

THE INDONESIAN EXPERIENCE OF ÖSW BOCHUM
IN CONNECTION WITH THE PROGRAMME
FOR ACADEMIC PARTNERSHIP

Heinz F. Dressel

THE INDONESIAN EXPERIENCE OF ÖSW BOCHUM IN CONNECTION WITH THE PROGRAMME FOR ACADEMIC PARTNERSHIP

Heinz F. Dressel

1. To Prof. Dr. Ing. K. Tunggul Sirait, celebrating 70th birthday: Selamat and Terimah Kasih !

When the Ökumenisches Studienwerk e. V. Bochum (ÖSW) 1971/72 began to organize a scholarship-programme for post-graduate projects, in Indonesia only two decades had passed since the national revolution aiming at the liberation of the archipelago consisting of thousands of islands surrounded by sea. It was only at Christmas 1948 when the people of Yogyakarta had been deadly surprised by a Dutch bomb attack.

When in 1974 I had just been made director of the Ecumenical Scholarship Programme, and visited Indonesia for the first time, some of the former „freedom-fighters“ were my interlocutors, amongst them Rear Admiral R. S. Mangastowo, Rector of UKI, the former Minister of Health, Dr. Leimena, former General Hutauruk, President of Universitas Kristen Indonesia (UKI) and former Lieutenant General Simatupang, Indonesian Council of Churches(PGI).

It is, first of all, due to Prof. Dr. Ing. K. Tunggul Sirait, who decisively contributed to establish Indonesian-German relations , that academic cooperation between the ÖSW and the UKI could be experienced during more than three decades. I had met Dr. Sirait first at the brand new ÖSW-campus in Bochum, where we had hosted an Indonesian family, Kilian and Xandra Sihotang with their children. This was the beginning of a promising cooperation with the UKI Jakarta in 1974.

2. The foundation of the ÖSW as a fruit which emerged out of post-war era

The ÖSW Bochum happens to be a fruit of post-war era. Like the „Diakonisches Werk“ Stuttgart and the Action „Bread for the World“ it emerged from the ruins left behind by the inhuman Nazi-regime. One of the founders of the ÖSW, Church-President D. Hans Thimme, pointed out that the existence of the ÖSW „is due to the churches creative beginning after 1945.“ „Full of thanks because of Gods grace that made possible a new beginning“, said Thimme, „and also moved ... in view of the Christians own fault and omission during the period of the „Third Reich“ ... it was the intention at that very moment to give appropriate expression to the churches responsibility, not alone with regard to her self-preservation, but, first of all, with regard to the ... service in the world, in all sectors of public life“

In its basic conception the ÖSW connected the experience of the Evangelical Churches in the field of education with the attempt of the Evangelical Service for Development, which had received considerable impulses through the Ecumenical movement. The III. General Assembly of World Council of Churches in New Delhi (1961) had given the „initial ignition“ to a new activity of the church: the agency „Evangelical Service for Development“.

Delhi had insistently emphasized the responsibility of Christians for the entire world, and for the first time in the Ecumenical movements history put special emphasis upon the needs of the poor countries in the Southern hemisphere. It had been recognized that the people were the real and most precious treasure of any country and it had equally been understood that society needs highly skilled personnel, too, ready and willing to put their gifts in the service of their fellow-men. Therefore in future selected persons should receive educational support through church agencies aiming at development aid. Until that moment worldwide no scholarship grants existed conceded by the churches aiming at inscription to non-theological study projects. The initiative of ÖSW to grant scholarships for non-theological subjects shows that the roots of this programme are linked with the field of Social Ethics



Dr.-Ing. Sirait visiting Sumatra



The signing of an Agreement on Academic Partnership ÖSW-UKI



which made us re-discover the Christians task or mission with regard to the society as a whole.

3. The scholarship-programme of the ÖSW

In 1971/72 the Ecumenical Students Center in Bochum started its particular programme aiming at:

1. cooperation with pre-selected „developing countries“ (according to the terminology in use by that time) with regard to their educational and cultural improvement;
2. supporting the „young“ churches efforts for preparing skilled personnel;
3. fostering relations between Christians in Germany, Ásia, Africa and Latin-America;
4. encouraging contacts with members of Non-Christian religions in order to produce an atmosphere of confidence and mutual understanding;
5. due to the social life of students coming from foreign countries fostering the building up of an atmosphere which would allow to effectuate necessary transformations regarding our European way of thinking within our own social system.

