

***building peace together***



***Workshops***



for a global development village



World events unit



2001-2010  
INTERNATIONAL DECADE  
FOR A CULTURE OF PEACE  
AND NON-VIOLENCE  
FOR THE CHILDREN OF THE WORLD



This publication gathers the experience acquired during the Global Development Villages organised at the 18<sup>th</sup> and 19<sup>th</sup> World Scout Jamborees in the Netherlands in 1995 and in Chile in 1999, as well as at the 11<sup>th</sup> World Scout Moot in Mexico in 2000.

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“ would urge that [at the Jamboree] we do not let our boys be content with the mere fact of being in camp with those of other nations, but that we should encourage them to utilise every minute of the short time they are there to make acquaintance, and from acquaintance friendship, with their brother Scouts, their future fellowmen in the world. Each boy could then go forth from the Jamboree with a new responsibility upon him, namely, that of an apostle, to his particular district, of peace and goodwill.”  
(Baden - Powell, Jamboree, July 1929.)

“Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.”  
(UNESCO Constitution, 1945, first paragraph.)





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## Introduction

You have in your hands a kit presenting 12 peace workshops. This kit is the third in a series of booklets on the Global Development Village (GDV) published at the end of a particular Jamboree. The series started with "Planning Guidebook, Global Development Village" in 1992, and continued with "How to organise a Global Development Village" in 1996.

The first booklet was devoted to the concept, the second provided a step-by-step guide on how to organise a Global Development Village, and this third publication focuses on a specific dimension of the content of a GDV: the culture of peace.

The main purpose of the kit is to help and encourage Scout leaders all over the world to gain inspiration and ideas from the experience of the Global Development Village, and:

- *to use the booklet as reference material for organising similar events;*
- *to use the active learning methods presented here as part of their "learning by doing" training;*
- *to go into the main subjects outlined here in greater depth: development, environment, tolerance, human rights, rights of the child, solidarity, etc., and understand how they fit into the broader concept of the culture of peace; and*
- *last but not least, to convey those ideas to a wider Scout public.*

The culture of peace is a central concept of this kit, which is hardly surprising since the kit integrates many of the workshops that took place at the 19<sup>th</sup> World Scout Jamboree held in Chile from 26 December 1998 to 6 January 1999 under the theme of "Building Peace Together". Other themes will be the subject of future publications.

The ideas have been taken over here, and some of them refined, enriched, and merged with other workshops. The kit should not however be considered as a finished product. Associations and leaders are invited to use the workshops, to experiment with them, to adapt them to other age groups, to sub-divide them into new ones, and to tell us about the results of their efforts, for future reference and use. This is how creativity works in a youth

movement, and this is how young people can put their energy and enthusiasm at the service of the culture of peace!

While written primarily for National Scout Associations and their leaders, the workshops can be adapted for use by other youth organisations, youth clubs, etc. Needless to say, we are happy to put this material at their disposal, provided that this is done in a purely voluntary way and for non-commercial purposes. We would, however, appreciate a reference to the source.



The experience of the GDV can be multiplied a thousand-fold and its educational benefits can have important repercussions on the life of National Scout Associations and, above all, on the educational programme for young people. But there is also an important element of cross-fertilisation. In many cases, each workshop presented in this kit is the product of the experience of one or more Scout leaders who have volunteered to run them, either at the 18<sup>th</sup> World Scout Jamboree in the Netherlands in 1995, at the 19<sup>th</sup> World Scout Jamboree in Chile in 1999 or at the 11<sup>th</sup> World Scout Moot in Mexico in 2000.





The World Events Unit of the World Scout Bureau wishes to record its deep appreciation to UNESCO's Culture of Peace Programme, which was closely involved with the World Scout Jamboree in Chile and the World Scout Moot in Mexico, and to the Participation Programme that is sponsoring this publication as a follow-up to the GDV in Chile for the support given in the preparation and implementation of the 19<sup>th</sup> World Scout Jamboree and for the publication of this kit. The World Events Unit also thanks all those who have helped make this kit a reality in one way or another: first of all, those who have devised GDV workshops, and also those who have contributed to the conception, layout, translation, production and printing.

