

Evi Plötz

Evangelische Schulen im globalen Kontext

Eine empirische Annäherung
an das Profil evangelischer Schulen
in Subsahara-Afrika

Schule in evangelischer Trägerschaft

25

WAXMANN

Anhang

1	Übersicht über die qualitativen Daten.....	1
1.1	Interviewtranskripte.....	1
	Interview 1: Ruanda.....	1
	Interview 2: Ghana.....	5
	Interview 3: Ruanda.....	10
	Interview 4: DR Kongo.....	14
	Interview 5: Kamerun.....	22
1.2	Liste der induktiv abstrahierten Kategorien.....	28
2	Fragebogen.....	30
3	Faktorenanalyse „Leitmotive im Alltagsgeschäft“.....	59
4	Informationen zu den Standards der Datenerhebung.....	60

1 Übersicht über die qualitativen Daten

1.1 Interviewtranskripte

Interview 1: Ruanda

I: Thank you for being my interview partner. It's really nice that you support me. I'm very happy and, yeah. I would like to ask you just to tell me about your school. What is your school like? #00:00:36-6#

B: Okay. The school is a protestant school. It is working in [Name der Diözese] Diocese. It is found in the northern part of the country of Kigali and it is unique. It is a unique school in the sense that it has got, hmm, it has got its vision. The vision is to promote quality education and again promoting the values into students to transform them holistically. #00:01:12-6#

I: Mhm (bejahend) #00:01:12-6#

B: Yeah, briefly that is the vision. And we have, well, I would say that the values that we

have in our school will somehow differ from the values all the protestant schools have but we have the values that are at the center of the curriculum. And these values are unity, I mean, love, complementarity, integrity and team work. And these values, we try because it's not, it doesn't come just like that (schnippt mit den Fingern), as administrators we first of all get to know what the values are and what kind of impact they may have on the learning and teaching exercise. And so we integrate them in the curriculum and that makes our school become unique. Because we do this. Only that we still have the challenge of assessing these values. But we do assess them as we look at the students, we look at their behavior and their attitudes, we look at their performance. That shows that the values again is working. And our school has, well, the administration. We have the principal, we have the director of studies, of whom I'm the director of studies, we have the heads of departments, we have the teachers, and then the learners. And the stakeholders are the parents and the government officials, and those are involved in the decisionmaking of the school. It is not, we are not working as a person, or the principal as a person, we work as a team. We get ideas from the gaps that we have analysed and then those ideas are implemented and then people gladly appreciate what we are putting forward because it's (unv.) of what they feel their responsibility of. Okay, and maybe you would also like to know the resources. We have resources, we have books, we have a rich library. And the library has so many books. We have like, people from America that give us some kind of books. Because our school is a private school and we have some partners from the diocese level. So we have a rich library, it has got all the rich resources. We have a rich laboratory. We have two sections, we have the science section and the science section has, it is composed of chemistry, physics. Those are three labs. We have the art section that is composed of combinations. We have eleven combinations in the school and that also is one of our uniqueness because you find at some other schools that are not protestant or protestant don't have those combinations. And they come to our school and so we get a number of students that occupy those kinds of combinations. And we partner with the, of course, like you know, we partner with the CPR. This is the protestant school here and we partner with them in working together on the teaching method PAP. So PAP has done a very great role in our school. It is transforming teachers and teaching methodology, the way they have been teaching and (unv., stottern) well aware of the curriculum, the government curriculum that is already in place, and we are turning from knowledge based curriculum to competence based curriculum. So that competence based curriculum is in the line of what CPR or PAP is putting forward. So that combination now is very, very okay, working with our schools and teachers are really very happy. They have /. Initially they would not, like, actively involve with students, they would not make some groups, but now there are some groups that are coming up, there are some clubs that they get involved in. And these clubs, the output, like /. In our school we already have the debating club and there is one of the students that became the best performer on the national level. So that interaction, that involvement, has brought up that kind of performance. Well, I would not say that the school has not been performing to that level but normally it used to do that, but after the involvement of PAP, the involvement of putting the learner in the center of learning and

teaching, then there is a very great, like, good achievement of this outwork that can be seen by everybody in the way students behave, in the way they interact with one another and way they perform. So it's one of the best performing schools in the northern part of the country. Thank you. #00:07:26-8#

I: Wow! Thank you so much! #00:07:27-0#

B: You are welcome. #00:07:30-2#

I: Is there anything else that you want to tell me? #00:07:32-8#

B: Yes, there is something else that I would love to tell you. That is, what makes quality education in our school. And one of it is the recruitment. And recruitment is on the side of teachers and on the side of learners. So how do we recruit? We recruit Christian teachers, that is our priority to first know that these people really will serve us from the level of the bible context. And of course, how do we select them? We look at the attitude during the interview, the character because we believe that skills can be experienced, people can, but what is most important is the character and attitude. And that I think is making a very radical changes in our school. And secondly we look at the learners. What kind of learners do we want in our school? Of course, we like the best achievers, the ones that perform well from different schools. And most of these other schools want the values that we actually carry and integrate in the curriculum as a protestant school. So these other schools come running to our school just because they are being attracted by these values. So we again look at the learners, we test them and we place them according to their level because we have streams. We have the streams in classes. The best performing learners we put them in stream A, the moderate ones in stream B, the lower we put them in stream C. So and now, we again, the teachers know where to put the efforts and know where not to put too much efforts but again to guide. To guide, yeah, because we believe that people learn differently, learners learn differently, they have different personalities, so all that, need to be, like being redirected. So the recruitment is number one that makes quality performance. And then also I would say on the side of leadership style we again look mostly on the democratic leadership. Being able to be good listeners that all the time proposing things to the people you're leading. So how do we test that? That comes from the above, from the Diocese, from our Bishop. So they do the recruitment of the leaders that they want in their schools. So that is how now because that is, that is just the idea behind. We know now that this idea should be even implemented in the schools. In the method of teaching, in the teachers themselves, and so it goes up to the learners. So that is a quality thing that we still, well, there are some things that we are still struggling about, to work with the minds, that is not easy. But we believe that because we have it as leaders, that things will be put into place, slowly by slowly. And then we have also a rich internet. Rich internet, we have the computers and we have the wireless, like /. So we are able to connect, make some connections, and because of that we have ICT specialists, so that even we hope the

protestant schools that are still, yeah, that are still like growing up. So we also have the pre-primary, we have the primary section, we have the secondary section. And so we believe we work one in hand, sell some ideas, of course according to the levels. Sometimes we get meetings, we get together in all those sections, or levels, and we get together to share how we can make some kind of progress in our protestant schools, what are the things that are working and what are the things that are not working. And we work together in a team to bring up some kind of strategies on how we can bring up that. So I think, and then, what else do we have. We also have the ACT programme. The ACT programme, okay, we have some partners that act as volunteers, that come from Australia, that come from different countries, that come to provide, like in their holidays, young school girls and young school boys who are there but can give a service to the school, they come and give us some kind of programme with teachers. It is, now it enlightens us more and in future, like as a leader, I just feel God has called me to, like, to serve the school in a way that there is a difference in the school, we make a difference as leaders. And we're planning and working with the students team to bring up the leadership programme. Because we have realized it's a gap. It's a gap that is crosscutting in our protestant schools. What kind of leadership, Christian leadership, for example. So, and of course, Christian leadership is huge, so huge! So we need some directions, and those directions will come maybe from the Global Network that we have already created, GPENreformation, this kind of conferences, sometimes you are inspired with certain ideas of how you can now get more focussed. So I believe things are really in place. Then we have the games, also the games, different games in school. We have the basketball team that on the national level becomes number one. #00:14:28-7#

I: Ooh, congratulations! #00:14:28-7#

B: Yeah, we have awards, we have got awards for the debating, the debating students, we have awards in basketball competitions, we have awards in, hmm, in different kinds of activities the students get involved in. So that's our school in brief, that is how we operate, that is the different activities that we are working on and I think, well, that's how far what I can bring forward to you. Thank you. #00:15:10-3#

I: Wow, thank you! That's so interesting! And you also mention that there are some challenges that your school is facing, with which you need to get along. Could you tell me a bit more about these challenges, what are the main challenges that your school is facing? #00:15:28-4#

B: Yeah, like this new method I talked about, (I: Yeah, the PAP), yeah, the PAP method. Sometimes because of the background of the teachers and actually I would say even leaders, in general the way they have been trained is more knowledge based. It is more like the teacher is at the center of all the learning, he knows each and everything, and students are just passive. So and when we are training like the different methods, some of the teachers are like 'Oh, that is very difficult', and that kind of attitude gets along and blocks the, the

transmission. And there are some who say 'Oh, we'll try', but in the long you will find that it's taking a long, long way to get the idea. So those are the challenges, but believe because we work as a team, I believe every day I come up with different strategies, different ways of presentation. Like I'm thinking about if we can make some kind of gathering and the people who seem to be knowing it better, come up and teach others so that they can be inspired from their own perspective as teachers. Not you telling them what to do. So, hmm well, that is a challenge, but very often it will come out to be solved. And again, we also have a challenge because like, I told you I'm the director of studies, like you find a big authority of the principal. Well, the way they look at things, the mindset is really different on how to lead because the leadership comes from up down instead of like, I mean, from down to up. Yeah, so, well, you find that now the challenge is, the idea is being taken by a few of the school than the majority, and you find the implementors, the real implementors, like, do not click on the leadership style that involves and includes and engages the people inside. And again another challenge. We have come to see the challenge of the partnering with the district. We find that there are some good things that we're doing as a Christian school, as a protestant school, but well, it is very hard for them to really grasp the idea and understand it. We find there is some kind of limitations. Yes, and that limitaion of course, it is not easy for you to overgo. So those are the little challenges that we are thinking about and how to improve on a daily basis, working together. Thank you. #00:18:34-8#

I: Thank you! Thank you so much for being that open, for telling me everything, all those very interesting details about your school. Thank you very much! #00:18:47-2#

B: You're welcome.

Interview 2: Ghana

B: Yes. I'm saying that it has two forms, that the theological perspective and the pedagogical perspective (.) as we have, we have in Ghana. So in Ghana (.) our protestant schools all focus as one from the theological perspective and also the pedagogical perspective. With the theological perspective, we build the faith of the children, to believe in God. So in the first place it's the faithbased school. That we believe in the creation of God, we believe in God's love, we believe in God's (unv.) that a Christian should know about (love/life?). We have that foundation. The (unv.) for the children. Then we have periodic, eh, periods for worship (.), for praises (.), for appreciating the nature (.) and other things. Then again, we also go by, ahh, having the believe that there is the Holy Spirit that moves us to (work?), that moves us to do things. So all this comes under the umbrella of the theological perspective. When the children come to school, and we have core curricular activities that we (invent?) in the school to teach them to appreciate the handwork of God. #00:02:32-8#

And the protestant schools (.), because of that, when we come to the pedagogical aspects of

it, because, eh, we don't discriminate (..). We give equal access to everybody to be enrolled. Because we have objective of, eh, giving a (unv.) to the person to be able to lead a useful, (distant?) life, to (fit?) into their world of (unv.). So we give holistic training to the individual, irrespective of your gender (.), where you come from (.), whether you have disability (.), no matter what. We, we enrol you into the school. Then the (caliber?) of teachers (.) that are enrolled, that are recruited, are posted from the government and sometimes privates. But we make sure at least they are faithbased, not necessarily belonging to one religious denomination, but at least believe in God. #00:03:36-5#

I: Mhm. But, excuse me, in the Christian God or could they also be /? #00:03:41-2#

B: No, in the Christian God. #00:03:42-1#

I: Okay, okay. #00:03:45-6#

B: In the Christian, yeah, not ordinary God (lacht). The God we know and we worship. Then our objective is to train the individual holistically. So we train the mind or the brain (..), the hearts (.), and the hands. So we make sure that at least the child will get a vocation. If not continuing to the (unv.), can get a vocation to (leave home?). Then we train the heart to be tolerant (..), to be (fused?) into the society (..), to be able to be accommodated in the society, to use, to lead a (distant?) life in the society. So we give moral training to the children, the /. Then, also then academic training. They should be able to do logic thinking. They should be able to do, ah, to analyse situations. So we give training for the brain, the hearts, and the hands, so that they can fit into the world of (unv.). Then, the protestant profile that we have back in Ghana (..). Most of the schools in Ghana are protestant. But we are in partnership with the government (...). Previously, the churches were solely running the schools. When it (unv.) up (.), the government came in to partner the churches. (.) So, now most of the schools, the government give, eh, teachers to the schools. They pay the teachers. Then the church also provides infrastructure and other logistics. But they don't deny the protestant schools, the (fair share?) of allocation of infrastructures. When they are giving allocation, they give to all. But if the protestants think they need additional logistics or something to add on, the church provides. So if a school is in a decapitated state, and the government doesn't come in immediately, the church will go in to do it. Then we have solely privates. Where the teachers are solely employed by the church, and it's the church that pays the teachers. With that (unv.), we all run the same curriculum (.) with the government schools. So we have, we run the same curriculum. Then we have a education policy from the church. That doesn't go contrary (.) to what the government is saying (.), the policy the government is working with, we don't go against it. But we add on. And what we add on is something that is not, is not going contrary to what the policy is saying. So sometimes we give room for (unv.) the government policy talks about, for discipline, to prevail in the school. And protestant schools are also noted for high discipline (.), hard work (.), unity (.), integrity (.), trust (unv.). Because we build our vision that we are working and we are training the child

with God, with (unv.), associated with God. So if you work (.) as a protestant teacher, it means you have, eh, you have a link with your maker. Because we have the motive that though we are working (unv.), we, eh, our focus or our objective is (unv.) towards the child being self-sustaining person in the society. Not looking at what you get, but how to help that child (..) to fit into the society, to become a living being. So, eh, in some way, that is how our protestant system is working in Ghana, all protestants. The challenge is (.), the challenge that we are having, sometimes (.), sometimes, eh, the type of teachers no protestants, because we are not paying them (..), sometimes they think (..) they shouldn't go strictly by the policy of the church. (..) They think they should have their own way because there are human rights. (..) The person has right to (do/believe?) certain things. Because you are not paying the person who is working in your school. So sometimes that is a challenge that, eh, we have. Because the teachers are role models for the children, and whatever, how they come out will be copied by the children. Yes. So (.) you may have protestant teachers, alright, but their particular religious faith (.) is not there. So we don't get the opportunity/. No, no, we do get the opportunity, but, it's difficult to get the same faithbased teachers in the protestant schools. Or like other person that you can train a good (unv., possibility?) for a particular school of the church, we train them in a pool and they are distributed. So sometimes you may even get muslims in your school. And that muslim, Friday (.) is his worship, his or her worship day. So during the contact hours, that muslim is going to worship. Because he has freedom #00:11:03-2#

