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FAITH-BASED EDUCATION IN HAITI: COUNTRY CASE STUDY FINAL REPORT

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FAITH-BASED EDUCATION IN HAITI: COUNTRY CASE STUDY FINAL REPORT

Submitted to

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ACRONYMS

BDS	Bureaux de district scolaire (School district offices)
CEEC	Commission Episcopale des Écoles Catholiques
CIE	Carte d'Identification des écoles (School Identification Card)
CFEF	Centre de formation pour l'école fondamentale (Basic Education Training Center)
CRS	Catholic Relief Services
DAEPP	Direction d'Appui à l'Éducation Privé et au Partenariat (Directorate for Private Teaching Support and Partnership)
DPCE	Direction de la Planification et de la Coopération Externe (Planning and External Cooperation Directorate)
FEPH	Fédération des Ecoles Protestantes d'Haïti (Federation of Protestant Schools in Haiti)
FNE	Fond National pour l'Éducation
FONHEP	Fondation Haïtienne de l'Enseignement Privé (Haitian Foundation for Private Education)
IDB	Inter-American Development Bank
KII	Key Informant Interview
MENFP	Ministère de l'Éducation Nationale et de la Formation Professionnelle (Ministry of National Education and Vocational Training)
ONAPE	Office National de Partenariat en Haiti

PRONEI	Programme National d'Education Intégrée (Integrated Education National Program)
SIGE	SIGE (Système d'Information sur la Gestion de l'Education, (System of Information and Management for Education)
UDCL	Unité de Développement des Compétences en Lecture (Early Grade Reading Development Unit)
UND	University of Notre Dame (Indiana)
USI	Unité d'Information et de Statistiques (Statistics and Information Unit)
USAID	U.S. Agency for International Development

EXECUTIVE SUMMARY

The contributions of faith-based education actors and institutions have been extremely important since the early days of the Haitian nation. With the signing of the Concordat in 1860, the engagement with religious organizations has made it possible to increase the response to an ever-growing demand for education for which the State had neither the human nor financial means to meet. In addition, faith-based actors put the emphasis on sub-segments of the Haitian population, and areas of interest that are often overlooked by the public actors. With consideration of a market share approximately reaching 84% for non-state schools (most of which are faith-based at an estimated 43% market share), the service provision and the scope of their delivery is critical for the Haitian education system.

In 1982 there were 2,132 public versus 1,000 non-public schools. In 1996 there were more than 10,413 non-public schools compared to 2,221 public schools. In terms of infrastructure building, between 1979 and 1981, 1,300 private schools were built versus only 158 public schools. In 2014 a census conducted by the Ministry of Education counted approximately 18,639 total of schools in the country¹, and among these 15,721 are considered non-public (84%), and 6,787 are faith-based schools (43%). This number accounts for both Catholic and Protestant schools. 136 of these 6,787 faith-based schools are listed as public. Therefore, it's key to underscore the following points:

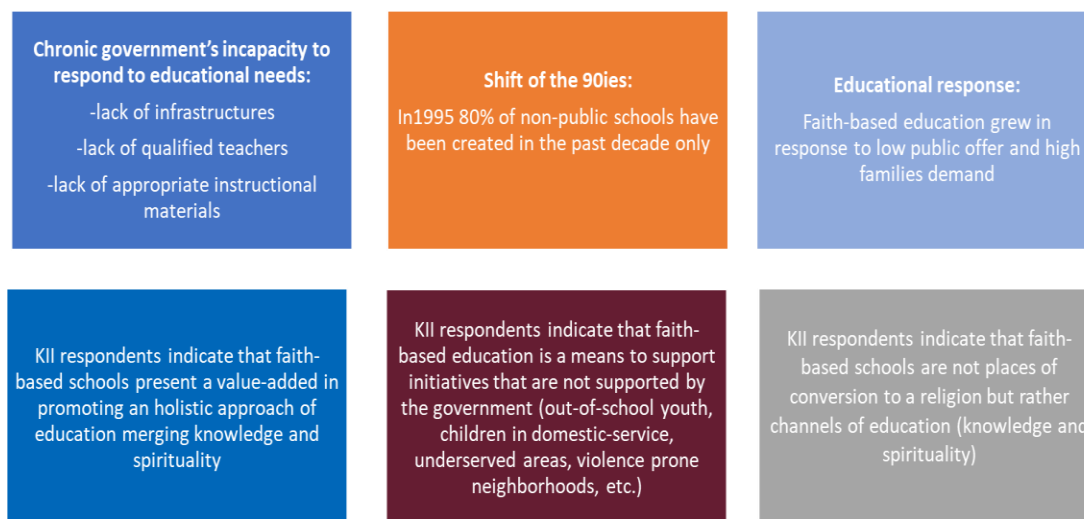
- Faith-based institutions and actors contribute to a large degree to increasing access to education in all the departments in Haiti. Although the majority are concentrated in four departments (Ouest, Artibonite, Center, North), they provide educational services in all of the ten departments of the country.
- Although faith-based institutions and actors contribute to the public sector, the vast majority of faith-based schools are in the non-public sector where they represent almost half of the market share.
- Public schools are completely outnumbered by non-public schools in every department of Haiti. Some departments are considerably underserved with a lower number of schools (both public and private) like the North-East and Grande-Anse.
- Data shows that among the non-public sector and faith-based schools, the majority of schools are Protestant.

In the past 50 years, the Haitian education sector has shifted from predominantly public national schools to predominantly non-public/private and faith-based schools. While the number of non-public schools infrastructures was higher, data suggest that until 2012 student enrollment was higher in public schools. Even with less infrastructure the public sector welcomed more students than the non-public sector. This was due to the provision of more classes per grade-level and overcrowded classrooms.

It is important to stress that the lack of verified data is a dire concern in Haiti. Therefore, obtaining recent and reliable data has been a challenge. The data reported in this document originates from official datasets obtained by official sources at the Haitian Ministry of Education (MENFP), and also NGO partners or bibliographical sources from donor partners' reports.

¹ The general numbers provided by the Ministry of Education are to be used with extreme caution, because the datasets revealed a high risk of double counting. The Ministry's DAEPP is working on curating what they called "dataset zero". And from the 18,639 count of total schools it's estimated that approximately 2,000 schools might be counted twice. In addition, there is an important gap in the count of Catholic schools. The official numbers from the Ministry present 1,564 Catholic schools with 404,634 students, while the 2012 census conducted by CEEC, CRS and UND are presenting a count of 2,315 schools and 602,149 students (CEEC/CRS/UND, June 2012). *Résultats de l'enquête sur les écoles catholiques en Haïti, Rapport Final*.

Key takeaways



Among the 6,787 faith-based schools nationally, less than half are officially holders of a school license from state authorities. Only 3,254 faith-based schools are licensed by the MENFP/DAEPP.² This challenge of governance has been described frequently in accounts of the Haitian education system, which often note that the State does not have the capacity to effectively regulate and oversee the activities of the non-public sector. The number of Catholic schools is 2,315³ of which the majority are presbyteral (parish sponsored) schools (878). The number of Protestant schools is 5,223, with a higher number of mission-sponsored schools (2,765).

Given that one of the identified challenges of the Haitian system is the low internal efficacy, it is important to acknowledge that only 40% of the schools nationwide participate in the official national exams. Only 40% of the schools present students to the 9th grade exam at the end of Fundamental school, and only 18% of the schools present students to the Baccalaureate, which is the end of senior high school exam.⁴

The student enrollment number in Catholic schools is 602,149 students based on the CEEC/CRS/UND report. For Protestants, the number of students reaches 1,045,718 based on MENFP data.

Over the past decade, faith-based institutions gained significant experience working on donor partners projects (USAID, UNICEF, World Bank, etc.) and with various implementing partners (RTI International, FHI360, AIR, etc.). This has resulted in the development of critical technical knowledge and local capacity development for example in:

- early childhood education
- early grade reading materials development and deployment in classrooms
- reading assessments (EGRA)
- basic skills acquisition in early grades

² Until 2014, schools had to receive an authorization from the MENFP/DAEPP. With Minister Manigat's 12 Measures, from 2014 on, schools had to also obtain their identification card (Carte d'Identification des Ecoles, CIE)

³ Based on the CEEC, CRS and UND report, the count of Catholic schools and enrolled students in these schools is considerably higher. Given the level of trust on the quality of the data collection of the CRS/UND census, the figures from this specific report are used rather than the MENFP census. However, since a similar census is not available for the Protestant schools, the data from the MENFP is used as a *reference* (CEE/CRS/UND, June 2012, Résultats de l'enquête sur les écoles catholiques en Haïti, Rapport Final).

⁴ Data from MENFP/BUNEXE for official exams during the 2021/2022 school year.

However, while they have developed this important past experience, these institutions are rarely the direct recipients of donor funds. Further analysis could be done in order to better understand how they could be more directly in charge of project implementation.

After the analysis of the data collected, two general recommendations can be made:

Recommendation 1: Focus on underserved rural areas

Recommendation 2: Focus on school accreditation and teacher certification

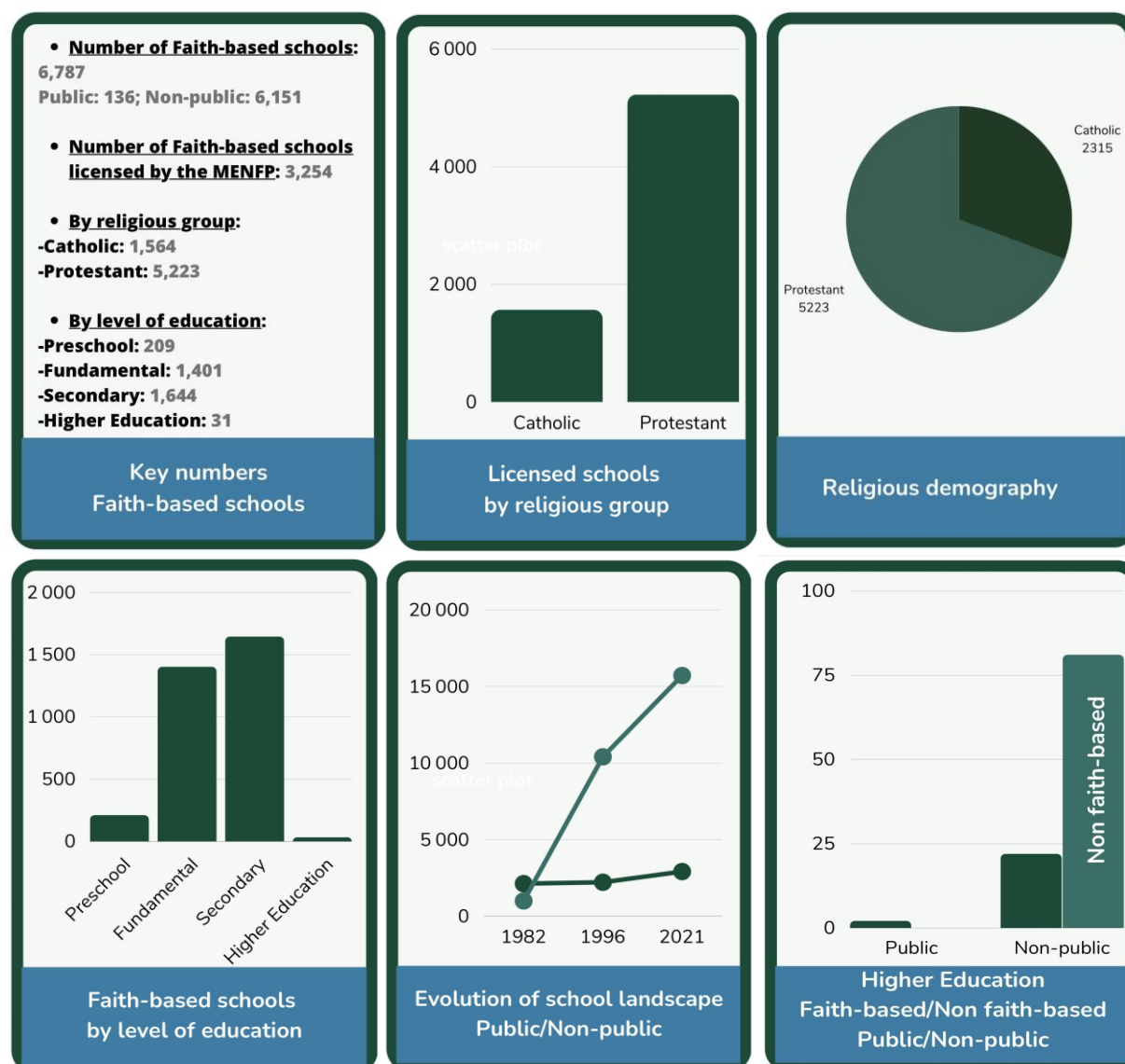
From these recommendations emerge opportunities to improve the quality of the system both at the school and the classroom level, and to improve learning outcomes by ensuring that teachers hold basic subject matter content-knowledge. From these recommendations there is also the potential to reverse the trends related to rural migration and urbanization with all the problems deriving from them (WASH, sanitation, homelessness, unemployment and social distress, violence and crime, etc.). Focusing on underserved rural areas leads to “make the rural environment a bud of Haiti’s renewal” (FBS leader).

Note on data limitations

One key limitation of research work in Haiti is the availability of reliable and up-to-date data. Despite the attempts to fully implement the SIGE (Education Information and Management System), the Ministry of Education (MENFP) has struggled to collect regular and accurate data and most of the information collected relies on a census made 8 to 10 years ago. These numbers do not necessarily reflect the current situation, and, therefore, are very poor tools in the orientation of decision-making.⁵ In addition, the disaggregation is not necessarily available for the faith-based subcategories. Another strong point is that an important gap exists between the data reported by the MENFP for the Catholic schools and the data reported in the last report on the census conducted in 2012. While a similar census doesn’t exist for the Protestant networks, and the data might seem old, the numbers from the Catholic dataset seem to be a reliable source of information and they will be highlighted as a mean to provide a wider range of the number of schools and enrollment rates that might be closer to the reality on the field.

⁵ The general numbers obtained from the 2014 national census are used with extreme caution, because some datasets revealed a high risk of double counting. In this report, the data referred to are mostly based on the officially registered schools, but not the existing schools that are not registered in the official database. It is understood that these numbers are lower than the reality on the field.

Faith-Based-Education Data summary



PURPOSE

The purpose of this country case study is to research the role of faith-based actors in education development in Haiti as part of a broader study of faith-based education in the LAC region. The goal for this research is to produce an overview of the role, contributions, challenges, and opportunities of faith-based education in Haiti and to inform future education programs and policies. The regional study placed a particular focus on services for marginalized and vulnerable children and youth in the LAC region over the past 30 years.

RATIONALE AND BACKGROUND OF STUDY

The school system of the Republic of Haiti is deeply related to faith-based institutions and structures, where state prerogatives are intertwined with religious implementers. Faith-based educational institutions have a long history implementing and contributing to education outcomes in Haiti, pre and post-colonial times. Therefore, it is critical to understand the historical roots of faith-based education in a context where more than two centuries after the creation of the Haitian nation, the picture of the

education system still reflects historical arrangements, official agreements, and ad-hoc adaptation to the evolving social context.

This report will attempt to shed light on the history of faith-based schools in Haiti, to better document the contributions of these actors, and to understand their potential role in advancing development aims related to quality education for all.

This study sought to reach a diversity sample across multiple faith traditions, areas of the education sector, and type of organizations. Document analysis and key informant interviews (KII) were conducted to explore the context of faith based education in Haiti from an inclusive perspective. The contributions of Voodooists, Muslims, and Baha'i faith, were considered, however, due to the extremely volatile context during the time of the data collection, we were unable to reach as many informants as hoped. The multiple constraints due to the unstable socio-political context between May and November 2022 limited the reach to the two main religious groups in terms of demographic composition: Catholic and Protestant.

The attention to this topic is of particular importance in the context of a looming crisis in which the public sector has been significantly weakened. The support and promotion of quality education for all is not only a state affair but demands the support of all involved: public, non-public, faith-based and independent partners hold a major role in shifting the education system and supporting a more stable, peaceful, equitable and prosperous Haiti.

OBJECTIVES

This country case study aims at:

1. informing USAID's strategy, activity design, and implementation on faith-based education in Haiti.
2. contributing to the global knowledge of faith-based education programming and advancing the evidence base for the USAID Education Learning Agenda.

The data collected for this study are compiled so as to equitably reflect the key stakeholder groups within the system and cases highlighted here serve as illustrative examples of successful initiatives, inspiring attempts, and/or groundbreaking work that hold strong potential for future programming.

BRIEF METHODOLOGY OVERVIEW

This study is based on a synthesis of available literature, secondary data, and key informant interviews. The work undertaken will help to increase the understanding of the scope and market-share of faith-based school networks in the country. Key informant interviews have been conducted: 1) to assist in identifying secondary datasets, 2) to assist in identifying relevant documents, 3) to understand the role, contributions, challenges, distinctiveness, and opportunities for engagement of faith-based educational actors, and 4) to identify and collect data about illustrative mini-cases. The sample of mini-case studies selected reflects initiatives undertaken in school communities, disadvantaged and/or violence-prone neighborhoods, and can serve to inspire activity design in Haiti.

