

EDITORIAL: EDUCATION, THE RIGHTS OF THE CHILD, AND HUMAN DEVELOPMENT

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Thirty years ago, the Convention on the Rights of the Child (CRC) was adopted by the United Nations General Assembly. The right to education, mentioned in Article 28, is essential not only because of the intrinsic benefits that education provides, but also because it is fundamental for the enjoyment of many other rights recognized in the CRC. Education is truly a cornerstone in a child's development from early childhood to adulthood. It is a key driver for future opportunities in life – or the lack thereof. A similar point can be made about the Sustainable Development Goals (SDGs) adopted in 2015. The fourth goal, or SDG4, is to, “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.” While this is but one of 17 goals, it has major implications for the ability to achieve many of the other goals.

In commemorating the 30th Anniversary of the Convention on the Rights of the Child through this publication on Education as a Driver to Integral Growth and Peace, the *Caritas in Veritate* Foundation provides us with an opportunity to reflect on where the world stands today in ensuring quality education for all children, and what remains to be done. In this editorial, after a brief discussion of the limited progress achieved so far towards quality education for all, and based in part on some of my recent research, I have four aims: (1) to document the impact of education on other development outcomes; (2) to emphasize the need to improve learning apart from schooling; (3) to acknowledge the importance of character education; and (4) to explore the particular contribution of faith-based schools and the issue of partnerships between those schools and national education systems.

1. Slow progress

Globally, according to data from the World Bank's World Development Indicators, nine in ten children complete their primary education, while three in four complete their lower secondary education. In low-income countries however, despite progress over the last two decades, only two-thirds of children complete their primary education, and just above 40% complete lower secondary school.

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Estimates² indicate that in 2018, 258 million children and youth (aged 6 to 17) were out of school. Even if the rate of out-of-school children declined slightly since the adoption of the SDGs, there has not been real progress in reducing the number of out-of-school children globally.

Girls have caught up with boys for primary education completion rates in most countries, but they continue to lag behind boys at the secondary level in low-income countries, due in part to the high prevalence of child marriage (marrying before the age of 18) and early childbearing (having a first child before the age of 18) in those countries. While some countries are making more progress than others towards SDG4, progress is typically too slow to achieve the targets set forth by the International Community.³ The poor and vulnerable continue to be left behind with dramatic implications for their opportunities in life.

Apart from low levels of educational attainment in many countries, children suffer from a global learning crisis, with too many students – especially in the developing world – not acquiring the foundational skills that education systems should provide. Data from international student assessments such as PISA (Programme for International Student Assessment), PIRLS (Progress in International Reading Literacy Study), and TIMSS (Trends in International Mathematics and Science Study), as well as regional assessments such as PASEC (*Programme d'Analyse des Systèmes Educatifs de la CONFEMEN*) and SACMEQ (Southern and Eastern Africa Consortium for Monitoring Educational Quality) in Africa, suggest that many students are not learning enough in school. Among East African students in third grade, three in four do not understand a simple sentence. Meanwhile in rural India, three in four students cannot solve a two-digit subtraction. On average, a student in a low-income country performs worse on basic literacy and numeracy than nine in ten students in high-income countries. The situation is only marginally better in some middle-income countries.⁴ Performance on socio-emotional skills is harder to measure, but if education systems fail on basic cognitive skills such as literacy and numeracy, it is unlikely that they will nurture socio-emotional skills.

The severity of the global learning crisis can be illustrated with data on harmonized learning outcomes, released in 2018 by the World Bank as part of its Human Capital Index.⁵ The education component of the index combines data on the average number of years of schooling that children in various countries are expected to complete, with data on what they actually learn while in school. This leads to the concept of learning-adjusted years of schooling. Globally, across all countries for which data are available, children are expected to complete 11.2 years of schooling on average. But this is only valued at 7.9 years under the learning-adjusted measure. In other words, 3.3 years of schooling or almost 30% of the average expected years of schooling are “lost” due to insufficient learning. In low-income

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countries, these measures are much lower. Most countries with very low performance are located in sub-Saharan Africa.⁶