I: Yes, of religion. #00:11:03-2#

B: Yes, freedom of religion. So those are the little challenges that we're having. Sometimes, too (.), if there is no proper coordination (..), eh, because we are in partnership, the office of the education from the government also have control over the school (..). Because they do payments. So they also do (separation?) as we also do. So if we have, eh (..), a school that we need someone to head, and readily we don't have, the government policy, the school can be there (..) for more than a month (.), or three months without a head. Yes. So we should get someone immediately. If we don't have the person readily, they will put someone there. So if that person (..), let's say a Catholic (..) or non-protestant, how is the person doing the vision? Or the mission of the protestantism to (unv.) around that in the school. So that is also another challenge. So, generally (..), our focus are the theological perspectives and the pedagogical perspective is not different from what Martin Luther (..) and Lucas Cranach was, eh, Melanchthon. #00:12:49-8#

I: Yes, Melanchthon. #00:12:49-8#

B: Yes, Melanchthon. Their ideal of education is not far away from, eh, it's, it's within, we want them to appreciate the nature, the handwork of God, and we build in them the biblical aspects of life that they are to live. (...) #00:13:20-8#

I: And as you said that this is, like, valid for all protestant schools. #00:13:34-8#

B: Yes. #00:13:34-8#

I: Do you think that there are, are there /. #00:13:40-1#

B: There are fews, few, few ones that, they still have that belief. I know of, eh (.), I don't know where to place them, (unv.), they're also protestant, they are (carried?) out from methodists. #00:13:53-2#

I: Ah, okay. So you think they /. #00:14:01-1#

B: Because we, we Presby, Methodists, the Lutherans, we all meet. All this unites as we meet. And we have common ideal, common vision, common mission that we want, we want to achieve as protestant school. So I may point my vision and mission for my church differently, but it's (unv.) to all the same objectives. #00:14:28-5#

I: Okay. So you don't think that there is a difference between /. #00:14:33-9#

B: Not, I don't think there is no. We meet! We meet, eh, every year, for a conference, to share ideas (..), to compare notes (.), our challenges. And (.) we, our goal, we have a common goal. We are all sharing towards quality education delivery (.), that the child will be self-sustaining (..) in the near future (..) with the word of God, guiding principle (.) of the child. So in that, in that block, that is our focus (.). So, eh, I should say maybe the Methodist, or the Anglican (.), will have their different mission but it's still towards the child attaining that goal. Presby mission will be, it will be, the idea will be different, but the (caption?), (unv.) differently, but we meet, and everybody is, wants to see the child coming out morally upright, academically good, and skillful to solve problems on his or her own. #00:16:02-0#

I: Good (...). Good (...). This is interesting (...). #00:16:08-1#

B: So that is what, eh, is a (explaining?) the /. And, it will interest you to know that (..), you see a child in the society (...), and you can ask 'What school (.) are you attending?'. The child says, 'I'm in this school', or protestant, you'll say 'Oh, no wonder, that's why (.)'. That's why you respect (..). That's why you are being different. That is why /.' Because they are attached (..), everybody knows that protestant schools, we have certain (traits?) that the child should (unv.) (..). Or, even if you are working in a protestant school, the way you carry yourself (.) will be different from the way others will carry themselves because it's, eh, a Christian and faith-based institution where apart from (.) the (.), the ministry of education or the education department, the church also have a role to play (.). Periodically, they also want to know what is going on in the schools. They want to make inputs because they provide

infrastructures and other logistics (...). So, I don't know, if you have something again that you want to, is bothering that you want to share. #00:17:51-5#

I: (...) Hmm. I think that was already very interesting, and eye-opening and helpful for me, so (...). #00:17:59-5# #00:18:02-5#

.... (allgemeine Unterhaltung über die Forschungsarbeit) #00:18:17-3#

B: Well, the protestant education in Ghana, the little history, the little history I know, that when the (unv.?) came to (train?) along the coasts, they started with intermarriage (.). So they decided to set up (unv.) schools (..), which (unv.). But the missionaries (.), when they came, and they wanted the people to be able to read, right to interpret (.) the word of God, started (.) protestant schools. #00:18:57-4#

I: Mhm (bejahend). So it's coming from the missionaries. #00:19:00-1#

B: It's coming from the missionaries. So the first protestant school was 1848. In Ghana. #00:19:11-0#

... (Unterhaltung über schools500reformation) #00:19:21-9#

So they set up the school and that sustained education in Ghana and that (unv.) up for so many protestant schools. (...) So, we believe in God's creation (.), God's love (.), the Holy Spirit (.), God, eheh, God's (pardon?) for forgiveness. So every, and, eh, biblically, the child needs to know (unv.) is giving in the school. And other side, we give academic (.), well that is the pedagogical aspects, that the child can think critically, logically, analyse situations (.), can reason (.), can be tolerant, can use the hands (.) to (unv.), to be self-sustaining. #00:20:27-9#

I: Yeah, that's good. That's very good. #00:20:35-0#

.... (Unterhaltung über weiteres Vorgehen für die Datenerhebung) #00:22:22-4#

B: And you have to be there because the schools are many, and you have to reach them, to find out exactly what is going on. And when they see you it also motivates them when they see that 'Oh! Even where we are, they still think about us.' And we go to meet the students, we meet the people and we talk to them, to encourage them that they are not cut off. They can also make it in life, irrespective of where you are. It depends on you. So we go around, (unv.), we check their work outputs. That they do exactly what is expected of them. We give them in-service training. (unv.) #00:23:15-7#

..... (allgemeine Unterhaltung)

Interview 3: Ruanda

I: So, thank you very much for being here and for the interview. So, I /. You were working as a school leader for some years and I just want to ask you what you can tell me about the school, what you think is interesting about the school where you were working. #00:00:35-1#

B: Hmm. Normally, I worked in three schools, and, hmm. The first one I worked, it was 2001 to 2003, then another one was 2008, and the third one was 2009 to 2011. In the first I was working as a patron and a teacher, the second I was deputy headteacher in charge of discipline and teacher at the same time and then after I was, the third one I was headmaster. Ehm, what was interesting in the school? The question is too broad (lacht). #00:01:35-7#

I: Maybe you can think of one of the schools. For example the one where you were the headmaster. Well, is there any /. How is the profile of the school? #00:01:48-4#

B: Ehm, I see. From my perspective, ehm. In those three schools, what was interesting for me, ehm, it was how I used the position I have to convey Christian values. Why? In the first, in the first school, I was working as a teacher but also I was a president of the choir of students, singing with the students (lacht). In the second one I just also worked and ehm, I used this to organise activities, religious activities, conventions and others. And the third one it was also the same, I organised some activities, religious activities, just which would help the students in my context. #00:02:50-9#

I: Mhm. So what, what activities were that? #00:02:55-9#

B: Ehm, in the second, ehm, in the second school, ehm, I referred this to the dissertation I did when I was at university, I worked on reconciliation, how the protestant schools are promoting reconciliation. And eh, in, after my university, I had this chance to implement what I recommended. In this case I organised a conference on reconciliation, and I organised a weekend of reflection and reconciliation in the context of Rwanda, but on the biblical perspective. Where we invited choirs, we invited some preachers, we invited some pro/ just working in Christian organisation on reconciliation, just to help the school. Because, ehm, at that time I was responding to a challenge. Ehm, in 2009 there was just a survey in the country about the level of genocide ideology among students. And the school where I went to work, ehm the, the rate was at 92 percent. So, I take this opportunity both use what I had in my short dissertation but also using this opportunity to help people from a Christian perspective. #00:04:39-6#

I: So you, do you think that, hmm. As you said it's a protestant schools where you worked,

do you think that this, I mean, what does that mean, is that something special, you think, that it's a protestant school, or how would you describe the school from this perspective? #00:05:06-8#

B: Ehm, normally, ehm, the schools where I worked and this can be seen from the overall framework of the education system in Rwanda, normally, there, the school where I worked, if I don't go in other details, they are what we call subsidised schools. These are schools which are owned by churches, but the government is paying teachers, ehm, everything. And ehm, normally the visibility of the protestant school is just seen in ehm, first in the administration, because normally the, ehm, the church is the one to appoint. Of course there are some procedures, but, for example for the post of administrators, headmasters, and others, the church proposes three candidates and then they, well, sit for exams, but if they are laic. If they are pastors or priests, automatically the bishop or another one will say 'Okay, you have to nominate this'. This is one. If for example you go in a protestant school maybe you see a pastor is headmaster or another one, but appointed by the church. Another thing is just, they have what we call a chaplain. Just a chaplain nominated by the church in the school to, normally, do two things. One, is just teaching Religious Studies, Religion, in that school. But also he is or she is in charge of other co-curricular activities related to Christian education, for example the choirs, other Christian movement, and others. And, ehm, the second, ehm, aspect of his or her job, this is where I can know this is a protestant school, or not. For example, in ehm, if I remember well, in the first school we used to have two, ehm, three, three congregation, if I can say, per week. On wednesday, on Friday and Sunday. All students together. It was compulsory. All students. But also Catholic and others, they were just allowed to sing and participate. But this is, it was just (lacht), one of the mark of the school. In the second, also every morning (lacht), every morning, after just, normally, they used to wake up early and then have self-learning, and then take breakfast and then before go in their classroom, used to have ehm, like thirty minutes of meditation. And of course there are some other activities which are organised like the choirs and other the (cult?), if I can say. And this was also the same in eh, in the third school. So this is how I can say that the protestant school can be seen, those aspects. Just from the aspect of Christian, or religious related matters. #00:09:11-4#

I: So is there Religious Studies also at other schools or is it only the church schools who have those classes of Religious Studies? #00:09:23-4#

B: Ehm, in the national curricula, there, it is just some kind of choice. Just normally, Religious Studies is just among the subjects where a school has to choose. And of course Christian schools, including protestant schools and catholic, this is, they see as the most important, so they choose it. #00:09:51-6#

I: Mhm, okay. What else could they choose? I mean, which, between which alternatives do they choose? #00:09:57-7#

B: There, there is what, if I remember it well, what they used to call Moral, Moral, where they teach like some ethics. #00:10:08-0#

I: Mhm. Okay. Okay, so the public schools would rather offer then this ethics or are there also public schools offering Religious? #00:10:20-4#

B: Okay, I can not say all public school because it depends, eh, first of all on the leader, the headmaster and the school (unv.). They can, they can be a public school, but maybe the headmsater can say, 'Okay, religion is important', then you can choose it. Or sometimes, ehm, there is some public schools where, ehm, religious people have influence. They can ask for example 'Why can't you let us teach religion without paying, being payd?', and then you can just teach this, yeah. So it is, you cannot say that there is a rule that public schools have this and christian schools have this. Normally for Christian it's okay, but for public, it will (unv.), it may depend on that, yeah. #00:11:13-6#

I: Mhm, okay, I see. And, ehm, do you think there are special challenges that the protestant schools are facing? Compared to the others? Or, what, in general, what are the challenges that the protestant schools are facing in your country? #00:11:37-4#

B: Okay. Ehm, let ehm, maybe, say this in different perspective. Ehm, let us first of all see the, the, ehm, challenge in terms of school management. Just on the aspect of, ehm, school headmaster and others. Protestant, ehm, schools in Rwanda, they have a challenge, ehm, that some protestant schools do not prepare people. They do not have enough qualified people to occupy those positions. Even if the government said 'Okay, you can select three candidates, and then you can choose'. But some churches, eh, do not have those people. And sometimes you can find a Catholic leading a protestant school, or Muslim leading a protestant school. And of course this can have some impact on this aspect of religion. That is one challenge. Of course, another challenge, from my understanding (lacht), is related with this problem of leaders, it's also related to how protestant churches are not collaborating. Because, if they collaborate, they can just say, for example, one protestant school can lend, one lend to another school. That's, that's one of the challenges. A second challenge is on the aspect of, (...) can I, can I say quality? Yes, quality, but in terms of infrastructure. Normally when you look at the (.) the protestant schools, (..), most of them they are, just in precarious condition, if I can say. Ehm, some of them are old (.) old classrooms, old desks, yeah. That's a challenge, a general challenge for protestant schools. And ehm, but also there, it is, this can be shared with the catholics, but for the protestant maybe it should be a particularity. Ehm, and ehm, this challenge, also (...) there is another challenge of, hmm, how can I say? (...) Hmm... Yes, let me say the challenge of, ehm, students performance. I see it as challenge because protestant schools (.) are (.) not performing well in the country. As compared for example to catholic (.) They are not the best schools. (...) Yeah, that's, I can say those are three challenges I can remember. Yeah

(lacht). #00:15:10-7#

I: So, eh, when you think back to the time when you were the headmaster of the school, were there /. Do you think that (.) being a protestant school gave you a certain way of (.) dealing with those challenges? Or did you just (.) try to survive (lacht), or how would you say, how would you describe this, working as a protestant school in this field with, with those challenges? #00:15:49-3#

B: Hmm (.), I think there is, of course those challenges are there. But ehm, (...) I don't know how to express this but eh (.), I did not just keep quiet (..), ehm (...), I find something which helped me (..). And maybe it is related to the background that, just the issue of collaboration, ehm the collaboration with different stakeholders (.). Collaboration with the church, eh, collaboration just among teachers, just it was, for me it was a key which helped, even the students. It was a key which helped me to perform as I did at that time. Ehm, for example, if for example you look at the issue of, (..) ehm, quality, to improve the quality of teaching in my school. First of all I have, for example I analysed with my staff that we have a problem in ehm, in regard to teacher training because most of our teachers, they were not, they were not equipped with the pedagogical skills. And ehm, we worked with this Council of Protestant, BNEP, and they trained, ehm (.), some of our teachers and then after, those who were trained they come and we had, ehm, I think we used to have, if I remember, we had two days of reflection, where those who were training were just sharing what the content of the training and helping others. Yeah. That's when we see just collaboration among teachers, those who were trained they come and help others. And then also collaboration with the CPR but also the church, I think it helps a lot. For me this is what I can say, collaboration. And even the parents, for example, we had a challenge of dormitory and eh, we discussed with the parents, and the parents accept to contribute and then, (.) eh, even if it was done after me, but I would start the project. So, I see the collaboration it is (.) something which is help/, which was important for me and helped me to do what I could do to (.) give my contribution (lacht). #00:18:51-0#

