

# **International Activities**

**Bielefeld Summer School, Germany**

**Learning to Live Together Pedagogy, Israel**

**Another Kind of UN Ambassador**



# UNESCO Summer School: Bielefeld Germany (30 July — 6 August 2000)

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## A Student Report

### Keep Our Earth Clean

On arrival at the summer school, most of the participants agreed that they had received a very warm welcome from a caring, loving and cheerful team.

Participants were provided with conference t-shirts, name tags and conference bags with all the necessary information. Visitors were directed to help themselves to some delicious food in the canteen.

Dr. Schoffthaler, of the German National Commission for Unesco, began by saying that we cannot leave the future to governments. We need young people to take part and be active, if we are going to make changes. The theme of the conference fits in with the overall theme of UNESCO, the culture of peace. This is an opportunity to meet with others, share ideas and culture, and develop understanding.

Then Ms. Sellin, Director of Education, National Agency for Education Sweden, introduced the topic of environmental education.

She mentioned important UNESCO environmental projects and gave a short description of the Baltic Sea Project.

Dr. Sigrid Niedermayer, responsible for UNESCO/ASP flagship projects at UNESCO Paris, welcomed all the participants, 44 countries from Africa, South America, the Caribbean, Asia, the Pacific, the Arab states and Europe. "This is wonderful! This is unique!"

Dr. Niedermayer focused on three issues, the ASP schools, the summer school, and the vision. There are now over 6,000 ASP schools in 165 countries working on many projects, such as The Baltic Sea Project (9 countries), The Caribbean Sea Project (24 territories and islands), The Blue Danube project (10 countries), The Mediterranean project (6 countries) and the Zambezi River Project (4 countries). The projects promote international understanding and prepare young people to meet the challenges of humanity in the future.

made possible to the German sponsor's "Clean Countryside Campaign" that wanted to do something for education and raise the awareness of young people to the problems of litter.

**On Sunday**, the whole group took their first look around in the city that was going to be their host and home for the following week.

**On Monday**, the whole group made themselves presentable and went to the Rathaus for a civic reception. We walked into Bielefeld and assembled on the steps for a photograph that appeared in the newspaper. Several students were interviewed by the local radio station. We were then escorted to the main reception center, where we were greeted by Burgermeister and presented with gifts of Bielefeld writing pads. He spoke to us about Bielefeld and welcomed us to the city.

**On Tuesday**, our "journey" began with a cocktail reception in the Expo. There we separated and continued

in small groups, our bags filled with maps and information and our t-shirts looking like we'd just left a commercial show. We had the feeling that we were in a big land of wonders surrounded by computer screens, shuttle buses, cable cars, pavilions of flying colors and pictures, falling letters, and walls covered with dark blue recycled glass. You can see tradition mixed with the technology of the future.

Most of the participants thought that the organization was good, and they found the place very interesting. We were very happy to have our VIP cards offered by Coca Cola. The experience gained us great knowledge about different parts of the world, their problems, traditions and cultures, and about a possible future for mankind.

**On Wednesday**, we separated into small groups of teachers and pupils, and worked on very different subjects.

#### **1. The Cameo**

That group learned about jewelry, especially about a very special stone for making cameos. They had a debate about whether jewelry is or is not needed in our lives. The aim of the workshop was to teach participants about issues related to their habits in terms of relationships between man and nature.

#### **2. Do Jeans have a Future?**

This workshop had a discussion about the history of jeans. They found that the color used for the production of jeans contains poison chemicals, which come from pesticides and insecticides, and they tried to find a solution for that problem.

#### **3. Let's Eat Soya, Let's Drink Soya, Let's Live more Healthily**

They all agreed that soya is important for people because it consists of a high amount of protein and low amount of cholesterol. Besides it is cheap and grows fast.

#### **4. Can't See the Wood for the Trees**

The theme of the workshop was to raise awareness among participants on the value of trees and help them understand the management of this important resource.

