

Teach Qualitatively for Peace!

Ensuring Educational Quality with EDUstar

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The discussions in both rounds of the workshop focused in particular on the following three questions, their apparent answers and their "BUT's":

1. Does educational quality have a price?

All workshop participants agree that financial resources facilitate the work on educational quality and are fundamental, for example, with regard to suitable premises for learning processes. **BUT:** More important than the financing is the identification and use of the other resources already available at all Protestant schools: especially the people - teachers, school administrators, students and parents - who are committed to schools are valuable and can advance good education.

2. Can a quality development system such as EDUstar be used for schools in different countries?

The contexts in which Protestant schools operate worldwide, their student and teacher numbers, teaching and learning methods, premises, societal and political integration differ greatly. This diversity requires a high degree of flexibility. **BUT:** The values that accompany the Protestant faith and underlie all Protestant schools are shared. As already happened in the form of the position paper of GPENreformation, they can be translated into a "school language" and used as a common ground for the definition of criteria of quality development.

EDUstar is based on self-assessments; it is not a matter of comparing schools with each other, but of evaluating schools from the point of view of their own actors. This means that assessments are always made within the respective frame of reference.

3. Is there a need for a common quality development system for Protestant schools?

The workshop participants agree that a common quality development system makes sense in order to promote educational quality at Protestant schools worldwide with bundled strength and in overarching work processes. **BUT:** Such a quality development system must put Jesus Christ, the Protestant values and the guidelines for Protestant education that can be derived from them, at the centre. Only in this way can quality at Protestant schools be assessed holistically and a differentiation from "conventional" quality development systems be achieved.