I: Mhm, good. Thank you, thank you very much. So I think, I learned a lot now about the protestant schools. So is there, is there anything else that you want to tell me about the protestant schools, or about your protestant schools, or one of them? Anything more which you think might be interesting? #00:19:23-2#

B: (..) Hmm (...) Ehm, what I can say, (..) ehm, in protestant schools and it is also a challenge, maybe I didn't mention, it's about this, ehm, Christian education. Yeah, though, ehm (.) /. I just tell you that I had this opportunity to serve what I can from my Christian pers/, my christian background, but christian education is not something which is valid. Ehm, they teach religion as course, but not as, ehm, something they (need?) to, to change, let me say, as a kind of changing behavior, influencing people in terms of how they behave, it's just, eh, like a content. Because, even some schools, it is taught by those who not even

study theology or religion. Just is like 'Okay, ehm, you don't /. Maybe I don't have enough workload' and then 'Ah! Let us put religion' (lacht). Ehm, yeah, that should be, ehm, if I would recommend church leaders, this is what I would just (unv.) them. Because for example, the school where I was headmaster, there was a pastor at my time, but then, ehm, the pastor, maybe they recruited recently, but more than five years there was no pastor (.) there. Just it was laic people and doing whatever they want. So this is something which needs to be reflected, Christian education and religious education, if I can say. Okay. But also I think (..) this was a question of course, we, was asking this question, ehm (..), about how protestant schools are (.....) aware (..), especially leaders, are aware of the (..), the origin of protestant education. For example I started in this, ehm, reformation and the ideas, but I would say, that if Martin Luther come back and lead people, this can change a lot (lacht). Okay, I think that we need to reflect on this and also on church level because they are linked to church. Also to think some opportunity, some opportunity to support schools on how to improve quality. Because there is a kind of, ehm, how can I say, the government is saying 'your schools', the church is saying 'Your schools also', and then sometimes headmasters are staying there inside. #00:22:46-2#

I: Mhm, inbetween. #00:22:47-7#

B: On the aspect of just building schools, improving qulaity. But there is some good story I know, in, I know in one church, there they are doing a lot. They are training teachers. This is the Presbyterian Church in Rwanda. They are training teachers, they are organising, they are supporting schools, they are doing projects with different partners, to, just to, you see, they are concerned with their schools. Not only Christian education because also they have pastors who studied, but at least they are concerned, they want to, to ehm, rehabilitate those schools, they want to support teachers to improve their pedagogical skills. So this is a lesson that (.) other churches should learn, just to (..) be responsible on the education of their, their schools. Yeah. #00:23:43-7#

I: Mhm. Thank you. That's, that's very interesting. #00:23:50-5#

B: Anything you want to know maybe? #00:23:54-5#

I: Well, no, I mean, nothing special. So if you, if you think that you said everything which might be interesting about the protestant schools. If there is nothing else that you want to tell me. (lacht). Okay so I think I already learned a lot now and if you don't have anything to add, I thank you very much for this nice interview.

Interview 4: DR Kongo

I: Alors, merci beaucoup pour être ici avec moi et, ehm, je voudrais bien te demander

quelques questions sur les écoles protestantes dans ton pays. #00:00:15-9#

B: Je vous en prie. #00:00:17-5# #00:00:17-5#

I: Merci. #00:00:17-5#

B: Oui. #00:00:18-1#

I: Alors, est-ce que tu peux me raconter un peu des écoles protestantes, qu'est-ce que est particulier dans les écoles protestantes? #00:00:31-5#

B: Ah. En fait, dans mon pays, les écoles protestantes occupent une place importante dans l'éducation du pays parce que (.) ce sont les écoles protestantes qui occupent un plus grand pourcentage. C'est à dire sur cent pour cent, les écoles protestantes représentent environ 33 pourcent. Et c'est le pourcentage le plus grand, ensuite viennent les écoles catholiques. Peut-être avec 28 pourcent. On peut donc vous dire quand même que l'église protestante contribue beaucoup à l'éducation dans mon pays. Alors, qu'est-ce qui est particulier pour ces écoles protestantes? Ehm, c'est que ce sont des écoles dites conventionnées. Conventionné signifie que les écoles/. Les églises ont signé une convention ou un contrat avec l'état. Parce que ce ne sont pas des écoles privées mais ce sont des écoles publiques que l'état confit aux églises pour la gestion. Et pour la petite histoire, je vais vous raconter, c'est que pour /. Entre les années 1975, Mobuto était président (.) de la République du Congo, du Zaïre, dans le temps. (.) Et il a communiqué une, eh, une, eh, une loi qui dit les écoles viennent de l'état, toutes publiques. L'état gérait les écoles pendant deux ans. Et après deux ans, c'était la catastrophe dans les écoles. Les écoles étaient détruites, il y avait (unv.), matériels didactiques, des livres, il y avait l'immoralité dans les écoles, il y avait la corruption. Et les parents ont dit, (plus question ça?). Ils ont réclamé qu'on remette les écoles, eh, aux églises pour la gestion. Alors c'est pourquoi depuis 1977, c'est /. Ce sont les églises qui gèrent sous la convention les écoles. Un autre élément, toutes les églises réunies, protestantes, catholiques, musulmans, adventistes, tous réunis, gèrent plus de 80 pourcent d'écoles du pays. Et l'état ne gère qu'environ 15 pourcent. Donc je pouvais dire, sans les églises il n'y aurait pas d'éducation dans mon pays. Oui. Voilà un peu, eh, ce que je peux dire à ce niveau, dis-moi, pour les écoles protestantes. Mais ces écoles protestantes occupent vraiment une place de (joie/choix?) dans l'éducation. Oui. Comme coordinateur par exemple, nous, déjà au niveau de la Communauté, une communauté, CBCA, nous gérons maintenant plus de 723 écoles. Maternelles, primaires, et secondaires. Oui, et ça, c'est au niveau d'une seule communauté. Alors, (.) avec autant de communautés, donc, il y a, (.) il y a par exemple je crois les documents qui parlent déjà de 25.000 écoles protestantes. Et ce sont ces écoles-là qui représentent 33 pourcent. (.) Oui. #00:04:31-8#

I: Mhm, oui. Ah, okay. Alors. Est-ce que tu, (.) est-ce que tu penses que comme ca, ehm, être une école protestante est plus quelque chose de normal ou pas particulier, ou est-ce

que tu penses que être une école protestante a quand même des particularités dans toute l'éducation? #00:05:05-9#

B: Oui. Parce que comme je l'ai dit, ehm, à 1975, l'état (unv.) les écoles. Mais deux ans après les parents et les églises réclament, "Remettez les écoles aux églises". Alors, qu'est-ce qui est particulier justement aux écoles, eh, protestantes? Mais, c'est aussi aux écoles catholiques, c'est que avec la convention, les églises sont permises d'organiser des cours de religion. (.) Ils sont autorisés d'organiser une aumônerie dans les écoles. Bon, bien sûr, tout en gérant toute l'école. Et c'est ça qui fait la différence avec les autres écoles, surtout étatiques. C'est surtout cet (aspect?) de, eh, de (.), de la gestion morale, eh, des écoles. Parce que la science va aussi avec la, la vie morale, la vie spirituelle. Alors, je peux vous dire que les parents préfèrent (enlever?) les enfants dans une école protestante. Ou alors catholique, ça je ne peux pas dire seulement les protestants, que de les amener dans une école étatique. Parce qu'il saient que apart la science, la (unv.) d'après aussi sur le plan moral, spirituel. Alors ça, ça fait la particularité de, des écoles protestantes. Ce que je dois encore ajouter, et ça c'est pour quelques écoles protestantes, comme celles de ma Communauté, où nous avons eu la grâce de recevoir un programme de formation continue des enseignants en pédagogie active et participative. Bien sûr c'est avec, ehm, le soutien financier de Brot für die Welt, donc, Pain pour le Monde, et ce programme a permis à beaucoup d'écoles d'améliorer la qualité de leur éducation. Avec cette formation continue des enseignants. Pour ce qui est de ma Communauté, par exemple, c'est depuis 2001 que nous formons les enseignants. Ça peut être aussi pour dire que la formation continue des enseignants manque dans le pays. Et quand c'est organisé par l'inspection officielle, parfois c'est, c'est seulement pour un jour, deux jours, et c'est un peu superficiel. Mais avec ce programme-ci de formation, les enseignants sont suivis pendant deux semaines, ils /. Ils suivent programme de la théorie sur la pédagogie moderne et pendant la semaine, ils font la pratique. Et ça change un peu les méthodes dans les écoles, et cela a beaucoup contribué à l'amélioration de qualité dans nos écoles. Oui. #00:08:42-8#

I: Très bien, très bien. (...) #00:08:51-3#

B: Peut-être aussi un élément à ajouter, a cela, ça c'était le programme de formation continue, et voilà que, ehm, beaucoup d'étudiants viennent aussi de suivre le cours à l'université de Bamberg, ehm, pour le Master en, eh, qualité de l'éducation dans les pays (unv.) développement, et ça aussi, c'est encore un plus qui vient améliorer la qualité dans l'éducation dans nos écoles protestantes. #00:09:27-2#

I: Très bien. Alors, est-ce que tu dirais que l'amélioration de la qualité de éducation est un, encore un défi, ou est-ce que tu penses que ça va encore très bien? #00:09:46-4#

B: Oh, je dirai que pour la plupart d'écoles, l'amélioration de qualité de l'éducation reste encore un défi. Parce que comme je l'ai dit, les protestants représentent 33 pourcent, mais

le programme dont je parle n'est pas dans toutes les écoles protestantes, c'est quelques écoles seulement. Et même là, on n'a pas, on n'a pas formé tous les enseignants. Donc ça reste toujours un défi. Oui, ça reste un défi sur lequel on va continuer, parce que, bon, eh, il faut voir aussi d'où nous venons, donc, ehm, le système scolaire congolais connaît beaucoup de problèmes. (.) Il y a le fait, c'est que les enseignants sont très mal payés. Et avec ça, ça fait que la qualité de l'éducation aussi souffre, donc, baisse. Parce que les enseignants ne sont pas bien payés, ne sont pas motivés. D'ailleurs ça je dois ajouter que nous (unv.) des efforts des parents. Là aussi, l'éducation allait souffrir dans mon pays. Parce que en plus des salaires de l'état qui est, qui est vraiment minime, les parents ajoutent une prime. Et c'est ça qui fait que les écoles fonctionnent. Donc, la qualité reste un défi dans les écoles dans le pays. #00:11:32-2#

I: Okay. Merci. Et, ehm, est-ce que tu pourrais me raconter un peu plus des défis ou problèmes en général? Alors, l'amélioration de qualité est un défi, peut-être, est-ce qu'il y a des autres défis? #00:11:50-5#

B: Oui. Il y a beaucoup d'autres défis. Parce que je parle de 25.000, si nous voyons le, ehm, disons, le document actuel de (.), qui donne, dis-moi, les statistiques (.) des écoles, nous sommes à 25.000. Mais, il faut aller voir toutes ces 25.000 écoles sont dans quelles conditions. Il y en a qui manquent de bâtiment. Mais on les appelle quand même des écoles. Il y en a qui fonctionnent peut-être sous, eh, sous l'arbre, ou quelque part dans l'église, quelque part dans la maison de, d'habitation. Mais comme le besoin d'éducation est énorme, énorme, bon, on les accepte aussi comme écoles, mais elles ne remplissent pas les conditions d'être appelées écoles. Donc, ça c'est un défi au niveau de, de bâtiment, infrastructure. Je venais de parler du défi de paiement des enseignants. Ça, c'est un grand défi dans, dans le pays. Chaque année scolaire qui commence, c'est toujours un tiraillement entre parents, enseignants, et le gouvernement. Et malheureusement, le gouvernement déclare que l'enseignement est gratuit, alors qu'ils ne paient pas les enseignants. Alors, souvent ce sont de, des enseignants qui disent "Okay, si vous ne nous payez pas bien, nous laissons". Alors souvent les parents disent "Non. Tout ce que nous avons comme héritage, ce sont nos enfants". Et ça ils n'acceptent pas que les enfants restent à la maison. C'est pourquoi ils consentent de payer une prime aux enseignants. Donc, le salaire, c'est un grand, un grand défi dans l'éducation dans notre éducation. Je pourrais parler aussi des équipements. Il y a un manque d'équipement. Par exemple de livres. Il y a des écoles où l'enseignant utilise le cahier qu'il a utilisé comme élève. Pour enseigner. Parce qu'il n'y a pas de livres. Il n'y pas de manuels, il n'y a pas de bibliothèque. Alors si le cahier, eh, contenait de fautes, parce que il était encore élève et ce faute va se reproduire chez les élèves. Donc, manque de bibliothèque, manque de matériels didactiques, manque d'équipement. Donc ça, ce sont de grands défis dans nos écoles. Un autre défi, c'est que le pays est en guerre depuis plus de 30 ans, surtout l'Est. (.) Alors, vous imaginez. Il y a guerre dans cette région. La population se fuit. Il y a guerre ici, ils vont fuir, il y a des écoles qui sont brûlées, donc, ça aussi c'est un autre grand défi où la stabilité manque pour que on

suive une, une éducation de qualité. Moi ici qui vous parle. Il y a des écoles que je ne peux pas visiter. Parce que, je peux pas y aller parce que, à cause de l'insécurité. Alors, moi je peux pas y aller. L'inspecteur ne peut pas y aller. Peut-être une autre autorité. Ça signifie que l'enseignant fait ce qu'il veut avec les enfants. Alors, comment voir la qualité? Donc ça, ça fait aussi un autre problème, l'insécurité, dans, dans le pays. (.) Bon. Donc, les problèmes, ils sont, vraiment nombreux, mais là peut-être j'ai cité un peu les, les problèmes essentiels que nous connaissons dans, dans le pays. Mais, bon, on essaie un peu de, de se /. Parce qu'on ne croise pas les bras. Comme je l'ai dit, le seul héritage que nous avons, ce sont ces enfants. Parce que si nous laissons de former ces enfants, alors la rébellion sera plus grave le lendemain. Donc, nous, nous préparons notre (unv.). C'est pourquoi les églises, et je l'ai souligné au début, font tout pour que les écoles commencent, fonctionnent, même dans les temples, parce qu'ils disent, "Non, les enfants, nous ne pouvons pas abandonner nos enfants." Mais il y a beaucoup de défis dans le pays. Ouai. Oui. #00:17:06-8#