In the approach followed for this study, faith-based actors and institutions are defined as non-state entities with a direct or indirect religious sponsorship or affiliation. This can include local faith communities (LFC) (e.g. churches, temples, mosques), church-sponsored or religious entity-sponsored schools or networks of schools (e.g. a school sponsored by an LFC or another religious group), international or local NGOs with a direct or indirect religious affiliation and identity (e.g. World Vision, Catholic Relief Services, Caritas, Compassion International), and religiously sponsored higher education institutions (e.g. Université Episcopale d'Haiti, Université de Notre-Dame d'Haiti, Lumière University MEBSH, etc.). Education will be considered as including early childhood education and development, preprimary, fundamental schools (corresponding to three cycles covering primary to junior high

schools), secondary schools (corresponding to senior high schools), youth engagement, and child protection. Higher education institutions are given minor consideration as this is not the primary focus of this study. An important note for Haiti is to consider that some of the national schools are administered by faith-based congregations, therefore, datasets of public schools sometimes require a more refined disaggregation.

KEY STUDY FINDINGS

1. **What is the role and contributions of faith-based education actors and institutions in providing education services, especially for marginalized and vulnerable children and youth (e.g. those experiencing extreme poverty, affected by irregular migration, affected by violence, girls and boys, those with disabilities, ethnic and linguistic minorities, rural and urban, etc.)?**

Key Findings

- **Faith-based institutions play a critical role in providing access to education services in Haiti.** They represent approximately 43% of the market share and they are ensuring services that the Haitian government is not able to provide due to lack of financial means and personnel.
 - **Faith-based institutions are reaching populations in rural and remote areas** where the public offers are scarce.
 - **Faith-based actors are responding to a need** to support marginalized and vulnerable children and youth in rural, urban, or peri-urban areas that are underserved or face extreme poverty and/or violence.
 - **Faith-based actors are providing technical expertise** in the sector by supporting the government in the development of policies and instructional content/materials.
 - **Faith-based actors are supporting segments of the population often ignored by the Haitian government** such as overaged and out-of-school children and youth, children in domestic service, vulnerable young girls, children with disabilities, etc.
 - **Faith-based actors play an important role in the reduction of illiteracy and improvement of adult literacy** through afternoon or Sunday classes for adults.
2. **What are the challenges faith-based schools face in regards to achieving education outcomes, especially in communities affected by insecurity, poverty, and migration?**

Key Findings

- **Faith-based institutions face an increased difficulty to financially sustain education services in schools and communities.** High inflation and the increase of violence and insecurity makes it more challenging to safely and cost-effectively reach beneficiaries and operate schools.
- **Faith-based actors do not feel that they have a sustained dialogue with the Haitian government** and have a limited advocacy role and little weight on education policy decisions despite their large market share.
- **Faith-based organizations lack means for self-generated revenues to ensure sustainable activities and personnel**, and rely mostly on external funds, members fees, and school fees which are not sufficient to meet their needs and support long-term development aims.
- **General challenges faced by faith-based schools**
 - Limited funds

- Limited capacity to auto-generate revenues
- Socio-political instability
- Unsustained political dialogue and political will
- Negative perception of the role of faith-based institutions perceived as “competitors” by the State
- Lack of institutional/political power of faith-based institutions
- Migration (in particular in Eastern region bordering the Dominican Republic)
- **Challenges facing faith-based schools to achieve desired educational outcomes**
 - The absence of quality standards for teaching and learning creates high disparities and low educational outcomes
 - The limited educational offer concentrates on Fundamental and Secondary schooling, and less so on preschool, higher education and vocational training
 - The cost of school enrollment does not always allow inclusive and equitable education.
 - There is limited availability of qualified teachers and limited funds to pay them,
 - There is limited access to water and electricity, two basic conditions needed to carry out education services with minimal quality standards
 - Schools are unable to guarantee school feeding for all students
 - There is limited instructional time (disruptions in school days due to political instability or ineffective organization of instructional time)
 - There is limited infrastructure to respond to the needs of students with disabilities
 - There is limited capacity to provide training in innovative technologies to be responsive to global trends and innovations (due to lack of trained teachers, electricity shortages, unavailable materials, etc.)
 - There is limited content available for Global Citizenship Education, Risk Prevention and Natural Disaster Response
- **Specific challenges facing faith-based schools in efforts to serve marginalized communities**
 - Insecurity and violence
 - Poverty
 - Socio-political instability
 - Limited funds and limited access to development opportunities
 - Inflation and increased cost of fuels and basic supplies

3. How do faith-based schools compare to state-run schools in terms of resources (and sources), accessibility (urban/rural), safety, parental and community engagement, perceived advantages and disadvantages, quality and learning outcomes, especially for marginalized and vulnerable populations, adaptability to shocks (e.g. COVID, violence, migration), and curricular differences?

Key Findings

- **Faith-based schools and state-run schools are both more prevalent in urban areas. However, only faith-based schools reach higher numbers of schools in rural and/or remote areas.** The presence of schools in rural and/or remote areas is primarily ensured by faith-based institutions.
- **Funding of faith-based schools comes from a combination of public funding (state-run non-public schools, and other subsidies for non-state run schools such as**

national education funds⁶, school feeding credits, etc.), school fees paid by parents, and sometimes support from churches and missions. Diverse sources of fundings are available but they come with no regularity, which inhibits the school networks' ability to effectively manage financial planning.

- **Faith-based schools are reported to have more parental and community engagement than state-run schools.** In the building of social capital and enabling civic participation, faith-based schools offer more space for engagement, in particular through school committees (Conseils d'école). These committees are local governance structures that also familiarize beneficiaries with the experience of democratic values and norms (regular elections, voting, building common projects for the benefit of the community, etc.).
 - **Teacher attendance and local accountability is reported to be higher in faith-based schools than in state-run schools.** The supervision of school directors, and the presence of regional supervision structures (for the Catholic schools with the Diocesan Bureaus in each department) tends to foster higher levels of monitoring and accountability in non-public and faith-based schools.
4. **What are the effective ways and opportunities for donors and the public education sector to engage religious communities and partner with faith-based organizations to leverage/improve education outcomes?**

Key Findings

- **Catholic and Protestant schools networks are united under an umbrella organization representing the non-public sector: FONHEP (Haitian Foundation for Private Education, Fondation Haïtienne pour l'Enseignement Privé).** The different networks are already united under this organization, however, FONHEP - initially a USAID-funded project - has suffered from loss of personnel due to financial constraints and the local insecurity and instability in the context.
- **Public-private partnerships between the government and faith-based networks for conducting school supervision and school monitoring tasks is a possible strategy for improving quality standards and accountability in the system.** Establishing standards and delegating tasks that the MENFP struggles to manage independently represents a strategic option that could complement and extend state services.
- **Donor partner grants and contracts for faith-based institutions come with a lot of institutional burden.** Managing funds from donor partners can be time-consuming and even result in institutions losing money. An option is to launch a mechanism of awards/prizes to reward innovative initiatives that can be scaled up with a reduced bureaucratic burden.
- **Faith-based organizations need capacity building in development, advocacy and outreach** to better serve the education sector.

RECOMMENDATIONS

Based on the different analyses and key findings, a series of recommendations has been made at 3 levels: for the government, for donors, and for faith-based actors. In addition, a complementary list is provided in relation to the Sustainable Development Goals (SDG), under SDG 4: Sustainable Education which “aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.”

⁶ FNE: Fond National pour l'Education

General recommendations

Recommendation 1: Focus on underserved rural areas

Recommendation 2: Focus on school accreditation and teacher certification

Recommendations for government

Recommendation 3: Focus on collaborating with faith-based schools to regulate the sector

Recommendation 4: Increase exchange opportunities with faith-based networks for improved policy dialogue

Recommendation 5: Collaborate with faith-based networks for improved instructional content

Recommendations for donors

Recommendation 6: Promote regional approaches and value community education

Recommendation 7: Consider supporting existing initiatives

Recommendation 8: Consider increasing localization and local capacity strengthening by supporting established local networks

Recommendation 9: Value the Haitian cooperative model (“Konbit”)

Recommendation 10: Envision “prizes” or “awards” with minimal institutional constraints

Recommendations for faith-based actors

Recommendation 11: Develop a coordinated strategy at the national level

Recommendation 12: Create a development office in charge of looking for funding and reaching outside the scope of usual bilateral donors

Recommendation 13: Develop vocational education options and envision partnerships with the private sector

Recommendation 14: Unite to advocate for cross-cutting issues and leverage higher amounts of money

Recommendation 15: Develop a range of incentives at different stages of teachers’ careers

Recommendation 16: Increase access to books and resources

Specific recommendations linked to SDG 4

Recommendation 17: Fund a faith-based education research or census

Recommendation 18: Support the MENFP’s curricular efforts (including for distance learning) and develop free content focused on work-specific and transferable skills

INTRODUCTION

FAITH-BASED EDUCATION IN HAITI

Since colonial times, religious actors have been an integral part of education in Haiti. After independence, facing the lack of infrastructure and trained personnel, the Concordat of 1860 was an agreement between the Catholic Church -the Vatican- and the Haitian government. The Concordat recognized the new Haitian republic and provided a privileged role for Catholic schools within the education system, including state funding of Catholic schools. This political action of the new nation was a way to both address a sectoral need and to gain acceptance by the international community. The recognition of the Haitian nation was a major issue during the first decades of its existence, this helps to understand the importance of adopting and sharing the same values as the Western world and the place given to Christianity.

Due to the lack of resources, teachers and materials were often imported. The lack of national human resources explains some political decisions. For example, the choice to switch to the Lancastrian model was a strategic move to step away from the French system but also a way to address these challenges in a simple and rapid manner. Indeed, given the lack of qualified teachers, having more students per teacher seemed to be a solution for the governments of the time.

Over the years, the lack of infrastructure, trained teachers, and available appropriate, student-friendly and culturally-friendly materials are systemic challenges that have never been addressed in a sustainable way. The government's inability to take strong and consistent steps in the direction of free quality education for all explains in part how the non-public sector has progressively expanded and surpassed the market share of the public sector. Between 1843 and 1930 the Haitian education sector had over 64 ministers. This partly explains the State's inability to sustain education policies, initiatives and reforms.

Establishing a clear typology of schools in Haiti is an extremely arduous task. The school system in Haiti is complex because -as a result of the Concordat- some public schools are managed and administered by Catholic congregational entities. Therefore, the data received for public schools does not accurately depict the proportion of the faith-based entities. There is a quantity of national/public schools that are not counted as faith-based while their administration and the way they are functioning is typical of religious schools of the non-public sector. After a brief presentation of the Haitian history and policy context, key findings and recommendations stemming from the grey literature and KIs will be presented, and a series of success stories will be highlighted as mini-cases in the country context.

BRIEF HISTORY

FAITH-BASED EDUCATION DURING COLONIAL TIMES (1492-1804)

The island of Haiti was coveted by the big European nations following the arrival of Christopher Columbus on the Northeast coast, at the Morne St Nicolas. The history of the school system stems from the colonial epoch where the education of the slaves was linked to the mastery of specific abilities and a very general religious education as a result of the will to Christianize the African workforce. The Black Code specified that slave masters must ensure the catechetical education of slaves and preparation to receive Sacraments. Historians describe the education practices at the time primarily as oriented towards religious conversion, the eradication of belief in autochthonous cults, and the inculcation of the foundations of Catholicism.

From historical references, it appears that the schools in the colonial era served mainly two categories of people: freed slaves and colonists. These schools were based on French instruction in basic literacy skills, literature, science, astronomy, general culture, and philosophy.⁷

In this configuration, education was related to two distinct currents:

- the indoctrination of the masses of slaves focused on Christianization (religious instruction) and workforce development for the plantations (instruction in specific abilities related to key needs: wood work, iron work, agricultural work, house work, etc.).
- professional training for freedmen (veterinarians, nurses, masons, musicians, dancers, artists etc.) considered more socially valued skills for the purpose of managing the plantations and entertaining the masters.

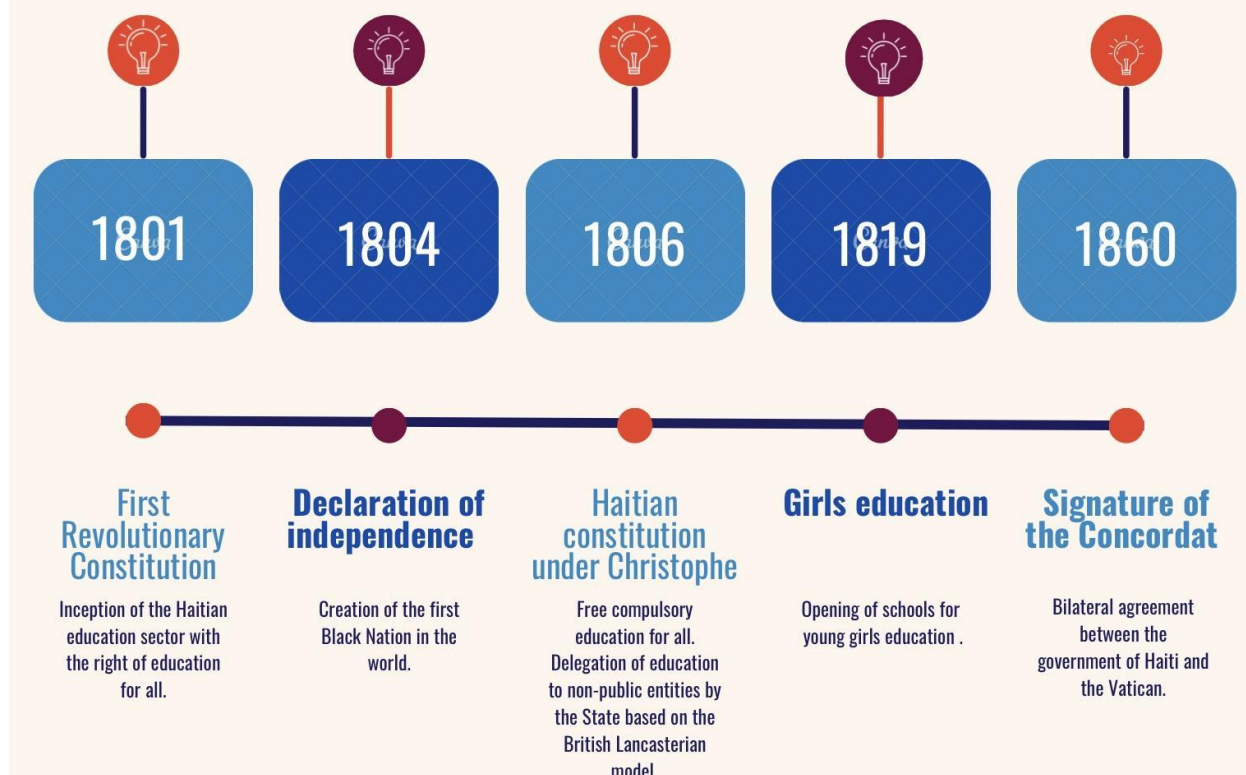
Slave masters and certain freedmen received more formal education based on European standards, however, this was available to few people within the colony.

The legal establishment of the provision of education can be traced through Haiti's constitutional law. Haiti has had 29 constitutions and other amendments since independence. The first constitution was initiated at the time of the Haitian anti-slavery revolution of 1801 under the leadership of General Toussaint Louverture, general of the army of Saint-Domingue, and transmitted to general Napoleon Bonaparte, head of the French nation. Among the 77 articles of this first constitution was an article focused on education, which is considered to be at the very inception of the Haitian education sector. It states: "Every person has the right to form special educational and instruction institutions for young people under the authorization and supervision of municipal administrations." Experts analyze this article as the foundation of the open door to widespread non-public education. But it mostly represents the very core of the first precept of the right of education for all –regardless of ethnicity, social origins, place of residence, etc. Indeed, this was revolutionary at the time, in particular, as it stood in opposition to the dehumanization of slavery. Most importantly, it recognized the inalienable right of education for all. And the fact that it placed education under the regulation of the State (municipalities) shows an attempt to install the foundation of state governance. While the door was left open to all to allow increased access to education, it established regulations and a state-led orientation.

In summary, as per the guidelines of the Black Code, during colonial times, education consisted of faith-based instruction related to mass Christianization and workforce development on the one side, and the education of elites on the other side. During the transition years of the Haitian revolution, General Louverture's Constitution established the right to education for all under the regulation of the State.

⁷ Brutus E. (1948). *Instruction publique en Haiti : 1492-1945*. Imprimerie de l'Etat, Port-au-Prince.

Colonial and post-colonial times



FAITH-BASED EDUCATION DURING POST-COLONIAL TIMES (1804-1934)

Over two centuries it is striking to see that Haiti had 29 constitutions, and by going through the multiple texts, two common themes emerge: the idea of free education and the compulsory nature of education.

Since the revolutionary constitution of Toussaint Louverture, these principles are well-established in the texts; however, these declarations of intent often failed to concretize in practice. After Haiti's declaration of independence in 1804, the country's first official Constitution was initiated under Jean-Jacques Dessalines in 1805. The priority of the freed slaves at the time was the defense of the territory of the young Haitian nation, which was not recognized by the international community.⁸ In this constitution of 53 articles only two deal with education.⁹ The article 19 establishing that each military district shall have a public school for the instruction of young people¹⁰ and article 40 putting education under the responsibility of the Minister of Finance and the Interior. It appears that education was mostly

⁸ Despite the help of the revolutionaries of Haiti in the fighting of 1774-1775 for the independence of the United States in 1776, the US refused to recognize the independence of Haiti. Official relations only began in 1862 under the administration of Abraham Lincoln. Delima P., (2014). *Constitutions, lois et éducation en Haïti 1801-2018 – Éléments de politiques éducatives*. Editions Mémoire, Québec, Canada.