While children from all socio-economic backgrounds are at risk of dropping out and/or not learning enough, it is well known that children in extreme poverty are especially at risk. But another important group at risk is that of children with disabilities. While primary and secondary completion rates increased for all children over the last few decades and especially for the poorest, smaller gains were achieved for children with disabilities. This has led to larger gaps between children with and without disabilities over time. Similar trends are observed for literacy rates. Regression analysis suggests large negative effects of exclusion associated with disabilities, for both completion and literacy rates.⁷ Disabilities are also associated with lower performance on student assessments. In francophone Africa, PASEC data for ten Francophone countries suggest that controlling for other factors affecting learning, children with hearing or seeing difficulties tend to do worse on mathematics and reading tests in all but one of ten countries that participated in the assessment for primary schools. Unfortunately, screening in school for visual and hearing impairments is rare, and less than one in ten teachers benefit from in-service training on inclusive education. Among a dozen categories of in-service training, this is the category with the lowest coverage rate among teachers across the ten countries.⁸

2. Benefits from education

More needs to be done to improve educational opportunities for children, not only because of the intrinsic benefits that education provides, but also because of the large impact that education has on many other areas of children's lives, including future opportunities in adulthood. Said differently, ensuring the right to education is essential for the enjoyment of human rights in their indivisibility. To show how education matters, it can be useful to consider the benefits from education for human development in a few areas:

Labor market earnings and poverty reduction: Education is key to escaping poverty. According to estimates,⁹ men and women with primary education (partial or completed) earn only 20 - 30% on average more than those with no education at all. However, these impacts are observed only when workers actually learned while in school, as proxied (given data limitations) by whether or not they are literate. Learning in primary school is also necessary in most countries in order to pursue education at the secondary level or higher, and this is where the labor market returns on education are larger. Indeed, men and women with secondary education may expect to make almost twice as much as those with no education at all, and those with tertiary education may expect to make three times as much as those with no education. In addition, secondary and tertiary

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education are often (albeit not always) associated with higher labor force participation (especially full-time work for women) and a lower likelihood of unemployment. Since labor earnings are key for households to avoid poverty, improving education outcomes – both in terms of educational attainment and learning – has the potential to reduce poverty dramatically¹⁰ (refer to case study - page 235).

Child marriage, fertility, and women’s health: Poor education outcomes have negative impacts for both men and women, but not educating girls is especially costly. When girls drop out of school, they are more likely to marry or have children at an age when they are not yet ready to do so, whether physically or emotionally. This in turn leads to a wide range of negative consequences not only for them, but also for their children and societies as a whole.¹¹ Keeping girls in secondary school until they graduate is one of the best ways to end child marriage and early childbearing.¹² Each additional year of secondary education is associated with a reduction in the risks of child marriage (marrying before the age of 18) and early childbearing (having a child before the age of 18). Universal secondary education for girls could virtually eliminate child marriage and thereby also reduce the prevalence of early childbearing by three fourths¹³ (refer to case study - page 105). In addition, women who have children earlier (including when they are still children themselves) tend to have more children over their lifetime. By reducing the risks of child marriage and early childbearing, as well as providing agency for women, universal secondary education could also indirectly reduce fertility rates by up to a third in many developing countries.¹⁴ This, in turn, would accelerate the demographic transition, and potentially generate a large demographic dividend which could help in raising standards of living and reducing poverty (refer to case study - page 167). Finally, analysis suggests that universal secondary education for girls would increase women’s health knowledge and their ability to seek care, improve their psychological well-being, and reduce the risk of intimate partner violence.¹⁵

Child health and nutrition: Education for children has potentially large intergenerational impacts when the children become parents. It is obvious that educated parents are better equipped to help their children succeed in school. But parental education also matters for health and nutrition. Even after controlling for many other factors affecting under-five mortality and stunting (an indicator of malnutrition), children born of better educated mothers have lower risks of dying by age five or being stunted. In addition, children born of mothers who were younger than 18 at the time of their birth, also face a higher risk of dying by age five or being stunted.¹⁶ Thus, better education reduces these risks both directly and indirectly through its impact on early childbearing. Universal secondary education for mothers and fathers would also, as abovementioned, reduce household poverty, which again would be beneficial for reducing under-five mortality and

