



## **GPENreformation Ambassadors' Assembly 2018**

Communication as a Contribution to  
Educational Quality and Peace Education





Foto: Nils Laengner

Rev. Samuel Mutabazi, Rev. Dr. Birgit Sendler-Koschel

## Morning Devotion



## QUEL AMI FIDÈLE

1. Quel ami fidèle et tendre,  
Nous avons en Jésus-Christ,  
Toujours prêt à nous entendre,  
À répondre à notre cri!  
Il connaît nos défaillances,  
Nos chutes de chaque jour.  
Sévère en Ses exigences,  
Il est riche en Son amour.

2. Quel ami fidèle et tendre,  
Nous avons en Jésus-Christ,  
Toujours prêt à nous comprendre,  
Quand nous sommes en souci!  
Disons-Lui toutes nos craintes,  
Ouvrons-Lui tout notre cœur,  
Bientôt Ses paroles saintes,  
Nous rendront le vrai bonheur.

## WHAT A FRIEND

1. What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear -  
All because we do not carry  
Everything to God in prayer!

2. Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged;  
Take it to the Lord in prayer!  
Can we find a friend so faithful,  
Who will all our sorrows, share?  
Jesus knows our every weakness -  
Take it to the Lord in prayer!



# Morning devotion

## Watchword

Is not my word like fire, declares the Lord, and like a hammer that breaks the rock in pieces?

Jer 23,29

### QUEL AMI FIDÈLE

3. Quel ami fidèle et tendre,  
Nous avons en Jésus-Christ,  
Toujours prêt à nous défendre,  
Quand nous presse l'ennemi!  
Il nous suit dans la mêlée,  
Nous entoure de Ses bras,  
Et c'est Lui qui tient l'épée,  
Qui décide des combats.

4. Quel ami fidèle et tendre,  
Nous avons en Jésus-Christ,  
Toujours prêt à nous apprendre,  
À vaincre en comptant sur Lui!  
S'Il nous voit vrais et sincères,  
À chercher la sainteté,  
Il écoute nos prières,  
Et nous met en liberté.

### WHAT A FRIEND

3. Are we weak and heavy laden,  
Cumbered with a load of care?  
Precious Savior still our refuge -  
Take it to the Lord in prayer;  
Do thy friends despise, forsake thee?  
Take it to the Lord in prayer;  
In His arms He'll take and shield thee,  
Thou wilt find a solace there.

4. Since we've been justified through faith,  
We have peace with God through Christ,  
Who at the right time died for us,  
To set us free from all sin.  
If we earnestly seek the Lord,  
And if our soul thirsts for Him,  
He will answer all our prayers,  
And give us the victory.

# Morning devotion

## Watchword

Is not my word like fire, declares the Lord, and like a hammer that breaks the rock in pieces?

Jer 23,29



**Bildrechte? Name?**



## QUEL AMI FIDÈLE

5. Quel ami fidèle et tendre,  
Nous avons en Jésus-Christ,  
Bientôt Il viendra nous prendre,  
Pour être au ciel avec Lui.  
Suivons donc l'étroite voie,  
En comptant sur Son secours.  
Bientôt nous aurons la joie,  
De vivre avec Lui toujours!

6. Quel ami fidèle et tendre,  
Nous avons en Jésus-Christ,  
Nous sommes' en train de L'attendre:  
Pour être enlevés par Lui!  
Nous nous apprêtons pour ce jour,  
Où Il viendra nous chercher,  
Quelle joie sera Son retour!  
Seigneur viens nous enlever!

## WHAT A FRIEND

5. Blessed Savior, Thou hast promised  
Thou wilt all our burdens bear,  
May we ever, Lord, be bringing  
All to Thee in earnest prayer.  
Soon in glory bright unclouded,  
There will be no need for prayer;  
Rapture, praise and endless worship  
Will be our sweet portion there.

6. What a friend we have in Jesus,  
Blessed Savior always near,  
As He promised, He is coming  
Back soon to take us with Him.  
What a great joy that'll be for us,  
When we see Him face to face,  
And we'll be like Him in glory,  
In His presence forever!

# Objectives of the Ambassadors' Assembly

- Strengthening the Ambassador Structure
- Starting Communication with Each Other
- Developing Projects for Peace Education

*by*

- Learning about Communication and Peace Education
- Experiencing Communication and Peace Education Concepts
- Networking with Each Other and starting a Dialogue



# Schedule of the Ambassadors' Assembly

Friday, November 23

## Welcome and Devotion

## Ambassadors as Bridge Builders

- GPENreformation Movements
- Communication as an Ambassadors' Challenge and Resource
- GPENreformation on the Move for Global Protestant Communities of Peace

## Networking and Cultural Program





# Schedule of the Ambassadors' Assembly

Saturday, November 24

## Communicating for Quality and Peace Education

- Morning Devotion
- Welcome and Introduction
- Communicating for Quality and Peace Education
- Communicating in the Context of Quality and Peace Education (Workshops)
- Starting Communication
- Plenary Discussion: Major Outcomes and Recommendations

## Networking and Farewell



# Schedule of the Ambassadors' Assembly

Sunday, November 25

Service, Lunch and Departure

Sunday, November 25 to Wednesday, November 28

Visitors Program



# GPENreformation Movements



# Tanzania – The Church's Engagement in Education

## Some Key Points of the Historical Development

Rev. Mimii Brown (GPENreformation Ambassador, Tanzania)

Ingo Müller (GPENreformation Friend, Tanzania)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# Some key points in the historical development of education in Tanzania



# The role of the Church schools in the national education system

Tanzania education system has 3 important roots in the colonial past

- Government schools – serving the needs of the colonial administration
- Mission schools – initially focusing on evangelization
- Local authority schools – established by the people themselves

# Emergence of the national education system

- 1925 unified education system (curriculum, exams, standards of teacher education, English)
- 1960 Basic education up to Standard IV  
some upper primary schools, few secondary schools

The elite is sent to Makerere University in Uganda

# The national education system after Independence in 1961

- Basic primary education up to Standard VII
- The protestant church is investing also in quality secondary schools (Ilboru) and in Teacher Education (Marangu TTC)

## Ujamaa Socialism

- 1969 – 75 Church schools and TTCs are nationalized

# Education for Self Reliance:

- Students shall not become alienated from rural life. Students and teachers shall at least partly grow their own food.
- Students have to contribute to run and finance the daily life of the school. The school has to run profitable projects.
- Students shall be ready to make their own living when they leave school.
- Secondary schools have a practical bias: agriculture, commerce, technical education or home economics.



# Education for Self Reliance

- Focus on primary education – only government schools allowed
- Small government secondary education sector for the elite
- Private (church) secondary sector to take up parents pressure

1977 universal primary education → 1985 school leaver crisis

→ rapid expansion of private / church secondary schools

# Expansion of Government Secondary Schools

1995 Government starts day secondary schools

first in towns then going to the villages

universal secondary education (up to O-Level)

2000 Church secondary schools increasingly under pressure

way out: improving quality, boarding, focus on girls

# Liberalisation of Tertiary Education

- After 2000      Churches invest in Teacher Training  
private schools in primary education (English medium)
- 2008      Government Initiative to expand Tertiary Education  
Many Church and private universities are popping up  
Some Church universities begin to work on ***learner centeredness***
- 2018      Government plans to expand own tertiary sector  
begins to close private and church universities

# Outlook

Church – Government relations in education need careful attention in Tanzania



Christian Social Services Commission

We need a pedagogy and methodology that allows the children to develop their competencies and their personality to meet the challenges of tomorrow

- Every child is an image of the CREATOR
- Pedagogy is to help the children to develop their endowments of the CREATOR.

# Linking Tanzanian Schools

Rev. Dr. Gerson Mgaya (GPENreformation Ambassador, Finland/Tanzania)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# Promoting Peace Clubs in Schools, towards a Sustained Peace Education Program

Rev. Albertine Nyiraneza (GPENreformation Ambassador, Rwanda)

Rev. Ernest Nkurunziza (GPENreformation Ambassador, Rwanda)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# **Promoting peace clubs in schools: Towards a sustained peace education program**

by Rev. Albertine & Rev. Ernest Nkurunziza/ presbytery Rubengera



# Overview

- Introduction
- Why peace education ?
- Role of peace clubs (as a necessity, a recommendation and an approach).
- Conclusion

# Introduction

- The school constitutes a main place for the promotion of peace.
- If peace education is not maintained at all level, education give a way to conflicts and violence.
- The experience of Rwandan historical background: hatred, ethnic and regional division were fueled in schools; genocide against Tutsi in 1994.

# Why peace education

- conflicts and violence at home/school have negative effects on learning: e.g. drop-out, low completion rate (38 % in primary), low quality, etc.
- peace education is a necessity and a recommendation from region conferences

Goma, Bukavu and Kigali)

# Role of peace clubs

**Rubengera Presbytery has taken initiative to strengthen peace clubs**



- Entity of Presbyterian church, located in western province
- It coordinates 37 with around 28778 pupils and 540 teachers.

# Peace clubs as an approach to peace education

- Peace clubs offer opportunity to both learners and teachers at age level.
- Approaches: songs, drama, assisting vulnerable, group discussion to explore peace education materials,
- Celebration of reformation as opportunity, etc.



# Some activities

## E.P Nemba songs



## Pupils collecting firewood for the old person (Indatwa school)



# Continued

**Students after discussion-ES  
Rubengera**



**Visit to support vulnerable persons**





# At TTC Rubengera students plant a tree for the peace garden



# Conclusion

- Peace clubs create a sense of responsibility in peace building.
- Students are becoming more active in conflict resolution and community engagement.
- A friendly climate among students, reduction of bullying, etc.

## Continued

- however, some teachers/administrative are hesitant to empower pupils.
- Training, monitoring and support is needed to make all our schools participate actively: principals, head teachers, teachers and peace clubs.



- Thank you very much !
- Merci beacoup!
- Aksante sana!

# Partnership Project of Protestant Schools in the Great Lake-Region

Meschac Vunanga (GPENreformation Ambassador, DR Congo)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# Projet de partenariat des écoles protestantes dans la region des Grands-Lacs

- **Jean Kasereka Lutswamba:** Coordinateur des ECP/CBCA GOMA/ DRC
- **Samuel Mutabazi:** Directeur du BNEP/RWANDA
- **Meschac VUNANGA:** Coordinateur Provincial des ECP/Sud-Kivu/ DRC

# Projet de partenariat des écoles protestantes dans la region des Grands-Lacs

## **Plan de l'exposé:**

- Introduction
- Contexte de la Sous-région des Grands-Lacs
- Objectifs du projet
- Réalisations
- Lecons apprises
- Perspectives
- Conclusion

# Introduction

- **Education à la paix**
  - ❖ Pas de discours théorique sur l'éducation à la paix
  - ❖ Un pilier important pour influencer positivement les générations futures
- **Expérience pratique de l'éducation à la paix au sein des écoles protestantes de la RDC (Nord et Sud-Kivu) et du Rwanda.**
  - ❖ Réflexion commune BNEP/CPR -ECP/SUD-KIVU- ECP/CBCA
  - ❖ Mettre en place les mécanismes et stratégies appropriés
  - ❖ Nécessité de transformer positivement les attitudes et comportements des jeunes pour la promotion de la paix et des valeurs protestantes



## Contexte de la Sous-région de Grands-Lacs

- Partage des frontières communes entre le Rwanda, la RDC (Nord et Sud-Kivu), le Burundi, l'Uganda,...
- Un grand flux de trafic entre les populations de ces pays
- Nécessité d'un rapprochement durable des populations locales.

