevalence in those countries of both child marriage (defined as marrying before the age of 18) and early childbearing (defined as having a first child before the age of 18). While some countries are making progress than others towards ending child marriage, especially in South Asia thanks to India, progress is much too slow to achieve the targets for SDG4, especially in sub-Saharan Africa. The poor and vulnerable continue to be left behind with major implications for their opportunities later in life.

Apart from low levels of educational attainment in many countries, children suffer from a global learning crisis, with too many students – especially again in the developing world – not acquiring the foundational skills that education systems should provide. Based on data from international and regional student assessments, simulations suggests that in part due to the COVID-19 pandemic, seven in ten children aged 10 in low- and middle-income countries may not be able to read and understand a simple text[50]. Beyond literacy, Catholic educational institutions typically emphasize the acquisition of socio-emotional skills in the education that they provide. Performance on socio-emotional skills is harder to measure, but if education systems fail on basic cognitive skills such as literacy or numeracy, it is unlikely that they provide great socio-emotional skills.

Low levels of educational attainment and a lack in learning in schools as well as poor health outcomes contribute to low levels of human capital. In 2018, the World Bank suggested the use of a new Human Capital Index to assess how the performance of countries on a small number of education and health indicators could affect productivity in adulthood[51]. The education component of the index combines data on the average number of years of schooling that children in various countries are expected to complete, with data on what they actually learn while in school.

This leads to the concept of learning-adjusted years of schooling. Globally, across all countries for which data are available, the latest available data for the year 2020 suggest that children are expected to complete 11.3 years of schooling on average[52]. But this is only valued at 7.8 years under the learning-adjusted measure. In other words, 3.5 years of schooling or almost one third (31 percent) of the average expected years of schooling are lost due to insufficient learning. In low-income countries, these measures are much lower. Most countries with very low performance are located in sub-Saharan Africa[53], and these estimates are likely to have further deteriorated due to the COVID-19 pandemic.

> Globally, children are expected to complete 11.3 years of schooling on average. This is only valued at 7.8 years with learning-adjusted measures. Almost one third of the average expected years of schooling are lost due to lack of learning.

While many children are at risk of dropping out and/or not learning enough while in school, children in extreme poverty are especially at risk. Another group at risk that should be mentioned is children with disabilities.

[50] World Bank et al. (2022).
[51] World Bank (2018).

[52] This is an average across countries, not weighting countries by their respective population.
[53] World Bank (2019).

While primary and secondary completion rates increased for all children over the last few decades and especially for the poorest, smaller gains were achieved for children with disabilities. This has led to larger gaps between children with and without disabilities over time. Similar trends are observed for literacy rates. Regression analysis suggests large negative effects of exclusion associated with disabilities, for both completion and literacy rates[54]. Disabilities are also associated with lower performance on student assessments. In francophone Africa, data for ten Francophone countries[55] suggest that controlling for other factors affecting learning, children with hearing or seeing difficulties tend to do worse on mathematics and reading tests in all but one of ten countries that participated in the assessment for primary schools. Unfortunately, screening in school for visual and hearing impairments is rare, and less than one in ten teachers benefit from in-service training on inclusive education. Among a dozen categories of in-service training, this is the category with the lowest coverage rate for teachers across the ten countries[56].

Overlapping Crises

The Global Catholic Education Report 2021 provided an initial analysis of the potential effects of the COVID-19 pandemic, including for Catholic schools and universities. Temporary school closures were near universal at the peak of the pandemic, affecting 1.6 billion students. Student learning often suffers during recessions as well as school closures, and early simulations suggested that learning poverty, defined as the proportion of children aged 10 who are not able to read and understand an age appropriate text increased substantially. Past crises suggested

that girls could be more likely to drop out of school, leading to higher risks of child marriage with implications for the rest of their life. Simulations by UNICEF indicated that the number of out-of-school children could increased by 24 million. The pandemic could also increase the number of children and students suffering from poor health[57].

Today, it appears that many of these initial analyses were on point, and that some of the effects – including those on learning poverty, could be even larger than initially expected. The world is facing a set of overlapping crises and challenges that have major implications for national education systems, as well as Catholic schools and universities. Seven of those current crises or challenges are mentioned below.

Worsening learning crisis due to the pandemic.

As already mentioned, simulations based on data from student assessments suggest that in low- and middle-income countries, seven in ten children aged 10 are not able to read and understand a simple text (Figure 3.1)[58]. Before the pandemic, the estimate was at 57 percent. School closures during the pandemic have had a devastating effect on learning, especially in poorer countries where quality distance learning was not a viable option since most families do not have connectivity to the internet (including families with children in Catholic schools[59]). The worsening learning crisis is likely to affect children in Catholic as well as public schools[60].

> In low- and middle-income countries, seven in ten children aged 10 are not able to read and understand a simple text . Before the pandemic, the estimate was at just over one in two.

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[54] Male and Wodon (2017).
[55] The data are from the 2014 round of PASEC.
[56] Wodon et al. (2018).
[57] On these various effects of the COVID-19 pandemic, see the analysis in the Global Catholic Education Report 2021 for references (Wodon, 2021a).

[58] World Bank et al. (2022).
[59] On the pandemic and Catholic schools, see Wodon (2020b, 2022c). On digital connectivity, see Wodon, (2021b) and Wodon, Male and Nayihouba (2021).
[60] Wodon and Tsimpo (2021).

Figure 3.1: Estimates of Learning Poverty (%)
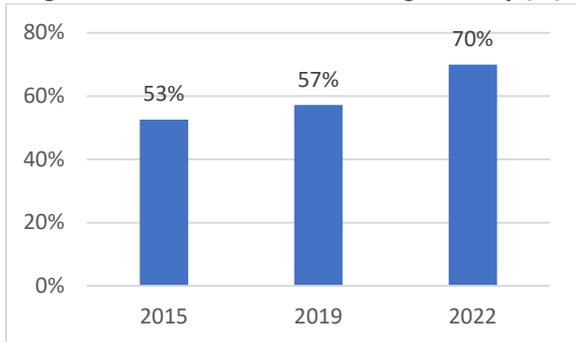
Source: World Bank data.
Note: Learning poverty is the share of 10 year old children not able to read and understand a simple text. Estimates for 2020 are based on simulations.

Rising inflation, policy responses, and risks for unemployment and poverty

Inflation was already substantial before the start of the war in Ukraine, but the war has further disrupted commodity markets, leading to higher prices especially for energy and food. Measures taken to fight inflation in high-income countries may lead the global economy to fall into a recession according to a recent World Bank note [61]. In turn, this could possibly lead to financial crises in emerging market and developing economies. The note suggests that the global economy may face its worst downturn since the 1970s, a period during which policy responses to high inflation led to stagflation (a combination of high inflation, low growth, and high unemployment) as well as severe debt crises in many developing economies.

Measures to fight inflation in high-income countries may contribute to a global recession. As many households fall into poverty, they may not be able to send their children to school.

Such a scenario could lead many more

households to fall into poverty, which would affect their ability to send their children to school. A global recession may also affect the sustainability of some Catholic schools in countries where the schools do not benefit from state funding and therefore rely on tuition paid by parents to cover their operating costs. This is because when households are affected by shocks that reduce their incomes, they may need to shift their children from private to public schools [62].

Rising debts and constrained budgets

Many countries have accumulated debt at unsustainable levels in recent years. Measures to combat inflation in developed countries, and in particular in the United States, are exacerbating the debt crisis faced by these countries. Interest rates are rapidly increasing, leading for higher debt payments for loans that are not in concessional terms. In addition, the rise in the value of the dollar which results in part from higher interest rates in the United States and the perception of the country as a safe haven for investments in periods of crisis is leading to even higher debt payments because most loans, including those provides in concessional terms, tend to be denominated in dollars. Given higher debt obligations, the possibility of lower tax revenues in case of a recession, and the need to fund safety nets, the availability of resources for the education sector is likely to be limited.

Many countries have accumulated debt at unsustainable levels. Rising interest rates and a strong dollar contribute to debt distress, limiting the availability of public funding for education.

The latest Education Finance Watch report published jointly by UNESCO and the World Bank [63] suggests that the COVID-19 pandemic led to larger gaps between actual and

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[61] Guénette et al. (2022).
[62] See for example Elmallakh and Wodon (2021).

[63] UNESCO and World Bank (2022).

required investments in education. Around 40% of low- and lower-middle income countries reduced public spending for education since the onset of the pandemic. The data also suggest that bilateral donors decreased aid earmarked for the education sector as they prioritized support for health and social protection and efforts mitigate the impact of the war in Ukraine and other crises.

Fragility and conflicts, climate change, and forced displacement

The war in Ukraine has also exacerbated the refugee crisis. For World Refugee Day, UNHCR published its latest report on global trends in forced displacement[64]. At the end of 2021, 89.3 million people had been forcibly displaced[65]. This is more than twice the level a decade ago. For refugees specifically, at the end of 2021, more than two thirds came from just five countries: the Syrian Arab Republic, Venezuela, Afghanistan, South Sudan, and Myanmar. Before the start of the war in Ukraine, the countries hosting the largest number of refugees were: Türkiye, Colombia, Uganda, Pakistan, and Germany. Preliminary estimates from UNHCR suggest that as of early June 2022, in large part due to the war in in Ukraine, the number of forcibly displaced people topped more than 100 million globally.

> The war in Ukraine has exacerbated the forced displacement crisis which now affects more than 100 million people globally and disrupts children's education.

The forced displacement crisis may well worsen in coming decades, in particular due to the impact of climate change. Educating forcibly displaced children will be a massive challenge, but as noted by Father René Micallef, SJ, in a

recent interview, *"refugees have little material capital (e.g. fertile agricultural land) and providing them with human capital and skills through education is the only viable way of helping them stand on their feet."* There is also a need to educating other children about the plight of refugees in a comprehensive way. As Father René puts it: *"a holistic education of students about the current mass migration and asylum phenomena should weave together personal elements (encounters with the "stranger"), imaginative ones (art, movies), ethical and political reflection, as well as critical analysis of data from social science and economics[66]."*

Insufficient development aid

Most countries are far from being on track to achieve most of the Sustainable Development Goals. Part of the reason is that some goals were very ambitious given baseline values in 2015. This was the case for targets related to education or SDG4. In addition, the COVID-19 pandemic and other crises brought challenges that were hard to overcome. But another factor has been stagnant development aid. During the decade from 2009 to 2019, there was no increase in real terms in official development assistance (ODA) provided by developed countries.

> From 2009 to 2019, there was no increase in real terms in official development assistance. In many areas, aid has fallen well short of targets.

There was an increase in 2020, the latest year for which data are available, but most countries fall short of the target of allocating 0.7 percent of GDP to aid. In particular areas as well, aid has fallen short of the targets that were

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[64] UNHCR (2022)..
[65] Of the 89.3 million forcibly displaced people, 53.2 million are internally displaced, 27.1 million are refugees, and 4.6 million are asylum seekers. The

total number of forcibly displaced people includes additional categories.
[66] Micallef (2021).

adopted[67].

Labor markets and the changing nature of work

An additional challenge is broader. It relates to the changing nature of work and its implications for education systems if they are to provide the skills that children and youth will need to have decent jobs[68]. Fears of job displacement from technology and artificial intelligence may be overstated as technology could also bring new job opportunities and lead to smarter delivery mechanisms for basic services. Still, the changing nature of work implies that workers need to become team-oriented problem-solvers who can adapt to changing circumstances. While cognitive skills emphasize mastery of subject-specific knowledge, socio-emotional skills relate to how we behave, including how we motivate ourselves and how we interact with others. High-order cognitive and socio-behavioral skills will be increasingly needed in labor markets.

> The changing nature of work requires workers to become flexible team-oriented problem-solvers. This in turn requires high-order cognitive and socio-behavioral skills that are in short supply.

Enabling children to acquire these skills requires investment to build human capital starting from an early age, especially for disadvantaged groups. It is sometimes suggested that an emphasis on learning performance, as measured through national or international standardized student assessments, is misplaced, as it may lead to over-emphasizing cognitive skills and success on examinations to the detriment of socio-emotional skills. The argument has some relevance if only to avoid the risk of "teaching to the test" becoming a dominant practice. But the argument may also

be overstated. Without foundational skills such as basic literacy and numeracy, it is harder to nurture socio-emotional skills. Students in schools that do well on cognitive skills often do well also on socio-emotional skills. Rather than pitting one set of skills against the other, we need to recognize that both are needed, and may reinforce each other. Success in one area helps students to achieve success in the other. And the need to better prepare students for labor markets is unescapable.

Secularization

Finally, from the point of view of Catholic schools and universities, the challenge of secularization should also be mentioned. Consider the case of the United States where enrollment in Catholic schools has declined for more than half a century[69]. As noted in the latest Pew Research Center study on trends in religious affiliations in the country, in 2021 less than two thirds (63 percent) of the adult population identified as Christian, versus 78 percent in 2007[70]. Most of the decline was concentrated among Protestants, but it may still affect future enrollment in Catholic schools negatively. In proportion to base values in 2007, the share of the adult population praying daily decreased even more, and still a larger drop was observed for the share of adults considering religion as very important in their life.

> For Catholic schools and universities, secularization and the Church's sex abuse crisis are further challenges to overcome.

Apart from these broad trends towards secularization, the sex abuse scandal that has affected the Catholic Church may also have contributed to lower enrollment in Catholic

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[67] As one example, in 2009 developed countries committed by 2020 to providing $100 billion per year in financing on climate change. The latest data for 2019 are well short of that goal. See OECD (2021). See also Bos and Thwaites (2021).

[68] World Bank. 2019. *World Development Report 2019: The Changing Nature of Work*. Washington, DC: The World Bank.
[69] This paragraph follows Wodon (2022e).
[70] Smith (2021).

schools. One question that arises from these trends is how the focus on faith formation in Catholic schools may be perceived in the population. Market research for the National Catholic Educational Association [71] suggests that: (1) While many parents do want their children to develop strong morals and good values, they worry that Catholic school teachings may be too rigid and prevent children from considering other points of view; (2) Not surprisingly, parents are concerned about tuition costs in Catholic schools – this is an affordability issue; and (3) Marketing materials focusing on religious instruction would probably not help to increase enrollment. This of course does not mean that Catholic schools should abandon their evangelical mission, but it suggests that they may need to carefully think about how to implement this mission in today's environment.

Improving Learning

While primary education is necessary, it is not sufficient for children to thrive later in life. For many of the development outcomes just mentioned, having a primary education does not make a large difference versus having no education at all. For boys and girls alike, the gains associated with educational attainment are much larger with secondary education than with primary education. This is likely, in part, a reflection of the failure of many education systems to deliver learning of foundational skills in the early grades. Adequate learning needs to occurs early on in order to reap the full benefits of education. But the implication is that it is also essential to enable children to pursue their education at the secondary level.

The issues of schooling and learning are like two facets of the same coin. Schooling is necessary for learning, but learning is also necessary for schooling. Indeed, without learning, it is very difficult for children to remain in school, and for many parents to make the

financial sacrifices needed to keep their children in school. While some countries are improving the performance of students in school, average performance on student assessments may be worsening in others. In low-income counties, policies ensuring free basic education have enabled more students from disadvantaged backgrounds to go to school and remain in school longer. However, as they come from more disadvantaged backgrounds, some of these students may be less prepared for school. They may do poorly unless special efforts are made to enable them to thrive. In addition, as more children go to school due to population growth and gains in enrollment rates, education systems may become overstretched, including in their ability to ensure that all teachers are qualified and well-trained and that sufficient schools are available to welcome all children.

> Literature reviews suggest – not surprisingly – that better pedagogy in the classroom is key, especially when teachers adapt their teaching to students' individual learning needs.

What can be done to improve learning specifically? Literature reviews [72] suggest – not surprisingly – that better pedagogy in the classroom is key, especially when teachers adapt their teaching to students' individual learning needs. Some teachers are truly inspirational. This is the case of Brother Peter Tabichi, a Franciscan teaching in a public secondary school in a remote part of Kenya's Rift Valley who was the 2019 Winner of the Global Teacher Prize. Asked in an interview how he teaches [73], Brother Peter responded: *"It is all about having confidence in the student… It is not a matter of telling them "do this" and then walking away. You need to work with them closely."* As a science teacher, Brother Peter explained that *"materials are very expensive for practicums. So, I improvised picking up materials from surroundings. If I am talking about resistance, I*

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[71] National Catholic Educational Association (2018).
[72] See for example Evans and Popova (2016).

[73] Tabichi (2019).

can show a radio or another electrical gadget and explain how it is working, or not working. So that students can appreciate how resistances works in practice. This avoids learning to become too abstract or conceptual." [74]

The behaviors exemplified by Brother Peter can be emulated by all teachers. Yet for teachers to be successful, they need to be supported. Based on a review of practices that work, five principles have been suggested to guide teacher policies [75]: (1) Make teaching an attractive profession by improving its status, compensation policies, and career progression structures [76]; (2) Promote a meritocratic selection of teachers, followed by a probationary period, to improve the quality of the teaching force; (3) Ensure that pre-service education includes a strong practicum so that teachers are equipped to transition and perform effectively in the classroom; (4) Provide continuous support and motivation through high-quality in-service training and strong school leadership, to allow teachers to continually improve; and (5) Use technology wisely to enhance the ability of teachers to reach every student, factoring their areas of strength and development. These principles make sense, although they tend to emphasize more extrinsic (based on external rewards) than intrinsic motivation. This is in part because this is where more lessons can be drawn from the existing literature. Yet intrinsic motivation matters too, as noted among others by Professor Gerald Grace from St. Mary's University in the UK for faith-based schools [77]. More generally, many teachers become teachers because they have a passion for education and working with children.

Empowering principals and promoting a positive school culture are also essential for students to thrive, as are broader conditions for school autonomy and accountability [78]. The importance of school management can be illustrated with the case of Fe y Alegría Jesuit schools in Latin America [79]. Evidence in Peru suggest that the schools perform well [80]: According to focus groups and interviews, factors contributing to the good performance of Fe y Alegría schools include a high degree of independence at the school level for generating and managing resources, a favorable institutional climate, an emphasis on the proper selection, tutoring, supervision, and training of teachers, autonomy and authority for school principals, and the capacity to adapt to local realities. Principals convey the mission of the schools in order to engage students, teachers, and the whole community. Fe y Alegría teachers are motivated by the sense of purpose they witness in the schools and experienced teachers enjoy the opportunity to coach and mentor younger teachers. These various elements of the culture of the schools are mutually reinforcing, leading to better teaching and ultimately better student learning [81].

Beyond the need to empowering teachers and principals, guidance is available from international organizations on how to end the learning crisis. At the World Bank, as noted in previous Global Catholic Education Reports, priorities for programs and policies are identified in a blueprint with five pillars [82]: (1) Learners are prepared and motivated to learn—with a stronger emphasis on whole-child development and support to learning continuity beyond the school; (2) Teachers are effective and valued—and ready to take on an increasingly complex role of facilitators of learning at and beyond the school with use of education technology; (3) Learning resources, including curricula, are diverse and of high quality—to support good

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[74] Ibid.
[75] Beteille and Evans (2018).
[76] On teacher satisfaction in sub-Saharan Africa, see Nkengne et al. (2021).
[77] Grace emphasized the role of spiritual capital, which can probably be interpreted in the context of this editorial as a form of intrinsic motivation, in the

dedication of teachers and principals in Catholic schools. See Grace (2002).
[78] Demas and Arcia (2015).
[79] Wodon (2019e).
[80] Lavado et al. (2016).
[81] Alcázar and Valdivia (2014).
[82] World Bank (2020).

pedagogical practices andpersonalized learning; (4) Schools are safe and inclusive spaces—with a whole-and-beyond-the-school approach to prevent and address violence and leave no child behind; and (5) Education systems are well-managed— with school leaders who spur more effective pedagogy and a competent educational bureaucracy adept at usingtechnology, data, and evidence.

