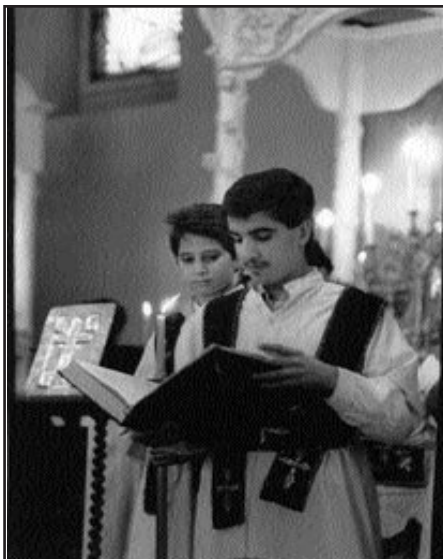




*Ecumenically, learning for solidarity means becoming a risk-sharing community. It points to the capacity to look beyond one's own boundaries, to acknowledge different opinions and finally, to train for global solidarity instead of parochial competition.*



The ecumenical learning “catch-phrase” “Think globally – Act locally” slightly changes: **Reflect local conditions – understand global factors and act for local change.** Such action for change has found its expression in a considerable amount of creative base learning around the globe. This creativity as well as the global / ecumenical interconnectedness of learning, became recently obvious, the Peoples’ Global Action Conference published its *Geneva Statement and Call to Action:* (excerpt)

*“European participants at the Peoples’ Global Action Conference call for decentralized and co-ordinate actions 26th April - 18th May against undemocratic international economic institutions, corporations and governments promoting economic globalization... We feel anger when witnessing the devastating social and environmental effects of globalization promoted by WTO and other similar institutions... We have joined with teachers hunger-striking against privatization of all public education in Argentina, Ogoni and other peoples in Nigeria struggling for their survival against the disastrous impacts of Shell’s operation, farmers struggling against globalization in India, Philippines, Norway, Honduras, France, Spain, Bangladesh, Senegal and other countries, students fighting against the repression of striking workers in Ukraine, dockers from Liverpool and postal workers from Canada, other trade unionists, environmentalists, anti-racists, women’s rights activists, peace mobilisers, animal rights activists and other people from all over the world. At European level we invite different social sectors to join forces, exchange information and co-ordinate international actions in Eastern, Western, Southern, and Northern Europe. There is a need of mutual strengthening of struggles for social justice and the environment.”*

Such a process of ecumenical learning through innovation and integration becomes increasingly important. The given system of economic, political and scientific control runs increasingly into difficulties while trying to cope with self-inflicted changes. On the level of global governance the rules that people have learnt for “management are in dire need of change. We not only need to develop innovative learning on the

level of the “person in the pew”, but also in the context of governance. We need to ask, “Future oriented”: What happens if “Sustainability of Creation” and not the “Accumulation of Wealth”, become the ruling objective for learning and decision making? What if human experiences and viability of life, become the criterion for governance. Innovative learning in relation to existing educational methodology must thus be counter-learning, to an economic, scientific, political system, which finally only contributes to the decay of the same.

Thus, if the basic element of this form of learning is the sharing of experiences, innovative learning expresses itself as “Learning through networking”. The community in which / for which you learn becomes part of the values arising in the process. That leads to “integration”. No one can any longer acquire the knowledge for transformation just by him/herself. The integrative aspect of education thus means to acquire a sense for and make us aware of the fact, that we ourselves are only a part of the whole. It means learning for solidarity. This 19th-century worker movement term originally meant, “risk sharing”. Ecumenically, learning for solidarity means becoming a risk-sharing community. It points to the capacity to look beyond one’s own boundaries, to acknowledge different opinions and finally to train for global solidarity instead of parochial competition.

Ecumenically learning means taking part in God’s mission. As disciples we are called to be good stewards (Lk.12: 37ff). God’s love for all people, for the whole of creation becomes the vision for actions in the frame of “Ecumenical learning”. The Shalom community, where there is no creature of God dominated by another, is a “koinonia”, a community living in accordance to each of its members charisma, gifts. Consequently we