#### **5. From Waste to Music**

What can you do with waste? They decided to prepare a musical performance with instruments made out of packaging materials. They collected tins, buckets, and many other items of litter and created interesting instruments from them.

#### **6. Save Water, Save Our Rivers, Everyone Lives Downstream**

The workshop aimed to educate students on how to protect the water of our world. They set up an exhibition, which showed a curriculum and a strategy on how to teach environmental awareness regarding water, which can be translated into activity.

### 7. Cars All Over the World

The group brainstormed ideas and decided on the main topics that should be discussed using the web. The results were outstanding and some fantastic information was found. The web page was then put together with an English-speaking secretary to help keep the grammar reasonable.

### 8. The Journalist Group

The journalists group was very important because it had to keep in touch with all the other groups. They had to collect information from all workshops. They organized interviews with some of the participants about their specific ways of work.

### 9. Chickens

They produced a play on what happens to chickens before we have them on our plates with sauce and French fries

**On Thursday**, everyone convened to present selected workshop results to the press and sponsors. Sigrid Niedermayer from Paris welcomed everyone in the name of the Summer School. Dr. Traugott Schoffthaler made a speech welcoming the Summer School and praising its success. Mrs. Gabriele Behler, Minister of Education and Science in Germany, welcomed the Summer School participants to her hometown.

Mr. Eberhard David, Mayor of Bielefeld, again welcomed everyone to his city. He encouraged everyone to tolerate different opinions and solve problems. He also talked about the history of UNESCO. After the program students, teachers, VIPs, organizers and officials mixed to talk to each other and get to know the different cultures.

On the last day, we had the international evening. I think it was very important to mix with other countries and cultures. We were able to learn so much about their traditions, and to see different nations and national clothes.

# Learning to Live Together Pedagogy, Beit Berl

Dr. Yael Harel

Explanatory note: The following is a quasi-autobiographical essay that attempts to establish a full intercultural pedagogy from the prenatal period through the system of education to teacher training. The events of my life are my source of inspiration, but the childhood part is of a speculative-retrospective nature, while the adult part, mainly from the age of 40, when I joined UNESCO, is based on initiative, experimentation and evaluation research. Therefore, my glorified childhood is a time when I was unconsciously 'UNESCO', and adulthood is the factual-documentary conscious 'UNESCO' part. I hope you will bear with me in the shift of tone between the two periods of my life.

The preparation for the 'Learning to Live Together' encounter starts in the *womb* — the only sterile 'laboratory' where the 'learner', the baby, is 'one on one' with the educator, the mother. The 9 months of pregnancy are the greatest opportunity to create a human being who is a lover of

humanity and a lover of the planet Earth. Long strolls in nature, music sessions, healthy food and a general serene mood are all components of prenatal education. A pregnancy period spent away from the noisy and polluted city, in a nature resort, could do a lot of good to the expectant mother, the baby and the world.

I may be thinking of prenatal education due to the birth of my first granddaughter, Ofri, but I am convinced that my mother must have strolled the paths of the Carpathian Mountains back there in Transylvania when she was pregnant with me. In her womb I must have listened to people speaking Hungarian, Romanian and German, because I was born trilingual. At a very early age, my mother started taking me to classical concerts and to the opera. Then, thanks to my father, I became a theatre and cinema goer and a passionate reader. Now I know that esthetic education contributes a sense of beauty, critical thinking, psychological insight and an ability

to view an issue from multiple perspectives.

The above takes us to the second educating factor for multicultural understanding: *the family*. The family provides the love that self-esteem stems from. Self-esteem is the origin of moral strength, which is necessary in order to meet the other cultures, to accept and tolerate them. A family is about mutual respect, truth and justice. It should be first of all an island of harmony and mutual acceptance. Obviously, this is very hard to achieve, and in my family there was a lot of tension between my parents due to the Nazi past and the Stalinist present. Sometimes the conclusion to constant fighting could be a deep yearning for peace and that was my case. Another value conveyed through family relationships is openness to the other, to diversity and to other cultures.

