

HIGHLIGHTS AND REFLECTIONS ON OIEC'S WORLD CONGRESS

Edited by Philippe Richard and Quentin Wodon



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From the Magisterium



Photo: Pope Francis.

Video Message of the Holy Father to Participants to OIEC's World Congress in New York

Madame President,
Mr. Secretary General,
Dear friends!

I am happy to convey my most cordial greetings to all of you, who give life in the City of New York to the World Congress of OIEC on the topic: *To Educate to fraternal humanism in order to build the civilization of love*. I wish to extend a special greeting to your President, Madame Augusta Muthigani and to the Secretary General, Mr. Philippe Richard, as well as to the Secretaries of the Regional Committees of OIEC, and to the members of the different organizations.

Your committed participation is a clear manifestation of the passion with which you live the educational mission in the spirit of the Gospel and according to the teachings of the Church. I am grateful to you for this service, and, through you, I would like to express my sincere gratitude to all those who work in Catholic teaching, including the lay faithful, women-religious, men-religious, and priests. My thought goes with affection to the millions of female and male students who attend Catholic institutions in the cities and above all in the peripheries, as well as to their families. The young, as I have said during the World Youth Day in Panama, belong to the today of God, and therefore they are also the today of our educational mission.

The deepening that you intend to undertake on the contribution of education to fraternal humanism should be understood as in line with the Declaration of the Second Vatican Council *Gravissimum Educationis* and I quote the Council: "All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education (5) that is in keeping with their ultimate goal, (6) their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth".

Furthermore: "Therefore children and young people.... should be so trained to take their part in social life that properly instructed in the necessary and opportune skills they can become actively involved in various community organizations, open to discourse with others and willing to do their best to promote the common good" (n.1). This is the teaching of the Second Vatican Council.

"All men [...] have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth" (*Gravissimum Educationis*).

Therefore, the humanism that Catholic educational institutions are called to build – as it was asserted by Saint John Paul II – "advocates a vision of society centered on the human person and his inalienable rights, on the values of justice and peace, on a correct relationship between individuals, society and the State, on the logic of solidarity and subsidiarity. It is a humanism capable of giving a soul to economic progress itself, so that it may be directed to "the promotion of each individual and of the whole person" (1).

This humanistic perspective today must include ecological education aimed at promoting an alliance between humanity and the environment, in the different levels of "ecological equilibrium: the inner one with ourselves, the one in solidarity with the others, the natural one with the living beings, the spiritual one with God" (Enc. *Laudato Si*, 210).



Visual: Poster for OIEC's World Congress.

We are dealing with a difficult challenge that cannot be faced alone, isolated. It is also for this that the sharing you will live during the days of your Congress is a very important experience in order to accomplish a work of discernment, facing opportunities and difficulties, and to renew your "educational bet", tapping also into the great witnessing of the Holy Men and Women educators, whose example is a luminous beacon that could brighten our service.

One of the principal difficulties that education encounters today is the diffused tendency to *deconstruct humanism*. Individualism and consumerism generate a competition that debases cooperation, tarnishes common values, and undermines the roots of the basic rules of living together. Even the culture of indifference that involves the relationships between persons and people, as well as the care for the common home, corrodes the sense of humanism.

In order to face this deconstruction we need to build *synergy between different educational realities*. The first is the family, as the first place where we are taught to come out of ourselves and "to stand in front of the other, in order to listen, share, support, respect and help to live together" (Es. ap. postsin. *Amoris laetitia*, 276).

All educators are called to respond to this process of growth in humanity with their own professional skills and their own coherent witnessing in their own lives, in order to help youth become active builders in a world that lives in solidarity and is peaceful. In a very special way, Catholic educational institutions have the mission to offer horizons open to transcendence, because Catholic education "makes the difference" by cultivating spiritual values in youth.

One of the principal difficulties that education encounters today is the diffused tendency to deconstruct humanism. To rebuild humanism means also to direct the educational work towards the peripheries... Through service, meeting and welcoming, we offer opportunities to the weakest and most vulnerable.

To rebuild humanism means also to direct the educational work towards the peripheries, the social peripheries as well as the existential peripheries. Through service, meeting and welcoming, we offer opportunities to the weakest and most vulnerable. In this fashion we grow together and mature by understanding the needs of the 'other'. Thus, the educational community, through its patient daily work, generates an ample inclusion which goes beyond the walls of a school and extends itself, with its transforming capacity, to society as a whole, favoring encounter, peace and reconciliation.

To this intent, I would like to draw attention to some points of reflection and action proposed in the *Documento sulla Fratellanza Umana* which I have signed recently with the Grand Imam of Al-Azhar.

Another danger which threatens the delicate task of education is *the dictatorship of the results*. It considers the person as an object, 'a laboratory', and has no interest for her integral growth. It furthermore ignores her difficulties, her errors, her fears, her dreams, her liberty. This approach – dictated by the logic of production and consumerism – places the emphasis mainly on the economy and seems to be willing to equalize men and machines.

In order to overcome this obstacle, we need to place at the center of the educational action the person in her full integrity. To this end, the educator must be competent, qualified, and at the same time rich in humanity, capable of mingling with the students in order to promote their human and spiritual growth.

The educator must possess high quality teaching, as well as capability of attention and loving care for students as persons. To achieve both these qualities, there is need for permanent formation or training that may help teachers and administrators to maintain a high standard of professionalism and, at the same time, take care of their faith and their spiritual motivation.

Today, education should face also the obstacle of the so called “*rapidacion*” (in English, *rapidification* or continued acceleration) which relegates existence in the vortex of velocity, changing continuously the points of reference. In this context, the very identity loses consistency and the psychological structure disintegrates in front of a continuous transformation that “contrasts with the natural slowness of the biological evolution” (2).



Photo: Participants at the closing plenary session of OIEC's World Congress listen to the Pope's message.

To the chaos of velocity, we should respond by giving back to time its primary factor, especially during the evolving age from infancy to adolescence. Indeed, the person needs her own time frame in order to be able to learn, consolidate, and transforms her knowledge. *To find back time* means, furthermore, to appreciate silence and linger in contemplating the beauty of creation, finding inspiration to protect our “common home” and developing initiatives aimed at proposing new styles of life in the respect of future generations. It is an act of responsibility for our posterity, for which we cannot remain unconcerned.

Your being together during these days becomes a great opportunity to revitalize the momentum for Catholic education that gave life to OIEC as a global network of national and international realities. It is furthermore an occasion to take up with enthusiasm the present educational challenge in a globalized and digitalized world, as well as to re-launch your willingness to cooperate with international organizations.

Your being together during these days becomes a great opportunity to revitalize the momentum for Catholic education that gave life to OIEC as a global network of national and international realities.

I therefore wish to all of you that you may continue in your educational mission with the joy of your action and the patience of listening. Let us not lose confidence! As Saint Elizabeth Ann Bailey Seton used to say, we must always “look up” without any fear. Let us work together to liberate education from a relativistic horizon and open it to the integral formation of everyone and of all.

I am grateful for the work you do to transform educational institutions into places and experiences of growth in the light of the Gospel, to make these institutions “building places” of fraternal humanism in order to build the civilization of love. I pray for you and also you, please, pray for me. Thank you!



Photo: Participants at OIEC's World Congress.

From OIEC's President 2015-19



Photo: Augusta Muthigani.

Keynote Address to OIEC's World Congress: How Education Can Save the World

By Augusta Muthigani, OIEC President 2015-19

We are privileged to be here today to represent Catholic school networks from around the world. There are over 200,000 Catholic schools worldwide serving millions of children and young people from various backgrounds. Our types of schools range from poor and rural to well-resourced city schools and many in between.

We endeavor to provide holistic and quality education at all levels from early childhood to universities. Additionally, there are many non-formal education sites that enable many young people to acquire vocational skills that support their socio-economic needs. These are mostly youth who did not excel academically for higher education, and therefore for securing their livelihood. Our sites help in giving them a sense of dignity and enable them to make a positive contribution to the society.

But what holds us together as the largest global network of Catholic schools?

i) It is our faith, values, and principles that are encapsulated within us and our school communities. Specifically, our faith, our values, and educational principles are drawn from the Gospels, the social teaching of the Church, and key Vatican documents. Our vision and mission spring from the same faith, values, and documents.

ii) It is our commitment to reach out through education to the "ends of the earth" (Matthew

28:19-20) as mandated by Christ for the salvation of all people.

iii) It is our ability to accommodate those who are different from us in faith and social status.

iv) It is our common values, including unconditional love, justice and mercy, service, and sacrifice and care.

v) It is our shared understanding of children as our main focus and a core responsibility in terms of their safety, ability to learn, grow and thrive to their optimum potential when under our guardianship.

This is in line with the Vatican Council's declaration *Gravissimum Educationis*, which emphasizes "the harmonious development of physical, moral and intellectual abilities aimed at the gradual maturation of a sense of responsibility, the conquest of true freedom; positive and prudent sex education....", and educating to fraternal humanism- building a civilization of love, 50 years after *Populorum Progressio*.

As we commence this conference, I feel it is important to place our vision and mission at the center of our reflections and discussions. This mission is to "nurture pupils and students in their lifelong journey in faith and help them develop as mature people empowered to shape and enrich the world by living the Gospel of Jesus Christ in their everyday lives" (Documents of Vatican II vol.1: Christian Education: *Gravissimum Educationis* pp. 729-730 § 3).

It is important to place our vision and mission at the center of our reflections and discussions. This mission is to "nurture pupils and students in their lifelong journey in faith and help them develop as mature people empowered to shape and enrich the world by living the Gospel of Jesus Christ in their everyday lives".

This mission statement ought to inform our reflections over the coming three days in terms of:

i) How well we are doing?

ii) Where can we do better? And

iii) How can we continue to learn from our past experiences and from one another?

We have to acknowledge that Catholic schools generally have lived up to this mission. Our schools serve children and youth from all backgrounds, faith, culture, ethnicity, color, and socio-economic status, especially in areas of greatest need: they focus on the integral development of a person. We have witnessed

graduates from our schools come through as successful leaders in all fields whose faith and character is evident in their operations.

Yet we also need to be open to accepting where we have fallen short – where we have not placed children and their needs at the center of our work, where we have protected reputation over safety, where we have over-emphasized the academic to the expense of the holistic development of the child.



Photo: Augusta Muthigani at a session of OIEC's World Congress.

Challenges Affecting Provision of Catholic Education

At this juncture, let me explore some of the challenges that I think we should be conscious of as a network, reflect on, and act on. These challenges include but are not limited to the following.

1. Decline in the Depth of Faith and Values

This may be attributed to casual uptake of catechism, spiritual exercises, negative influences of the media and technology, certain legal and policy provisions, social dynamics that contradict our Church teachings, and competing demands of life even for children, young people, teachers, and parents. Therefore, it is becoming challenging for children to be effectively nurtured in faith, values, and character.

How do we as a network of Catholic schools re-strategize so that we turn this challenge into an opportunity for the furtherance of Catholic education?

Consider purposeful and targeted on-going formation in faith of parents and teachers in order that they be able to nurture children in the Catholic faith. This calls for more and well-trained faith mentors. Could we consider a role for teachers as faith mentors, as they spend extensive time with children?