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Agency and decision-making: Better educated men and women tend to have more agency in their lives. Agency can be broadly defined as the capacity to exercise choice. It depends on the enabling environment – including policies, regulations, and social norms at the community or societal level-, as well as whether men and women have access to specific resources. It also depends on a person’s past achievements, since past achievements can impact, among other things, a person’s level of confidence¹⁸ (refer to case study - page 263). Education clearly has an impact on the resources available to individuals, including through its impact on labor market earnings. It affects past achievements, capabilities, and confidence. Dropping out of school, for example, can undermine such confidence. But education also affects decision-making ability in other ways: for women, lack of educational attainment leads to lower decision-making ability within their households. Research suggests that achieving universal secondary education would increase by one tenth women’s reported ability to take decisions, whether by themselves or jointly with their partner, from baseline values. Better educated women and men also report lower satisfaction rates with basic services. While this may sound paradoxical, it is likely to reflect better agency through a more realistic assessment of their quality.

Social capital and institutions: A secondary or tertiary education is also associated with a higher reported likelihood of being able to rely on friends when in financial need. Achieving universal secondary education could also enable more women and men to engage in altruistic behaviors such as volunteering, donating to charity, and helping strangers. This is of course not because those who are better educated are intrinsically more altruistic than those who are less well educated. Rather, individuals with more education are often in a better position to be able to help others.

3. Stronger focus on learning

While primary education is necessary, it is not sufficient. For many of the development outcomes mentioned above, having a primary education, versus having no education at all, does not make a large difference. For boys and girls alike, the gains associated with educational attainment are much larger with secondary education than with primary education. This is likely, in part, a reflection of the failure of many education systems to deliver learning of foundational skills in the early grades. But the broader implication is that it is essential to enable all children to pursue their education through the secondary level,

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which requires that adequate learning occurs early on in order to reap the full benefits of more education.

When the CRC was adopted 30 years ago, educational attainment was very low in many developing countries, especially in South Asia and sub-Saharan Africa.¹⁹ Article 28 called on States Parties to “make primary education compulsory and available free to all; and (b) Encourage the development of different forms of secondary education [...]” As progress has been achieved, thanks in part to the Education for All Initiative, the bar has been raised. The first target for education under the SDGs adopted in 2015 reads: “By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes.” This shift among the International Community in recent years from an emphasis on enrollment and completion rates, to an emphasis on the need to improve learning in school was overdue.

The issues of schooling and learning are like two facets of the same coin. Schooling is necessary for learning, but learning is also necessary for schooling. Indeed, without learning, it is very difficult for children to remain in school, and for many parents to make the financial sacrifices needed to keep their children in school. While some countries are improving the performance of students in school, average performance on student assessments may be worsening in others, as suggested by PASEC data for Francophone Africa. In low-income countries, policies ensuring free basic education have enabled more students from disadvantaged backgrounds to go to school and remain in school longer. However, as they come from more disadvantaged backgrounds, some of these students may be less prepared for school. They may do poorly unless special efforts are made to enable them to thrive. In addition, as more children go to school due to population growth and gains in enrollment rates, education systems may become overstretched, including in their ability to ensure that all teachers are qualified and well-trained.

As the nature of work changes, the need to improve learning outcomes globally is all the more pressing, as are the skills children and youth need in order to have decent jobs.²⁰ Fears of job displacement from technology and artificial intelligence may be overstated as technology could also bring new job opportunities and lead to smarter delivery mechanisms for basic services. Still, the changing nature of work implies that workers need to become team-oriented problem-solvers who can adapt to changing circumstances. While cognitive skills emphasize mastery of subject-specific knowledge, socio-emotional skills relate to how we behave, including how we motivate ourselves and how we interact with others. High-order cognitive and socio-behavioral skills will be increasingly needed in labor markets. Enabling children to acquire these skills requires investment by governments to build human capital starting from an early age (early childhood development interventions), especially for disadvantaged groups.