> The World Bank report *Realizing the Future of Learning* is based on five pillars: (1) Learners are prepared and motivated to learn; (2) Teachers are effective and valued; (3) Learning resources, including curricula, are diverse and of high quality; (4) Schools are safe and inclusive spaces; and (5) Education systems are well-managed.

For each pillar, recommendations are made based on a review of the literature. For example, to keep learners engaged, four actions are suggested: (i) increase the provision of early childhood development services; (ii) remove demand-side barriers; (iii) put conditions in place for learning to occur with joy, rigor and purpose; and (iv) bolster the role of the family and communities. Similar actions are outlined for the other four pillars in the framework. Or to support teachers, education systems should focus on: (i) Establish the teaching profession as a meritocratic, socially valued career; (ii) Expand engagement in pre- service training; (iii) Invest in at-scale in-service professional development; and (iv) Give teachers tools and techniques for effective teaching.

Again as mentioned in previous Global Catholic Education Reports, another useful World Bank report suggests cost-effective approaches to improve learning[83]. This matters

for Catholic schools since they often have limited resources. To provide guidance on what to do, and what not to do, interventions that have been tried to improve learning in low and middle income countries were categorized into four groups with examples of interventions for each group: (1) Great investments: the most cost-effective interventions, like providing families with information on education returns and quality; (2) Good investments: other highly cost-effective interventions, such as: structured pedagogy combined with teacher training and learning materials; programs to teach children at the right skill level; and pre-primary education; (3) Promising low-evidence interventions: programs that appear to improve learning cost-effectively, but where more rigorous evidence is needed, like providing early stimulation to young children and involving communities in school management; and (4) Bad investments: interventions that (as typically implemented) have been shown to be either not effective or not cost-effective; these include investing in computer hardware or other inputs without making complementary changes (like teacher training or better school management) to use those inputs effectively.

More recently, the World Bank and other organizations (the Bill & Melinda Gates Foundation, FCDO, UNESCO, UNICEF, and USAID) published a R.A.P.I.D. framework to tackle learning losses caused by the pandemic. As shown in Figure 3.2, the framework[84] suggests evidence-based policy actions in five areas: (1) Reach all children; (2) Assess learning; (3) Prioritize the fundamentals; (4) Increase the efficiency of instruction; and (5) Develop psychosocial health and wellbeing.

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[83] World Bank (2020).

[84] World Bank et al. (2022b).

Figure 3.2: RAPID Framework to Address Learning Losses and Build Forward Better
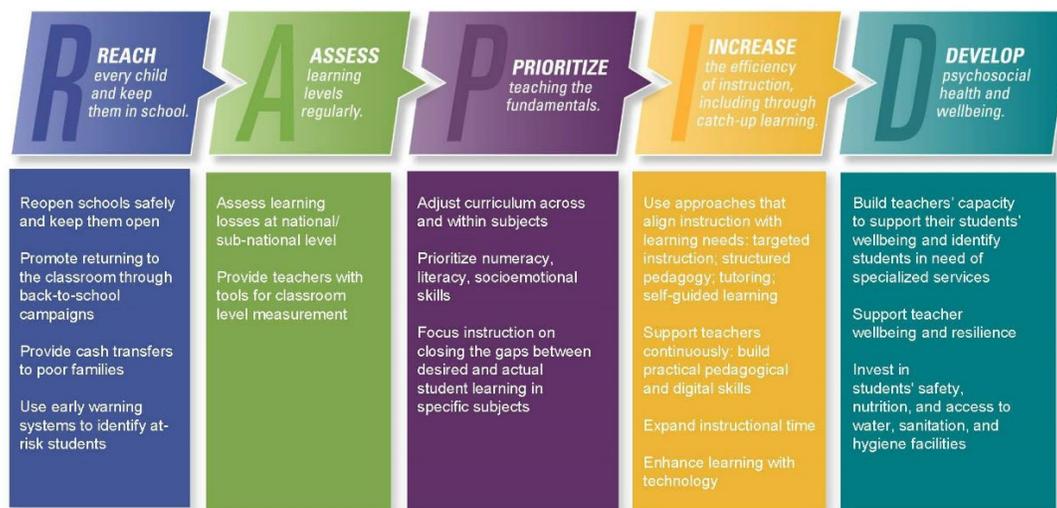
Source: World Bank et al. (2022b).

Transforming Education Summit

Guidance is also provided in discussion papers prepared for the action tracks of the Transforming Education Summit held at the United Nations in September 2022. The five action tracks were: (1) Inclusive, equitable, safe, and healthy schools; (2) Learning and skills for life, work and sustainable development; (3) Teachers, teaching, and the teaching profession; (4) Digital learning and transformation; and (5) Financing education [85]. These papers provide a wealth of information that is also relevant for Catholic schools and universities (see Boxes 3.1 to 3.5 for excerpts from the discussion papers).

The Transforming Education Summit at the United Nations had five tracks: (1) Inclusive, equitable, safe, and healthy schools; (2) Learning and skills for life, work and sustainable development; (3) Teachers, teaching, and the teaching profession; (4) Digital learning and transformation; and (5) Financing education.

Outcomes from the Summit [86] included six calls for action on (1) Education in crisis situations; (2) Addressing the learning crisis; (3) Transforming the world (environmental sustainability); (4) Digital learning; (5) Advancing gender equity; and (6) Financing education. Several initiatives were launched at the summit, including a new International Financing Facility for Education (IFFEd) that will provide funding to lower-middle-income countries that are home to 80 percent of the world's children [87], initially with a focus on Asia and Africa. Another initiative launched at the Summit by UNESCO and UNICEF is the Gateways to Public Digital Learning. The initiative will aim to provide equitable access to and resources for digital learning. Finally, monitoring of the outcomes and commitments from the summit will take place under the SDG 4 High-Level Steering Committee, in collaboration with the UNESCO Institute for Statistics and the Global Education Monitoring Report.

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[85] See United Nations Transforming Education Summit (2022a, 2022b, 2022c, 2022d, 2022e).
[86] See https://mailchi.mp/bd4ccc2b8206/infoletter-1-transforming-education-summit-5634251?e=6b107ccfe5.

[87] Other funding mechanisms already target most of their support to low-income countries. This includes the International Development Association at the World Bank, Education Cannot Wait, and the Global Partnership for Education.

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Box 3.1: Inclusive, Equitable, Safe, and Healthy Schools

Inclusive, transformative education must ensure that all learners have unhindered access to and participation in quality education… There are immediate needs … from the … pandemic. The most marginalized … need … support to return to and remain in school, catch up on lost learning, and to access health, nutrition and protection support… Medium-term … the essential package … includes:

Policies and legislation that protect rights, promote inclusion, prevent and address all forms of … exclusion. Countries … have removed bans on pregnant girls and young mothers attending schools; … address[ed] boys' disengagement from education; and … [adopted] reforms to raise the legal age of marriage to 18.

Education sector plans and budgets that place equity, inclusion and gender equality at the centre and that put the money where it is most needed. Ministers of Education … have committed to include and increase clearly delineated budgets, strategies and commitments to gender equality… The inclusion of refugee and vulnerable migrant children … is also occurring… Removing school fees and other hidden education costs through cash transfers has also proven effective in increasing girls' secondary school participation…

Quality data production, dissemination, and use. This requires the strengthening of national data systems that ensure that the most invisible are visible… for example … with the engagement of disabled persons' organizations and students with disabilities… In much of South America and Europe, refugees are accounted for in national education information management systems, and [thus] in … planning …

Teachers and educators as key partners for transformation. Examples … include mobile and itinerant teachers with specialist skills … who are supporting and mentoring class teachers and providing ongoing support to students with specific needs…, refugee teachers … included in national teacher training initiatives, allowing them to obtain recognition and certification of their skills and to teach in national schools…, and gender-responsive pedagogy … in nearly 15 countries across the [African] continent.

Curricula and learning materials that celebrate diversity, promote equality, and offer pathways to learning and life beyond school. This includes countering harmful gender norms, attitudes and practices through gender-transformative education. Targeted actions are also needed to attract out-of- school children and youth, including migrant and refugee children and youth, to access or return to school…

School and learning environments that are physically, mentally, and socially safe and conducive for learning… Mental health and psychosocial support … [is] needed more than ever… Good practice(s) … include … antibullying… [and] 'maternity rooms' in secondary schools, supporting adolescent mothers to continue their education and have access to early childhood education … for their children.

Intersectoral partnerships to ensure the health and well-being of learners. The School Meals Coalition … [aims] to massively scale up school health and nutrition interventions… The Our Rights, Our Lives, Our Future (O3) initiative has … supported ministries … to deliver life skills-based HIV and sexuality education.

Engagement of youth, parents, and communities as genuine partners to the realization of inclusive, equitable, safe and healthy learning environments, not just as an optional add-on. Youth-led networks and activists are active at community, national, regional, and global levels…

Source: United Nations Transforming Education Summit (2022a). See the paper for references.

Box 3.2: Learning and Skills for Life, Work, and Sustainable Development

The ultimate purpose of education is to prepare us for life… [and] empower individuals as agents of change to lead the twin transitions towards digital and green economies … Key action areas … include:

Empower learners for human and planetary sustainability by mainstreaming ESD [Education for Sustainable Development]: ESD is a cross-cutting instrument … [with] a holistic approach… The climate crisis calls for strengthening of climate literacy and education …, taking into account mental health and well-being… Project-based learning that engages … families and local communities; development of educational resources designed by teachers …; capacity building of educators and research … are all key.

Build and implement robust lifelong learning policies and systems including... This will entail the design of curricula and pedagogies… [for] competencies such as problem-solving, critical thinking, and systems-thinking; empathy and kindness; core values such as justice, equity, co-existence within nature; and engagement and action as change agents... Qualification policies should support recognition of skills, work experiences, and knowledge … outside of formal education systems, including … micro-credentials. It is also crucial … to increase investment in professional development of teachers and educators...

Promote a whole-institution approach to learning… through a) learning content which respects collective survival and prosperity within the planetary boundaries from early childhood; b) pedagogies that are experiential, action-oriented, localized and culturally relevant; c) facilities and a culture of participation as their institutions become living laboratories for active citizenship; d) engagement with and learning through communities. Collaborative learning both with and from youth can help steer the way forward.

Address evolving skills demands in changing economies and transition to green and digital economies: Identify the new skills that will be required … such as literacy, digital literacy and citizenship, emerging technical and STEM skills; competences for sustainability, civic and political engagement, and global citizenship; and innovation and entrepreneurship mind-sets… [Rely on] … labor market intelligence to inform … programmes … with effective participation of government, employers and workers, … more pathways of lifelong learning. and investment in TVET … to ensure quality and relevance of programmes.

Ensure inclusion, equity, and justice: … Emphasis should be … on removing barriers to learning for disadvantaged and vulnerable populations … affected by climate change, natural disasters, conflict and other … crises, including people living in extreme poverty, … displaced people, people with disabilities, indigenous people, minorities and people in rural areas... [using] technology … to respond to needs.

Strengthen governance and financing: Transforming education requires new … governance: it should not be the exclusive domain of governmental bodies… Education leadership should move from centralized top-down control and management to … collaboration among a range of relevant actors... [including] the private sector…, both as a provider of learning at the workplace and as a partner in … training programmes. Dialogue between … the world of education and the world of work could unlock … investment... Equity-based, pro-poor budget allocations should be established so that … expenditures serve to reduce inequities and are … linked with strengthened social protection schemes for learners.

Source: United Nations Transforming Education Summit (2022b). See the paper for references.

Box 3.3: Teachers, Teaching, and the Teaching Profession

Transformation will only happen if teachers are professionalized, trained, motivated, and supported… [and] the work of teachers is amplified outside the educational institution. [Principles include:]

Each country has the right number of well-trained and qualified teachers and other education professionals in the right place with the right skills. In the short-term, countries need added flexibility … [for] the expansion of … candidates entering the teaching profession… In the medium-term, strengthened licensing and accreditation schemes, including the recognition of prior and experiential learning... Investment in the training of women to teach STEM topics can further promote gender equality… Induction programmes should be strengthened. Advancement opportunities … have to be diversified and clear... Attention needs to be given to attracting gifted and experienced teachers to hard-to-staff schools... In the longer-term, countries … [should] provide teachers with opportunities to grow and develop..., reward experimentation, innovation, teacher agency and autonomy... Reforms require longer-term investments and a restructuring of teacher career paths... Workforce planning, deployment, and management need to be improved.

All teachers have quality initial training and continuous professional development throughout their careers. In the short term, teachers' … professional development needs to integrate pedagogies and capacity building to embrace digital and hybrid modes, to address learning loss, and prevent school dropout… Care [is needed] to invest in technologies that are pedagogically relevant, dependable and sustainable, and that support teachers rather than replace them... In the medium term, teacher development needs to … transition from course-based training to a continuum of collaboration and exchange among teachers, schools, and education systems... In the longer term, … teachers [need agency] to interpret and manage the curriculum, and adapt and prioritize content and pedagogy...

Every teacher, school leader and other education worker has a recognized professional status, can participate in social and policy dialogue and works in conditions that enable them to be effective… In the short term, teachers should … be guaranteed decent work… Equity in access to quality professional development and education technology should be ensured... In the medium term, teachers … must be part of the decision-making process... Reducing teachers' administrative workload is another important step… In the longer term, systems and a culture of collaboration between teaching professionals, their representative organizations, governing bodies and other social actors needs to be established... [with] mentoring, school-based … professional development, and championing of high-performing teachers.

Teachers and other professional roles are empowered to lead learning, innovate and harness relevant research. Teachers' capacity for innovation is one of the keys to building resilient education systems… In the short term, effective teacher innovations can … support continued learning and recovery efforts at school or district level. In the medium term, teaching personnel and … school leaders can be supported to … implement interventions to reach every child, assess learning levels, prioritize teaching the fundamentals, increase catch-up learning, as well as develop children's well-being so that they are ready to learn… In the longer term, there is the need to reshape the teaching profession … [towards] a career pathway…, require[ing] governments to invest in new policies and plans.

Source: United Nations Transforming Education Summit (2022c). See the paper for references.

Box 3.4: Digital Learning and Transformation

Investments … should be guided by … three core principles…

Principle 1: Put the most marginalized learners at the centre… Too often, technology benefits privileged learners and educators first. Only later do strategies emerge to make them more inclusive and accessible... We must … recalibrate … policies, actions, and investments to … bridge inequalities, spark needed innovation… Asking how approaches can work for refugees, learners with disabilities, girls and women, teachers in remote areas, and other disadvantaged learners … needs to be a point of departure.

Principle 2: Develop free, high-quality digital education content and platforms… [towards] high quality educational resources for children, teachers, and communities… This content must be freely available, easy to access and use, and, when feasible, aligned with formal curriculum. It should also be available in many languages, adaptable, and contextually relevant… Meaningful digital learning should catalyse human-centred learning experiences. Age- appropriate and high-quality digital learning … should be made accessible … under open licenses… Digital learning … will incentivize students, teachers, caregivers, and educational institutions to establish and maintain portals to … help bridge formal and non-formal learning.

Principle 3: Facilitate pedagogical innovation and change… Digital learning must open rather than close learning possibilities... Too much effort is expended trying to replicate models of in-person schooling in digital spaces. Online and virtual environments demand new types of learning content and new pedagogies. Innovation is needed to develop and test new digital and hybrid pedagogies that are less reliant on the proprietary and closed systems… This requires platforms and tools designed to support rather than replace teachers, and integration of technology and technology-enabled pedagogies in pre- and in-service teacher training … [under] multi-sector and whole-of-society approaches…

Countries are [also] advised to follow three broad recommendations to actualize the principles...

Recommendation 1: Ensure connectivity and digital learning opportunities for all… ideally, an internet connection that is universally available in schools and at home… Countries should define what meaningful digital connectivity for education means and set short, medium, and long-term targets... Connectivity efforts should … reduce digital gender divides and reach the most marginalized… The pursuit of ubiquitous connectivity is an ideal area for public private partnership and whole-of government collaboration.

Recommendation 2: Build and maintain robust, free, public digital learning content and platforms [with] two interrelated parts requiring distinct investment: first, the development of high-quality content; and second, … platforms to make content accessible and easy-to-use. The creation and curation of digital platforms and high-quality learning content opens opportunities for cross-country collaboration.

Recommendation 3: Focus on how technology can enhance learning by enabling evidence-based educational practices at scale… Investments … [should] align with … effective instructional practice, [such as] mother-tongue instruction, teacher coaching, formative assessment, structured pedagogy, and teacher reflection… Digital learning can [also] enable … blended and hybrid learning models… Digital-only provision can be beneficial … for adult learners balancing education with work and family obligations. An intervention portfolio approach [is needed while] supporting the pedagogical skills of teachers is crucial…

Source: United Nations Transforming Education Summit (2022d). See the paper for references.

Box 3.5: Financing Education

The … crisis in the financing of education … has deepened with COVID-19. Urgent action is needed … to deliver on existing education goals... Transforming education financing will require going beyond existing commitments … to find universal, sustainable and systemic solutions in three areas:

Action area 1: Mobilizing more resources. Action on budget shares: Any government allocating less than 15-20 percent of public expenditure or 4-6 percent of GDP to education needs to develop a trajectory to achieve this key benchmark. Action on tax: Many governments could increase tax-to-GDP ratios by five percentage points by 2030 through progressive tax reforms, enabling a doubling of spending on education, health and more, but this needs to be matched with international action on global tax rules/havens. Action on debt servicing: Any government spending more on debt servicing than on education ought to be prioritized for debt renegotiation and a new debt workout mechanism. Action on Special Drawing Rights (SDRs): The IMF board could massively boost resources for education by issuing a new round of SDRs and agreeing a mechanism for their redistribution. Action on austerity: Governments should avoid austerity policies that block urgent spending on education, removing public sector wage constraints where there are teacher shortages. Action on paradigms: Education spending should be treated as investment, not as consumption, with new … ways to recognize the medium- and long-term returns. Action on concessional loans and aid: The share of aid, climate funding and concessional finance earmarked for education should rise to 15-20 percent to match the domestic financing commitment.

Action area 2: Increasing equity and efficiency of spending on education. More education resources must be accompanied by greater equity and efficiency in existing investments, for example, through [the following actions]. Action on all levels of education: A principle of progressive universalism in a lifelong learning perspective is needed, encompassing all levels and strands of education starting with early childhood education and prioritizing public investments towards achieving equity and quality. Action on geographies: Investing domestic resources equitably across a country should be a priority, as should, investment of aid and loans to target countries most in need. Action on excluded groups: Disaggregated data and an intersectional approach are crucial for enhancing equity. Decentralization can help but the center must retain a redistributive role. Action on linking sector planning and budgeting: Realistic and robust education financing strategies must drive investment decisions over several years.

Action area 3: Education financing data and accountability. Good policy requires systematic and reliable data on education spending to deepen accountability. Action on data availability, coherence, and timeliness: Many countries need to increase the availability and harmonization of quality data on both public and household spending. Action on capacity to use data: There is a need to increase capacities to understand and use education budget data at all levels from schools up to ministries and parliaments. Action on data for accountability: Effective domestic accountability systems in education should enable external partners to trust that education resources are well used.