2. Inadequate Number of Clergy and Religious Serving in Schools

Many years back, the number of clergy and religious personnel working in Catholic schools was significantly higher. Their presence and impact was felt. Many children and young people modelled their lives from these religious people. Most of us here are a product of their work.

Currently, in some parts of the world, the number of the religious are decreasing. For instance, as of 2014, Europe had experienced a decrease in vocations of 48%, while North America has seen a decrease of 27%. This means that there are fewer clergy and religious available to provide Catholic education in schools.

On the other hand, Africa has seen the number of sisters grow by 93%, Diocesan priests by 354% and Brothers by 61%. Yet, though the vocations are high, the apostolic work of religious and clergy in this part of the world has diversified from education and health to professional careers including bankers, lawyers, engineers, doctors, and social workers and medical fields among others. These were a reserve of lay people previously. Engagement in such careers by clergy and religious helps to meet the expanding functions of Dioceses and congregations. But there are fewer clergy and religious working with children and youth in schools.

There are fewer clergy and religious working with children and youth in schools. [But] I see an opportunity in giving deep formation in Catholicism and spirituality to committed lay people who undertake faith formation and leadership courses, while continuously mentoring them to sustain the provision of Catholic education.

Let us remember that the mission of Catholic education is what has given us a cutting-edge in education worldwide. Since quality human capital is key in the furtherance of Catholic education, how can we close the gap that has been left by the decreasing numbers of clergy and religious available for the school apostolate? I see an opportunity in giving deep formation in Catholicism and spirituality to committed lay people who undertake faith formation and leadership courses, while continuously mentoring them to sustain the provision of Catholic education. I believe the Catholic schools network is capable of facilitating this worldwide.

3. Changing Scenario for Teaching Personnel

We are witnessing in many parts of the world a much younger generation of teachers whose teaching is a job rather than a calling. Besides, they have limited faith and character formation. In government-aided schools, the teacher's mandate is more secular and academic with minimal faith-focused programs. Furthermore, teaching in many parts of the world has lost its glamour and status in society.

How well prepared are these teachers, not only in the ethos of particular schools, but also in pedagogy and teaching? What can we, as a network of Catholic educators, do "to develop an educational plan that promotes the reasons for cooperation' with parishes and those in the vineyard of Christ" (Congregation for Catholic Education, *Educating in Fraternal Humanism*, 2017)?

Our schools need personnel that will continue to provide an education centered on holistic development, particularly for those experiencing conflict, abuse, discrimination, and unmet basic needs. How then can we use our network to restore the status of teachers as faith and character mentors? How can we use the niche of Catholic schools to reclaim the social status of teaching as a calling and profession?

4. Changing Face of Families

The modern family is evolving with demands that present problems of decreasing parental engagement as the primary educators and caregivers of their children. These changes are due to socio-economic challenges and associated work demands, increasing one-parent or blended families, child or grandparent-headed families, as well as the erosion of positive traditional cultural values that served as glue to families' values around bringing up children.

This is heavily impacting the role of school administrators and teachers in schools who have to supplement the role of parents, as well as parents and guardians who sacrifice so that their children receive the best at home and in school.

"Educational and academic institutions wishing the person at the center of their mission are called to respect the family as the first natural society and to put themselves at its side, in line with a correct understanding of subsidiarity" (*Educating in Fraternal love*, Nos.18.19). What opportunities exist for us as a network of Catholic schools to support families in distress and sustain effective parenting of children and young people in schools, since the Church has a strong concern for the wellbeing of the family unit?

How should we consider school-focused family life and parenting programs that focus more on holistic formation of children?



Photo: Augusta Muthigani speaking at St. Patrick 's Cathedral on the occasion of OIEC's World Congress.

5. Ethical and Religious Pluralism

"In the world today, citizens of different traditions, cultures, religions and worldviews co-exist every day, often resulting in misunderstandings and conflicts. It is the duty of the Catholic church to proclaim the cross of Christ as the sign of as the source of all Grace" (*Educating to Fraternal Humanism* p.4). Education to fraternal humanism can address the misunderstanding that arises as a result of difference in beliefs and views.

How can our network of Catholic schools confront the challenges of radicalization, religious divide, ethnic and racial strife, political animosity, and socio-economic poverty? How can our educational institutions be accommodative to all while preserving their distinctive Catholic character? How can we minimize the gaps between North and South so that we learn from each other?

Consider our responsibility to provide formation for an appropriate culture of dialogue between and among the cited and other divides. This responsibility calls for transformative and trans-relational leadership that models the values of continuity, freedom, equality, sharing, consistency, peace, and common good'. I believe that some of us here have implemented such programs and would be willing to share.

The challenges that I think we should be conscious of as a network, reflect on and act on, include but are not limited to: (1) Decline in the Depth of Faith and Values; (2) Inadequate Number of Clergy and Religious Serving in Schools; (3) Changing Scenario of Teaching Personnel; (4) Changing Face of Families; (5) Ethical and Religious Pluralism; (6) Inadequate Child Safety Mechanism; and (7) Research, Data and Documentation.

6. Inadequate Child Safety Mechanism

The issue of safety needs to be prioritized by Catholic schools. We cannot ignore the problems the Church is facing today. We need to enhance our efforts in this area, so that children experience the 'fullness of life' (John 10:10) in Catholic schools. What can our network of Catholic schools do to make our schools centers of holistic pastoral care and humanism in which the values of care, justice, respect, freedom, human (child) rights, and responsibility upheld and lived, where children are safe, happy, and thriving? Consider mounting whole school community safe and protective environment programs in which every member plays his/ her rightful role to contribute to the holistic wellbeing of all members of the school community.

7. Research, Data and Documentation

I know that all our schools are doing a lot to effectively deliver Catholic education to our children and youth, yet data is not comprehensively available from all regions to us and our significant stakeholders. I am also aware that the Catholic Church worldwide boasts of many renowned universities that have capacity to support our work through research activities. From such evidence-based and documented research findings, data, recommendations and ways to obtain lessons are needed so that we are assisted and focused in efforts to continuously pursue our purpose as Catholic educational institutions.

Further, such data on the evidence-based successes and lessons learned in one setting will go a long way to, inspire, motivate or challenge peers in other similar or different locations to appropriately apply the said lessons, or lobby relevant potential supporters for resource mobilization for greater achievement in the

mission of Catholic education. How can the Catholic network of schools benefit from the thousands of researchers and personnel from these Catholic universities in our countries and abroad?



Visual: Participants to OIEC's World Congress in front of Fordham University's Graduate Schools of Business, Education, and Social Service.

8. Catholic Schools and the Socio-economically Marginalized

In many parts of the world, especially where people face socio-economic, religious, and cultural discrimination, as well as marginalization and violent displacement, Catholic education has been a great source of care, compassion, and hope. The "positive values of hope, love, and salvation of all mankind spur many Catholic schools to deliberately admit children from such backgrounds to learn alongside the social economically privileged peers in an atmosphere of empathic care and support in the spirit of the option for the poorest and most vulnerable" (Principles of the teachings of the Catholic Church) even as they have to make economic sacrifices.

In recent times, however, due to the increased financial constraints and high number of such children requiring support, some Catholic schools have reduced the number of disadvantaged children they are admitting into their schools. This exclusion of the most in need concerns us as the Catholic Church as it remains true to her principles and call for service.

How can we make our Catholic schools places of hope, life-giving and inclusion of the poorest and most marginalized members of society while maintaining our niche as best performing in educational outcomes for the future generation of our society? I believe that the OIEC network, with some refocusing and re-

strategizing, can significantly contribute to widening the net for inclusion and give hope to the most marginalized members of our society.



Photo: Participants at the OIEC Congress on the Fordham University Campus

Why have I focused on these challenges, while they are not new? These issues can help us reflect on our strategic choices and approaches to education. These challenges are also an opportunity to reach out to others in different regions and fields, including others from outside our Catholic community who share our values, so as to forge forward as one strong Catholic group of educators. In addition, it is in acknowledging our challenges that we are able to move forward and seek solutions. We have to take advantage of our strengths and opportunities for fulfilling the mission of Catholic education.

Our Catholic educational institutions worldwide stand out for quality and humanism, as well as formation in faith, positive values and character, and academic excellence. How can the network of Catholic schools sustain these positive attributes that have worked for us for many centuries in the past and 'saved' so many people through the generations?

Moving Forward & Call for Action

I suggest the following actions:

1. Telling our story, with no apology, of provision of holistic quality education. We need to be clear on what we have achieved worldwide and the values we have inculcated in millions of citizens and their socio-economic impact on societies.
2. Building capacity for teachers in faith, Catholic identity, and leadership.
3. Equipping Church leaders with skills and the ability to engage in the public space on issues that affect Catholic education at the local and international

levels. This ability includes communication skills, profile, and tenacity.

4. Collaborating closely with Catholic universities to facilitate research in Catholic identity, teacher training and formation, and leadership. This would enable development of evidence-based interventions that enhance Catholic identity worldwide.
5. Facilitating National Education Commissions to engage in policy formulation and advocacy.
6. Rediscovering what we have, what we have lost, and reclaiming it. Could we document our successes and our uniqueness?
7. Enhancing our quality, standards, and processes so that Catholic schools continue to be of the highest quality and values; thus becoming schools that are the right choice for all children.

Conclusion

Thus, my firm conviction, guided by our faith, our Christian values, the principles of Catholic education, our unity in diversity, our commitment, and our passion is that the provision of holistic education offers an opportunity to save the world. During the three days of the conference, please do remember that people judge education on the type of products schools produce, not grades. Catholic schools worldwide have produced leaders of integrity. Leaders who have witnessed by living the Gospel's values as well as democratic values, thus making the society a better place to live. Let us join Pope Francis in thanking all those who teach in Catholic schools as educating is an act of love; it is like 'giving life'. Thank you for listening to me.



Photo: Participants at OIEC's World Congress in front of Nelson Mandela's Statue at the United Nations.

From OIEC's Secretary General



Photo: Philippe Richard.

For the Construction of a Civilization of Love, Catholic Schools Are Committed

By Philippe Richard, OIEC Secretary General

More than 550 delegates from 80 countries around the world attended the Congress of the International Office of Catholic Education in New York from June 5 to 8, 2019 at Fordham University. For the Congress' closing plenary, they came to the United Nations, in New York, to express their commitment to ensuring greater access for all to quality education on an equal footing and to promoting opportunities of lifelong learning (SDG4). They also added to this commitment that of promoting a "new dialogue on how we build the future of the planet" (*Laudato Si*).

The following text summarizes the commitments that will be proposed by the OIEC to Catholic schools of the world for the coming years.

1. For a new format of education, adapted to change, and grounded in a culture of dialogue

The contemporary realities of the world force educators to constantly adapt and formulate innovative educational proposals. Among the realities that Catholic schools are committed to consider, we can note

- the need for a culture of dialogue between students from different religions;
- a solidary education in relation to the situations of extreme poverty;
- a Sustainable Development education;
- a peace and human rights education.

These innovations should help every student and every member of the educational community to become an actor of change.

2. For a Christian identity of the school, based in an evangelical root

The Catholic school is a school participating in the public service of education in each country. Its purpose is not to earn money, but to render the service of education for all, in the tradition of the great Christian educators who founded congregations engaged in the service of education. Because it is Catholic, it is a body of hope, founded by its attachment to living and witnessing the Gospel, and in connection with the local Church. Therefore, it must demonstrate this hope and commit to educating each student about the meaning of his life and transcendence. Beyond this, it is a question of recognizing the necessity and the pursuit of the spiritual development of adults. The Catholic school must train the teachers relentlessly so that they can promote the human fulfilment of all those entrusted to them.