⁹ Delima P., (2014). *Constitutions, lois et éducation en Haïti 1801-2018 – Éléments de politiques éducatives*. Editions Mémoire, Québec, Canada.

¹⁰ Education was dedicated to the military forces in the 6 military districts of the Haitian territory. The 6 military districts were: St Marc, Port-au-Prince, Cap-Haïtien, Port-de-Paix, Anse-à-Veau, and Cayes.

limited to urban areas and provided for the military elites, and was not available for the mass of field workers and rural inhabitants.

In the first constitution of the emerging Haitian nation, the educational policy of Toussaint favored freedom of education and made the Roman Catholic religion compulsory. The close link between education and religion was replicated from the prevailing models from Europe and the Western world, and served as a basis for promoting Haiti's acceptance by foreign powers.

The following Haitian constitution of Henri Christophe¹¹ in 1806 (for the North), was composed of 200 articles, though none focused on education. However, Christophe had a very clear idea of what Haitian education should look like. In his inaugural speech, Christophe established education as a priority for the liberation of people during the post-colonial period, and for raising the masses against the ignorance and degradation of slavery. One of Christophe's first decisions was the break with the French education system of the former colony, and fostering greater alignment with the British model. He established an education system based on the British Lancasterian model. The language of communication ceased to be French, and English became not only the official language, but also the language of instruction. In addition, schooling was compulsory and the law punished any parent who did not send his child to school.

The educational policy of Henri Christophe, in his attempt to generalize education by Lancasterian methods, also brought a commitment to mass education¹² that broke with the elitist tradition of the great European nations of the time. Christophe was a visionary who broke with the French system, and tried to respond to critical educational needs. Acknowledging the gap between demand and offer, he also called on qualified foreigners to respond to the lack of trained local teachers.



Henri Christophe: The inception of the Haitian Education system

The reign of Christophe is the beginning of:

- the delegation of the education sector to non-public entities by the State
- the start of mass education in plethoric classrooms
- favoring the opening of private schools to balance the supply/demand sides
- the opening of higher education structures (Royal College)
- governance entities to ensure school supervision, and contents selection and development (Royal Chamber for Public Instruction)
- free education for the military (literacy, numeracy)

While Christophe's policy promoted openness in the Northern part of Haiti, Pétion's educational policy for the West and the South remained mostly focused on the military and urban elites. One key aspect of Pétion's constitution of 1816 was, however, the promotion of free and equal access to education. In addition, Education was under the responsibility of the State, where the contents and programs were defined by the government. The prerogative to educate Haitians was not transferred to foreign institutions or religious entities.

¹¹ After the assassination of Dessalines, the Haitian territory was divided between Henri Christophe who reigned over the Northern part, and Alexandre Pétion who reigned on the West and South of Haiti.

¹² What is now known as plethoric classroom in Haiti is the result of these Lancastrian practices. It's important to note that at the time in Europe, the mass education wasn't yet widespread which confirms Christophe as a trailblazer.



Alexandre Pétion's legacy: one of the oldest high schools

Among Pétion's legacy in education there is the creation of the "Lycée Alexandre Pétion", a national high school receiving children of citizens who served the homeland. To this date, this 216 years old high school still operates and is considered among the oldest schools in the country. Of the 57 presidents who have governed Haiti, 46 attended this high school.

After the death of Pétion and Christophe, Boyer reunited the North and the South of Haiti and annexed the current Dominican Republic. In the era of expansion the education sector remained marked by elitism. The University of Santo Domingo, founded in 1538, was closed. Additional Lancastrian schools were opened, including two in the Dominican Republic, and instruction was mostly done in French. One important milestone was achieved in girls' education with the creation of special schools for young girls in 1819. Today this might appear as a sign of segregation or lack of inclusiveness, but considering the historical context, this was cutting edge.



Girls education: a milestone crossed under Boyer's presidency

The beginning of girls education started with Boyer's unification work. Schools were opened to provide instruction to young girls.

In 1860, the bilateral agreement known as the "Concordat" was signed between the recently independent Haitian Republic and the Vatican. This decision met strategic and political needs, on the one side, and addressed sectoral needs, on the other. Indeed, the young republic was unable to respond to the education needs of a mass of former slaves without basic instruction and a series of challenges were yet to be solved, including the lack of school infrastructure, the lack of trained teachers, the lack of funding for education,¹³ and the lack of adapted materials in the mother-tongue.¹⁴ In order to respond to the first two challenges, to align with the mainstream western culture, and to finally be officially recognized by the occidental nations, the choice of the Haitian government to partner with the Catholic Church was strategic. It was also prudent in terms of educational aims, as the Concordat sought to engage Catholic religious institutions in support of the government's efforts to meet its constitutional obligation to provide free compulsory education services to all.

From 1843 to 1915, the education sector had 54 ministers or secretaries of state. Then between 1921 and 1930, in less than 10 years, what became the Ministry of Public Instruction had no less than 10 ministers. This instability and lack of continuity in reform and policy direction has been a major problem in the history of Haiti.

¹³ At the time, most of the nation's fundings were allocated to protecting the Haitian territory for potential attempts by the French to reconquer the land. In addition, after the agreement with France to pay the "Independence Debt", a very high percentage of the national revenues were reversed to the former occupant.

¹⁴ Most of the former slaves were not French speakers. After the decimation of the Natives, replaced by the Africans, Creole became the mother tongue. Haitian Creole became the widespread native language of the inhabitants of the republic. French remained predominant for official and diplomatic communications. Therefore, this dual linguistic approach is long established.

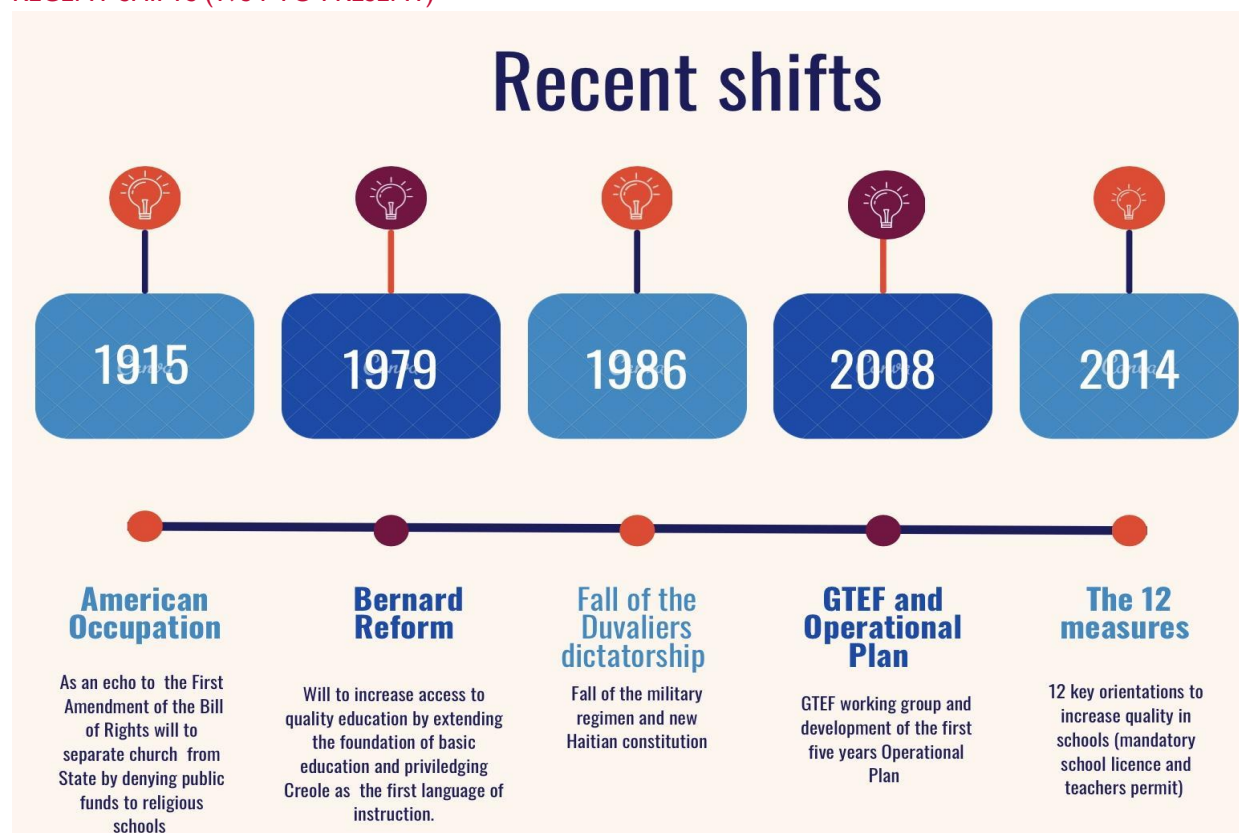
During the American Occupation from 1915 to 1934, public instruction was neutralized and under guardianship, and the Americans sought to remake the Haitian system to mirror the American model. There was a strong will to separate church and state as an echo to the First Amendment of the American Bill of Rights, denying public funds to religious schools. Given the need for a better skilled workforce, a major focus was placed on investments in vocational and technical training based on the American system of vocational education. Vocational schools thus emerged as a new social instrument capable of educating a new class of skilled workers, and scholarships were given to Haitian students to study in the US.



From the Commission for Public Instruction to the Ministry of Education and Professional Training

The Commission of Public Instruction initiated by Toussaint Louverture, then taken over by Boyer became the Ministry of Public Instruction, and later the Department of National Education, the Ministry of Education, Youth and Sports, then the current MENFP.

RECENT SHIFTS (1934-TO PRESENT)



The American occupation enabled the emergence of a new layer of elite from among the ranks of black and popular Haitians. After the U.S. occupation the Haitian education sector embarked on a phase of massification with increased schooling of students of rural and popular origin.

When the Americans left, Haitian leaders tried to reform the traditional education system. But the reforms are generally regarded as reinforcing the urban/rural duality.¹⁵ For example, the opening of farm-schools and rural schools is an initiative to respond to the specific needs of peasants in the rural areas, and these schools depended on the Ministry of Agriculture, not on the Ministry of Education.

During the 1960's, there was strong population growth. In addition, there was a mass exodus of rural populations to urban areas in search of economic opportunity, improved quality of life, better access to health care, and educational opportunity. The introduction of instruction in two shifts, in morning and afternoon, was introduced to address the growing urban population and educational demand.

Four important events represent shifts in the way the Haitian sector evolved in the 5 past decades until the present:

1. The 1979 reform: led by Minister Bernard under the presidency of Jean-Claude Duvalier, remains a critical text for the sector until today. The educational context that led to this reform is based on the will to increase access and to expand the foundational knowledge by creating a common core of skills for all Haitians in 9 “fundamental” school years. The former division pre-school, primary, secondary, and high school, seemed outdated. The new model sought to create a foundation in fundamentals that went beyond primary school and opened perspectives to the first years of secondary school, while giving options to alternative vocational routes. This reform also represents an attempt to address the challenge of bilingualism. The language of instruction became Haitian Creole at the beginning of schooling and French was to be introduced orally, with an eventual transition to French as the language of instruction. Lastly, the reform attempted to structure professional training and created vocational centers to break with the elitist policy of traditional secondary schools as the only option. The intent was to allow a parallel option while meeting the demand for skilled workers.



Bilingualism and diglossia

- Constitution of 1843:** it marked a major turning point with regard to the language of instruction. In the article 37 the choice of the language used is said to be optional.
- Constitution of 1867:** creates vocational schools, and recognizes French and Creole as two languages for teaching/learning
- Bernard Reform:** specifies Creole as maternal language and primary language of instruction in fundamental schools.

In the Haitian context Creole and French are presented as two national languages. However, it is difficult to consider the linguistic reality as bilingual per se. The two languages cohabit, but they don't have the same social value and Creole remains the language of the masses and the most widespread. While French is more administrative and reserved to specific social activities.

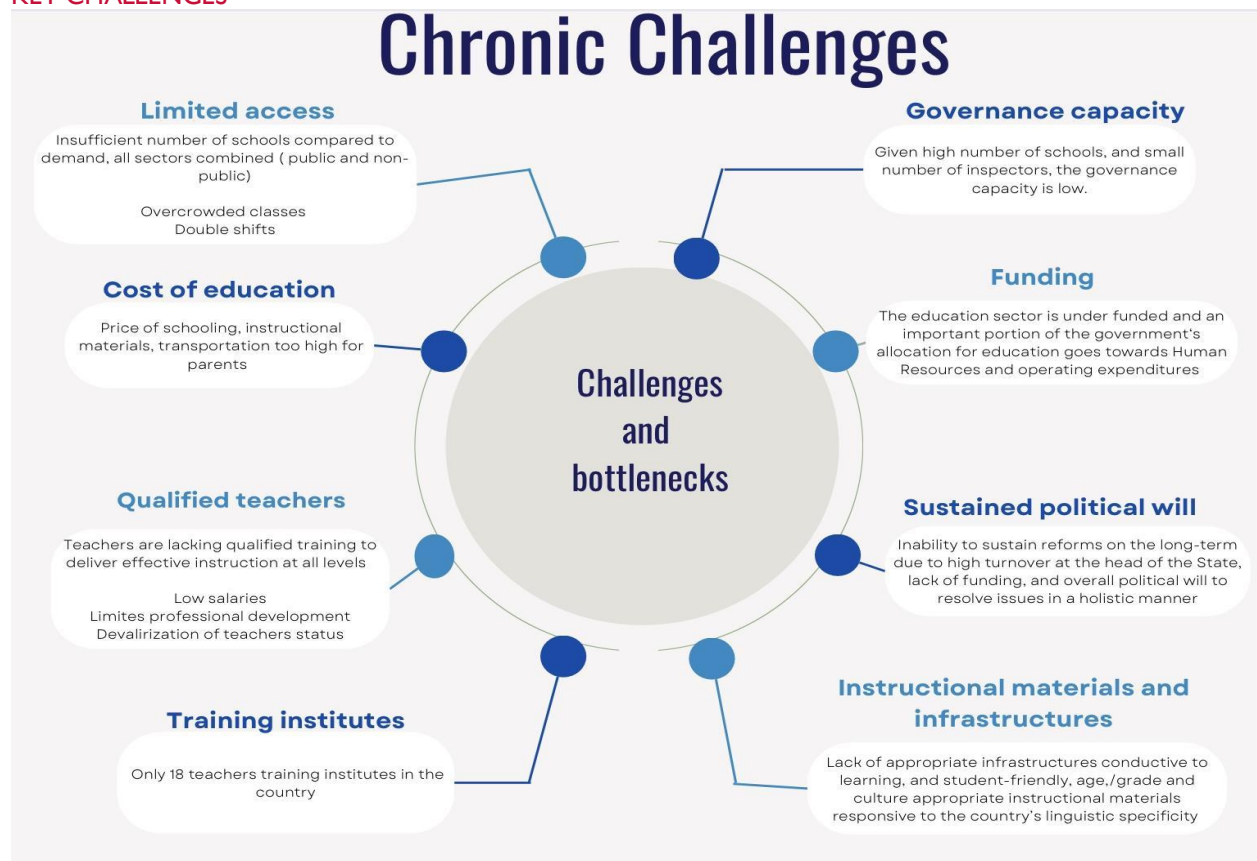
2. The GTEF (Groupe de Travail en Éducation et Formation) created in 2008: is a cross-sectoral working group which led to the development of the MENFP's Operational Plan 2010-2015. It can be considered as the first strategic and management document of its kind. Indeed, given the high turnover rate among ministers, having a five year operational plan was an important step towards a more consistent sectoral approach. One of the key challenges was the alignment between donor partners' agendas and the government's plans, and the financing of the different sub

¹⁵ Delima P., (2014). Constitutions, lois et éducation en Haïti 1801-2018 – Éléments de politiques éducatives. Editions Mémoire, Québec, Canada.

sectors. For example, most bilateral partners are mobilized in early grade education. Few partners were interested in secondary or superior education, and even less in vocational training. This resulted in high difficulty for financing some subsectors and maintaining reform efforts remains a challenge.

3. The 2010 earthquake: Haiti is located in a geographic area prone to high natural risks (hurricanes, earthquakes, etc.). In January 2010 the country was hit by an earthquake of 7 on the Richter scale, which killed over 300,000 people and caused massive destruction, including the loss of about 4,200 schools. This led to a major crisis due to the difficulty to channel and structure international aid. Until 2017, seven years after the earthquake, numerous schools were still in temporary shelters despite the interventions of the donor partners.
4. The “Twelve Measures,” initiated by Minister Nesmy MANIGAT in 2014, are key orientations for the Haitian education system. They cover the Ministry’s attempt to improve quality education in schools. These measures include the obligation that all schools be accredited by the MENFP, all teachers hold a teacher permit, all children receive vaccinations, etc.

