
Priekšvārds

Latvijas Kristīgās akadēmijas pirmais Zinātnisko rakstu krājums apkopo Rīgā notikušās starptautiskās zinātniskās konferences “Kristīgās augstākās izglītības stratēģija: pieredze un perspektīvas Latvijā” materiālus. Konference, kas notika 2005. gada 12. maijā, bija veltīta kristīgās augstskolas pirmo divpadsmit mācekļības darba gadu svinībām.

Labākais veids, kā svinēt svētkus, ir ielūgt domubiedrus un kolēģus, kopā atskatīties uz paveikto, teorētiski vispārināt iegūto pieredzi un pārdomāt kristīgās izglītības darba jēgu un attaisnojumu modernajā patērētāju sabiedrībā. Šajā izglītības speciālistu tematiski vienotajā kopkrājumā nav runa par kādu speciālu “kristīgo” pedagoģiju, kas būtu tikai dažiem izredzētajiem saprotama, bet citiem nevajadzīgs pielikums tirgus sabiedrības interesēm, bet pēc būtības par Eiropas klasisko izglītību tās vēsturiskajā tēlā un izskatā – par izglītības tradīciju, kas kādreiz bijusi eiropieša kultūrizskata pamatā, kādreiz Eiropā dominējoša, brīva un autonoma. Šodienas daudzveidīgajā izglītības spektrā der atgādināt, ka kristīgā izglītība – tā ir Eiropas klasiskā bāzes izglītība, no kuras vēlāk, sevišķi Apgaismības laikmetā, atdalījās un attīstījās citu nozaru studijas. Kristīgās akadēmijas koncepcija ir vērsta uz šī mantojuma iedzīvināšanu un saglabāšanu. Vēl vairāk – savā simboliskajā jubilejā pulcinot domubiedrus, mērķis ir arī apvienot kopīgā kristīgās augstākās izglītības stratēģijā ieinteresētus spēkus no dažādām valstīm.

Kristīgās augstākās izglītības tradīcijai ir savi nerakstīti, neformāli, tomēr stingri likumi, kas ir respektēti arī šo Rakstu kārtojuma loģikā. Pirmais no tiem ir *kristīgās izglītības vēsturiskums*. To lasītājs atradīs ikvienā no Rakstos publicētajiem referātiem. Ievērojiet – neviens kristīgās izglītības stratēģis neiesāk ar savu atziņu nostādīšanu centrā, bet ar Baznīcas tēvu apskaidrību, tādējādi pasvītrotot savu kopības izjūtu ar viņiem kristīgās izglītības izpratnē. Runāt par kristīgās izglītības moderno stratēģiju, atmetot Baznīcas Tradīciju, nebūtu nedz akadēmiski, nedz nopietni. Kontinuitāte šajā jomā ir viens no būtiskākajiem kritērijiem.

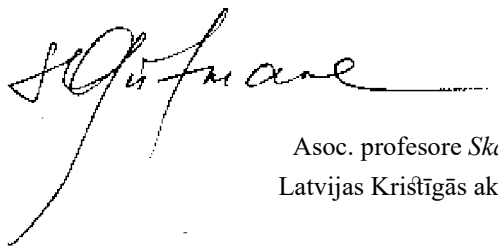
Otrs, ne mazāk stingrs likums ir akadēmiskā speciālista *personiskā pieredze Baznīcā* un saistība ar Baznīcu. Kristīgajā izglītībā nav tikai “mācībspēks un students”, tur vēl, runājot Marinas Cvetajevas vārdiem, ir “mūžīgais trešais mīleslībā”, proti, Baznīca. Baznīcas pieredze izslēdz subjektīvu patvaļu un morāles relatīvismu, kas kristīgajā pedagoģijā nav vēlama.

par “Dieva nāvi”. Krištīgās augstskolas un izglītības stratēģijas pamatā liekama atziņa par cilvēka apziņas pievēršanos dievišķajam dzīvības pamatam – Krištum (grieķiski šo procesu sauc *metanoia*). Šī stratēģija skata cilvēku kā pārveidoties spējīgu būtni. Pārceļot pedagoģijas stratēģijas valodā – tā prasa tāda prāta attīstību, kur netiek šķirta svētuma izpratne no intelektuālas atziņas un kritiskas akadēmiskas domāšanas.