The Catholic school must train the teachers relentlessly so that they can promote the human fulfilment of all those entrusted to them.

3. For an inclusive school, open to all and especially to the outskirts

The Catholic schools, strongly inspired by the message of the Gospel, have the vocation to offer the educational service for all, and especially for the poorest. They commit themselves to develop a particular attention to every person, and to go to meet, sometimes against the flow, those who come from the most vulnerable groups. They are also committed to practicing inclusion and developing, adapting their own educational structures to the needs of the most forgotten young people living in their periphery.

Inclusive education is fundamentally about the Catholic school's mission to provide a quality, comprehensive educational service and equal opportunities for all children and young people around the world. It is therefore necessary to promote an inclusive model that is committed to the territory, interculturality, acceptance of differences and attention to diversity. Families must also be reached through educational itineraries that accompany parents from preschool to secondary education.

4. For a training of leaders and teachers adapted to contemporary educational realities

Throughout the world, Catholic schools must seek a commitment to teachers and leaders training, which takes into account education in contemporary reality, and produces control strategies:

- against school failure,
- against early de-schooling.
- against school dropout,
- against teenagers' desocialization,
- against illiteracy,
- against violence in schools,
- against the communitarianism within the establishment.

Training centres and Catholic Universities must work tirelessly to train leaders so that they are better educated and above all better equipped to face this educational responsibility. It is proposed that the sharing of experiences between training institutes and universities and teachers from different countries be strengthened, and that the professionalization of teachers and leaders of Catholic schools be promoted.



Photo: Archbishop Zani, Secretary of the Congregation for Catholic Education, with Gerald Cattaro from Fordham University and volunteers for OIEC's World Congress.

5. For a quality education, inspired by the Gospel and oriented towards the safeguarding of the Common House (*Laudato Si*).

The world, our world, the Common House, is in danger, threatened by serious climatic and ecological dysfunctions produced by an economic development based on hyperbolic growth and little respect for nature and by associated human activities. The United Nations have made commitments, the SDGs.

Pope Francis, in his encyclical *Laudato Si* invites us to become aware of this reality and to act responsibly for the safeguarding of the common house. Catholic schools must make a firm commitment to support the commitments of the international community by developing within each school, large or small, structuring educational projects for quality education (SDG4) and, above all, an awareness of each student that he can become an actor in the safeguarding of the common house.

The development of the programs *I can*, or *Planet OIEC* within the OIEC corresponds to the beginning of the answer. They make it possible to better develop an "ethos" of Catholic education, through all disciplinary knowledge, in order to build a transdisciplinary ethic. The OIEC could also commit to a "green tree" program for all the countries of the world.

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6. For a positive and constructive presence in international organizations

The right to education is a human right (article 26 of the Universal Declaration of human rights). Catholic schools are represented, through the OIEC, within the United Nations system: ECOSOC (Geneva and New York) and UNESCO (Paris). They are also represented in the Council of Europe. Within these bodies, OIEC representatives act in connection with the OIDEL, to support the freedom of education on the one hand, and to defend, together with other NGOs, the right to education, on the other hand.

Today, the international community is committed to a 2030 Education program, supported by the OIEC. It is therefore up to the Catholic schools of the world to become better acquainted with this program and to contribute more to the debate on the formulation of indicators of quality education on the one hand (SDG4), and educational policies of the States on the other. The OIEC is committed to do everything in their power to assist the Rome Forum in this work of structuring the representation of Catholic organizations in international organizations.

7. For the design of tools and resources adapted to the objective of preservation of the Common House inspired by *Laudato Si*

Education is not just a matter of principle. It is also based on the production of methods, tools, and edition, serving the innovative goals of education. Catholic schools, given their prophetic responsibility regarding education for the preservation of the Common House, must contribute to the experimentation and the spreading of new teaching methods. They can do this with the help of universities, congregations, educational research centres, textbooks or software publishers.

8. For a work in network, formal education around child protection.

Catholic education must be thought beyond school. As requested by Pope Francis, it must join the young people in their environment. Indeed, more than 265 million children are currently out of school and 22% of them (60 million students) are of primary school age. They come from the most vulnerable groups and remain excluded every year from the school system. While it is unfortunately not possible to imagine being able to offer an immediate solution to all these children, it is nevertheless essential to support the efforts of the organizations and congregations that engage on the ground for children's protection. When children are in great danger (unaccompanied minors, child soldiers, refugees, child labour, slavery, prostitution, etc.), the Catholic school must remain preoccupied and mobilized to propose solutions. It connects more with organizations and congregations working in the non-formal education sphere.

Catholic schools are therefore called upon to work in processes of inclusion beyond school, in a context of mobility and high exclusion in non-formal extracurricular projects. It is essential to integrate the formal and the non-formal. To connect the formal and the non-formal, it is necessary to work in network and change our vision in our proposals for social action for the centres in order to make our schools more inclusive. Each school can generate local, national and international projects in which formal and non-formal education are linked, in order to widen the vision of an education to the service of the social transformation of our students, our teachers and therefore our families.

The Church is now going through a difficult time due to the scandals related to pedophilia. Catholic schools must be particularly careful about the protection of children against any form of attack or abuse, which they cannot tolerate or conceal under any circumstances if they wish to remain exemplary.

Beyond that, it is a question of fostering a culture of encounter and dialogue, but also of conversion, through travel, technology, mutual understanding and attention to the experience of poverty. Students and their families should continue to be sensitized to human rights violations around the world in an age-appropriate way so that they can understand how their actions can contribute to a better world.

9. The challenges of child protection and the fight against all forms of abuse

The Church is now going through a difficult time due to the scandals related to pedophilia. Catholic schools must be particularly careful about the protection of children against any form of attack or abuse, which they cannot tolerate or conceal under any circumstances if they wish to remain exemplary. Beyond sexual abuse alone, they must focus on promoting in each country and for each school, tools for the prevention and protection of minors, such as guidelines, protection standards, adapted training tools for teachers and an efficient recruitment procedure for teachers. They must also educate young people about a human sexuality.



Photo: Participants at the closing plenary session the World Congress held at the United Nations

From National Associations



Photo: Thomas Burnford, NCEA President/CEO.

Supporting Catholic Schools in the USA: NCEA's Annual Convention and Market Research

By Thomas Burnford, President/CEO of the National Catholic Education Association in the United States

As I participated in OIEC's World Congress as head of the National Catholic Educational Association (NCEA), I shared with colleagues some of the challenges and opportunities faced by Catholic schools in the United States. Established in the city of Saint Louis, Missouri in 1904, NCEA strives daily to fulfill its Mission Statement – *"in service to the Gospel of Jesus Christ, NCEA strengthens Catholic school communities by providing professional development, formation, leadership and advocacy."*

The NCEA is the largest, private professional education association in the world. NCEA works with Catholic educators to support ongoing faith formation and the teaching mission of the Catholic Church in 6,300 schools. Our membership includes more than 150,000 educators serving almost 1.8 million students in Catholic schools. While NCEA provides a range of opportunities for its members, two types of activities stand out: our annual convention, and our research function.

Annual Convention

Over the course of the year, NCEA offers a range of professional development programs for Catholic educators, but one of our most popular and effective programs is our annual Convention and Expo. The most recent Convention took place in Chicago, Illinois. From April 23 to 25, over 10,000 Catholic educators gathered for three days filled with opportunities to celebrate liturgically their shared ministries as well as select from over 300 professional developmental sessions for Pastors, Teachers,

Principals, Superintendents and other professionals who have chosen Catholic schools as the place in which they wish to minister.

The convention provides a unique opportunity to network with others engaged in similar ministry, and it is increasingly attended by Catholic school educators from around the world. Over 100 colleagues from foreign countries attended our last conference in Chicago.



Photo: Exposition Space at the 2019 NCEA Convention.



Photo: Event at the 2019 NCEA Convention.

Already well into the planning stages is the 2020 Convention and Expo that will take place in Baltimore, Maryland. Thousands of Catholic school educators are expected to fill the Baltimore Convention Center from April 14-16, 2020. Some of the topic areas for the development sessions include: Academic Content Areas, Adult Faith Formation, Assessment, Campus Ministry, Classroom Management, Collaborative Partnerships, Digital Discipleship, Diversity, Early Childhood Education, Enrollment, Exceptional Learners, Fiscal Responsibility, Governance, Latino/Hispanic Outreach, Leadership, Marketing, National and State Perspective, Student Engagement/Academic Rigor, Student Faith Formation, Student Services/Programs, and Technology Integration.

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Photo: Messaging Display at the 2019 NCEA Convention.

It is our genuine hope that you will consider joining us (international visitors are welcome!) Registration for NCEA 2020 will open in mid-September on the NCEA's website.



Visual: Poster for NCEA's 2020 Annual Convention.

Market Research

Enrollment in Catholic schools has been declining in the United States for some time. To help Catholic schools stem this decline, NCEA has recently engaged in market research. In 2016, with support from a group of funders, we commissioned a national research study to understand Americans' attitudes toward Catholic schools today.

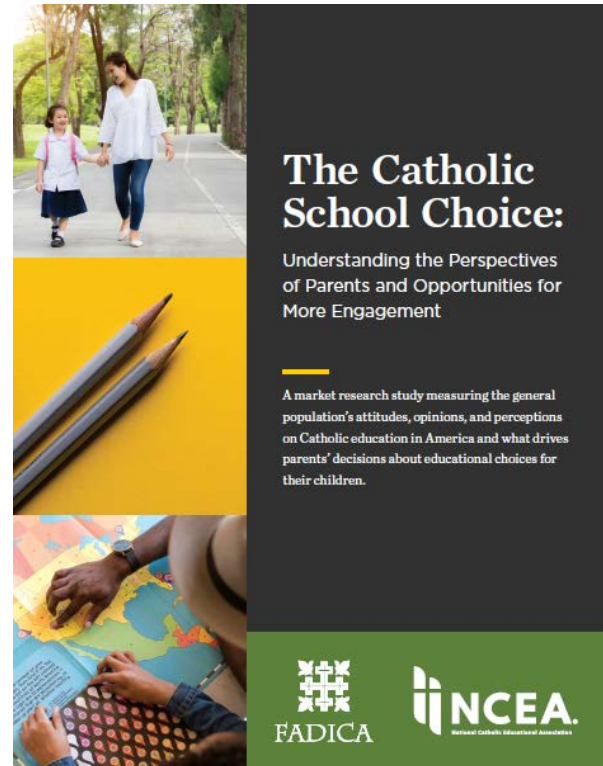
The group specifically sought to use the research to understand parents' expectations of, preferences for, and perceptions toward different K-12 school types in the U.S. with a focus on Catholic schools. The research was structured to explore specific views (including biases and misperceptions) toward Catholic schools and what they offer, and spur discussion about how best to increase enrollment nationwide. The [research report](#) refers to a Catholic school's total offerings as its "product offering," which includes its curriculum, environment, culture, faculty and staff, programs, and extra-curriculars, among other things. The research was designed to answer the following key questions:

- How do Americans overall and parents of school-age children think about Catholic schools today?
- What are the reasons parents may or may not consider sending their child to a Catholic school?
- What are the perceived strengths and weaknesses of Catholic schools, and what is required to bridge those perception gaps?
- Which audiences, product offerings, and messages represent the best opportunity for increasing enrollment in Catholic schools in this country?