Applying such criteria, the ÖSW met so to speak in a custom-made way the needs of many institutions of higher education in the process of organization, particularly in in „young“ countries, which just had thrown off the yoke of colonialism, as for instance Tanzania and Kenya in Eastern Africa or, for speaking about Ásia, Índia and Indonesia. In Indonesia the programme offered by the ÖSW met especially the needs of private institutions of higher learning, like the UKI Jakarta at the right moment.

4. The Commitment of the Indonesian Protestant Churches in the field of social politics

The internal evolution of some Protestant ethnical churches in Indonesia - e. g. HKBP in Northern Sumatra - emerging out of the activities of Barmen Mission during the 19th century was quite similar to the internal development of Protestantism in Germany at the background of world war II. In Indonesia, for the moment, most of the members of Protestant churches were - „introverted“ to some extent - mainly occupied with internal affairs of their local congregations, but soon, confronted with the challenges related to the Independence-movement, some of them became aware that as Christians they had to become active themselves in the field of social politics. It is characteristic for Indonesias Protestant churches, that first of all it was her „laymen“ and not her pastors who became aware of the necessity to go beyond the „domestic“ duties in the own congregation and church in order to assume responsibility in the field of social politics even nationwide. It continues up to the present day that in the Indonesian church and society „laymen“ play an important role: engineers, physicians, professors, students, army officers, advocates, civil servants and even ministers like Minister of Trade Radius Prawiro who kindly had received me for an audience (he used to be a member of the UKI board),- "practicing" church-members, as we say. One of the „first“ generation of most outstanding Christian personalities was Dr. Leimena, a physician, belonging to the founders of *Student Christian Movement in Indonesia*, who had served his country by holding a ministerial office for several times. It was sort of revelation to theologians when Dr. Leimena 1941 declared: *The Church must judge social, economic and public errors, and she must cooperate in the renewal of society.*

Since the 60's churches in Indonesia, represented through excellent theologians and „laymen“, who consciously committed themselves to the service of the entire nation, going considerably beyond the area of their local churches. Since that time cooperation with the WCC also continuously improved. Of course, a kind of ethnic consciousness continued to be present



Tirza Sihotang's baptism at the Bochum Campus



Family Kilian Sihotang after returning to Jakarta



Visiting former scholarship-holders (Horizon Hotel Jakarta)



1974 - with UKI-lecturers

within some of the churches; Batak people who live in Jakarta or Bandung e. g., have organized their own HKBP-congregations; the heritage of Rhenanian Pietism as introduced by the missionaries continues, too, but simultaneously these churches are being fully represented in the society as a whole and try to correspond to the challenge of building up a self-confident nation. They try to overcome that kind of traditional thinking which is aiming at „domestic“ projects only, and to attempt a global vision which aims at the well-being of the people as a whole. Very important in this context is the role of the PGI which particularly tries to provide counselling and coordination of projects and programmes in the field of agriculture or education, relevant for development, maintained by the member churches. As far as the sector of education is involved, activities in the field of *Vocational Training* or *Higher Education* play an important role within the churches planning for development.

It goes without saying, that the local churches - financially as well as in terms of skilled personnel - despite of all own efforts with regard to all those challenges were in no way prepared to take on the immense load alone, but widely depended on Ecumenical solidarity. It was in particular Church-President Dr. Hans Thimme, who celebrated his 95th birthday this years who courageously defended the idea of an „Ecumenical compensation of financial loads“ between the highly industrialized countries and the less privileged peoples living in the Southern hemisphere.