I: Mhm, merci. (..) Et est-ce que tu penses que, alors je, comme je l'ai, ehm, entendu, je pense que ces défis occupent toutes les écoles, et pas seulement les écoles protestantes. Parce que comme tu dis, l'insécurité, et les bâtiments et tout ça, ehm, est-ce que tu penses que des autres églises ou, le, ehm, alors, les écoles des autres églises ou les écoles du gouvernement, est-ce qu'ils ont des autres défis ou est-ce que tu penses que ça touche toutes les écoles? #00:17:56-3#

B: Oui, le problème de, de paiement des enseignants, le problème des infrastructures scolaires, problème d'insécurité, ça c'est général au Congo, toutes les écoles. Mais comme je l'ai dit aussi au début, il y a quand même les particularités. C'est (unv.) les réseaux de l'école. C'est pourquoi comme j'ai dit les parents préfèrent amener leurs enfants dans les écoles protestantes, catholiques, c'est parce que dans les écoles publiques, on peut encore voir la corruption. On peut avoir une certaine légèreté, une certaine immoralité et là, les enfants, leurs parents disent "Non, nous préférons amener les enfants là où il y a un peu de moral, un peu d'encadrement des /." Parce que, au moins les protestants, comme les autres églises essaient un peu de s'occuper de l'enfant, donc, en tout. C'est à dire, esprit et âme. On essaie un peu de s'occuper de l'enfant. Et je crois que ça, c'est une contribution pour le pays. Mais je ne dis pas aussi que tout va bien dans toutes les écoles protestantes. Il y a aussi parmi ces églises celles qui ouvrent les écoles tout simplement parce que ils veulent trouver du travail à leurs enfants. Ou ils veulent aussi avoir l'argent, parce que /. Bon, organiser aussi des écoles, bon, on, on récolte quelque chose des parents et l'église peut aussi bénéficier. Et là aussi ça pose un problème pour certaines églises protestantes. Et là, dans ces écoles, la qualité aussi souffre. Parce que soit ils n'ont pas des enseignants qualifiés, soit ils, ils ne mettent pas de rigueur sur la formation parce que leurs intérêts sont ailleurs. Si c'est pour l'argent par exemple, et ça par exemple aussi, comme coordinateur, (.), je suis mieux placé pour en parler. Parce que parfois, nous sommes entre l'église et l'état. L'état dit "Voici ce qu'il faut faire. Voici le, les critères, les qualités, les lois

que vous devez suivre." Mais l'église aussi vient avec d'autre lois, parfois contradictoire à celles de l'état, et parfois contradictoire à, au développement de la qualité, comme je venais de le dire. La tendance, bon, avoir utilisé les églises comme de projets générateur de fautes. Ça, ça (gnette?) aussi beaucoup de, des églises. Et ça peut jouer sur une, la qualité dans ces écoles. Donc, ça c'est quand même aussi un défi et je crois que c'est bon aussi de le dire clairement que c'est ne pas toutes les églises qui développent aussi la qualité. Eh. #00:21:39-8#

I: Mhm. #00:21:41-2#

B: Oui. #00:21:43-1#

I: Mhm. (..) Alors, est-ce que tu dirais que (...) Hmm. (..) Que les écoles protestantes ont une certaine manière de gérer les écoles même s'il y a des défis, en général? #00:22:09-8#

B: Oui. Oui, en tout cas c'est ce que je (.), je peux souligner c'est que les églises (.) consentent beaucoup de sacrifices pour les écoles. Par exemple, je prends le, mon cas. Le cas de mon église. Toutes nos écoles sont construites sur les concessions des églises. (.) Très peu d'écoles ne sont pas sur les concessions des églises. Beaucoup d'écoles ont été construites par les églises, parce que l'état ne construit pas, je l'ai déjà dit. Alors ce sont les églises qui se mobilisent pour essayer de construire pour que leurs enfants étudient dans des conditions un peu, bon, descentes. Alors (.) J'ai parlé du programme par exemple avec, eh, Brot für die Welt. Ça c'est encore un soutien aux églises, et là je dois remercier Pain pour le Monde et le gouvernement allemand qui soutient un peu ce programme de formation continue des enseignants. C'est encore les églises protestantes. Et ça je dois souligner, que c'est seulement les églises protestantes qui ont initié ce programme de formation continue des enseignants à pédagogie active et moderne, active. Et ça même, même, les autorités scolaires étatiques, ils ont dit, "si vous voulez connaître la pédagogie active et participative, il faut aller chez les protestants. Il faut aller à la CBCA". Et ça, c'est quand même un (unv.) particulier des églises protestantes. #00:24:13-1#

I: Oui. #00:24:13-8#

B: Alors, vous savez, je travaille sur le sujet, eh, comment développer la qualité même dans une situation de précarité. C'est parce que (.) nous, nous vivons ca chaque jour. Et je pense que les expériences de quelques chefs d'établissements, quelques églises, pasteurs, méritent d'être soulignées. Parce que malgré justement ces défis, ces problèmes, il y en a qui vraiment fournissent des efforts pour développer la qualité. Je vous donne un exemple. Un institut à Goma qui s'appelle [Name der Schule], c'est une école de la CBCA. Vous pouvez y arriver, l'école n'est pas aussi extraordinaire. Quand vous voyez le bâtiment vous dites "ah, c'est ça l'Institut [Name der Schule]?" Parce que c'est pas très très bien construit. Mais chaque fin d'année, l'école est reconnue pour des meilleurs résultats. Mais il est dans

les conditions peut-être même moins bonnes que certaines écoles de la ville. Mais l'école est reconnue. Tout simplement à cause des initiatives du, du responsable de l'école, à cause de, des dons de, des enseignants, qui veulent développer la qualité et, et aussi la formation continue, bien sûr. Et cette école-là fait de bon, de très bons résultats malgré les conditions. Donc, un, un exemple comme celui-là, je me dis, c'est un exemple à promouvoir dans le cas de, du leadership, pour aider aussi les autres (unv.) "Voyez, vous pouvez imiter ce préfet". (..) Un cas particulier pour cette école. Le préfet a constaté que les enseignants sont mal payés, et la tendance était toujours de partir pour aller chercher ailleurs. Qu'est-ce qu'il a fait, ce préfet? Il a dit, "nous créons ici une mutuelle." (.) "Une mutuelle, chaque mois, même si vous touchez peu, chacun va investir un petit pourcentage que nous allons garder pour un temps." Et ils ont fait ça. Ils ont gardé cet argent, ils ont créé cette mutuelle. Et, un mois donné, la mutuelle est parvenue maintenant à fournir du crédit aux enseignants et ils peuvent s'acheter une maison, une parcelle, même le crédit peut être donné aux gens de l'extérieur avec des conditions pour que ça donne des intérêts. Et je vous avoue, les enseignants ne veulent plus quitter cette école. Parce qu'ils trouvent de "Ah. Ici, nous sommes, nos, nos besoins aussi, particuliers, trouvent de réponse". Et ils restent là et ils travaillent bien. Parce qu'il sait s'il ne travaille pas bien, il va partir. Et c'est un exemple, une initiative devant la précarité, devant le salaire qui, qui ne va pas. Oui. Donc, ça je prends ça un exemple pour dire bon, même malgré la précarité on peut aussi développer la qualité. Oui. #00:28:13-8#

I: Très bien. Ça, c'est, c'est très intéressant, qu'on a trouvé des manières, des chemins, même dans les situations mauvaises #00:28:27-0#

B: difficiles #00:28:27-0#

I: difficiles. #00:28:27-0#

B: Tout à fait, tout à fait. Oui. #00:28:30-4#

I: Très bien. (..) Ça, ça m'aide déjà beaucoup, merci. Pour comprendre un peu comment les écoles protestantes sont, ou comment ils fonctionnent, hm. (.) Est-ce qu'il y a des autres choses qui tu voudrais bien me raconter ou est-ce que tu penses que ça est déjà (...), ehm, suffisant? #00:29:01-9#

B: Bon, oui, c'est suffisant. (..) C'est pas, oui, peut-être je voulais ajouter peut-être des autres expériences que nous voulons promouvoir, faire promouvoir, c'est que dans cette situation de, de précarité, de vie difficile, les chefs d'établissement qui réussissent, ce sont ceux qui parviennent à gérer l'école d'une manière collégiale. Un préfet, bon, un préfet chez nous c'est un principal, ou un directeur à l'école primaire. Si il est, il arrive à gérer avec les parents, qui se mette, comme je l'ai dit, ceux qui payent les primes, c'est parfois et qui construisent /. Alors s'il arriva les associés à la gestion de l'école, mais aussi les

enseignants, parce que les enseignants aussi veulent voir la transparence, combien d'argent est entré des parents. Et comment c'est distribué. Parce qu'il y a des chefs d'établissement, ils reçoivent l'argent, ils se payent un grand salaire, et tous les enseignants sont en train de souffrir. Et là, ça joue aussi sur la qualité. Mais si la gestion est faite d'une manière transparente et puis d'une manière collégiale, en général, cette école aussi parvient à surmonter les difficultés et même on peut développer la qualité. Ah, donc, ça, ce sont de, des exemples, des stratégies que nous, nous voulons développer. Peut-être, pour terminer, ça c'est particulier à la CBCA, à notre église, nous avons demandé à chaque chef d'établissement de faire un plan stratégique pour son école. Au lieu de travailler aux problèmes de chaque jour, mais il doit définir une vision. "Qu'est-ce que je voudrais que cette école devienne dans 10 ans?". Nous avons commencé le plan en 2014, et nous les avons demandé chacun, "jusqu'à 2023, quel est votre plan?" et nous l'avons dit, "vous ne faites pas ça seules, vous ne devez pas aller vous enfermer dans votre bureau de dire je veux faire, vous devez associer les enseignants, vous devez associer les parents. Pour que vous ayez (unv.) et même aussi, vous vous partez, le plan va rester à l'école, et celui qui vient, il peut continuer." Ça, c'est aussi nouveau. C'est nouveau et je crois que ce n'est pas dans beaucoup d'églises. Et ça c'est peut-être une de, de, des stratégies pour essayer, de faire, eh /. Il y a même des chefs d'établissement qui sont venus dire "oui, ce que vous avez demandé, c'était très bien". Nous, nous travaillons comme ça, bon, on résout les problèmes du /. Mais on ne sait pas où, où est-ce qu'on amène l'école? #00:32:36-1#

I: Oui. #00:32:37-1#

B: Mais maintenant, qu'on se dit bon, "nous voulons avoir ici au moins encore deux bâtiments, ou bien deux classes construites, en dix ans, nous voulons faire /." Ah, c'a fait que on peut maintenant orienter les efforts. Tout ça, donc, sont des stratégies pour voir comment surmonter les difficultés que nous traversons. #00:33:00-4#

I: Mhm. Oh ça, c'est très bien. #00:33:01-8#

B: Oui. Oui. #00:33:05-1#

I: Et, tu dis que c'est dans ton église seulement. #00:33:08-7#

B: Ça c'est seulement mon église. Et là je crois que /. Bon, il faut que je souligne que c'était aussi grâce au leadership ecclésiastique du, du docteur [Name der Person], que peut-être vous connaissez bien. Comme quand il était représentant à l'état et c'est lui qui a développé ça. Et pour les églises, et pour tous les projets des églises, donc, il fallait avoir un plan stratégique. Au lieu de travailler comme ça, dans le, dans le (flug?). Ouai. #00:33:47-7#

I: Très bien. (...) Est-ce qu'il y a des autres choses que tu voudrais me dire, ou m'informer? #00:34:00-1#

B: Bon, je pense avoir dit le, l'essentiel. Oui, oui. #00:34:06-4#

I: Très bien. #00:34:07-9#

B: Oui. Avant que, tu aies maintenant une question particulière parce que bon, (lacht), il y a beaucoup de choses mais je pense quand même avoir dit l'essentiel. #00:34:21-7#

I: Merci, merci beaucoup. Alors je pense que je n'ai pas de questions plus particulières que j'ai déjà demandé, alors je pense que si tu dis ça, c'est l'essentiel, ç m'aide déjà beaucoup. Alors merci beaucoup! #00:34:44-5#

B: Pas de quoi. #00:34:43-0#

I: Très, très intéressant et aidant pour moi et pour mon travail. Merci. #00:34:51-5#

B: Merci.