The research results suggest there is a clear opportunity to strengthen the position of Catholic schools in this country, in both the long- and short-term. Key findings are as follows:

1. Parents are well-informed, savvy consumers. At a time when parents have more choices than ever before, parents spend time researching individual schools, a process which focuses heavily on individual school websites, in-person visits, and conversations with other parents in the community. While many feel their only "real" choice is to send their child to a public school (due to costs associated with private schools, lottery-based admissions, and/or geography), parents are looking for schools they believe offer the curriculum and learning environment that will best position their child for success in college and beyond in global society.

2. Catholic schools are viewed positively by most parents but are not considered the right option for their child. Cost and misperceptions about what Catholic schools offer are key barriers to enrollment. In fact, parents generally believe that Catholic schools place a greater emphasis on religious instruction than high-quality academics, which they believe will put their child at a disadvantage in the future when applying to college and/or for a job.
3. Misperceptions about what Catholic schools offer run wide and deep. Most parents believe Catholic schools lack a strong, well-rounded academic curriculum (one that puts an emphasis on science and technology) as well as a diverse learning environment (both in terms of ethnic, religious, and academic diversity)—the same two elements parents believe are most important for their child's ability to thrive and be successful in a global society. Hispanic parents are even more likely than white parents to associate Catholic schools with these shortcomings.
4. Parents want their children to develop strong morals and good values, at an early age. While parents recognize that Catholic schools do instill strong moral backgrounds in their students, parents are concerned these teachings are too rigid and prevent a child from considering different points of view or thoughts.
5. Concerns about the affordability of Catholic schools are prevalent. The affordability issue is compounded by a lack of awareness of tuition assistance programs nationwide (and specifically in school choice states). When parents are made aware of tuition assistance programs, they become significantly more willing to consider a Catholic school for their child.
6. A focus on religious instruction alone in external communications and marketing materials will not increase enrollment in Catholic schools. While parents value the intrinsic benefits of children learning about their faith, this is not considered a top priority for their child's K-12 education today.



Visual: The Catholic School Choice Report.

A focus on religious instruction alone in external communications and marketing materials will not increase enrollment in Catholic schools. While parents value the intrinsic benefits of children learning about their faith, this is not considered a top priority for their child's K-12 education today.

While national in scope, learnings from this research can be used to help illuminate opportunities for strengthening Catholic schools at a diocesan, network, and school level. As a result, the research included a guide for local educators and administrators as they consider ways to enhance the curriculum and environment (“the product”) of Catholic schools in their areas, increase enrollment in specific dioceses and/or individual schools, and optimize outreach to current and prospective families in their areas.

Readers are encouraged to approach this report with an open mind, allowing themselves to consider the research findings in a way that may challenge how they currently think about their schools and/or spur new ideas for how best to promote and secure the future of Catholic schools in their areas. The research report is available on the NCEA website.

In addition, NCEA recently launched a series of short research notes on Catholic education in the United States, several of which use the market research data mentioned above to look in more details at challenges faced by our schools. This series of notes is also available on our website (see the Box below for details).

NCEA Knowledge Notes
(<https://www.ncea.org/Notes>)

The NCEA's [Knowledge Notes](#) series was launched in April 2019. Notes explore achievements and challenges for Catholic schools with a focus on schools in the United States. Interesting innovations may also be featured. Most Notes in the series will be based on empirical data, but some Notes could simply share interesting ideas or experiences. All Notes posted here may be downloaded free of charge. If you plan to share these documents, please share the link to this web page so that others can download their own copy. As educators know, data is important and we want to be sure we have an accurate understanding of interest and usage for Notes. The following Notes are currently available:

1. Long-Term Trends in Enrollment in Catholic Schools
2. Student Performance on Learning Assessments
3. Willingness to Consider Catholic Schools and favorability Ratings
4. Parental Priorities for What Children Should Learn in School

NCEA Knowledge Note



Knowledge Note No. 1

LONG-TERM TRENDS IN ENROLLMENT IN CATHOLIC SCHOOLS



Quentin Wodon
April 2019

KEY MESSAGES:

- In 2018-19, 1.8 million children were enrolled in Catholic schools. Enrollment peaked in 1965 and has been declining since. In recent decades, conservative Christian schools, other religious schools, and non-sectarian private schools have had more success in keeping or even growing their enrollment.
- As tuition has risen, Catholic schools have become less affordable for the poor and the middle class. In addition, the decline in enrollment may have been due in part to other factors including competition from charter schools, secularization, the sex abuse scandal, and a less salient Catholic school advantage.

Introduction

According to the National Catholic Education Association (NCEA), 1.8 million children were enrolled in elementary and secondary Catholic schools in the United States in 2018-19. Enrollment has been declining for the last 50 years. To provide context for subsequent notes in this series devoted in part to market research on perceptions of Catholic schools in the population and among parents, this note documents trends in long-term enrollment.

After documenting trends in enrollment at the national level from the 1920s to today, the note explores whether the decline in enrollment has been specific to Catholic schools, or whether it has also affected other types of private schools, including other religious schools. Data are provided on trends in enrollment in various parts of the country. Tentative explanations are provided for the decline in enrollment. Rising tuition has clearly led to affordability issues among the poor and many in the middle class. But in addition, other factors are also likely to have played a role. The note finally points to new developments that may be beneficial for Catholic schools.

Box 1: NCEA Knowledge Notes

Why a series of knowledge notes on Catholic education? The National Catholic Education Association aims to strengthen Catholic school communities by providing professional development, formation, leadership and advocacy. This series of notes contributes to that goal.

What are the topics discussed in the series? The series explores achievements and challenges for Catholic schools, including in terms of enrollment, reach to the poor, academic performance, parental priorities, cost and affordability, socio-emotional skills, and religious education. Interesting innovations are also featured.

What questions are asked in this note and how are they answered? Two questions are asked: How has enrollment in Catholic elementary and secondary schools evolved over time? And what are some of the factors that may explain the decline in enrollment? The analysis is based on data from NCEA and a brief review of some of the literature.

Visual: NCEA Knowledge Notes.

Conclusion

Catholic schools in the United States have a long and illustrious history in serving children from multiple backgrounds, including the disadvantaged. While a number of schools face challenges, NCEA and its partners work tirelessly to help all Catholic schools thrive. As the NCEA continues its mission into the future we are inspired and heartened by the words of our Holy Father Pope Francis, "An education in the fullness of humanity should be the defining feature of Catholic schools" – Pope Francis.

From Teachers and Principals



Meet the Winner of the Global Teacher Prize 2019

Interview with Franciscan Brother Peter Tabichi by Quentin Wodon¹, Distinguished Research Affiliate, Kellogg Institute, University of Notre Dame

How do you see your role as a teacher?

Teaching is a deep responsibility. It is like a calling, a commitment. As a Franciscan, I believe that it is by giving that you are able to receive. As teachers, we should try to do our best. We have the power to transform society. We need to focus on character formation, making sure that we teach values. As adults, our students will have so many challenges. If they don't learn the skills and values they need when they are in school, they will face difficulties. So as teachers, we need to help our students learn these values and respect humanity and the environment. How do we deal with climate change? How are we honest and transparent? How can we respect each other? These values must be learned in school.

As Christians, we are called upon to give our best and to reach out to people. Doing what you are doing with passion and love, giving people hope is what we should do. We have so many good teachings in the Church. We also have the descriptions in the Bible. Jesus is talking to us, and we try to put that into practice by leading, not by misleading others. We look at Jesus as the best teacher, as our role model. And then we see what he was doing when he was teaching. He was able to do his work as a teacher.

Peter Tabichi

Peter Tabichi, the 2019 Winner of the Global Teacher Prize, is a Franciscan Brother who works as a science teacher at Keriko Mixed Day Secondary School, a public school in Pwani Village, a remote part of Kenya's Rift Valley. His dedication, hard work, and passionate belief in his students' talent has led his poorly-resourced school to successfully compete with the country's best schools in science competitions. Peter gives away 80% of his income to help the poor.

Peter started a talent nurturing club and expanded the school's Science Club helping pupils design research projects of such quality that 60% now qualify for national competitions. Peter mentored his pupils through the Kenya Science and Engineering Fair 2018 – where students showcased a device they had invented to allow blind and deaf people to measure objects. Peter's school came first nationally in the public schools' category.

The Mathematical Science team also qualified to participate at the INTEL International Science and Engineering Fair 2019 in Arizona, USA, for which they are preparing. His students have also won an award from The Royal Society of Chemistry after harnessing local plant life to generate electricity.

Peter and four of his colleagues give low-achieving pupils one-to-one tuition in Maths and Science outside class and on the weekends at the students' homes. Despite teaching in a school with only one desktop computer with an intermittent connection, Peter uses ICT in 80% of his lessons to engage students, visiting internet cafes and caching online content to be used offline in class.

Through making his students believe in themselves, Peter has dramatically improved his pupils' achievement and self-esteem. Enrolment has doubled to 400 over three years, and cases of indiscipline have fallen from 30 per week to just three. In 2017, only 16 out of 59 students went on to college, while in 2018, 26 students went to university and college. Girls' achievement in particular has been boosted.

Source: Adapted from the Global Teacher Prize website (<https://www.globalteacherprize.org/>).

¹ Quentin is employed by an international development organization, but his contributions to this bulletin are on a volunteer basis and not related to his employment.

The Global Teacher Prize

The Global Teacher Prize was created by the Varkey Foundation. It is presented annually to an exceptional teacher who has made an outstanding contribution to the profession. The Foundation established the Prize in 2014 to recognise and celebrate the impact that teachers have around the world – not only on their students, but also on the communities around them. The Prize, at US\$1 million per year, serves to underline the importance of educators and the fact that, throughout the world, their efforts deserve to be recognised and celebrated.

Source: Adapted from the Global Teacher Prize website (<https://www.globalteacherprize.org/>).

How do you teach in practice? What is most important to you when you are teaching?

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.



Photo: Peter Tabichi with students at Keriko Mixed Day Secondary School in Pwani Village, Kenya.

I teach sciences, but I am also the patron of the peace club. We have children from different tribes, gender, and villages. If you are not careful, the children will stay in small groups and this may create conflict. At the peace club, we have tree planting, debating activities, sports – the main idea is for the children to come and work together, so that they see that they can achieve something as a group, not only as individuals. They see themselves as people who are united. This also helps them do well in the classroom because they are able to work as a team.

Could you give examples of practical ways of how you are teaching science to your students?

One of the things I really find useful is to integrate ICT in my classes. Children really like that. They enjoy it. 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. Over the week end, 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.



Photo: Peter Tabichi with students at Keriko Mixed Day Secondary School in Pwani Village, Kenya.

You also need to improvise. 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 works in practice. This avoids learning to become too abstract or conceptual.

As another example, when I was teaching about friction, I brought a match box to show how friction works. 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.

Your students have won many awards in science competitions. What type of projects did they do?

Some of my students have been able to produce electricity from a simple project with plants acting as electrolyte. These students have been invited to make a presentation in the United States and some may even get scholarships for college.