### Région de grands-lacs/Afrique



## Contexte de la Sous-région de Grands-Lacs

- Guerres à répétition et conflits inter communautaires
- Manque de cohabitation pacifique dans la région
- Violences et violations des droits humains avec connotation ethnique et intercommunautaire
- Mauvaise gouvernance caractérisée par le clientelisme, la corruption, la mauvaise repartition des ressources, la didacture pour certains pays.
- Deficit des valeurs morales et éthiques dans le chef de la jeunesse
- Ecoles aussi concernées par ces antivaleurs

## Contexte de la Sous-région de Grands-Lacs

- Systèmes scolaires caractérisés par une forte déperdition scolaire
- Rôle central des jeunes dans les conflits récurrents (recrutement forcé ou manipulation)
- jeunes à la fois acteurs et victimes des conflits individuels et collectifs
- Violence perçue par les jeunes comme étant le principal moyen de résolution des conflits.
- Préjugés, stéréotypes, manipulations identitaires, suspicions, méfiance, mépris, intolérance, discrimination, etc.

# Objectif du projet et groupe cible

## Objectif

- contribuer à l'éducation de qualité intégrant la culture de la paix et les valeurs protestantes dans les écoles protestantes du Rwanda et de la RD Congo dans les provinces du Nord et du Sud-Kivu.
- Jeunesse: un moteur de changement constructif

## Groupe cible

- 150 élèves (50 par composante)
- 120 enseignants, chefs d'établissement et agents de bureaux Coordinations (40 par composante)
- 6 experts (2 par composante)
- Tous dans les Ecoles Protestantes du Rwanda, du Nord et du Sud-Kivu en RD Congo

# Activités réalisées

- **Six modules élaborés**

1. Education aux valeurs et aux principes protestants
2. L'approche biblique de droits humains, les principes et les valeurs protestants
3. Résolution pacifique des conflits

## Activités réalisées (modules)

4. Education à la gestion et à la sauvegarde de la biodiversité

5. Education à la paix

6. Vivre ensemble





## Activités réalisées

- Rencontre régionale de Bukavu ( du 20 au 23 novembre 2017)



## Activités réalisées

- Rencontre de Kigali (du 3 au 6 avril 2018)





## Activités réalisées

- Restitution des acquis des rencontres régionales sur les valeurs protestantes, la paix et la cohabitation pacifique dans les écoles ciblées et autres
- Création des clubs de paix dans les écoles.
- Plantations des arbres dans les concessions scolaires

### Plantation des arbres à l'école Chrétienne de Kigali(Kibagabaga)



## Leçons apprises

- Les rencontres ont été des champs d'expérimentations et d'échanges constructifs au profit de la construction de la paix dans notre région des Grands-lacs.
- La liberté d'expression entre les participants, le goût d'apprendre et de partager les expériences les uns avec les autres.
- Le vivre ensemble (le logement, le partage des repas, les jeux, les danses, les cantiques, etc.) a renforcé le climat de convivialité et de fraternité).
- La capacitation et la collaboration de 3 composantes dans la gestion d'un projet commun ont renforcé davantage la coopération entre les composantes.

## Perspectives d'avenir

- Poursuite du partenariat écoles RDC- écoles Rwanda et son extension à d'autres partenaires dans la sous-région et dans le monde.
- Poursuite des activités pour la promotion de la paix.

## Conclusion

- Ferme conviction que le projet tripartite contribuera un tant soit peu à la consolidation de la paix et à la cohabitation pacifique entre communautés dans nos écoles, sociétés et pays respectifs
- « L'école cherche à donner à ses élèves les compétences qui leur permettront d'affronter les problèmes complexes du monde d'aujourd'hui, en faisant confiance à chaque enfant, en le responsabilisant, en lui enseignant des valeurs morales théoriques et pratiques et en ouvrant ses yeux sur les autres cultures et religions» (UNESCO 2002, p.13)

## Références bibliographiques

- Mwaniki G. C. (2017). *Partenariat mondial pour l'éducation*
- Rapport de la 2e Conférence internationale de 500schoolsreformation du 15 au 17 octobre 2015 à Wittenberg.
- Rapport de la rencontre régionale de Bukavu du 20 au 23 novembre 2017
- Rapport de la rencontre régionale de Kigali du 3 au 6 avril 2018
- UNESCO 2005
- UNESCO 2002



# Exploring the Profile of Protestant Schools in Sub-Saharan Africa

Evi Plötz (University of Bamberg, Germany)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

A background image showing several hands of different skin tones holding a small globe of the Earth. The hands are positioned around the globe, with some pointing at specific locations. The globe shows continents in green and oceans in blue.

## Protestant Schools in a Global Context. Exploring the Profile of Protestant Schools in Sub-Saharan-Africa

**Evi Plötz, M.A.**

## Research Questions

How do protestant schools in sub-Saharan Africa shape their profile?

Which priorities do they set?

Are there different types of protestant schools?

## Relevance of my Research

- school education as a motor of democracy, peace and development
  - high number and high importance of protestant schools in different countries of sub-Saharan Africa
- high impact of protestant schools for peace and democracy

## Sample and Research Methods

- Sample:
  - Tanzania and Ghana
  - Rwanda and DR Congo
  - Cameroon
- questionnaire in English and French language
- 100-120 schools per country
  - Headteachers / Vice headteachers
  - Other members of the school leadership team
  - Pastors

## Possibilities of support

- For headteachers: filling the questionnaire
- For coordinators: distribution of questionnaires among headteachers in respective country / region
- All other countries in sub-Saharan Africa are also welcome!

Thank you very much for your support!

Contact: [evi.ploetz@uni-bamberg.de](mailto:evi.ploetz@uni-bamberg.de)



# Synodal Education Network – IECLB – Education for Solidarity and Peace

Prof. Joni Roloff Schneider (GPENreformation Member, Brazil)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# SYNODAL NETWORK OF EDUCATION

Education for Solidarity and Peace



Rede SINODAL  
de Educação  
— IECLB —

# 1. INTRODUCTION Where do I speak?

- ▶ 42 schools
- ▶ 6 institutions of higher education
- ▶ South of Brazil.
- ▶ Have about 41,000 students, 3,500 teachers, and 1,850 employees.
- ▶ The oldest school completed 192 years.
- ▶ The largest distance between the secretariat of the Synodal Network of Education and the furthest school is 2,600 km.
- ▶ We have schools from 290 students to 3,800 students.
- ▶ Today we have about 11,000 scholarship students.

## 2- PROJECTS OF SOLIDARITY AND PEACE

- ▶ 2.1 - Solidarity and Peace Project within the curriculum itself, as a High School discipline.
- ▶ 2.2- Sporadic Solidarity and Peace Projects.
- ▶ 2.3- Solidarity and Peace Projects within the schools.
- ▶ 2.4- Solidarity and Peace Projects on the initiative of the Student Guild and the Parent and Teacher Council (CPM).

## 2.5-Solidarity and peace projects between schools and different sectors of the IECLB.

- ▶ Lutheran Foundation of Diaconia (FLD)
  - ▶ Fair and Solidarity Trade Network.
  - ▶ Not So Sweet Home.
  - ▶ Humanitarian Aid.
- ▶ Council of Mission among Indigenous Peoples (COMIN).
- ▶ Center of Support and Promotion of Agroecology (CAPA)
  - ▶ Good Food in the Table.
- ▶ Peace Service (SERPAZ).
- ▶ Secretariat of Community Action of the Church - IECLB.

# 3- ARTICULATION WITH OTHER PROTESTANT CHURCHES IN BRAZIL AND PROPOSED REGIONAL CONFERENCE FOR 2020



- ▶ **ABIEE** - Brazilian Association of Evangelical Educational Institutions.
- ▶ **CECE** - Argentina



## 4- CONCLUSION:

- ▶ The greatest challenge of all society is the "Culture of Peace" being a transformer of public and private policies and actions, that change lives wherever they are and who they are.
- ▶ A Quality and Human Education, provided by the Schools linked to the Protestant Reformation, can make the difference in this challenge!



Rede **SINODAL**  
de Educação  
— IECLB —

**Thank you!**

# Project Green Grain: Peace with Nature

Eljay Abadiano (GPENreformation Ambassador, the Philippines)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# ALEA: Advancing Christ-centered Ministries in Asia

Karin Semler (Concordia International School Shanghai, China)