Interview 5: Kamerun

I: So thank you very much for for the interview and for your help ehm for my PhD and, as you know, in my PhD I focus on protestant schools in some countries of Africa and Cameroon is one of these countries. So as you come from the protestant schools in Cameroon I would like to ask you as expert just to tell me some things about the protestant schools in your country, what are they like, what is special about them, what would you like to tell me about the protestant schools? #00:00:46-7#

B: Thank you very much for this opportunity. Yes, I am a protestant teacher. And as far as I'm concerned, I teach in the Presbyterian schools. Besides other protestant schools like the Baptists and others like the apostolic and all that. Now as a Presbyterian teacher, the first thing I want to note is that Presbyterian schools are mostly boarding schools. The students live in school. Presbyterian schools are open to the public without distinction of who comes in. As such, the quality of education, by my estimation, is very high though the teachers that are recruited to teach in Presbyterian schools do not undergo special training like you have for government or public schools. They teach and are more dedicated, perhaps because of the ideals and principles incarnated by these Presbyterian schools or these protestant schools. In this way, you realise that the teachers that teach in these schools give in a lot of input as far as their service delivery is concerned. They will work very hard. For instance, they go to school at five, five thirty in the morning because the students are there, and when they in school at five thirty in the morning, they go home at times at nine pm in the night. So you see that the, the the they have a charged, very charged programme, and

they succeed to (unv.) the expectations. We should really note that the kind of schools that the protestants are handling in Cameroon give out the best when it concerns moral and ethics, values that are needed for a children to live within society. Perhaps this explains why you see that most of the Francophones send their children to these protestant schools in Cameroon from the other regions. It is also very good for us to understand that we have two systems of education in Cameroon, the the French and the English. And of course, the English system has the best schools in the country. In this English system, you have again the public owned by government and these mission or protestant schools including /. The reason why I have used the word mission is because you have protestant schools, you have catholic schools. Now they run on the same standards, all these mission schools. Within all, the standards remain very high and are sought after by others in Cameroon. Yes. I don't know if I have (...) answered your question. #00:04:40-8#

I: Yeah, thank you. So, what interests me is, you said that of course, so that's, I'm now citing, citing you, of course the English system has the best schools. What do you mean by that? Why are they better? #00:04:59-2#

B: The best schools (.) is a culture we inherited from the English colonial system of (.) of education. Now, in their systems, the kind of teaching that was practiced was contextualised. It means that they did all to work with those that were there, pupils or students, in such a way that they put their culture first, used their language, their their their their dialects, their native language and the schools have operated during this period they called them native schools. #00:05:48-3#

I: Aah, okay. #00:05:50-8#

B: Of course. And, you know, when you learn using your language, their concepts that will easily make yourself because you understand them better than when you learn using a different language. So the British introduced Cameroonians to native schools and with these the people were able to, you know, inbite knowledge by learning a lot of things and skills using their own native languages in the end. This was carefully, carefully translated to the Anglo-Saxon system of education. Even though, at this moment, we learn now also the English language which we have used basing our attention on these values of education that the British introduced. #00:06:57-4#

I: Ah, I see. #00:06:57-4#

B: Yes. #00:06:55-4#

I: Okay, thank you. This is interesting. Hm. So, as you, you already told me about the protestant schools and that they are, you call them the mission schools because they have this mission also transporting values and so. And could you tell me a bit more about this,

like about what is this special mission of protestant schools or what makes them different from other schools, maybe in this English education system. #00:07:34-5#

B: Excellent. The first element is the studies of ah, Religion. Religion, which does not necessarily mean that this Religion includes just the study of the bible #00:07:52-1#

I: hm (bejahend) #00:07:52-1#

B: No, the study of religion, which unfortunately is not recognized by the government in Cameroon as a subject #00:07:59-7#

I: hm (bejahend) #00:07:59-7#

B: has helped very much in bringing in values. #00:08:09-4#

I: hm (bejahend) #00:08:09-4#

B: You should know that as protestant schools, we have certain values that we incarnate. That we in our masters program do. We have to, you know, appropriate these values. But what is very relevant to us is that the values we teach as protestants is that people are brought up with a notion of being free in the way they think. They are brought up with the notion of democratic values. And the call of what we work for is not teaching children to write exams and pass, but helping them to have certain skills at that stage of education. #00:09:10-8#

I: Ah, okay. #00:09:10-8#

B: Yes. And as such, it makes it a kind of holistic education. Where everything is taught in a way that the children are brought up morally sound, morally sound. In fact, you can not, you can not compare a child from the protestant school with that of a public school. Because when you see a child who has attended one of the protestant schools, and put toward them with that of a public school from the English system of education, you already notice some trends that tells you that this one must have been to a protestant or mission school when you compare to this one based on their behavioural patent in the society. There is a, there is a clear ah, ah, ah, there is a clear ah, how do I put it? There is no correlation with their attitudes. #00:10:17-3#

I: hm (bejahend) #00:10:17-3#

B: With the values they incarnate and there are simple things that the one who comes from the mission school sees earlier in life that this one is wrong and this one is right. But with that of the public school, this is not the case. There is a clear distinction. I think so.

#00:10:42-2#

I: hm (bejahend) #00:10:42-2#

B: (...) #00:10:45-9#

I: Hmm. (...) (...) #00:10:52-8#

B: Perhaps, perhaps. What I must also ah, remark is the fact that though the mission teachers (...) or protestant teachers that we are, from (...) our system, are not trained (...) in (unv.), the (unv.) that are recruited we have what we call the in-service training programme, where the teachers are recycled. #00:11:31-1#

I: hm (bejahend) #00:11:31-1#

B: They are recycled and when they undergo this recycling, they become more productive. This in-service training programme was a programme that the Presbyterian church in Cameroon instituted and was later joined by the Baptist. So it is run by two churches that effectively dare to train and empower teachers to do what is better. #00:12:07-9#

I: hm (bejahend) #00:12:07-9#

B: We should also note again that as far as the system of protestant education in Cameroon is concerned, a main aim of protestant education in our context was to carry on with one of the key missions of the church, that of educating people irrespective of their financial strength, helping those that don't have money to have or (unv.) from education. Which is a key mission of the church. But, considering the prevailing situation, you see that those inside the church are now being sacrificed not because the church would want to sacrifice these, they now need money to run these schools and so they are obliged to ask the people again to pay (unv.), even though their initial mission was to ensure that even those that are not rich attend school and get educated. So there are lot of, a lot of (unv.) that at times is difficult to understand and explain. #00:13:43-7#

I: Yeah, yeah. (27 sec) #00:14:09-8#

B: Yes. And it's good to note that, ahm, when we look, when we look at a (unv.) historiography of protestant schools in Cameroon, (...) which (...) The schools started with the Baptists. Protestant schools started with the Baptist in 1844. And, the Baptists were led by this, this key missionary called Alfred Saker. Now, Alfred Saker introduced a lot of schools in Cameroon as a missionary. (...) By 1887, (...) the Germans (...) were in control of schools because they were now the new colonial masters in Cameroon from 1884.

#00:15:29-1#

I: Ah okay. #00:15:30-1#

B: From 1884. So by 1887, the British now, who came in as missionaries, (...) were, you know, obliged to pass on their schools to the Germans who were now in charge. #00:15:46-0#

I: hm (bejahend) #00:15:46-0#

B: The Germans allowed the Basel mission, and sure the Basel ah, ah, the Basel (unv.) that (unv.), they allowed the Basel missionaries in 1887 to run their schools (...). From 1887. And, these schools were under the (unv.) of the Germans until the Germans again were outset in Cameroon in the first world war. Between 1914 to 1918. You know, it's, we have a very interesting but complicated history. #00:16:41-1#

I: Yeah! #00:16:43-2#

B: So the schools now again were inverted to the British and the French. The British now again turned in and continued from when they left (...) with these mission schools. But, the Baptist continued with the British and the Americans, but as Presbyterians, we continue with the Basel tradition. #00:17:18-4#

I: Ah, aha! #00:17:18-4#

B: With the Basel tradition. As such, our schools including our church gained independence from, from the Basel mission here, in 1957. That's when the Presbyterian church had its own independence as a Cameroon Presbyterian system. In 1957. It is from this time that they now introduced their own schools based on their own concepts and we have this, you know, trying to build these schools, to a certain level. Maybe I should also remark here, I don't know what I (...) I'm working based on, you'll discuss, I don't know, but it's good to note that if we go back on the issue of the quality of education that protestant school handle, you realize that at any times, you have an introduction of the inner course examination setting. We get exams like the general certificate of education (unv.) at the advanced level, cause we have ordinary and advanced level (...) on the mission schools in the whole republic of Cameroon, top all the results. They have all the best results. And more often than not, their students always have 100% in all, all their schools. And so this is, this is an indication of the quality of education, even though this quality is (unv.) by a lot of internal difficulties and dynamics that may not rest like the, the traditions announce of quality, but because of their methods they succeed to transform the children to at least get exactly what they need to enter those exams. And they come out very, very successful. I think, I think so far (...) this is, (unv.) (...) Yes. (..) #00:20:06-8#

I: Thank you. #00:20:07-4#

B: You're welcome. #00:20:08-9#

I: Hmm, (...) so you, you say that, hmm, even though the internal difficulties they have. Could you tell me a bit more about the difficulties that protestant schools have? #00:20:26-6#

B: Aah. It, it concerns difficulties, frust, you would not want to work or teach in a protestant school. Why? Because the standards of living of the teachers, of the workers, is a problem. The standard of management is a problem. Now, you realize that the teachers work under very difficult conditions. But what is important is that they sacrifice a lot to get to something. If you go, for example, the pay of the teachers is next to nothing. #00:21:23-6#

I: hm (bejahend), oh. #00:21:23-6#

B: Now, the way the teachers live at their own labour with their own families, is also very difficult. These schools, most of these schools, don't have a good learning climate. Not because they want it so, but because of this (unv.) in which teachers, administrators and the infrastructure is found. There are difficulties. A lot of difficulties. Some of the teachers still teach using (unv.) methods of teaching where they consider themselves all-knowing and this is generally a problem. There is a difference if you enter the class to teach as a teacher and the children are learning from you happily and when you enter and the children are, you know, they seemingly appear that they are learning, but not comfortable. There are a lot of things. Most of what happens also depends on the administrator on the spot. Some administrators do not, you know, have the skill to help their teachers and their students in a way that is friendly. When you enter some of these schools, the atmosphere is tensed. Just when you enter. Sometimes you enter the school as a parent to find out something and when you are received, you know, makes you not to be comfortable. Because you can be bullied as you enter the school, somebody can be rude to you, not because they want to, out of some, some intrinsic hostility that this teacher or this administrator might have been subjected to by another situation. There is a lot. There is a lot. And so, though these schools give the best results, it is under very difficult working conditions, conditions of work (...) And the do this. (...) Because, somehow, if everything was well structured, you would not at any time see a teacher who comes to school at five thirty and goes back home at eleven. Now, the teachers don't have simple, simple (unv.) advantages that they (unv.) to work well, (unv.) by social advantages, if you are working in a school where the children are all internal students, where they live on campus, there is a necessity to live around the school. But you can imagine a teacher who teaches in such a school and lives more than five km away from the school and is expected to be in school by five thirty in the morning, it doesnt work. Again, there are teachers who are expected because the children are internal to be on what

you call, on duty. Now, when you are on duty, you must be in school five thirty and leave in late at night when the children are going back to their dormitories to sleep. It is difficult, and so how do you expect the teacher to work well when the teachers work under this conditions. And so, the whole concept is if the leaders in the church, leaders can, you know, just make it near possible for the conditions to remain (unv.) , no more they will complain. The problem is that at times, the money is there to help, but it is not utilized the way moiney should be used. And so, the teachers work, but they work (unv.) they work in a sad condition. #00:26:31-9#

I: hm (bejahend) #00:26:31-9#

B: They work psychologically demoralized. And so on. #00:26:37-8#

I: I see. (...) #00:26:58-5#

B: And more often than not, you realize that the teachers (...) who (...) know that their condition of work is (...) not good. (...) But are motivated to work. In doing this, you still can see an administrator shout at a teacher in front of students. (...) This is a very big problem we have. Because no matter the level that the teacher has misbehaved, if you are an administrator who is serious, you don't talk to a teacher anyhow in front of his or her students. What you do is, you invite the teacher and you

(Audioaufnahme abgebrochen)

1.2 Liste der induktiv abstrahierten Kategorien

- Vernetzung nach außen
 - Interkonfessionelle Zusammenarbeit mit anderen Einrichtungen
 - Vernetzung und Austausch mit anderen Schulen
 - Zusammenarbeit mit der Trägerkirche
 - Verortung in der Gesellschaft
- Befürwortung von Heterogenität
 - offen für Schülerinnen aller Glaubensrichtungen
 - Aufnahme von exzellenten Schülern
 - Schule für alle sein
 - Befürwortung von Heterogenität
 - Hetero-/Homogenität der Schülerschaft

- Hetero-/Homogenität der Lehrkräfte
- Fokus auf Bildungsqualität
 - Qualitätsanspruch evangelischer Schulen
- Weiterentwicklung der Schule und der Lehrkräfte
 - stetige Weiterentwicklung der Schule
 - Qualitätsmanagement an der Schule
 - Weiterbildung der Lehrkräfte
 - Bewusste Auswahl von Lehrkräften und Schulleitung
- Rolle der Schulleitung
 - Transparenz der Schulleitung
 - Demokratischer Leitungsstil
- Schulklima
 - Soziales Miteinander an der Schule
 - Verständnis von Schulgemeinschaft
 - Unterstützung der Lehrkräfte
- Evangelisches Leitbild
 - Verständnis von Freiheit und Verantwortung
 - Verpflichtung zur Wahrheit
- Unterrichtsmethoden
 - Unterstützung des Individuums
 - Autonomie des Lernenden
 - lernzentrierter Unterricht
- Fokus auf Gerechtigkeit
 - Fokus auf sozialer Gerechtigkeit
 - Fokus auf Bildungsgerechtigkeit
 - Bildungsqualität nicht nur an Lernerfolgen festmachen
- Allgemeine Bildungsziele
 - Verantwortung
 - Vermittlung eines positiven Weltbilds
 - Musikalität
 - Erwerb von Basiskompetenzen
 - Toleranz

- Wertevermittlung
- Lernen lernen
- Kritisches Denken
- Sozialisation
- Selbstvertrauen
- ganzheitliche Bildung
- Erwerb von Schlüsselkompetenzen
- Selbstkompetenz
- Unabhängigkeit und Selbstständigkeit
- Religiöse Bildung
 - Auseinandersetzung mit dem evangelischen Hintergrund der Schule
 - Fokus auf religiösem Leben an der Schule
 - Fokus auf religiöser Bildung im Allgemeinen
 - Verknüpfung von religiöser Bildung mit anderen Themen
 - Religiöses Leben an der Schule
 - Angebot von Schulseelsorge
 - Angebot von Religionsunterricht
- Ziele der religiösen Bildung
 - Dienst an der Gemeinschaft
 - Arbeitsmoral
 - Sachliche Auseinandersetzung mit Glaubensfragen
 - Gesellschaftlicher Wandel
 - Aktiv Glauben leben
 - Offenheit gegenüber anderen Glaubensausrichtungen
 - Glauben lernen

2 Fragebogen

Der Fragebogen wurde mithilfe der Software EvaSys erstellt, die von der Universität Bamberg bereitgestellt wird.

Otto-Friedrich-Universität Bamberg
 Bamberg, Germany

Evi Plötz, Research Assistant
 evi.ploetz@uni-bamberg.de



Mark as shown: Please use a dark colour, the questionnaire will be checked by machine.
 Correction: If you want to change your answer, please mark it as shown here.