Another group of students last year came out with a device that enables the blind to measure the length of an object accurately. These students won a national competition and they were selected to represent Kenya in an international competition – enabling them to take a plane and travel abroad for the first time.

How will you use the Prize money?

I plan to donate the money to empower communities, my own community but also beyond. I am still thinking about how to do this in a way that can be most beneficial.

Any parting thought for our readers?

Everyone has their potential to change the world. We were created for a reason and to be happy. We can work towards happiness, but all of us need to do our part so that the world becomes a better place.

We need to promote peace through what we do. Whatever we do, the main focus should be to promote peace. If we are serving God, we will be able to teach well, or treat patients well [for doctors and nurses].



Photo: Peter Tabichi with students at Keriko Mixed Day Secondary School in Pwani Village, Kenya.

Analysis of Catholic Schools



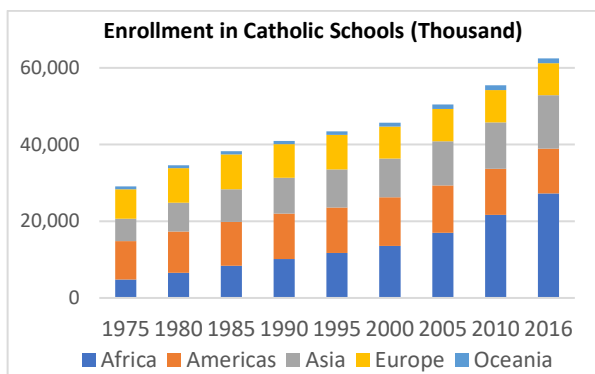
Trends in Enrollment in Catholic schools Globally

By Quentin Wodon², Distinguished Research Affiliate, Kellogg Institute, University of Notre Dame

Globally, the Catholic Church estimates that 35 million children were enrolled in Catholic primary schools in 2016, with an additional 20 million children enrolled in Catholic secondary schools. When adding nurseries and preschools, the Church provides education services to more than 62 million children. This estimate does not account for the role played by Catholic institutions in providing other education services, such as technical and vocational education and training, courses for adult literacy, or tertiary education. Globally, the Catholic Church is one of the largest providers of education services after the governments of China and India.

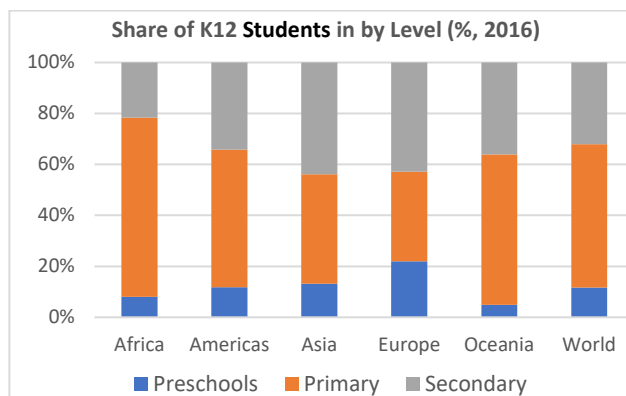
In a recent paper published in *Educatio Catholica*, the journal of the Congregation for Catholic Education, I reviewed trends in enrollment in K12 schools (preschool to secondary). As I mentioned it in the first part of my communication at the closing plenary of OIEC's World Congress, six main findings emerge from the data.

1. First, enrollment in Catholic schools increased substantially over the last four decades. The combined enrollment in primary and secondary schools almost doubled between 1975 and 2016 globally.



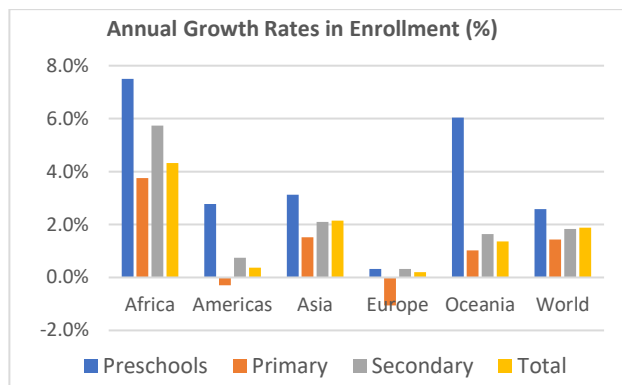
Source: Statistical Yearbooks of the Church.

2. Second, primary schools, while still accounting for a majority of total enrollment, account for a smaller share of the total over time as enrollment is rising faster in nurseries and preschools and in secondary schools. This was expected given that enrollment was already high at the primary level in many countries, so the potential for growth was smaller at that level.



Source: Statistical Yearbooks of the Church.

3. Third, the highest growth rates in enrollment over the last four decades are observed in Africa, both in absolute terms and in percentage terms from the base. This was again expected given that apart from high rates of population growth, many African countries have low enrollment rates, so that they also have more potential for enrollment growth.



Source: Statistical Yearbooks of the Church.

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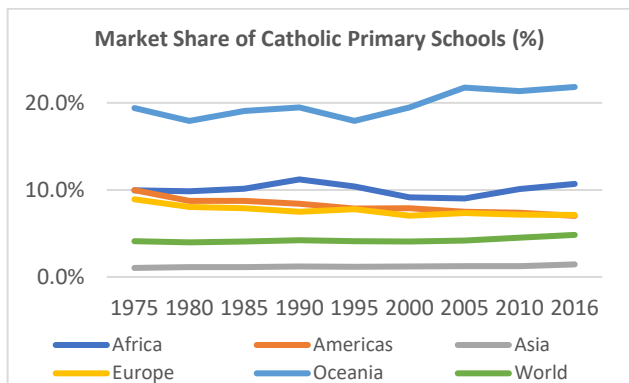
4. Fourth, there is substantial heterogeneity between countries in the size of the Catholic school networks and in the growth of these networks. One should therefore be careful not to suggest that global patterns or trends are valid at the regional level, or that regional findings are valid at the country level. This is obvious, but still worth noting.

Countries with One Million or More Students Enrolled in K12 Catholic Schools, 2016 (Million)

	Preschool	Primary	Secondary	Total
India	1.18	4.28	4.05	9.51
Dem. Rep. Congo	0.08	4.10	1.34	5.53
Uganda	0.17	4.85	0.42	5.44
Kenya	0.40	2.79	1.11	4.30
Malawi	0.42	1.58	0.19	2.20
France	0.33	0.64	1.16	2.12
United States	0.16	1.18	0.58	1.93
Rwanda	0.06	1.24	0.33	1.64
Argentina	0.20	0.66	0.52	1.38
Colombia	0.17	0.49	0.67	1.32
Spain	0.24	0.56	0.52	1.32
Philippines	0.09	0.39	0.70	1.19
Belgium	0.20	0.42	0.56	1.18
Mexico	0.16	0.52	0.39	1.08
Brazil	0.20	0.60	0.24	1.03
Top 15 countries	4.06	24.30	12.79	41.16

Source: Statistical yearbook of the Church.

5. Fifth, the highest growth rates in enrolment over the last four decades are observed for nurseries and preschools, which is good news given the importance of investments in early childhood development.
6. Sixth, despite growth in enrollment, the market share of Catholic schools decreased slightly at the secondary level, while it increased slightly at the primary level.



Source: Statistical yearbook of the Church.

While interpreting what these trends may imply for the future of Catholic schools was beyond the scope of the paper published in *Educatio Catholica*, a few

general observations and caveats to the analysis were made. Five such observations are reproduced here with minor editing as food for thought without claim to comprehensiveness.

First, the fact that much of the growth in enrollment in Catholic schools over the last four decades has been observed in low income African countries is good news given the mission of the Church to reach the poor. But it does not mean that within those countries, Catholic schools succeed in reaching the poor in priority. The risk for the schools to enroll mostly children from the well-to-do has long been recognized. Religious 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 in many countries, cost recovery may lead the schools to be unaffordable for the poor.

These pressures are unlikely to change, and they may become more severe as more governments in low and lower-income countries eliminate tuition in public schools, including at the secondary level, and the competition from low cost private secular schools increases as well. When such changes occur, they can lead to a reduction in enrollment in Catholic schools. This underscores the importance for Catholic school networks – as well as other networks of faith-based schools, to engage in discussions with governments about the possibility of receiving at least partial funding where this is not yet the case, so that out-of-pocket costs for households of sending their children to Catholic schools are not too high.

Second, while the analysis was conducted separately for the three levels of schooling being considered, it must be acknowledged that there are links between the three levels. While enrollment in Catholic nurseries and 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 countries, growth in enrollment should continue for some time at the secondary level 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 education levels based on population growth and parameters of the education system, this type of analysis could be beneficial for Catholic networks, including to assess budget and cost recovery requirements.

Third, gains in enrollment can come in part from accommodating more students in existing schools, but they tend to come for the most part from creating new schools. This should not be surprising since there is a limit to ability of existing schools to accommodate more students. But this may be a source of concern for the long-term trend in the market share of Catholic schools since networks of Catholic schools often do not 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 schools network in low and lower-middle income countries, even if enrollment in Catholic secondary schools increases, the market share of Catholic schools at the secondary level may fall further, as it did globally over the last few decades.

Fourth, in some countries, Catholic schools may struggle in terms of the priorities to be given to two aspects of the education that they provide. 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 as well as students is crucial for this mission. But on the other hand, the schools also need to ensure that students adequately learn while in school, which is not a given.

Even if Catholic schools perform better than public schools as measured through national or international assessment data, it does not mean that they are necessarily performing well. The 2018 World Development Report on the learning crisis and companion studies among others for sub-Saharan Africa demonstrate that many education systems are currently failing their students. For basic literacy and numeracy in primary schools, the average student in low income countries may perform worse than nine in ten students in high-income countries. Even top students in middle-income countries rank towards the lower part 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 here 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.



Photo: Quentin Wodon at the closing plenary session of OIEC's World Congress.

Even if Catholic schools perform better than public schools, it does not necessarily mean that they are performing well. The 2018 World Development Report demonstrates that unfortunately, too many education systems are failing their students and this is also likely to be the case for some Catholic schools.

Finally, even though there has been continuous growth in enrollment in Catholic schools over the past 40 years, 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 some developed countries where the market share of Catholic schools has declined, but it is also increasingly the case in developing countries. Public provision is expanding especially in low income and lower-middle income countries, and the emergence of low cost private schools represents an additional source of 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 will only intensify over time.

Conclusion

The aim of the Church through its K12 schools is not to achieve a high market share. A large enrollment is not the aim. Still, in practical ways, enrollment matters not only for the sustainability of the schools, but also for their evangelical mission. Hopefully, this brief diagnostic of trends in Catholic education globally has been informative to share a few basic facts on the magnitude of the contribution of Catholic schools to SDG4 and some of the challenges the schools face.

Innovation in Catholic Schools



Improving Literacy in Haiti's Catholic Schools

By TJ D'Agostino, Faculty Program Director,
University of Notre Dame International Education
Research Initiative

In my presentation at OIEC's World Congress, I focused on the University of Notre Dame's ACE teacher and leadership formation programs. For this bulletin, the editors asked me to discuss another program of the University aiming to improve literacy in contexts facing a learning crisis in schools. In the face of natural disasters, pervasive poverty, and widespread illiteracy, the [University of Notre Dame's ACE Haiti program](#), along with long-term partners in [Catholic Relief Services \(CRS\)](#), the local Catholic Church through the Episcopal Commission for Catholic Education, are playing a leading role in improving reading outcomes for tens of thousands of Haitian children. In a setting where 49 percent of Haitian third-grade students cannot read a single word, the team has supported sustainable, systemic change in Haitian education since 2010.