Evangelical Lutheran Church  
in Tanzania

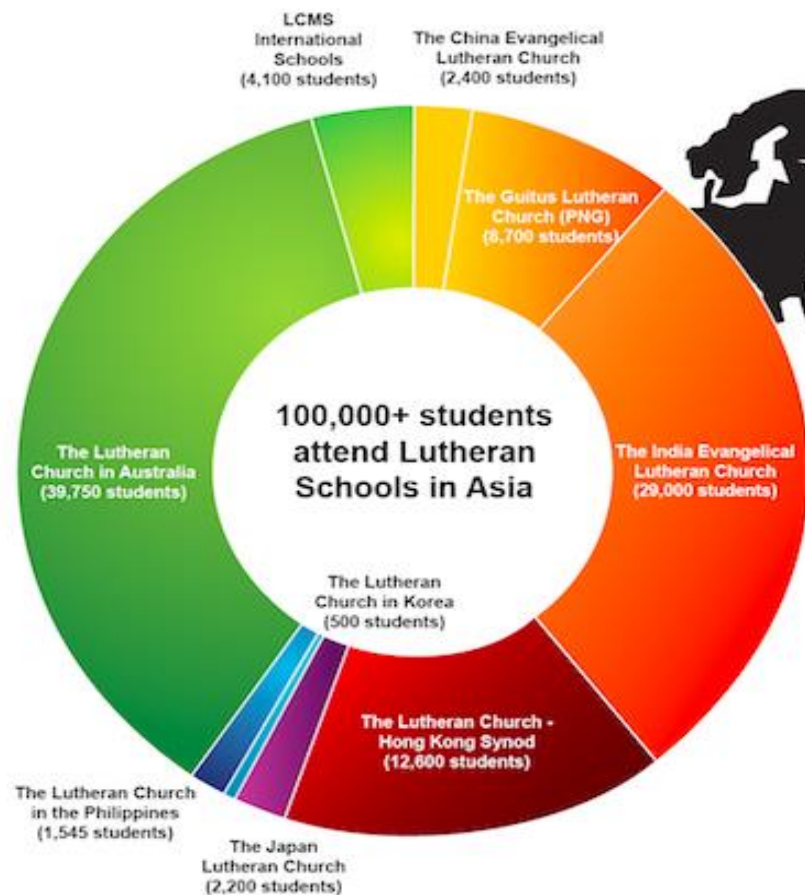


Evangelische Kirche  
in Deutschland



# Asia Lutheran Education Association

ALEA was registered as a non-profit society in Hong Kong in 2006



Hong Kong International School

Established in 1966, serving 2,600 students from more than 40 nations



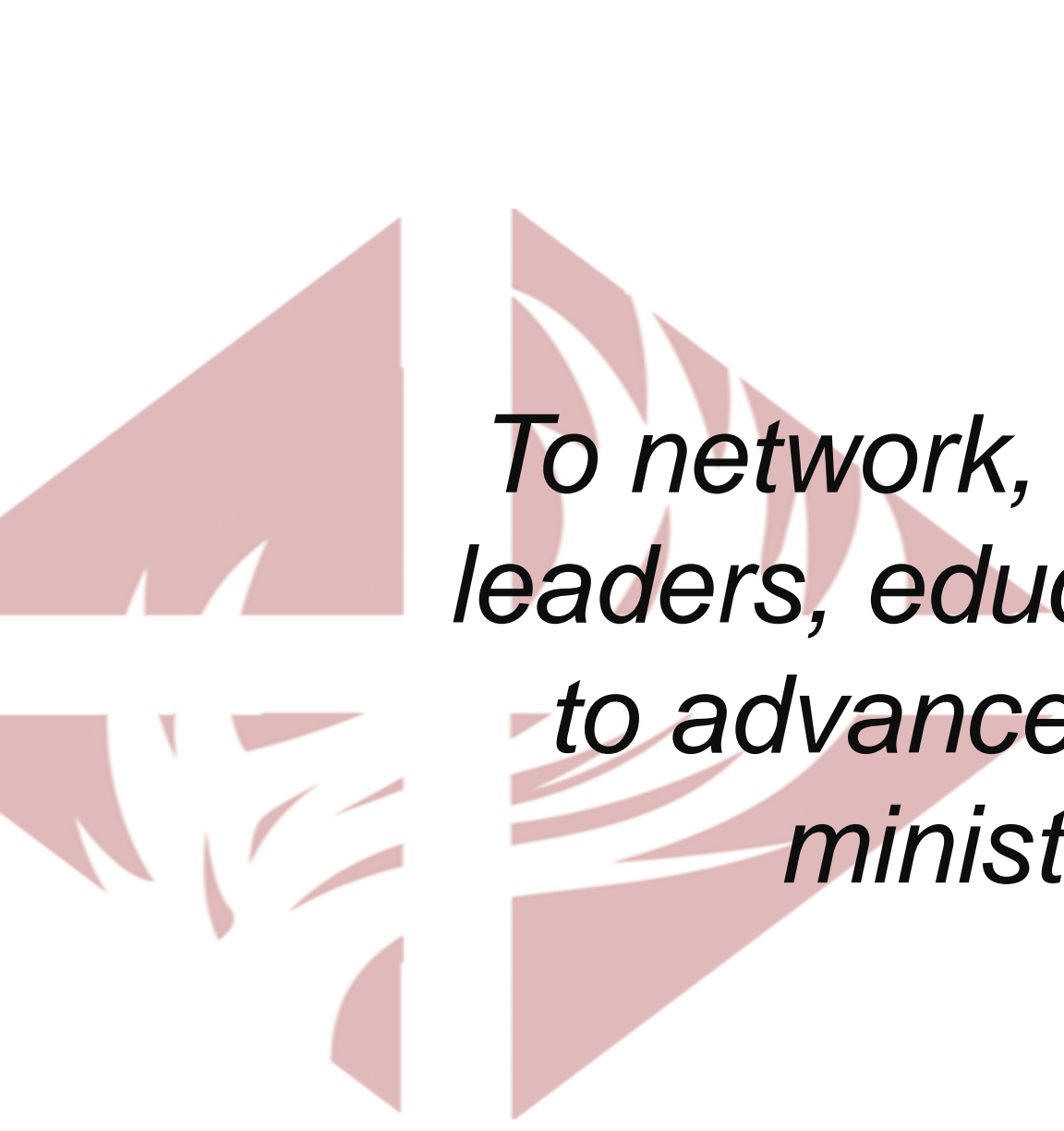
Concordia  
INTERNATIONAL SCHOOL, SHANGHAI  
 Concordia  
SINCE 1998

Established in 1998, serving 1,200 students from more than 30 nations



CONCORDIA  
INTERNATIONAL SCHOOL, SEOUL

Established in 2010, serving 220 students from 20 nations



*To network, equip and nurture  
leaders, educators and schools  
to advance Christ-centered  
ministries in Asia.*



1830





**ALEA Conference 2016**  
Hanoi, Vietnam



**Save the Date: April 12-14, 2019**  
**Taipei, Taiwan**  
**[www.AsiaLutheranEducation.org](http://www.AsiaLutheranEducation.org)**



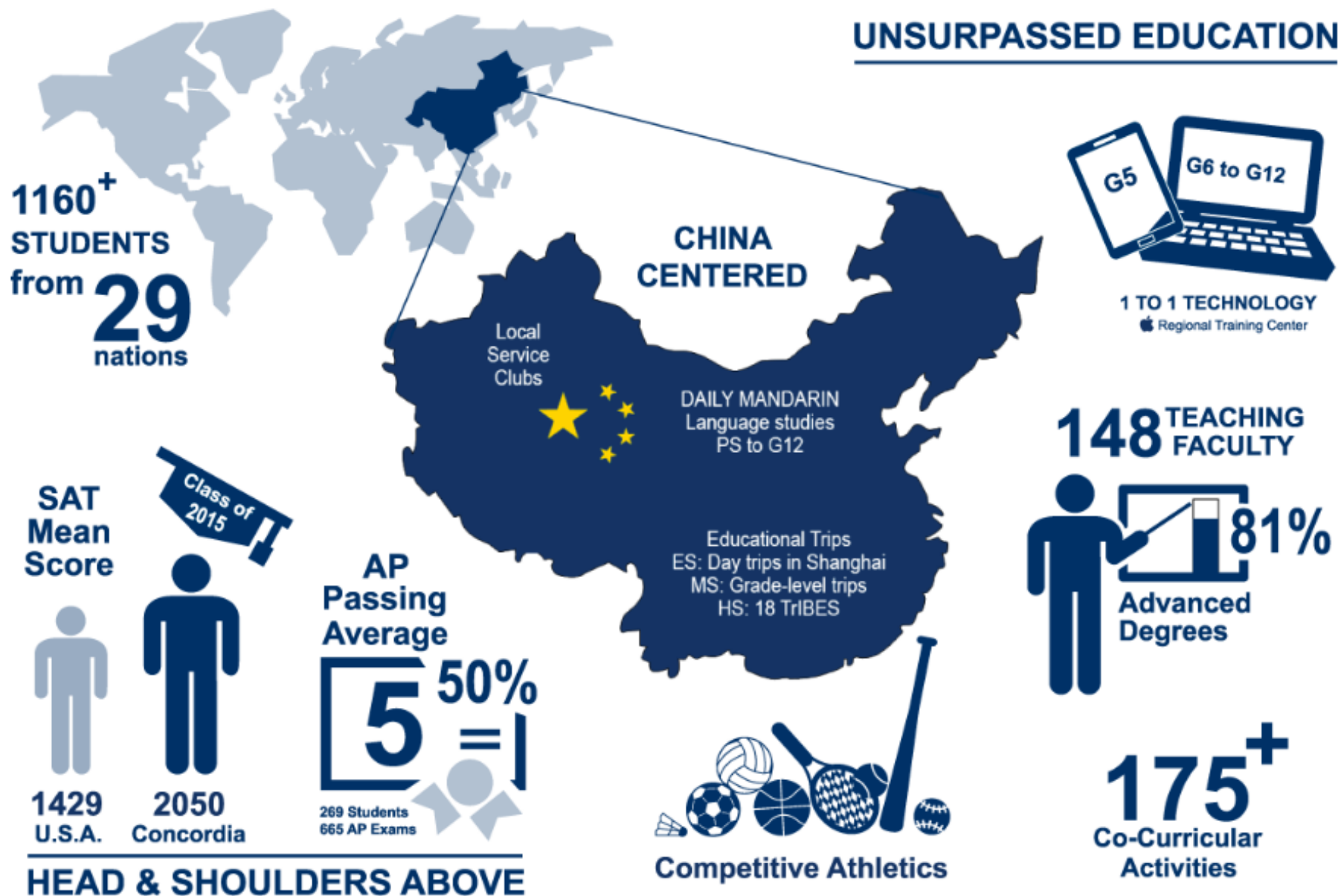
LCMS INTERNATIONAL SCHOOLS







# Why Concordia





“If you are planning for  
a year, sow rice;

if you are planning for  
a decade, plant trees;

if you are planning for  
a lifetime, educate  
people.”

Chinese proverb

# Protestant Education in Europe: The Work of IV and Verus

Dick den Bakker (Verus / International Association for Christian Education,  
the Netherlands)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland





Vereniging voor katholiek  
en christelijk onderwijs

# Verus, Association for Catholic and Christian Schools

GPENReformation  
Arusha (Tanzania)  
Novembre 2018



# Association for Catholic and Christian Schools

## Association

- Over 650 members, different denominations: catholic, protestant christian, reformed, evangelic
- Associated members
- Over 4000 schools, in primary, secondary, vocational and higher education
- Representing over 1,1 million students

## Office

- Office in Woerden, Netherlands
- 90 staff (74FTE)



## What we believe

- We believe in christian education that educates pupils and students from joined pedagogic, social and christian values.
- We believe in christian education that establishes connections between people's personal life and the life of Jesus, the Bible and the christian tradition.
- We believe in christian education that creates community, where people share their inspiration.
- We believe in christian education where people with different responsibilities serve a common goal.