Faith and Education in Sub-Saharan Africa

Thank you very much for your participation in my survey. With the following questions, I want to explore the characteristics of Protestant schools in Cameroon, DR Congo, Ghana, Rwanda and Tanzania as part of a research project about Protestant schools in Sub-Saharan Africa. The research project is done at the University of Bamberg/Germany under the supervision of Prof. Dr. Annette Scheunpflug.

There are no “right” or “wrong” answers. It is **your point of view** or the habit at your school that is interesting for my research. All answers are given **voluntarily**. If you feel uncomfortable with any question or statement, you can skip it.

Before you start with the questionnaire, I would like to emphasize that your answers will be processed, analysed and described **anonymously**. Please do not write your name on the questionnaire!

Please check the following box before you start with the questionnaire:

- I confirm that my participation in the survey is **voluntary**. I agree with the **anonymous** processing, analysis and description of my answers.

In which **country** is your school located?

Please write the name of the country in the field below.

Before starting with the main questionnaire, please answer the following two short questions!

1. Does your school have a religious background?

- Yes No

If your school does not have any religious background, please don't answer the following questions.

2. What is your current **position** at your school?

- Principal / Headmaster Vice Principal / Vice Headmaster Director of studies
 Director of Discipline Pastor

If you have a different position, please give the questionnaire to one of the mentioned persons at your school!



General questions about your school

Which **levels** does your school offer?

If your school offers more than one level, you can tick several boxes.

- | | | |
|---|--|--|
| <input type="checkbox"/> Pre-school or kindergarten | <input type="checkbox"/> Primary level | <input type="checkbox"/> Lower secondary level |
| <input type="checkbox"/> Upper secondary level | <input type="checkbox"/> Vocational training | <input type="checkbox"/> Teacher Training |
| <input type="checkbox"/> Other, specify: | | |

What is the **type** of your school?

- | | | |
|--|--|---|
| <input type="checkbox"/> It is run and financed by the state only. | <input type="checkbox"/> It is run by the church, but partly or fully financed by the state. | <input type="checkbox"/> It is run and financed by the church only. |
| <input type="checkbox"/> It is run by the church and financed with the support of parents. | <input type="checkbox"/> Other, specify: | |

What is the **denomination** of your school?

- | | | |
|--|---|---|
| <input type="checkbox"/> Adventist | <input type="checkbox"/> Anglican | <input type="checkbox"/> Baptist |
| <input type="checkbox"/> Evangelical | <input type="checkbox"/> Lutheran | <input type="checkbox"/> Methodist |
| <input type="checkbox"/> Moravian | <input type="checkbox"/> Pentecostal | <input type="checkbox"/> Presbyterian |
| <input type="checkbox"/> Reformed | <input type="checkbox"/> Salvation Army | <input type="checkbox"/> Roman Catholic |
| <input type="checkbox"/> Other, specify: | | |

General aims and objectives of your school

School education can have different objectives. Here is a list of **general objectives** that a school could have. Please indicate **five** of them which are **most important** at your school.

*Please make sure that you tick only **five** boxes!*

- | | | |
|---|--|---|
| <input type="checkbox"/> Educate students to become responsible citizens | <input type="checkbox"/> Education for global citizenship | <input type="checkbox"/> Promoting the creative development of the students |
| <input type="checkbox"/> Preparing the students for study and career choice | <input type="checkbox"/> Cultural education | <input type="checkbox"/> Preparing the students for the labour market |
| <input type="checkbox"/> Preparing the students for the society | <input type="checkbox"/> Contribute to equal opportunities in the society | <input type="checkbox"/> Promoting the personal development of the students |
| <input type="checkbox"/> Preparing the students for a multicultural society | <input type="checkbox"/> Promoting social skills | <input type="checkbox"/> Promoting environmental awareness of the students |
| <input type="checkbox"/> Preparing the students for a digital society | <input type="checkbox"/> Teaching basic instrumental competences (e.g., reading and writing) | <input type="checkbox"/> Religious education |
| <input type="checkbox"/> Other, specify: | | |



General aims and objectives of your school [Continue]

When dealing with the different every-day tasks, schools can have different **guiding motives and principles**. Often, it is necessary to set priorities what is more important and what is less important, and not all goals can be followed in the same way. Please indicate in the following list for each motive **how important it is for your school**.

Please tick **only one box** in each row.

	Most important	Rather important	Less important	Not important	Most unimportant	I don't know
We aim to be a school where all children feel welcome.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to implement the government's policy as good as possible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to keep our Christian identity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to get our students in contact with the gospel.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to reflect about the financial consequences of what we do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to see and treat each student as unique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to achieve our goals in the field of religious education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We focus on the acquisition of financial resources.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to give everyone as much freedom as possible to complete his or her philosophy of life in their own way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to focus on the fact that it is statutory defined that we are a Christian school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to meet the requirements of the inspection as good as possible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to connect as closely as possible with the home situations of our students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to keep our school operating continuously.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to educate our students holistically.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim for our students to follow the highest possible education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



General aims and objectives of your school [Continue]

	Most important	Rather important	Less important	Not important	Most unimportant	I don't know.
We aim to prepare our students for the life of our society as good as we can.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to prevent the inspection from judging our school negatively.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to respect all philosophies of life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We aim to put a greater focus on our Christian identity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other, specify:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Teaching at your school

The following questions are about **what is taught and how teaching is done** at your school. Also in this context, schools often have to set priorities. Please indicate for each of the following statements **how much it reflects the opinion at your school**.

Please tick only one box in each row.

	I totally agree.	I rather agree.	I disagree.	I totally disagree.	I don't know.
At our school, we think that...					
... the cognitive, moral, creative, social-emotional and physical development of students are equally important.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... we must teach students to have high expectations of their own development.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... students should take responsibility for their own learning process.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... it is important to focus strongly on the social-emotional development of students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... students must learn to act in a socially responsible way in the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Teaching at your school [Continue]

I totally agree. *I rather agree.* *I rather disagree.* *I totally disagree.* *I don't know.*

At our school, we think that ...

... each student must develop according to his or her own nature and possibilities.

... all students must master a certain amount of subject matters.

... it is very important to pay attention to the development of the personality of the students.

... students should learn to handle questions that are not always solvable.

... it is an important purpose for teachers to guide students to develop as well as possible.

... learning to cooperate is an important task of education.

... education must be development-oriented and not just bound to final grades.

... students must perform in order to be able to choose the highest possible type of further education.

... it is important to meet the interests of the students.

... it is an important task of the teacher to make sure that the program of a lesson is completed.

... we must help students to start their own learning process.

... social development is an important task of education.

... a good school does not set high demands on children's learning performance.

... teachers should promote the students' self-esteem.

... language and calculating are the most important subjects to be taught.



Teaching at your school [Continue]

	<i>I totally agree.</i>	<i>I agree.</i>	<i>I rather agree.</i>	<i>I rather disagree.</i>	<i>I disagree.</i>	<i>I totally disagree.</i>	<i>I don't know.</i>
At our school, we teach our students...							
... to solve their own problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to be able to put themselves in the position of other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to think creatively.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to collaborate with others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to work hard.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to have their own opinion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to think critically.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to be open to other points of view.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to have good manners.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to get along on their own.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to want to know why things happen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to help other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to act self-responsibly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to be polite.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to be tolerant towards differences of other groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to take account of other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... to obey.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Religious life and religious education at your school

How much do you agree to the following statement?

	<i>I totally agree.</i>	<i>I agree.</i>	<i>I rather agree.</i>	<i>I rather disagree.</i>	<i>I disagree.</i>	<i>I totally disagree.</i>	<i>I don't know.</i>
Religion plays a very important role at our school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Religious life and religious education at your school [Continue]

The following question is about the religious life at your school. **How often** do you have the following activities at your school?

Please tick only one box in each row.

	Several times per week	Once per week	Several times per month	Once per month	Less than twice per year	Several times per year	Not at all
We teach classes of Religious Education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We implement religious ideas in different subjects, if applicable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We have common prayers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We have school worship.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We offer projects concerning religious/ethical questions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We sing psalms and spiritual songs in classes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We pray together when having meals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other, specify:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Does the school offer **pastoral care** for the students?

Yes

No

To what extent do the following statements apply to your school?

Please tick only one box in each row.

	I totally agree.	I agree.	I rather agree.	I rather disagree.	I disagree.	I totally disagree.	I don't know.
Our school is neutral towards all religious backgrounds.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our school only allows students with a religious background that corresponds to the school's religious background.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Religious life and religious education at your school [Continue]

How would you describe the **character of religious activities** at your school?

Please choose the box that fits best to your school; please tick only one box.

- Focused on general ethical values.
 Focused on Christian values.
 Interreligious: Expression of different experiences of faith and beliefs.
- Focused on the Bible.

What are the five **most important issues** for Religious education at your school?

*Please choose among the following possible objectives the five most important objectives and tick the respective boxes. Please make sure that you tick only **five** boxes!*

- Knowledge about the Bible and Christianity
 The significance of faith for life: charity, justice, peace, stewardship
 Expressions of faith in celebrations and religious rites and symbols (like baptism, communion, candles, etc.)
- Contacting children with faith in Jesus Christ
 Treat life related themes such like love, faithfulness, safety, perception of good and evil, sorrow and suffering, life and death
 The atmosphere of living together and working at the school, focusing on care and attention for each other, security and safety
- A clear structure at school with norms and rules that keep the students grounded
 As the most important values in our society are rooted in Christianity, it is important that the students get to know Christianity at school.
 Other, specify:

Some more general questions about your school

Which of the following definitions best describes the **community** in which your school is located?

- A village, hamlet or rural area (fewer than 3.000 people)
 A small town (3.000 to 15.000 people)
 A town (15.000 to 100.000 people)
- A city (100.000 to 1.000.000 people)
 A large city (more than 1.000.000 people)

What is the **average size of classes** in your school?

- 15 students or fewer
 16-20 students
 21-25 students
- 26-30 students
 31-35 students
 36-40 students
- 41-45 students
 46-50 students
 More than 50 students



Some more general questions about your school [Continue]

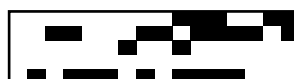
Compared to other schools in your neighbourhood, how do you rate the **equipment of your school**?

	Very good	Good	Average	Bad	Very bad	Not existing.
School buildings and classrooms	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sports facilities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Qualification of the teachers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Instructional materials (e.g. textbooks, experiments)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other general materials (e.g. paper, pencils)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Financial situation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

What are the main **reasons for parents to choose your school** for their children?

*Please choose among the following possible reasons the five most important reasons for parents and tick the respective boxes. Please make sure that you tick only **five** boxes!*

- | | | |
|---|---|--|
| <input type="checkbox"/> The school has a reputation of good quality education. | <input type="checkbox"/> The school has good quality of teachers. | <input type="checkbox"/> The teachers' presence is high. |
| <input type="checkbox"/> The students' discipline at school is high. | <input type="checkbox"/> Students achieve high academic performance. | <input type="checkbox"/> Graduating from this school gives more job opportunities in future. |
| <input type="checkbox"/> The school offers better course-subjects. | <input type="checkbox"/> The school is better in terms of teaching approaches. | <input type="checkbox"/> The school offers extra-curricular activities. |
| <input type="checkbox"/> The school has small classes. | <input type="checkbox"/> The school has a safe environment. | <input type="checkbox"/> The school has a friendly atmosphere. |
| <input type="checkbox"/> The school shares the same values as the parents do. | <input type="checkbox"/> The parents of the other children at the school share the same values. | <input type="checkbox"/> The school has a religious background. |
| <input type="checkbox"/> The school has a protestant background. | <input type="checkbox"/> The school is located close to the homes of the families. | <input type="checkbox"/> The school tuition fees are relatively low. |
| <input type="checkbox"/> The school has a good infrastructure. | <input type="checkbox"/> Other, specify: | |



The students at your school

What is the **estimated number of students** currently enrolled at your school?

Please write a **number** into each field. If you do not know the exact number, please **estimate**. If there are none, please write "0" (zero).

Boys:

Girls:

The next question is about the **economic background** of the students.
How many of them come from ...

Please tick only one box in each row.

	Many	Some	Very few	None	I don't know.
Poor families	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Middle income families	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rich families	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The next question is about the **religious affiliation** of the students at your school.
How many of them belong to...?

Please tick only one box in each row.

	Many	Some	Very few	None	I don't know.
The same denomination as the school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other protestant denominations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Roman Catholic church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other religious background (e.g., Islam)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
No religious background	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



The teachers at your school

How many teachers are (permanently) working in your school?

Please write a **number** into the field.

The next question is about the **religious affiliation** of the teachers at your school. To which religion or religious denomination do they belong?

Please tick only one box in each row.

	Many	Some	Very few	None	I don't know.
The same denomination as the school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other protestant denominations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Roman Catholic church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other religious background (e.g., Islam)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
No religious background	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Could every teacher be employed at your school, regardless of their religious background?

- Yes, without any limitation.
 Yes, but only if they confirm to respect the background of the school.
 No.

Other, specify:

How much do you agree to the following statements?

	I totally agree.	I agree.	I rather agree.	I rather disagree.	I disagree.	I totally disagree.	I don't know.
The teachers at our school share a consensus about the school's philosophy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
New teachers are quickly integrated into the staff.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There is a strong sense of togetherness at our school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We as school staff display unity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The teachers agree on the objectives the school is aiming for.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



The teachers at your school [Continue]

	I totally agree.	I agree.	I rather agree.	I rather disagree.	I disagree.	I totally disagree.	I don't know.
The cooperation of our staff is hindered by differences of opinion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are many informal meetings of the teachers at our school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If some colleagues do not agree with each other, we use to discuss openly with the whole staff.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The teachers are proud of this school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The teachers work with enthusiasm.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The teachers value academic achievement.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are many conflicts among our staff members.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Some questions about your person

All answers are given voluntarily. If you don't want to answer any question, you can skip it.

How old are you?

Please indicate your age in years.

I am ...

... a man.

... a woman.

How many years have you been working in **education**?

Since **how many years** do you have your **current position at the school** until now?



Some questions about your person [Continue]

What is your own **religious affiliation**?