5. The Foundation of the Universitas Kristen Indonesia (UKI)

During the years following the General Assembly of WCC in New Delhi 1961, the member-churches elaborated a common strategy with regard to universities. At the end of the 60's a commission of the *United Board for Christian Higher Education in Asia* adopted a series of recommendations regarding the Protestant Institutions of Higher Education in Indonesia. The churches commitment in this field was recognized as a genuine and

necessary contribution of the Christian church in Indonesia. The commission pointed out that the educational level of Christian Universities was obviously higher than the standard reached by other Private Universities, but in terms of quality as a rule was not comparable to the standard offered by Public Universities. The reason of the low standard to be seen at Christian Universities was first of all the lack of a sufficient number of full-time staff. Christian Universities were practically depending upon a large number of part-time teaching staff. So it was recommended to assist those universities with regard to the building up of a nucleus of skilled full-time lecturers immediately, for example with the help of a programme for *advanced studies* or through supporting *refresher-courses* in Indonesia and, exceptionally, abroad. Financial means available should be concentrated upon four universities (as Dr. L. Schreiner, VEM, reports), among them *Universitas Kristen Indonesia (UKI)* Jakarta, *Satya Wacana Christian University*, Salatiga and *Nommensen University*, Medan and Pematang Siantar.

Such analysis describes exactly the situation of Universitas Kristen Indonesia (UKI) when in 1974 I had the opportunity to visit this prestigious institution of Higher Learning. The University was founded in 1953 at Jakarta, beginning with 3 faculties (*education, letters, economics*). 20 years later there were already 6 faculties. During the course of time *Law, Medicine and Engineering* were added

When founding the UKI, the perspective was *forming moral men, responsible for the realization of a just and prosperous Indonesian society, materially as well as spiritually; preparing skilled personnel, capable of occupying positions which need high education; making researches in improving science, culture and social life.*

When I had visited the UKI for the first time, the Faculties of education, letters, economics and law were classified as corresponding to the status „recognized“ (DIAKUI). The Technological Faculty had received the lowest degree or status: „registered“ (DIDAFTARKAN). To get full recognition



July 30th, 1974 - Partnership ÖSW - UKI





Lecture Education for Development



depended on the number of highly skilled full-time-lecturers, besides an adequate building. All those 6 faculties did lead students up to the grade of Bachelor or to the Masters Degree. 30 years ago the way to reach full „equivalence“ (DISAMALAN) of all departments of UKI was a very long way anyway!

During the 1st semester 1973 at the Technological Faculty 3 full-time-professors and 137 part-time-lecturers were teaching, taking care of 358 matriculated students. The number of all UKI-students in 1973 was 1.410, but already in the following year, 1974, the number of students increased to 2.000.

1972 the Rectorate had issued a *Renewal Programme*. The most important resolutions were:

1. Every Faculty in accordance to the regulations published by the Ministry of Education has to elaborate a new curriculum.
2. It is necessary to build up a full-time teaching staff in order to improve the quality of UKI according to the students expectations, and at the same time to train part-time lecturers accordingly.
3. It is expected that lecturers and students are eager to develop an atmosphere of scientific thinking and an attitude of living in accordance to the Christian faith.

At that time the Technological Faculty was of utmost importance for the UKI: The possibilities for training in the field of engineering were rather scarce in the whole of Indonesia. With this background, through the opening of the Technological Faculty an immense gap could at least be partially closed. The new faculty had already earned a good reputation, which had made the number of students grow to 800 in 1974. These students were distributed

over the 4 departments: Engineering, Civil Engineering, Electrical Engineering and Architectural Department.

6. *Ecumenical Solidarity*

There is no doubt that without Ecumenical solidarity - which means in concretel: without the grant of scholarships through the churches abroad - it would have been very difficult to implement the Renewal Programme elaborated by UKI-rectorate. The Indonesian churches at that time were depending on the grant of scholarship aid for graduate studies in the country and, even more, on grants for post-graduate studies overseas. This was, however, difficult because of two reasons: first of all it was a matter of fact - and this policy continued in the USA even in the 80's - that the churches were accustomed to supporting only theological courses; secondly, it was a matter of fact, that in the 60's almost all the international agencies for educational aid, including the Diakonisches Werk of EKD, gave priority to scholarships in loco or „sur-place“, if they did not insist upon exclusivity of such in-country-grants.

