



Ministry
of Education



UNESCO
Associated Schools Project



Israel National Commission
for UNESCO

The Global Village

Associated Schools Project (ASPnet)

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***T**his booklet is dedicated to the memory of the late Dr. David Harari,
Secretary General of Israel National Commission for UNESCO, who initiated
the idea of the Global Village.*

Daniel Bar-Elli

Secretary General
Israel National Commission for UNESCO

The concept “Ideal Village for the Third Millennium” materialized immediately after Dr. David Harari, Secretary General of UNESCO, Israel, passed away. There was a feeling of homage and yet no hesitation to complete the idea which David had originated.

The Global Village combines idealism and practicality. The outcome could be a large number of highly imaginative forms of habitation where harmony reigns in multi-ethnic cultural populations, in a pollution-free environment.

This book contains three presentations of the Global Village by the high schools Makif het, Ben Zvi and Alnajah and the theoretical aspects of a Village by Gordon Teacher Training College. The presentations by the schools, reflect the variety of models of living together in a pluralistic, tolerant society. The villages are very different from each other and we hope they will inspire many more Global Villages created by young children all over the world. By creating the Global Villages, children will be creating a better future.

ASPnet Schools are confronted on a daily basis with such issues, and these presentations of the Global Village could serve as a model for schools to deal with issues of Human Rights, Tolerance and Multiculturalism.

The Global Village Towards the Millennium

Introductions

Dr. Yael Harel

National ASPnet Coordinator, UNESCO, Israel

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Dr. Yael Harel

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The Global Village project is a practical exercise in democracy. It is an educational activity that facilitates learning in the best sense of the word and renders it active, experiential and inspirational.

The idea was conceived by Ms. Karen Akoka and encouraged by the late Dr. David Harari, the former Secretary General of the Israeli National Commission for UNESCO. The Israel ASPnet schools adopted it



immediately. A series of imaginative global villages activities ensued.

The three winning schools, Ben Zvi of Kfar Saba, Alnajah of Taiba and Makif

Chet of Rishon Lezion presented the models and visited UNESCO Headquarters in Paris, during the UNESCO 30th General Conference.

The Global Village project was adopted by ASPnet European Region for the Plan of Action 1999-2003. Hopefully, many more UNESCO ASPnet schools will benefit from this unique learning experience which is both instructive and delightful.

Elizabeth Khawajkie

International Coordinator,
UNESCO Associated Schools Project Network (ASPnet),
UNESCO, Paris

It is indeed an honour to represent the United Nations Educational, Scientific and Cultural Organisation at this important Encounter organised in connection with the contest 'An Ideal Village for the Third Millennium' held within the framework of the Associated Schools Project Network (ASPnet).

This is indeed an important issue. One of the major characteristics of the 1990's has been the tremendous changes which have occurred. Science and technology seem to know few limits. Many

societies are undergoing fundamental transformations in all fields-employment, transportation, communication, culture, social services, and of course, education. We find ourselves obliged to change our ways of working, our ways of communication, our ways of interacting with each other. But are these changes for better or for worse – most probably both and only the future will tell us.

There is much to reflect on and to propose for a 'model village for the third millennium' and I am sure we will all

learn a great deal from the results of this well planned event.

As you may know the International Commission on Education for the 21st Century which was set up by UNESCO strongly advocated the strengthening of four main pillars:

1. Learning to Know

As we are aware traditional methods of teaching such as rote memory, using solely school text books, recording

everything said by the teacher are rapidly being replaced with individual research whereby students seek their own information in libraries, on Web sites, in data banks, and conduct their own analyses and make their own conclusions. Emphasis is now placed on democratic principles, participatory ways of learning, critical analysis and individual reflection.

ASPnet innovations focus on developing innovative and creative teaching methods, techniques and approaches which are also changing the role of the classroom teacher. In many cases the teachers are no longer the sole trans-



mitters of knowledge but rather facilitators, helping the student to seek objective truth and knowledge for sound decision making.

2. Learning to Do

In view of the considerable development of science and technology, employment patterns are changing immensely. Up until fairly recent times, people often only had one occupation or career throughout their lifetime. Now and in the future it is estimated that young people will have several different careers. Hence, it is vital for young people to acquire as many skills as possible, to enable them to adjust to evolving employment trends.

As societies become more computerised and working methods are based largely on electronic communication and

administration, computer literacy is becoming essential to 'survive' in the third millennium! But not all schools have such equipment and UNESCO is trying to encourage Associated Schools with means to twin with other schools in need in order to help fill technological gaps. However, technical skills are not sufficient and more emphasis is needed for non-violent problem solving, team work and collaborative learning.

3. Learning to Be

The scientific and electronic era in which many people have entered is often a world of high technology where computers and robots are taking over the tasks formerly accomplished by men and women. This tendency is leading to a certain dehumanisation of society. As we know the world of employment has become very specialised and education often reflects such

specialisation which is sometimes void of or lacking values and ethics.