- | | | |
|--|---|---|
| <input type="checkbox"/> Adventist | <input type="checkbox"/> Anglican | <input type="checkbox"/> Baptist |
| <input type="checkbox"/> Evangelical | <input type="checkbox"/> Lutheran | <input type="checkbox"/> Methodist |
| <input type="checkbox"/> Moravian | <input type="checkbox"/> Pentecostal | <input type="checkbox"/> Presbyterian |
| <input type="checkbox"/> Reformed | <input type="checkbox"/> Salvation Army | <input type="checkbox"/> Roman Catholic |
| <input type="checkbox"/> Other, specify: | | |

Are you **actively engaged** in your local church community?

- | | | |
|--|---|------------------------------|
| <input type="checkbox"/> Yes, very actively engaged. | <input type="checkbox"/> Yes, a little. | <input type="checkbox"/> No. |
|--|---|------------------------------|

Do you think it is important for your school to have a good relationship with the church/churches in your region or town?

- | | | |
|---|---|------------------------------|
| <input type="checkbox"/> Yes, very important. | <input type="checkbox"/> Yes, a little. | <input type="checkbox"/> No. |
|---|---|------------------------------|

Further comments

If you have any further comments, please mention them in the field below.

Thank you!

Thank you very much for your participation and contribution to my survey!
In case of any questions or comments, you can contact me:

Evi Plötz, Research Assistant, University of Bamberg (Chair of Foundations in Education)
evi.ploetz@uni-bamberg.de



Otto-Friedrich-Universität Bamberg
Bamberg, Germany

Evi Plötz, Research Assistant
evi.ploetz@uni-bamberg.de



Mark as shown: Veuillez utiliser une couleur sombre ; le questionnaire sera analysé machinalement.
Correction: Si vous voulez changer votre réponse, veuillez le marquer comme c'est montré ici.

Foi et Education en Afrique Subsaharienne

Merci beaucoup pour votre participation à mon enquête. Dans mon travail de recherche, je souhaite explorer les caractéristiques des écoles protestantes du Cameroun, de la RD Congo, du Ghana, du Rwanda et de la Tanzanie. Il s'agit d'une partie d'un projet de recherche sur les écoles protestantes en Afrique subsaharienne. Ce projet est réalisé à l'Université de Bamberg (Allemagne) sous la supervision de Prof. Dr. Annette Scheunpflug.

Il n'y a pas de "bonnes" ou de "mauvaises" réponses. C'est **votre point de vue** ou **l'habitude dans votre école** qui est intéressante pour ma recherche. Toutes les réponses sont données **volontairement**. Si vous ne vous sentez pas à l'aise avec une question ou une déclaration, vous pouvez la sauter.

De plus, je voudrais souligner que vos réponses seront traitées, analysées et décrites de manière **anonyme**. Bien vouloir ne pas inscrire votre nom sur le questionnaire!

Avant de commencer à répondre au questionnaire, veuillez cocher la case suivante :

- Je confirme que ma participation à l'enquête est **volontaire**. Je suis d'accord pour que le traitement, l'analyse et la description de mes réponses se fassent de manière **anonyme**.

Dans quel **pays** votre école se trouve-t-elle?
Veuillez indiquer le pays.

Avant de commencer à traiter le questionnaire principal, veuillez répondre aux deux questions suivantes!

1. Votre école a-t-elle un background religieux ?

- Oui Non

Si votre école n'a pas un background religieux, veuillez ne pas répondre aux questions suivantes.

2. Quel **poste** occupez-vous actuellement dans votre école ?

- Principal / Directeur Vice Principal / Directeur adjoint Directeur/Préfet des études
 Responsable de la discipline Pasteur

Si vous occupez un poste différent, veuillez remettre le questionnaire à l'une des personnes concernées dans votre école!



Questions générales sur votre école

Quels sont les **niveaux de formation** offerts par votre école?

Si votre école offre plusieurs niveaux, vous pouvez cocher plusieurs cases.

- | | | |
|--|--|--|
| <input type="checkbox"/> Education préscolaire ou maternelle | <input type="checkbox"/> Niveau Primaire | <input type="checkbox"/> Premier cycle du secondaire |
| <input type="checkbox"/> Second cycle du secondaire | <input type="checkbox"/> Formation professionnelle | <input type="checkbox"/> Formation des enseignants |
| <input type="checkbox"/> Autre, précisez : | | |

De quel **type** est votre école ?

- | | | |
|---|--|--|
| <input type="checkbox"/> Elle est gérée et financée uniquement par l'État. | <input type="checkbox"/> Elle est gérée par l'église, mais partiellement ou entièrement financée par l'État. | <input type="checkbox"/> Elle est gérée et financée uniquement par l'église. |
| <input type="checkbox"/> Elle est gérée par l'église et financée avec le soutien des parents. | <input type="checkbox"/> Autre, précisez: | |

Quelle est la **confession religieuse** de votre école ?

- | | | |
|--|---|---|
| <input type="checkbox"/> Adventiste | <input type="checkbox"/> Anglicane | <input type="checkbox"/> Baptiste |
| <input type="checkbox"/> Evangélique | <input type="checkbox"/> Luthérienne | <input type="checkbox"/> Methodiste |
| <input type="checkbox"/> Morave | <input type="checkbox"/> Pentecôtiste | <input type="checkbox"/> Presbyterienne |
| <input type="checkbox"/> Réformée | <input type="checkbox"/> Armée du Salut | <input type="checkbox"/> Catholique Romaine |
| <input type="checkbox"/> Autre, précisez : | | |

Buts et objectifs généraux de votre école

L'éducation scolaire peut avoir des objectifs différents. Voici une liste des **objectifs généraux** qu'une école pourrait avoir. Veuillez indiquer cinq d'entre eux qui sont **les plus importants** dans votre école.

*Assurez-vous de ne cocher que **cinq** cases!*

- | | | |
|---|---|---|
| <input type="checkbox"/> Éduquer les élèves à devenir des citoyens responsables | <input type="checkbox"/> Education à la citoyenneté mondiale | <input type="checkbox"/> Promouvoir le développement créatif des élèves |
| <input type="checkbox"/> Préparer les élèves à l'étude et au choix de carrière | <input type="checkbox"/> Education culturelle | <input type="checkbox"/> Préparer les élèves au marché du travail |
| <input type="checkbox"/> Préparer les élèves pour la société | <input type="checkbox"/> Contribuer à l'égalité des chances dans la société | <input type="checkbox"/> Promouvoir le développement personnel des élèves |
| <input type="checkbox"/> Préparer les élèves à une société multiculturelle | <input type="checkbox"/> Promouvoir les compétences sociales | <input type="checkbox"/> Promouvoir la sensibilisation environnementale chez les élèves |
| <input type="checkbox"/> Préparer les élèves à une société numérique | <input type="checkbox"/> Enseigner les compétences instrumentales de base (par exemple, lire et écrire) | <input type="checkbox"/> Education religieuse |
| <input type="checkbox"/> Autre, précisez : | | |



Buts et objectifs généraux de votre école [Continue]

Lorsqu'il est question des tâches quotidiennes, les écoles peuvent avoir des **but**s et des **principes différents**. Très souvent, c'est nécessaire de prioriser comme ce n'est pas possible de viser tous les différents objectifs dans la même manière. Veuillez indiquer pour chaque but ou principe **à quel point il est important** pour votre école.

Bien vouloir ne cocher qu'une seule case dans chaque ligne.

	Plus important	Très important	Plutôt important	Peu important	Pas important	Pas important du tout	Je ne sais pas.
Notre objectif est d'être une école où tous les enfants se sentent les bienvenus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de mettre en œuvre la politique du gouvernement autant que faire se peut.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de garder notre identité chrétienne.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de mettre nos élèves en contact avec l'évangile.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de réfléchir aux conséquences financières de ce que nous faisons.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de considérer et traiter chaque élève comme étant unique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous visons à atteindre nos objectifs dans le domaine de l'éducation religieuse.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous nous concentrons sur l'acquisition de ressources financières.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de donner à chacun autant de liberté que possible pour compléter sa philosophie de vie à sa manière.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de nous concentrer sur le fait qu'il est défini dans notre règlement intérieur que nous sommes une école chrétienne.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de satisfaire aux exigences de l'inspection aussi bien que possible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Buts et objectifs généraux de votre école [Continue]

	Plus important	Très important	Plutôt important	Peu important	Pas important	Pas important du tout	Je ne sais pas.
Notre objectif est de nous connecter aussi étroitement que possible aux situations de nos élèves à la maison.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de pérenniser notre école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est d'éduquer nos élèves de manière holistique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous visons à ce que nos élèves reçoivent la meilleure éducation possible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de préparer autant que possible nos élèves à la vie dans notre société.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est d'empêcher l'inspection de juger négativement notre école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous visons à respecter toutes les philosophies de vie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre objectif est de mettre davantage l'accent sur notre identité chrétienne.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Autre, précisez :	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



L'enseignement dans votre école

Les questions suivantes portent sur **ce qui est enseigné** et sur **la manière dont l'enseignement est dispensé** dans votre école. Encore une fois, les écoles souvent doivent prioriser. Pour chaque déclaration dans la liste suivante, veuillez indiquer **à quel point elle reflète l'opinion de votre école**.

Bien vouloir ne cocher qu'une seule case dans chaque ligne.

totalement en désaccord
 en désaccord
 plutôt en désaccord
 plutôt d'accord
 d'accord
 totalement d'accord
 Je ne sais pas.

Dans notre école, nous pensons que ...

... le développement cognitif, moral, créatif, socio-émotionnel et physique des élèves sont tout aussi important.

... nous devons apprendre aux élèves à avoir de grandes attentes de leur propre développement.

... les élèves doivent assumer la responsabilité de leur propre processus d'apprentissage.

... il est important de se concentrer sur le développement socio-émotionnel des élèves.

... les élèves doivent apprendre à agir de manière socialement responsable à l'avenir.

... chaque élève doit se développer selon sa propre nature et ses possibilités.

... tous les élèves doivent maîtriser un certain nombre de sujets.

... il est très important de faire attention au développement de la personnalité des élèves.

... les élèves devraient apprendre à gérer des questions qui ne peuvent pas toujours être résolues.

... c'est un objectif important pour les enseignants de guider les élèves à se développer le mieux possible.

... apprendre à coopérer est une tâche importante de l'éducation.



L'enseignement dans votre école [Continue]

totalement en désaccord
 en désaccord
 plutôt en désaccord
 plutôt d'accord
 d'accord
 totalement d'accord

Je ne sais pas.

Dans notre école, nous pensons que ...

... l'éducation doit être axée sur le développement et pas seulement liée aux notes finales.

... les élèves doivent être performants pour pouvoir choisir le type de formation futur le plus élevé possible.

... il est important de prendre en compte les intérêts des élèves.

... il est important pour l'enseignant de s'assurer que le programme d'une leçon est achevé.

... nous devons aider les élèves à entrer dans leur propre processus d'apprentissage.

... le développement social est une tâche importante de l'éducation.

... une bonne école ne pose pas de grandes exigences sur les performances d'apprentissage des enfants.

... les enseignants devraient promouvoir l'estime de soi chez les élèves.

... la langue et le calcul sont les matières les plus importantes à enseigner.



L'enseignement dans votre école [Continue]

totalement en désaccord
 en désaccord
 plutôt en désaccord
 plutôt d'accord
 d'accord
 totalement d'accord

Je ne sais pas.

Dans notre école, nous enseignons à nos élèves à ...

... résoudre leurs propres problèmes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... pouvoir se mettre à la place des autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... penser de manière créative.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... collaborer avec les autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... travailler dur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... avoir leur propre opinion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... penser de manière critique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... être ouvert à d'autres points de vue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... avoir de bonnes manières.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... se débrouiller seuls.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... vouloir savoir pourquoi les choses se passent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... aider les autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... agir de manière responsable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... être poli.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... être tolérant envers les différences des autres groupes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... tenir compte des autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... obéir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

La vie religieuse et l'éducation religieuse dans votre école

Dans quelle mesure êtes-vous d'accord avec la déclaration suivante ?

totalement en désaccord
 en désaccord
 plutôt en désaccord
 plutôt d'accord
 d'accord
 totalement d'accord

Je ne sais pas.

La religion joue un rôle très important dans notre école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
---	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------



La vie religieuse et l'éducation religieuse dans votre école [Continue]

La question suivante porte sur la vie religieuse dans votre école. **À quelle fréquence** menez-vous les activités suivantes dans votre école ?

Bien vouloir ne cocher qu'une seule case dans chaque ligne.

	Plusieurs fois p. semaine	Plusieurs fois par mois	Une fois par mois	Plusieurs fois par an	Moins de deux fois par an	Pas du tout
Nous enseignons des cours d'éducation religieuse.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous appliquons des idées religieuses sur différentes matières, le cas échéant.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous avons des prières communes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous avons un culte à l'école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous proposons des projets concernant des questions religieuses/éthiques.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous chantons des psaumes et des chansons spirituelles dans les classes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nous prions ensemble lors des repas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Autre, précisez :	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

L'école offre-t-elle une **attention pastorale** aux élèves ?

Oui

Non

Dans quelle mesure les énoncés suivants s'appliquent-ils à votre école?

Bien vouloir ne cocher qu'une seule case dans chaque ligne.

	totallement d'accord	plutôt en d'accord	en désaccord	plutôt en désaccord	totallement en désaccord	Je ne sais pas.
Notre école n'est pas regardant sur les backgrounds religieux.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Notre école n'admet que les élèves dont l'origine religieuse correspond à la confession de l'école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



La vie religieuse et l'éducation religieuse dans votre école [Continue]

Comment pourriez-vous décrire le **caractère des activités religieuses** dans votre école?

Veillez choisir la case qui convient le mieux à votre école. Bien vouloir ne cocher qu'une seule case.

- | | | |
|---|--|---|
| <input type="checkbox"/> Centré sur les valeurs éthiques générales. | <input type="checkbox"/> Centré sur les valeurs chrétiennes. | <input type="checkbox"/> Interreligieux : Expression de différentes expériences de foi et de croyances. |
| <input type="checkbox"/> Centré sur la Bible. | | |

Dans votre école, quelles sont les cinq **questions les plus importantes** pour l'Education Chrétienne?