The long-standing chairman of the ÖSW-council, Prof. Dr. Achim Schrader, to whom we thank the organization of the *Academic Partnerships Programme* of the ÖSW, vis-a-vis such at that time in ecclesiastical circles prevailing „ideology-of-sur-place“ argued passionately in favour of study grants for the purpose of post-graduate projects, primarily at German universities. He pointed out, that partners in Southern countries to an increasing degree prefer short supplementary projects instead of graduation courses. The reason for such option could be defined this way: „We want your methodology, but finding solutions for our problems is our own business!“ Important was, that scholarship-holders in the context of limited supplementary projects at the level of post-graduation would be enabled to learn our way of solving problems, in order to return home with such methodology and to dedicate themselves to the problems in their own



Talking with members of UKI-teaching staff





Celebrating the cooperation ÖSW-UKI with representatives
of the National Committee for Advanced Studies in Indonesia



context. There was, of course, no disconsent regarding the matter of fact, that there also were courses of studies which for reasons of academic quality or because of the students particular character should better be absolved at a British or French or other university, or even in one of the Southern countries.

When beginning to work, the ÖSW Bochum had decided to support also academic lecturers and personnel inclined to research-work. „For that reason it was eager to dedicate itself in particular to the scientific and personal counselling and caring of the scholarship-holders as far as they were doing their studies in highly industrialized countries.“ Such service began, said Schrader, „with selecting an adequate place of studies and was continued by permanent academic counselling throughout the course. Additionally, the service of the ÖSW offered to the Ecumenical scholarship-holders took on a special meaning through an Extracurricular Programme organizing seminars and various other meetings aiming at broadening the general vision of the students and underlining the relevancy of their studying abroad with regard to the development of their own „domestic“ context.“

7. OSW supporting UKI

July 30, 1974, on behalf of the ÖSW I signed an *Agreement on Academic Partnership* previously elaborated in connection with the *National Committee for Advanced Studies, University Teachers Work Committee in Indonesia*. In essence, this agreement granted the UKI during 3 years (1975 -1977) the concession of scholarship for lecturers of the *Universitas Kristen Indonesia*, whose further specialization was considered of absolute priority for the partner institution.

The candidates for study grants should belong to the *Technical Faculty* or to the *Faculties of Education, Law and Economics*. A *Staff Development Plan* specified 27 study projects according to area, place and objective of studies.

Students studying in the FRG should (because of the problem of equivalence) follow courses aiming at „Diplom“ and „Magister“ degree; exceptionally also grants for courses in other European countries were possible. The agreement allowed even grants for study projects at one of the Indonesian universities (e. g. *Technological Institute of Bandung*; later students were also sent to *AIT Bangkok* and the *University of the Philippines*).

The *National Committee for Advanced Studies in Indonesia* was composed of: Prof. Dr. P.D. Latuihamallo, General Chairman, University Teachers Work Committee in Indonesia, Mrs. Tapiomas Ihromi SH, MA, General Secretary of the University Teachers Work Committee in Indonesia, Dr. T. B. Simatupang, representative of Christian University of Indonesia, Rev. P. M. Sihombing M. Th., representative of National Council of Churches in Indonesia (DGI), R. A. R. S. Mangastowo, Rector of Christian University of Indonesia, Dr. Ing. K. T. Sitait, representative of Christian University of Indonesia, Drs. Binsar Sianipar & Drs. Rudy Sitompul als, representatives of University Teachers Work Committee in Indonesia.

Jakartas Press-Media were covering the event accordingly. SINAR HARAPAN reported the visit of that *"Orang German Barat"* - the Professor from West-Germany who in the UKI-Auditorium Maximum had held a lesson about *Education for Development* and signed an *Agreement on Academic Partnership* with the Christian University. "If students are sent abroad for postgraduate study because they have already formed their personality at home, they will not easily become *Germans*", commented *The Indonesia Times* (3.8.74) the particular advantage of our scholarship-programme.

When the *Agreement on Academic Partnership* with the UKI was celebrated, Prof. Dr. Ing. Sirait accompanied me when travelling in Northern Sumatra. On August 5th, 1974 we had a 2 hours drive from Medan to the original nucleus of HKBP-Nommensen-University in Pematang Siantar and continued our trip up to Parapat located literally on the edge of Toba-Lake, a wonderful continental lake with a large island, where Kilian Sihotangs family lived. My companion continued travelling in direction of a neighbouring village in order

to see his family there. Meanwhile I was allowed to enjoy some recreation at Danau Toba Hotel Parapat. During supper in the restaurant to my surprise the sound of German hymns rang out. This was quite typical for the cultural situation in the land of Bataks.