It is our sincere hope that the kit will become a tool for the National Scout Associations, so that the Culture of Peace becomes anchored in the Scout Programme more and more every day. The World Events Unit will always be happy to support National Scout Associations in their efforts and to serve as a vehicle for the sharing of experiences.

2000 was the Year of the Culture of Peace but for peace-loving people every year should be devoted to that purpose. To start with, we have ahead of us the "International Decade for a Culture of Peace and Non-violence for the Children of the World", which will allow us to think and act on the development of ideas and initiatives generated by the Year. No doubt the World Scout Movement will be at the forefront of this action.

Let this kit be one of World Scouting's outstanding contributions to the Culture of Peace!

## I THE ROLE OF THE GLOBAL DEVELOPMENT VILLAGE IN THE WORLD SCOUT MOVEMENT

### 1 Scouting as a holistic educational experience

The Constitution of the World Organization of the Scout Movement (WOSM) states clearly that Scouting is “an educational movement”. Education in the broadest sense is a life-long process which enables the global and continuous development of a person’s capacities both as an individual and a member of society.... Scouting’s contribution is in the field of non-formal education, which is an “...organized educational activity outside the established formal system that is intended to serve an identifiable learning clientele with identifiable learning objectives (ref. 1).

The Mission of Scouting, as defined by the World Scout Conference held in Durban in 1999 is “...to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society”.

The aim of Scouting is therefore the full development of the personality of children and young people. To that effect, Scouting adopts a holistic approach to the education of young people; in other words, Scouting recognises that each young person is a “complex being whose identity is formed in part through interaction and relationships between the various dimensions of the individual (physical, intellectual, emotional, social and spiritual), between the individual and the external world, and, beyond all that, between that person and a spiritual reality (ref. 2).



The implications of this statement are numerous. To mention but two of them, which are particularly relevant:

- Scouting recognises that “the various dimensions of the human personality are connected and influence each other”.
- Scouting takes account of the fact that “the development of the person as a whole can only take place as a result of a multiplicity of experiences... spread over a period of time (ref. 3).

## *Peace Workshops in the Global Development Village: Concept, General Principles, Methodology and Organisation*



Scouting thus endeavours to offer to a young person a multiplicity of experiences in a safe, friendly and supportive environment in which the young person can “experiment” at his/her own pace, learn from experience, develop his/her inner resources, experience a feeling of belonging, develop his/her value system and progressively enrich his/her personality and, therefore “... develop as a unique human being who is ever more autonomous, supportive, responsible and committed (ref. 4).

## **2 The World Scout Jamboree should be a meaningful learning experience**

Baden-Powell conceived World Scout Jamborees as a pinnacle in a Scout’s career when he said: “... it is good for each generation of Scouts to see at least one big rally (ref. 5).

The World Scout Conferences held in Paris (1990) and Bangkok (1993) stressed this educational character of World events in a variety of ways , by highlighting, for example:

- that the educational approach adopted for the “World Programme Policy” be “...applied to the fullest extent possible when international youth events (World Jamborees, World Moots, etc) are organized (ref. 6).
- “...the need to propose to boys and girls, young men and young women, a form of Scouting which remains faithful to the fundamental principles and which is constantly adapted to the needs and aspirations of young people and to the social and cultural realities of their community (ref. 7)
- “...that Scouting has a crucial role to play in the fight against...intolerance, nationalism, racism and social exclusion in many parts of the world...through the education of its members in mutual understanding,

tolerance and the search for justice between individuals and communities (ref. 8) and

- that national Scout associations hosting any international or world event are requested “to strengthen the programme of these gatherings in the area of intercultural education” (ref. 9).

In other words, in Baden-Powell’s mind and in the spirit of the World Scout Conference, World events, and in particular the World Scout Jamboree, should be an example of the best Scouting possible.

## **3 Within the World Scout Jamboree, the Global Development Village should be a meaningful learning experience**

Just as a World Scout Jamboree is a highlight within a Scout’s career, so the GDV should be a highlight within a World Scout Jamboree. Educationalists are aware of the fact that isolated activities may have very limited effects when it comes to examining personal values and attitudes. During the GDV the participants are exposed to a process; in other words, each workshop takes place within a much broader context. Therefore, the educational impact is enhanced and reinforced.