KEY CHALLENGES



Throughout its history, Haiti has faced chronic challenges that hindered the progress of the education sector and limited the learning outcomes of Haitian students:

- Since independence, limited access has been an element of blockage. There are not enough schools to respond to the demand.
- Since independence, the lack of qualified teachers and lack of teacher training institutes has been identified as a bottleneck. In 1995, there were only 18 teacher training institutes in the entire country.

- Since independence, the high turnover of presidents and education ministers led to a legacy of incomplete and unimplemented reforms with little continuity of vision.

In addition, the lack of governance, ineffective and inefficient internal and external performance, devalorization of the status of teachers, and under remuneration are recurring problems identified in the sector:

- Since independence, the education sector has been underfunded as the priorities have shifted between defense, roads and infrastructure, agriculture, tourism etc. Efforts were initiated between the 1980's and 1990's to raise the education budget, but was not consistently achieved. A decreasing share of the national budget has been allocated to education since 1995, after an increase between 1988 and 1995 from 19% to 22.8%. Between 2001 and 2006, the state budget for education fell from 17% to 10% with a focus on operating expenditure (more than 80% for the Ministry of Education's budget).¹⁶

The challenges above are important to highlight as they represent repeating patterns that are still relevant today. Based on their specific agendas, donor partners often try to address them by operating in silos versus adopting a holistic and sustainable perspective to support the Haitian government.¹⁷

Bottlenecks in the system have been regularly discussed within sectoral working groups. Nonetheless, without a realistic yet holistic plan by the government to cope with the diverse obstacles, it is unlikely that the current unconsolidated approaches will help the sector flourish. Key bottlenecks include:

- **Geographic disparities:** inequalities caused by unequal or no access to schools for students in rural or remote areas
- **Inappropriate educational infrastructure:** a high number of schools are operating in locations and buildings not conceived for educational purposes and not conducive to learning. Only 57% of the schools operate with appropriate infrastructure. 12% of the schools are based in residential buildings and 15% in churches. In addition, school infrastructure is very rarely adapted for access for people with disabilities.
- **Lack of basic resources:** a high number of schools are operating in locations without clean water, electricity, and access to food.
- **Lack of data:** available databases are often outdated and not reliable, therefore, not suitable for decision-making and policy dialogue.

POLICY CONTEXT

Since the first constitution of the republic under Dessalines in 1805, the Haitian government authorized private entities to provide instruction under the regulation of the State. The idea of private schools was introduced in 1801 and amplified by the constitution of 1807 with the idea of “particular schools.” In the successive constitutions, the principle of the governance of the State has always been underlined. The first important attempt to structure governance came from Henri Christophe with the “Royal Chamber of Public Instruction,” which ensured the proper functioning of all private institutions and was responsible for the development of curricula and the selection of books used in schools.

¹⁶ There is a clear imbalance in expenditure allocation practices in the Haitian education system: 90% of the MENFP's budget is spent for staff payment versus only 10% for teaching materials, staff training and operating costs. Financial resources come mainly from donor partners. The education system relies essentially on international assistance: in 1995-1996 65% of the national budget of the sector came from external aid. MENJS/RTI-AED Educat : Diagnostic technique du système éducatif haïtien, 1995.

¹⁷ One considerable caveat is that the successive Haitian governments are considerably unstable and not able to demonstrate strong and consistent political will. That in itself can be considered as a challenge for the education sector.



Governance and faith-based partnerships

In the legal and policy context two key dates can be highlighted to reflect the institutional relations between the key religious partners:

-1807: Henri Christophe introduces a partnership with the Protestants based on the British model of the Lancastrian schools.

-1860: President Geffrard signs the Concordat, the bilateral agreement between Haiti and the Vatican which establishes a partnership with the Catholic church in particular in matters related to education. The Haitian government is engaged in paying religious personnel to establish and manage schools, and to ensure maintenance of religious infrastructures and buildings, etc.

In Haiti, public funding of faith-based schools occurs under the legal structure of the Concordat signed in 1860, which led to the exclusive support of Catholic schools. Church organizations both own and operate schools, and deliver educational services. The Catholic schools thus include both non-public and public schools.¹⁸

Under the partnership installed by the Concordat, the Haitian government assumed the obligation to pay for the operations of some Catholic schools, including personnel (teachers and administration salaries), infrastructure maintenance, and materials. Similar public funding support is not provided to the other faith-based actors and institutions.



The Concordat and Catholic Education

After the signing of the Concordat in 1860, in 1864 there is the opening of the first school of the Brothers of Christian Instruction (Frères de l'Instruction Chrétienne). Then in 1865 two boarding schools are opened by the Sisters of St Joseph of Cluny, and St Martial College by the archdiocese. Progressively, schools are opened through presbyteries and able to expand nationwide even in remote areas. The Catholic Church began to play a hegemonic role in the Haitian education. For decades, the quality of education in congregational schools surpassed that in non-Catholic national schools.

This privileged position of Catholic schools is often considered a critical advantage by other actors within the education sector and speaks to the historical influence of the Catholic Church in Haiti.¹⁹ An estimated 11% of the current 2,315 Catholic schools were receiving public funding as of a 2012 census of Catholic schools. Among faith-based actors, Catholic institutions were often considered privileged. However, over the past decades State subsidies are said to have decreased,²⁰ and a study led by the Catholic schools showed that 44% do not receive these grants regularly or do not receive them on time.²¹

¹⁸ They have a complex subdivision among which: the congregational (public and non-public), the autonomous schools (recognized by the State, and not recognized), and the presbyteral (national, congregational).

¹⁹ United States Department of State Office of International Religious Freedom (2022). *2021 Report on International Religious Freedom: Haiti*.

²⁰ Based on KII it is said that State financing has considerably decreased and is received irregularly by the schools.

²¹ CEEC/CRS/UND, (June 2012). Résultats de l'enquête sur les écoles catholiques en Haïti, Rapport Final.

The other faith-based category is Protestant schools. They also have a complex subdivision but for a simple presentation they are usually subdivided in two groups: the “independant” and the “mission” schools.²² The Protestant schools, like most Catholic schools, are primarily tuition funded, yet they have access to limited public resources (National Education Fund, school feeding subsidies, etc.). For a limited number of schools, funding is offered in the form of per pupil subsidies (in part or in full) to support the cost of education for parents regardless of religious affiliation. This is also the case for school feeding programs. In addition, over the past decade, in an attempt to expand free education for all, President Martelly launched PSUGO,²³ where non-state schools received per pupil subsidies from the government in exchange for waiving student tuition fees. Various implementation challenges, including widespread allegations of fraud, led the program to be discontinued and this policy approach to be abandoned.

The regulation schools and the sector more broadly is a great challenge in a country with over 18,000 schools and only 555 inspectors. In addition, it is well established that these inspectors do not necessarily have the transportation means to access the schools. Therefore, there is limited capacity of the State to enforce regulatory control.

In 2014, Minister Nesmy MANIGAT initiated a series of measures to reinforce the regulation of the State over the education system with the aim of improving the quality of education. Among these measures, the school identity card (Carte d'Identité d'Ecole) was launched, and the teaching permit (Permis d'Enseigner) for teaching personnel was initiated. Data is not available to reflect the current situation, however, in the following section the numbers will show that in 2014 less than half of non-public (including faith-based) schools were officially registered.

The State provides national regulation over the system through laws and the issuance of ministerial decisions (“Décisions Ministérielles”) published in the official newspaper “Le Moniteur”. The MENFP sets guidance for curricular content (through the grade-level detailed program “Programme Détaillé”), and over the price of school fees, for example. Although the Haitian political context has not allowed for the passage of new laws for at least the past 5 years, it seems that the challenge lies less in the issuing of regulations and more in the ability of controlling their implementation and compliance in the field. The lack of accountability systems is a major concern in Haiti. Even the participation in state official exams²⁴ is not sufficient to pull the system up to higher standards.

One of the MENFP’s current attempts is to start regular evaluation of students’ learning achievements in key subject areas in order to participate in the international PISA assessment. The DEF is working in this with the support of the Inter-American Development Bank (IBD).

In the 2000s, the government took steps to acknowledge and respond to the importance of the non-public sector by creating the ONAPE (National Office for Partnerships in Education). The ONAPE is an autonomous body under the supervision of the Ministry of Education. Despite the importance of its role, this national office is not given the priority it deserves given the primary role of non-state schools in the Haitian context. Seven years passed between the passing of the law promulgating its creation (2007) and its official launch (2015). Since its launch, this office is not yet able to play a leadership role in education policy-making, and its influence is not as central as could have been envisioned. Indeed, the role of the ONAPE is to coordinate and support the non-public sector. The mission defined for the ONAPE is: to promote the effective participation of the non-public sector, to develop and implement development education policies and programs in Haiti, to participate in the development of policy and the definition of objectives of the ministry regarding partnership between the two sectors (private and public), to participate in the development of plans, programmes, and projects related to the objectives of

²² In Haiti, Protestant schools are often differentiated in two categories: the “independent schools” not linked to any Protestant mission or church, and the “Mission” schools, led by a Pastor and specific faith-community.

²³ PSUGO: Programme de Scolarité Universelle Gratuite Obligatoire, free compulsory universal education program.

²⁴ The end of Fundamental school 9th Grade exam, and the end of Secondary Baccalaureat for example.

the National Plan of Education and Training (PNEF), and to carry out activities related to the management of the public and non-public partnership in the education sector. With an 85% non-state school market-share, this office should spearhead the most important segments of the Haitian Education sector, yet it seems to play a rather limited role. Further investigation should seek to better understand the constraints and bottlenecks keeping it from fully realizing its mission.

Overall, the partnerships between faith-based entities and the Haitian government reflects both political expediency and education policy realism. Indeed, since its independence, Haiti has been facing an inability to respond to the high demand for education. Most partnerships allowed a contribution to the expansion of the school infrastructure and overall increase of access to education in the most underserved geographic areas and segments of the population. For example, overaged children, children in domestic service, and children with disabilities are provided little to no service.

RELIGIOUS DEMOGRAPHY

The estimated Haitian population reached 11,905,897 people in 2021, among which 1,701,327 are located in the West department.²⁵ The constitution provides for the free exercise of all religions. The religious groups must obtain official recognition through a multi-step registration process with the Bureau of Worship (Bureau des Cultes).²⁶ The religious demography in Haiti is difficult to identify from official data. Datasets from the Haitian Institute of Statistics and Information (IHSI) do not provide this information and the Bureau of Worship has very limited datasets. In a survey conducted in 2016,²⁷ 88% of the population surveyed declared having a religion. The survey reveals approximately 52% identified as Protestant (Protestant, Episcopalian, Methodist, Seventh-day Adventist, or Jehovah's Witness), 35% as Catholic, and 2% as Vodouists, while 11% identified as being of "no religious affiliation".

Two points should be noted here: i) those participating in some degree of Vodouist practices is often undercounted because many also belong to another Christian religion; ii) the social stigma on the Vodou religion has been very high, which often discourages people from officially disclosing their participation. Indeed, despite its cultural importance since before the birth of the Haitian Republic, it was only in 2003 that Vodou was officially considered a national religion. Official data does not indicate number of other religious adherents, including Jewish, Muslim, Bahai, which remain unaccounted for. Data is often directly collected from religious institutions. For example, the Church of Jesus Christ of Latter-day Saints states that it has 24,000 adherents. Based on numbers provided by the president of the National Council for Haitian Muslims there are approximately 6,000 adherents across three branches of Islam – Sunni, Shia, and Ahmadiyya. But only members of the Sunni and Shia communities belong to the council. The number of Jewish adherents reported by the Jewish community is approximately 20 individuals.

From the State Department 2021 report on Religious Freedom, data from the Bureau of Worship has registered 9,195 certified Protestant pastors, 704 certified Catholic priests, and two certified Vodou clergy at the end of 2021. These numbers are said to be similar to those of 2020. The government has not certified any Muslim clergy.

The market-share trends in the Haitian education sector are difficult to identify given the scarcity of reliable databases. Recent data from the MENFP generally do not identify schools' faith affiliation. Religious affiliation and market-share described in the following pages comes from official databases, archives/historical data, civil society databases, and estimates. In the following section, a quick overview of the evolution of the faith-based school market-share is presented, then a snapshot of the current trends are detailed.²⁸

²⁵ Data from the Haitian Institute of Statistics and Information (IHSI).

²⁶ The Bureau of Worship is a unit within the Ministry of Foreign Affairs (Ministère des Affaires Étrangères).

²⁷ EMMUS VI, Enquête Mortalité, Morbidité et Utilisation des Services, Rapport de synthèse, MSPP, UNICEF (2018)

²⁸ These data are obtained with the great contribution of the Statistics and Information Unit of the MENFP (USI).

After independence, public education started officially with 6 national schools for the entire territory, one for each of the military districts. These schools served the armed forces, and were totally insufficient to cover the needs of the larger population. This explains why the successive governments encouraged the opening of private schools. From the ministerial decree of 1893 it was established that the directors of private schools remain completely free in the choice of methods used to teach the subjects provided by the State.

Historical data show that 20 years after the signing of the Concordat agreement in 1860, Catholic schools were implemented in the country's 10 departments, and they comprised 20 of the country's 371 schools, of which 188 were rural and 183 were urban primary schools²⁹. This was the beginning of a strategy of the Catholic Church to found a large number of schools that would become the reference point in Haitian education from the 1900s. It is also the period of the acceleration of the creation of rural Catholic Parish schools to support the schooling demand in rural areas.

After the American occupation, the multiplication of private schools seemed to accelerate. This acceleration was moderate between 1940 and 1970, then increased at a more rapid pace from 1970 to the present. This steady growth of private schools since the 70s is very striking. In 1995, 80% of schools in Haiti were private and were mostly founded in the last ten years:³⁰

In 1982 there were 2,132 public versus 1,000 non-public schools. In 1996 there were more than 10,413 private schools - a 10x increase in 14 years - compared to 2,221 public schools. In terms of physical infrastructure, between 1979 and 1981, 1,300 private schools were built versus only 158 public schools³¹. The gap is striking. From the Ministry of Education's data, in 2014 the total count of schools in Haiti was approximately 18,639. These numbers include 1,564 Catholic schools and 5,223 Protestant schools. However, a 2012 census conducted by the CEEC, CRS and UND identified 2,315 Catholic schools serving 602,149 students (compared with MENFP data suggesting 1,564 schools serving 404,634 students).³² This gap might be due to the undercount of the schools in rural remote areas. Indeed, a high number of Catholic schools are located in rural areas and sometimes in remote areas requiring hours walking to reach them. In order to display a range that seems closer to the reality of the field, the numbers from the census on Catholic schools are used alongside the MENFP estimates for Protestant schools:³³

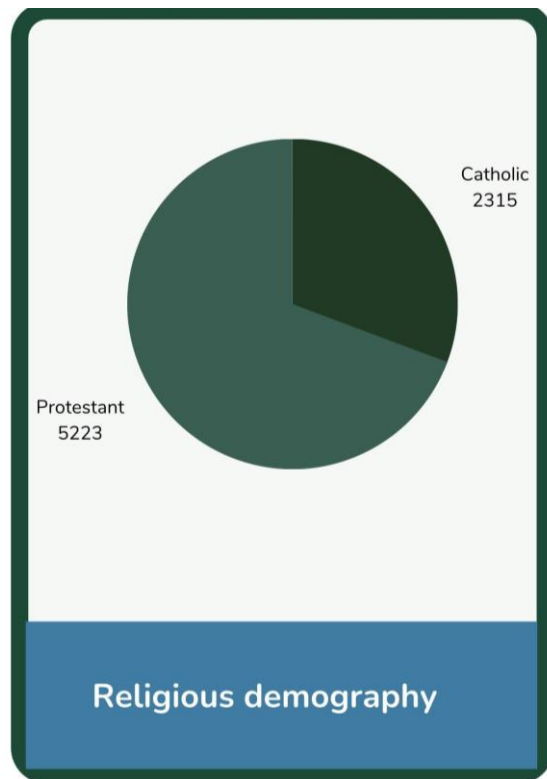
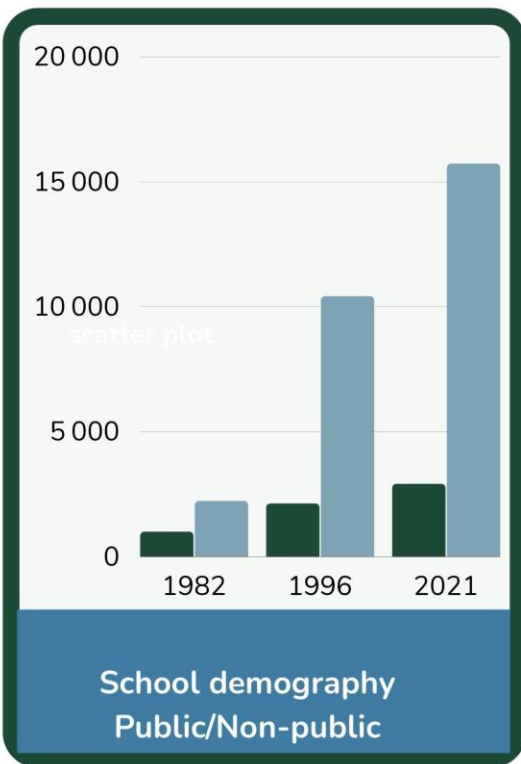
²⁹ Joint L-A., (2006). *Système éducatif et inégalités sociales en Haïti – Le cas des écoles catholiques*. L'Harmattan, Paris.

