

have to look at ourselves, to see how far we are willing, whilst announcing "The Good News" i.e. life enforcing powers, to denounce the "Bad news" i.e. death supporting ones. If community is the context for learning, than it raises the whole question as to the nature of society we live in. A society that abuses children and treats them as objects. A society that discriminates against women, either in social clubs, churches, working places, or in the political process. A society, that barricades refugees or prisoners behind barbed wire like animals, or a religious system whose primary function is to mesmerize people into passive submission - all these and many other situations have negative educational value contexts. Therefore political, economic and religious systems must be critically reviewed to see whether the values they sustain are life giving or death inducing.

## WHAT IS THE VISION?

**5. Education which wants to contribute to new norms and values, has to define it's own vision and perspectives. It will have to be open to new paradigms arising out of the experiences people make in the struggle for justice, peace, and integrity of creation. It will have to be open to the desire for a unity with acknowledged (reconciled) cultural diversities. Education can contribute to the formation of new norms and values.**

Aiming at "Education for humanity", recent developments have brought to the surface some indicators pointing to new setting of norms and values, which must be taken into account. In brief they are:

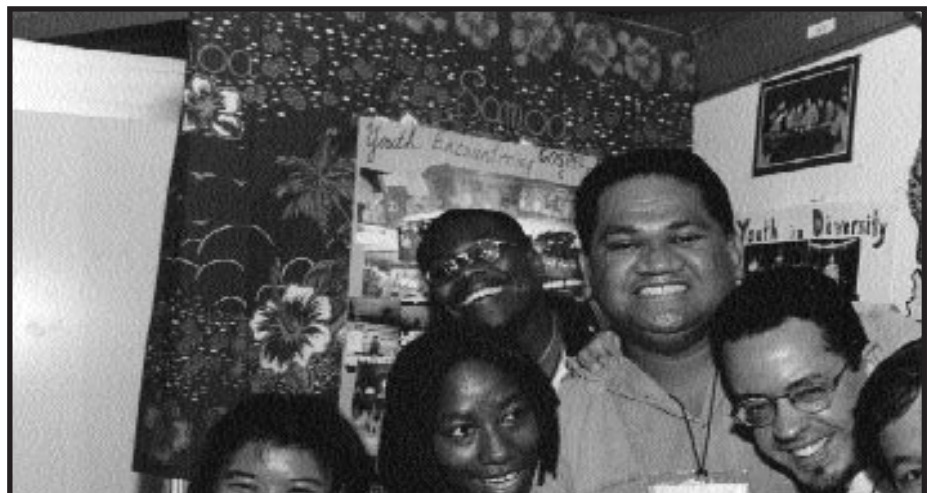
**1. The struggle of people for cultural identity and justice indicates a new awareness for equality as basic element in**

*inter-human relationships.*

**2. The recognition of the fact, that this generation is the first one having the capacity to destroy itself completely, has given new value to intercultural peace and conflict education. This asks for values of a culture of non-violence in a world where aggression and violence are part of life.**

**3. The constant realization of the devastating effects of industrialization on ecology and thus on the possibility of survival of the human race and all of God's creation, has given new insights to the demand to reevaluate our understanding of economic growth and creation.**

**4. The transnationalisation of**



*risks produced in this context has produced a new understanding of the interdependence of the human race and the need for new moral and ethical codes of interaction for life.*

**5. The fact that humankind has become a global community of the endangered has shed new light on the need to joining hands inter-culturally as well as inter-religiously. Dialogue of Life, with people of other Faiths and convictions, is a central subject on the agenda for ecumenical education.**

In all this however we have to understand, that there is no such thing as a comprehensive ONE WORLD or ONE HUMANKIND.