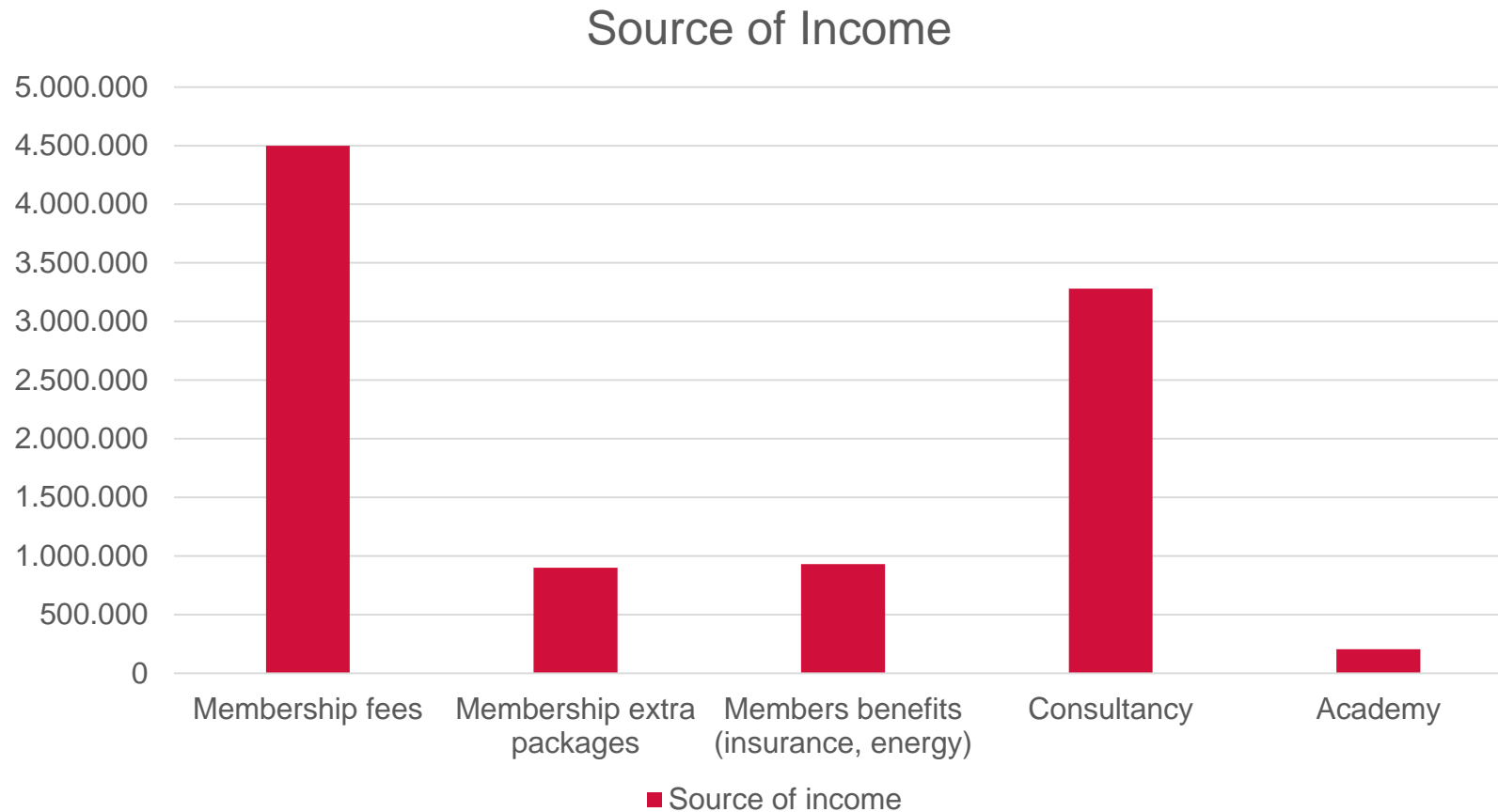


## What we do

- Sparring partner for board members and school leaders to strengthen christian and catholic education
- Political lobby and public affairs
- Newsletters and publications
- Verus Academy: Research, Courses, Masterclasses, Trips
- Professional Services:
  - Education and Identity
  - Governance and Culture
  - Finance
  - Legal
  - Parent Engagement
- Legal helpdesk
- Member benefits
- Networking, meetings for school leaders and board members

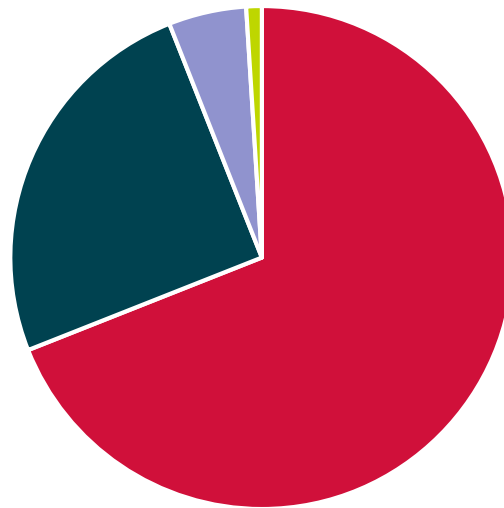


## Where our earnings come from



## Members and membership fee per school type

Members



- Primary Schools
- Secondary Schools
- Secondary Vocational Ed.
- Higher Education, University

% €



- Primary Schools
- Secondary Schools
- Sec. Vocational Ed
- Higher Education, University



## Major considerations for merger

- Christian and catholic schools share similar objectives
- Joint lobby, on behalf of over 60% of the Dutch schools
- Stronger base for joint services, member benefits, consultancy
- Efficiency of resources at the office





Vereniging voor katholiek  
en christelijk onderwijs

# Positioning in a competitive world



## Our challenges...

- Secularisation of society
- More stress on value for money
- Membership no longer taken for granted
- Budget cuts at schools
- Competition: in consultancy, in membership benefits
- Building a new brand



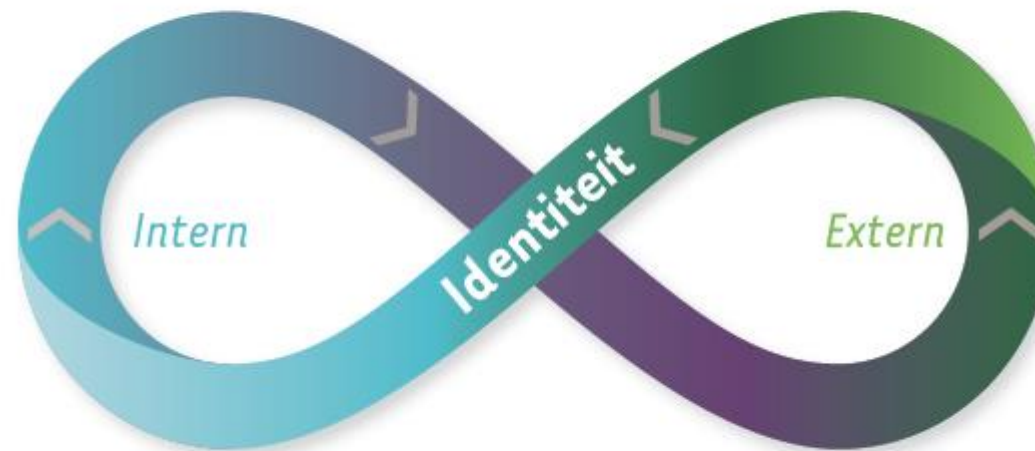
## ... and opportunities

- Schools are searching for their identity
- People need a sense of belonging
- Stress on personal relationship and community
- Diversification, different target audiences
- Identity and value for money proposition
- Positioning consultancy
- Building our brand

## Positioning: identity as a clear basis

Internal dialogue with  
schools

External dialogue – what's  
happening in society?



Research and study,  
reflection on Bible and  
other sources

Lobby, make our viewpoint  
heard



## Building our brand

- Yearly Verus Event
- Branded Materials
- Campaigns
- Websites
- Twitter
- PR and press
- Marketingcommunications
- Verus Magazine 'Op Adem' (On Breath)
- Newsletter



## Services

- Identity based services, strategy and implementation. Real, applicable solutions that work
- Governance & Culture, Identity
  - helping schools in working on identity, mergers, alliances, organisation strategy, governance, identity marketing, change management.*
- Finance, risk management,
- Lawyers and legal advice
- Procurement, members benefits
- Good price
- Professional staff



## Member of the International Association of Christian Schools in Europe

- The international Association for Christian Education is an organization of associations from different countries in Europe with the aim to support the Christian Education in private school as in schools under public law and to save the human values of Christian Education.
- In these days there is a meeting in Tallinn (Estonia) with the theme: "Contributions of Christian Schools to Solidarity in Society"
- With members in: Austria, France, Germany, Hungary, Ireland, Netherlands, Poland, Slovakia, United Kingdom





## Verus lobby and public affairs

- Voice of christian education in the Netherlands
- Current political agenda: economic perspective on education
- Freedom of education

## Verus lobby and public affairs

- A lot of political parties
- Good contact with journalists





## Verus lobby and public affairs

- Only themes that are related to identity
- In general
  - Freedom of education
  - Content of education
  - Relationship between government and education
  - School as a community
- Some examples
  - Voluntary work by students
  - Radicalization
  - Start exams, added value



## Contact

- Verus  
Houttuinlaan 5b  
3447 GM Woerden
- P.O. Box 381  
3440 AJ Woerden
- [www.verus.nl](http://www.verus.nl)
- [info@verus.nl](mailto:info@verus.nl)
- T +31 (0) 348 74 44 44



# Edukans: Training and Educating Young People for a Better Life

Ron Rijnbende (Edukans, the Netherlands)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland





EDUKANS



# OUR MISSION

- 1 To realise quality education for marginalised people.
- 2 To mobilise support in Dutch society for international cooperation, especially from the educational sector.





# PROMISES FOR 2020

- 1 Quality Education: 1.5M children receive quality education in 2000 STAR schools.
- 2 Jobs for Youth: 15,000 youth have a job, 75% find employment within 6 months of their training.

We work on these goals in different contexts. Therefore two additional goals are:

- 3 Refugee Education: 25,000 refugee children have access to quality education.
- 4 Equal Opportunities: 100,000 boys and girls receive comprehensive sexuality education.

