

though the tools needed should be post-industrial, post-modern. It is here that the debate inside the World Council of Churches can become fruitful. As programme executives and the Education Team begin a common process of reflection about the experiences made by churches and grass-root movements and on networking of new insights and methodology among the global / ecumenical community, the Council might well play the role of a moderator for a forum of exchange for the "community of the endangered", on its road towards a contribution to new norms and values for a dignified future of humankind.

3. Thus it seems that the step towards new norms and values lies in "oikoumenical" awareness building about these life-endangering processes. Education then will have to evolve less into changes of situations, and more into changes of the changes.

The fundamental questions in this are ethical and moral: What kind of life do we strive for, what kind of governance? What role do we give the individual in that life? Which role does community and family play in the appropriation of values and norms? In other words, in this new context the question of anthropology becomes central.

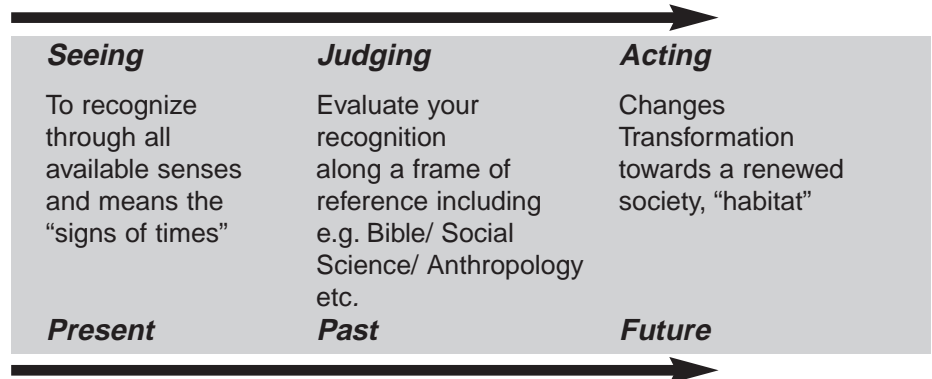
4. The new outlook for education is found where people acquire knowledge by themselves and distribute it among each other in a process of sharing. Thus learning becomes a communal event.

The first one to systematize this approach was the Brazilian educator Paulo Freire with the methodology of "educaçao popular", "popular education". He reminds us that education starts from the basic needs of people and their experiences of depravation, desire, and vision. Most traditional education has lost contact with

this vision of the people. It lost contact with participatory forms of acquiring knowledge, which is vital for involving people in change. Popular education reflects experience under the question of future action, which such experience requests. Education thus happens "as future-oriented process".

This process is best reflected in what I call

"Hermeneutics of Assessment".



Central to this process; it is learning in community. The individual no longer learns just for its own benefit, but for the benefit of the community in which it lives and assessment therefore is made, to create a viable future for the community. This very often needs the transformation of traditional norms and values particularly where these values are not supportive to the sustainability of all members of the community. Such a process contains two phases; it is innovative and integrative. Innovative in so far as the process develops a new understanding of the existing norms and values shaping the learning environment.

At the same time it identifies the link to the "necrophile" set-up of society. (Which globally expresses itself in growing indebtedness and poverty, militarisation, environmental destruction, etc) Learning experiences in small communities thus foster an understanding of world and society (global on the basis of local experience) that demands the involvement of people for biophile norms and values.



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.