Put together, these actions form the basis of a new global compact on education financing, linking new domestic commitments with new international action on issues affecting education financing – to increase the share, size, sensitivity, and scrutiny of education budgets.

Source: United Nations Transforming Education Summit (2022e). See the paper for references.

Summing Up

The education crisis that was brought about by the pandemic is one of the largest in history. Simulations suggest that learning poverty is likely to have increased substantially, especially in low and middle-income countries where household access to distance learning was low. Even before the pandemic, most developing countries were far off a trajectory that would enable them to reach the education targets set forth in the SDGs.

Apart from a worsening of the learning crisis brought about by the pandemic, a number of other overlapping crises are threatening education systems. These challenges include rising inflation, policy responses, and related risks for unemployment and poverty; rising debts and constrained public budgets for education; fragility, conflicts, and climate change leading to forced displacement; insufficient development aid; and in the longer term the changing nature of work. For Catholic schools and universities, secularization and the sex abuse crisis in the Church are additional challenges to be dealt with.

Staring with the pandemic two years ago and continuing today within the context of these overlapping crises, international organizations have provided documents with guidance on how schools can respond to these overlapping crises. Several of these documents were mentioned in this chapter, including the R.A.P.I.D. framework proposed by the World Bank jointly with the Bill & Melinda Gates Foundation, FCDO, UNESCO, UNICEF, and USAID. That framework suggests evidence-based policy actions in five areas: (1) Reach all children; (2) Assess learning; (3) Prioritize the fundamentals; (4) Increase the efficiency of instruction; and (5) Develop psychosocial health and wellbeing. While the focus of the framework is mostly on public education, most of its recommendations are also valid for Catholic schools and universities.

Also useful are the documents prepared for the Transforming Education Summit held at the United Nations in New York in September 2022. The Summit had five action tracks: (1) Inclusive, equitable, safe, and healthy schools; (2) Learning and skills for life, work and sustainable development; (3) Teachers, teaching, and the teaching profession; (4) Digital learning and transformation; and (5) Financing education. In terms of its outcomes, the summit led to six calls for action and to the launch of several initiatives, including the International Financing Facility for Education for lower-middle-income countries and the Gateways to Public Digital Learning led by UNESCO and UNICEF. Again, while the focus of these initiatives tends to be on national government policy for education, many of the recommendations are relevant for Catholic schools and universities.

CHAPTER 4
MAKING EDUCATION TRANSFORMATIVE

There is a need to transform education. There is also a need to make education transformative. This is at the core of the call by Pope Francis for a Global Compact on Education. This chapter is adapted with minor changes from an article published in the *Journal of Global Catholicism*. Based on interviews, the chapter illustrates how educators are already putting in practice the seven commitments suggested by Pope Francis for the Global Compact on Education.

Introduction

The idea of a Global Compact on Education was first suggested by Pope Francis in September 2019. The Pope announced plans for a meeting to be held in May 2020 to *"rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education[88]."* He believed in the need *"to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity[89]."*

The meeting was postponed to October 2020 and held virtually due to the COVID-19 pandemic. In his video message for that virtual event, Pope Francis reminded us that *"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… We consider education to be 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[90]." A year later in October 2021, in a meeting held at the Vatican with other religious leaders on World Teachers' Day, the Pope further noted that *"our religious traditions, which have always played a leading role in schooling, from teaching literacy to higher education, reaffirm their mission of integrally educating each individual: head, hands, heart and soul. [...] The beauty and harmony of what it is to be fully human.[91]"*

As part of the idea of a Global Compact on Education, the Pope has suggested a set of seven practical commitments for educators, communities, or even societies. These commitments were not related solely to education provided in formal settings: they referred broadly to *"every educational program, both formal and informal."* The seven commitments suggested by the Pope to renew our vision for education were: (1) to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home (see Figure 4.1). These commitments are a call for action at the national, regional, and global levels, but they are also meant to guide the work of educators in their local communities. To inform this work, the Congregation for Catholic Education published a Vademecum[92] with for each of the seven commitments a brief explanation of what the commitment entails, ideas for reflection, and suggestions for action.

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[88] Francis (2019).
[89] Ibid.
[90] Francis (2020a).

[91] Francis (2021).
[92] Congregation for Catholic Education (2021).

Figure 4.1: Seven Commitments for the Global Compact on Education

1 **To make human persons the centre**
To make human persons the centre of every educational programme, in order to foster their distinctiveness and their capacity for relationship with others against the spread of the throwaway culture.

2 **To listen to the voices of children and young people**
To listen to the voices of children and young people in order to build together a future of justice, peace and a dignified life for every person.

3 **To advance the women**
To encourage the full participation of girls and young women in education.

4 **To empower the family**
To consider the family as the first and essential place of education.

5 **To welcome**
To educate and be educated on the need for acceptance and in particular, openness to the most vulnerable and marginalized.

6 **To find new ways of understanding economy and politics**
To be committed to finding new ways of understanding the economy, politics, growth, and progress that can truly stand at the service of the human person and the entire human family, within the context of an integral ecology.

7 **To safeguard our common home**
To safeguard and cultivate our common home, protecting it from the exploitation of its resources and to adopt a more sober lifestyle marked by the use of renewable energy sources and respect for the natural and human environment.

Source: Congregation for Catholic Education (2021).

While the idea of a Global Compact on Education is new, most of the commitments suggested by the Pope Francis are likely to be familiar to readers. They are inspired by themes discussed in the Pope's encyclicals (especially *Laudato Si'*[93] and *Fratelli tutti*[94]). in several of his apostolic exhortations including *Evangelii Gaudium*, *Amoris Laetitia*, *Christus Vivit* and *Querida Amazonia*, and more broadly in a long tradition of Catholic social thought[95].

Educators, Catholic or not, have already put these or similar commitments in practice all over the world in one way or the other. Sharing stories about those experiences can be helpful as challenges and opportunities faced by some can give ideas to others. To illustrate what educators can do to implement the vision set by Pope Francis, this chapter shares examples of actions based on interviews conducted with education practitioners and leaders as part of the Global Catholic Education project (see Box 4.1). Most of the quotes included in the chapter come from these interviews, but occasionally other materials are used as well.

To Make Human Persons the Center

In the Vademecum for the Global Compact, *"to make human persons the center of every educational program, in order to foster their distinctiveness and their capacity for relationship with others against the spread of the throwaway culture"*, the Congregation for Catholic Education emphasizes the importance of an anthropological foundation for the vision of the person that informs education. The Congregation also notes the importance of the Charter of Universal Human Rights[96] and emphasizes the need to pay special attention to the most fragile. It further notes that integral formation should include attention to the spiritual dimension of the human person.

Box 4.1: Global Catholic Education Interviews

The examples of teachers and other educators making education transformative are based on interviews from the Global Catholic Education project. Eight compilations of interviews are completed or are nearing completion to-date[97].
- The first compilation focuses on projects by the International Catholic Child Bureau for reach children 'at risk'. This included children in poverty, but also those facing the criminal justice system and children with disabilities.
- The second compilation is broader in terms of the themes it considers, but of note is a subset of interviews conducted with the Salesian Sisters of Saint John Bosco sisters who manage educational institutions especially for girls.
- The third compilation is about Catholic education in Africa and the Middle East. It provides perspectives from national leaders and is especially relevant for efforts to welcome children from all faiths in countries where Catholics are a minority.
- The fourth compilation consists of interviews with Catholic economists in North America. It provides insights into how teachers and researchers live and practice their faith in their professional roles (a separate collection is underway for other regions of the world).
- The fifth compilation is about research in service of Catholic education practice. It consists of interviews about the work of Gerald Grace, including on spiritual capital.
- The sixth compilation with Expanded Reason Award winners is about the dialogue between philosophy, theology, and science.
- The seventh compilation illustrates each of the seven commitments called for by Pope Francis under the Global Compact on Education.
- The last compilation focuses on current challenges and opportunities emerging from digitalization in education.

[93] Francis (2015).
[94] Francis (2020b).
[95] For an analysis of Pope Francis' conception of the role of education, see Klein (2021).

[96] This refers to the Universal Declaration of Human Rights.
[97] See Wodon (2021e, 2021f, 2021g, 2021h, 2022i, 2022j, 2022k, 2022l).

The mission of Catholic schools and universities is clearly articulated by the researchers interviewed for the compilation of interviews in honor of Gerald Grace from St. Mary's University. As Gerald Grace himself explains it, *"Catholic schools are committed to forming young people in spiritual, moral and social ways, understanding the importance of working for the common good and for helping to build a better world. There are many research issues raised here."* However, he also notes that *"In many countries, the commitment to education for the poor is not being realized effectively because of school budget problems… More research [is needed] not only into why this is happening but also, what new approaches … can begin to change this situation."*

Father Cristobal Madero, SJ, notes that *"the work of Gerald Grace is fundamental for approaching the tension between Catholic schools benefiting from the rules of the market and at the same time risking their identity because of that."* He adds that *"to be meaningful and helpful, Catholic schools in today's society need to have ministers, teachers, and leaders who conceive of the school and its role not only as a creator of social, economic, or cultural capital, but who also serve as mentors of spiritual capital."* John Lydon, Gerald Grace's colleague at St. Mary's University agrees: *"the concept of 'spiritual capital', defined… as 'resources of faith derived from a religious tradition', in my opinion, represents one of Professor Grace's main contributions to research in Catholic education."*

In the curriculum of many Catholic schools, religious and moral education is one of the ways through which teachers explain to students the vision of the person held by the Church. How this can be done in schools that welcome students from many faiths will be discussed later, but a particular finding that emerges from interviews conducted under the GCE project is worth mentioning. There is a need to better train teachers and principals so that they are indeed able to share this vision of the person with students. This is not a theoretical exercise. As noted by Sister Josephine Garza,

FMA, the principal of a school in Manila in the Philippines, *"there is a need to strengthen in the religious education program … conscience and character formation and … commitment as active citizens… Many times, students have their heads filled with the doctrines of the faith, but their hearts and their hands remain underdeveloped… The faith they believe in is detached from the life they actually live… Modelling service and community and parish involvement … becomes a strong lesson that teach the young about the school's commitment … to promote justice and peace, care for creation."*

Centers for literacy were created in Djibouti to serve children who were not in school and were too old to start primary school. The Centers also welcome orphans, refugees, children living in the street, and children with disabilities.

The Congregation for Catholic Education calls for paying special attention to the most fragile. Centers for literacy (*Centres pour l'alphabétisation*) were created in Djibouti to serve children who were not in school and were too old to start primary school. The Centers also welcome orphans, refugees, and children living in the street. As noted by Simone Pire, the Head of Catholic schools, a focused curriculum enables them over a period of three years to learn or improve their French and, if they are not too old, take the state examination to pursue their education further. Some have gone all the way to the university. The most fragile also includes children with disabilities.

A milestone was the opening of the School for All (*école pour tous*) to welcome some of these children. David lacked motor skills and used to not talk, or would yell if upset. After one month in the school, he was able to use a pencil for the first time. He started to sing, learned the alphabet, and joined the classroom during mornings, while working on his motor skills in the afternoon. As his mother recounted, *"he successfully integrated into the 1st year class. He*

no longer has shifty eyes and he understands the instructions. He is no longer rowdy – the screaming has really diminished… He points to objects. He manages … to follow rhythms. David knows how to dance!!! … I would like through this testimony to pay a vibrant tribute to all the supervisory staff: the sisters, the mistresses. With very little means, they manage to satisfy our children. And the results are there. The fight goes on!"

Finding ways to welcome children with disability will take time, but pilot initiatives are showing the way. In Burkina Faso, Father Hubert Kiemde, the Secretary General of Catholic Schools explains that for a decade, some schools have started to welcome students who are blind or deaf: *"These are enormous challenges, but we are committed to also going to this existential periphery and really opening our schools to children from all walks of life. People living with a disability are really left behind and this should challenge us. We are happy to have given or give this school education to more than 300 children to date."*

The emphasis placed by the Congregation for Catholic Education on the most fragile echoes the preferential option for the poor. Apart from the scourge of income poverty, we also face a learning crisis. Even before the COVID-19 crisis, more than one in two children in low- and middle-income countries were learning poor according to the World Bank. This means that they were not able to read and understand a simple text by age 10.

> Making human persons the center requires teachers to ensure that children learn in school. A great role model is Brother Peter Tabichi, a Franciscan science teacher in a public school in Kenya who won the Global Teacher Prize.

Making human persons the center requires teachers to ensure that children learn in school. A great role model is Brother Peter Tabichi, a Franciscan science teacher in a public school in Kenya who won the Global Teacher

Prize. Asked about how he taught in practice, he responded: *"it is all about having confidence in the student. Every child has potential, a gift or a talent. I try to engage students in various activities and mentor them. It is not a matter of telling them "do this" and then walking away. You need to work with them closely..."* Public schools in Kenya have limited resources, but Brother Peter is creative: *"Unfortunately, in my school we have only one desktop computer and one projector. So, wherever I go, I usually carry my phone to take pictures to illustrate what I am teaching by projecting those images with my laptop in school… Suppose I go to the hospital and I see an X-ray machine. I am able to take a photo that I can then use when I teach the students about X-rays and physics. You also need to improvise."*

In the sciences as in many other fields, there is often no better way to learn than by doing, but this requires again imagination when resources are scare. As Brother Peter explains: *"Materials are very expensive for practicums. So, I improvised picking up materials from surroundings. If I am talking about resistance, I can show a radio or another electrical gadget and explain how it is working, or not working. So that students can appreciate how resistances work in practice. This avoids learning to become too abstract or conceptual… When I was teaching about friction, I brought a match box… The matches will light with friction, but not without. When I applied paraffin or oil to the matchbox, it did not work anymore. Students can learn from these simple examples."*

According to the scientific literature, one of the ways to improve student learning in the early grades is to teach in the students' native language. In some countries, Catholic educators influenced government policy. Gilberte Chung Kim Chung, the Executive Director of Catholic Education in Mauritius, notes that advocacy helped in the adoption of two important policies: *"(1) The recognition of prevocational schools by the Government in 2005, after our intense advocacy and showing by doing, that children whom the system failed can learn and can*

achieve - today, these students are in the extended stream of mainstream schools; (2) The recognition of our mother-tongue, Kreol Morisien, as a subject in the school curriculum by showcasing results of our action and research in the area during a period of 7 years…. Both examples above are linked because language is an issue. It is difficult for children aged 5 years old to learn all their subjects from books written in English (because English is our official language) when their mother-tongue is Kreol Morisien and they hear a lot of French in the media."

Making human persons the center also means ensuring that schools are safe. Violence in schools remains widespread, including in Catholic schools. In particular, the Church needs to come to terms with sexual abuse by priests.

Making human persons the center also means ensuring that schools are safe. Violence in schools remains widespread, including in Catholic schools. In particular, the Church needs to come to terms with sexual abuse by priests and other staff. Father Hans Zollner, SJ, a Professor at the Gregorian University and the President of the Centre for Child Protection, argues that being effective in protecting children from abuse requires not only knowledge, but also *"a deeply felt mission to do everything possible to protect those who are most vulnerable"*. While much more remains to be done, progress is being made as *"[the] summit on the protection of minors held in the Vatican brought concrete changes: norms on accountability of bishops…, greater involvement of the laity … A Vademecum was published, detailing procedural issues... I have seen a very strong push … to create safe spaces for children… Not only has the Church started to confront the reality that abuse of minors has been happening, but members are also dealing with… cover-up… It is an ongoing process, a commitment… to bring about deep long-lasting change and healing…*

Prevention of abuse… [must] involve the entire ecclesial community – not just a few experts."

To Listen to the Voices of Children and Young People

Regarding the commitment *"to listen to the voices of children and young people in order to build together a future of justice, peace and a dignified life for every person"*, the Vademecum for the Global Compact emphasizes the need to start by listening, noting that in Latin 'e-ducere' means *"to bring out, to bring to light, to prepare the good soil, preparing it to welcome the seed of knowledge."* Educators are encouraged to empower students and young people, including through advisory and decision-making capacities in schools and other learning institutions.

The International Office of Catholic Education (OIEC in French), one of the international organizations that supported the launch of the GCE Project, launched several initiatives to give a voice to children and enable them to learn from each other across nations. One of these projects is I Can! As Juan Antonio Ojeda Ortiz, FSC, explains, *"the program helps children … identify … problems in their own context and build appropriate solutions as a team… in four … steps: 1. Feel: Enable children to feel and identify a problem within their concrete realities; 2. Imagine: Help children consider potential solutions and choose one that […is] viable, meaningful and with lasting potential; 3. Do: Act together with others and create change projects that contribute to improving the local and global contexts; and 4. Share: Tell stories of change with others to inspire them and create a worldwide chain of children and youth engaged in millions of small actions that change the world."* Thousands of children from over 40 countries attended a 2019 summit in Rome around the project inspired by *Laudato Si'*.

Another initiative launched by OIEC is the Planet Fraternity Project. The project proposes to young people to work directly and hand in hand with a partner school from another country on themes related to *Fratelli Tutti*,

Laudato Si', the Global Compact on Education, and the United Nations' sustainable development goals. Work is done in English, which helps participating students who are not native speakers to improve their language skills. As explained by Hervé Lecomte, *"Planet Fraternity allows students and educational teams in Catholic schools all over the world to create bonds of fraternity. The project provides a range of online resources created by education professionals to build commitment towards safeguarding our common home and building fraternal humanism."* Within a few months, close to 2,400 students were participating from 15 different countries.

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Documentaries are another way to give a voice to children and youth and tell their stories. Véronique Brossier of the International Catholic Child Bureau manages Children in the World (*Enfances dans le Monde*), a movie festival organized each year for World Children's Day. Choosing documentaries means *"choosing to show reality, however difficult it may be, in order to raise awareness and … make people want to act... The festival …is aimed at middle and high school students during the day and the general public in the evening. Round tables and meetings with directors, experts, [and] witnesses are also organized … [for] exchange and debate… Students ... award … the Youth Prize to one of the films."* The team avoids documentaries with intrusive situations or staged settings. It aims for diversity in themes and regions of the world represented and it provides educational information for each film. "*This is much appreciated by teachers to prepare students…"* The core idea is that *"it is important to start from the reality of what children experience, through*

their stories, their difficulties, their projects, anecdotes... It is these testimonies, these faces that are most likely to touch the public and make them want to get involved."

The call by Pope Francis to listen to the voices of children and young people is not abstract. It has a specific goal, which is *"to build together a future of justice, peace and a dignified life for every person."* Multiple initiatives give opportunities to children and youth to do just that. In France, iniSia is a program for Catholic schools to act in solidarity with schools abroad. More than 250 schools have applied for small grants, with 52 schools being awarded funding. A technical school from Orléans supported helped build a vegetable garden in Madagascar that is self-powered with electricity and irrigation thanks to solar panels and hydroelectric dams. Today, the farm works independently and is run by a Malagasy association. A school in Tours created a two-hour module once a week on development and solidarity issues. Participants met with migrants, and a small group travelled to Togo. In Mulhouse, the project 'Ecuador 2020: trees for living!' to raise awareness about reforestation and sustainable development issues. As Louis Marie Piron and Marie Lopez explained, "*our approach is not to develop a top-down solidarity or we would decide what is good for our partners in southern countries. We first seek to build a real relationship with our partners to choose together what we are going to achieve. We picture solidarity as two parts of the same frame, … one cannot move without moving the other."*

The Vademecum for the Global Compact also emphasizes the need to condemn all forms of disrespect and exploitation as one core component of listening to the voices of children and young people. In South Africa, the Building Peaceful Schools program contributes to a climate of justice and peace in schools through an understanding of restorative justice. Anne Baker, Deputy Director of the Catholic Institute for Education, suggests that the program helps *"promotes communication, conflict management and restorative practices. Thus it*

aims to enable the Catholic ethos of deep respect, care and a safe environment to grow."