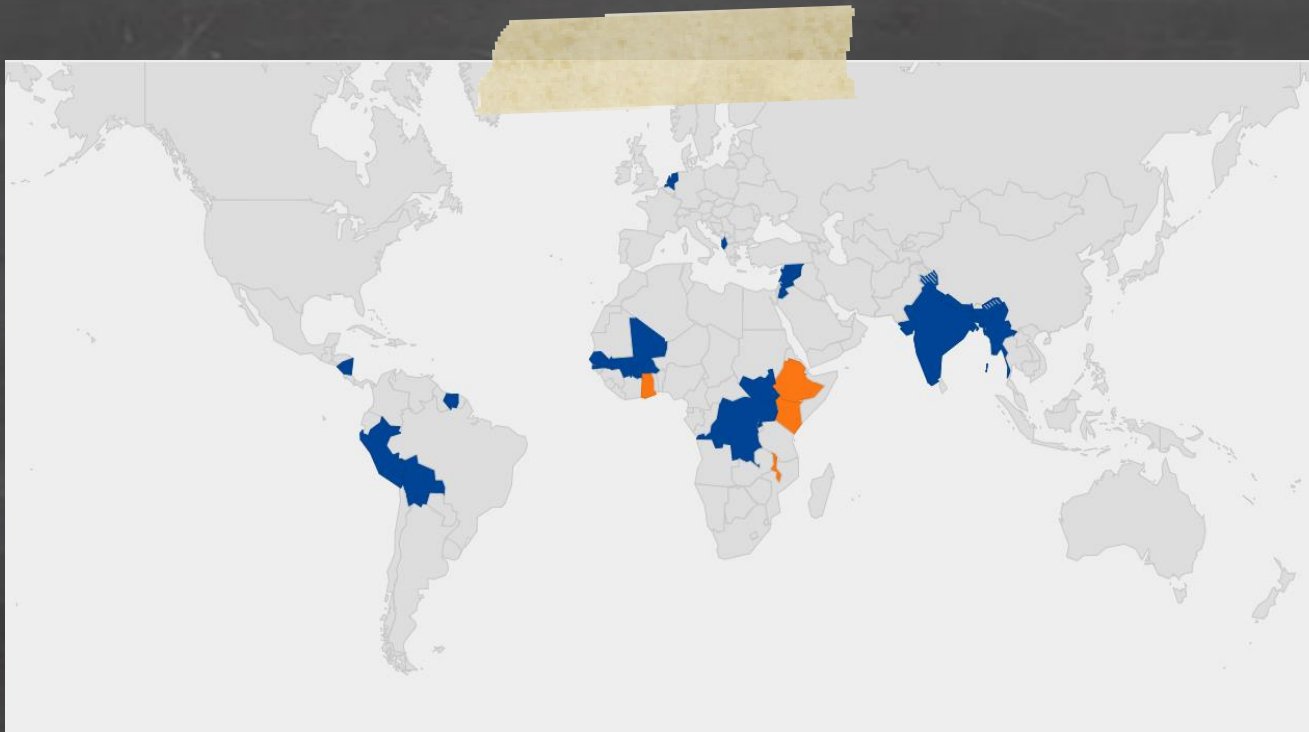


# WHO WE ARE

1. Dutch founded,  
**INTERNATIONAL NGO**  
specialised in education  
since 2004.
2. Budget 2018: 12,3 mio  
**EURO.**
3. 40 Dutch **FTEs**, 20  
international FTE's and over  
1,000 volunteers.
4. Long history as a movement  
for Christian schools (1879)



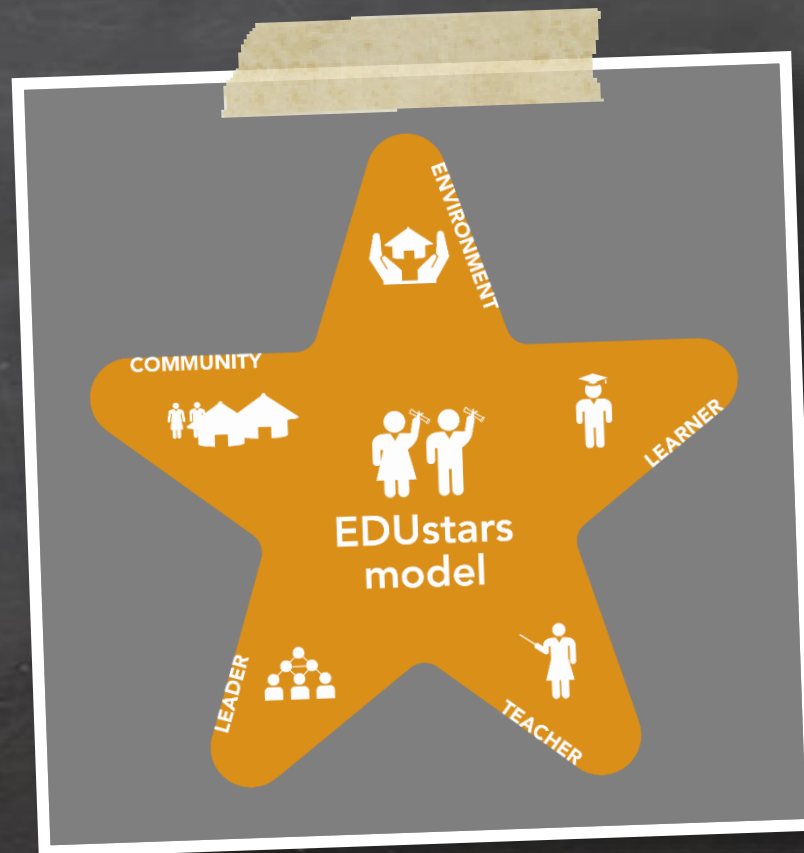
# WHERE WE WORK



1. Country offices in Netherlands (head quarters), Ethiopia, Malawi, Kenya and Uganda (next year)
2. Worldwide technical assistance, including programmes in Peru, Bolivia, Surinam, India, DRC, South Sudan and Mali.
3. Refugee education in conflict affected areas, currently programmes in Lebanon, South Sudan, DRC and Ethiopia.



# Reaching star quality basic education



# EDUKANS SOLUTION

## First: EDUstars Quality Card Assessment

Depending on the outcome (3 year schoolimprovementplan) of the assessment we work on:

- Active teaching & learning (STARteacher)
- School leadership (STARleader)
- Community involvement (STARcommunity)
- Safe learning environment (STARenvironment)
- Social Emotional Learning (SEL) (STARlearner)
- Comprehensive Sexuality Education (CSE) (STARlearner)
  - My World My Life
  - World Starts With Me

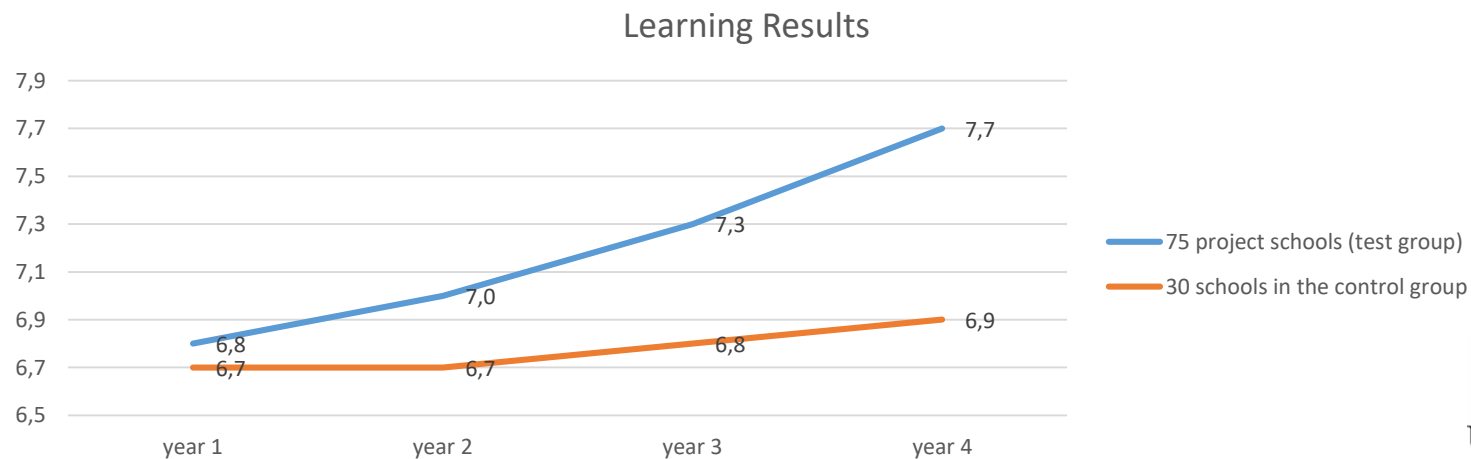


# RESULTS EDUSTARS



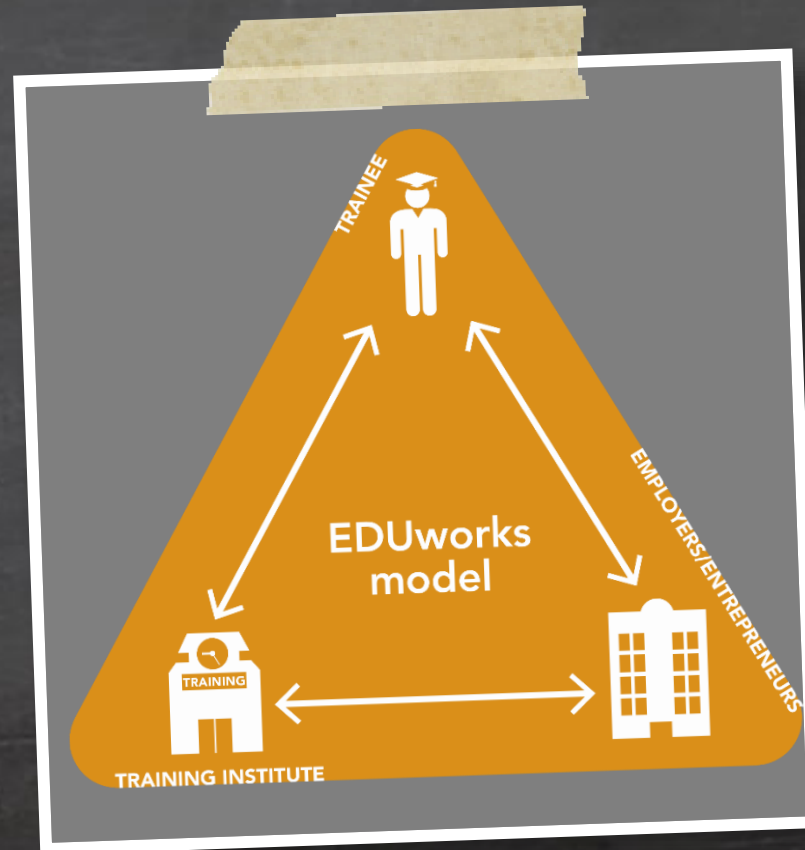
In the last 5 years:

- 2,487 schools supported in under-serviced areas
- 400 STAR-schools compliant
- 9,000 teachers trained on 45 teacher training institutes
- 417,200 students reached
- > 60,000 students passed final exam with certificate



