



We need to transform our methods from “distribution of knowledge” i.e. from top to bottom, to the needed “coaching” function of the educator.

One appropriate methodology is Experiential Learning (Kolb), taking the experience of the students as a point of departure, allowing them to discover themselves as subjects of the learning process. The needed change, however, is hindered by the fact that the “crisis of education” is also a “crisis of the identity of the educator. What does this mean?

2. Education is contextual. We are all rooted in a given context (Political/geographical/socio-cultural). The global context/society has changed unrecognizably. We have to interpret society /context/culture in a new light.

Based on recent socio-political and economic changes, often described with the buzz-word “Globalization”, the context/frame of our educational activities and thus our search for norms and values has changed. Today education will have to understand itself as education in the context of the whole-inhabited earth, the “oikoumene”. Relevant education therefore, explicitly or implicitly must be ecumenical education.

Our generation is the first to live in a “global” society. Therefore we have to learn to live with a substantial number of so called “limited conflicts”, seemingly within our own reach. They serve on the one hand as catalysts to mobilize world consciousness and on the other hand as example for our “ecumenical/global illiteracy. People, who have not yet learned to come to terms with the world and themselves in this new situation, therefore live in constant fear of the consequences of unresolved conflicts. In this fear I see the greatest danger for society and the most urgent need for educators to participate in the process of redefining norms and value sys-

tems for relevant, inter-cultural / inter-religious conflict resolution education!

If people find themselves in a situation of conflict, which appears to be unresolvable, there is the danger to revert to regression, thus trying to fall back behind the threshold of maturity one has acquired. This symptom is found with groups, classes, and nations. Fascism, certain forms of Fundamentalism and Ethnocentricity for instance, can be considered as forms of collective regression. Thus the necessary way forward is to engage in global awareness building as a first step in conflict related education. Because it is central to recognize that by regression one cannot obtain one’s aims. No individual, group, or institution can realistically fall back behind experiences once made without severe damage for its capacity to contribute to the future. Genuine provincialism (or confessionalism) is not declamatory, but by definition can be seen, as a fearful alternative to the risk of a global future (ecumenism), it is a total barrier to humankind’s renewal.

Living in a world of continuous change (Bio-genetics, Environment, and Economics), we need to recognize that the context with which we deal is of necessity the context of the past. It constitutes an essential element of the crisis of today, the social aspect of which is described by Social Science, as the move towards “risk society”, where the old domination of “wealth production over risk production” has been turned upside down (Beck). Neither politicians, nor we as educators have instruments, to resolve this crisis. Thus the statement, that the “crisis of education” is the “crisis of the identity of the educator”.

Under it, the world community has shrunk into a community of the endangered. In it we are tackling the problems with instruments of the enlightenment period, al-

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