To Advance the Women

The third commitment for the Global Compact on Education is *"to encourage the full participation of girls and young women in education."* The Vademecum notes that young girls and women are often marginalized by education and society. Suggestions for educators include encouraging girls' education and ensuring equal participation for women in schools, including for leadership position, while also condemning all forms of discrimination and violence against women.

Women congregations have long played an essential role in efforts by the Church to promote girls' education. The largest is the Salesian Sisters of Saint John Bosco (*Figlie di Maria Ausiliatrice*). More than 11,500 FMA sisters work in 97 countries on five continents.

Women congregations have long played an essential role in efforts by the Church to promote girls' education. The largest of those congregations is the Salesian Sisters of Saint John Bosco, more formally known as the Daughters of Mary Help of Christians (*Figlie di Maria Ausiliatrice* in Italian, as mentioned earlier, abbreviated FMA). The congregation was founded in 1872 and will soon celebrate its 150th anniversary. Today, more than 11,500 FMA sisters work in 97 countries on five continents. Thoughts from Sister Josephine Garza, FMA, the principal of a school in Manila, were shared earlier on the importance of religious and moral education grounded in a practical commitment to social justice. But beyond a large number of traditional schools and universities, FMA sisters are also involved in other types of programs benefiting girls and women. Two examples are mentioned here.

Sister Joséphine Chulu, FMA, is the Director of the Laura Vicuña Center in the Democratic Republic of Congo (DRC). Laura del Carmen Vicuña Pino was a child in Chile who died at the age of 14. She was beatified and is considered the patron of abuse victims, having experienced abuse herself. The Center in the DRC was transferred to FMA sisters by the Provincial Government of Haut-Katanga in 2020 because of the expertise of the sisters in running this type of institution. The Center welcomes youth in situations of family breakdown, starting with children as young as 12. A major emphasis of the Center is to equip youth with the skills they need in the labor market. As Sister Joséphine explains, *"before, vocational schools tended only towards cutting and sewing, but for the moment, there are more or less innovative sectors here. We have the agro-food, conservation, hotel and catering, bakery and pastry, aesthetics, childcare section. We have initiated textile and agricultural cooperatives for the development of young women to lift them out of poverty by making them responsible and promoting in them the spirit of entrepreneurship, teamwork and cooperative learning."*

In the Philippines, Sister Maria Victoria P. Sta. Ana, FMA, is Director of the Laura Vicuña Foundation (LVF) and in particular it holistic multi-staged center and community based program called the Journey of Hope. As Sister Maria explains, *"as a hands-on 24/7 nurturing mother of 20 to 30 sexually abused and exploited girls at a time, I have accompanied these deeply scarred girls transition, from childhood to adolescence to young adults and help them heal from their trauma with psycho-social spiritual interventions then guide them to blossom into women who can fully function in building their families and society."* Sister Maria also launched a Child Protection Clinic on Wheels to bring services against child abuse, exploitation, and trafficking in high-risk urban poor communities. The Clinic *"currently aids nearly 2,000 children on average. We have also expanded our reach to 16,000 children per year with our Social Workers and Youth leaders championing child protection advocacies in public schools and highly*

vulnerable communities, either face to face or virtual during this pandemic."

To Empower the Family

The Vademecum for the Global Compact considers *"the family as the first and essential place of education."* This is a principle that has long been held by the Church, with *Gravissimum educationis* clearly stating that parents are the primary and principal educators of their children. Suggestions for educators including involving families in educational activities and ensuring their representation in advisory and decision-making bodies, while also encouraging training for parents.

> One organization that has forcefully advocated for the role of the family in efforts to reduce extreme poverty is the International Movement ATD Fourth World. The Movement was founded by Father Wresinski, but is inter-denominational.

One organization that has forcefully advocated for the role of the family in efforts to reduce extreme poverty is the International Movement ATD Fourth World. The Movement was founded by Father Joseph Wresinski, but is inter-denominational. Cathy Low, a member of its volunteer corps, explains that *"our main purpose is to stay close to very poor families… These families are hard to reach … very dependent on institutions and suffer a lot about it… [One] couple has four children and is on welfare. The parents are illiterate… Social services… put the children into foster care… Although I could understand the concerns of the institutions, the voices of the parents were not really respected during the whole process and the parents were not considered as partners in the upbringing of their children… One of the main sources of suffering expressed by people living in poverty is to be denied to right to act by themselves, to be disempowered."* Cathy ran for many years so-called street libraries which bring books and the love of reading to families in

extreme poverty where they live. This is a great example of a family-focused program reaching the poor.

Supporting families in the education of their children must start at a young age. One of the organizations supported by the International Catholic Child Bureau is AINA Trust, which operates in the state of Karnataka in India, serving disadvantaged children, many of whom are from single parents living in slums. The trust runs more than 70 small early childcare centers for slum-dwellers and rag-picker families, with each center enrolling five children. As Mary Chelladurai explains, *"the [centers] provide childcare, welfare and development. We ensure that children are handled with care and dignity. Their parents are taught to respect their children and their rights, and to provide a child-friendly environment. AINA does not differentiate between children or families based on cultural or religious identities. Poverty defines target groups for interventions."*

For older children, many schools rediscovered the role of the family in the education of children during the COVID-19 pandemic. David Brandán, Director of an FMA school in Argentina, puts it poetically, *"in some educational spaces, daily life could be illustrated as a deep sea: immense, moving, dynamic, vital. [With] the pandemic … the sea retreats, moves away, and we can see what is deep, we could see if we had stones, or soft sand, corals or pollution. It was a great revelation… It was the family who … made a new alliance with the school in a reciprocal attitude of community and fraternal work… The school was and continues to be part of the family life of each student… Without this … relationship, pedagogical continuity could not have been sustained… Educators… [had to] walk as in Emmaus with the students and their families."*

Sister Josephine from the Philippines was mentioned earlier. She runs for her school a Family Ministry program to ensure that families are included in the work of the school. Annual Family camps are also organized. Formation activities and initiatives empower families to

respond to the issues and realities affecting them. Families helped draft *Laudato Si'* commitments that include planting mangrove and providing training on urban farming and gardening. As Sister Josephine explained, *"all these, I believe, promote the education and development of the girls and boys we serve because, aside from learning these in our schools, parents are empowered to take on their role as the primary educators of their children and our main collaborators in our work of educations."*

Families with children with disabilities face challenges to educate their children. Perspektivy in Russia is another organization supported by the International Catholic Child Bureau. It runs daycare centers in St. Petersburg, a Crisis Service Center, and a Guest House, while also helping schools welcome children with disabilities.

Families with children with disabilities face particular challenges to educate their children. Perspektivy in Russia is another organization supported by the International Catholic Child Bureau. It runs daycare centers in St. Petersburg, a Crisis Service Center, and a Guest House, while also helping schools welcome children with disabilities. Through support to families, the goal is to enable individuals with severe disabilities to have a normal life and prevent social orphanhood. As Svetlana Mamonova from Perspektivy put it, *"a child with severe developmental disabilities should be able to attend kindergarten or school… After graduation from school, when a person begins her adult life, s/he should be able to attend day care centers and workshops… S/he should also be able to have some form of employment. S/he should also have the opportunity to live in a family or an accompanying residence. Any person, regardless of their developmental problems, should have a normal childhood, adolescence, and adulthood."*

To Welcome

The fifth commitment called for by Pope Francis for the Global Compact is *"to educate and be educated on the need for acceptance and in particular, openness to the most vulnerable and marginalized."* Apart from the need to ensure quality education for vulnerable children, the Vademecum of the Congregation for Catholic Education also encourages intercultural and interreligious perspectives and cooperation programs aiming to build a more fraternal world.

Catholic schools operate in most countries of the world, including in countries where only a small proportion of the population is Catholic. This is the case in many countries in Africa and the Middle East. Several interviews with national Secretaries or Directors of Catholic education provide their perspective on serving mostly children who are not Catholic. In Lebanon Father Butros Azar explains that *"it is a tradition and it is even a request of many Muslim families to educate their children in our schools. All children thus benefit from an education in pluralism, a historical characteristic of Lebanon, and in human fraternity… A citizenship education is forged in our schools, based on a common set of values, foremost among which are the social values of mutual aid and solidarity."*

In Mali, Koundya Joseph Guindo notes that *"non-Catholic students represent approximately 80 percent of all students in Catholic schools. The time that non-Catholic students spend in Catholic schools allows many of them to understand Christian values and to put them into practice through their witness of life. Many non-Catholic former students who attended Catholic schools and who outnumber Christians in State decision-making bodies defend the cause of the Church in general and of Catholic education in particular and advocate the spirit of secularism and tolerance. These facts constitute an immense wealth for Mali because they promote cohesion and peaceful living together."*

In Morocco, the proportion of Muslim students in Catholic schools is even higher

according to Father Marc Boucrot since *"nearly 98 percent of our students are Moroccan Muslims… At the level of their management, we have both heads of Catholic establishments and other Muslims. Our educational project was drawn up jointly between Catholic and Muslim directions. It is a project that is inspired by Gospel values but on which Muslims can also find themselves and it is an opportunity to be able to work together… on a common educational work."*

In Burkina Faso, Father Hubert Kiemde estimates that two thirds of students are Catholic, with most other students being Muslims. He considers this as beneficial for the schools: *"The presence of non-Catholic children in our schools is one of the characteristics and values recognized by all (Christians and non-Christians) since the foundation of the first schools by the missionaries. It is for us the sign of our 'Catholicity', that is to say our openness to all, and our universal spirit of welcome... It is the proof of a culture of living together and an apprenticeship of fraternity beyond religious affiliations, for mutual knowledge and a culture of acceptance… (letting go of certain prejudices)."*

In Palestine, four in ten students in Catholic schools are Christian, but the proportion is at less than 10 percent in Gaza. In a similar vein to what others said, Father Jamal Khader argues that *"the presence of Christians and Muslims makes it possible to discover common values and to live from childhood in an atmosphere of equality and fraternity. When the catechist asked the Christian children to do the Lenten collection in favor of the poor, the Muslim children insisted on taking part…; all were very happy to share with the poorest of the community. Coexistence is experienced and practiced in daily life at school. When I once entered a class, I asked the students (17 years old): who is Christian and who is Muslim? And I added right away: I don't know, and I don't want to know. You are all our children, our students. I later discovered that among these students was*

President Arafat's great niece! It didn't change anything."

A similar view is again expressed by Father Jawad Alamat for Tunisia: *"the students and staff of our schools are Muslim; we follow Tunisian state programs, including Islamic religious education; the Christian presence, provided by the religious communities in charge of the school, is at the level of direction, management and support. Consequently, Catholic students are very rare; in any case, their presence testifies to the existence and value of diversity, even at the level of religion, and thereby contributes to open-mindedness."*

In Benin, Father Didier Affobali mentions an interesting anecdote on support to schools by alumni who are not Catholic: *"our Catholic school structures welcome children from all religious denominations or not. And this constitutes a richness in the sense that living together does not constitute any handicap for the intellectual, moral and spiritual development of the learners. On the contrary, some students who have finished their schooling or their academic career and who are in the public service in the country or elsewhere, whether Catholic or not, sometimes form an association to help their schools of origin."*

Father Bingo in Burkina Faso has experimented with creative ways for Christian and Muslim students to support each other. An inter-religious dialogue committee called balimaya is set up with students from each grade to organize festivals and religious events.

Finally, Father Alexandre Bingo in Burkina Faso has been experimenting with creative ways for Christian and Muslim students to support each other. One initiative is a religious education course that covers the main religions practiced in the country (Christianity, Islam, and traditional African religion) as well as other religions around the world. Local faith representatives are invited to share their experience of faith in the service of living

together. In addition, an inter-religious dialogue committee called *balimaya* is set up with students from each grade to organize festivals and religious events. For example, *"during Christian holidays, 'balimaya' goes to greet some families of Christian students. It is the same for Muslim holidays or traditional religion. The committee is present both during happy events (holidays, baptisms, traditional festive funerals) and unfortunate events (deaths, painful events). At the beginning of Christian Lent or Muslim fasting, a message is written by the committee and sent to Christians or Muslims to wish them a good time of Lent or Muslim fasting. The message is read in the presence of all the students when the colors rise. The atmosphere of conviviality and mutual respect despite the differences of religion that reigns within the establishment is undoubtedly the observable fruit of this school of faith."*

While these various examples illustrate how Catholic schools aim to welcome children from all faiths, another focus is an emphasis on making schools affordable for the poor. In Mauritius, Gilberte Chung Kim Chung notes that *"we embraced the free education system and clearly stated in our admission policy a preferential option for the poor in the year 2000… There are some warning signals of a decline in interest for Catholic secondary schools by families, both Catholics and of other faiths, who are 'results-oriented' and do not want their children to learn with children of lesser academic abilities. But we consciously made the choice of having our 'five-star' schools which were in very high demand become schools with mixed abilities, inclusive of those children who had failed in the system. We chose social mobility for those who had lesser opportunities."*

In the Philippines, Sister Josephine who was mentioned earlier notes that Catholic education is often accessible only to those who can pay tuition. But programs have been put in place to increase access for the poor. One initiative targets boys and girls 18 years and older who did not complete high school. They can enroll for free in the REACH Ed program

(Rekindling A Child's Hope Through Education). As Sister Josephine explains, *"with the help of volunteer teachers…, staff, parents and senior high school students, boys and girls in R.E.A.C.H. Ed prepare for the equivalency and placement examination given by the Department of Education which, when passed, will give them eligibility to pursue higher education or take on … employment or entrepreneurship with better educational qualifications."* As for the school as a whole, it also aims to *"involve the parents, students and teachers in activities that will increase the school's capacity to welcome and help the poor. In addition, formation is always geared towards sensitizing the families who make up the school as well as our lay mission partners to their duty, as members of a catholic school community, to share their resources and support programs that uplift the quality of life and nurture the dignity of those who are poor and marginalized."*

Another category of children that Catholic schools have tried to reach is refugees. In Lebanon, the Fratelli project serves more than 1,000 refugees from Syria, Iraq, and Palestine as well as vulnerable Lebanese children.

Another category of children that Catholic schools have tried to reach is refugees. In Lebanon, the Fratelli project serves more than 1,000 refugees from Syria, Iraq, and Palestine as well as vulnerable Lebanese children. This is done through centers operating in Rmeileh and Bourj Hammoud. As explained by Rana El Khoury, *"we have premises consisting of a 'model' socio-educational space which includes sports fields, lessons for early childhood, young people and adults, outdoor games, gardens, work rooms, equipped and secure spaces, all this for the implementation of programs covering educational, sports and psychosocial activities. Each time we end up with a positive transformation in the lives of children, young people and women. We realize how much these*

projects bring strength, hope, to improve the living conditions of the most vulnerable people."

In South Africa, Anne Baker, who was already mentioned before, talked about an interesting initiative in a local Marist school to serve refugee children who may not be able to enroll in the normal primary school programs: *"[The innovation is] called '3 to 6'. It has enabled many children who cannot get into South African schools to still get a primary school education. A normal school opens its classrooms from 3 o'clock to 6 o'clock for these children."*

Efforts to serve refugees are important not only because the number of refugees is increasing in the world, but also because education plays a key role in their future. As noted by Father René Micallef, SJ, from the Gregorian University, providing quality education to refugees is especially important because they often have no other resources on which to build a livelihood: *"refugees have little material capital (e.g. fertile agricultural land) and providing them with human capital and skills through education is the only viable way of helping them stand on their two feet and not become dependent on aid for generations."* Father René also notes that *"education also prepares them to return to their country when the persecution or conflict is over with the skills needed to support themselves and to build healthier institutions and a vibrant civil society, capable of unrooting the evils that created the refugee situation in the first place, so to avoid new cycles of violence and oppression that may cause new cycles of flight."*

To Find New Ways of Understanding the Economy and Politics

The sixth commitment relates to *"finding new ways of understanding the economy, politics, growth, and progress that can truly stand at the service of the human person and the entire human family, within the context of an integral ecology."* This is a broad agenda, but the Vademecum also calls for a social covenant for the common good. As a start,

schools should integrate values such as participation, democracy, justice, equality, fraternity, and peace in the curriculum.

Several interviews are relevant for this commitment and the role that education can play. This includes insights from the interviews with Catholic economists and with the winners of the Expanded Research Awards. Consider first what some of the Catholic economists who were interviewed shared. Education is essential for individuals and families to be able to avoid poverty or emerge from it. Maria Marta Ferreyra at the World Bank explains that *"Education is the only hope that most people in the world have for social mobility. The day laborer in rural Mexico, the street vendor in Colombia, and the maid in Chile all have one thing in common – they desperately want something better for their children and firmly believe that education is the only way out of poverty."*

Education and economics are also essential to understand and interpret how the world works, or perhaps could work, beyond simple facts. Clara Jace, then at the Catholic University of America and now at Samford University, explains that *"the 'facts' of economics don't speak for themselves any more than the data 'speaks for itself.' We use our values to identify and adjudicate between costs and benefits. Toward this end, I ask students to write reflection papers each week where they work through their own analysis of the tradeoffs."*

There is a role for Catholic economists to help inform the views of the Church and vice versa. As Joseph Kaboski from the University of Notre Dame puts it: *"We need to foster the dissemination of nonideological and legitimate economic knowledge within Church conversations of the economy. At the same time, we need to help baptize the secular discipline of economics with Catholic values. Most economists, even practicing Catholics, don't have an appreciation of Catholic social doctrine."* Several Catholic economists interviewed found ways to support the work of the Church, including by serving as representatives, which can lead to funny situations as Charles Clark from

St. John's University recalls: *"[For an intervention of] the Holy See Permanent Mission to the United Nations, … I was nervous. I heard the Chair announce: 'We will now hear from the representative of the Holy Spirit' (instead of Holy See, what the Vatican is called at the United Nations). Not surprisingly the mistake drew a lot of laughter. When it died down, I thanked the chair for the promotion, and proceeded to read."*

Many Catholic economists work on topics that matter for the less fortunate and social justice.

Many Catholic economists work on topics that matter for the less fortunate and social justice. As Ademar Bechtold from Notre Dame of Maryland University put it: *"I am passionate about education as a tool to grow economies and improve the standard of living around the world. Millions of good ideas that could solve major problems and challenges facing the world today may be lost forever when children cannot go to school."* Or as Camila Morales from the University of Texas at Dallas shared, *"My research is largely motivated by my own lived experience. I moved to the US with my family when I was a teenager. I spoke little to no English and attended school in one of the poorest counties in the Metro Atlanta area. So, I enjoy working on topics that can help divulge a better understanding of the experiences of immigrant children and young adults."*

Eric Scorsone from Michigan State University explains that: *"My values impact the type of research I work on and how I teach. I am interested in doing work on issues that impact local communities and in particular marginalized communities. I am very drawn to the teaching of Pope Francis and wish to emulate the kinds of issues he emphasizes… I reach out and work with local public officials in communities where economic and social distress is widespread."* In a slightly gruesome anecdote, Bernhard Gunter at American University suggests that this commitment to social justice often starts at a young age: *"I have always been passionate about*

fairness and justice. When I was about six years old, I went to my aunt asking her for a kitchen knife and a cutting board. Obviously, she asked me for what. My explanation was that one of their two cats had caught a mouse. I needed the knife to cut the already dead mouse in two to make sure that both cats got their fair share of the 'jointly owned' mouse!"