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It is sometimes suggested that an emphasis on learning performance, as measured through national or international standardized student assessments, is misplaced, as it may lead to over-emphasizing cognitive skills and success on examinations to the detriment of broader socio-emotional skills. The argument has relevance if only to avoid the risk of “teaching to the test” becoming a dominant practice. But the argument may be overstated. Without foundational skills such as basic literacy and numeracy, it is harder to nurture socio-emotional skills. Students in schools that do well on cognitive skills often do well also on socio-emotional skills. Rather than pitting one skills set against the other, we should recognize that both are needed, and may reinforce each other. Success in one area helps students to achieve success in the other.

What can be done to improve learning? Literature reviews²¹ suggest – not surprisingly – that better pedagogy in the classroom is key, especially when teachers adapt their teaching to students’ individual learning needs. Some teachers are truly inspirational. This is the case of Peter Tabichi, the 2019 Winner of the Global Teacher Prize and a Franciscan Brother teaching in a public secondary school in a remote part of Kenya’s Rift Valley. Asked in an interview how he teaches, Peter responded: “It is all about having confidence in the student. Every child has potential, a gift or a talent. I try to engage students [...]. It is not a matter of telling them “do this” and then walking away. You need to work with them closely.”²² As a science teacher, Peter also explained that “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.”²³

The behaviors exemplified by Peter Tabichi can be emulated by all teachers. Yet for teachers to be successful they need to be adequately supported. Based on a review of practices that work, five principles have been suggested to guide teacher policies:²⁴ (1) Make teaching an attractive profession by improving its status, compensation policies, and career progression structures; (2) Promote a meritocratic selection of teachers, followed by a probationary period, to improve the quality of the teaching force; (3) Ensure that pre-service education includes a strong practicum so that teachers are equipped to transition and perform effectively in the classroom; (4) Provide continuous support and motivation through high-quality in-service training and strong school leadership, to allow teachers to continually improve; and (5) Use technology wisely to enhance the ability of teachers to reach every student, factoring their areas of strength and development. These principles make sense, although they tend to emphasize more extrinsic (based on external rewards) than intrinsic motivation, in part because this is where more lessons can be drawn from the existing literature.

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Of course, intrinsic motivation matters too, and perhaps even more. This was noted among others by Gerald Grace for faith-based schools²⁵ but it applies more generally – many teachers become teachers because they have a passion for education and working with children.

Empowering principals and a positive school culture are also essential for students to thrive, as are broader conditions for school autonomy and accountability.²⁶ The importance of school management can be illustrated with the case of *Fe y Alegría* schools in Latin America.²⁷ Evidence in Peru suggests that the schools perform well.²⁸ According to focus groups and interviews, factors contributing to the good performance of *Fe y Alegría* schools include a high degree of independence at the school level for generating and managing resources, a favorable institutional climate, an emphasis on the proper selection, tutoring, supervision, and training of teachers, autonomy and authority for school principals, and the capacity to adapt to local realities. Principals convey the mission of the schools in order to engage students, teachers, and the whole community. *Fe y Alegría* teachers are motivated by the sense of purpose they witness in the schools and experienced teachers enjoy the opportunity to coach and mentor younger teachers. These various elements of the culture of the schools are mutually reinforcing, leading to better teaching and, ultimately, better student learning.²⁹

4. Values, character education, and school choice

What is the purpose of education? What should education systems strive to achieve? The title of this publication “Education as a Driver to Integral Growth and Peace”, makes it clear that education has a broader purpose beyond its benefits in terms of labor earnings. The concepts of integral growth or integral human development refer to the growth of the whole person, including in terms of the values that the person acquires. Furthermore, the subtitle of this publication, “Ethical Reflections on the Right to Education”, may lead some readers to ponder whether the issue of school choice should be part of discussions about the right to education. For these reasons, let me briefly explore these two topics: character education and school choice.