³⁰ MENJS/RTI-AED Educat, *Diagnostic technique du système éducatif haïtien*, 1995.

³¹ Joint L-A., (2006). *Système éducatif et inégalités sociales en Haïti – Le cas des écoles catholiques*. L'Harmattan, Paris.

³² CEEC/CRS/UND. *Résultats de l'enquête sur les écoles catholiques en Haïti, Rapport Final*, 2012

³³ For the sake of comparability datasets from the MENFP will be mostly used through this Haiti Report.



Market share: Shift from public to non-public predominance

In the late 1990ies the formerly predominantly public school market became mostly non-private with a progressive increase of the protestants in a country where Catholic schools were more numerous. One important note here is that while the number of schools shifted to more non-public schools, the number of students attending public schools remained higher.

The post-earthquake context has accelerated the demand and the emergence of new actors in private education, both secular and religious. A portion of the market share of non-public schools are funded and managed by families and private entrepreneurs.³⁴ Though under the oversight of the Ministry of Education, the non-public sector is organized as a parallel set of entities with their own organs of governance.

In Haiti the private sector is usually considered to represent roughly 80 percent of the market share and is divided between three key actors:

- The Catholic schools, organized under the CEEC (Commission Episcopale de l'Education Catholique).
- The Protestant schools, organized under the FEPH (Fédération des Ecoles Protestantes d'Haïti).
- The independent schools, organized under the CONFEPH (Confédération des Ecoles Privées Indépendantes d'Haïti).
- These three entities are associated under FONHEP (Fondation Haitienne pour l'Enseignement Privé), an organization supporting the non-public, faith-based sector.

³⁴ Rapport FONHEP, Contributions du secteur privé de l'éducation à l'élaboration d'un plan véritablement national d'éducation et de formation, 1997.

The funding of the non-public and faith-based schools come from:

- parents' tuition fees
- community support (financial and in-kind)
- diverse government subsidies (incentives to improve access through the National Funds for Education (FNE), the school feeding program providing subsidies based on number of students, etc.)
- diverse NGOs (Education Sans Frontières, Compassion International, Catholic Relief Services, etc.) and donor partners funding (USAID, World Bank, IDB, etc.)

The Haitian education sector is regarded as significantly underfunded. As a result of the Concordat, a small portion of Catholic schools receive subsidies for teachers salaries, infrastructure maintenance etc. For example, the CEEC has been receiving government financial support for the presbyteral (parish) schools in an attempt to increase the reach of educational services in remote areas. Over the past 5 years, the organization collected about 140 million gourdes (HTG) which approximately converts to 1 million american dollars (USD).³⁵ Yet the funds received by the State are not a panacea. The 2012 study on Catholic schools shows that only 11% of Catholic schools were receiving public subsidies. Of these grant-aided schools, 44% did not receive all of these grants or did not receive them on time. 71% of Catholic schools depend on tuition fees to finance the cost of their operations and teachers' salaries. Lastly, 32% of Catholic schools are considered to have "no "budget" or "do not keep any financial register." Similar data are not available for the Protestant schools.

Theoretically, all schools, both public and non-public, operate under the control of the MENFP. Without enough inspectors or means for supervision, however, the Ministry struggles to exercise control over non-state schools.

Large differences exist in the quality of the education offered by private sector partners. The schools range from faith-based elite schools to the very low quality schools called the "Borlette schools."³⁶ Over the past decade, the Ministry's section in charge of regulating the private sector and partnerships (the DAEPP)³⁷ established an obligation that non-public schools obtain a permit³⁸ delivered by the Ministry to ensure compliance with the basic quality standards in terms of infrastructure, level of training of teachers, etc. In June 2022 the "Local Management Policy" (Politique de Gestion de Proximité) was issued by the DAEPP/MENFP to promote more collaboration and involvement of local communities and school partners in school management. This policy promotes school councils as a means of establishing new, decentralized governance structures to replace the centralized approach that has predominated.

³⁵ Information shared by KII. Calculated at the rate of 140 Haitian gourdes per dollar.

³⁶ These schools suffer from inadequate premises, poorly trained teachers, lack of equipment, etc.

³⁷ DAEPP: Direction d'Appui à l'Enseignement Privé et aux Partenariats.

³⁸ "Permis de Fonctionner" issued by DAEPP.

METHODOLOGY OVERVIEW

This study is based on a synthesis of available literature, secondary data, and key informant interviews. The work undertaken will help to increase the understanding of the scope and market-share of faith-based school networks in the country. Key informant interviews have been conducted: 1) to assist in identifying secondary datasets, 2) to assist in identifying relevant documents, 3) to understand the role, contributions, challenges, distinctiveness, and opportunities for engagement of faith-based educational actors, and 4) to identify and collect data about illustrative mini-cases. The sample of mini-case studies selected reflects initiatives undertaken in school communities, disadvantaged and/or violence-prone neighborhoods, and can serve to inspire activity design in Haiti.

In the approach followed for this study, faith-based actors and institutions are defined as non-state entities with a direct or indirect religious sponsorship or affiliation. This can include local faith communities (LFC) (e.g. churches, temples, mosques), church-sponsored or religious entity-sponsored schools or networks of schools (e.g. a school sponsored by an LFC or another religious group), international or local NGOs with a direct or indirect religious affiliation and identity (e.g. World Vision, Catholic Relief Services, Caritas, Compassion International), and religiously sponsored higher education institutions (e.g. Université Episcopale d'Haiti, Université de Notre-Dame d'Haiti, Lumière University MEBSH, etc.). Education will be considered as including early childhood education and development, preprimary, fundamental schools (corresponding to three cycles covering primary to junior high schools), secondary schools (corresponding to senior high schools), youth engagement, and child protection. Higher education institutions are given minor consideration as this is not the primary focus of this study. An important note for Haiti is to consider that some of the national schools are administered by faith-based congregations, therefore, datasets of public schools sometimes require a more refined disaggregation.

FINDINGS

STUDY QUESTION 1: THE ROLE AND CONTRIBUTION OF FAITH-BASED EDUCATION

- I. What is the role and contributions of faith-based education actors and institutions in providing education services, especially for marginalized and vulnerable children and youth (e.g. those experiencing extreme poverty, affected by irregular migration, affected by violence, girls and boys, those with disabilities, ethnic and linguistic minorities, rural and urban, etc.)?

Key Findings

- **The division between public and non public sector shows a largely predominant share for the non public sector.** The non public sector represents approximately 84%.
 - Datasets from the Ministry of Education show a distribution where the market share of the non-public sector is more than four times greater than the public sector. Although the most recent data is from 2014, and would need cross-verification due to risks of double counting, the proportions are widely accepted by the education community to be close to the current reality.

Since the 1980's there has been a continued expansion of the non-public sector to respond to the ever increasing demand. The public school offer is too limited to respond to the growing Haitian population.
- **Faith-based institutions play a critical role in providing access to education services in Haiti. And faith-based institutions are reaching populations in rural and remote areas** where the public offers are scarce. They represent approximately 43% of the market share and they are ensuring services that the Haitian government is not able to provide due to lack of financial means and personnel.
 - Evidence from the Ministry of Education's datasets provide clear evidence about the importance of faith-based institutions in the education sector. Reaching almost half of the market share, faith-based institutions are critical partners in Haiti.

Datasets from the Ministry indicate that some regions are underserved by national schools and primarily receive services from faith-based actors. The the North-East, Sud, Nippes and Grande'Anse are both the most underserved departments and those where the gap between public and nonpublic provision is largest. In addition, most KIIs confirmed that faith-based institutions are reaching geographical areas that are often remote and under-served. Indeed both government and independant actors are reluctant to invest in these locations because of remoteness and reduced populations.
- **Faith-based actors are responding to a need** to support marginalized and vulnerable children and youth in rural, urban, or peri-urban areas that are underserved and facing extreme poverty and/or violence.
 - Data reports very few schools dedicated to out-of-school children and youth, and children with special needs in Haiti.³⁹ About 70% of Haiti's population is under 30. The majority of these youth have received little formal education or training, thereby limiting their capacity to participate in the formal economy. With inadequate schooling and training, these children and youth are not prepared to compete for the limited legitimate employment opportunities that are available in Haiti. Consequently, many are unable to succeed within the country's legitimate power and economic structure and instead choose to participate in deviant

³⁹ Study on Out-of-School Children and Youth. Preliminary report. USAID/Haiti. Phareview. 2014

subcultures and pursue illicit financial opportunities.⁴⁰ This situation has produced gang violence that has been a source of increasing disruption and destabilization in Haiti in recent years.

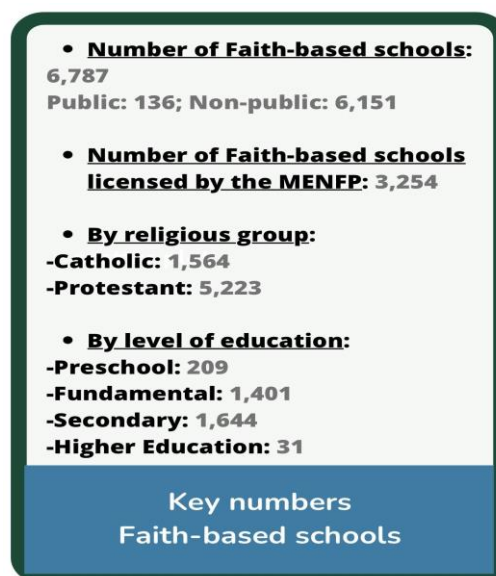
- **Faith-based actors are providing technical expertise** in the sector by supporting the government in the development of policies, and instructional materials.
 - In many occasions, faith-based institutions have supported the government in developing programs and instructional materials. For example the FEPH has played an important role in supporting the development of instructional modules for Risk Prevention and Management and these materials are currently been adapted by the MENFP for dissemination in Haitian schools. Another example is the key roles of the CEEC, FEPH, and FONHEP in the initial development of the scripted early grade reading materials funded by USAID (M ap Li Nèt Ale). In addition, FONHEP has made major contributions to early grade reading as a p of the priority in government's agenda with dedicated staff at the Ministry of Education's "Early Grade Reading Development Unit" (Unité de Développement des Compétences en Lecture, UDCL).
- **Faith-based actors are supporting segments of the population often ignored by the Haitian government** such as overaged and out-of-school children and youth, children in domestic service, vulnerable young girls, children with disabilities, etc.
 - KII from all key faith-based organizations sampled stressed the importance of faith-based institutions in supporting the right to instruction for all by providing schooling to the most marginalized populations in their networks of schools through free afternoon classes.⁴¹
- **Faith-based actors play an important role in the reduction of illiteracy and improvement of adult literacy** through afternoon or Sunday classes for adults.
 - KII from faith-based organizations reported their actions towards increasing literacy among adults with afternoon classes and Sunday after mass classes. Informants stress the fact that these opportunities are not provided by the State and are an effective way to promote adult literacy.

The contributions of faith-based education actors and institutions have been extremely important since the early days of the Haitian nation. Since the signing of the Concordat, the recourse to religious organizations makes it possible to respond to an ever-growing demand for education and for which the State has neither the human nor financial means to meet. In addition, these actors put the emphasis on sub-segments of the Haitian population, and areas of interest that are often overlooked by the public sector. With consideration of approximately 43% of faith-based schools, the service provision and the scope of their delivery is critical for the Haitian education system.

The unique contribution of these actors seems to be mostly in their attempt to remain as close as possible to the local realities. For example, many Catholic rural schools develop school gardens that are not valued at large scale but have a very important potential in terms of community involvement, environmental promotion, and revenue generating opportunities.

⁴⁰ Justesen, Michael and Verner, Dorte (2007) "Factors Impacting Youth Development in Haiti". World Bank Policy Research Paper.No. 4110.

⁴¹ See list of organizations in annexes.



The distinctive contribution of faith-based actors and institutions appears to be their strength in reaching marginalized populations. Participants emphasized the value-add of their non-for-profit activities towards street children. Another example is the service to orphans, and children in domestic service. Several institutions of all faith-based affiliation operate in various parts of the country to support communities in need (St Luke Foundation, Fondation Père Arthur Volel, Fondation Lafontant, etc.). The St Luke Foundation is an interesting example of a Catholic institution providing health, parenting, and education services in gang-prone areas. Their support project is presented in the detailed mini-case presented in the annexes.

- **Faith-based institutions are reaching populations in dangerous and violence-prone areas where the government is often not welcomed.** For example, in peri-urban gang-prone neighborhoods, such as Cité Soleil, Catholic and Evangelical schools operate and implement youth programs.
 - Several faith-based organizations (St Luke Foundation, FEPH, CEEC) have reported working in difficult neighborhoods located in “red zones”. Their programs are often supporting populations in areas where state actors are not welcomed and often pushed away by gangs.

CURRENT TRENDS IN FAITH-BASED SCHOOL MARKET-SHARE

The data compiled below is the result of a collaboration with the MENFP’s USI (Unité de Statistiques et d’Information). They have been curated to provide a more refined snapshot of the mapping of the faith-based schools between departments, between sector (public versus non-public), and by category (congregational, episcopal, presbyteral, protestant -schools listed within a mission, or listed as independent structures).

SCHOOL MARKET-SHARE TRENDS

Number of schools by department:

While the Haitian education sector is clearly marked by a gap between non-public and public (with public schools in a large minority), a similar gap appears within the non-public sector where currently data trends show that the Catholic schools are in large minority compared to the Protestant schools. Based on data from the MENFP/DPCE collected in 2016, faith-based schools appear to be present in all

departments in higher numbers than public schools, and mostly in the four following departments:

- West (Ouest)
- Artibonite
- North (Nord)
- South (Sud)

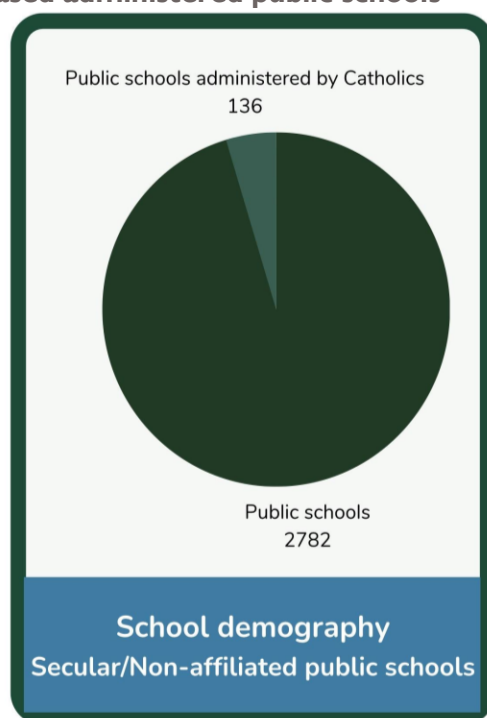
The latest data from the MENFP depicts the overall school panorama as follows:⁴²

Department	Public schools	Non-public schools	Total
Ouest	247	5601	5848
Centre	246	1140	1386
Artibonite	451	2606	3057
Nord	441	1557	1998
Nord'Est	187	347	534
Nord'Ouest	217	919	1136
Sud	326	1367	1693
Sud'Est	324	1009	1333
Nippes	193	582	775
Grand'Anse	286	593	879
Total	2918	15721	18639

The total number of schools in Haiti is estimated at 18,639. Among these, 15,721 are non-public and 2,918 are public schools. Among the 2,918 public schools, 136 are faith-based schools receiving State subsidies and are also considered “public.” If these are removed, the total number of “public schools” excluding faith-based is 2,782. Thus only about 15% of schools are secular public schools.

⁴² Relevant consolidated data comes from data collected by the MENFP in 2014.