Today, someone can be considered to be highly educated but his or her education might not have included essential values such as justice, respect, honesty, truth, empathy, and solidarity. Furthermore, in spite of such extraordinary technological wonders, the gap between the high-tech countries and the low-tech countries is widening. Widespread diseases, lack of drinking water, high infant mortality rates, high illiteracy rates, particularly amongst girls and women are still plaguing many countries as we prepare to enter the Third Millennium.

Hence, never before in the history of humanity has there been such an urgent need to reach out to others - at the local level - across frontiers at the global level - to take part in solidarity actions to share present day resources and know-how.

"Learning to Be" equates with "Learning to Care" and much remains to be done to produce caring societies.

4. Learning to Live Together

Racial tensions, increasing crime and violence, inter-ethnic conflicts are rampant. When will they stop? How will they end? Such are key questions for the 21st Century.

Hopefully, with the help of education, children and young people will grow up with a new code of ethics founded on the articles contained in the Universal Declaration of Human Rights which declares that "All human beings are born free and equal in dignity and rights". It is vital that education be improved in order to instill self-esteem and self-confidence in children and young people, openness to others, respect and appreciation of other cultures, values and

traditions, empathy and co-operation at all levels from local to global. The village of tomorrow will be a pluralistic village and a pluralinguistic society which will require a pluralistic education based on reaffirming identities and mutual respect.

If the new 'Global Village for the 3rd Millennium' can help to strengthen these four pillars of education I believe that we can hope for a bright, peaceful and prosperous future for all.

An African proverb says "that it takes a village to educate a child" and the way the village is conceived in the 21st century will also have a major impact on the type of education provided.

The year 2000 has been declared as the International Year for a Culture of Peace. May the type of villages which you are proposing be designed upon this foundation.



Guidelines for the Global Village in Practice

Ms. Karen Akoka

Initiator of the Global Village

SCHOOL PRESENTATIONS OF “GLOBAL VILLAGE”

Makif Het Comprehensive School – Rishon Le-Zion

Ben Zvi Junior School – Kfar Saba

Alnajah Junior High School – Kfar Taiba

Gordon Teacher Training College – Haifa

Ms. Karen Akoka

Initiator of the Global Village

“Education for Peace” has been, in the past few years, a very trendy phenomenon. But “Education for Peace” is a vague term. It is such a broad concept that, whoever wishes to put it into practice, finds it hard to determine what are the real means to use and the goals to achieve. The first step in the process of conflict resolution, even prior to “educating about peace and the Other”; is the alleviation of any perception of threat among enemies or conflicting groups.

This can only be achieved by bringing people together and by building

knowledge and appreciation of one another through direct contacts in an atmosphere of mutual trust. It involves making all parties feel that their values are understood and that their identity is not endangered. Only after having neutralized these perceptions of fear, can each party listen and be taught about the culture of the Other. Then, coexistence is possible.

The Global Village Project was part of a larger effort to make coexistence a realistic prospect for the future, not by formal education in schools, but through the life experiences of people and through

contacts and exposure with the other side.

The Global Village was originally called: “The Concept of the Future Integrative Village on the Eve of the Turn of the Millenium”. It was generated at the teachers-students seminar on human rights, organized by the German, Israeli and Palestinian National Commissions for UNESCO held in Nuremberg in August 1998. It was one of the nine workshops in which the Israeli, Palestinian and German students and teachers were invited to participate.

This encounter was an explosive melting pot: three different peoples, with

such a heavy background and history. Three people's cultures, fraught with prejudices and cliches in their perception of the other, gathering for a week in an attempt to break down stereotypes and bring harmony.

The task was challenging, but it is precisely this kind of a situation that one speaking about "Education for Peace" is aiming to confront. The goal was to transform images, attitudes, and feelings to bring about genuine coexistence. Only in a week-long encounter, in which students and professors were sitting, studying, thinking and working together,

exchanging their ideas and views, debating and arguing on every subject possible, but meeting one another on a "humanized" and equal basis; was the goal achievable.

In Practice

The first idea was to gather an equal number of Israelis, Palestinians and Germans and divide them into three different groups; each of them composed of one majority and two minorities:

- A group with an Israeli majority and German and Palestinian minorities.

- A group with a German majority and Israeli and Palestinian minorities.
- A group with a Palestinian majority and German and Israeli minorities.

Each group was asked to build a village in which all the different communities could live in peace, with a special focus on human rights and integrating the minorities.

They were asked to elaborate on the most suitable political, educational, military, social systems, the rules, laws and constitution, and the context of cultural and religious framework, which would bring respect to each community's interests and traditions.

Guidelines were given to all of the participants in order to help them build the most integrated village, which provided them with a structured work-plan and highlighted some important aspects that could have been overlooked.



The *process* of creating, imagining and building this ideal village was as important and as interesting as the conclusions themselves.

Some topics were highly debated while others were quickly met by consensus. The spirit of the workshop and several of the principal problems of the village were surfaced through many fervent discussions on various topics.

Discussions about the army and the education system were very animated.

