

tention to certain experiences in theological education which relate to our calling and are of critical importance.

Effective continuous interaction between theology and life, theory and practice, preaching the gospel and pastoral attitudes;

Disciplined, enthusiastic interaction between analysis of the present situation, re-interpretation of the Bible in the light of this situation, and a consistent pastoral praxis, both from the standpoint of the deprived;

The epistemological breakthrough and conversion arising out of this hermeneutical process and leading to an option, a theology and a pastoral calling in favor of life;

The "incarnation" and contextualisation of the Gospel, of Jesus Christ, of God, in the sufferings and hopes of our peoples and faith communities in their struggle for complete liberation. Our programmes will promote these experiences to achieve personal, ecclesial and social transformation in obedience to the kingdom of God and God's justice, within a movement of the churches which is making its appearance among all the other ecclesiastical trends in the continent.

These process which started in 1991 continued in a very fruitful way. Today CETELA is one of the very strong associations of theological institutions in the region. From seven institutions originally, it has grown to twenty-one, and all of them have declared themselves as ecumenical theological institutions, accepting the theoretical framework that was approved in 1991. The Fifth Theological Journey guided our faith with several publications that nurtured and enriched our theoretical framework. We developed an exchange of professors and students among the institutions, and a Latin American network of theological libraries that is providing valuable resources for the continent.

The development of a black and indigenous theology is giving new insights to our theological reflection and the women's movement has produced biblical scholars and women theologians who consolidate the renewal of the context and new models of theological courses.

The Pentecostals are also part of these processes. We are supporting them in their initiatives and concrete efforts to contribute their own theological reflections to the educational process of our theological institutions.

In our journey we recognize that theological education is not only the key to unlock the doors to change, conversion, transformation. It has also been the key that locks doors. But we are called to radical discipline, to build faithful communities, to re-read the bible and to do theology, to enter fully into God's historic, saving mission in every place in response to every human need and to the whole creation.

Rev. Ofelia Ortega, Pricipal of the Evangelical Theological Seminary Matanzas was for many years staff member of the Ecumenical Theological Education Program of the World Council of Churches.



Seminario Evangélico de Teología
Calle Dos de Mayo Final, Apartado149.
Matanzas, Cuba

Tel:+53522866/fax:+535253391
e-mail:set@ipetecsa.cu



by

Dr. Rudolf Ficker,

(The following is an excerpt from a longer article by the author)

By sharing some ideas on the topic *Does the Church have a Specific Mission for Development Through Education?* I intend to initiate a dialogue which focuses on the two issues which are indicated in the formulation of our topic. We have to deal with the question

- whether at all the church has a mission with regard to education or whether this is rather a matter to be taken care of by the state and
- whether development can be achieved through education and if so through what kind of education.

To put these questions within the context of Christian institutions of higher learning and Christian scholarship organisations is vitally important for our present and future work and for the formulation of our aims and objectives. The contribution I can give to the dialogue on these questions is a contribution from a European and German perspective, however, I do hope that it will become clear that this is an attempt of a self-critical analysis and I also hope that what I have to say may be of some interest also in the context of Indian Christian institutions of higher learning.

Initially I shall focus on the mission of the church, since we cannot talk about the specific mission of the church for development through education without making clear what the mission of the church is. Secondly I shall focus on education and on development and finally I in-

tend to deal with the relevance of tertiary education for development.

The Mission of the Church

As Church, that is as community of Christians as well as individual believers we live with a purpose in this world: Christ sends us into the world and to our neighbours to be witnesses and preachers of the Gospel. *Peace be with you. As the Father has sent me, even so I send you*, says Jesus.¹ This constitutes our identity and mission as Church and as individual members of the Church.²

We must be aware, however, that it is not *our* mission to which we are called. We are not sent to promote *our* ideas, to spread *our* influence or to increase *our* power. Rather, it is God's mission (*missio dei*) - not the mission of the church - to which we are called. The church is neither the subject nor the ultimate goal of mission; the church is the instrument of God's mission. The subject of mission is God alone and the purpose of his mission is the salvation and well-being of all humankind and the entire creation, the ultimate goal of mission being His kingdom. The mission of God (*missio dei*) in which we participate is an act of grace to save the world.