These partners are working together to bring innovative methods to the country, accompanying local Catholic educational leaders to strengthen Catholic schools and improve life outcomes for the most marginalized. [Research](#) from these programs is demonstrating what works in improving reading outcomes for some of the world's poorest and most underserved children – providing them with skills and tools to write their own life stories, and demonstrating the efficacy of Catholic education to serve as a leading agent of reform and integral human development.

Since the earthquake that struck Haiti in 2010, the partners have made the following impact:

- Mapped and geo-coded Haiti's 2,400 Catholic schools in a needs-assessment and school census;
- Trained over 1,200 primary grade teachers through alternative licensure programs;
- Started school boards, parent associations, and student government in 400 schools;

- Supported large-scale projects in eight of ten dioceses;
- Raised over 20 million in funding to support Haitian Catholic education.

From 2014 to 2016, with the support of a \$1 million grant from an anonymous foundation, ACE Haiti and their partners implemented "Read to Learn," among the most successful literacy interventions in Haiti to date. The program used a USAID-sponsored early grade reading curriculum that included textbooks, class libraries, and structured teacher guides to improve children's skills in writing and reading in Creole, the native language of ninety-five percent of Haitians, with a transition to oral French.

The program had two main components: 1) the provision of a high quality, scripted curriculum and supplemental materials, including a classroom library of children's books in Creole and French, and 2) training and ongoing monthly observation and coaching visits to support teachers in implementing the program effectively.



Photo: Students in a participating Catholic school in Haiti.

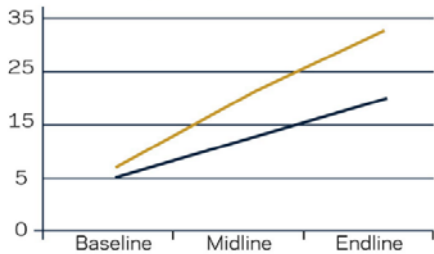
Read to Learn was evaluated using randomized evaluation over a two-year period with 47 Catholic schools in each of the treatment and control groups. Students were tested at the beginning of first grade, end of first grade, and end of second grade, assessing the effect of two years of students' and schools' participation in the program. Students in participating schools showed accelerated learning in six out of eight literacy skills assessed compared to students in control schools that did not participate in the program.

The largest gains were seen in emergent literacy skills, particularly those related to letter sounds. Students' knowledge of letter sounds and ability to recognize the first letter in spoken words improved far more than students not participating in the program. Each had an "effect size" of 0.79 standard deviations, considered large for a relatively brief education program. Meaningful gains were also seen in participating students' ability to correctly identify letters in the alphabet, with a moderate effect size of 0.35.

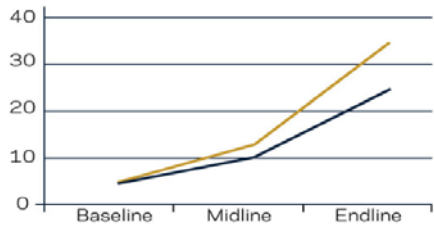
There is also evidence that the program improved students' reading fluency and ability to sound out words. Assessments of participating students' oral reading fluency showed moderate gains over the control group, with effect sizes of 0.34 and 0.35. A test of students' ability to sound out words had an effect size of 0.32. While there were signs of improvement in Creole reading comprehension, and Creole and French listening comprehension, these gains were not large enough to be statistically significant. The Figure below displays for control (blue trend over time) and treatment (orange trend over time) groups changes over time in achievement, suggesting larger gains for students in the program (treatment group).

Impacts of the ACE Haiti Program on Measures of Literacy

Knowledge of Letter Sounds



Familiar Word Reading Fluency



Note: Gains in the measures of literacy in the treatment group over time (orange trend) are larger than in the control groups (blue trend).

replicate, refine, and scale efforts to improve early grade literacy over the next four years in a national literacy campaign called *Read Haiti*. ACE Haiti and their partners are in the process of implementing *Read Haiti* in 350 schools.



Photo: Teacher with a student in a participating Catholic school in Haiti.

The *Read Haiti* project, in addition to bringing an effective program to scale in Haitian Catholic schools, has also invested in a number of areas of innovation and new program development. The program curated and assembled the first leveled classroom libraries in Creole and French for the Haitian context, including 120 texts, instructional guides, games, and learning materials focused on improving reading comprehension. The *Read Haiti* project also developed classroom-based, rapid, diagnostic assessment for teachers to measure students' reading levels and to help teachers differentiate instruction.



Photo: Student in a participating Catholic school in Haiti.

Following this success, ACE Haiti, working with CRS and the CEEC, was awarded over \$13 million to

The assessment instrument was based-upon a rapid oral assessment developed in India called [ASER](#). This tool has been essential in helping teachers utilize the leveled-classroom libraries, as well as engaging in a set of activities aimed at providing remedial instruction and opportunities for struggling students to master essential skills. These new remediation activities have included the use of peer-to-peer after school tutoring and summer reading camps for struggling students. Initial evaluations of these pilot remediation activities have suggested they have significantly improved the performance of students in participating schools over and above the benefits of the basic *Read Haiti* program.



Photo: Students in a participating Catholic school in Haiti.

Finally, as part of an effort to deepen the impact of the program and to meet the needs of all learners, ACE Haiti led a Task Force on Socio-Emotional Learning (SEL) in the Haitian context that developed a Haitian [SEL Framework](#) and a set of pilot programs. These have included an SEL curriculum implemented through 15-minute “morning meetings” in classrooms, a training on school culture with a focus on positive discipline as an alternative to corporal punishment, and the use of SEL-aligned children’s books to reinforce themes and values related to SEL. Initial evaluations have been promising.



Photo: Students in a participating Catholic school in Haiti.

Conclusion

The overall impact evaluation from this scale-up project also used randomized evaluations and saw similar gains in emergent literacy skills, and statistically significant gains for participating schools in reading and listening comprehension in some regions. This result – improved reading and listening comprehension - has been difficult to achieve and relatively rare cross nationally. Collectively, these studies represent the strongest research design and most positive results achieved to date in Haiti, offering solid justification for a broader replication of this approach in more Haitian schools.

As a result of these promising developments, future activities in Haiti will include the scaling up of the SEL and remediation components of the *Read Haiti* project in a wider set of schools, alongside the basic, scripted literacy curriculum. Finally, to continue to develop and support the holistic development of Haitian children, ACE Haiti will explore the development of new programs to support the healthy child development in the first 1,000 days of life, when 80% of brain development occurs. Research suggest that the earlier we intervene in a child’s life, the bigger the impact on life outcomes.

This new aspect of ACE Haiti’s work will entail developing and experimenting with new programs to support parents of children between the ages of 0-5 including responsive parenting, providing adequate and sustainable nutrition, and considering means of strengthening parents’ livelihoods. It will also involve efforts to ensure access to and quality of pre-school programs to increase school readiness before students begin 1st grade. In all of this, ACE Haiti will focus on families, the Parish, and the Catholic school, as positive assets and support systems capable of fostering resilience and nurturing the healthy development of Haitian children.

Worth Reading



Achieving SDG4: A Selection of Recent Reports Available Online from International Organizations *By Quentin Wodon³, Distinguished Research Affiliate, Kellogg Institute, University of Notre Dame*

OIEC's World Congress was held in New York with a closing plenary at the United Nations in the context of the fourth Sustainable Development Goals or SDG4 adopted by the international community as part of the Agenda 2030. SDG4 calls for ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. Below are links to a few reports related to SDG4 that have been published in 2018 and 2019 by international organizations and the Bill and Melinda Gates Foundation. The reports may be useful to teachers, principals, and administrators working in Catholic and other faith-based schools. The documents are available for free online, in some cases in multiple languages apart from English.

Bill and Melinda Gates Foundation

[Goalkeepers](#) has nothing to do with soccer... It is the Bill and Melinda Gates Foundation's annual report card on the world's progress toward the SDGs. The analysis is conducted by the Institute for Health Metrics and Evaluation at the University of Washington. The 2019 report is the third in the series. It focuses on inequality and was released ahead of the UN General Assembly. Lots of graphics, essential text, key messages – this is a great read including stories of progress for primary healthcare, digital inclusion, and climate adaptation.

Beyond the annual report itself, the Goalkeepers website includes features to explore the data, useful short video presentations, and other resources such as “accelerators” which bring together partners from different sectors around common agendas for action, with the aim of catalyzing investments, expertise, and innovation to accelerate progress towards the SDGs.

³ Quentin is employed by an international development organization, but his contributions to this bulletin are on a volunteer basis and not related to his employment.

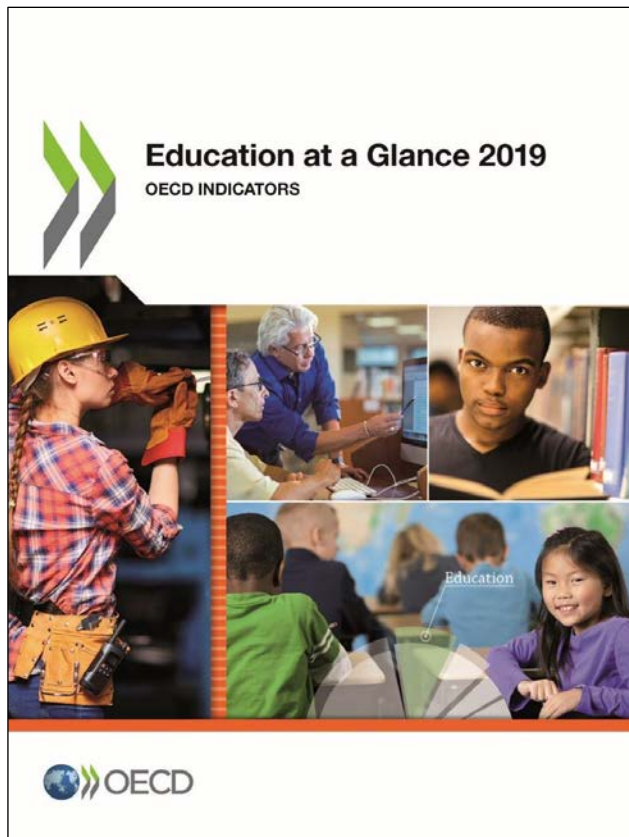
In 2018, one of the accelerators showcased Room to Read, a proven model for early-grade literacy implemented in India, Vietnam, and South Africa.



OECD

Education at a Glance is an annual report produced by OECD (OECD (Organisation for Economic Co-operation and Development) on education systems in OECD and partner economies. The [2019 report](#) was released this month. It includes more than 100 charts and tables with links to more detailed underlying data. Topics include educational outputs, performance on learning assessments, financing and costs, data on teacher and the learning environment, and more. The 2019 report includes chapters dedicated to tertiary education and SDG4.