When a few days later I went to visit Universitas Kristen "Satya Wacana" - SWCU - in Salatiga via Yogyakarta, Central-Java, it was Drs. Pieter Francis, the friendly Sekretaris of the UKI, who joined me. Some years later in the context of a *fellowship-grant* aiming at a sort of specialization in the field of *University Management* he also stayed at ÖSW-campus Bochum for a while.

After the glorious celebration of the first *Agreement on Academic Partnership* between the ÖSW and the UKI step by step further agreements with Private partner universities in Indonesia were signed: Universitas Kristen "Satya Wacana", Salatiga; Universitas Kristen "Duta Wacana", Yogyakarta; HKBP-Nommensen University, Medan; Universitas Kristen Petra, Surabaya and at the end even Universitas Timor-Timur at Dili, East-Timor.

According to my archives there must have been around 75 scholarship-holders belonging to these universities who were admitted by our Committee in Germany during the first two decades of cooperation with Indonesia. Probably 30 of them had come from the UKI Jakarta.

8. Scholarship-holders from Indonesia in the Federal Republic of Germany

Among the first group of UKI-students who came to Germany as part of the agreement of cooperation from July 1974 were - for taking note of some names only - Viktor Matondang, Salmon Nainggolan, Mangastus Viktor Napitupulu, Hardiosukarto Anggono, Yakobus Manafe. (Later on Anin Suhardana was allowed to study at AIT Bangkok, and Monstar Panjaitan at the University of the Philippines, Manila.)

ÖSW-scholarship-holders from Africa, Ásia and Latin-America made up an excellent academic community of learning and considered themselves as members of „ÖSW-family“ - an expression introduced by Ecumenical partners who had perceived very soon that the ÖSW did not intend to attain political objectives in favour of the church trough students from abroad, but, on the contrary, was aiming exclusively at supporting its overseas partners to develop education for the sake of development.

The community of ÖSW-scholarship-holders represented not only in my opinion something like the „model“ of a comprehensive international community which, although not in an exclusively Christian spirit (because there were members of other world-religions - Moslems, Hindus, Buddhists, Confucians - too, since a responsible programme of aid for development was not allowed to consider any kind of religious „frontiers“) but following the ideal of international understanding, following the trail of an Ecumenical impetus, requiring from everybody to stand at every place of this world for common human values like peace, liberty and justice. Such kind of community could not be established by financial means or technological support, but exclusively through personal relations, intercommunication and permanent dialogue. The necessary conditions for such kind of dialogue could, of course, be arranged more easily for scholarship-holders doing their study projects at German universities than for those studying in loco with a sur-place-study-grant.

Co-workers of the ÖSW-staff were eager to transmit more than technology, methodology and scientific know-how to the students; human commitment could be characterized as „the heart“ of the ÖSW-scholarship-programme. Parallel to scientific counselling, human and spiritual assistance, the ÖSW offered the possibility to improve one's motivation and conscientiousness, as well as the possibility to meet German friends and families, if wanted also within church-structures, e. g. at the ESG (Evangelical Students Community). There is a lot of evidence proving that such „seed of good will“ has become fruitful.



UKI authorities like to cultivate academic traditions





Above: With Prof. Kameu in front of SWCU-guesthouse (Salatiga)

Below: With Rector Dr. Djako, DWCU Yogyakarta

The *Academic Partnership-Programme* of the ÖSW was formed by tolerance and cooperation: there was a constant fraternal convivium of Christians, Moslems, Buddhists and Hindus. We even celebrated year per year Christmas eve in the *mensa* of the students hostel at the Bochum campus together. On that occasion I always used to invite one of the Arab-speaking Moslem-students to read the 19th surah of Quran where we find the story of Maryams delivery: "And one certain day the contractions started under a palm tree ..."