My family was multi-cultural from the beginning: my mother was Hungarian and my father was Romanian, both of Jewish origin.

We also had German friends of the family who had been partners in my grandfather's business during WWII. They took part in my education and I treated them like uncles. At the same time, my grandfather was shot by the Nazis and 39 members of my family died at Auschwitz. These events juxtaposed, taught me about the complexity of multiculturalism.

At the age of 7, I attended the Gypsy elementary school in my neighborhood. This was another stage in my multiculturalism. It prepared me for the major encounter with representatives of 81 countries in Israel, after my 'aliya' at the age of 12. If there is any environment that can educate one for multiculturalism, it is Israel, an ethnically rich country.

The third factor in the 'Learning to Live Together' education is school. School has a tremendous role in intercultural education. It can adopt one of the following approaches or embrace them all simultaneously:



- Monocurricular — one or two hours a week dedicated to multiculturalism.
- Intercurricular — a number of subjects cooperating on a project.
- Transcurricular — conveying values of multiculturalism in every lesson in school; feminist pedagogy, tolerance, truth, justice, non-violence and peaceful conflict resolution, human rights, art appreciation, computer literacy, etc.
- Extracurricular - multicultural encounters, celebrations and field trips after school.

School teaches civics, human rights, sociology, history and ecology. School teaches languages since multilingualism goes together with multiculturalism. But all of the above can be assimilated on condition that the subjects are taught experientially and cooperatively. Experiential-cooperative learning methods enhance inner motivation. In these methods the teacher is a teaching engineer, a curriculum designer and a facilitator. Undoubtedly, in the case of a dedicated charismatic teacher, modeling will occur as well. We all know that the teacher has no influence on the learner, unless the learner feels interest and trust towards him. Therefore education

is a relationship that has to be developed and it depends mostly on the ability of the teacher to create the bond and to motivate the learner. A condition sine qua non for such a 'miracle' to happen is the commitment of the teacher to intercultural values.

And now, another flashback from my personal biography to illustrate the theoretical ideas on multicultural education in school. In 1988, when the first Intifada broke out, I decided to act, like every concerned citizen, but I didn't know in what way. Once the intention existed, I met Dr. Esther Lucas, Honorary President of Israeli ASPnet, who enrolled me together with Beit Berl College, where I lecture, into ASPnet. The condition was to include an intercultural project into the curriculum. Since my teacher-trainees were stationed in Ben-Zvi Junior High School in Kfar Saba, I decided to have them meet an Arab school after thorough preparation. Together with my trainees, we prepared them in conflict resolution and in Arab cultures. Then we went

out to meet an Israeli Arab school from the neighboring town, Tira.

The Ben-Zvi Project has been going on for 13 years now. It has survived rough times such as the outburst of the second Intifada and therefore one may consider it a sustainable project. The principles of the project are the following:

- Full commitment of the school principals on both sides: former principals, Mr. Ghazi Iraqui and Mr. Raphael Talbi, and today, Ms. Gila Ben-Yakar and Mr. Radi Kassem.
- Full commitment of staffs in both schools. For a year, at the outset of the project, Prof. Ouriel Zohar from the Sorbonne and I offered them a workshop entitled 'Coexistence through Theatre' which created considerable cohesion between the teachers.
- Children's encounters based on artistic creation, sports, field

trips, tree planting, and workshops, all experiential and creators of social integration. The encounters included home hospitality as well. Hospitality is a value in Arab culture and Jewish children had an opportunity to enjoy the lavish and delicious meals offered by the Arab families. At some point I carried out a project evaluation study together with Mr. Yitschak Gilat, researcher from Lewinsky College of Education. We found significant improvement in the emotional attitude towards the other people and eradication of mutual stereotypes.

During the encounters, the homeroom teachers and Ms. Carmela Goldglass, the ASPnet representative in Ben-Zvi Junior High, along with the two principals, invested tremendous efforts, but also derived great satisfaction. Research shows that the sense of mission is one of the major factors that make teaching meaningful and prevent burnout.