Education systems should help children to become engaged citizens, respectful of others and of the Earth. This was recognized in Article 29 of the CRC.³⁰ It is also recognized by most school networks, whether of public, private, secular or faith-based nature. In the case of Catholic schools, the Congregation for Catholic Education calls for an education that leads to fraternal humanism and a civilization of love.³¹ This was also the focus of the most recent World Congress of the International Office of Catholic Education (OIEC in French).³² What exactly the call for promoting values and character education in educational systems entails, may differ depending

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on the particular school system considered, but respect for others and for pluralism (which does not imply relativism) should be at the core.³³

The issue of character education is related in part to that of school choice. Because parents may have different priorities for what children should learn in school, there may also be differences in parental preferences for various types of schools. In the United States, parents were asked in a recent survey what their children should learn in school.³⁴ They could select three priorities among a set of nine options. Five options were related to skills, including preparation for college and work. The other four options were related to values and faith. Parents with children in Catholic schools placed a higher emphasis on values and faith in comparison to parents relying on other types of schools, as well as parents willing to consider Catholic schools but with their youngest child not enrolled in one. In the particular context of the United States, where enrollment in Catholic schools has been declining, this may lead to trade-offs for Catholic schools in terms of the aspects of their identity that they choose to emphasize³⁵ (refer to regional framework - page 61). But the broader point is that one size may not fit all: a diversity of schooling options may help to respond to parental preferences and respect the pluralism of views (hopefully with an overlapping consensus³⁶) that is an essential feature of democratic societies (refer to theoretical approach - page 149).

Differences in parental priorities for the education of children are also observed in developing countries. Qualitative fieldwork in Ghana and Burkina Faso suggest that parents relying on public schools tend to choose those schools for their location and the low cost of enrollment, and in some cases for their academic quality.³⁷ For parents sending their children to Christian schools (quite a few of whom are not Christian themselves), the emphasis is first on academic quality, and next on values or character education. Religious education also plays a role, but a smaller one. Finally, parents sending their children to Islamic schools tend to specifically emphasize the opportunity for their children to receive an Islamic religious education which is then also perceived as contributing to building strong communal values for the children (refer to regional framework - page 49). All three types of schools emphasize values or character education to some extent. But faith-based schools are perceived by parents as providing a more natural environment for transmitting (their) values to (their) children, whether this perception is warranted or not. Does the fact that different parents may have different priorities for the education of their children imply that school choice should be provided, for example, through public funding for (non-profit) private schools, including faith-based schools? Not necessarily, but there is something to be said for taking parental priorities into account when providing education to children.

The debate on school choice is complex. In part because of historical circumstances, different countries have adopted different positions. In my

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country of origin, Belgium, the Constitution requires communities to fund faith-based schools, as students have the right to moral or religious education at the community's expense (refer to case study - page 163). By contrast, in the country where I live, the United States, separation between Church and State, under the Constitution, leads faith-based schools not to be funded by the federal State, although limited State-level funding can take place through school choice legislation (refer to regional framework - page 61). While not taking a strong position here on the issue of school choice, it should be noted that especially in developing countries, school choice may in some cases be beneficial for educational attainment and learning. The qualitative work just mentioned for Ghana and Burkina Faso also suggests that in some Muslim communities, parents do not want to send their adolescent girls to public secondary schools because of a perception, warranted or not, that the schools may not be fully safe. The concern is that girls may be sexually harassed, or may become sexually active, whether with a teacher or another student. In such cases, expanding the network of Arab-Islamic schools where religious education, as well as secular topics, could be taught could lead communities to have more confidence that the behavior of teachers and boy students would not affect girls negatively.

5. Contribution of faith-based schools

In considering character education and school choice, the discussion naturally mentioned the case of faith-based schools. These schools, as well as private schools more generally, play an important role in efforts to achieve quality education for all. The market share of private schools has been rising for decades. Globally, data from the World Bank's World Development Indicators suggest that they now serve at least one in eight primary school students, and more than one in four secondary school students. Faith-based schools form an important percentage of private schools. They typically operate as nonprofits and often aim to serve the poorest. While data on the global reach of other faith affiliations are not available, data for the Catholic Church suggest that 34.6 million children were enrolled in Catholic primary schools in 2017, with an additional 20.3 million enrolled in Catholic secondary schools. When adding nurseries and preschools (7.3 million children enrolled), the Church provides education services to more than 62 million children.³⁸ This estimate does not account for the role played by Catholic institutions in technical and vocational education and training, courses for adult literacy, or tertiary education. Clearly, the Catholic Church is one of the largest providers of education services after the governments of China and India.