Earlier this year, OECD released its [Measuring Innovation in Education 2019 report](#), looking at what has (or has not) changed over the past decade in OECD education systems. Has the use of technology spread? Have assessments become more important in pedagogical practices? Are students given more agency in their learning? Are they still asked to memorize facts and procedures? Do teachers increasingly engage students in peer learning activities? Reviewing 150 educational practices, the report focuses on pedagogical innovation in the classroom.



Visual: OECD's Education at a Glance 2019.

UNESCO

UNESCO's flagship annual report on education is the Global Education Monitoring Report. The 2019 report focuses on [Migration, Displacement and Education: Building Bridges, Not Walls](#). Refugee and migrant children could fill over half a million classrooms globally – this is an increase of more than a fourth since 2000. As for internal migration, it may lead to an additional 80 million children living in slums by 2030. These are major challenges for education systems. The report discusses those challenges for both migration and displacement, and how changes among others in curriculum and teacher training and pedagogy may help respond to these challenges. The report includes a number of case studies that can serve as tools for practitioners. The implications of refugee emergencies for progress towards SDG4 are also discussed. The next GEM report will be on inclusive education, including children with disabilities.

Other reports released over the last year or so by UNESCO include the [SDG 4 Data Digest 2018: Data to Nurture Learning](#) which shows how data can contribute to improve learning. [Beyond Commitments: How Do Countries Implement](#)

[SDG 4](#) shows how countries have taken on the challenge of implementing SDG 4 at the national level. The [SDG4 Data Book on Global Education Indicators 2019](#) has useful trends and links to a data visualization tool and country profiles. The report [Meeting Commitments: Are Countries on Track to Meet SDG4](#) suggests that many countries, especially low income countries in Africa, are off-track. Last but not least, [Facing the Facts: The Case for Comprehensive Sexuality Education](#) argues that comprehensive sexuality education is an essential part of a good quality education that helps prepare young people for a fulfilling life in a changing world.



Visual: Global Education Monitoring Report 2019.

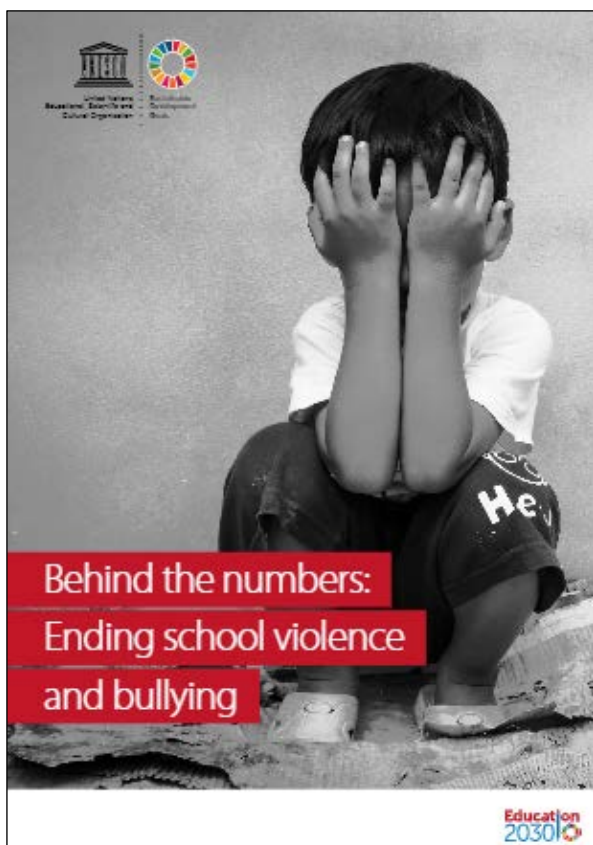
UNICEF

While UNICEF does not focus on education specifically, but rather on children, it produces a range of reports that have implications for education. As just one example, since 2018, UNICEF released "Think Pieces" by leading academics and practitioners to stimulate debate on educational challenges in East and Southern Africa. The pieces are relevant for low and lower-middle income countries more generally. The first 7 of 10 pieces are available [here](#) on: (1) Girls' education; (2) Pre-primary education; (3) Parents and caregivers; (4) Teacher performance; (5) Curriculum reform; (6)

Accountability and the delivery approach; and (7) Disability inclusion.

UNICEF often produces report on specific regions of the world or sets of countries. A recent example is a [child alert](#) on the crisis affecting schools in West and Central Africa due to attacks on schools. Burkina Faso, Mali, and Niger as well as Cameroon, Chad, and Nigeria are especially affected. Actual attacks as well as the threat of attacks forces schools to close, teachers to flee, and school children to remain at home, with highly negative implications for their ability to learn.

Still another useful UNICEF report is [Behind the Numbers: Ending Violence in Schools and Bullying](#), which deals with violence in school. A related report from Their World and co-sponsored by UNICEF is entitled [Safe Schools – The Hidden Crisis](#). These various reports show how children are affected by violence in schools, and how contexts of fragility and conflict affects schooling – including through school closures.

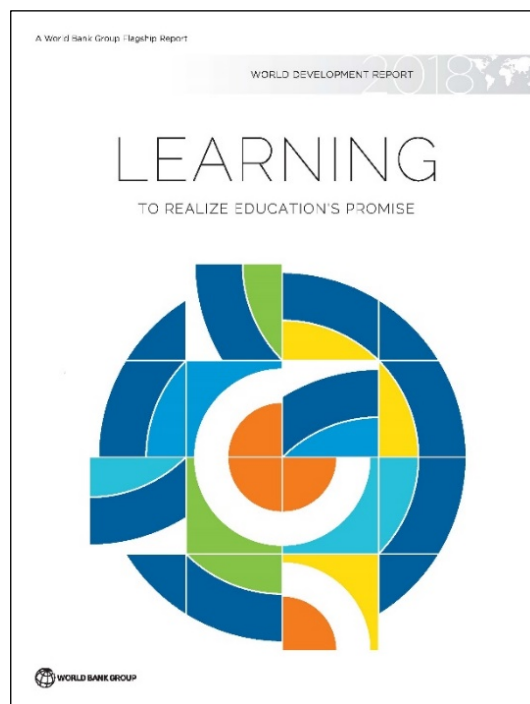


Visual: Ending Violence in Schools.

World Bank

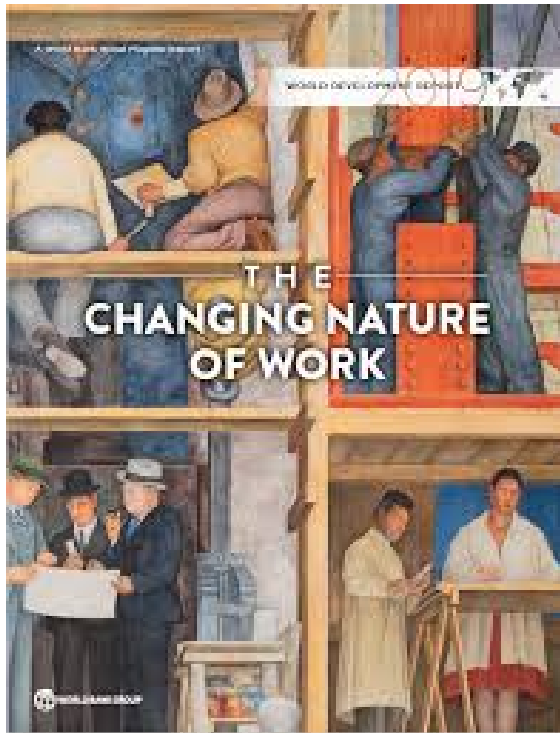
The World Bank's World Development Report (WDR) is an annual report that focuses on a different topic each year. The WDRs have dealt with a wide range of topics over the years, including Governance and the Law (2017), Digital Dividends (2016), Mind, Society, and Behavior (2015), Risk and Opportunity (2014), Jobs (2013), Gender Equality and Development (2012), Conflict, Security, Development (2011), Development and Climate Change (2010), and many other topics before these.

In 2018, for the first time in the 30-year history of the report, the focus was on education. While the Millennium Development Goals emphasized schooling, SDG4 emphasizes learning more. Unfortunately, many education systems are failing students. The need to improve learning is at the core of the WDR 2018 — [Learning to Realize Education's Promise](#). What can be done to improve learning? To answer this question, the WDR 2018 explores four main themes: 1) education's promise; 2) the need to shine a light on learning; 3) how to make schools work for learners; and 4) how to make systems work for learning. A series of companion pieces have been published or are in the process of being published at the regional level, including as one example for sub-Saharan Africa.



Visual: World Development Report 2018.

Education has long been critical to human welfare, but it is even more so in a time of rapid economic and social change. The WDR 2019 on the [Changing Nature of Work](#) may also be of interest to Catholic educators. It explores how the nature of work is changing with technology. Fears that jobs will be lost to robots may be overstated as technology brings opportunities as well as challenges.



Visual: World Development Report 2019.

Yet, as technology is changing the skills that employers are seeking, workers must acquire those skills – including problem-solving, teamwork and adaptability. This in turn requires governments to invest more in human capital and enhance social protection systems. This also requires mobilizing revenues by increasing the tax base.

International Day of Education

Finally, January 24, 2019 was the first International Day of Education. The Day was adopted in December 2018 by the UN General Assembly. The [Day's website](#) features videos and a [Right to Education Handbook](#) published by UNESCO and the Right to Education Initiative. The Handbook has chapters on (i) Education as a human right; (ii) International legal recognition of the right; (iii) Normative content of the right; (iv) States' legal obligations; (v) The right and SDG-4; (vi) Domestic implementation; (vii) Monitoring; and (viii) Accountability.



Visual: Right to Education Handbook.

Conclusion

A wealth of information is available from international organizations on progress towards SDG4 and the types of programs and policies that can help accelerate progress. While reports from international organizations tend to be written with government policy makers in mind as a primary target for readership, they can also be useful for leaders in the Catholic education movement, including teachers and principals at the level of schools, in part because they often summarize the state of the literature on key issues.

Data and Tools



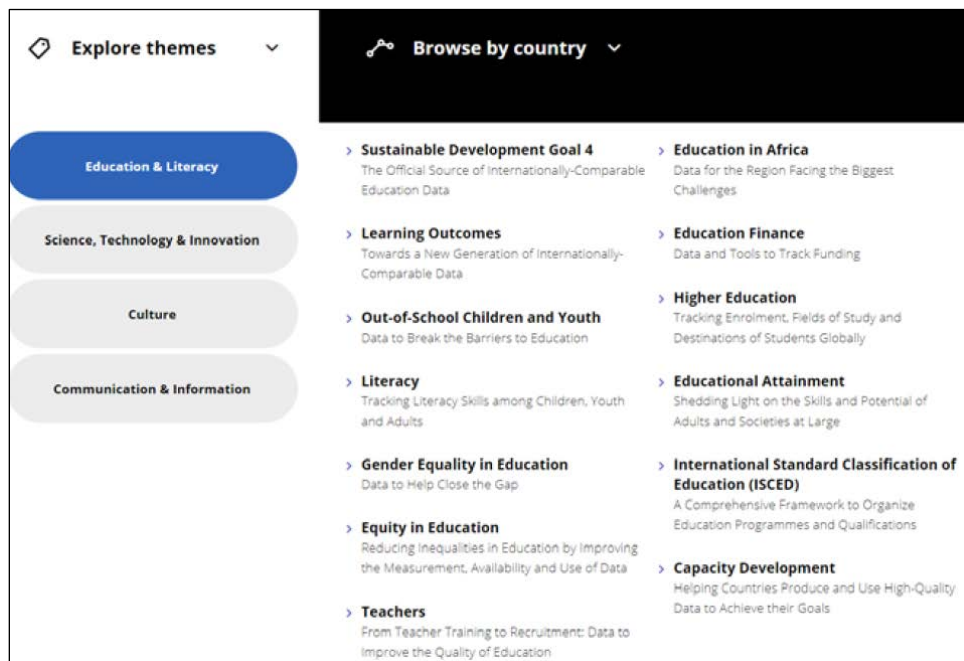
Measuring Learning and Improving Teaching: Open Access Data and Tools

By *Quentin Wodon*⁴, Distinguished Research Affiliate, Kellogg Institute, University of Notre Dame

Improving student learning – not only in terms of cognitive, but also in terms of socio-emotional skills, was one of the areas of focus of presentations made at the OIEC Congress. International organizations regularly release open access data and tools aiming to measure and/or improve student learning as well as teaching. These data and tools can be useful not only for researchers, but also for teachers, principals, and administrators, whether they work in Catholic or other schools. Two examples of open data and tools are featured in this issue of the *Educatio Si Bulletin*, related to (1) measuring learning (from the UNESCO Institute of Statistics), and (2) observing and improving teaching (from the World Bank).