Finally, in economics as in other social sciences, it is important to recall that research may not be value free. As Robert Whaples from Wake Forest University reminds us, "*I believe that all scholars' values affect their research. How could they not? They guide every decision we make. Economics is all about weighing costs and benefits in making decisions. Moral values are about what we consider to be costs and what we consider to be benefits."*

Catholic philosophy and theology should enter in dialogue with science. This is the premise of the Expanded Research Awards.

Beyond economics, Catholic philosophy and theology should enter in dialogue with science. This is the premise of the Expanded Research Awards which *"seek to humanize the sciences by returning to a deeper understanding of the purpose of science, technology and professional work through a dialogue with philosophy and/or theology; to understand the sciences as human efforts at the service of society and the common good,"* according to Max Bonilla from the Expanded Reason Institute at University Francisco de Vitoria.

Interviews with recipients of the awards show how this dialogue is taking place in many areas. For Robert Enright from the University of Wisconsin-Madison, one such area is a better understanding of forgiveness: *"I began to ask myself: What in the area of moral development might make a major impact on the lives of adults and children, families, and communities? The idea of forgiveness kept coming up for me. Forgiveness occurs when people are treated unfairly by others. Might forgiveness be a way of*

people working their way out of resentment and hatred to reclaim their psychological well-being?"

A focus on ethics is natural for Catholic social thought, but ethical considerations must be made palatable to the professions, including for engineers. This was the goal of Gonzalo Génova and Maria del Rosario González in courses that they created at Complutense University of Madrid: *"Ethics is often presented as a brake, a barrier, a series of annoying limits and prohibitions. But we are convinced that ethics is not the brake, but the real engine of technological progress… We share the view that the teaching of professional ethics has to be completely founded on ethical rationality, with our feet grounded in concrete practice and in the mental and vocational form of each profession. Otherwise, they will be overlapping schemes and not committed professional lives."*

An ethical life is also a life of character, with James Arthur from the University of Birmingham sharing an interesting anecdote: *"A recent story was when I met the Queen who awarded me the title Officer of the British Empire – she asked me "How does one measure character" – I responded, "Your Majesty, one does not measure character, one recognizes it.' She was amused!"*

It was mentioned earlier that there is a need for a dialogue between Catholic economists and the Church. The same point is made John Slattery from the American Association for the Advancement of Science about the Science for Seminaries that he leads: *"The idea for the project was simple: how can we help religious leaders better understand modern science, and how can we do it in a way that affirms a healthy dialogue between and among scientific and religious communities? Because there were so many examples of unhealthy science engagement with faith communities, a proper engagement … was imperative… "The world will always need people who can articulate a clear sense of Catholic thought… No one knows what scholarly work will look like in 50 years, but* we will always need interpreters of tradition, and we will always need scholars!"

One of the practical issues for Catholic education related to economics and politics is whether there is a social covenant whereby countries support education pluralism so that parents can choose the type of education their children receive. A major constraint faced by Catholic schools in many countries is a lack of (or insufficient) state funding. Father Hubert from Burkina Faso notes that for Catholic schools, *"the greatest risk is the loss of support in the funding of our schools. Families cannot pay enough to cover the running costs of schools and establishments. We count on the contribution of the State. However, the State itself is under pressure to lower its subsidy to Catholic schools. With the frequent cash flow tensions, the risk of a decline in state support exists. The State also assists destitute students by assigning students to private… establishments to which it pays part of the school fees…These two forms of state support enabled many of our establishments to have sufficient staff. [But] a drop in this support will cause more operational difficulties for establishments in poor areas."*

When asked the same question, Father Didier's response for Benin was even more concerned: *"in terms of opportunities, there are practically none, especially since there is no substantial aid from the State. The lack of financial resources sometimes handicaps the proper functioning of Catholic education. Teachers who are unable to support themselves financially because of their insufficient salaries go instead to public education. In addition, some schools are threatened with closure due to lack of staff and financial means to meet the living and working conditions of both learners and teachers."*

As to the broader economic environment in which schools operate, there is awareness of the challenges that students may face in the labor market. A sobering assessment is provided again by Father Hubert in Burkina Faso: *"having taken up the challenge of excellent results in school examinations, we must now take*

up the challenge of the employability of graduates…; we need to move towards more science, more technique and more professionalism in our educational offerings. Current students in the scientific series go so far as to pass the baccalaureate without experience of handling in a scientific laboratory…The same is true for the digital domain. They do not have the opportunity to familiarize themselves with the computer tool; therefore, they have weaknesses in everything related to research or computer manipulation. We will have to find a way to improve science teaching and familiarize students more with computers. Finally, there is very little connection between real life and what is taught in class. Students find themselves poorly equipped to face the world of work."

Interesting initiatives are being piloted to respond to those challenges. Father Alexandre in Burkina Faso launched an entrepreneurship education project in his school with 25 students holding various positions to manage a business club center (B2C) serving the needs of students in the school. Examples include procuring sports uniforms with the name of students, the making of jewelry with the school's motto, a mini-market at the end-of-term party, the organization of a high school event. In addition, local entrepreneurs are invited to come to the school to share their experience. As noted by Father Alexandre, *"it is a modest initiative that aims to kindle the flame of creativity and entrepreneurship among young people… who later can start their own business. It is a nascent experience whose effects can only be appreciated in the long term. But for sure, this initiative has already sparked creativity in the student members of the workshop who have already made private enterprise as their professional choice in the future."*

Preparing youth for the labor market through vocational training while also instilling core values is also the focus of several projects run by La Salle brothers around the world. Brother Nestor Anaya Marín recounts several projects in his interview: *"In Ivory Coast I visited a shelter for street children and youth… [who]*

learn to read, write and count... [while] becoming 'masters' in carpentry, blacksmithing, or electronics. The most important thing is that they are instilled with order, respect and organization, among other qualities, recovering their dignity and discovering opportunities for growth and development…In Kenya, I visited three educational centers where formal (academic) education goes hand in hand with agricultural education. Therefore, the educational centers are schools, farms and cultivation plots; all in one campus. Naturally, the students are those responsible for taking care of the animals and the production of the fruits."*

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Brother Nestor also shared experiences at universities that encourage service to others while also helping students practice their newly acquired skills: *"In the Philippines, … [students at] a La Salle University implemented a graphic design program for the deaf… [so] many teachers and young people… learned signed language... In Mexico I have seen universities that ask their students to develop social projects... Young engineers have built houses for people who have suffered floods, brigades of dentists who walk for many hours in the mountains to reach the simplest people and offer them their dental services for free. Whether in formal or informal education, and from basic to higher education, there is always room for creativity and to connect people based simply on what is purely human."*

To Safeguard Our Common Home

The last commitment suggested by Pope Francis is *"to safeguard and cultivate our common home, protecting it from the exploitation of its resources and adopting a more sober lifestyle marked by the use of renewable energy sources and respect for the natural and*

human environment." The reference is of course the encyclical *Laudato Si'* which highlights that the environmental crisis is also an inner crisis due to broken relationships with the environment, as well as with others and society. Suggestions for educators focus on raising awareness to the need to care for the common home and providing opportunities for students to act.

In the Republic of Congo, Raoul Sika helped launched the Green School project whose objective is to raise awareness and train students in environmental protection. The project has four aims: help students adopt a responsible attitude towards the environment; make students messengers of the ideals of environmental protection; promote active participation by local communities in environmental protection and restoration activities; and train a generation of global citizens. In addition, as Raoul explains, *"Catholic school actors would like that in the next 3-5 years, our schools become 'little windows open on Eden', by the planting of trees (fruit trees), living hedges, flowers, grass and the creation of vegetable gardens wherever possible… This project is innovative because it provides a small answer to the question that …Pope Francis asks himself on a planetary scale in the encyclical Laudato Si', namely: 'What kind of world do we want -leave us to those who come after us, to the children who grow up?'"*

In the Republic of Congo, the Green School project has four aims: help students adopt a responsible attitude towards the environment; make students messengers of the ideals of environmental protection; promote active participation by communities in environmental protection and restoration activities; and train a generation of global citizens.

In Palestine, several schools founded environmental clubs. Also relevant are Model United Nations (UN) activities for youth ages 15-18. A few hundred students participate every year in a three-day congress where they functions like the UN with a General Assembly, a Security Council, and various committees to discuss and adopt resolutions. As Father Jamal Khader remarks, *"the seriousness of the discussions and the questions dealt with make this congress an admirable event, especially since it is prepared and organized by the students themselves. These are the leaders of tomorrow who begin to exercise their leadership now!"*

In Senegal, a school farm is being planned in the diocese of Kaolack. It will welcome students from all schools, Catholic or not. As explained by Brother Charles Biagui, *"we also want to cultivate in them the joy of producing at the local level in the spirit of eating healthy by producing healthy foodstuffs. The breeding of hens, guinea fowl, goats and others will serve as a framework and educational and didactic support for teachers, children and young people. The sale of the products will be used for the maintenance of the premises and the payment of the employees… Awareness of respect for the environment and the promotion of healthy food must be widespread… Farm workers will be supported by teaching assistants from other schools as part of the reflection to improve theoretical and practical teaching methods on ecology."*

In Belgium, the federation of Catholic schools for the French-speaking part of the country created an interdisciplinary digital tool for an educational journey inspired by Laudato Si'. The tool aims to combine the values of the Gospel and skills related to the philosophy and citizenship curriculum. As noted by Myriam Gesché, *"this tool is freely available online. It allows interactions with Internet users through comments on the blog. It promotes sharing ideas and critical reflections. It can participate in development of a collective educational culture and give ideas to other teachers to carry out such tools on other themes."*

Education for sustainability (EFS) has also been a priority for Catholic schools in Mauritius. The program started in 2011 in 18 Catholic secondary and some 12,000 students

have been engaged to-date. As noted by Gilberte Chung Kim Chung, lessons have been learned from the experience: "*First, to reach the set objectives, school leadership must share the vision, drive the EFS program or at least delegate the right person for its coordination… Second, teachers must play a key role… Students will follow when they are well guided. Third, ecology is not about one-off activities … but the interrelatedness between the environment, society and economy, as well as values and beliefs, and our way of living… Fourth, education for sustainability must be mainstreamed at the individual school curriculum level across disciplines... Finally, we have yet to strategize on the best way forward, but there is hope as we continue to search for the best way to educate for sustainability… on the journey of transformative learning.*"

Summing Up

The objective of this chapter was to share a few insights from interviews conducted under the Global Catholic Education project about efforts already made today in the seven areas for which Pope Francis called for renewed commitments as part of the Global Compact on Education. About 130 interviews have been conducted to date under the Global Catholic

Education project since it was launched at the end of November 2020.

While the interviews discuss a wide range of topics related to Catholic education and integral human development, the commitments called for by Pope Francis emerge strongly from the stories that interviewees share. This is not surprising, and it is encouraging.

Apart from educators in Catholic schools and universities, most educators in other types of schools also share those commitments and do their best to educate children and youth towards fraternal humanism and sustainability.

Apart from educators in Catholic schools and universities, most educators in other types of schools also share those commitments and do their best to educate children and youth towards fraternal humanism and sustainability. Hopefully, some of the stories shared in this chapter and the interviews they are collected from will serve as a source of inspiration for other educators.

CHAPTER 5
POTENTIAL OPPORTUNITIES – TWO CASE STUDIES

This last chapter discusses illustrative opportunities that Catholic and other educational institutions could seize, building on the calls for action from the Transforming Education Summit and the vision suggested by Pope Francis for a Global Compact on Education. Two opportunities are discussed: engaging alumni and promoting service-learning. Both could help transform education and, even more importantly, make education transformative.

Introduction

Within the world of Catholic education globally, the call by Pope Francis for a Global Compact on Education has special resonance today. The call is meant to renew our passion for a more open and inclusive education through an alliance *"to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity[98]."* As mentioned earlier, the Pope called for seven commitments when launching the Global Compact: (1) to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home[99].

Pope Francis recognizes the role of schools under the Global Compact, but beyond what happens in the classroom, he emphasizes even more the role played by parents and communities in educating children and youth. What could this mean in practice? The *Vademecum* published by the Congregation for Catholic Education offers guidance on how to implement activities that would contribute to the seven commitments suggested by Pope Francis. In this chapter, two opportunities that Catholic and other educational institutions could seize are suggested: (1) engaging alumni (with analysis based on data from Jesuit education especially in the United States); and (2) promoting service-learning (with analysis based on data from Catholic universities globally).

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#1: ENGAGING ALUMNI [100]

Pope Francis is a Jesuit. His vision for education echoes the Society of Jesus' Universal Apostolic Preferences adopted for the decade from 2019 to 2029, with four priorities: Showing the way to God; Walking with the excluded; Journeying with youth; and Caring for our common home. This case study is based on a recent report on alumni giving back exploring how Jesuit education alumni could contribute to social justice[101]. The theme of that report is "men and women for others," following a major on address by Fr. Pedro Arrupe to Jesuit alumni on that theme[102].

Jesuit education has a long history. The Society of Jesus was founded by Saint Ignatius Loyola in 1534. The first Jesuit school opened in 1548 in Messina in Sicily. A few years later, the Jesuits had already opened about 30 more primary and secondary schools and the Roman College, which would become the Gregorian University. International expansion followed.

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[98] See Francis (2019, 2020).
[99] For a discussion of the seven commitments in the Global Compact on Education, see Congregation for Catholic Education (2021).

[100] This case study is adapted from Wodon (2022g).
[101] Wodon (2022g).
[102] Arrupe (2022, reprint from an address delivered in 1973).

Jesuit education has been described as including six core elements: *Magis*; Women and men for and with others; *Cura Personalis*; Unity of heart, mind, and soul; *Ad majorem Dei gloriam*; and forming and educating agents of change.

The characteristics of a Jesuit education may be presented and visualized in a slightly different way by different schools and universities, but they typically include six elements [103] (see Figure 5.1):

1) *Magis*, which translates as "the more" and represents the challenge to strive for excellence;

2) Women and men for and with others, i.e. pursuing social justice and having concern for the poor and marginalized (as mentioned earlier, this refers to a seminal address of Fr. Arrupe to European alumni, calling them to be of service to others);

3) *Cura Personalis* or care for the individual person, i.e. respecting each person as a child of God and all of God's creations;

4) Unity of heart, mind, and soul, i.e. developing the whole person and integrating all aspects of our lives;

5) *Ad majorem Dei gloriam,* i.e. an education for the greater glory of God;

6) Forming and educating agents of change, i.e. teaching behaviors that reflect critical thought and responsible action on moral and ethical issues.

Figure 5.1: Six Characteristics of Jesuit Education
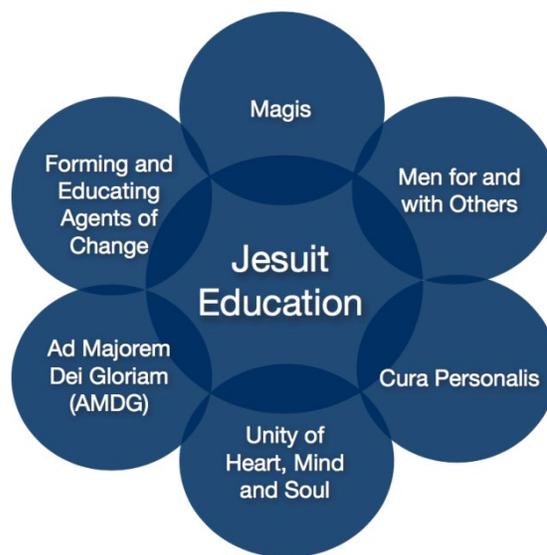
Source: Visual from Canisius High School.

Footprint of Jesuit Education Globally

The Society of Jesus operates both K12 schools (from kindergarten to 12th grade) and institutes of higher education, including universities. For higher education, according to data from the International Association of Jesuit Universities, the Society of Jesus operates 203 institutions [104]. Data on the number of institutions and countries with at least one Jesuit institution of higher learning are provided in Table 5.1. Estimates from the Educate Magis website suggest that Jesuit institutions of higher learning enroll more than a million students, employ more than 150,000 faculty and staff, and have more 30 million alumni. India and the United States are the countries with the largest number of institutions (78 and 28 institutions, respectively).

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[103] This description of the elements is adapted from https://www.canisiushigh.org/about-us/jesuits.

[104] This estimate is based on an author count of institutions mapped on the website of the

International Association of Jesuit Universities (i.e., the number of member institutions). The estimate available on the Educate Magis website is slightly lower at 195 institutions of higher education globally.

Table 5.1: Jesuit Global Network of Schools Data (Secondary and Pre-Secondary Education), 2021

	Schools and Projects	Students	Countries	Higher Ed Institutions	Countries
Formal Education					
Africa & Madagascar	53	34,949	16	8	7
Asia Pacific	43	68,532	8	22	10
Europe	204	174,797	21	33	14
Latin America	88	127,058	17	31	15
North America	85	54,876	4	30	2
South Asia	418	383,239	4	79	2
Fe y Alegria	1,592	647,032	22	-	-
Jesuit Refugee Service	42	142,313	22	-	-
Total	2,525	1,632,796	78	203	50
Informal Education					
Fe y Alegria	255	288,812	-	-	-
Jesuit Refugee Service	28	35,518	-	-	-
Total	283	324,330	-	-	-

Source: Compiled by the author from ICAJE for secondary and pre-secondary schools and from a count of institutions using data on the website of the International Association of Jesuit Universities for higher education.

The Society also operates many secondary and pre-secondary schools. In 2021, 1.6 million students were enrolled in 2,525 schools organized into six networks (JASBEAM for Africa and Madagascar, JCAP Education for the Asia Pacific, JECSE for Europe, FLACSI for Latin America, JSN for North America, and JEASA for South Asia), the Fe y Alegría federation (see Box 5.1) and the Jesuit Refugee Service (see Box 5.2). In addition, almost 325,000 additional students were enrolled in non-formal education programs operated by Fe y Alegría and the Jesuit Refugee Service.

The ratio of the number of students enrolled in Jesuit universities versus schools differs from that of Catholic education globally. With more than one million students, Jesuit universities serve almost as many university students as they serve students enrolled at the secondary and pre-secondary level (1.6 million in Table 5.1 for the schools belonging to the five geographic networks plus Fe y Alegría and the Jesuit Refugee Service). By contrast, for Catholic education globally, as discussed in chapters 1 and 2 of this report, almost ten times more

students are enrolled in secondary and pre-secondary schools than at the post-secondary level. In other words, Jesuit education has a much larger proportion of alumni who graduated from a college or university than is the case for Catholic education more generally.

> Jesuit education has a much larger proportion of alumni who graduated from a college or university than is the case for Catholic education.

As noted in Chapter 2, both Jesuit and other Catholic institutions of higher education remain concentrated in middle- and high-income countries. By comparison, much of the growth in enrollment in secondary and pre-secondary Catholic education over the last few decades has been observed in low-income countries in sub-Saharan Africa. This is not where most Jesuit schools are located, in part because historically, the Society of Jesus had a limited presence in sub-Saharan Africa.