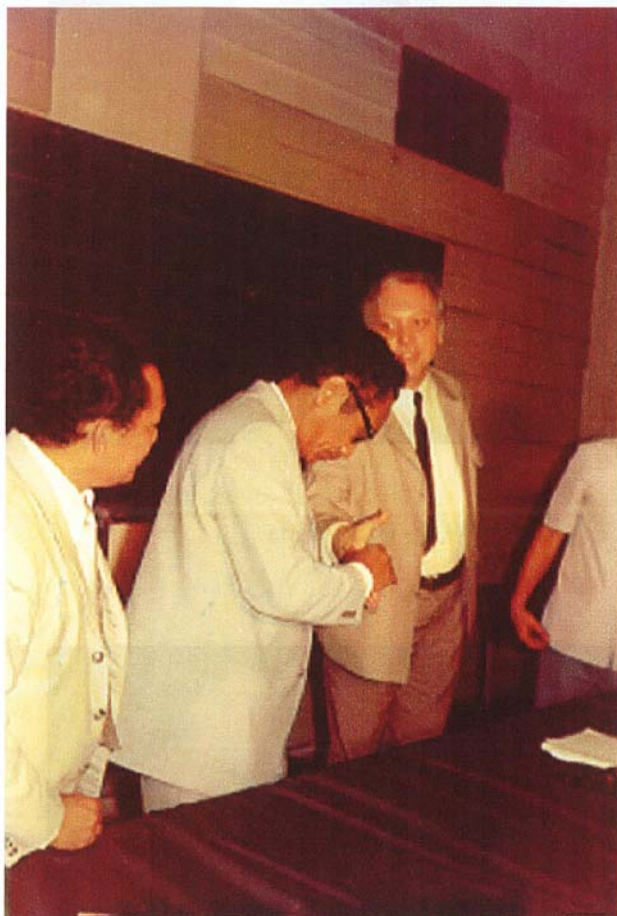
I had an opportunity to inform Rector Dr. Djako of Universitas Kristen Duta Wacana, Yogyakarta, about this experience, when he invited me to assist a traditional Dancing- and Music-School in a village nearby. The dances which were performed were of Buddhist-Asiatic character, but much more impressive than similar dances I had seen in India. Yogyakarta dances reminded me of performances which I had seen in Rangoon, Myanmar. The director of that School near Yogyakarta was Bagong Kussudihardjo, the son of a Sultan. Duta Wacana maintained friendly relations to that School. During the evening of my visit music and dances were filmed on Video in order to present them at Olympiad that would soon take place in Korea. It was very impressive to observe how the entire performance took place in the middle of a small village, with all children and their mothers around the stage as a romantic scenery. Dr. Djako had done a lot of researching about the phenomenon of „cultures“ under theological aspects. His father was a Moslem, so the question of overlapping cultures was virulent even in his own family. Dr. Djako found it wonderful that I used to celebrate Christmas eve at the Bochum campus together with Moslems - Palestinians, Iranians, Moroccans and others - and commented that exactly such signals of respect would be attentively notified - and later on, in the context back home, tolerance met in Europe would bring fruits. This way of an exhausting voyage during the Gulf-War not only resulted a superavit for the ÖSW but interesting Ecumenical relations and experiences.

9. Process of mutual Ecumenical learning

In the context of Christian Universities one could frequently experience rather surprising things, when dealing with the analysis of the countries real socio-political situation. While many partners because of respectable political reasons commented corresponding questions with quite a lot of reservations, UKI-Rector Dr.S. C. Nainggolan MD. MPH did not hesitate to explain in his brochure *CRISIS IN NATIONAL EDUCATION IN INDONESIA* (1984): *"It has been long felt that depressing and frustrating phenomena exist in the Indonesian society, such as increase of unemployment, crime, urbanization and uneven distribution of national wealth."*

It was indeed fascinating, when Dr. Nainggolan explained to me, how poverty - which as a Christian and Scientist he considered his duty to combat through his professional activities - was measurable and consequently could be scientifically quantified. At that time everybody who was searching to „measure“ poverty was bound to make a fool of himself. Self-made „experts“ of development matters considered such issues as merely speculative and complete nonsense. This kind of criticism, however, did not impress my friend Nainggolan.

With the support of the *UKI-Community Center* he started to lead a number of *Quadruple Posts*, each of them covering 4 sectors: health service, home economics, budget counselling and improvement of housing conditions. In selected suburban areas, where such *Quadruple Posts* had been organized, all „households“ had been examined and registered in accordance with empirical sociological methods. The sectors housing, economy, health and education were classified in accordance with a scale divided in 100%: e. g. housing 75%, economy 25%, health 50%, education 25%. Those „households“ were accompanied during the course of 1 year, until the specific conditions were checked again and re-measured. Having passed through such procedures, the result hypothetically might have proved that the sector of "housing" perhaps had reached 100%, economy perhaps 75%,



Celebration of the Cooperation between ÖSW -UKI



July 1974 - UKI Jakarta



health 50% and education 75%. After 2 years of an intensive service of social assistance perhaps all sectors would have reached 100% at the pre-established scale. This would then permit to classify the living conditions of the members belonging to that particular „household“ as „above the poverty line“. When I asked how it would work to quantify the percentage-rate, the answer was: For that purpose we have got criteria - e. g. sickness, unemployment, lack of sufficient area of cultivatable land, number of children, condition of the house, wall, roof, ventilation, floor covering, income and level of education - e. g. 2 years of elementary school or illiterate etc.