The participants were at variance on issues such as: creating one school and program for all the village's children regardless of their national, religious or cultural identity; or suggesting different schools and programs according to the culture and the language of the students.

There were disagreements in each group on the importance and needs for an army. Whether the army should be compulsory, voluntary, social service or no service at all. Some argued over whether it should be for men only or for both men and women and how long the service should last. Interestingly enough, many of the participants seemed to model the prevailing sentiment of their respective countries. In general, the Israelis and Palestinians both wanted a very strong, central army, whereas the Germans did not want an army at all.

A large number of Germans supported building a village model very similar to the Kibbutz, whereas most of the Israelis were opposed to such a model. After hours of discussions, it was readily apparent that many of the participants' decisions were linked to their cultural and national contexts.

The groups decided to select English as the main language in order to ensure equality between the three communities and to enable communication for all.

They also voted for a three-day weekend, enabling each community to observe its religious traditions. To ensure a sustainable economy in the village, a very complicated rotation system was created to enable the application of the three-day weekend.

Obviously, the most complicated element of the workshop was the decisions about the villages' political structure. Would there be one mayor,

two deputy mayors representing the minorities, or three different mayors? How would they be elected? How could a parliament represent all the communities? These questions were especially difficult as they required a strong knowledge of both political institutions and democratic structures.



Eventually each group had to choose a name, an anthem and a currency for their village in addition to building a complete three-dimensional model.

The model crystallized the decisions made about the village. It forced the participants to decide if the neighborhoods would be mixed or not, where to locate schools, churches, mosques and synagogues and many other details. The practical part of the workshop added a more creative, artistic and lively dimension, enabling the participants to draw, paint, sing and act together.

The groups presented their models to the rest of the seminar's participants, who were asked to vote for the village they would most like to live in. The presentations were very lively. The members of the different groups learned how to combine creative explanations of their choices with colorful presentations, keeping the public interested, and

providing them with as much information as possible in a fun-to-learn way.

One of the most important results of the project was to change teaching practices. The Global Village project focuses on the participants as the center of the teaching-learning process, emphasizing the importance of learning by doing as opposed to traditional teaching practices that leave the students passive.



Guidelines

Here are the guidelines that were distributed to each of the Global Village builders, directing them in their difficult task. These guidelines were not mandatory, they simply constituted structured and organized advice to anyone interested in bringing together, in a constructive way, people who fear, mistrust, and sometimes hate one another.

You have to create your own village in which there are two minorities. To do so you will have to make a lot of decisions. Here are the fields and the main topics you have to deal with:

1 Politics

- ◆ How to choose the mayor? e.g. the oldest one, three mayors or one mayor from each community, elections, the representative of the biggest community, rotation, deputy

mayors, an experienced mayor (maybe more conservative), a young mayor (maybe more open to changes), a mayor that has grown up in the village, a mayor from outside.

- ◆ A Local Village Council
Which mode of representation is needed? election of representatives, type of vote for the representatives, number of representatives, quotas for the different minorities, proportional elections or another system?
- ◆ Voting for the constitution: simple majority or absolute majority; representatives chosen according to their experience, competence or identity; progressive taxes, equal taxes for all or according to the income.

2 Education

- ◆ One school for everyone, different schools according to different identities, one school with the same program for everyone, one school with different programs.
- ◆ What about the food and religious education?
- ◆ By whom and how will the curriculum be decided?
- ◆ Public or private school, free or fees payable, same tuition for everyone or different scales.

3 Tradition

How the various holydays of the Religions should be organized?

- ◆ Which day of the week will be a free day?
- ◆ How will you deal with the problem of transportation (Shabbat) and kosher food?
- ◆ When will the holidays be?

4 Health

You are opening a hospital, will you allow:

- ◆ Abortion
- ◆ Right to die
- ◆ Autopsies
- ◆ Organ transplants

5 Army

Compulsory, voluntary, social service, how long, coed, for everybody or for the majority group.

6 Study cases

There is a racist group in your village, but there are a limited number of vacancies.

- ◆ How do you select the new members?

In your village there is a racist element. The members are claiming that not every body is equal and should have the same rights. They try to convince everyone.

- ◆ Will you let this group express itself, write in the local newspaper, put advertisement on the walls of the city?
- ◆ A businessman decides to invest in your village. He wants to open a country club. In his center there will be drama, dance facilities, cinema, a swimming pool, sauna, fitness club etc.
- ◆ Will you accept his proposition?
- ◆ What name will you give to the center?
- ◆ Will you ask to control the activities of the center?
- ◆ Will the center be open during the different holidays?
- ◆ Will you have other particular demands?

7 Human Rights and Gender

What would be done in your village for the promotion of human rights, and more specifically, for the rights of women?

8 Symbols

Now that you have created your village you must draft:

- ◆ A Political Charter
- ◆ A Universal Declaration of Human Rights drafted according to all the decisions you have made

You also must choose for your village:

- ◆ A name
- ◆ A currency
- ◆ A flag
- ◆ An anthem

Schools Presentations of the “Global Village”

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