Box 5.1: Fe y Alegría Schools

The Fe y Alegría federation provides education in two dozen countries, mostly in Latin America [105]. The organization was founded in Caracas, Venezuela, in 1955 by Fr. José María Vélaz, S.J. Several evaluations of the schools' performance were carried over the years. Analyses in an edited volume published ten years ago provided mixed results in terms of the performance of students in Fe y Alegría versus public schools [106]. A separate study suggested however that in Peru, attending a Fe y Alegría school was associated with a gain of 0.4 standard deviations in performance in mathematics and reading comprehension, which is large [107].

Overall, the evidence suggests that many Fe y Alegría schools may perform relatively well in comparison to other schools. This is likely related in part to the management model used by the schools, which includes a high degree of independence at the level of each school for generating and managing resources; a favorable institutional climate; the selection, tutoring, supervision, and training of teachers; autonomy and authority for school principals; and the capacity to adapt to local realities; and experienced teachers who serve as mentors for new teacher recruits [108].

For more details on the work of Fe y Alegría, readers may consult among others a set of interesting videos from the organization's 2021 congress, which included an initiative to assess the impact of Fe y Alegría schools across multiple countries [109].

Box 5.2: The Jesuit Refugee Service

The Jesuit Refugee Service (JRS) was founded in 1980 by Fr. Pedro Arrupe, S.J. in response to the plight of Vietnamese refugees. The organization later expanded its work to other regions of the world. As noted in the latest reports on global refugee trends by UNHCR, the number of forcibly displaced people has been steadily increasing over the years. It exceeded 100 million by the summer of 2022, due in large part because of the crisis in Ukraine [110].

Education is a core area of focus for JRS, with three priorities: (1) teacher development; (2) enhancing access to secondary education with a focus on girls; and (3) professional and post-secondary education. JRS significant initiatives as part of its global education initiative include the following (see the JRS website [111]):
- A global Teacher Training Programme that builds instructional capacity and helps teachers create inclusive environments;
- A gender-responsive education unit that focuses on increasing access to education for girls, built upon lessons learned from pilot projects in Chad and Malawi;
- Scholarships that permit refugees and displaced people to attend local and boarding schools, fostering integration in communities;
- The JRS Pathfinder offering professional and post-secondary training, including digital skills and other livelihood instruction;
- An inclusive special-needs education program inspired by a pilot project for special-needs children in Kenya's Kakuma refugee camp.

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[105] Fe y Alegría (2022).
[106] Parra Osorio and Wodon (2014).
[107] Lavado et al. (2016).
[108] See the case studies and description of practices available in Parra Osorio and Wodon, op. cit.

[109] https://congresos.feyalegria.org/participantes/.
[110] https://www.unhcr.org/unhcr-global-trends-2021-media-page.html.
[111] https://jrs.net/en/campaign/global-education-initiative/.

This does not mean, however, that Jesuit schools do not aim to serve the poor, especially through their secondary and pre-secondary schools[112]. Clearly, most students enrolled in schools operated by the Jesuit Refugee Service live in poverty. The schools operated by Fe y Alegría mostly in Latin America but also in sub-Saharan Africa aim to reach children from disadvantaged socio-economic backgrounds[113]. In addition, some of the innovations implemented in Jesuit secondary education, including the Cristo Rey network of schools, are also targeted to disadvantaged students. More generally, while some Jesuit schools may cater to the well-to-do, many were established specifically to serve the less advantaged.

Contributions of Higher Education Alumni

Jesuit and other educational institutions in the United States have substantial experience in engaging alumni, especially at the higher education level where many alumni donate to their alma mater. This is the case for Catholic and other educational institutions alike, and it applies to Jesuit schools and universities. It makes sense therefore to gain insights from experiences in the country on the role that Jesuit and other education alumni could play.

Alumni can be a great resource for colleges and universities not only for donations, but also for advising students on their future career and for networking. Alumni can make great contributions in the classroom as guest speakers sharing their experiences. And one could argue that for research, engaging alumni may also bring substantial benefits.

As mentioned in Chapter 2, the United States is unique in the world of Catholic higher education, with more than 240 Catholic colleges and universities, including 27 Jesuit colleges and universities (see Box 5.3 for the full list). Georgetown University was the first Jesuit and

Catholic university in the country. It was founded in 1789, although classes started only in 1792. In 1817 the school awarded its first graduate degrees. The youngest Jesuit university in the country is Le Moyne College in New York state, founded in 1946, almost 80 years ago.

Box 5.3: Jesuit Institutions of Higher Education in the United States – Location and Creation	
Boston College, MA	1863
Canisius College, NY	1870
College of the Holy Cross, MA	1843
Creighton University, NE	1878
Fairfield University, CT	1942
Fordham University, NY	1841
Georgetown University, D.C.	1789
Gonzaga University, WA	1887
John Carroll University, OH	1886
Le Moyne College, NY	1946
Loyola Marymount University, CA	1865
Loyola University Chicago, IL	1870
Loyola University Maryland, MD	1852
Loyola University New Orleans, LA	1912
Marquette University, WI	1881
Regis University, CO	1877
Rockhurst University, MO	1910
St. Joseph University, PA	1851
St. Louis University, MO	1818
St. Peter's University, NJ	1872
Santa Clara University, CA	1851
Seattle University, WA	1891
Spring Hill College, AL	1830
University of Detroit Mercy, MI	1877
University of San Francisco, CA	1855
University of Scranton, PA	1888
Xavier University, OH	1831

A useful albeit imperfect metric for measuring university performance in engaging alumni is the giving rate, i.e. the share of alumni who donate to the university. This metric does not say anything about whether universities are

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[112] Colleges and universities tend to be attended by higher income students. This is the case for Jesuit as well as other college and universities.

[113] See Parra Osorio and Wodon (2014), and Lavado et al. (2016).

successful in graduating students that promote social justice, a key theme of this report, but it does measure whether alumni support their alma mater. The metric is used among others by U.S. News & World Report in college rankings[114].

A useful albeit imperfect metric of university performance in engaging alumni is the giving rate, i.e. the share of alumni who donate.

On average, only 8 percent of alumni gave to their alma mater during the 2017-18 and 2018-19 academic years according to data collected by U.S. News & World Report. But some schools do better. As shown in Table 5.2, two of the top 10 schools in alumni giving rates are Catholic institutions (Thomas Aquinas College and the College of the Holy Cross, a Jesuit institution). Another is a Christian school (Alice Lloyd College). Seven of the top 10 institutions are liberal arts colleges and the two national universities in the top 10 are reputed but comparatively small universities in terms of enrollment that also value the liberal arts.

Most of the schools in Table 5.2 are highly ranked. This means that their graduates tend to do well on the job market, which in turn enables them to give to their alma mater. But there also seems to be an association between the alumni giving rate and both college size (smaller colleges do better) and type (liberal arts college do better). This is good news for Jesuit and other Catholic colleges and universities since many are small (a smaller college size is one of the criteria for some of the students choosing a Catholic university), and most maintain a liberal arts curriculum.

Table 5.2: Top 10 Colleges/Universities by Alumni Giving Rates, United States, 2020

College/University	Giving rate	Type of school
Princeton University	55%	University
Williams College	50%	Liberal Arts
Bowdoin College	47%	Liberal Arts
Alice Lloyd College	46%	Regional
Amherst College	45%	Liberal Arts
Carleton College	45%	Liberal Arts
Thomas Aquinas College	45%	Liberal Arts
College of the Holy Cross	44%	Liberal Arts
Dartmouth College	44%	University
Wellesley College	44%	Liberal Arts

Source: US News & World Report.
Note: the giving rate is a two-year average and the type of school is based on the US News & World Report classification (national universities, national liberal arts colleges, and regional institutions).

Students may establish stronger links with faculty and peers in smaller colleges, and the feeling to belong may be greater. A key factor in the relationship between alumni and their university is whether students were mentored by faculty. When asked who served as a mentor to them, recent graduates in a Strada-Gallup Alumni Survey[115] mentioned arts and humanities faculty first (43 percent), followed by science and engineering professors (28 percent) and social sciences professors (20 percent). Professors from a business field of study came last at nine percent! These statistics are affected by the share of students selecting various fields of study, but the mentoring role that arts and humanities professors play does seem to matter. This is again good news for Jesuit and other Catholic colleges and universities since they tend to take student mentoring seriously (recall the concept of *Cura Personalis* or care for the individual person mentioned earlier).

Alumni giving can make a real difference in a college's finances and in the life of students,

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[114] There is a whole debate on the value, robustness, and potential negative effects of those rankings, but this debate will not be dealt with here.

[115] Information on the Strada-Gallup Alumni Survey is at https://news.gallup.com/reports/244058/2018-strada-gallup-alumni-survey.aspx.

especially those receiving scholarships. In fiscal year 2020, total giving to the education support was just under $50 billion according to the CASE Voluntary Support of Education Survey. Of that amount, $11 billion (22 percent of the total) was given by alumni. The rest was given by foundations (33 percent), corporations (13 percent), non-alumni individuals (8 percent), and other organizations (14 percent), but much of that last category consists of giving through donor-advised funds [116] and may thus also come in larger part from alumni.

As mentioned earlier, alumni giving is but one of the metrics that can be used for measuring alumni engagement. Beyond giving alumni networks may matter for careers, or so it is often believed. Yet according to the Strada-Gallup Alumni Survey mentioned earlier, less than one in ten college graduates state that their alumni network was helpful or very helpful in the job market. Even in top universities which tend to advertise the value of their alumni networks more, only one in six alumni say their alumni network was helpful or very helpful.

What can colleges and universities do to strengthen the benefits for their students of their alumni networks? In Alumni Networks Reimagined, a report published last year by the Christensen Institute [117], the authors suggest four roles that alumni can play in post-secondary education, as (1) mentors to drive student success and persistence; (2) sources of career advice, inspiration, and referrals; (3) sources of experiential learning and client projects; and (4) staff for program delivery. The authors proceed in discussing a few ways to rethink alumni connections. Unfortunately, nationally the resources devoted by colleges and universities to alumni engagement may have decreased slightly in recent years according to the VAESE survey [118].

Contributions of K12 Education Alumni

While Jesuit colleges and universities in the United States are members of the Association of Jesuit Colleges and Universities (AJCU), Jesuit schools are member of the Jesuit School network (JSN). Today, JSN manages 86 schools, five of which are in Canada and one is in Belize. With 80 schools in the United States, JSN accounts for only a small share of the close to 6,000 Catholic schools operating in the country. Yet, as is the case for Jesuit colleges and universities, the network punches above its weight. The schools tend to have high performing students and have been at the origin of interesting innovations.

One of these innovations is the creation of Cristo Rey secondary schools in underserved communities. The first Cristo Rey school opened in 1996 with a new model integrating academic and professional experience. Students work five days each month in entry-level professional jobs and their earnings are used to cover part of tuition costs. In many schools, tuition is free thanks to donations. Today the Cristo Rey network includes 37 secondary schools, of which 10 are Jesuit schools (the model has been replicated in other, non-Jesuit Catholic schools).

While Jesuit and other Catholic universities in the United States have a long tradition of engaging their alumni and appear to do comparatively well in this area, the potential for alumni support remains largely untapped for Catholic schools at the K12 level (kindergarten to high school). And yet, this potential has probably never been greater than today. This is because enrollment in Catholic schools in the country has been declining for more than 50 years for various reasons, including the fact that parents must pay tuition to enroll their children in a Catholic school. This in turn is a result of a lack of public

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[116] A donor-advised fund is a giving account that individuals can establish with a public charity. The donors make a charitable contribution to the charity (which is eligible for a tax deduction) and use the fund to recommend grants to other charities over time.

[117] Freeland et al. (2021).
[118] Results from the VAESE survey are available at https://www.alumniaccess.com/vaese_alumni_stud y_download.

funding for Catholic and other private schools. As a result of the steady decline in enrollment, the United States is an outlier in terms of the ratio of K12 Catholic education alumni to students currently enrolled.

This provides a unique opportunity as engaging just a fraction of current alumni could make a large difference. Table 5.3 provides preliminary global and regional estimates of the number of alumni from Catholic primary and secondary education. There are a few assumptions involved, including for the share of students in a Catholic secondary school that were not already enrolled in a Catholic school at the primary level. Results would change with different assumptions, so the estimates are only tentative. But the basic story is simple: North America, which in practice means the United States since enrollment at the secondary and pre-secondary level is much smaller in Canada, has by far the largest ratio of alumni to current enrollment in Catholic schools. For every child enrolled in a Catholic school in North America, there are likely to be more than nine alumni from Catholic K12 education. This is more than twice the level observed globally. As enrollment in K12 Catholic schools in the United States has dropped further due to the COVID-19 crisis, the unique resource that a large alumni network could provide for currently enrolled students has been magnified even more [119].

Engaging Catholic school alumni could make a real difference for today's students, and it already does. In the United States as a whole, total philanthropic giving accounts for less than one percent of the cost of operating secondary and pre-secondary schools [120]. In Catholic schools, according to financial reports published every year by the National Catholic Educational Association, philanthropy contributes more when subsidies or grants from parishes are included in the estimation. This is in part because

each year, collections for Catholic schools are implemented in parishes. In addition, many individuals contribute during Catholic Schools Week, typically set in January or February.

Table 5.3: Estimates of the Number of Alumni from Catholic K12 Schools per Student Enrolled

	Number of Alumni (Thousands, in 2017)	Number of alumni per student enrolled
Africa	73,829	2.9
Americas	68,474	6.9
North America	22,849	9.2
Central America	13,642	5.7
South America	32,029	6.4
Asia	48,843	4.3
Europe	41,003	6.1
Oceania	5,464	4.3
Total	237,613	4.3

Source: Author's estimation based on data from the statistical yearbooks of the Catholic Church. A more detailed analysis with alternative assumptions will be made available at a later stage. Estimates of the number of alumni are sensitive to these assumptions.

Yet as is the case for universities, funding is only a relatively small part of the story as alumni can contribute in many other ways. For example, some alumni may be willing to serve in tutoring programs that often have positive effects on student performance. A recent NBER paper [121] suggests that "tutoring, defined as one-on-one or small-group instructional programming by teachers, paraprofessionals, volunteers, or parents—is one of the most versatile and potentially transformative educational tools in use today." The authors find that "tutoring programs yield consistent and substantial positive impacts on learning outcomes." Even if the effects of programs are found to be stronger on average for teacher and paraprofessional tutoring than for other types of tutoring, alumni could really help, especially in

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[119] On the decline in enrollment and comparative advantages for Catholic schools in the United States, see Wodon (2022a). On parental priorities for what

their children should learn in school, see Wodon (2022b).
[120] Hess (2019).
[121] Nickow et al. (2020).

the early grades when tutoring is most effective in improving student performance.

Box 5.4: Building a New School in Brussels

A good example of an alumni supporting K12 schools is Alain Deneef, the President of the World Union of Jesuit Alumni, who founded the first new Jesuit School in Belgium in decades. The school serves mostly Muslim students in a disadvantaged area of the city. In an article for a publication on Jesuit alumni, he describes some of the steps that had to be followed to create the school, as well as a number of innovations in the curriculum for the school to be able to fulfill its mission and serve disadvantaged students[122].

Box 5.5: Alumni Support During the Pandemic

Alumni have a broader role to play in society. Neel Mani Rangesh, the Secretary of the Federation of Jesuit Alumni Associations of India, has documented efforts made by groups of Jesuit (mostly higher education) alumni to provide support to disadvantaged groups in India during the COVID-19 pandemic. Across the country, Jesuit education alumni have been working with local administrations to provide medical support and humanitarian aid to those in needs. This is a good example of an effort to document through stories that were posted in social media what multiple groups of alumni have been doing in a large country to support the less advantaged at a time of needs[123].

While tutoring is especially effective in the early grades, other modes of engagement are available for alumni in high schools. For example, students may benefit from career fairs whereby alumni and other guests share their experience at work and their passion for specific careers. College fairs may also be useful for alumni to share insights about their college experience and how to get into specific colleges.

Engaging alumni is not rocket science, and tools can be used for reaching out and finding how alumni would like to be engaged. As one example, public schools in San Diego carried two years ago a formative study of efforts to increase alumni engagement in high schools [124].

Societal Influence

Jesuit alumni can (and often do) contribute to social justice beyond their support to schools and universities. This seems to be the case both because many alumni are involved in social justice ventures as will be discussed below, but also because some are in positions of responsibility that can make an important difference at a societal level, including – and remarkably, through Congress (the name for the Parliament of the United States, which consists of the House of Representatives and the Senate).

With 27 colleges and universities (plus one in Belize), the Association of Jesuit Colleges and Universities accounts for less than half a percent of all colleges and universities in the country. Yet in 2021, for a third consecutive session, more than ten percent of all Senators and Representatives were Jesuit-educated alumni (55 of 535 members of the 117th Congress, including 13 Senators and 42 Representatives). In addition to these 55 alumni from Jesuit higher education, several other members of Congress graduated from Jesuit high schools.

One explanation for this remarkable statistic could be that many Jesuit colleges and universities are selective, hence they tend to attract motivated student who often do well professionally. Another explanation could be location: Georgetown University accounts for half (28) of all Senators and Representatives who are alumni of Jesuit higher education. Because of its location in Washington, DC, the university tends to attract students with an interest in politics and public service. But in addition, the

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[122] Deneef (2022).
[123] Rangesh (2022).

[124] Yonezawa et al. (2019).

values emphasized in Jesuit education may also play a role. When asked how Jesuit values can help Americans become better citizens and neighbors to each other, Rep. DeSaulnier, a Democrat, said, *"To be open-minded and to seek the truth. Those two things I definitely think the Jesuits are very good at. I think public service is very spiritual—I've said this often. […] A Jesuit education has a lot that has impacted me and my belief system: that what I do is not a job. It's not just public service: it's connected to God [125]."*

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#2: PROMOTING SERVICE-LEARNING [126]

One of the concepts mentioned in the previous case study was that of "men and women for others." The expression refers to a seminal address to European alumni by Fr. Arupe, SJ, calling them to be of service to others and promote social justice. What can Catholic schools and universities do to foster a sense of social justice among their students? One such opportunity is to promote service-learning.

In the context of a school or university, the idea behind service-learning is to integrate service and community engagement into the learning experience of students, and typically provide credit-bearing courses to do so. Through service-learning, students (and faculty) deepen their understanding of what is discussed in the classroom and assess its relevance for the real world, often with a social justice lens. In the United States, a report [127] published soon after the 9-11 terrorist attack defines service learning as *"a teaching and learning approach that integrates community service with academic study to enrich learning, teach civic responsibility, and strengthen communities."*

The concept of service-learning did not emerge from Catholic educational institutions, but it is aligned with Catholic social thought and it has been emphasized by Pope Francis [128] and the Congregation for Catholic Education [129]. Service-learning goes beyond community service by incorporating a structured pedagogical component, and while it may provide skills that enhance student's employability upon graduation as is the case with internships, it tends to have a stronger civic engagement component as well as support from the faculty.

The idea behind service-learning is to integrate service and community engagement into the learning experience of students. Students deepen their understanding of what is discussed in the classroom and assess its relevance for the real world, often with a social justice lens.

Service-learning can also contribute to what Pope Francis calls a culture of encounter. As Francis stated it in *Fratelli Tutti*, *"I have frequently called for the growth of a culture of encounter capable of transcending our differences and divisions... a society where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations. [130]"*

Service-learning encourages students to get out in communities, and work with others who may have a very different background from their own, not only in terms of traditions and beliefs, but also in terms of socio-economic background. It is by meeting the other that a better understanding of the other may emerge,

[125] The quote is at https://www.ajcunet.edu/press-releases-blog/2021/1/5/jesuit-alumni-comprise-10-of-117th-us-congress.