- The parents' encounters have swept the family and community into the project. The project has become a tradition, and parents bring their children to the twin schools expecting the intercultural encounter. As for the parents' encounters, many parents are still on the waiting list and some ask to continue participating even after their children's graduation. The meeting that took place after the outburst of the second Intifada, in November 2000, was particularly moving. Parents both Jewish and Arab came in great numbers as if they wanted to belong to an island of sanity. Another memorable encounter was in June 2001 when children, teachers and parents all took part in a full day of activities and celebrations in spite of the violence around them.
- The project is acknowledged on national and international

levels. The twin schools took part in the '96 National Coordinators Seminar for the European Region at Beit Berl College, in the '97, '98, '99 German-Israeli-Palestinian encounters and in the 'Learning to Live Together' Seminar for Intercultural Education in Teacher Training Colleges in Beit Berl 2001. The representatives of the two schools have taken part in delegations to Jordan participated in a variety of activities. It is a project that reinvents itself every year and overcomes all adversities.

- The Ben-Zvi-Tira project was presented at a number of international conferences in Israel, Germany, Portugal, Spain and France. We would like it to be adopted as a model for other intercultural twinning. The specific activities are available in both schools and their addresses feature in the ASPnet book of addresses.

The community has an important role in intercultural education, but mainly by offering its variety of services and resources to schools nearby. Some functions have just been mentioned in the description of the Ben-Zvi-Tira Project. Senior citizens can offer a lot to the young generation. They are a pool of knowledge and wisdom. Then volunteering organizations can help the young generation by enrolling them in their activities and by educating for social contribution. The sky is the limit.

The final major educator for multiculturalism in the system of education is the teacher training college. The great Canadian Education Psychologist of our times, Albert Bandura, regards learning as a process of modeling. In order to educate a teacher who would be a living model to his students, the College has to provide him with outstanding teacher trainers. The teacher trainer has the sacred mission of educating

teachers able to produce changes in society. The knowledge, the skills and the attributes of the trainer make him a 'super model' of Renaissance dimensions. Some attributes of the teacher trainer:

- Firm commitment to human rights, democracy, humanistic values.
- Deep understanding of human psychology, sociology, ecology, surrounding reality and self.
- Professionalism in constantly updated mastery of the philosophy of education, methodology and didactics and desire to convey it all to the trainee out of love and idealism.
- Ability to connect theory and practice, the 'up' and the 'down' and pass the skill on to his trainee.
- Vast knowledge and intellectual curiosity to an extent that 'contaminates' the trainee.

- Interpersonal skills to create the relationship that engenders inner-motivation with the trainee.

- Personal integrity.

The trainees of my Didactic Seminar in the English Department of Beit Berl College, my alma mater, dedicate their annual project to a UNESCO issue: Children's Rights, Ecology, World Heritage Education, 'Learning to Live Together' (Inner peace, Family and friends, Volunteering in the Community, International Organizations). In methodology, they learn Cooperative Learning, theory and practice. This is a method that creates experiential learning, social integration, cognitive and affective processes and inner-motivation. The general atmosphere in the course is humanistic and reflects mutual respect and respect for the school children. There is quite a lot of modeling as well.

Another College activity in the area

of intercultural education is mixed professional encounters of Jewish and Arab English teachers. I believe that professional encounters are beneficial because all participants have equal status and share the same interests. This year in February, Beit Berl College had the honor of hosting the First UNESCO International Seminar on Intercultural Education in Teacher Training Colleges 'Learning to Live Together'. Ms. Elizabeth Khawajkie, ASPnet International Coordinator, initiator and main supporter of this seminar, came along with 20 professors from departments of education all over Europe to spend two weeks together with Israelis, discussing the subject. The participants decided to come back again to spend the time in designing a unique curriculum. A wealth of information was exchanged between the 25 guest lecturers from a variety of fields and the participants themselves. The understanding that intercultural education is an interdisciplinary field without a complete theory, did

not prevent the discussion from taking off in all directions. Professor Ingeborg Thorensen, dean of a college in Norway, said that 'A college is a pool of knowledge and a tool of action'. She meant that dedicated college staff operate as loners for their various causes as benefactors of humanity. A college that brings these people together and offers them some kind of financial and moral support will have a treasure of humanists. These professors would be models for the trainees.