Six basic facts emerge from an analysis of trends over time for enrollment in K-12 (preschool to secondary) Catholic schools.³⁹ First, combined enrollment in K-12 schools has almost doubled since 1975. Second, primary

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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, preschools and secondary schools. Third, the highest growth rates in enrollment are observed in Africa, both in absolute terms and in percentage terms from the base. Fourth, there is substantial heterogeneity between countries in the size of the Catholic school networks and in the growth of these networks. Fifth, the highest growth rates in enrollment over the last four decades are observed for nurseries and preschools, which is good news given the importance of investments in early childhood development. 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.

What about the footprint of other types of faith-based schools? While data similar to those for Catholic schools are not available globally, insights can be gained from specific countries or regions. For example, in countries with majority Muslim populations, Arab-Islamic schools often play an important role. In West and Central Africa, *madrasas* or *medersas* and Franco-Arab schools teach secular as well as religious topics. By contrast, Koranic schools such as *daaras* in Senegal emphasize memorization of the Qur'an in Arabic and religious education often without secular topics. Yet efforts are underway by governments to strengthen the education provided in Koranic schools and facilitate transitions to public schools.⁴⁰ The sizes of Arab-Islamic school networks differ between countries,⁴¹ but there are indications that these networks continue to play an important role in many countries, including Niger,⁴² even as formal public education provision is expanding. Globally, as the share of Muslim populations is expected to increase, especially in Africa,⁴³ one should not underestimate the role Arab-Islamic schools may continue to play in the future (refer to regional framework - page 49).

From the point of view of efforts by the International Community to help countries achieving SDG4, an overlooked contribution of faith-based schools is the budget savings they generate for governments. In many countries, at least part of the cost of attending the schools is paid for by parents. This leads to budget savings for governments since enrollment in public schools is then lower.⁴⁴ These savings are much larger than official development assistance for education globally, and therefore could be said to help fund this assistance indirectly.⁴⁵ Another economic contribution of faith-based schools is through human capital wealth, defined as the value today of the future earnings of the labor force. Human capital wealth accounts for two thirds of global wealth, a much larger proportion than natural capital (such as land, oil, or minerals) and produced capital (such as machineries and infrastructure).⁴⁶ Based on an assessment of the share of human capital wealth attributed to educational attainment, estimates suggest that the contribution of faith-based schools to global wealth is

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Based on an assessment of the share of human capital wealth attributed to educational attainment, estimates suggest that the contribution of faith-based schools to global wealth is large. The main contribution of faith-based schools is not economic, but rather about the transmission of values such as those of solidarity, respect, justice, and peace, as well as the transmission of the faith. Yet there should be no doubt that faith-based schools make important economic contributions to education systems.

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While faith-based schools play an important role in efforts to achieve SDG4, this role is rarely recognized in policy discussions. A full discussion of policy options towards faith-based, and more generally, private schools is beyond the scope of this editorial. Still, a few pointers on “balancing freedom, autonomy, and accountability”⁴⁸ may be useful. At the World Bank, guidance on engaging the private sector (EPS) is available under the EPS domain of SABER (Systems Approach for Better Education Results). SABER is an effort to help governments systematically examine and strengthen the performance of their education systems. The initiative relies on diagnostic tools and policy data to evaluate country policies through the lens of global evidence-based standards in order to help countries determine which policies could be implemented to improve learning. Recognizing the role that private schools already play in many countries, SABER-EPS suggests a particular approach to assess whether laws, regulations, and policies towards the private sector are likely to achieve four policy goals: (1) Encouraging innovation by education providers; (2) Holding schools accountable; (3) Empowering all parents, students, and communities; and (4) Promoting diversity of supply (refer to theoretical approach - page 193).⁴⁹

The idea behind these goals comes in part from the World Development Report on making services work for poor people.⁵⁰ The report suggested that for service providers to be responsive to the needs of citizens, and especially the poor, accountability was required. One approach to accountability is the long route, whereby citizens hold the state accountable for the delivery of basic services through the political process, with the State in turn holding various service providers – public or private – accountable. This route is long because several steps and conditions are needed for it to work. In the alternative short route service providers are held accountable by their clientele. This requires information on the quality of the services provided and mechanisms to make services both accessible and affordable.