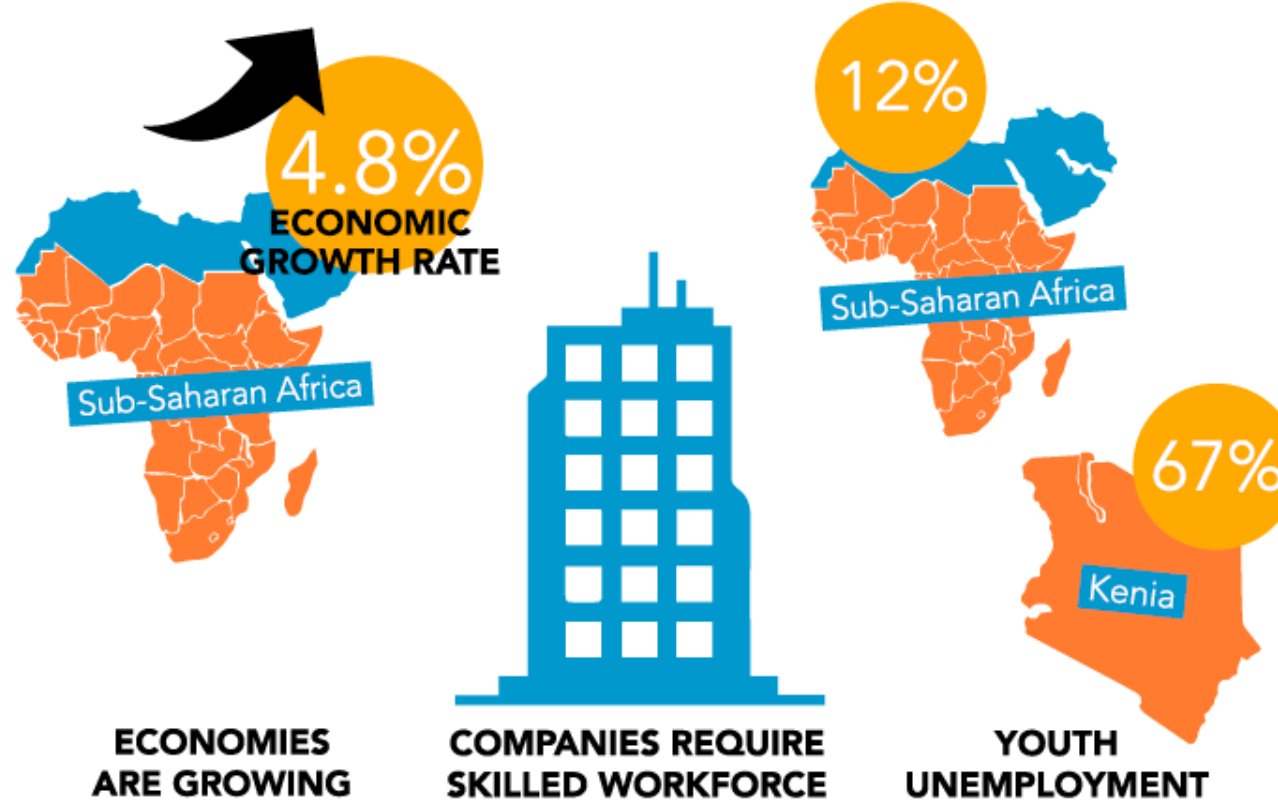
UNIVERSITEIT VAN AMSTERDAM

# EDUWORKS: CLOSING THE LABOUR MARKET GAP



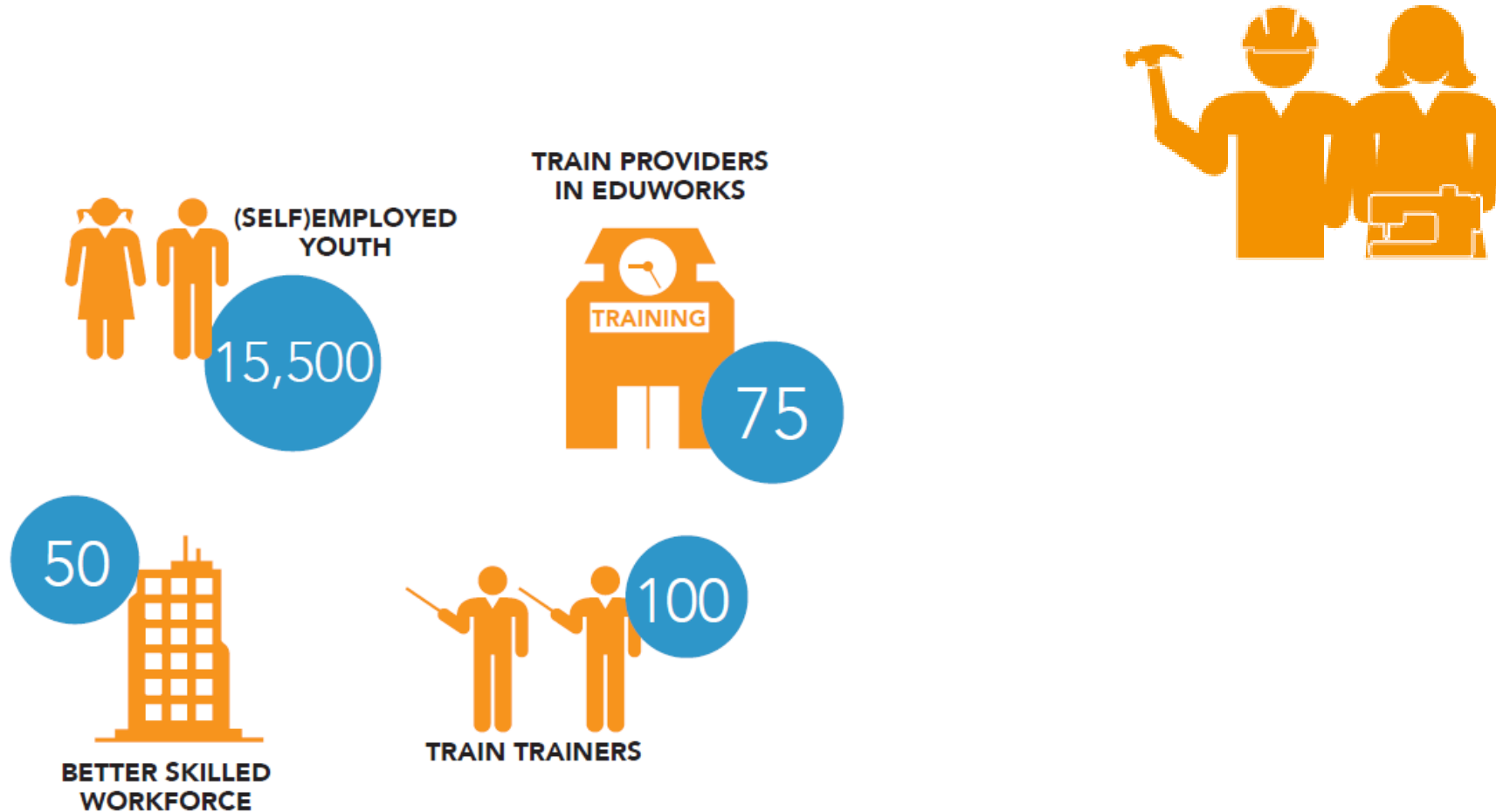


# LABOUR MARKET NEEDS





# STRATEGIC GOALS EDUWORKS PROGRAMME



# EDUKANS SOLUTION

‘**CLOSING** the labour market **GAP** by analysing local labour market demand and **ADJUSTING** training and teaching **METHODS** accordingly.’

## 7-steps to WORK

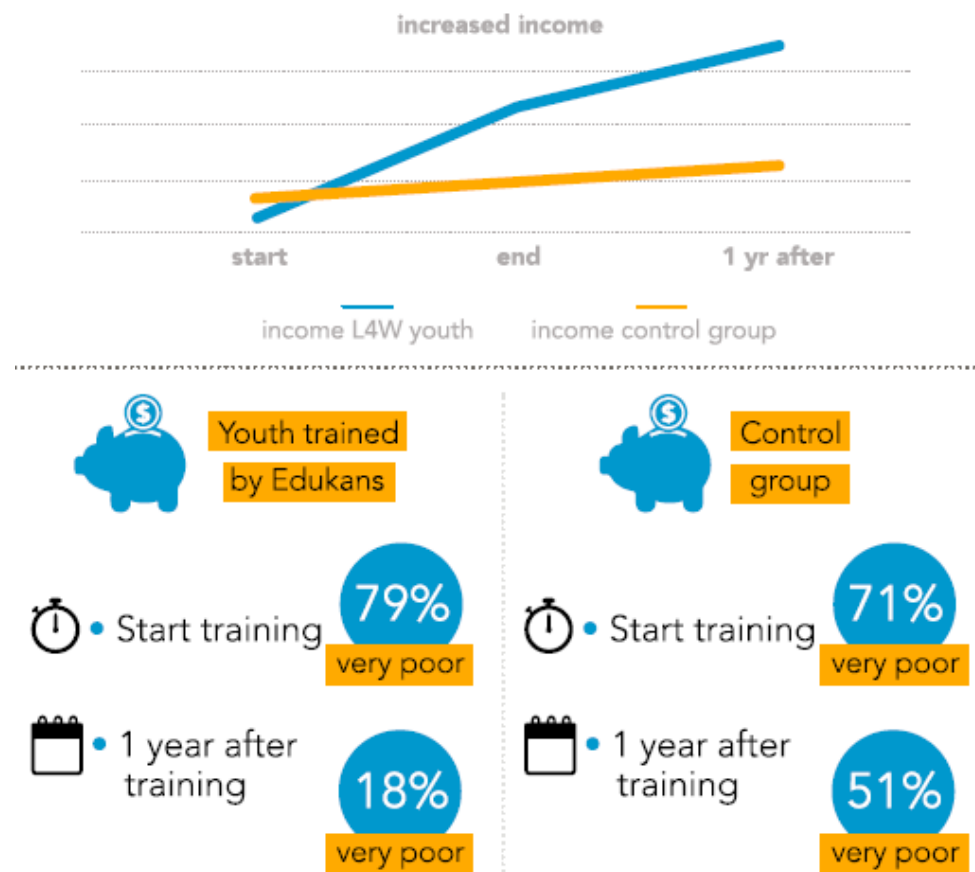
- Step 1: Define and Analyse Labour Market
- Step 2: Develop Job Profiles
- Step 3: Develop Curriculum Framework
- Step 4: Develop Training
- Step 5: Teach the Trainers
- Step 6: Keep Track of Successes
- Step 7: Innovate and Reach Out



[Film on 7-steps](#)

# RESULTS EDUWORKS PROGRAM

AND HOW ARE THEY DOING COMPARED TO OTHERS?





# HOW: EXCHANGE

Involving Dutch education sector with  
development cooperation





# Exchange

*'Linking Dutch and local education sector'*

- **World Teacher:** programme for professionalization of (trainee) teachers and school directors.
- **Dare2Go:** programme for (young) professionals and young people.
- **Going Global:** Going Global is an exchange programme for pupils and teachers in Dutch secondary education.

Exchange participants contribute to our education projects!