Data: The UNESCO Institute of Statistics (UIS) is tasked with monitoring progress towards SDG4. To do so, UIS makes a wide range of data available. When logging in the [UIS website](#), the user can explore four different themes: (1) Education and Literacy; (2) Science, Technology, and Innovation; (3) Culture; and (4) Communication and Information. The theme most relevant for Catholic and other schools is probably that of Education and Literacy with data available for most countries on how well they are doing under the various targets under SDG4.

Under the education and literacy category, data are provided specifically on (i) Learning Outcomes; (ii) Out-of-School Children and Youth; (iii) Literacy; (iv) Gender Equality in Education; (v) Equity in Education; (vi) Teachers; (vii) Education in Africa; (viii) Education Finance; (ix) Higher Education; (x) Educational Attainment; (xi) the International Standard Classification of Education (ISCED); and (xii) Capacity Development. Also of interest is UIS’s work with the Global Alliance to Monitor Learning (GAML) to “improve learning outcomes by supporting national strategies for learning assessment and developing internationally-comparable indicators [...] to measure progress towards key targets [...] SDG 4.” The UIS established the GAML and hosts its Secretariat. One of the products of GAML is the [SDG4 dashboard](#) which maps existing learning assessments to the SDG4 indicators.



Visual: Website with open access data from UIS.

⁴ Quentin is employed by an international development organization, but his contributions to this bulletin are on a volunteer basis and not related to his employment.

Tools: A new tool that can be used to improve teaching by providing feedback to teachers on their teaching practices was released by the World Bank earlier this year. The tool, called [Teach](#), helps to measure what happens in the classroom, not only by considering time spent on learning versus other tasks, but also by assessing how well teachers are teaching. The tool captures (i) the time teachers spend on learning and the extent to which students are on-task; and (ii) the quality of teacher practices in three main areas (as per the tool's website):

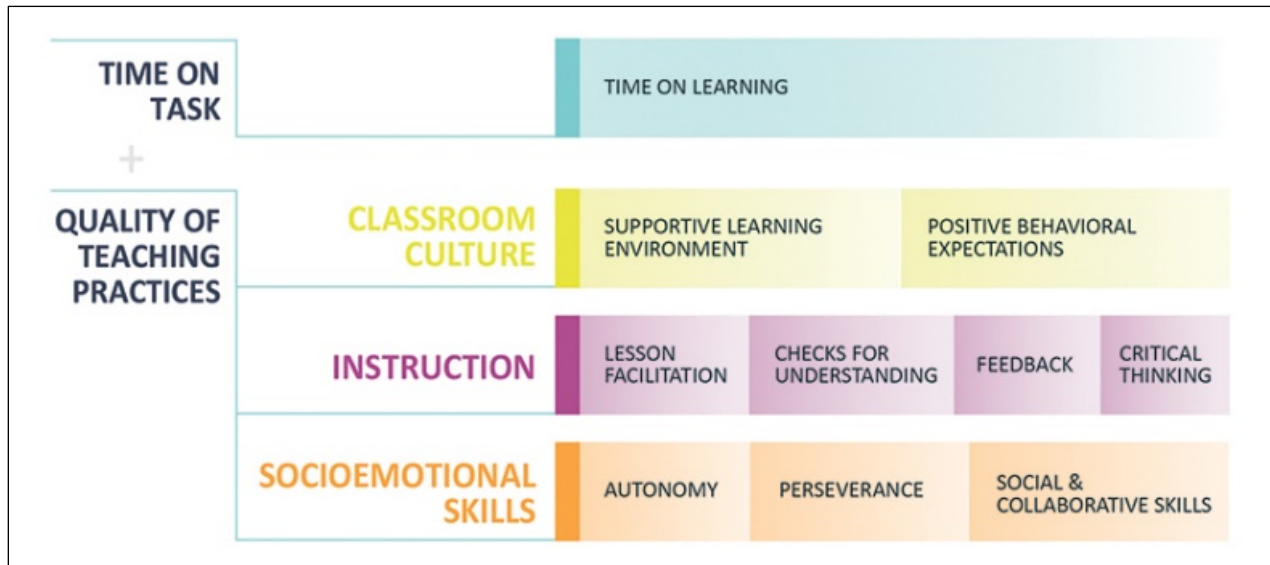
- Classroom culture: Do teachers create a culture that is conducive to learning? The focus is not on teachers correcting students' negative behaviors but on the extent to which teachers create a supportive learning environment and sets positive behavioral expectations.
- Instruction: Do teachers instruct in a way that deepens student understanding and encourages critical thought and analysis? The

focus is not on content-specific methods of instruction, but rather on the extent to which teachers facilitate the lesson, check for understanding, provide feedback, and encourage students to think critically.

- Socio-emotional skills: Do teachers foster socioemotional skills that encourage students to succeed inside and outside the classroom? To develop these skills, do teachers instill autonomy, promote perseverance, and foster social and collaborative skills?

The aim is to be able to identify areas for improvement that can improve teaching, especially in low- and middle-income countries. The tool is open source, but guidance is provided on how to implement it to ensure to timely and accurate data collection. Information on Teach and the user manual are available in English, Spanish, French, and Portuguese.

Framework for Teach Observation Tool



Visual: Teach framework from World Bank website.

Objective of the Bulletin and Call for Contributions



Interested in Submitting an Article for the *Educatio Si* Bulletin? Please Let Us Know.

OIEC stands in French for *Office International de l'Education Catholique*, or International Office of Catholic Education in English. The organization federates national Catholic education associations in more than 100 countries and represents the Catholic education movement to international organizations, including the United Nations (see the Box on the mission of OIEC).

Every four years, OIEC organizes its World Congress as an opportunity for participants – including especially school teachers and principals, to share their experiences and achievements, as well as the challenges they face. In June 2019, the *Educatio Si* Congress took place in New York in partnership with Fordham University. *Educatio Si* can be translated as “Be Educated”. The more detailed theme of the Congress was *Educating to fraternal humanism to build a civilization of love*. The closing plenary was held at the United Nations to highlight the contribution of Catholic schools to the fourth Sustainable Education Goal (SDG4), namely ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all.

More than 550 delegates from 80 countries attended the Congress. Pope Francis sent a video message. Archbishop Zani, the Secretary of the Congregation for Catholic Education, spoke at the closing plenary. Augusta Muthigani, the President of OIEC, gave a keynote speech, as did several other speakers who will be featured in subsequent issue of this bulletin. School teachers, principals, and administrators from all corners of the world made a wide range of contributions at parallel sessions.

The aim of this bulletin is to share highlights from OIEC’s World Congress and work related to the themes of the Congress with the Catholic community and all those interested in achieving SDG4.

We hope to publish three issues of the bulletin within the next year to share materials from the Congress and other contributions. If we receive many

contributions, we may be able to publish additional issues. Each issue will provide articles initially written in English, but if feasible we will translate them in French and Spanish (if you can help on a volunteer basis for translations, please let us know).

Catholic and other faith-based schools are effectively delivering education to tens of millions children and youth globally, yet ways of sharing how this is done, what is working well, and what may need to be improved are lacking. In a small way, based on discussions at the World Congress and other contributions related to the themes of the Congress, we hope that this bulletin will partially fill that gap.

About OIEC

OIEC is an international Catholic organization with the following aims:

- To participate in the Church’s mission to promote a worldwide Catholic-inspired educational project.
- To promote research on the specific contribution of Catholic school to the field of education and on the school’s adaptation to the needs, realities and aspirations of the environment in which it is integrated.
- To promote the creation, alongside schools and educational institutions, of educational communities in which all partners work together responsibly, for educational and cultural progress, as well as on developing the evangelical spirit, by bringing special attention to the deprived and welcoming, with respect to conscience, all those who put their trust in this school.
- To create and develop links of mutual assistance and active, responsible solidarity amongst members.
- To serve as a network of exchange amongst members for their own information and that of educators, by means of developing communication.
- To collaborate with the bodies of the universal Church, with the Episcopal conferences and other international Catholic education organizations.
- To ensure the representation of Catholic Education in international bodies, particularly those concerned with education.
- To defend and promote the active exercise of freedom of education in accordance with distributive justice, and to foster relations of mutual recognition and association between Catholic education and the countries in which it exists.

Source: <http://oiecinternational.com/>.

Another important rationale for producing this bulletin is the fact that while Catholic and other faith-based schools contribute in significant ways to SDG4, teachers, principals, and administrators may not have access to lessons from evidence-based approaches to improving both educational attainment and learning. The bulletin will showcase practical examples of programs that work and tools that can be used to improve educational outcomes for children.

This first bulletin is structured around sections to (1) provide guidance from the Magisterium; (2) relay news from OIEC's leadership; (3) share experiences from national Catholic education associations; (4) give voice to teachers and principals; (5) explore data and analysis on Catholic schools; (6) document innovative programs with beneficial outcomes for students and schools; (7) suggest readings related to SDG4 that are free online; and (8) mention open access tools that can be of use to teachers, principals, and administrators.

These sections may change in future issues of the bulletin, depending on the contributions received, but the aim is to include articles that are relatively short – thus not too long to read, while still providing substance. We expect to keep each issue of the

bulletin at 35 pages or less, although this will depend on the contributions received.

Again, we encourage you to share the bulletin broadly with friends and colleagues, including Catholic school teachers and principals in your country.

Guidelines for Submission of Articles

Articles can be submitted by participants to the OIEC Congress and others with an interest in Catholic and faith-based education as long as the article deals with one of the themes of the Congress (see the article by Philippe Richard in this issue on commitments made at the Congress for a list of these themes). Articles should be between 1,500 and 3,000 words. Authors are encouraged to first submit their idea for an article to the editors to ensure that the topic is of interest before submitting a draft. Articles may be submitted in English, French or Spanish. The bulletin is edited by Philippe Richard and Quentin Wodon. To contribute to the bulletin, please send an email to both Philippe (secretaire.general@oiecinternational.com) and Quentin (rotarianeconomist@gmail.com).



Visual: Sponsors for OIEC's World Congress.



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