Dr. Nainggolan wanted to have his „poverty scheme“ proved only after having it applied to other projects in suburban and rural areas, before exposing it to a general scientific discussion. Regrettably he passed away very soon, too soon, anyhow, to register how in the context of the United Nations sociologists began to return exactly to considerations as contributed through his research work.

In the mean-time, at the level of United Nations, it is quite clear to speak of an „index of human poverty“, which takes into consideration different aspects of human development, as there are e. g. the important factor of average life expectancy with regard to a particular population, or the level of education representative for a specific region and the level of the standard of living referring to a certain group of peoples.

According to the proposal forwarded by Dr. Nainggolan it is necessary to quantify in terms of percentage the indicators of human poverty, in particular the percentage of people with an average life expectancy of less than 40 years, as well as the proportion of adult illiteracy within the population, the percentage of persons who are not allowed to participate in public health service or provision of drinking water, or the number of children below the age line of 5 years suffering from underweight.

Fortunately today even „experts on development“ of church agencies are ready to admit that poverty is not only related to a low per-capita-income etc., but depends, first of all, on lack of education, health and liberty, and also upon legal uncertainty and disregard of human dignity and integrity.

During decades development technocrats under the obsession of a „marxistoid“ ideology had disqualified those efforts on behalf of development - which certainly were not inconsiderable - as useless or even contraproductive „desarrollismo“. So, to our satisfaction, in the end, a gradual recognition of proposals like such that had been forwarded by an idealistic persons like Dr. Nainggolan took place.

Also Dr. Nainggolans successor, Rector Prof. Dr. Maurits Simatupang, with regard to his administration and planning emphasized very specific issues; so among other aspects, he tried to point out what was his particular motivation in his office as a rector of a Christian University situated in a country with an Islamic majority, namely to deal with the correlation between „Knowledge and Faith or University and Faith“. His idea was: The ÖSW could cooperate to put UKI lecturers on this track. The question „University and Faith“ was virulent and of utmost importance with regard to the relations between University and Government and vice versa.

Another matter of concern in connection with study-grants for UKI-lecturers was the necessary elimination of an inherited complex of inferiority cultivated by many Indonesians. Dr. Simatupang expected a „de-complexication“ through studies abroad (*decomplexificação* was the word a Brazilian lecturer had used for such a process). Already in 1965 Sukarno had called attention when saying: “Indonesians developed an inferiority complex which they retain yet.”



Rector Dr. S. C. Nainggolan, UKI Jakarta



Prof. Dr. Kris Timoteus and family
Satya Wacana Christian University, Salatiga



With the Rector of the University Ottow & Geisler at Apipura.
Irian Jaya, dining at a the Hotel restaurant, Jayapura

10. Perspectives of the ÖSW Academic Partnership Programme

When travelling for the last time to Indonesia, in Jakarta I received the letter of a EZE-staff-member who happened to visit Jakarta, Salatiga and Yogyakarta. The visitor from Bonn informed me that she had recognized the advantage regarding unbureaucratic relations and cooperation with project-partners; furthermore, she wrote, she had in loco become aware of the indiscutable effect of ÖSW-scholarship-programme, a success of much more sustainability than the conditions of many of the churches „development“-projects which certainly would not last for long. Also our partners in South-East-Asia had realized a common trend among development-technocrats to depict in black and white terms, whose simplifying Philosophy distinguished only between „supporting elites“ or „solidarity with the poorest of the poor“, nothing else.

It was reassuring to learn that our partners expressed full agreement with the policy applied by the ÖSW, because this was quite simply the line of those who after all were the ones who were affected.