Towards the end of the Seminar, a Task Force of seven people was selected. These people will carry on creating a curriculum, researching and publishing it; they will also collect intercultural educational materials and put them on a website. Let us wish them success in creating a complete theory of intercultural education.

In conclusion, the old Indian proverb that 'It takes a village to raise a child', applies in this case too.

Educate him ***to know, to do, to be and to live together*** in the words of Delors. The activity is complex and almost impossible without democracy, enlightenment and a government that cares and regards intercultural education as a first priority. A bad economy, dictatorship and fanaticism are not conducive to such an education, to make an understatement. Still, under any regime, justice and respect for human life are minimal conditions for enlightened multiculturalism.

My 'Learning to Live Together' Plan of Action needs master planning from the womb to old age. It is long term and will probably cover more than one lifetime until the results appear. To get it going, the UN, UNESCO, governments, NGO's, and large corporations, will have to start rolling up their sleeves and cooperating. The following are the major components of the plan:

- Establishment of nature resorts for pregnant women.

- Training of family counselors (psychologists, social workers and nurses).
- In-service training for teachers.
- Mono, inter, trans and extra-curricular programmers on intercultural education, including anti-violence and anti-drugs campaigns, in schools on all levels.
- Pre-service training.
- In-service training for teacher trainers.
- Establishment of faculties for intercultural education which will take charge of all of the above plus the following
  - Degrees in Intercultural Education
  - Research
  - Publications

- Websites
- National and international conferences
- Curriculum design
- Special sections for parent education, and in-service training for teachers and teacher trainers.

This plan is ambitious and we can only expect long-term results. Simultaneously, the fight against poverty will have to continue. But such a plan is necessary to give hope and to reaffirm life for future generations. The mission of educators, in the broadest sense, in our generation is to educate the population of the planet to live together in brotherhood and harmony.

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# Another Kind of UN Ambassador: Dr. Esther Lucas

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Gloria Deutsch

At 83 most women would have hung up their figurative boxing gloves and be occupied with knitting booties for the grandchildren, but not Esther Lucas. Her lifelong battle for better international understanding is still in full swing, albeit conducted more often than not these days, through her computer.

Except for a brief period in 1974, after the passing of the infamous 'Zionism is Racism' resolution, she has always worked for her aims through the United Nations and its various agencies in this country and continues to believe that, in spite of what the majority of Israelis feel about the "United Nonsense", it is still the only way to go.

In her perfectly enunciated English, she explains why.

"We have nothing better than the U.N. to get nations together," she says. "It's only an agglomeration of the people in it, and it's full of dictatorships and narrow-minded people, their voice is heard."

Her reaction is to work through Unicef (United Nations Children's Fund) in which she is chairman of the Education for Development Committee in Israel. In what she describes as slow but satisfying work, she tries to get English teachers around the country to do projects on Unicef. Ashdod is now a 'Unicef-friendly town', which means many sports and educational activities involve Unicef in one way or another, and another agency, Unesco (United Nations Educational, Scientific and Cultural Organization) encourages contacts between Arab and Jewish schoolchildren. One of the most successful projects, which has been going on for 13 years, is the twinning of Ben Tsvi Junior High School in Kfar-Sava with the nearby Tira Junior High. Joint cultural activities, home hospitality and parents and teachers get-togethers are all part of it.

"Unicef was never against Israel," she maintains. "In 1974 I did feel ambivalent, but decided that our presence was important in

international meetings and that where we are appreciated we should cooperate. Personally I have never experienced any hostility."

Recognition for her efforts has come in the form of The International Humanism Award given by the International Schools Association; and she holds the title of Honorary President of Unesco's Associated Schools Project.