Proportion of faith-based administered public schools



Number of faith-based schools by sector and by department

Department	Public schools	Non-public schools	Total
Ouest	28	2238	2266
Centre	8	406	414
Artibonite	14	1033	1047
Nord	15	706	721
Nord'Est	7	160	167
Nord'Ouest	10	449	459
Sud	25	691	716
Sud'Est	8	387	395
Nippes	4	327	331

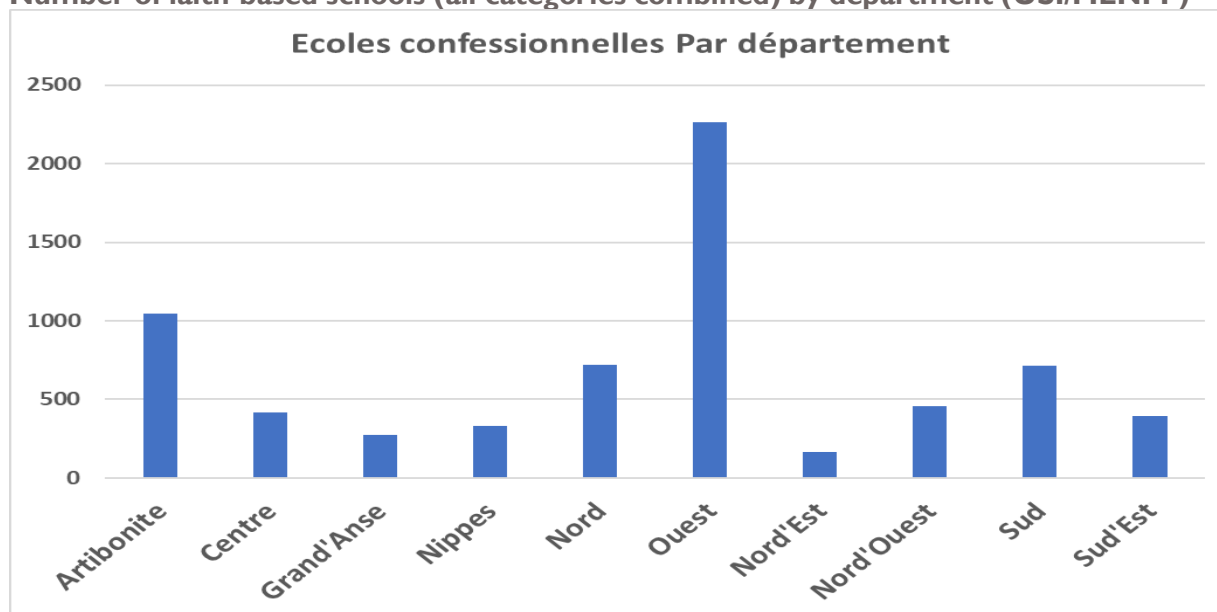
Department	Public schools	Non-public schools	Total
Grand'Anse	17	254	271
Total	136	6651	6787

Based on the MENFP's data, within the 15,721 non-public schools, 6,787 are faith-based schools (about 43%). This number accounts for all subcategories (Catholic: congregational, independent, presbyteral; and Protestant: independent and mission). Given the complexity of the Haitian education sector it is important to remember that part of the faith-based schools receive government subsidies for infrastructure, staff, and materials and are considered "public". The remaining proportion are non-public, fully privately funded schools with no financial connection with the Haitian government.

136 faith-based schools are listed as public. It is key to underscore the following points:

- Faith-based institutions and actors significantly contribute to increasing access to education in all the departments in Haiti. Although the majority are concentrated in four departments, they provide educational services in all of the ten departments of the country.
- Although faith-based institutions and actors contribute to the public sector, they are overwhelmingly non-public and they represent roughly half of that sector.

Number of faith-based schools (all categories combined) by department (USI/MENFP)



The Haitian population is very densely populated in Port-au-Prince and neighboring areas. Therefore, the West department is also the one with the highest density of faith-based schools (2,266 of the total of 6787 faith-based schools nationally).

Data shows that among the non-public sector of faith-based schools, the majority of schools are Protestant. These Protestant schools are divided between independent schools without any affiliation,

and mission-affiliated (or church-affiliated).⁴³ The significant expansion of private Protestant institutions seems to have been accelerated during the Jean-Claude Duvalier administration's national education campaign during the 1970s and 1980s, which required missionaries to build an affiliated school with the construction of any church as a means to increase access to education.

Number of faith-based schools by department and by category

Based on official data, the number of Catholic schools is 1,564 (though a UND, 2012 census places this number at 2,315) while the number of Protestant schools is 5,223. Protestant mission schools are approximately twice as numerous than Catholic schools. This gap is particularly important in the West, Artibonite, and South departments. The North-East is the department where there is less difference between subgroups and where Catholic and Protestant schools are closest in market-share. This might be due to the remoteness of the area and the low density of population in the region. While the education sector is dominated by the non-public sector and by faith-based educators and actors, one big challenge within the Haitian education system is school registration. Of the total of 6,787 faith-based schools, less than half are officially licenced.

Number of licensed faith-based schools by department and by level (preschool, fundamental, secondary)⁴⁴

Among the 6,787 faith-based schools nationally, only 3,254 faith-based schools are licensed by DAEPP.⁴⁵ Although there is no data for the Protestant network, the study conducted on Catholic schools in 2012 more or less corroborates these numbers.⁴⁶ The 2012 Final Report of the study on Catholic schools shows that most of the secondary Catholic schools are accredited (71%), versus 28% for the Fundamental and 34% for Catholic preschools. It is important to consider several points:

- as the result of the Concordat, some Catholic schools do not hold an accreditation but are holders of an “operation permit” (29% of preschools, 33% of Fundamental schools, and 17% of Secondary schools) or even a “continuous operation permit” (7% of preschools, 7% of Fundamental schools, and 6% of Secondary schools).

For the Protestants schools further research is required, however, information obtained during KIs suggest that mission schools can also obtain an authorization to operate through the Ministry of Foreign Affairs' Bureau of Worship. If this is confirmed, data from the two ministries will need to be cross-examined.

Based on the Ministry of Education's data, the majority of faith-based schools are concentrated at the Fundamental level (1,401) and in secondary (1,644). This is partly due to the lack of capacity of the national schools at the secondary level and high demand. The preschool level is very underserved. Departments such as South, South-East, Nippes, and North-West have no services listed in the MENFP's datasets at that level. An important note is that although it is promoted by the MENFP, preschool education is not mandatory in Haiti. In addition, while the official datasets are not accounting for preschools, these regions most probably have preschools that are not officially listed.

⁴³ Protestant schools are often differentiated in two categories: the “independent schools” not linked to any Protestant mission or church, and the “Mission” schools are led by a Pastor and local faith community.

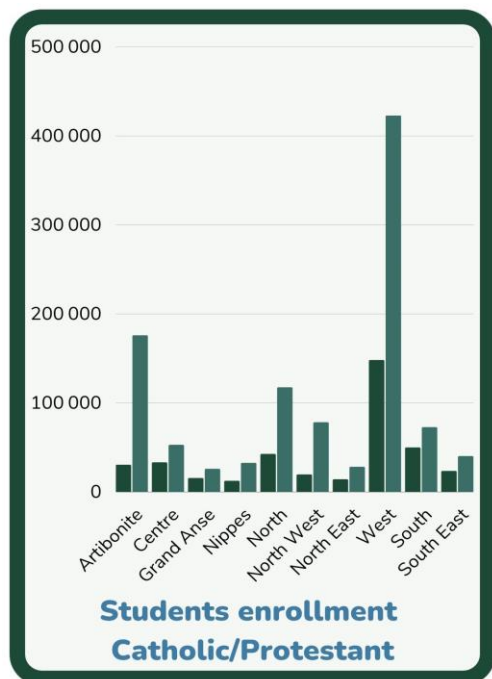
⁴⁴ The following data comes from the Ministry's DAEPP census.

⁴⁵ Until 2014 schools had to receive an authorization from the MENFP/DAEPP. With Minister Manigat's 12 Measures, from then on schools had to obtain their identification card (Carte d'Identification des Ecoles, CIE)

⁴⁶ “The percentage of accredited schools is much higher in urban areas (57% of schools) than in rural (21% of schools). This difference highlights once again the disparities between these two types of schools, rural and urban”. in *Résultats de l'enquête sur les écoles catholiques en Haïti, Rapport Final, CEEC/CRS/UND, June 2012*

Given that one of the challenges of the Haitian system is the low internal efficacy, it is important to acknowledge that only 40% of the schools nationwide participate in the official national exams. Only 40% of the schools present students to the 9th grade exam at the end of Fundamental school and only 18% of the secondary schools present students to the Baccalaureat, which is the end of senior high school exam. These data require additional inquiry. It seems that the low-rates of official registration pose a barrier to schools' participation in state exams or their students are presented to the exams by another school that does hold an official school identification.

Students enrollment in faith-based schools by department and by category

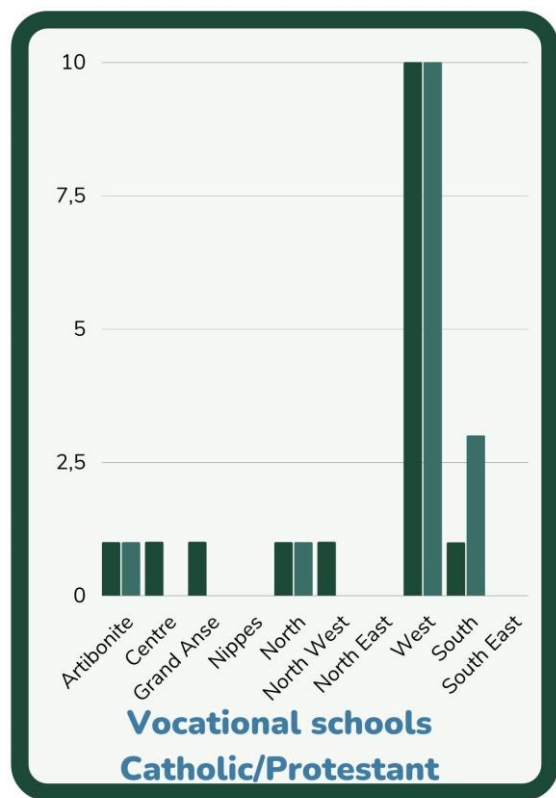


Based on the MENFP's data the number of students attending Protestant schools (both independent and mission) is higher than the number of students enrolled in Catholic schools. The official student enrollment number in Catholic schools is estimated 404,634 students⁴⁷. This number seems to have an underestimate of approximately 200,000 students as the CEEC/CRS/UND study reports 602,149 students enrolled in Catholic schools. For Protestants, the number of students in official datasets is 1,045,718. Interview respondents indicated that, after a period of Catholic dominance in the school market between 1860 and 1960, Protestant market share has steadily risen and now outnumbers Catholic schools throughout most regions.

⁴⁷ Note that data presented here is obtained from official sources of the MENFP, and there is a gap in the enrollment numbers compared to the results of the study of Catholic schools led in 2012, where enrollment numbers reached 602,149 students. However, to understand this gap one must remember that these numbers reflected numbers that also counted preschool students (117,533), while the ministry's numbers only reflect student numbers starting in 1st grade (Année Fondamentale) of Fundamental School. In addition, the Ministry's numbers mostly account for officially registered schools, therefore a very high number of students might not be accounted for in official numbers. in *Résultats de l'enquête sur les écoles catholiques en Haïti, Rapport Final, CEEC/CRS/UND, June 2012*

VOCATIONAL EDUCATION TRENDS

Number of faith-based vocational/technical schools by department and by sector (public, non-public, subsidized)



Department	Public	Non-public	Subsidized	Total
Artibonite	1	15	2	18
Centre	3	7	0	10
Grand'Anse	1	5	1	7
Nippes	1	1	0	2
Nord	4	8	2	14
Nord'Est	1	2	1	4
Nord'Ouest	0	5	2	7

Department	Public	Non-public	Subsidized	Total
Ouest	10	97	10	117
Sud	1	13	3	17
Sud'Est	2	10	1	13
Total	24	163	22	209

Throughout Haitian history, vocational education has rarely been given priority. During the American Occupation, centers were created and the number of school farms increased with an effort to augment the proportion of skilled manpower. Current data show that there are only 209 institutions devoted to vocational education for the entire country. The data is not disaggregated by category and it is unclear what part can be attributed to faith-based actors and institutions. However, these institutions are again mostly in the West department. Very interestingly, the South and South East appear to receive considerable service compared to others. The numbers are superior to what exists in the North, and approximately double of what exists in the North West and North East. This might be due to the agricultural importance of these regions. For example, the South is very well known for its vetiver production sold to international luxury perfume makers such as Guerlain.

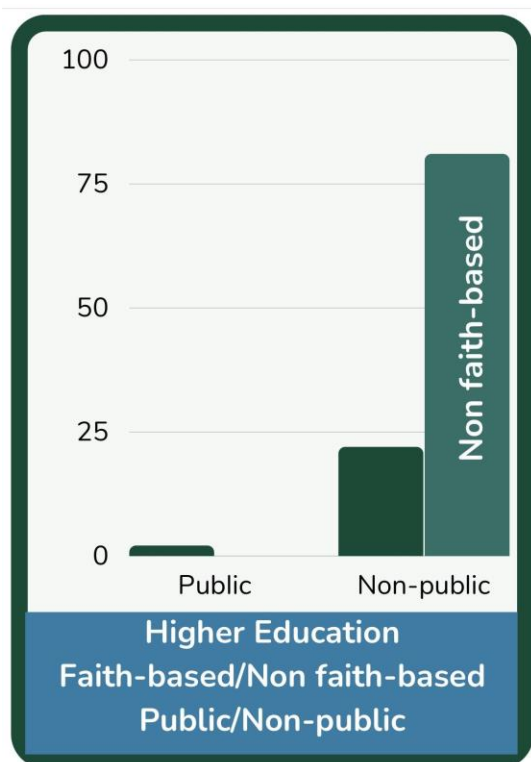
Although the data is not disaggregated, interesting numbers are found from cross-research. Among the 209 vocational training institutions, at least 72 can be identified as Catholic Technical Schools. 26 (36%) of these 72 technical schools are located in rural areas, and 46 (64%) are in urban areas.⁴⁸ In his research, Joint explains that these technical schools have not been into any form of partnerships. Only about one-third of Catholic technical schools reported working in partnership with private sector companies. The percentage of technical schools participating in this type of partnership is higher in rural areas (62%) than in urban areas.

HIGHER EDUCATION TRENDS

Number of faith-based institution at the Higher Education level by sector (Public and non-Public) and by department

Data from the MENFP's DESRS/DPCE census in 2013 shows that there are 141 superior institutions including universities and research structures. 117 are non-public for only 24 public structures in the country. Most of them are in the West department (101), Artibonite (10), and the North (9). Most of the superior sector is non-public and non faith-based. In contrast with the market-share in Fundamental Schools, in Higher Education non-public institutions are mostly non-faith based (22), and among the faith-based category, they are mostly Catholic (16) with 13 Protestant.

⁴⁸ Joint L-A., (2006). *Système éducatif et inégalités sociales en Haïti – Le cas des écoles catholiques*. L'Harmattan, Paris.



STUDY QUESTION 2: CHALLENGES FACING FAITH-BASED SCHOOLS

2. What are the challenges faith-based schools face in regards to achieving education outcomes, especially in communities affected by insecurity, poverty, and migration?

Key Findings

- **Faith-based institutions face an increased difficulty to financially sustain education services in schools and communities.** Inflation and the increase of violence and insecurity makes it more challenging to safely and cost-effectively reach beneficiaries and schools.
 - KII from both Catholic and Protestant networks have stressed the increased difficulty to face financial obligations. With the dizzying inflation, they are more and more unable to face the needs of their administrations and their beneficiaries.
- **Faith-based actors do not feel that they have a sustained dialogue with the Haitian government,** and have a limited advocacy role and little influence in education policy decisions.
 - Interviews with Key Informants from both Catholic and Protestant networks indicate that leadership from faith-based institutions are desiring a more sustained dialogue with political actors and the Haitian government. They do not perceive that their voice is heard enough and desire to play a more important advocacy role and influence key education policy decisions. For example, the Ministry of Education has recently launched the “Unique Schoolbook”. However, this important decision was made without the key actors of the sector. They use this example to demonstrate that the dialogue between both parties could be improved to ensure fluidity in the implementation of new education policies.
- **Faith-based organizations are lacking means for self-generated revenues to ensure sustainable activities and personnel,** and rely mostly on external funds, membership fees,

and school fees, which are not sufficient to meet their needs and support long-term development.

- One of the most common challenges encountered by the different organizations, at different levels, is the limited and irregular money flow. The initial means for generating revenues (wood workshop, printing unit, etc.) are not allowing them to sustain their needs. This is specially caused by the dire situation of the Haitian economy after successive lockdowns due to the pandemic, and political unrest over the past 3 years.

Many respondents emphasized the importance relying on self-generated revenues. Indeed, too often the majority of funds are coming from donor partner projects and are unsustainable. Therefore, finding innovative means to self-generate revenues is a critical ability that they wish to develop.

- **General challenges faced by faith-based schools**

- Limited funds
- Limited capacity to auto-generate revenues
- Socio-political instability
- Unsustained political dialogue and political will
- Negative perception of the role of faith-based institutions perceived as “competitors” by the State
- Lack of institutional/political power of faith-based institutions
- Migration (in particular in Eastern region bordering Dominican Republic)

- **Challenges facing faith-based schools to achieve desired educational outcomes**

- Absence of quality standards for teaching and learning, creating a high disparity and low educational outcomes
- Limited educational offer concentrated on Fundamental and Secondary school, and not so much on preschool, higher education and vocational training
- Cost of school enrollment does not always allow inclusive and equitable education. Faith-based institutions, in particular some Catholic congregational schools, appear to be “elite” schools
- Limited availability of qualified teachers and limited funds to pay them
- Limited access to water and electricity for quality education
- Inability to guarantee school feeding for all students
- Limited instructional time (disruptions in school days due to political instability, or due to an ineffective organization of instructional time).
- Limited capacity of infrastructure to respond to the needs of students with disabilities
- Limited capacity to provide training in innovative technologies to be responsive to the current evolution worldwide (due to lack of trained teachers, electricity shortages, unavailable materials, etc.)
- Limited adapted contents for Global Citizenship Education, Risk Prevention and Natural Disaster Response

- **Specific challenges facing faith-based schools in efforts to serve marginalized communities**

- Insecurity and violence
- Poverty
- Socio-political instability
- Limited funds and limited access to development opportunities
- Inflation and increase of cost of fuels and basic supplies

STUDY QUESTION 3: COMPARING FAITH BASED SCHOOLS TO STATE SCHOOLS

3. How do faith-based schools compare to state-run schools in terms of resources (and sources), accessibility (urban/rural), safety, parental and community engagement, perceived advantages and disadvantages, quality and learning outcomes, especially for marginalized and vulnerable populations, adaptability to shocks (e.g. COVID, violence, migration), and curricular differences?