[126] This section is based on Argarate et al. (2023).

[127] National Commission on Service Learning (2002).

[128] As mentioned by Pope Francis (2019) in launching the idea of a Global Compact on Education, service is

a pillar of the culture of encounter. This is also a key theme in his encyclical *Fratelli Tutti* (Francis 2020).

[129] The concept of service-learning is mentioned in the *Vademecum* from the Congregation for Catholic Education (2021) for the Global Compact on Education. Specifically, the term is used in the *Instrumentum Laboris*.

[130] Francis (2020).

leading not only to more tolerance, but also to more compassion.

Research suggests that the benefits from service-learning for students may be substantial, albeit with caveats. For business schools, a review [131] suggests that students may benefit from service-learning through greater social engagement, improved self-esteem, and the acquisition of skills. It is therefore not surprising that the American Association of Colleges and Universities has identified service-learning as one of 11 high-impact practices [132]. However, for K12 schools, another review [133] using more stringent criteria for the selection of the studies included suggests a lack of fully conclusive evidence on positive impacts. More research is needed to document the impact of service-learning program and the conditions under which benefits for students may be ensured.

Comparative Advantage with Students

There are however indications that Catholic universities may be well positioned to engage students in service-learning, which in turn may matter for their comparative advantage in an increasingly competitive marketplace [134]. In the United States, Catholic and other Christian colleges and universities do well in rankings for service-learning opportunities provided by U.S. News & World Report. In addition, service-learning may be an avenue for Catholic colleges and universities to respond to a higher demand for volunteer or community service work among their students than is the case among students attending other types of universities. This higher demand among students in Catholic institutions is observed in data from the CIRP Freshman Survey [135]. As shown in Table 5.4, a larger share of students enrolling in Catholic institutions (43.9%) expect to participate in volunteer or community service work than is the case for students at other institutions (35.5%). Furthermore, of the 17 practices identified in this part of the survey, this is the practice with the largest difference between students in Catholic institutions and all students considered together. While this is not shown in the Table, Catholic universities rank higher for this indicator than other religiously affiliated private institutions (39.4% of students expecting to participate in volunteer or service work), non-sectarian private institutions (37.4%), and public institutions (28.7%).

In the United States, a larger share of students enrolling in Catholic colleges and universities expect to participate in volunteer or community service work than is the case for students at other institutions. Among 17 practices identified in the survey, this is the practice with the largest difference between students in Catholic institutions and all students together.

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[131] Marco-Gardoqui et al. (2020).
[132] See https://www.aacu.org/trending-topics/high-impact.
[133] Filges et al. (2022).
[134] On the higher education market, see for example Altbach et al. (2009) and Arnhold and Bassett (2021), as well as the recent study for the international Federation of Catholic universities by Mellul (2022).

On the effect of the COVID-19 pandemic on universities, see UNESCO (2021).
[135] See Wodon (2022c) for a discussion. The data from the CIRP survey are available in Stolzenberg et al. (2020). On student motivations and values in Catholic universities globally, see Aparicio Gómez and Tornos Cubillo (2014) and Mabille and Bartroli (2021).

Table 5.4: Likelihood that Students Will Engage in Selected Practices Ranked by Share for Catholic Institutions, 2019 CIRP Freshman Survey, United States (%)

Student estimates "Very Good Chance" that s/he will	All 4-year Schools (1)	Catholic Schools (2)	Diff. (2)-(1)
Vote in a local, state, or national election	63.6	63.4	0.2
Get a job to help pay for college expenses	55.3	53.8	1.5
Communicate regularly with your professors	47.8	51.1	-3.3
Participate in volunteer or community service work	35.5	43.9	-8.4
Work on a professor's research project	35.5	38.4	-2.9
Participate in student clubs/groups	28.5	34.6	-6.1
Participate in a study abroad program	21.6	21.2	0.4
Seek personal counseling	19.2	17.5	1.7
Join a social fraternity or sorority	9.1	9.9	-0.8
Change career choice	11.6	9.5	2.1
Participate in student protests or demonstrations	11.1	9.5	1.6
Change major field	10.9	8.7	2.2
Participate in student government	7.2	8.1	-0.9
Take a course exclusively online	6.8	5.8	1.0
Take courses from more than one college simultaneously	5.2	4.4	0.8
Transfer to another college before graduating	4.5	2.8	1.7
Take a leave of absence from this college temporarily	1.6	1.3	0.3

Source: Stolzenberg et al. (2020), as cited in Wodon (2022d).

Global Survey on Service-learning

Does this mean that most students in Catholic colleges and universities have adequate opportunities to engage in service-learning, not only in the United States but also globally? Not necessarily. To provide a diagnostic of the level of institutionalization of service-learning and community engagement opportunities in Catholic universities globally, the Uniservitate collaborative conducted a survey in 2019. Selected findings from the survey are instructive to highlight both how much has been achieved so far, and the opportunity that Catholic universities globally have to promote service-learning further.

The objective of the survey was to provide data to answer five questions for Catholic universities: (1) Which universities have service-learning and community engagement (SL/CE) activities[136], and what are their main characteristics?; (2) Is SL/CE institutionalized in these universities and integrated in the curricula?; (3) Are there regional hubs and leading institutions that help promote this methodology?; (4) Which are the main barriers and challenges that universities face to promote SL/CE?; and (5) Which are the main opportunities to enhance SL/CE?

Results from the survey suggest that despite regional differences, SL/CE appears to be widely present among the universities that responded to the survey. Survey respondents were asked whether their university engaged in the following types of SL/CE activities: (i) community service; (ii) volunteering; (iii) students social service; (iv) service-learning; (v) community-based research; (vi) social activities or projects linked to a specific course; and (vii) other types of engagement.

Almost 90% of respondents stated that their university engaged in either service-

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[136] We do not use the SEL abbreviation to avoid any confusion between SL/CE and socio-emotional learning (SEL).

learning or community-based research (or both), and nearly 80% had service-learning activities. However, only one fourth (27%) of the universities had "highly integrated" service-learning, with universities based in Latin America and North America having a higher likelihood of having well integrated service-learning activities.

What did SL/CE activities focus on in terms of sectors of activity? Social justice, education, community participation, and health were the most cited areas, with education in the lead in all regions with the exception of North America and Latin America where social justice came first. Environmental issues were especially present in Asia, but less so in other regions.

Questions were also asked about partnerships, suggesting that most universities partner for their SL/CE activities with local community organizations and NGOs, as well as churches, and occasionally with governments. An open-ended question was asked to respondents on the institutional motivations for their university to provide social engagement activities. These motivations were of three main types: institutional, religious, and civic.

Which constraint prevent universities from expanding and institutionalizing further their SL/CE activities so that students could benefit from them more systematically? Respondents identified financial support, faculty training, and improved tools as the top choices. However, qualitative interviews suggested that solving the funding issue was not prioritized against other potential needs such as faculty training, and that a lack of funding did not necessarily impede activities. What came out more strongly from the qualitative interviews was a lack of human resources and leadership, and resistance from university managers and faculty (possibly because of a lack of alignment with traditional incentives that emphasize research). The risk of politicization and conflicts with pastoral actions, a broader lack of economic

and logistical resources, and time constraints were also mentioned.

Overall, the data collected among Catholic universities globally by the Uniservitate collaborative suggest that while Catholic universities have some way to go to fully institutionalize service-learning, many start from a strong base [137]. Furthermore, while there are debates about the effectiveness of service-learning for various goals, guidance on how to improve and expand programs is available [138].

> Overall, the data collected by Uniservitate suggest that while Catholic universities have some way to go to fully institutionalize service-learning, many may start from a strong base.

Academic Excellence, Faith, and Values

It seems fair to say that to various degrees depending on each particular school or university, or the context of each particular country, Catholic education has traditionally emphasized academic excellence and the transmission of the faith. The ideas behind service-learning are a bit different: they relate more to the role of education in promoting values, and in particular social justice.

For Catholic schools and universities, but also for most other schools and universities, service-learning illustrates the fact that education has a broader purpose beyond its benefits in terms of, say, ensuring literacy and numeracy, or increasing productivity and labor earnings in adulthood. In Catholic social thought, the concept of integral human development refers to the growth of the whole person, including in terms of the values that the person acquires through her education.

Education systems should help children to become engaged citizens respectful of others and of the earth. This is recognized in the Convention on the Rights of the Child. It is also

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[137] ZIGLA (2019).
[138] See for example Ribeiro et al. (2021). See also the first three volumes in the Uniservitate collection by

Caballero (2020), Peregalli and Isola (2021), and Isola and Gherlone (2022).

recognized by most school networks, whether public, private, secular or faith-based. In the case of Catholic schools, the Congregation for Catholic Education calls for an education that leads to fraternal humanism and a civilization of love [139]. What exactly the call for promoting values and character education in educational systems entails may differ depending on the particular school system considered, but respect for others and for pluralism (which does not imply relativism) should be at the core [140].

The issue of values in education is indeed related to the topic of education pluralism which was the focus of the Global Catholic Education Report 2021 [141]. Different parents may have different priorities for what their children should learn in school. Examples of such heterogenous priorities were provided in the Global catholic Education Report 2021 for the United States [142] and for West Africa [143]. This heterogeneity calls for an ability of parents to choose (within reasonable bounds) the type of school that their children will attend. But in addition, it is also essential that Catholic schools be welcoming for all students, and not only for Catholic students. Service-learning may represent an avenue for Catholic schools to express and strengthen their identity, but in a way that is palatable to all their students, including those who are not Catholic themselves.

Summing Up

Beyond the traditional confines of schools and universities and in the spirit of the Global Compact on Education called for by Pope Francis and its seven commitments, this chapter was devoted to two opportunities that Catholic and other educational institutions could seize to make education transformative: (1) engaging alumni; and (2) promoting service-learning.

First, Catholic schools and universities have a large number of alumni. Engaging just a fraction of these alumni could make a large difference in the education that they provide. Perhaps in part because of their faith, alumni of Catholic educational institutions may be more willing to contribute financially than the average alumni. But beyond their donations, alumni can bring many other benefits to students. Engaging alumni is not easy, but help is available. Beyond alumni associations that serve a single school or university, at the local, national, and regional levels, associations of alumni have been created to share experiences. And at the global level, OMAEC [144] federates national and regional associations of Catholic education alumni.

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[139] Congregation for Catholic Education (2017)..
[140] On education pluralism, see Wodon (2021). On education in a "Catholic key", see Delfra et al. (2018).
[141] Wodon (2021a).
[142] See National Catholic Education Association (2018). See also Wodon (2022b).

[143] Gemignani et al. (2014).
[144] OMAEC stands in French for *Organisation mondiale des anciens élèves de l'enseignement catholique*.

Box 5.6: Beyond Academic Performance and Faith Formation: Nurturing Values

In the context of the United States, the *Journal of Catholic Education's* Spring 2022 issue includes a section with three articles suggesting the need to nurture values apart from faith and excellence[145].

The first article[146] suggests that core value propositions in Catholic education include a) supporting students in the development of a personal, self-selected religious–spiritual identity; and b) providing moral-character formation. The first value proposition may have been overshadowed by a narrow focus on the Catholic identity of schools as opposed to the spiritual development of students, while the second remains too implicit or hidden in the curriculum. A focus on moral choices and character development is a natural fit for Catholic schools, but this cannot be left to an "invisible pedagogy" of personal formation: It needs to be tended to. Adolescents place a premium on beliefs not simply handed down to them but felt as their own. A strong Catholic identity for schools is an asset, but an approach for the spiritual development of all students, including non-Catholics, is needed.

The second article[147] notes that research on Catholic schools has focused on their contributions to human capital. Are there other areas where a Catholic education could make a difference? The authors point to an emerging literature on schooling and, among others, the participation in the democratic process, the likelihood of being convicted of a crime, and the likelihood of marriage. Using data from the Understanding America Study, they assess how attending different types of school is associated with marital and childbirth outcomes in adulthood. Compared to adults who attended public schools, adults who attended religious schools have higher marriage rates, lower divorce rates, and a lower incidence of nonmarital childbirths. Effects are greater for Protestant schools, older adults, and those who grew up in less financially secure households. The analysis may not imply causal effects, but it suggests potential positive long-term outcomes for students who attended religious schools as children.

The third article[148] relies on data from a market research survey to assess parental priorities for what children should learn in school. For parents with their youngest child in a Catholic school, deepening the faith is important. It ranks below an emphasis on a sound moral base and communication skills, but at the same level as critical thinking, preparing for the job market, or preparing for college. By contrast, for parents 'very willing' to consider Catholic schools but not having enrolled their youngest child in one, deepening the faith is at the very bottom of their priorities. Emphasizing faith may not be attractive to them. Another difference is that few parents with their youngest child in a Catholic school emphasize teaching children to embrace diversity, while this matters for parents willing to consider the schools. In a context of declining enrollment in the United States[149], this suggests that if schools are to respond to the priorities of parents very willing to consider them, they may need to pay attention to the promotion of values apart from the transmission of the faith. This does not mean weakening the schools' identity, but it may entail a shift in focus about how to transmit the faith while also promoting values and welcoming children who may not be Catholic, but whose parents have an interest in Catholic schools.

In different ways, the three articles note the role that schools play in nurturing students' values. Adherence to religion may be weakening, but there is a yearning for meaning and community. There is also a pushback against narrow visions of excellence. Beyond academics and faith formation, there is an opportunity for Catholic schools to help students develop their values and spirituality in a manner palatable to all, including non-Catholics. Service learning may be a practical pathway for schools to affirm their Catholic identity, but in a way that is welcoming to students from all faiths and convictions.

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[145] This section is based on Wodon (2022a).
[146] Lapsley and Kennedy (2022).
[147] Wolf et al. (2022).
[148] Wodon (2022b).
[149] See Wodon (2022c) for a recent analysis and some options for Catholic schools.

Second, service-learning is not a practice that originated first from Catholic universities, but it represents a unique opportunity for these universities to contribute to the common good while strengthening their Catholic identity in a way that is respectful of the variety of religious beliefs in their student body. Some would argue that even more than an opportunity, service-learning should be an integral part of the curriculum of Catholic universities, contributing to the holistic education that they aim to provide. Service-learning could be a natural pathway to implement the commitments that Pope Francis suggested under the Global Compact on Education, and it exemplifies his call for a culture of encounter. To various degrees depending on each particular school or university, or the context of each particular country, Catholic education has emphasized academic excellence and the transmission of the faith. The ideas behind service-learning are a bit different: service-learning illustrates education's purpose beyond its benefits in terms of, say, ensuring literacy and numeracy, or increasing productivity and labor earnings in adulthood.

In the Global Catholic Education Report 2021, a case was made for education pluralism so that parents may choose (within reasonable bounds) the type of school that their children will attend. But in addition, it is also essential that Catholic schools be plural in their student body, welcoming students from all backgrounds. Service-learning may be an opportunity for Catholic schools to express and strengthen their identity in a way that is palatable to all students, including those who are not Catholic themselves.

CONCLUSION

This report is the fourth in the Global Catholic Education series. As with previous reports, one of its aims was to bring to Catholic educators global knowledge and expertise from the international community on what works to improve education. This was the focus of the chapter on transforming education within the context of the summit organized by United Nations in September 2022. To r*espond to the overlapping crises affecting education, the Summit elevated education to the top of the global political agenda, and gave an opportunity to take stock of the programs and policies that could help stem the learning crisis.

The other aim of the report was to make the experiences and contributions of Catholic schools and universities better known in the international community. Following Pope Francis' call for a Global Compact on Education, this was the focus of the last two chapters on making education transformative. The first of these two chapter provided examples of implementation of the seven commitments suggested by Pope Francis for the Global Compact on Education. The second discussed in more details opportunities related to engaging alumni and promoting service learning. The broader message was that while ensuring that children are learning in school is fundamental, to achieve education's full potential also requires educating children and youth to fraternal humanism and build a culture of encounter.

This report is being published ahead of the normal schedule in order to be made available to participants of the World Congress of the International Office of Catholic Education (OIEC) which takes place every three to four years. The next Congress will take place in Marseilles, France, in early December 2022, providing a unique opportunity for Catholic educators from all over the world to share experiences and renew their commitment.

Previous reports in this series were more analytic. Part of this report was more about telling stories from lived experience on how education can be transformative. This was a deliberate choice ahead of OIEC's World Congress. While analysis is essential to inform programs and policies, including in Catholic schools and universities, one should not underestimate the power of stories to inspire. Perhaps some of the stories mentioned in this report and the more in-depth interviews on which they are based will serve as a source of inspirations for educators.

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STATISTICAL ANNEX

Every year, the Central Statistics Office of the Catholic Church publishes the Statistical Yearbook of the Church. For this report, we rely on the yearbook published in 2022 which provides data for 2020. Data on a wide range of Church activities are collected. For K12 education, the yearbook provides for each country and some territories the number of the schools managed by the Church and the number of students enrolled in those schools at three levels: preschools, primary schools, and secondary education. In addition, the yearbook provides statistics on tertiary education with the number of students enrolled according to three categories: students in higher institutes and students in universities, with a distinction between those engaged in ecclesiastical studies and those engaged in other types of studies.

The data for the yearbook are collected through a questionnaire sent to the chancery offices of ecclesiastical jurisdictions worldwide. The data are self-reported and may not always be fully accurate, especially in contexts where local conditions are not favorable to data collection.

In addition, not all ecclesiastical jurisdictions are able to fill the questionnaire every year. Each year a small number of the more than 3,000 jurisdictions that should fill the questionnaire are not able to do it. Typically, these jurisdictions tend to be small, so that the missing data should not affect the validity of the data substantially.

This statistical annex provides country level data for enrollment in both K12 schools and higher education for 2020. The data are presented in the same way as they are made available in the latest available statistical yearbook[150]. The possibility of errors in reporting enrollment by ecclesiastical jurisdictions cannot be excluded. But overall, while estimates in the yearbooks may not always be fully accurate, especially for large and complex countries that also have comparatively weaker administrative systems, the data appear to be of sufficient quality to suggest broad stylized facts.

Country profiles with trends over time are being made available separately on the Global Catholic Education website for all countries with at least 10,000 students by level (K12 schools or higher education). In the Global Catholic Education Report 2020, these profiles were included for K12 Catholic education within the report. Because this report is longer and now includes both K12 and higher education, providing country-level profiles at both the K12 and higher education levels within a single document would make the document unwieldy, including for printing. Therefore, separate documents are being provided on the Global Catholic Education website for country profiles (one document for Catholic K12 education, and another for Catholic higher education).

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[150] Secretariat of State (2022).