# RIEP: Connecting Francophone Protestant Schools

Isabelle Jeno (Réseau International de l'Enseignement Protestant, Madagascar)

Christon St Fort (Réseau International de l'Enseignement Protestant, Haïti)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland





# Réseau International de l'Enseignement Protestant (R.I.E.P.)

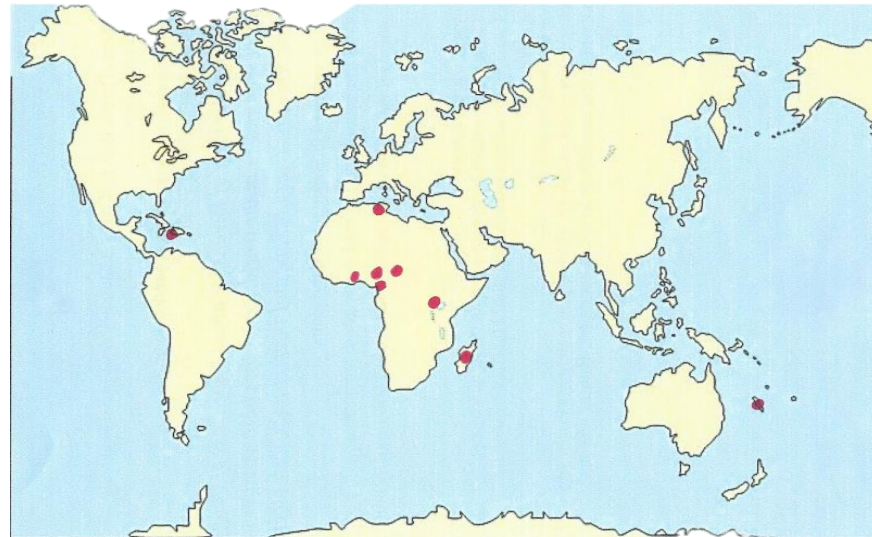
# Création et affiliation

*Créé en 2014,  
il rassemble 13 associations ou  
structures scolaires de pays  
francophones, fondées sur les valeurs  
de la Réforme, et dont la mission  
concerne environ 8500  
établissements scolaires  
et 2 millions d'élèves.*

# Création et affiliation

Les pays où sont implantées les écoles :

- Nouvelle Calédonie
- République démocratique du Congo (RDC)
- République du Congo (Congo-Brazzaville)
- Gabon
- Rwanda
- Bénin
- Tunisie
- Madagascar
- Haïti



# Objectifs

- ❖ **faciliter les échanges et les collaborations entre les œuvres scolaires protestantes.**
- ❖ **promouvoir l'exigence d'un enseignement de qualité pour tous afin de former des citoyens capables de prendre des responsabilités dans le développement de leur pays.**

# Objectifs

**Les moyens souhaités pour les réaliser:**

- ❖ **des rencontres, des stages de formation, des visites d'échanges de compétences.**
- ❖ **la production et la diffusion de documentation.**
- ❖ **l'accompagnement dans la recherche de financement pour les projets de ses membres.**

# Gouvernance

Régi en tant qu'association loi 1901, le R.I.E.P. a son siège à Paris, au Défap-Service protestant de mission.

Chaque œuvre scolaire est représentée à l'Assemblée générale par un(e) délégué(e), nommé(e) pour un mandat de 4 ans renouvelable une fois.

L'Assemblée générale est appelée à se prononcer tous les deux ans sur la destinée du réseau.



# Gouvernance

Le bureau, qui se réunit au moins une fois par an, est composé à l'heure actuelle de :

- ✓ **Président**  
Pasteur Jean-Luc Blanc (Défap)
- ✓ **Vice-président**  
Jean Kasereka (RDC)
- ✓ **Secrétaire**  
Christon St Fort (Haïti)
- ✓ **Trésorier**  
Pasteur Samuel Mutabazi (Rwanda)
- ✓ **Membre**  
Mme Isabelle Jeno (Madagascar)



et la Chargée de projets : Mireille Boissonnat

# RIEP et GPEN Réformation

Quand deux réseaux mutualisent leurs ressources

Suite au vote unanime de l'Assemblée générale d'avril 2018, le R.I.E.P. a entamé son processus d'intégration du réseau GPENRéformation.



# RIEP et GPEN Réformation

Des contacts existaient depuis quelques années déjà entre ces deux réseaux aux objectifs très proches. Plusieurs membres du R.I.E.P. ont, par exemple, déjà participé à des conférences organisées par le réseau allemand, à Wittenberg (2015), Soesterberg (2016), Kigali (2017)...

Il y devient le département francophone et espère bien y jouer un rôle actif et en tirer toujours plus de dynamisme et de bonnes idées !



***Merci de votre attention!***

# OIEC: The International Catholic Network

Philippe Richard (Office International de l'Enseignement Catholique, France)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland



OIEC

OFICINA INTERNACIONAL DE LA EDUCACIÓN CATÓLICA  
OFFICE INTERNATIONAL DE L'ENSEIGNEMENT CATHOLIQUE  
CATHOLIC INTERNATIONAL EDUCATION OFFICE





1

The founders had many objectives:

2

True global representation, through membership of the greatest number of countries in which Catholic education was organized.

3

Recognition from other I.C.O. (International Catholic Organizations) and active participation in their meetings.

4

Recognition from the United Nations and their specialized services: UNESCO, ECOSOC, UNICEF, FAO, Conseil de l'Europe, etc.

5

Reinforcing the internal structure of the Office itself.

FOUNDED IN 1952

# ABOUT US



OIEC is an international Catholic organization with the following aims:

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

# HOW WE OPERATE

## THE GENERAL ASSEMBLY

Composed of all the associated constituent members, it is the Office's most important body. It meets every four years.

## THE COUNCIL

Formed by 24 voting members, representing all regions, it is elected by the General Assembly. The Council elects its President and Vice-Presidents. A body for reflection and deliberation, it oversees the General Assembly's decisions. It meets once a year.

## THE SECRETARY GENERAL

Elected by the General Assembly, he organizes and directs the General Secretariat, the Office's executive body. He coordinates and motivates the activity of the Regional Secretariats and Permanent Representations. He represents the Office in its external relations.

## THE REGIONAL SECRETARIES

Motivate the Office's activities at a regional level. The regions are Africa, with headquarters in Yaoundé (Cameroon); Americas, with headquarters in Bogotá (Colombia); Asia and Oceania, with headquarters in New Delhi (India); Europe, with headquarters in Brussels (Belgium) and the Near and Middle East, with headquarters in Beirut (Lebanon).

WHO WE  
ARE



HOME OIEC ▾ I CAN REGIONS ▾ NEWS ▾ EVENTS ▾ SOCIAL NETWORKS

ENGLISH ▾





# A WORLDWIDE NETWORK OF CATHOLIC SCHOOLS

- About 210 000 Schools in the World, in 107 countries
- About 50 millions of Students
- A Network represented before the UN (ECOSOC) in Geneva and New York, before the UNESCO (Paris) and before the Council of Europe (Strasbourg).





# WHAT WE DO

Facilitation of regional and sub regional meetings between members

Support of regional secretariats

Support and representation of members data exchange

Definition and animation of projects for members

Organization of a World Congress every four years



CATHOLIC EDUCATION:  
**WALKING**  
forward  
together

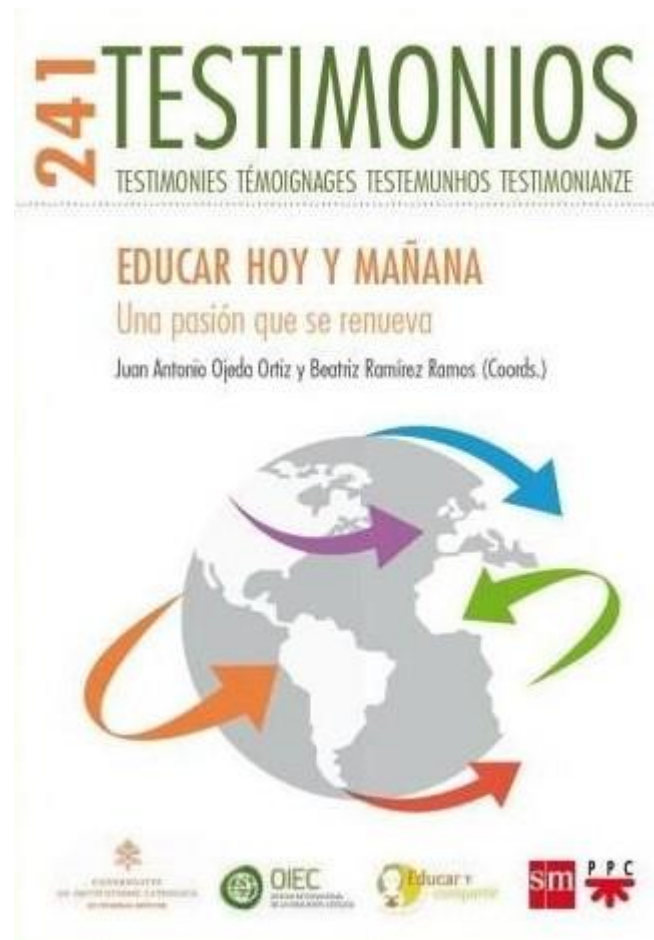


**CHRIST'S CALL:**  
to love, to be, to do

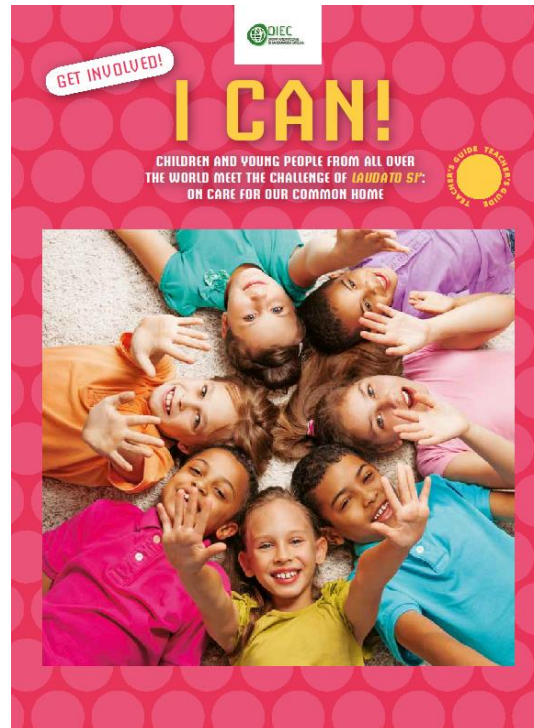
**KO TĀ TE KARAITI KARANGA:**  
kia aroha, kia tūturu, kia ora.

New Zealand Catholic Education Convention

WELLINGTON | TSB ARENA | JUNE 13-15, 2018



# THE / CAN PROJECT



# 500 Protestant Schools – One World!

## A Study of Partnership in Mission

Rev. Mimii Brown (GPENreformation Ambassador, Tanzania)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# Initiating a Scientific Circle

Prof. Dr. Annette Scheunpflug (GPENreformation Council, Germany)



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland

# More research on protestant schooling is needed!

- More knowledge about existing research
- More evidence based development

→ Researchers circle

First meeting:

28.11.2019 – 30.11.2019 in Bamberg/Germany

... let us know whom to invite from your country!