This process may be summarised as a series of reactions, all forming part of a process of personal growth.

For some young people, it could be the trigger of a reaction: “Oh, my goodness, I have never thought about that...!”





For others, it could be an intermediate point in the process of reflection and change: "Oh, we have discussed this many times in my group, but we have never reached any conclusion...we should try again!"

For others, it might be the culmination of one phase, before embarking on a new one: "Now I understand that...and I am going to do... and to propose to my group that we..."

#### **4 Within the GDV, each workshop should be a meaningful learning experience**

Points 2 and 4 (see below) explain in a more detailed way why and how each workshop can become a meaningful and relevant learning experience in the broadest sense of the term and contribute in a significant way to the personal development of the Scouts involved.

## **II THE WORKSHOPS: A GLOBAL AND DYNAMIC PERSPECTIVE AND A CONTRIBUTION TO SCOUTS' PERSONAL GROWTH**

### **1 A global and dynamic perspective**

The workshops encourage young people to see things from a global and dynamic perspective, not in a fragmented way. The segmentation system was typical of science a few decades ago: trying to understand the world by dissecting it and examining each part. This perspective has evolved and the emphasis is now placed on systems and inter-relationships, even if in some disciplines the explanation tends sometimes to be fragmented and inward-looking.

But this is not the only difference. In a Scout workshop, young people see things not only from the perspective of understanding them (which is good) but of becoming aware of

them. In the awareness process there is an element of emotional awakening; we see things but this awakens our sensibility; which then makes us ask ourselves: Can we remain passive spectators? Our values help us to react with a feeling of responsibility and solidarity. And the third step is the logical follow-up: as Scouts we should take action!

A case in point, which is presented in several of the workshops in this kit, is the link between peace and justice. Going from one to the other, young people will discover how extreme poverty is a denial of human rights, and how in turn this leads to an increase in social tensions and conflicts in a given society, and how this can have repercussions both at national and international levels.





## 2 A contribution to Scouts' personal growth

This contribution – multifaceted by definition – may be summarised under three headings:

### Understanding and communication

By the mere fact of taking part in a workshop, participants increase their ability to understand a problem and they develop discussion skills around global themes. They also develop their skills of enquiry and their ability to share their findings with others in their own immediate environment. (ref. 10)



### Ability to look at the world from a broader perspective

The fact that a GDV workshop during a World Scout Jamboree brings together people from 20 or 25 countries, from the North and the South, the East and the West, makes it a living laboratory of international cross-fertilisation. For two hours, young people are exposed to the most varied and opposite points of view concerning a given subject. And, on top of that, they are in an atmosphere which is friendly, supportive and emotionally pleasant!

### Youth participation in decision-making

One of the most clear messages of the GDV and of every workshop is that young people are not only a hope for the future but also a resource for the present! Even if they have to examine tough realities, participants do not retain a feeling of hopelessness about today's problems. On the contrary, they receive and suggest ideas for action and practice action skills.

To start with, Scouts are made aware that:

- The future does not necessarily have to be a continuation of the present. Things can be changed.
- Reaching an objective will mean introducing changes in their lives, such as acquiring knowledge on a certain subject, improving their ability to do something, changing their attitude towards certain people or groups, or contributing to a certain cause, etc. – changes that require not only an initial decision but also a determined effort and perseverance.
- Individual and collective initiative and responsibility are the keys to that change. What we do today conditions what we shall be able to do tomorrow.



Furthermore, the message of youth participation is coupled with another one intended mainly for adults, which is that the voice of young people is important and should be heard! In each workshop, people not only grow aware, reflect, work, discuss, etc., but also, in most cases, formulate concrete action plans for themselves, for their Scout units and, on many occasions, suggestions for their Scout Associations.

### 3 “Scouts of the World”

All the above falls in line with a new initiative of the World Programme Committee, which is developing a project called “Scouts of the World”, inspired from the approach proposed by UNICEF under the title of “Education for Human Development” and also in the “Culture of Peace”.

The programme proposes a number of activities to be integrated within the Scout programme. It places particular emphasis on development education (interdependence, international solidarity, health), peace education (human rights, social justice, democracy, gender equality, intercultural communication, tolerance, conflict management, problem solving) and environmental education (discovering and respecting the natural environment, understanding interdependence, becoming aware of the consequences of individual and political choices).