It must be acknowledged that the policy goals under SABER-EPS and their rationale are not without debate. What constitutes good policies towards private schools, including faith-based schools, remains contested.⁵¹ Without solving those debates here, it should be acknowledged that private provision is no panacea in solving the issues confronted by educational systems – especially in the developing world. But at the same time, one should also acknowledge the positive contributions made by many private schools, including faith-based schools. While not perfect, the SABER-EPS

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6. Conclusion

The essays included in this publication cover a wide variety of topics from conceptual analyses to case studies of schools and teachers succeeding in their educational mission. This variety of contributions is also why I ventured in this editorial into wide-ranging considerations. I hope that the information I shared will be useful to readers, and especially to teachers, school principals, administrators, and policy makers. Let me conclude by quoting again Peter Tabichi. In the interview mentioned earlier, acknowledging that he was addressing himself specifically to Catholic educators, Peter was asked whether he had any parting thoughts. He said: “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.”⁵²

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Peter Tabichi

NOTES

1. The analysis and views expressed in this editorial are those of the author only and may not reflect the views of the World Bank, its Executive Director, or the countries they represent.
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17. Estimates in this paragraph and the next two are from Wodon, Montenegro, et al., op cit.

18. Kabeer, Naila. 2008. "Paid Work, Women's Empowerment and Gender Justice: Critical Pathways of Social Change." Pathways Working Paper 3, Research for Development, Department for International Development.

19. For example, data from the World Bank's World Development Indicators suggest that in 1989, the primary completion rate in low income countries was at 40.4 percent, versus 67.3 percent in 2018.

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22. Wodon, Q, (2019). Meet the Winner of the Global Teacher Prize 2019: Interview of Franciscan Brother Peter Tabichi, *Educatio Si Bulletin*, pgs. 1:17-19, Summer 2019.

23. *Ibid*.

24. Beteille, T., and D. Evans, (2018), *Successful Teachers, Successful Students: Recruiting and Supporting Society's Most Crucial Profession*, Washington, DC: The World Bank.

25. Grace emphasized the role of spiritual capital, which can probably be interpreted in the context of this editorial as a form of intrinsic motivation, in the dedication of teachers and principals in Catholic schools. See Grace, G. 2002. *Catholic Schools: Mission, Markets and Morality*. London and New York: Routledge Falmer.

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27. Wodon, Q., (2019). Catholic Schools in Latin America and the Caribbean: Enrollment Trends, Market Share, and Comparative Advantage, *Estudios sobre Educación*,

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28. Lavado, P., S. Cueto, G. Yamada, and M. Wensjoe, (2016), The Effect of Fe y Alegría on School Achievement: Exploiting a School Lottery Selection as a Natural Experiment, IZA DP No. 10431, Bonn: Institute for the Study of Labour. See also the essays included in Parra Osorio, J. C. and Q. Wodon, editors, (2014) *Faith-Based Schools in Latin America: Case Studies on Fe y Alegría*, Washington, DC: The World Bank.

29. Alcázar, L. and N Valdivia, (2014), *Fe y Alegría Schools in Peru: Analysis of the Institutional Management and Pedagogy Model and Lessons for Public Education*. In J. C. Parra Osorio and Q. Wodon, editors, *Faith-Based Schools in Latin America: Case Studies on Fe y Alegría*, Washington, DC: The World Bank.

30. Article 29 states that: “States Parties agree that the education of the child shall be directed to: (a) The development of the child’s personality, talents and mental and physical abilities to their fullest potential; (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (c) The development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own; (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin; (e) The development of respect for the natural environment.”