When pressed to reveal her life beyond her passion for international understanding, Lucas describes a privileged childhood rare in the collective history of the Jews. She was conceived in Russia and born in Finland in 1918, her capitalist father having narrowly escaped the Revolution.

"We were the merchant class," she explains. "My father owned factories which made blankets for the Czarist army. After two years in Helsinki we moved to London."

Lucas and her siblings were raised by nannies and schooled at home

by their governess who gave them basic reading and writing skills, cooked for them, made their clothes and organized their parties. Her parents, meanwhile, keen Zionists, entertained the likes of Chaim Weizman, Jabotinsky and Moshe Shertok in their Hampstead home and had budding musicians give concerts in their drawing-room. Hebrew, French, Russian and English were also spoken at home. Winters were spent at her grandmother's villa in the South of France where she recalls going to dancing class and one of her partners being the young Prince Rainier of Monaco.

"I can't remember him stepping on my toes," she says in answer to a question, "but I do recall having a wonderful picnic with him and his sister Antoinette, known as Tiny, near the Italian frontier. They had an English governess too, and the two women got pally."

Lucas's lifelong passion for international understanding began when she joined the League of

Nations Union in England while still a teenager.

"I was always interested in the world around me," she recalls, "and in 1935 I visited the League in Geneva when the Palais of Nations was just being built. I heard a speaker lashing out about Mussolini."

The following year she went up to Oxford to read French and German.

"I joined the Jewish Society and the Labour Club," she recalls. "Oxford was a wonderful experience. My French professor was Enid Starkey, an expert on Baudelaire and tutoring in those days was one-on-one, so we got a lot of personal attention."

She has fond memories of the 1938 General Election in Britain when she worked for the Labour party, putting things in envelopes in the company of Indira Nehru as Mrs. Gandhi then was, and hearing all about her experiences in prison with her father and her closeness to him.

Her first job after Oxford was in the press library of the Royal Institute of International Affairs, using her knowledge of languages for what was considered part of the war effort, reading the newspapers and deciding what was important and should be kept for reference. Later the Institute was taken over by the British Foreign Office, making her a civil servant.

During this time she met her husband-to-be, Eric Lucas, who had left Germany in 1939, ran the Habonim 'Bayit' in Manchester and who in 1945 received permission to immigrate to Palestine.

"I followed in 1946, but before that I'd been seconded by the Foreign Office to serve on the United Nations Preparatory Commission as a documents officer involved in conference planning. I was present at the first Security Council meeting and the first General Assembly of the U.N. I stayed a year during which I was sent to Paris for the founding of the W.H.O. and met Moshe Shertok there. He asked me

if I would join in the Aliya Bet, but I wanted to go and be with Eric. My family thought I was quite mad!”

In 1946 she came, went straight to Kibbutz Kfar Blum and promptly joined the Haganah.

“We learnt how to use a gun and there was a swearing-in ceremony which everyone took very seriously and I thought was terribly funny. The aim was to be prepared for attack. We used to sit in the clothespin factory at night and take out the bullets and polish them, then pretend to be working on the clothespins if

any British soldiers showed up.”

Lucas worked for a time in the Political Department of the Jewish Agency and by 1950 she and Eric left the Kibbutz to settle in Herzlia Pituach, where their two sons were born. Eric, known as a financial wizard, was director of the British Zionist Federation, later the British Olim Society, until his death in 1996 while Esther went into teaching, both in Herzlia and at the School of Education at Tel-Aviv University. She started the local Scouts group, is still involved as ‘postbox secretary’, organizing pen pals and has just

been to a meeting in Sweden to make the necessary connections.

She still attends international meetings, corresponds with people all over the world and has not given up on her dreams.

“Although we live in a very different world from the one I grew up in, I still believe we can achieve international understanding through education. The personal relationship between teachers and pupils can’t be replaced by electronics. Only through human contact can we get the young to understand what the global issues are”.