Key Findings

- **Faith-based schools and state-run schools are both more predominant in urban areas. However, only faith-based schools reach higher numbers of schools in rural and/or remote areas.** The presence of schools in rural and/or remote areas is in majority ensured by faith-based institutions.
 - Ministry of Education data provides evidence that faith-based schools are more numerous in rural areas than national public schools.

The main reason explained earlier is the fact that the remoteness and the reduced population are not incentives for other non-public actors for whom profitability is an important consideration. Based on KII, it is believed that non-public faith-based actors put less weight on such financial incentives and are more focused on their presence and on the service to the communities.
- **Funding of faith-based schools is in part coming from the State (state-funded non-public schools, and other subsidies for non-state schools such as FNE, school feeding credits, etc.), school fees paid by parents, and support from the churches.** Diverse sources of fundings (public and private) are available but they come with no regularity which inhibits school networks' ability to effectively manage financial planning.
 - For the public schools run by faith-based actors, fees for the maintenance of the schools, and employee salaries are fully funded by the government.

Other faith-based institutions not benefiting from this support receive other types of subsidies. Faith-based education network leaders interviewed explained that they receive subsidies from the government as a yearly fee per pupil to help increase the access to education. However, these fees do not come regularly, and may vary from year to year. In addition, there are other specific fees supported by donor partners such as, the Education For All Project through its "Tuition Waiver", and the "Public Management Schools" programme financed by the World Bank, the Inter-American Bank of Development, the Caribbean Development Bank and the Canadian International Development Agency. And the PRONEI (Programme National d'Éducation Intégrée/ National Integrated Education Program) financed by the Public Treasury.
 - During the 2020-2021 school year, the Ministry of Education disbursed a total of 100 million gourdes (\$1 million) to religious schools through the National Education Fund: 50 million (\$501,000) to Catholic schools; 40 million to Protestant schools (\$401,000); and 10 million (\$100,000) to Episcopalian schools, which the Ministry counted separately from Protestant schools. Funds were roughly distributed in proportion to each religious group's percent share of the student population. Based on the ONAPE, the same amounts would be disbursed for the 2021 - 2022 school year but the KIIs from the faith-based networks did not confirm this disbursement.⁴⁹

⁴⁹ United States Department of State Office of International Religious Freedom (2022). *2021 Report on International Religious Freedom: Haiti*.

- In 2020, the government signed a three-year agreement with the Catholic Church calling for annual public financial support for Catholic schools, especially those in vulnerable areas, as identified jointly by political and civil society leaders. By year's end, there was no announcement regarding funding under this agreement.⁵⁰
- **Faith-based schools are reported to have more parental and community engagement than state-run schools.** In the building of world communities sharing equitable and sustainable values, faith-based schools offer more space for engagement, in particular through school committees (Conseils d'école). These committees are local governance structures that also familiarize beneficiaries with the experience of democratic values and practices (regular elections, voting, building common projects for the benefit of the common good, etc.).
 - KIs from the leadership of the Catholic network explained the importance of parental and community engagement in their schools. Although this data is not captured in the key reports consulted, they explained that most schools of the Catholic network have functioning school committees. Mostly attached to Parish schools. In the Protestant network similar information was not reported.
- **Teacher attendance and local accountability is reported to be higher in faith-based schools than in state-run schools.** The supervision of school directors, and the presence of regional supervision structures⁵¹ can be considered a higher guarantee in non-public and faith based schools.
 - Both Catholic and Protestant networks leaders have reported teacher absenteeism to be a crucial problem in the Haitian education sector. Based on the CEEC/CRS/UND report, the main reason for teachers absence is related to health (67%), and to remoteness of schools (48%). However, although there is no quantitative data to corroborate this, KIs indicate the perception that teacher absences are lower in non-public schools and faith-based schools due to the following reasons: i) teachers in these schools have higher risks to see their contracts revoked than in public schools; ii) accountability systems are stronger in faith-based networks.
 - Faith-based schools are more numerous in the West department, however, they cover most of the national territory, reaching remote areas, and violence/gang prone regions where state-run schools are often not available. They also reach marginalized populations and certain categories of people at risk of marginalization (single mothers, orphans, people with disabilities, etc.). Faith-based institutions offer services that most state-run/public schools do not offer such as after-school homework support, etc.
 - Another important advantage of the faith-based schools, in particular, the congregational Catholic schools, is the perceived quality of education and support resulting in better student achievement and success on national exams. These schools are often considered "elite" schools and a small proportion benefit from government financing. There is inadequate evidence to explore possible religious school effects beyond some suggestive evidence.
 - Non-public schools have a fairly large margin of freedom in terms of curricular choices. However, it seems that both the Protestant (FEPH) and Catholic (CEEC) networks are following the Ministry's guidance for the sector. Most faith-based schools rely on the MENFP's curricular guidance. However, it has been shown that most teachers do not follow the grade-level detailed curricular program ("Programme Détaillé"), and it is unsure the degree to which they align with the program.

⁵⁰ United States Department of State Office of International Religious Freedom (2022). *2021 Report on International Religious Freedom: Haiti*.

⁵¹ For the Catholic schools the Diocesan Bureaus are present in each department.

A last important finding is related to “curricular specialties” in the following subcategories in the faith-based network:

Early-grade reading: improving students’ learning outcomes in literacy.

For the past 10 years CEEC and FEPH have been collaborating on USAID projects related to early-grade reading. These faith-based networks have benefited from technical assistance to implement reading programs and support the development of state-of-the-art student-friendly, culturally appropriate reading instructional materials in Haitian Creole and French. Early-grade reading has become a field where their past experience has grown strong, and they have been able to use this capacity as a critical value-added to attract other projects and funding opportunities.

Socio-emotional learning: valuing social and emotional intelligence.

In 2015, with the technical assistance of the University of Notre Dame and various Haitian experts, the CEEC spearheaded the development of a framework to support whole child development. Valuing not only intellectual intelligence, but social and emotional intelligence as well. The objectives of the SEL (Social and Emotional Learning) programming are to establish a positive and cooperative climate by offering educational and fun activities that remove barriers between students and teachers, and the school community in general. School members learn to promote connection, trust, and mutual acceptance. Children, as well as adults, learn to transfer these collaborative and empathic skills and behavioral attitudes in other life contexts.

Environmentally conscious education: Risk and disaster prevention.

In the past decade since the 2010 earthquake, risk preparedness has come to the forefront of preoccupations in Haiti. In a country positioned in the midst of dreadful possibilities of natural disasters, the Protestant network FEPH has developed curricular contents and guidelines for the schools in collaboration with the Ministry of Education. These materials are envisioned to receive government approval so that they can be used nationwide and beyond their specific religious network.

School gardens and fish production bassins.

The Catholic network, CEEC, has been developing school gardens and fish production basins in school settings and neighboring lands to help students learn the art of soil preservation, growing plants, flowers, vegetables, local medicinal herbs, and producing food for canteens and sales (revenue generation).

These “curricular specialties” developed by the specific networks could be adapted to the benefit of all schools beyond specific networks, in collaboration or partnership with the Ministry and other funding partners.

Table: Comparing faith-based and state run schools

Categories	Faith-based schools	State run schools
Perceived advantages and disadvantages	• Advantages: -More sustained teacher attendance -Curricular specialties developed and sustained • Disadvantages:	• Advantages: -Compliance with official regulations -Benefiting from donor partners support for school feeding, materials, vaccination, etc. • Disadvantages:

Categories	Faith-based schools	State run schools
	-Extreme rigor and outdated instructional modalities -Lower retention rates based on grades	-Lack of rigor and quality standards -Low learning outcomes -Less instructional time
Quality / perceived quality (learning outcomes - test scores, attainment, retention)	-High learning outcomes -High rates of success in national exams	-Higher quality of teachers -Cost (lower prices)
Resources (and financial sources)	-State -Parents -Church	-State
Accessibility (urban/rural)	-High accessibility in urban areas -Accessibility in rural areas even remote and/or dangerous neighborhoods	-Moderate access in urban areas -Moderate access in rural areas -Low accessibility in remote areas
Safety	-Very diverse safety procedures	-Improved infrastructures after 2010 Earthquake
Parental and community engagement	-High parental engagement and community participation	-Low parental engagement and community participation

STUDY QUESTION 4: PARTNERING WITH FAITH BASED SCHOOLS AND ACTORS

4. What are the effective ways and opportunities for donors and the public education sector to engage religious communities and partner with faith-based organizations to leverage/improve education outcomes?

Key Findings

- **Faith-based education is represented by FONHEP (and COSPE). Faith-based school networks are united under the umbrella organization representing the non-public sector known as FONHEP (Haitian Foundation for Private Education, Fondation Haïtienne pour l'Enseignement Privé).** Catholic and Protestant networks are united under this organization. FONHEP was originally founded in 1988 with USAID funding. Due to funding constraints, FONHEP is not as strong as it used to be and, as many Haitian organizations, suffered from a loss of personnel due to financial constraints and the local insecurity/instability in the context. However, given past experience and knowledge of the Haitian sector, FONHEP represents an important partnership structure that can be used for effective coordination with the FBSs sector.
- **Public-private partnerships between the government and faith-based networks for carrying school supervision and school monitoring tasks** is potentially a critical

next step for improving quality standards in the system. Establishing standards and delegating tasks that the MENFP cannot really afford itself represents a strategic planning option that could relieve the State.

- FBO stakeholders suggested that their organizations could play a larger role in supporting supervision from the State through a public private partnership, at least in their own schools and with some financial support.
- **Donor partners' grants or financial aid for faith-based institutions come with a lot of institutional burden.** Managing funds from donor partners can be time-consuming, and even result in institutions losing money.
 - Both Catholic and Protestant leadership highlighted the institutional constraints related to implementing donor partners' projects. A KII suggested that it would be appropriate to identify simple yet effective mechanisms to financially support networks and schools with innovative contracting mechanisms. Prices, and awards with sets of well-defined criterias are manageable options that can be great incentives, without the institutional burden on each side.
- **Faith-based organizations need capacity building in developpement, advocacy and outreach** to better serve the education sector.
 - KII from faith-based education networks have stressed the need for on-the-job capacity development for outreach and development. Very often these organizations do not have the experts to help them find funding. This is an area of expertise in itself, and financing such experts would be critical for further growth. With current budget limitations in the system, it can be envisioned to have one shared expert/team for the entire faith-based category. Indeed, under the umbrella organization, network-specific options could be defined.

During the past decades, the faith-based institutions have been implementing projects and activities as subcontract holders for bigger American or international firms. While these prime project holders often receive the biggest share of funds, they delegate field activities to these local institutions who are more familiar with the Haitian context and have the needed connections. Faith-based organizations often have the heavy lift on the field without the corresponding financial means and with a lot more scrutiny. Over the last ten years, faith-based institutions gained significant experience working on donor partners projects (USAID, UNICEF, World Bank, etc.) and with implementing partners (RTI International, FHI360, AIR, etc.), and have gained critical technical knowledge in areas such as:

- early childhood education
- early grade reading materials development and deployment in classrooms
- reading assessments (EGRA)
- basic skills acquisition in early grades

Although they have developed this important past experience, gained significant expertise, and hold the institutional memory and the lessons learned of implemented projects, these institutions rarely receive direct funding. Therefore, they continue to serve as secondary recipients even when they are the primary implementers. Partnership opportunities are rarely created except for under donor-funded projects. However, with proper market research and development experts, funding avenues can be identified.

Partnership opportunities themes	Potential partners based on past activities
Enhancing accessibility/quality for marginalized groups	✓ CEEC ✓ FEPH

Partnership opportunities themes	Potential partners based on past activities
	✓ St Luke Foundation
Early childhood education	✓ CEEC ✓ FEPH
Basic skills acquisition in early grades (literacy, numeracy)	✓ CEEC ✓ FEPH
Early grade reading materials development and deployment in classrooms	✓ CEEC ✓ FEPH
Reading assessments (EGRA)	✓ CEEC ✓ FEPH
Child protection	✓ FEPH
Violence mitigation	✓ St Luke Foundation
Youth and gang prevention / remediation	✓ St Luke Foundation
Youth and workforce training	✓ St Luke Foundation
Vocational and Technical Education	✓ St Luke Foundation ✓ Soeurs Salésiennes ✓ Fondation Coeurs-Unis
Environmentally-friendly approaches	✓ CEEC (School gardens, fish production bassins) ✓ FEPH (Risk preparedness modules)

RECOMMENDATIONS

Specific actions can be taken by donors, government, or faith-based organizations based on the findings presented. After presenting general recommendations, more specific elements will be proposed for:

- the Haitian government
- the donors partners
- faith-based institutions and actors

Then a series of recommendations based on the SDGs will be proposed to meet the objectives for 2030.

GENERAL RECOMMENDATIONS

Recommendation 1: Focus on underserved rural areas - Support to faith-based education can be channeled to areas in the most need and suffering from lack of minimal quality standards. Based on data presented, the geographic areas that should be more highlighted are: Grande Anse, Nippes, Sud, Sud-Est, Centre, Nord-Ouest, Nord-Est. Given current tensions between Haiti and the Dominican Republic about immigration, the entire border region is an area of crucial investment. Inter-mission collaboration could be a plus for advancing more resilient and peaceful communities. In addition, this strategic programming is an effective means to retain the population in the rural areas where people have land and housing, instead of further inflating the urban population living in inappropriate conditions, and prone to fall prey to the spiral of violence and gang recruiting.

Recommendation 2: Focus on school accreditation and teacher certification - Data showed that a high proportion of faith-based schools are not holders of the school identification card. To promote minimal quality in the schools, efforts should be taken by all stakeholders to ensure that schools meet minimal criteria and teachers hold their teaching permit.

RECOMMENDATIONS FOR GOVERNMENT

Recommendation 3: Focus on collaborating with faith-based schools to regulate the sector - Data showed that a high proportion (~43%) of Haitian schools are faith-based schools. While they are critical partners, many are not officially accredited. It would be valuable to focus governance work on their full recognition. It has been noted that most accredited schools are in the West department and Artibonite, which are areas close to the capital. To augment the internal efficacy of the system and improve the governance mechanisms, it would be appropriate to reinforce decentralized accreditation practices and promote online, more transparent solutions for procedures that can be completed even in cases of limited electricity and internet.

Recommendation 4: Increase exchange opportunities with faith-based networks for improved policy dialogue - KIs highlighted the lack of collaboration between these networks/organizations (CEEC, FEPH, FONHEP) and the MENFP. Too often they are perceived as competitors by Haitian officials rather than being seen as partners in implementing better standards for improved learning outcomes. For this reason, there is a need to shift the perception within government regarding the role of non-public partners as necessary assets for the system. This can be accomplished, in part, through the creation of more opportunities for dialogue.

Recommendation 5: Collaborate with faith-based networks for improved instructional content - Since the fall of the Education Minister Claude BERNARD, the education reform named after

him has stalled. A big limitation for the implementation of this reform is the availability of appropriate instructional materials. For example, FONHEP has a pool of content developers. The Ministry could tap into this capacity for developing contents that are student-friendly and culturally appropriate. Another example: the MENFP is currently looking into promoting radio programs as a response to regular lockdowns. Under USAID-funding, in the nineties FONHEP implemented a radio-based instructional project and there could be interesting partners with lessons learned to build upon. The same can be considered for the Ministry of Education's current initiative with the "Livre Unique" (Single Book).

RECOMMENDATIONS FOR DONORS

Recommendation 6: Promote regional approaches and value community education -

Geographic areas away from the capital are less affected by socio-political turmoil and having quality education services offered in the regions reduces the need of rural exodus, and the attraction of the masses towards Port-au-Prince and its periphery for better health and education services. This also potentially reduces the spiral feeding urban violence. The strong role of faith-based school networks in rural areas of the country can make them strategic partners in a regional approach.

Recommendation 7: Consider supporting existing initiatives - Donors can strategically invest in promising local initiatives within the context that need to be replicated and scaled-up, and faith-based providers offer many such quality programs and would make strategic partners. Strategic investments include work with: (see the table under RQ4 for areas of work and prospective partners).

Recommendation 8: Consider increasing localization and local capacity strengthening by supporting established local networks (CEEC, FEPH, FONHEP, etc): Donors should explore creating opportunities to directly fund local organizations while supporting capacity strengthening opportunities to bolster these organizations' financial and reporting capacity. Procurement reasons and perceived low capacity of local institutions are often named as reasons for not directly funding them. However, these faith-based institutions remain key field implementers, and greater localization is a strategic priority of USAID and other partners.

Recommendation 9: Value the Haitian cooperative model ("Konbit"). "Konbit" in Creole means working together, and refers to a cultural tradition of local-community collaborative work. These practices are a deep part of Haitian culture. In addition, it is the underlying model even on the Haitian flag with the saying "L'union fait la force" (United we are stronger). First, this implies less top-down development, and more co-creation, collaborative work, and bottom-up development orientation. This should also involve deepening a focus on community-based approaches and community participation that seek to build upon existing social structures. In this, faith-based institutions can be key partners. At a national level, they are vital civil society partners representing the largest networks of schools, and their engagement should be a priority. At a local level, local faith-communities (churches, schools, and their various outreach programs) can be vital partners given their reach, deep community relationships, and existing social service commitments. This model of collaborative professional support can be also adapted though different types of communities of practice and mentoring mechanisms.