Annex Table: Country-level Data on Catholic Education from the Latest Available Statistical Yearbook of the Church

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Africa									
Algeria	-	-	7	602	1	624	-	-	3,614
Angola	90	19,048	255	309,388	137	132,776	9,289	65	9,450
Benin	128	6,592	251	48,569	95	31,425	235	425	2,103
Botswana	23	1,152	11	4,106	3	3,632	-	-	-
Burkina Faso	67	10,010	178	55,248	142	51,553	2,545	250	2,840
Burundi	228	18,991	1,026	431,043	245	52,524	181	-	3,754
Cape Verde	35	4,377	7	3,225	4	2,967	-	-	-
Cameroon	648	49,968	1,021	253,720	220	109,956	4,177	2,374	5,340
Central African Rep.	97	10,186	152	52,356	39	7,909	-	-	-
Chad	98	5,884	140	51,863	74	17,487	3,531	-	4,850
Comoros	1	105	1	270	4	350	-	-	-
Congo, Republic	60	4,321	131	40,705	85	15,228	7,578	46	-
Congo, Dem. Rep.	780	86,408	11,331	4,830,488	4,881	1,505,746	38,495	18,763	34,138
Cote d'Ivoire	116	9,603	294	75,273	55	35,029	316	2,887	-
Djibouti	5	464	5	1,445	2	378	-	-	-
Egypt	202	37,587	148	66,529	77	50,595	725	45	-
Eritrea	72	18,155	43	13,930	11	6,250	300	-	-
Eswatini	14	11,230	47	28,070	13	9,400	-	-	-
Ethiopia	305	47,090	175	99,951	85	30,381	3,895	185	990
Gabon	53	14,155	228	29,154	24	15,210	-	-	1,987
Gambia	52	8,693	37	25,051	24	17,273	-	-	-
Ghana	2,214	256,739	2,002	496,740	1,285	289,155	11,798	-	4,581
Guinea	39	7,357	33	21,836	21	5,726	883	61	29
Guinea-Bissau	50	4,777	64	20,807	16	8,988	533	-	-
Equatorial Guinea	42	4,098	45	10,834	32	7,851	112	-	-
Kenya	5,183	544,014	5,745	2,237,939	2,248	932,782	11,835	8,630	16,384
Lesotho	45	11,272	526	202,669	87	33,227	-	-	-
Liberia	68	2,899	77	8,903	100	9,547	8,223	-	-
Lybia	-	-	-	-	1	76	-	-	-
Madagascar	1,825	138,040	5,391	416,084	1,199	208,432	16,534	1,106	8,984
Malawi	403	414,291	1,573	1,893,292	165	83,471	4,102	2,520	8,181
Mali	22	3,307	52	22,274	48	17,184	451	-	450
Mauritania	3	430	-	-	-	-	-	-	-
Mauritius	2	270	51	17,712	21	12,520	-	-	-

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Morocco	12	2,357	12	7,575	9	1,789	27	-	-
Mozambique	114	14,278	77	71,577	93	61,088	646	1,600	14,860
Namibia	50	2,492	18	7,851	9	2,965	22	-	-
Niger	13	1,717	16	7,402	6	3,940	-	-	-
Nigeria	1,758	188,836	1,961	515,699	1,109	366,063	10,563	1,283	7,230
Reunion	22	3,428	29	9,670	14	8,422	400	-	-
Rwanda	1,023	85,276	1,100	1,045,601	723	367,859	541	1,600	6,207
Sahara, Western									
Saint Helena									
Sao Tome and Principe	5	1,512	1	724	3	921	-	-	-
Senegal	154	16,814	139	71,726	77	37,168	5,876	127	3,980
Seychelles	-	-	-	-	-	-	-	-	-
SierraLeone	107	11,248	860	281,057	126	79,059	30	-	3,350
Somalia	-	-	-	-	-	-	-	-	-
South Africa	200	18,867	193	75,163	112	71,834	-	150	2,641
South Sudan	80	22,232	122	60,866	33	10,950	2,138	200	143
Sudan	93	7,875	79	35,837	16	6,089	2,370	-	-
Tanzania	903	80,543	641	322,866	421	127,267	14,607	571	51,026
Togo	230	15,472	555	113,034	105	39,400	678	331	680
Tunisia	4	400	7	4,908	1	313	-	-	-
Uganda	1,919	191,562	5,321	4,259,130	883	426,339	3,069	432	9,545
Zambia	133	11,303	136	59,974	110	40,251	4,862	-	3,083
Zimbabwe	**82**	**10,160**	121	89,497	113	51,982	3000	281	1,161
Total Africa	**19,872**	**2,437,885**	**42,435**	**18,810,233**	**15,407**	**5,409,351**	**174,567**	**43,932**	**211,581**
North America									
Bermuda	1	45	1	125	1	232	-	-	-
Canada	725	30,795	1,454	486,026	451	276,218	8,833	6,332	12,909
Greenland	-	-	-	-	-	-	-	-	-
Saint Pierre et Miquelon	2	83	2	199	1	122	-	-	-
United States	3,661	141,224	4,732	987,267	1,271	535,258	354,505	22,789	830,335
Total North America	**4,389**	**172,147**	**6,189**	**1,473,617**	**1,724**	**811,830**	**363,338**	**29,121**	**843,244**
Central America									
Belize	51	1,058	115	29,422	11	2,385	1,917	-	-
Costa Rica	29	647	36	6,684	46	9,396	729	95	1,016
El Salvador	52	3,359	142	46,053	61	26,632	7,400	-	24,846

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Guatemala	116	10,038	140	39,835	131	37,311	3,198	1,732	26,137
Honduras	61	1,327	47	14,445	76	10,566	776	1,136	23,102
Mexico	3,121	157,173	2,404	498,375	2,374	393,230	56,246	23,953	163,530
Nicaragua	135	7,073	553	46,687	122	23,844	112	172	15,634
Panama	38	3,232	45	9,468	43	14,699	-	-	-
Total Central America	**3,603**	**183,907**	**3,482**	**690,969**	**2,864**	**518,063**	**70,378**	**27,088**	**254,265**
Antilles									
Anguilla	-	-	-	-	-	-	-	-	-
Antigua and Barbuda	1	50	1	312	2	498	-	-	-
Aruba	10	1,011	14	4,093	7	3,121	-	-	-
Bahamas	-	-	6	1,501	4	1,456	-	-	-
Barbados	2	196	2	207	2	202	-	-	-
Cayman Islands	1	79	1	287	1	324	-	-	-
Cuba	12	668	-	-	-	-	400	-	-
Dominica	8	145	5	1,716	4	1,172	-	-	-
Dominican Republic	164	18,252	287	113,275	254	100,568	24,997	14,800	46,012
Grenada	20	1,060	25	5,330	7	3,990	-	-	-
Guadeloupe	14	1,332	13	3,146	8	3,449	-	-	-
Haiti	2,134	61,051	3,434	343,764	612	77,873	4,219	165	3,205
Jamaica	26	2,250	52	20,580	17	16,901	1,137	74	-
Martinique	6	530	7	2,255	4	2,333	-	-	-
Montserrat	-	-	1	200	-	-	-	-	-
Netherlands Antilles	26	2,191	38	11,083	16	7,085	-	-	-
Puerto Rico	39	1,126	51	10,356	50	8,121	1,388	8,450	18,625
Saint Kitts and Nevis	1	23	1	244	1	200	-	-	-
Saint Lucia	1	21	32	5,085	2	1,302	-	-	1
St. Vincent & Grenadines	2	61	1	651	3	1,285	-	-	-
Trinidad and Tobago	3	67	126	31,535	22	12,156	-	-	-
Turks and Caicos Islands	1	21	1	61	1	76	-	-	-
Virgin Islands (GB)	-	-	-	-	-	-	-	-	-
Virgin Islands (USA)	-	-	3	285	2	112	-	-	-
Total Central Am. & Antilles	**2,471**	**90,134**	**4,101**	**555,966**	**1,019**	**242,224**	**32,141**	**23,489**	**67,843**
South America									
Argentina	1,430	192,053	1,647	626,648	1,660	493,952	54,763	651	101,549
Bolivia	256	46,541	536	255,974	265	148,629	5,380	1,668	38,072

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Brazil	1,184	170,145	1,338	547,254	802	175,111	21,223	53,230	451,273
Chile	627	71,143	887	377,383	653	214,154	87,808	73	117,158
Colombia	730	59,612	1,039	243,166	1,462	328,484	9,075	6,961	227,276
Ecuador	332	22,788	457	195,610	344	133,657	824	36,853	46,194
Falkland Islands	-	-	-	-	-	-	-	-	-
French Guyana	7	-	7	-	6	-	-	-	-
Guyana	3	182	2	386	3	374	-	-	-
Paraguay	213	15,357	264	74,539	198	27,901	2,909	883	13,028
Peru	490	41,278	578	188,631	568	184,184	31,896	576	65,764
Suriname	63	3,560	64	13,210	11	3,019	-	-	-
Uruguay	138	8,983	153	34,421	81	26,784	340	-	1,523
Venezuela	417	64,050	514	300,224	481	135,662	5,702	769	35,197
Total South America	**5,890**	**695,692**	**7,486**	**2,857,446**	**6,534**	**1,871,911**	**219,920**	**101,664**	**1,097,034**
Total Americas	**16,353**	**1,141,880**	**21,258**	**5,577,998**	**12,141**	**3,444,028**	**685,777**	**181,362**	**2,262,386**
Middle East									
Afghanistan	-	-	1	40	-	-	-	-	-
Cyprus	5	473	5	875	4	632	-	-	-
Iran	2	46	5	714	4	446	-	-	-
Iraq	42	2,077	17	2,805	4	770	462	-	170
Israel	70	7,240	60	19,026	58	17,412	244	163	3,259
Jordan	48	3,707	56	15,379	50	9,644	-	-	1,402
Lebanon	258	49,278	319	102,632	221	74,875	19,448	897	34,046
Syria	47	2,685	18	5,247	9	2,570	124	70	-
Turkey	6	339	6	690	10	4,553	-	-	-
Total Middle East	**478**	**65,845**	**487**	**147,408**	**360**	**110,902**	**20,278**	**1,130**	**38,877**
South, East & Far East Asia									
Bahrain	1	259	1	728	1	328	-	-	-
Bangladesh	101	10,150	480	40,820	95	66,680	5,420	130	917
Bhutan	-	-	-	-	-	-	-	-	-
Brunei Darussalam	3	377	3	1,036	3	729	-	-	-
Cambodia	65	3,420	22	3,010	25	5,342	21	-	325
China, Mainland	-	-	-	-	-	-	-	-	-
Hong Kong	32	10,325	105	69,252	102	61,396	640	598	4,262
Macao	17	6,470	23	13,409	18	10,017	199	26	1,183
Taiwan	122	17,629	11	7,149	34	48,138	6,784	37,702	8,287

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
India	7,536	1,287,354	10,089	4,762,270	7,503	4,031,412	801,883	19,392	62,553
Indonesia	1,492	70,280	2,682	453,843	1,382	350,607	34,930	7,850	78,000
Japan	519	61,475	54	20,290	168	64,750	12,672	18	41,104
Kazakhstan	3	35	-	-	1	150	-	7	-
Korea, Dem. Rep.	-	-	-	-	-	-	-	-	-
Korea, Republic	212	18,839	12	3,686	68	32,321	2,813	3,913	45,858
Kuwait	3	1,340	3	4,593	3	3,190	-	-	-
Kyrgyzstan	-	-	-	-	-	-	-	-	-
Laos	5	533	3	574	1	46	-	-	-
Malaysia	88	6,206	183	78,870	91	65,178	69	-	-
Maldives	-	-	-	-	-	-	-	-	-
Mongolia	5	372	4	190	1	193	-	-	-
Myanmar	229	6,485	53	1,705	51	1,264	510	34	
Nepal	23	1,241	29	15,700	25	11,185	3,000	-	123
Oman	-	-	-	-	-	-	-	-	-
Pakistan	68	4,875	126	24,290	209	104,107	5,762	-	-
Philippines	1,201	215,623	1,125	389,848	1,218	811,841	348,455	36,900	162,707
Qatar	-	-	-	-	-	-	-	-	-
Russia	4	128	2	224	-	-	-	-	-
Saudi Arabia	-	-	-	-	-	-	-	-	-
Singapore	17	2,762	21	23,756	17	19,717	1,566	156	-
Sri Lanka	326	14,151	148	44,801	71	64,589	2,801	227	5,140
Tajikistan	-	-	-	-	-	-	-	-	-
Thailand	206	64,476	225	187,958	173	115,666	3,788	256	11,425
East Timor	90	6,271	180	34,108	59	28,411	896	413	-
Turkmenistan	-	-	-	-	-	-	-	-	-
United Arab Emirates	9	2,705	11	10,934	14	5,102	-	-	-
Uzbekistan	-	-	-	-	-	-	-	-	-
Vietnam	863	118,760	39	5,523	21	4,360	883	682	-
Yemen	-	-	-	-	-	-	-	-	-
Total South/East/Far East Asia	**13,240**	**1,932,541**	**15,634**	**6,198,567**	**11,354**	**5,906,719**	**1,233,092**	**107,404**	**421,884**
Total Asia	**13,718**	**1,998,386**	**16,121**	**6,345,975**	**11,714**	**6,017,621**	**1,253,370**	**108,534**	**460,761**
Europe									
Albania	34	1,749	14	3,431	12	2,224	-	-	2,602
Andorra	3	547	3	789	3	583	-	-	-

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Armenia	-	-	-	-	1	35	-	-	-
Austria	600	40,499	92	17,240	212	60,663	5,226	465	1,255
Azerbaijan	-	-	-	-	1	300	-	-	-
Belarus	-	-	-	-	-	-	-	61	-
Belgium	1,162	166,966	2,028	508,540	1,047	560,993	126,366	2,676	50,823
Bosnia & Herzegovina	-	-	5	2,281	9	1,646	35	69	-
Bulgaria	1	66	1	34	-	-	-	-	-
Croatia	34	2,421	11	1,833	12	2,369	167	827	7,243
Czech Republic	32	1,596	26	6,421	32	9,486	1,291	804	-
Denmark	7	313	21	9,690	1	750	-	10	-
Estonia	1	60	1	189	1	238	-	-	-
Faeroe Islands	-	-	-	-	-	-	-	-	-
Finland	1	42	-	-	-	-	-	-	-
France	2,749	371,034	4,081	605,761	2,410	1,166,995	61,298	17,566	13,425
Georgia	2	60	-	-	-	-	-	-	1,000
Germany	8,196	627,830	116	30,856	746	394,395	16,448	13,711	2,444
Gibraltar	1	50	1	315	-	-	-	-	-
Great Britain	336	10,756	1,761	432,426	394	364,704	21,907	-	181,610
Greece	7	496	7	1,436	5	1,125	-	-	-
Hungary	170	13,506	235	59,250	101	36,232	2,219	1,496	15,690
Iceland	-	-	-	-	-	-	-	-	-
Ireland	136	8,884	3,203	527,129	602	352,808	12,629	887	22,500
Italy	4,755	296,402	983	123,331	932	127,952	5,913	23,107	302,673
Kosovo	4	269	2	205	4	1,150	-	-	-
Latvia	3	352	4	363	3	56	59	-	-
Liechtenstein	-	-	-	-	-	-	-	-	-
Lithuania	31	5,919	14	10,734	321	83,094	366	121	-
Luxembourg	1	80	1	1,900	5	2,500	-	-	-
Macedonia	21	999	27	7,617	24	8,258		184	-
Malta	4	257	-	-	-	-	-	-	-
Moldova	2	178	2	357	1	712	-	-	-
Monaco	-	-	-	-	-	-	-	-	-
Montenegro	2	110	-	-	-	-	-	-	-
Netherlands	-	-	251	-	39	-	12	7	-
Norway	1	20	4	1,175	1	338	-	-	-

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Poland	552	33,640	478	79,366	382	56,603	7,923	17,197	62,842
Portugal	459	33,675	112	30,904	56	19,272	2,064	532	12,247
Romania	46	2,860	20	3,640	25	7,853	150	749	-
Russia (in Europe)	-	-	-	-	-	-	-	50	-
San Marino	-	-	-	-	-	-	-	-	-
Serbia	2	110			1	19	3	-	-
Slovakia	76	4,506	108	24,699	73	12,582	-	149	3,585
Slovenia	21	1,630	2	565	5	1,613	-	284	77
Spain	1,857	227,699	1,928	559,580	1,916	584,330	15,291	3,083	115,519
Svalbard & Jan Mayen Island	-	-	-	-	-	-	-	-	-
Sweden	7	140	3	573	3	466	-	-	-
Switzerland	9	638	12	1,485	26	5,590	200	385	80
Ukraine	48	1,739	9	654	7	1,003	1,163	256	35
Total Europe	**21,373**	**1,858,098**	**15,566**	**3,054,769**	**9,413**	**3,868,937**	**280,730**	**84,676**	**795,650**
Oceania									
Australia	369	21,837	1,349	391,976	498	356,634	200	6,412	35,568
Cook Islands	1	23	1	180	1	148	-	-	-
Fiji	19	591	44	11,211	19	4,222	107	-	-
Guam	11	402	11	2,994	3	1,088	-	-	-
Kiribati	83	2,633	-	-	9	3,519	-	109	-
Marshall Islands	3	50	3	356	2	120	-	-	-
Micronesia	2	29	3	664	4	573	211	-	-
Marian Islands	1	57	1	236	1	319	-	-	-
Nauru	1	112	1	500	1	114	-	-	-
New Caledonia	3	146	42	6,075	23	7,228	-	-	-
New Zealand	10	393	187	35,839	48	30,439	294	-	-
Niue	-	-	-	-	-	-	-	-	-
Palau	1	7	1	214	1	121	-	-	-
Papua New Guinea	829	37,002	2,549	351,863	90	77,110	7,680	117	3,000
French Polynesia	11	1,740	11	3,557	10	6,579	282	-	-
Samoa	13	736	9	2,706	6	5,890	-	-	-
Samoa, American	2	80	2	300	1	200	-	-	-
Solomon Islands	35	2,419	6	5,156	19	7,802	40	39	3,000
Tokelau	1	16	1	88	1	16	-	-	-
Tonga	7	620	2	285	4	1,814	478	-	-

Data for 2020	Preschools		Primary schools		Secondary schools		Post-secondary (students) (*)		
	Schools	Students	Schools	Students	Schools	Students	Higher Inst.	Eccl.	Others
Tuvalu	-	-	-	-	-	-	-	-	-
Vanuatu	57	5,100	54	10,200	21	8,831	51	-	-
Wallis & Futuna Is.	10	390	11	1,113	-	-	-	-	-
Total Oceania	**1,469**	**74,383**	**4,288**	**825,513**	**762**	**512,767**	**9,343**	**6,677**	**41,568**
Overall Summary									
Africa	**19,872**	**2,437,885**	**42,435**	**18,810,233**	**15,407**	**5,409,351**	**174,567**	**43,932**	**211,581**
North America	4,389	172,147	6,189	1,473,617	1,724	811,830	363,338	29,121	843,244
Central America	3,603	183,907	3,482	690,969	2,864	518,063	70,378	27,088	254,265
Antilles	2,471	90,134	4,101	555,966	1,019	242,224	32,141	23,489	67,843
South America	5,890	695,692	7,486	2,857,446	6,534	1,871,911	219,920	101,664	1,097,034
Americas	**16,353**	**1,141,880**	**21,258**	**5,577,998**	**12,141**	**3,444,028**	**685,777**	**181,362**	**2,262,386**
Middle East	478	65,845	487	147,408	360	110,902	20,278	1,130	38,877
Asie South East	13,240	1,932,541	15,634	6,198,567	11,354	5,906,719	1,233,092	107,404	421,884
Asia	**13,718**	**1,998,386**	**16,121**	**6,345,975**	**11,714**	**6,017,621**	**1,253,370**	**108,534**	**460,761**
Europe	**21,373**	**1,858,098**	**15,566**	**3,054,769**	**9,413**	**3,868,937**	**280,730**	**84,676**	**795,650**
Oceania	**1,469**	**74,383**	**4,288**	**825,513**	**762**	**512,767**	**9,343**	**6,677**	**41,568**
World	**72,785**	**7,510,632**	**99,668**	**34,614,488**	**49,437**	**19,252,704**	**2,403,787**	**425,181**	**3,771,946**

Source: Secretariat of State (2022).

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