Conservative critics and brake-men back home who had immense difficulties to transform their customary „policy of church-steeple“ to an Ecumenical vision had repeatedly to be reminded that the world was coloured and diversified and that it was impossible to measure everything by the same yardstick, and that Christians in total were a minority and that we were absolutely not in the possession of a universal remedy for curing the evils of the world at once, but that we simply could make our contribution which might help for the betterment of determined sectors.

When we met for the last time in 1991, together with Dr. Simatupang I was happy to build a bridge leading to the 90's, and in that way to grant continuation of good relations also in view of the new decade that had just started.

12. A personal epilog

It had been during my first journey to South-East-Asia, when, emerging out of my amazement due to my presence in such Far-Eastern region as Sumatra or Java, in Indonesia - at ancient sea-maps sometimes denominated „*Summa terra*“ (end of the world) - a very banal and stupid observation escaped from my mouth: *I never imagined that I would find myself some day at this corner of the world.* My Javanese interlocutor repeated immediately: *Do you mean you are center?* I was indeed quite ashamed and from that very moment I lost for the rest of my life that Euro-central feeling of superiority in relation to people belonging to other religions and cultures, a feeling implanted into our head since our childhood. Due to this unforgettable dialogue an Ecumenical process of learning continued, which already had began during my 15 years long service in South-America and then had improved in Africa, an experience which had sensibilized me particularly with regard to linguistic aspects, really essential when dealing with our scholarship-holders who came from three continents. So the usual term „negro“ got substituted by „black person“ or „African“. The term in vogue during the 70's - „underdeveloped country“ - was completely banned and terms like „indigenous“ were substituted by „local people“; the classification „Asian“ by „people from Asia“ and so on. In Lusaka my friend Rev. Mwenda, General Secretary of the Christian Council, told me once what had happened when he assisted a Mission meeting in Scotland and various speakers always spoke of the „indigenous“. At a certain moment my friend asked for the permission to speak and said than as friendly as Zambians by nature are: *I am one of these indigenous people you are talking about.* From now on that somewhat condescending cliché was strictly avoided.

When I paid my goodbye visit to Jakarta, the UKI invited me for a solemn banquet at the Chinese restaurant Menteng. The participants were together with the Rector, the Dean of the Faculty of Engineering, Dr. Erick Leimena, a number of the teaching staff of the Technological Faculty - mainly couples of former OSW-scholarship-holders. Rector Dr. Simatupang presented me with



Good bye-visit to UKI Jakarta 1991



Dinner with former students at Hotel Indonesia, Jakarta



With Rector Dr. Maurits Simatupang (1991)



Goodbye-banquet at the Chinese restaurantMenteng -Jakarta

a marvellous commemorative plaque of the Universitas Kristen Indonesia with a very kind dedication: „Terima Kasih Kepada Rev. Heinz F. Dressel ... Prof. Maurits Simatupang, REKTOR.“ Today it occupies a special place in my study and reminds me of many dear friends whom during the course of 20 years I had won in Indonesia. Concluding this retrospection, I want to thank them all again very much, and among them first of all, because of the special occasion - his 70th birthday! - I want to thank my friend Dr. Ing. Sirait. By the way, it might be allowed to add this detail: During many years Dr. Sirait was a kind of „Ambassador“ for the Indonesian students and their families at the Bochum campus. Whenever he came abroad, he looked after his Indonesian „flock“. To an increasing degree we experienced that a continuously firm relation to the home country was of utmost importance for students in a foreign country and culture. This was the reason, too, for the decision to allow our scholarship-holders one mid-term-trip to their home-country. It was a supplementary instrument in order to give the students an additional chance for keeping themselves aware of their countries reality. Let me thank Prof. Dr. Ing. K. Tunggul Sirait also for his very personal contribution with regard to the establishing and maintaining the *ÖSW-Academic Partnerships Programme* in relation to Universitas Kristen Indonesia and, moreover, also in relation to HKBP-Nommensen-University and Satya Wacana Christian University. Prof. Dr. Ing. K. Tunggul Sirait once more a very particular *Terimah Kasih !*



Meeting with Rector Prof. Dr. Maurits Simatupang and UKI-staff



Lunch with Rector Dr. Passaribu, Nommensen-University, Medan



Rektor Dr. Maurits Simatupang handing over to
Kepadah Rev. Heinz F. Dressel
a Commemorative Plaque