Pateicos visiem krājuma autoriem par darbu pie referātu sagatavošanas publicēšanai, pateicos liturgam A. Selickim par lasītājiem sniegto iespēju kaut nedaudz iejusties konferences noskaņā. Krājumā iekļauta Akadēmijas svētku Pateicības dievkalpojuma notis un garīgo dziedājumu teksti.

Īpaša pateicība Visaugstīsvētītajam Rīgas un visas Latvijas Metropolītam Aleksandram par svētību konferencei un dāvināto Rīgas un Latvijas Arhibīskapa svētītājmocekļa Jāņa (Pommera) ikonu, kuru pasniedza Latvijas Pareizticīgās Baznīcas virspriešteris Aleksandrs Nagla, kurš arī teica atklāšanas uzrunu. Pateicība Romas – katoļu Baznīcas Rīgas metropolijas arhibīskapam – metropolītam Jānim Kardinālam Pujatam par uzrunu un lūgšanu, atklājot konferenci.

Lai arī jūs pavada prieks un Dieva klātbūtne, lasot šo krājumu!



Asoc. profesore *Skaidrīte Gūtmane*,
Latvijas Krištīgās akadēmijas rektore

Akadēmijas himna

(Andreja Eglīša vārdi, Tālivalža Ķeniņa mūzika)

Mūžam ceļams, mūžam ceļams
Ļaužu dvēs' lēs Dieva nams.
Mūžam šeidzams, nepabeidzams,
Reizēm liekas neuzceļams,
Mūžam ceļams Dieva nams.

Pāri tumsām, pāri naidam,
Ceļams dvēs' lēs Dieva nams.
Visiem verams, neaptverams,
Reizēm liekas neuzceļams,
Mūžam ceļams Dieva nams.

Preface

The first Proceedings of the Latvian Christian Academy summarizes the articles presented at the International Scientific Conference: *Strategy of Christian Higher Education: Experience and Perspectives in Latvia*, held in Riga, May 12-13, 2005. The conference celebrated the twelfth anniversary of the Latvian Christian Academy, the first twelve years of discipleship.

The best way to celebrate an event is to invite colleagues and friends who share similar views and goals to recollect past achievements, to share the mutual acquired experiences, and to contemplate the meaning and purpose of Christian education in the modern-day society of consumerism. This thematically-unified compilation of specialists in education will not focus on some special “Christian” pedagogy understandable by a few chosen people and for others being as unnecessary addition of the interests of market-oriented society. By design this compilation speaks of European classical education in its historical shape and image, e.g., the tradition of education that was, in the past, the foundation of the cultural image of Europeans – dominant, free and autonomous. In the modern-day diverse spectrum of education it is worth noting that Christian education originally was included in the classical model of education of Europe. This earlier model of education later separated and developed other branches of study during and following the Age of Enlightenment. The concept of the Christian Academy is directed towards the embodying and maintaining of this heritage. Furthermore, by gathering people who share our views, our goal is to assemble concerned people from different countries to form one joint strategy for Christian higher education.

The tradition of Christian higher education has its own unwritten, informal, but solid laws that are respected in the logic involved in setting these Proceedings. The first law is *the historicity of Christian education*. A careful reader will find it in every article published in the Proceedings. You will note that not a single strategist of Christian education starts with his or her own ideas as the centre of observation, but rather with the epiphany and intelligibility of the Holy Fathers, thus emphasizing unity with them in the understanding of Christian education. To speak of a modern strategy of Christian education with the abandonment of the traditions of the Church would be neither academic nor Christian. Continuity in this direction is one of the most essential criteria.

The second, but no less important, law is the *personal experience* of an academic

specialist *in the Church* and *in connection* with the Church. In Christian education there is not only “academic staff and student” but there is also a third component that Russian poetess Marina Tsvetayeva calls “the eternal third in love”, namely, the Church. The experience of the Church eliminates subjective arbitrariness and moral relativism that should not be welcomed in Christian pedagogy.

The third law is the authors’ *contemplation on method*, namely – how to observe pedagogical questions from the viewpoint of theological criteria in an interdisciplinary and integrative way.

A question often asked by the staff of the Latvian Christian Academy and others is, “Can in one person, whether his or her title be assistant professor, professor, or academic staff member, be both – an academic voice and voice of a believer at the same time? The authors compiled in the Proceedings do give an answer to this question: it is possible with one condition, that is, if one finds the correct relationships between three elements – academic research, the Creator, and the Church. The essence of these relationships is mysterious in character, but the voice of revelation of an educator can amaze, in a paradoxical way, with his not at all so easy explainable conviction. This is the witness of the presence of Christian faith. This voice can be recognized by conviction and the following cannot be over-emphasized: the strategist of Christian education knows that student should become the one he has been originally – a favorite precious stone of God the Creator.