The objective, content and driving force of God's mission is reconciliation: In Christ God reconciled himself to the world. This is the experience we are called to share with the world, and thus we are called to join in God's mission of reconciliation. The mission of the church primarily consists in the testimony to God's reconciliatory act in Christ in word and deed. This mission is the consequence of the life, the death and the resurrection of Christ. Any action and word on our part which is not rooted in the Christ event cannot claim to be authentic and faithful participation in God's mission.

The church is called to carry on God's mission in this world in word and deed and this means that the church and her individual members have a responsibility for the world and the worldly affairs. However, this responsibility is different from the responsibility of the state and of governments. It is not the mission of the

church to rule nations and peoples, this is the task of governments and rulers. The mission of the church is much more humble, yet not less important: The task of the church is not to rule but to preach, to teach and to counsel.

Martin Luther gave an example of how the church or a theologian for this matter can comply with this task with regard to education. Luther did not claim that the church should build schools and educate the youth but in two forceful pamphlets⁴ he called upon the magistrates and responsible people in society to set up good schools and even to force people to send their children to school. In his pamphlets *To The Magistrates of all Cities in Germany That They May Set Up and Hold Schools (1524)* and *A Sermon by Martin Luther that Children Must be Sent to School (1530)* Luther argues on the background of the decline of universities and schools in his time that the authorities must take the responsibility that children receive a good education. The authorities must take this responsibility since the parents for various reasons do not take this responsibility seriously enough⁵, the authorities even must force the parents to send their children to school.⁶

Education of the youth in Luther's view is important for basically two reasons. Through education young people shall be prepared to take up an ecclesiastical or worldly profession not primarily to earn money or "for the sake of their belly" as Luther drastically puts it, but rather for the sake of the people whom the church as well as the state serve. The church serves the well being of the souls by preaching of the Gospel and the state serves the well being of the people by upholding law and justice. To fulfil her mission the church needs well trained people who are equipped with the knowledge of Biblical languages and who are able to read and interpret the Bible that they may become well educated and able preachers, since "temporary peace, which is the greatest good on earth which also comprises all other goods, is the very own fruit of the preacher's office. Where this office is carried out there will be no war, discord and bloodshed."⁸ Likewise the government needs to have well trained people

who can serve as advocates, lawyers and scribes who through their public office uphold the law and guarantee justice. Without this public office "no one was save from his neighbour, and people would devour each other like animals."⁹

Since the church as well as the state are in need of well educated people it would be ir-

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responsible not to set up schools and to send children to school. Parents who deny education to the young people and magistrates who do not care for schools would be guilty not only since they would be disobedient against God's will who charges parents with the responsibility to care for their children and to educate, them, but also since they would prevent the education of future ministers and civil servants who serve the eternal and temporary needs of people. To put it in modern terms: Education provides for professionals needed to run the public affairs and contributes to the development of human resources.

Development through Education?

TOWARDS WORLD-WIDE PARTNERSHIP FOR DEVELOPMENT THROUGH EDUCATION. This motto tries to summarise the understanding of the mission which the *Ökumenisches Studienwerk (ÖSW)*, the scholarship organisation I work with, has an organisation of the German churches. It seems to be widely accepted that education is the key to development. However, the relationship between education and devel-

opment is not as self-evident as the formulation on the leaflet suggests. And this is one of the problems we have to discuss.

For example, in the sixtieth people tended to assume that studies in industrial nations, that is in Europe and Northern America, as such contribute to development. Nowadays, this position will not be accepted without question. The terms themselves have become questionable and there are a whole lot of questions:

What do we understand by development and what can the promotion of education and training contribute to development? Are there generally accepted models for development? Which guidelines for development policy will be valid in future? What is the role of tertiary education or the support of tertiary education for development? What is our understanding of development? Is the term development adequate to describe what could be meant by it?

What kind of science is taught in academic education and what is its significance in view of global problems? Is academic education and training relevant for processes of social transformation and development? What is the relationship between scientific education and development? Can European science contribute to the solution of global problems? How does the

the attempt to defend and protect the 'whole human being' and the 'intact world' against a technised environment failed

European tradition of science and education relate to traditions of other cultures? What can we learn in Europe or Germany? What must be learned by Europe and Germany?