# Masterprogram on Educational Quality

Deadline of application ending December 31th, 2018

Open for school leaders and teachers at TTCs

20 bursaries for protestant institutions available





# Communication as an Ambassadors' Challenge and Resource



Foto: Nils Laengner

Rev. Dr. Birgit Sendler-Koschel,

Building Bridges by Communicating



# 1. Discover communication theory with the Bible

## 1.1. A biblical example

<sup>9</sup> He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: <sup>10</sup>

“Two men went up into the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee, standing by himself, prayed<sup>[a]</sup> thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week; I give tithes of all that I get.’ <sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ <sup>14</sup> I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Lk 18, 9-14 The Pharisee and the Tax Collector

# 1. Discover communication theory with the Bible

- Jesus told parables, which have the potential to fruitful perturbation of the listeners (recipients);
- The perturbation leads to new perspectives and a different understanding;
- Interpretations are different, when cultural and individual backgrounds are different;
- The Bible offers a multicultural access without losing it's message.

How does that work?



# 1. Discover communication theory with the Bible –

## 1.2. Reception as an active process

- Reading, listening, watching is always an active process;
- For a story both are important: The writer and the reader/listener (Theory of Receptionsaesthetic, Wolfgang Iser, Umberto Eco);
- Reception is a creative process;
- The meaning, that is given by different recipients to the same text, will be different;
- Especially the Bible activates the recipients (symbolic modus of signing);

# 2. Communication and cultural theory

## 2.1. Signs, Codes and their Function in Communication

How does reception work?

- In and by communication and it's signs;
- A sign represents something for somebody (C.S. Peirce)
- We all use different signs in our communication (sounds, letters, gestures...);
- We all are active users and recipients of signs;





## 2. Communication and cultural theory

### 2.1. Signs, Codes and Communication

- Signs are used for communication with the aim of understanding each other;
- Signs need the use of a code for interpretation;
- People in the different cultures learn codes in the cultural socialization in informal learning processes;
- Codes are part of a cultural and individual encyclopaedia;

# 3. Learning to expand the cultural and the individual encyclopedia

In the more and more globalized world and for to manage the challenges of mankind

- people have to learn for to widen their individual encyclopedia;
- Global understanding is a challenge.
- We need to learn about the cultures and their codes;
- We are here connected by one common ground: our common orientation is to follow Jesus Christ

# Teachers as bridge builders and agents for enriching the individual and cultural encyclopaedia

- Teachers are multipliers of culture and knowledge;
- They are agents for widening the individual encyclopaedia of themselves and the students by learning;
- They are agents for communication and understanding in a local and global horizon;

# Building bridges between people with different interpretations

He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: <sup>10</sup>

“Two men went up into the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee, standing by himself, prayed<sup>[a]</sup> thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week; I give tithes of all that I get.’ <sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ <sup>14</sup> I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

# How Jesus remains open with his parable

Jesus builds bridges with his parable:

- He deconstructs cultural and individual codes;
- He offers surprising new codes (Gods mercy, repentance and the equality of all);
- He sets in a move to learn about humility, about mercy, about destroying prejudices.

Building Bridges by Communicating .... now

# Communication Training



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland



# Not a complete training ... but

Some reflections on peaceful communication in school contexts

(this topic needs more time than just one hour!)

... and some ideas for the communication for successful ambassadors

# Overview

Reflected communication for peace

Overview on principals

Some selected technics

What my ambassadors do?

Communication as an Ambassadors' Challenge and Resource

# Often people do not communicate enough

- Bring people into talking!

# Exercise 1: Bringing people into talking

Put yourself in an order – find out about the others and agree on a line

- How important is the Christian message for your work ?

# Language may

- Connect people and motivate for development

Or

- Be a source of conflict and negative feelings

This is very important for schools and school-related communication!

# Communication for peace

(see Marshall B. Rosenberg “nonviolent communication”)

- Avoiding a language which induce negative feelings including moralistic judgements
- Looking for a language which clarifies needs, feeling and perceptions
- By talking about observations, feelings, needs and requests

When I observe a, I feel b, because I need c. Therefore I ask for d.

- Dynamic language (which includes change), separates objective observations from feelings, critiques less and ask for change



# Four parts of nonviolent communication

- **Observation:** it should be related to the behavior of the student/colleague: "If you talk loudly during I write on the blackboard" ....
- **Feeling:** it should show the own feelings: „.....I fear that I will do some mistakes“
- **Need:** it should address the effects „.....it is very difficult for me to concentrate and continue writing“
- **Request:** Could you please talk less?

# Exercise 2: React ! Use nonviolent communication

Choose two situations. Talk to your neighbour. He / She will give you feedback. Then do the exercise vice versa.

- Students are fighting.
- A colleague did not bring back a book you borrowed him.
- You feel blamed by the critique of your boss.
- You are angry as other ambassadors are not as much engaged as you are.

Choose two situations. Talk to your neighbour. He / She will give you feedback. Then do the exercise vice versa.

- Students are fighting.
- A colleague did not bring back a book you borrowed him.
- You feel blamed by the critique of your boss.
- You are angry as other ambassadors are not as much engaged as you are.

- **Observation:** it should be related to the behavior of the student/colleague

- **Feeling:** it should show the own feelings

- **Need:** it should address the effects

- **Request:** Could you please talk less?

# Understanding the thinking of others as part of non violent communication

- Objective: To learn about the position of the **speaking person**
- To communicate **without** bringing in your own values and interpretation
- Technic: Asking questions **related to what have been said** and **paraphrase the answer in your own words**

# Example

„It is so difficult to cooperate with another school“

What is the difficulty? How did you experience this? What is the school you went for?

Not: No, this is not true, I know somebody who.....

“Students are not able to communicate in a peaceful way”

Which students do you have in mind? How did you experience?  
How did the communication look like?

Not: Really? Did you try .....?

# Emphases on change

- Did you do?
  - Did you inform?
  - Did you meet?
- How was it?
  - What feedback did you get on?
  - How was the reaction on?

Language of control  
Focusing the input

Language of change  
focusing the impact



Paraphrasing

Repeating in your own words

At the end summarizing and asking „Did I understood well that?“

# Exercise 3: Dynamic communication

Talk with an other ambassador/teacher about your experience to promote

- either GPEN reformation
- or the Christian profile of you school/institution

Person A: Talking

Person B: Three minutes listening with asking

Three minutes listening with paraphrase

Then vice versa

# What may ambassadors do?

- Work for yourself or in your working community on nonviolent communication.
- Be a role model for others
- Create opportunities for communication
- Promote peace in schools by promoting nonviolent communication among teachers and students
- Include this aspect in your activities
- Organise trainings
- Organize online activities

# Summary

- Talk about yourself!
- Talk on your feelings!
- Do not criticise but request!
- Talk about your vision!
- Use dynamic language!

# Communicate!



Photo: Brot für die Welt/Bredehorst

Photo: EKD/Herzau

# GPENreformation on the Move for Global Protestant Communities of Peace

# Sharing of experiences for Ambassadors of GPENreformation

**Reflecting in small five groups:**

1. What does it mean to be an Ambassador of GPENreformation?
2. What are the task and roles of an Ambassador of GPENreformation?
3. Identify and discuss the duties and rights of an Ambassador of GPENreformation?



# Sharing of experiences for Ambassadors of GPENreformation

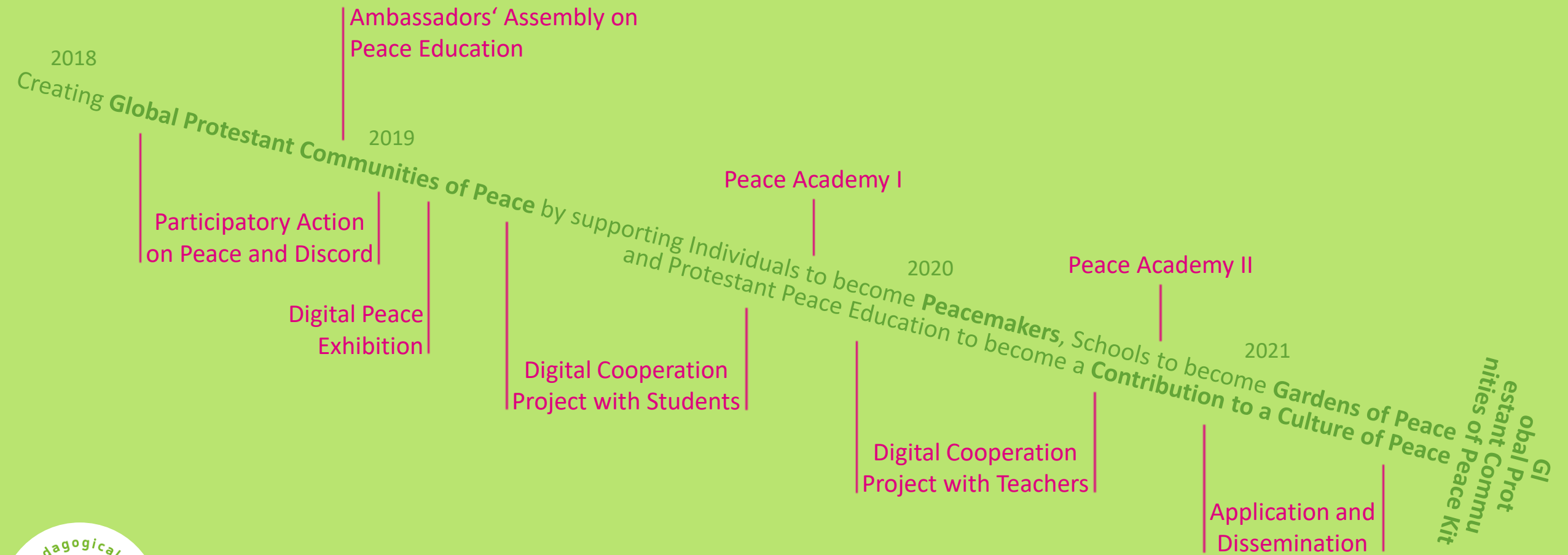
## Leaders of groups:

- First group: Rev Mimi Brown
- Second group: Rev Dr Gerson Mgaya
- Third group: Rev Ernest Nkurunziza
- Fourth: Prof. Joni Roloff Schneider
- Fifth: Stefan Maass

## The role of the Leader of groups:

- Organizing the activities within the group
- Collecting all ideas and opinions of the group to the Secretariat for GPENreformation

# Status Quo, Developments and Visions of the Peace Education Period



# Ambassadors for Global Protestant Communities of Peace



CONNECTING  
SCHOOLS



BUILDING  
BRIDGES



COMMUNI-  
CATING



INITIATING  
PROJECTS



CONSIDERING  
FUNDING



Thank you very  
much for your  
outstanding  
Commitment to  
good Protestant  
Education  
worldwide!



Evangelical Lutheran Church  
in Tanzania



Evangelische Kirche  
in Deutschland



# Network Council for Global Protestant Communities of Peace



# Network Council for Global Protestant Communities of Peace





A woman with dark curly hair and glasses, wearing a black suit, is participating in a group activity. She is holding a pink string with her right hand and a green string with her left hand. In the background, other people are also holding strings, creating a web of colorful threads. The scene appears to be a workshop or a group exercise.

Thank you very  
much for your  
Participation!