The compositional logics of the Proceedings of Latvian Christian Academy leads the reader from the context of modern education of the European Union to the key of quality of Christian education, namely – an understanding and choice of appropriate and adequate method. Further, it leads to a spiritual institution of higher education as the tool for cultural continuity and succession. This type of institution of higher education should be given a place of honor in providing the continuity of European humanitarian culture.

The Proceedings starts with the article “Developments of the European Higher Education Area” by the Secretary General of the Latvian Rectors’ Council, professor A. Rauhvargers and O. Dementjeva. Professor Rauhvargers, a member of the International Bologna Follow-up Group, gives an overall summary of discussions and theoretically generalized ideas on priorities of European higher education. This article analyzes the investment of corporative thought that is being brought to the European higher education area by the Berlin Communiqué (2003), the meeting of European ministers responsible for higher education in Bergen (2005), and by international action program of Bologna process (2003-2005).

The compilers of the Proceedings believe that the strategy and quality for Christian education should not be separated from European standards and guidelines of quality assurance in order to have the recognition of degrees and studies in the European higher education area.

Ms. Baiba Rivža, Academician, and now currently the minister of science and education in Latvia, in her article “Porter’s Five Forces Model in Higher Education” proposes to apply a well-known model used in the national economy for a competitiveness assessment of an institution of higher education. The article relates to the speech given by Leen La Rivière, Rector of European Academy for Culture & the Arts and Chairman of the International Association of Christian Artists: “Students must be prepared for a fast changing society, full of flexworkers, being very creative and innovative. The

White and Green books of the Lisboa-summit of the EU are asking to make changes in curriculum and approach on the basis of the eternal Christian values.”

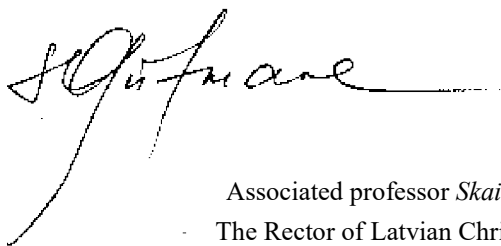
Several articles in the Proceedings are dedicated to the problematics of a method of Christian higher education. S. Gūtmane, K. Kieβling, W. Bell, A. Dioşan, A. Shabelnick, J. N. Vējš, each from his or her own perspective, address the idea of how, through specific classical theological, philosophical and other standards of identity, to find possibilities of a dialogue between the science of theology as the keeper of divine mystery and secular sciences; how to analyze the results of empirical experience and research (prof. K. Kieβling, P. Valk) from the positions of hermeneutics.

“The university is the place of cultural transmission. Studying in a university presupposes the assuming of a certain tradition to stand on. The present day university is the vehicle of the memory of the weary culture of Europe which has claimed ‘the death of God’,” says the Romanian A. Dioşan. The foundation of a strategy for Christian university and education is the idea of the conversion of a human consciousness to the divine foundation of life – to Christ (in Greek this process is called *metanoia*). This strategy sees a person as a being who is a candidate for transformation. Putting strategies of pedagogy in a language, it asks for such a development of a reason where the understanding of holiness is not disjointed from intellectual cognition and critical academic reasoning.

I am thankful to all the authors of Proceedings for their work in preparing their articles for publishing. I express my gratitude to liturgist A. Selickis for giving our readers the opportunity to enter into the spirit of the atmosphere of conference. The notation and the chant texts of Thanksgiving service of the Academy’s celebrations are included in Proceedings.

I express sincere and special gratitude to the Most Reverend Metropolitan Alexander of Riga and all Latvia for the blessing of the conference and the presented icon of Hieromartyr John of Riga, Archbishop of Riga and Latvia, that was handed over by Archpriest of Latvian Orthodox Church Aleksandrs Nagla who also delivered the inaugural speech. Special gratitude to His Eminence Jānis Cardinal Pujats, Archbishop-Metropolitan of Riga of the Roman Catholic Church in Latvia for his speech and prayer at the opening of conference.

May joy and God’s presence attend you while reading Proceedings!



Associated professor *Skaidrīte Gūtmane*,
The Rector of Latvian Christian Academy