31. Congregation for Catholic Education, (2017), *Educating to Fraternal Humanism: Building a “Civilization of Love” 50 Years after Populorum Progressio*, Vatican City: Libreria Editrice Vaticana.

32. Richard, P., and Q. Wodon, Editors, (2019), Highlights and Reflections on OIEC’s World Congress, *Educatio Si Bulletin*, International Office for Catholic Education, Issue 1 (Summer).

33. In an interesting essay, DelFra and co-authors suggest that education, “in a Catholic key” is based on a personal encounter with others who pass on faith and wisdom; it is sacramental, permeated by an intentional culture; it is Eucharistic in affirming the communal nature of the person; and it is unitive, combining faith and reason. When they are successful, Catholic schools create an environment that fosters not only academic excellence, but also spiritual growth – not only for children who are themselves Catholics, but also for the many children from other faiths, who enroll in Catholic schools and can pursue their own journey towards the fullness of human flourishing. See Delfra, L. A., W. C. Mattison, S. D. McGraw, and T. S. Scully, (2018), Education in a Catholic Key, in W. H. James, editor, *The Handbook of Christian Education*, New Jersey: Wiley Blackwell.

34. National Catholic Education Association, (2018), *The Catholic School Choice: Understanding the Perspectives of Parents and Opportunities for More Engagement*, Washington, DC: National Catholic Education Association. See also Wodon, Q., (2019) *Parental priorities for what children should learn in school*, NCEA Knowledge Note No. 4, Washington, DC: National Catholic Education Association.

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36. Rawls, J., (2005), *Political Liberalism*. New York: Columbia University Press.

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38. Secretariat of State of the Vatican (2019), *Annuario statisticum Ecclesiae 2017 / Statistical yearbook of the Church 2017 / Annuaire statistique de l’Eglise 2017*, Vatican City: Libreria Editrice Vaticana.

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40. Roy, E., and P. Humeau (2018), *État des lieux sur l'offre et les mécanismes institutionnels relatifs à l'éducation coranique et à l'enseignement islamique dans les pays d'Afrique de l'Ouest et du Centre*. Paris: UNICEF and Quale.
41. Literally, a *madrasa* in Arabic means a school, a place where learning and teaching takes place. On Arab-Islamic schools in West Africa, see Dia, H., C. Hugon and R. d'Aiglepierre, (2016), États réformateurs et éducation arabo-islamique en Afrique, *Afrique Contemporaine*, pgs. 257: 11-23.
42. See Wodon, Q., C. Male, and A. Nayihouba, (2019), Measuring the Contribution of Koranic Schools in Niger: How Much Can Be Learned from Existing Quantitative Data Sources? Mimeo, Washington, DC: The World Bank.
43. Pew Research Center (2017), *The Changing Global Religious Landscape.*, Washington, DC: Pew Research Center.
44. Budget savings from K12 Catholic schools in OECD and partner countries could reach up to \$63 billion per year in purchasing power parity terms. See Wodon, Q., (2019), Pluralism, the Public Purse, and Education: An International Estimate of Savings to State Budgets from K-12 Catholic Schools, *Review of Faith & International Affairs*, pgs. 17(2): 76-86. For estimates for tertiary education, see Wodon, Q., (2018), Enrollment in Catholic Higher Education across Countries, *Educatio Catholica*, IV (4). Pgs. 173-95.
45. Total net official development assistance was estimated at US\$145 billion in current US dollars in 2016, of which US\$ 13.4 billion was allocated to education. See UNESCO, (2018), *Aid to Education: A Return to Growth?* Global Monitoring Report Policy Paper No. 36. Paris: UNESCO.
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47. Catholic schools may contribute US\$ 12 trillion to the changing wealth of nations. See Wodon, Q., (2019) Measuring the Contribution of Faith-based Schools to Human Capital Wealth: Estimates for the Catholic Church, *Review of Faith & International Affairs*, forthcoming.
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51. Oxfam, (2019), *False Promises: How Delivering Education through Public-private Partnerships Risks Fueling Inequality Instead of Achieving Quality Education for All*. Oxford, UK: Oxfam.
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