*Parmi les objectifs suivants, choisissez les cinq qui sont les plus importants et cochez les cases correspondantes. Assurez-vous de ne cocher que **cinq** cases!*

- | | | |
|---|---|--|
| <input type="checkbox"/> La connaissance de la Bible et du christianisme | <input type="checkbox"/> L'importance de la foi pour la vie: charité, justice, paix, intendance | <input type="checkbox"/> Les expressions de foi dans les célébrations et les rites et symboles religieux (comme le baptême, la communion, les bougies, etc.) |
| <input type="checkbox"/> La mise des enfants au contact de la foi en Jésus-Christ | <input type="checkbox"/> Le traitement des thèmes liés à la vie tels que l'amour, la fidélité, la sécurité, la perception du bien et du mal, le chagrin et la souffrance, la vie et la mort | <input type="checkbox"/> L'ambiance du vivre ensemble et du travail à l'école, en mettant l'accent sur les soins et l'attention mutuelle, la sécurité et la sûreté |
| <input type="checkbox"/> Une structure claire à l'école avec des normes et des règles qui enracinent les élèves | <input type="checkbox"/> Etant donné que les valeurs les plus importantes de notre société sont ancrées dans le christianisme, il est important que les élèves apprennent à connaître le christianisme à l'école. | <input type="checkbox"/> Autre, précisez : |

Quelques questions générales de plus sur votre école

Laquelle des définitions suivantes décrit le mieux la **communauté** dans laquelle se trouve votre école ?

- | | | |
|--|---|---|
| <input type="checkbox"/> Un village, un hameau ou une zone rurale (moins de 3.000 habitants) | <input type="checkbox"/> Une petite ville (3.000 à 15.000 habitants) | <input type="checkbox"/> Une commune (15.000 à 100.000 habitants) |
| <input type="checkbox"/> Une ville (100.000 à 1.000.000 d'habitants) | <input type="checkbox"/> Une grande ville (plus de 1.000.000 d'habitants) | |

Quelle est la **taille moyenne** des classes dans votre école ?

- | | | |
|---|---------------------------------------|--|
| <input type="checkbox"/> 15 élèves ou moins | <input type="checkbox"/> 16-20 élèves | <input type="checkbox"/> 21-25 élèves |
| <input type="checkbox"/> 26-30 élèves | <input type="checkbox"/> 31-35 élèves | <input type="checkbox"/> 36-40 élèves |
| <input type="checkbox"/> 41-45 élèves | <input type="checkbox"/> 46-50 élèves | <input type="checkbox"/> Plus de 50 élèves |



Quelques questions générales de plus sur votre école [Continue]

Comment évaluez-vous l'équipement de votre école par rapport à d'autres écoles de votre quartier ?

	Très bien	Bien	Moyen	Mauvais	Très mauvais	N'existe pas.
Bâtiments de l'école et salles de classe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Installations sportives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Qualification des enseignants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Matériel didactique (par exemple, manuels scolaires, matériels d'expérimentation)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Autres matériaux généraux (par exemple le papier, les crayons)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Situation financière	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Quelles sont les principales raisons pour lesquelles les parents choisissent votre école pour leurs enfants ?

Parmi les raisons suivantes, veuillez choisir les cinq qui sont les plus importantes pour les parents et cochez les cases correspondantes. Assurez-vous de ne cocher que **cinq** cases!

- | | | |
|---|---|--|
| <input type="checkbox"/> L'école a une réputation d'éducation de qualité. | <input type="checkbox"/> L'école a une bonne qualité d'enseignants. | <input type="checkbox"/> La présence des enseignants est élevée. |
| <input type="checkbox"/> La discipline des élèves à l'école est élevée. | <input type="checkbox"/> Les élèves obtiennent des résultats académiques élevés. | <input type="checkbox"/> Etre diplômé de cette école donne plus de possibilités d'emploi à l'avenir. |
| <input type="checkbox"/> L'école propose de meilleurs cours. | <input type="checkbox"/> L'école est meilleure en termes d'approches pédagogiques. | <input type="checkbox"/> L'école propose des activités extra-scolaires. |
| <input type="checkbox"/> L'école a de petites classes. | <input type="checkbox"/> L'école a un environnement sûr. | <input type="checkbox"/> L'école a une atmosphère amicale. |
| <input type="checkbox"/> L'école partage les mêmes valeurs que les parents. | <input type="checkbox"/> Les parents des autres enfants de l'école partagent les mêmes valeurs. | <input type="checkbox"/> L'école a une origine religieuse. |
| <input type="checkbox"/> L'école a un fond protestant. | <input type="checkbox"/> L'école est située près des maisons des familles. | <input type="checkbox"/> Les frais de scolarité sont relativement bas. |
| <input type="checkbox"/> L'école dispose d'une bonne infrastructure. | <input type="checkbox"/> Autre, précisez : | |



Les élèves de votre école

Quel est à peu près le nombre d'élèves actuellement inscrits dans votre école?

Bien vouloir écrire un nombre dans chaque ligne. Si vous ne connaissez pas le nombre exact, veuillez estimer. S'il n'y en a pas, veuillez écrire "0" (zéro).

Garçons:

Filles :

La question suivante porte sur le **contexte économique des élèves**.

Combien d'entre eux viennent de ...

Veuillez ne cocher qu'une seule case dans chaque ligne.

	Beaucoup	Quelques-uns	Très peu	Aucun	Je ne sais pas.
Familles pauvres	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Familles à revenu moyen	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Familles riches	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

La question suivante concerne l'**appartenance religieuse des élèves** de votre école.

Combien d'entre eux appartiennent à ...?

Veuillez ne cocher qu'une seule case dans chaque ligne.

	Beaucoup	Quelques-uns	Très peu	Aucun	Je ne sais pas.
La même confession que l'école	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
D'autres confessions protestantes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
L'Eglise Catholique Romaine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Une autre origine religieuse (p. Ex. l'Islam)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pas de confession	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Les enseignants de votre école

Combien d'enseignants travaillent (en permanence) dans votre école ?

Veillez écrire **un nombre** dans la case.

La question suivante porte sur l'**appartenance religieuse des enseignants** de votre école. A quelle religion ou confession religieuse appartiennent-ils ?

Bien vouloir ne cocher qu'une seule case dans chaque ligne.

	Beaucoup	Quelques-uns	Très peu	Aucun	Je ne sais pas.
La même confession que l'école	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
D'autres confessions protestantes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
L'Eglise Catholique Romaine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Une autre origine religieuse (p. Ex. l'Islam)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pas de confession	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

N'importe quel enseignant pourrait-il être employé dans votre école, indépendamment de son background religieux ?

Oui, sans aucune restriction. Oui, mais à condition qu'il s'engage à respecter le background de l'école. Non.

Autres, précisez :

Dans quelle mesure êtes-vous d'accord avec les déclarations suivantes ?

	totallement d'accord	plutôt d'accord	plutôt en désaccord	totallement en désaccord	Je ne sais pas.
Les enseignants de notre école partagent la philosophie de l'école de manière consensuelle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Les nouveaux enseignants sont rapidement intégrés au sein du personnel.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Les enseignants de votre école [Continue]

	totallement d'accord	plutôt d'accord	en désaccord	plutôt en désaccord	totallement en désaccord	Je ne sais pas.
Dans notre école, il y a un fort sentiment de camaraderie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
En tant que personnel de l'école, nous montrons l'unité.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Les enseignants sont d'accord sur les objectifs visés par l'école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Des divergences d'opinion entravent la coopération au sein du personnel de notre école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Il y a beaucoup de réunions informelles des enseignants dans notre école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lorsque certains collègues ne s'entendent, nous en discutons ouvertement avec l'ensemble du personnel.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Les enseignants sont fiers de cette école.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Les enseignants travaillent avec enthousiasme.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Les enseignants apprécient la réussite scolaire.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Il y a beaucoup de conflits parmi les membres de notre personnel.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Quelques questions sur votre personne

Toutes les réponses sont données volontairement. S'il y a une question à laquelle vous ne voulez répondre, vous pouvez la sauter.

Quel **âge** avez-vous ?

Veillez indiquer votre âge en années.

Je suis ...

... un homme.

... une femme.



Quelques questions sur votre personne [Continue]

Depuis **combien d'années** travaillez-vous dans le secteur de **l'éducation** ?Depuis **combien d'années** occupez-vous votre **poste actuel** à l'école ?Quelle est votre propre **appartenance religieuse** ?

- | | | |
|--|---|---|
| <input type="checkbox"/> Adventiste | <input type="checkbox"/> Anglicane | <input type="checkbox"/> Baptiste |
| <input type="checkbox"/> Evangélique | <input type="checkbox"/> Luthérienne | <input type="checkbox"/> Méthodiste |
| <input type="checkbox"/> Morave | <input type="checkbox"/> Pentecôtiste | <input type="checkbox"/> Presbyterienne |
| <input type="checkbox"/> Réformée | <input type="checkbox"/> Armée du Salut | <input type="checkbox"/> Catholique Romaine |
| <input type="checkbox"/> Autre, précisez : | | |

Êtes-vous **activement engagé** dans votre communauté ecclésiale locale ?

- Oui, très activement engagé. Oui, un peu. Non.

Pensez-vous qu'il est important que votre école entretienne **de bonnes relations avec l'église/les églises** de votre région ou de votre ville?

- Oui, très important. Oui, un peu. Non.

Commentaires supplémentaires

Si vous avez d'autres commentaires, veuillez les mentionner ci-dessous.



Merci beaucoup!

Je vous remercie beaucoup pour votre participation et votre contribution à mon enquête!
Si vous avez des questions ou des commentaires supplémentaires, n'hésitez pas à me contacter:

Evi Plötz, Research Assistant, University of Bamberg (Chair of Foundations in Education)
evi.ploetz@uni-bamberg.de



3 Faktorenanalyse „Leitmotive im Alltagsgeschäft“

Rotierte Komponentenmatrix ^a				
	1	2	3	4
We focus on the acquisition of financial resources.	0,782			
We aim to reflect about the financial consequences of what we do.	0,718			
We aim to give everyone as much freedom as possible to complete his or her philosophy of life in their own way.	0,671			
We aim to respect all philosophies of life.	0,629			
We aim to meet the requirements of the inspection as good as possible.	0,568	0,333		0,333
We aim to see and treat each student as unique.	0,565	0,362		
We aim to connect as closely as possible with the home situations of our students.	0,501			0,449
We aim to get our students in contact with the gospel.		0,797		
We aim to keep our Christian identity.		0,792		
We aim to achieve our goals in the field of religious education.		0,702		
We aim to put a greater focus on our Christian identity.		0,653		0,408
We aim to focus on the fact that it is statutory defined that we are a Christian school.	0,415	0,593		
We aim to keep our school operating continuously.		0,423	0,531	
We aim for our students to follow the highest possible education.			0,736	
We aim to prepare our students for the life of our society as good as we can.			0,736	
We aim to be a school where all children feel welcome.		0,351	0,670	
We aim to educate our students holistically.		0,309	0,508	
We aim to prevent the inspection from judging our school negatively.				0,688
We aim to implement the governments policy as good as possible.	0,362			0,649
Extraktionsmethode: Hauptkomponentenanalyse.				
Rotationsmethode: Varimax mit Kaiser-Normalisierung.				
a. Die Rotation ist in 6 Iterationen konvergiert.				

4 Informationen zu den Standards der Datenerhebung

Die folgenden Informationen wurden den Multiplikator*innen zur Verfügung gestellt.

Some notes concerning the questionnaire

- participation is **voluntary**
- **anonymity** is the most important principle
 - participants shall **not write their name** or the name of the school on the questionnaire
 - distributors should **not read or look through the filled questionnaires** after collecting them from the participants
- Please explain to the participants
 - There are no “right” or “wrong” answers. It is the **habit at the school** or the **personal point of view** which is of interest
 - It is not about “showing our best side” but about telling about the everyday habit at the school. When it comes to priorities, it is completely normal and obvious that it is not possible to follow all principles and goals in the same way.
 - There is **no judgement** linked to the research or its results. The research aims not to find the best school in a country but to describe the everyday tasks and life at the schools **just as it is**.
 - The data processing and result reporting will be done **anonymously**. It will not be possible to link any special aspect of the results to any certain school or participant.
- Please take note of the **instructions on the first page** of the questionnaire.
- Please use a **pen with blue or black colour** (the pens that are handed on to the participants are suitable) for filling the questionnaire and take note on the instructions how to mark the answers (these can be found on the very first page right under the head line).
- Every participant receives a pen which they can **use and keep** after participation.

Thank you very much for your support!

In case of any further questions, please feel free to contact me at any time!

Best regards

Evi Plötz

e-mail: [Mailadresse der Autorin]

WhatsApp: [private Handynummer der Autorin]

Quelques remarques concernant le questionnaire

- la participation est **volontaire**
- le principe le plus important est l'**anonymat** des participants
 - les participants ne doivent **pas écrire leur nom** ou le nom de l'école sur le questionnaire
 - les distributeurs ne doivent **pas lire ou feuilleter les questionnaires** complets après la collection
- Veuillez expliquer aux participants :
 - Il n'y a pas de réponses « mauvaises » ou « bonnes ». C'est le **point de vue personnel** ou l'**habitude à l'école** qui est intéressant.
 - Il n'est pas question de montrer les côtés avantageuses seulement, mais de indiquer la vie quotidienne à l'école. En regardant les priorités, c'est tout normal et évident qu'il n'est pas possible de viser tous les différents objectifs dans la même manière.
 - Il n'y a **pas de jugement** sur la base des résultats de recherche. L'objectif de la recherche n'est pas de trouver l'école meilleure dans les pays, mais de décrire les taches et la vie quotidienne dans les écoles juste comme elle est.
 - Le traitement, l'analyse et la description des réponses se fait de **manière anonyme**. A la fin, il ne sera pas possible de relier quelques résultats spécifiques aux écoles ou participants particulières.
- Veuillez noter les **instructions sur la première page** du questionnaire.
- Veuillez utiliser un **stylo en couleur noire ou bleue** (les stylos qui seront donnés aux participants sont appropriés) pour compléter le questionnaire et veuillez aussi noter les instructions sur la manière comment les réponses doivent être données (celles-ci se trouvent sur la première page du questionnaire).
- Chaque participant ou participante reçoit un stylo comme un petit « Merci » qu'ils peuvent **garder** après la participation.

Merci beaucoup pour votre soutien !

En cas de questions, n'hésitez pas à me contacter à toute heure !

Cordialement

Evi Plötz

e-mail : [Mailadresse der Autorin]

WhatsApp : [private Handynummer der Autorin]