Education

Bildung - a German term

The German term for education is *Bildung* which actually should be literally translated as *formation*. The term *Bildung* is essentially coined



through our history of Philosophy in Germany during the recent 200 years. Wilhelm von Humboldt's ideal of humanistic education has been influential up to now. The after-effect of Humboldt's understanding of education and of the university still is felt in the German academic system despite the criticism it has received particularly during this century.

In von Humboldt's understanding *Bildung* means to form the personality in critical encounter with classical antique themes and content. *Bildung* was formation of the personality. It was not in the first place job oriented training. Wilhelm von Humboldt developed his ideas in contrast to the utilitarian understanding of education in the late 18th century according to which schools and institutions of higher education had to serve the training of capable young talent for trade and industry. He emphasised the contrast between professional training and formation of the personality. The objective especially of institutions of higher learning is to promote pure science (*Wissenschaft*) without utilitarian intentions and to form people holistically through science in a community of professors and students. A characteristic of this academic community was the freedom of research, teaching and learning.

It became evident that some of Wilhelm von Humboldt's ideas failed in practice and actually never really worked. The idea of a universal and holistic education was counteracted by developments which already in the 19th century lead to more and more specialisation. Scholars became specialists in their respective fields. As Max Weber said in "*Wissenschaft als Beruf*"

(1919), “a truly final and excellent achievement is always a specialised achievement.”¹⁰ The ideal of the unity of research and teaching never really became reality since most of the students lack the ethos of and the ability for research and are primarily interested in getting a degree which can help them to find a good job. Likewise the attempt to defend and protect the ‘whole human being’ and the ‘intact world’ against a technised environment failed. In the modern scientific-technological world one cannot pursue any more the formation of the personality through research and studies in isolation. Hence especially the separation of general education and job oriented training came under criticism and it also was criticised that the content of education did not take into account the modern world which quickly changes and is coined by natural science and technology. A major criticism levelled against von Humboldt’s ideal was that education in this tradition lacked political and social orientation and to a certain extent was elitist; in other words, it resulted in the proverbial ivory tower

Education as pragmatic term

In other traditions education was more oriented towards practical and vocational training. When we talk about education with regard to developing countries it seems to me that in this discussion in general a pragmatic term is used which seems to be rooted in the Anglo-Saxon tradition. Here the discussion focuses on education and training, on the competence to lead one’s life and to fulfil effectively the tasks of life.

Forms of Education

In the present development oriented discussion usually three forms of education are distinguished, namely *formal education*, *non-formal education* and *informal education*. The characteristic mark of distinction of these 3 forms of education is the degree of institutional organisation. Formal education belongs to the institutions of schools and universities. In this sense only very few pre-colonial societies knew formal education. Schools and universities largely are prod-

ucts of the colonial era. Non-formal education is any kind of organised educational activity outside the formal system which aims at specific target groups. Activities of adult education, vocational training and in service training, alphabetising campaigns, nutrition education etc. belong to activities of non-formal education. In relation to the formal educational system activities of non-formal education can have supplementary character, that is they can continue and supplement school education or they can have

Education and training nowadays became more and more oriented towards economic growth, that is they have become a function of economy.

substitutive character, i.e. they can take the place of formal education. Informal education takes place in families and in peer groups. Informal education is of incidental nature. Therefore some prefer to speak of *incidental education*. It is education through example and imitation. In the theoretical discussion informal education is closely seen together with socialisation.

Education for Development

As it appears, presently activities of non-formal education are given high importance for social change. Through activities of non-formal education specific target groups can be reached. The content of education can be adjusted to the situation, the target group and their specific needs and a wider participation is possible. But it is not certain that through non-formal education a larger number of people can be reached. Since activities of non-formal education are not always more economic than formal education and therefore do not always reach the less privileged strata of society.

With regard to formal education it is basic education which is seen as relevant for the improvement of the social situation. It is generally considered to be important to give a larger part of the population at least a minimum of