Recommendation 10: Envision "prizes" or "awards" with minimal institutional constraints. The establishment of a program of yearly "prizes" can be envisioned to support faith-based organizations and to promote capacity-building in a sustainable way. That option minimizes the institutional constraints and administrative burden of small grants. Too often financial aid received by donor partners requires twice as much resources and is twice as time-consuming than independently implemented activities. Here the idea is to provide small prizes that require very little interventions in order not to burden organizations nor USAID staff. These awards to the organizations can be focused on key areas highlighted in this report and support the implementation of exemplary programs or activities to marginal actors. This takes the administrative burden out while encouraging innovative initiatives.

RECOMMENDATIONS FOR FAITH-BASED ACTORS

Recommendation 11: Develop a coordinated strategy at the national level to reinforce advocacy efforts with government and donor partners in order to expand subsidies to faith-based institutions and schools. This strategy can be focused on increasing the number of school supervisors, replicating school gardens, expanding the use of classroom libraries, and scaling up SEL materials and programs, for example. **Faith-based schools should unite to advocate for cross-cutting issues and leverage higher amounts of money than they would separately.** The different networks are already united under the umbrella-organization FONHEP, and coming as a united front could increase their power when talking to donors.

Recommendation 12: Create a development office in charge of looking for funding and reaching outside the scope of usual bilateral donors. Too often faith-based institutions knock on the traditional funding partners' door and underutilize international philanthropy as possible sources to support activities with less administrative burden. None of the faith-based organizations have a Development Office capable of outreach to funding opportunities.

Recommendation 13: Develop vocational education options and envision partnerships with the private sector. The faith-based education has limited investments in Higher Education and vocational training, while the needs in these areas are significant. Increased investment in these areas would also allow the increase in on-the-job/professional development options for youth (SDG 4 target C), as well as income generation for faith-based institutions. Deeper engagement with the private sector would ensure skills demanded by the market and better networking.

Recommendation 14: Unite to advocate for cross-cutting issues and leverage higher amounts of money. Faith-based institutions and networks would gain in uniting to carry out activities and projects related to cross-cutting issues such as gender, environment, and inclusive education. This way, they could potentially come more powerfully, with considerable past experience and excellent knowledge of the sector.

Recommendation 15: Develop a range of incentives at different stages of teachers' careers. With the very low salaries of teachers, it might be difficult to ask for a generalized increase, although necessary. One option would be to help maintain the positive image of teachers by valuing their work and involvement. A range of incentives can be created to support teachers' income. They can relate to innovative practices, environmental-friendly instructional activities, or anything else highlighted as a priority in the network. Networks can negotiate lower interest rates with banking partners for example.

Recommendation 16: Increase access to books and resources. Data shows that all faith-based schools do not have a library that is accessible to students. Therefore, efforts should be made to multiply small classroom libraries in grades 1 to 9 in Fundamental schools in the two national languages. This would enable greater access to books. This will also increase the demand for student-friendly, content-knowledge books in Haitian Creole.

SPECIFIC RECOMMENDATIONS LINKED TO SDG 4

Recommendation 17: Fund a faith-based education research or census to gather more refined and updated data. Available, up-to-date, and reliable data is very scarce in Haiti. It is well-established that, for appropriate decision-making and policy orientations, data is critical. One of the first activities is to conduct an updated census on both the Catholic and Protestant schools and to gather more reliable data. In Haiti, the context is fast-evolving, and donor/government program cycles are not necessarily able to remain in sync with local realities. Yet the most recent available official data is usually between 6 and 10 years old. Meanwhile, major national and global events have occurred that have changed the

context. It is, therefore, very appropriate to consider gathering updated data to guide future programming.

Recommendation 18: Support the MENFP’s curricular efforts (including for distance learning) and develop free content focused on work-specific and transferable skills such as problem solving, critical thinking, creativity, teamwork, communication skills and conflict resolution that can be used across a wide range of contexts and occupational fields. After many episodes of lock down due to “Peyi Lòk” caused by social unrest or to the pandemic, school instructional time has been greatly reduced in a country where low classroom time was already a major problem. Therefore, having options that can be accessed even in times when schools are not open is a means to avoid knowledge-loss for students, and to maintain motivation for teachers.

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www.sdg4education2030.org
www.menfp.ht
www.ihsi.ayiti.digital

ANNEXES

ANNEX I: KEY DATASETS

Number of faith-based schools by sector, by department and by category

Department	Congregational	Episcopal	Presbyteral	Protestant (independent)	Protestant (mission)	Total
Artibonite	47	15	116	467	402	1047
Centre	25	29	79	119	162	414
Grand'Anse	37	3	62	54	115	271
Nippes	15	8	66	79	163	331
Nord	56	8	95	246	316	721
Ouest	192	66	178	993	837	2266
Nord'Est	14	1	32	44	76	167
Nord'Ouest	26	0	49	185	199	459
Sud	73	13	143	151	336	716
Sud'Est	28	30	58	120	159	395
Total	513	173	878	2458	2765	6787

Students enrollment in faith-based schools by department and by category

Department	Catholic	Protestant	Total
Artibonite	30615	175755	206370
Centre	33172	52767	85939

Department	Catholic	Protestant	Total
Grand'Anse	15577	25759	41336
Nippes	12503	32432	44935
Nord	42707	117368	160075
Ouest	148217	422844	571061
Nord'Est	14215	28022	42237
Nord'Ouest	19684	78107	97791
Sud	49889	72574	122463
Sud'Est	23507	40090	63597
Total	404634	1045718	1450352

Number of faith-based vocational/technical schools by department and by sector (public, non-public, subsidized)

Department	Public	Non-public	Subsidized	Total
Artibonite	1	15	2	18
Centre	3	7	0	10
Grand'Anse	1	5	1	7
Nippes	1	1	0	2
Nord	4	8	2	14
Nord'Est	1	2	1	4

Department	Public	Non-public	Subsidized	Total
Nord'Ouest	0	5	2	7
Ouest	10	97	10	117
Sud	1	13	3	17
Sud'Est	2	10	1	13
Total	24	163	22	209

ANNEX 2: LIST OF KIIS AND ORGANIZATIONS

Organizations included in interviews or as case studies	
Organization	Type
Ministry of National Education and of Professional Formation (MENFP) Various sub-units	Government
EDUQUAT	FBN, Youth, OSY
Institut Haïtien de Statistique et d'Informatique	Government
Episcopal Commission for Catholic Education (CEEC)	FBN
Federation of Protestant Schools of Haiti (FEPH)	FBN
National Office for Partnership in Education (ONAPE)	Government
St. Luke's Foundation / NPH	FBN, Youth, OSY, schools
Soeurs Salésiennes (Salesian Sisters)	FBN
Soeurs St Joseph de Cluny (Sisters of St. Joseph of Cluny)	FBN
Filles de la Sagesse (Daughters of Wisdom)	FBN
Brothers of Christian Instruction	FBN

ANNEXE 3: MINI-CASE STUDIES

HAITI MINI-CASE STUDY AND HIGHLIGHTS I

Program:	Little Stones (St Luke Foundation)
Sector:	Youth, Violence prevention and response
Location:	Cité Soleil, Port-au-Prince, Haiti Caribbean region
Faith affiliation:	Catholic

MISSION:

The St. Luke Foundation for Haiti, is a faith-based organization that believes in the possibility of a more prosperous and independent Haiti. Their programs are run by highly skilled Haitian leaders. Their aim is to make an impact, lead by example, and create local opportunities. Their shared-vision for the future is: “we will walk hand-in-hand towards making that vision a reality”.

BRIEF HISTORY:

The St Luke Foundation for Haiti: With the support of American Passionist Missionaries, a group of Haitian leaders founded the programs of Fondation St. Luc in 2000. Together, these leaders worked in the densely populated slums in the Port-au-Prince area. Their actions covered running medical clinics as well as simple schools. Within 20 years, with the assistance of international partners, the programs of Fondation St Luc have greatly increased.

The “Little Stones” program: Initiated in the past decade, this program was launched with the aim to create a peaceful community within a violent gang neighborhood. The underlying assumption is that a gang is nothing else than a deviated family, community, or society. With the will not to duplicate what schools are already doing while using faith to educate and promote key social values. The program is based on playing together, and favoring inter-generational interaction.

St Luke Foundation believes that a community can only be successful if it grows organically, therefore, it invested a lot of time and volunteers to build community involvement. The program started in the slums of Cité Soleil and has been duplicated in several different regions in Haiti since then.

The “Little Stones” is an holistic program seeking to empower children in gang-prone areas where there seems to be no solutions. “Little Stones” is inspired from the Christian story of David and Goliath where the smaller one has been able to win a fight against a bigger and stronger one, thanks to the little stones he had in his hands. This program seeks to provide the “little stones” these Haitian children need to have in their hands to successfully face the world and be prosperous:

- Human dignity (hygiene, self-knowledge)
- Community building (appropriately interact)
- Social justice
- Environment and street cleaning
- Peace building

ORGANIZATIONAL STRUCTURE:

The St. Luke Foundation is a native, Haitian organization inspired by influential and inspiring American priests. The St. Luke Foundation is part of the Roman Catholic Church called corporal and spiritual

works of mercy. From KIs it is assessed that all aspects of the work of the St. Luke Foundation, financial and operational, are carried out in full independence of Church and State. They tend to be respectful of the diverse opinions and beliefs of both those who they support and those who support them.

The St. Luke Foundation was founded by young adults who were raised, from childhood, in the Haitian branch of Nuestros Pequeños Hermanos (in Haiti called "Nos Petits Frères et Soeurs"), founded by Fr. William Wasson. His dream was that his homes for vulnerable children would produce young adults who would be deeply caring leaders, and fully engaged in improving conditions for the people of their impoverished homelands. (www.stlukehaiti.org)

While the St. Luke Foundation and Nos Petits Frères et Soeurs are sister missions that work in full collaboration, the St. Luke Foundation is autonomous and independent of all partners, and is the sole owner and manager of our multiple programs and initiatives.

Their endeavors reach healthcare, education, agriculture, community development and disaster relief in Haiti.

DISTINCTIVE/ILLUSTRATIVE CONTRIBUTIONS: KEY LESSONS AND INSIGHTS

Three distinctive points around peace and conflict resolution are: community building, social justice, and environment maintenance.

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HAITI MINI-CASE STUDY AND HIGHLIGHTS 2

PROGRAM: Child Protection Hotline (Protestant Education Federation)

SECTOR: Child protection, Violence prevention

LOCATION: Port-au-Prince, Haiti with national reach
Caribbean region

FAITH AFFILIATION: Protestant

MISSION:

The FEPH: Present in the ten geographical departments of Haiti, and reaching approximately 3000 schools FEPH's mission is to support improving the quality of education and increasing the school offer, child protection as well as advocacy for equity and quality in the national education system for the benefit of Haitian children without distinction of sex and religion.

FEPH is a Christian institution, which through the supervision of its members, aims to:

- support child development through quality education at all levels of the education system.
- Promote child development and child protection in an inclusive manner.
- Have influence of public education policies in Haiti.

The Child Protection Hotline: is a free phone number/school alert system that is being piloted. It can be accessed nationally. It's an easy to remember combination of numbers and it's widely communicated and posted in all participating schools. Children can use it anonymously if they feel a danger to themselves or others, if they want to report an inappropriate behavior, harassment, or even abuse. The terminal is installed at the central office and facilitators/school volunteers are assigned to each school for a quick intervention, providing guidance and support as needed.

BRIEF HISTORY:

The Federation of Protestant Schools of Haiti (FEPH) is a non-profit Christian school support institution, created in 1986 by Missions, Churches and Protestant Organizations involved in education. It oversees its affiliated schools in the objective of expanding the quality of the education provided in these schools. It's centered on Christian values and on reinforcing each person into a citizen capable of contributing to the development of his/her country. Over the past 40 years, the FEPH's has collaborated on various programs and with various funders, partners and implementers.

FEPH is the key institution supporting teachers training, school networks management. Main subjects relates to:

- child protection
- risk and disaster prevention and response in school settings
- early grade reading

With the leadership of their Executive Director Christon St FORT, they are trying to be more visible and involved in public policy dialogues with the Ministry of Education and donor partners.

ORGANIZATIONAL STRUCTURE:

The FEPH is a Haitian organization inspired by Christian values. It functions as an umbrella network and schools are considered totally independent. They perceive membership fees from Mission and Churches

in the form of a lump sum based on the number of schools. For example: 1,000 Haitian gourdes (about 7 US dollars in November 2022) for every ten schools.

They have a Port-au-Prince office where all activities are monitored with the support of field supervisors.

DISTINCTIVE/ILLUSTRATIVE CONTRIBUTIONS: KEY LESSONS AND INSIGHTS

Three distinctive points are around education and disaster preparedness: early-grade reading and materials developpement, natural risks prevention and response.

CONTACTS:

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HAITI MINI-CASE STUDY AND HIGHLIGHTS 3

PROGRAM: EDUCAT Numeracy School Application
SECTOR: Early grade education, numeracy
LOCATION: Port-au-Prince, Haiti with national reach
Caribbean region

FAITH AFFILIATION: Catholic

Mission:

EDUQUAT: is a support educational faith-based institution for an integral, inclusive and equitable education of the Haitian citizen, as an agent of the development of his/her country. The aim is to supervise the educational community in order to promote an innovative quality learning context by accompanying management teams, training pedagogical staff, and modernizing learning tools to enable each of learner to develop his/her potential.

The EDUQUAT numeracy tool is a free smartphone/tablet/computer application to support maths instruction for students in grades 1-6 in Fundamental School. It has been piloted in 9 schools of 3 Catholic congregations (Frères de l’Instruction Chrétienne, Soeurs de St Joseph de Cluny, Soeurs de la Sagesse).

BRIEF HISTORY:

The Brothers of Christian Instruction (FIC), the Daughters of Wisdom (FDLS) and the Sisters of Saint Joseph de Cluny (SJC) are three very committed congregations, working for decades in the education sector in Haiti schooling generations of Haitian women and men. EDUCAT is grouping these three congregations to support increasing learning outcomes in a context where the needs are dire and the tendency to remain in the status quo is stronger than the eagerness to promote innovation.

These congregations have the reputation to be high quality schools. And, in October 2016, together they launched the TICE project including the numeracy app to improve access to quality education in Haitian schools. The objective is to widespread the use of new technologies to modernize learning tools in their Catholic schools.

ORGANIZATIONAL STRUCTURE:

EDUQUAT is a grouping of three congregations functioning as a board. As a new endeavor, it had to initiate works on all fronts: develop the group’s Manual of Procedures, recruiting teams, develop contents, pilot instructional materials, etc. Therefore during its early start-up, the first structure is supported by a Pedagogic Coordinator, and a small support team in charge of mounting the entire apparatus, developing the contents of the numeracy app, etc.

The objective is to start providing support to Catholic schools and then extend to non-religious schools and partners.

DISTINCTIVE/ILLUSTRATIVE CONTRIBUTIONS: KEY LESSONS AND INSIGHTS

Two distinctive points are around educational contents and tools: use of new technology, development of numeracy contents, and the inception of a group of research on innovation in education.

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HAITI MINI-CASE STUDY AND HIGHLIGHTS 4

PROGRAM: Social Emotional Learning (SEL)
SECTOR: Early grade education
LOCATION: Port-au-Prince, Haiti with national reach
Caribbean region
FAITH AFFILIATION: Catholic

MISSION:

SEL (Social Emotional Learning): SEL is a specific teaching-learning module developed in a collaboration between the Catholic school network (CEEC), University of Notre-Dame and a series of partners and local experts. The key objective is to create content to promote a positive and cooperative climate by offering educational and fun activities that remove barriers between individuals. The SEL intends to increase the connection, openness, mutual acceptance, in both children/students and adults (teachers and pedagogical teams, parents etc.).

BRIEF HISTORY:

The development of this SEL module started in 2015/2016 with the observation that Haitian schools left very little place for social, and emotional skills, and emotional intelligence was not a subject for school actors. After over a year of content development phase, in 2018 a piloting phase was conducted for 4 years and to be ended in 2022. Critical aspects highlighted:

- self-awareness, the ability to recognize emotions;
- self-control, the ability to control one's emotions;
- social awareness, empathy towards others;
- the ability to manage relationships with others and collaborate, learn to resolve conflicts, ask for help;
- the ability to make responsible decisions, to make choices based on ethics/values

In a country where corporal punishment in schools has been forbidden by law, but where it is still widespread, a series of tools are proposed to:

- Establish of a positive classroom climate
- Practice of positive discipline
- De-dramatize error in learning
- Foster teacher-student trusting relationships
- Practice of active listening with empathy
- Teaching problem-solving techniques

DISTINCTIVE/ILLUSTRATIVE CONTRIBUTIONS: KEY LESSONS AND INSIGHTS

One key distinctive point is noted around education contents and tools: development of culturally-adapted contents to support the establishment of a positive school/classroom climate.

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