Scouts are invited to undertake a number of activities in three steps:

- Exploring: active discovery of a specific issue through hikes, explorations, interviews and surveys. The aim is to collect, synthesise and analyse information.
- Responding: activities enabling a young person to develop an individual response to the information collected and show how the community and themselves are affected by the issue through activities of expression and communication: an exhibition, a video, designing a website, etc.
- Taking action: young people are encouraged and helped to develop a collective or individual project which will help solve a problem related to the issue.

These activities will be organised into series of journeys proposed for the different age ranges.





### III IMPORTANCE OF THIS PUBLICATION AND ITS EDUCATIONAL ROLE

To have a clear understanding of the importance of this publication and its educational purpose, it is useful to stress that:

- It tackles a wide variety of subjects around the central theme of the Culture of Peace.

Peace is presented here as a many-sided concept which encompasses and links numerous personal and social aspects, from intercultural understanding to conflict resolution, and including children's rights, the problems of minorities and refugees, North-South solidarity, the environment, etc. A more detailed description is given in Section 3.2, Sequence of the Workshops.

It should also be underlined that the workshops presented here broadly correspond to the five dimensions of peace introduced in the reference document "Scouting and Peace": political dimension, personal dimension: inner peace, interpersonal dimension: relationships with others, peace through intercultural understanding, peace and justice, and peace between man and nature.

- It uses a variety of active education methods (games, exercises, group dynamics) incorporating the following techniques: warm-up activities, group discussions, role-play, theatre, drawing, collage, and many other techniques of expression.

The objective is obvious: to comply not only with the Scout method of "learning by doing" but also to ensure that a good learning experience is also an enjoyable one!





#### IV STANDARD PRESENTATION OF EACH WORKSHOP

Each workshop follows a standard format:

**Title:** In general, the main title is a “catchy” one, to arouse the interest of the potential participants. A sub-title describes the subject matter in more traditional terms.

**Theme:** Contains a brief description of the general subject, what the workshop involves and some of the main issues covered.

**Duration:** The length of each workshop should be planned according to the attention span of the young people. At the World Scout Jamboree, we work with the 14-18 age range, while World Scout Moots involve 18-to-26-year-olds, and national and regional events sometimes work with two age ranges, 12-15 and 16-18.

**Number of participants:** For pedagogical and logistic reasons, the maximum number allowed is 40 in general.

**Staff required:** Depends on the nature of the workshop and its different parts. One leader plus two or three facilitators would be an average.

**Background:** Relates the workshop presented to its theoretical background in the wider field of social or educational sciences, the evolution of the thinking and action of the international community in a given field (e.g. children's rights, refugees, etc.) and to the Scout principles and method.

**Links:** Establishes a link between a workshop and other workshops dealing with a similar subject and shows its relevance to the subject of the Culture of Peace.

**Key messages:** The substance of the main points that the workshop intends to convey.

**Purpose/aims/objectives:** Describes the specific purposes of the workshop and relates them to the general objectives of the GDV.

**Method and development of the workshop:** In general, comprises two parts:

**Preparation:** Provides information on the different elements necessary for organising the workshop correctly (leaders who should be present, material to be prepared in advance, physical arrangements, etc.).

**Implementation:** Presents the workshop step by step. In general, workshops are organised in a sequence incorporating a variety of meetings involving the whole group, small group meetings and/or project work.

**Warm-up exercises:** Designed to help participants get to know each other and break the ice. They also introduce the workshop topic.

The role of each person involved (Scout leaders, facilitators, etc.) is described in detail, and a rough indication (based on experience) of the length of time necessary to perform each of the steps of the activity is also given.



**Remarks to leaders:**

Helps to complement the above-mentioned parts of each workshop. Gives indications, based on experience, of “do’s” and “don’ts” for implementing the activity correctly. Describes the atmosphere that should reign if the workshop is going to achieve its objectives.

**Suggested follow-up:**

Relates the workshop to the back-home situation and indicates possibilities for exploring new avenues, and for taking advantage of the method used to conduct similar activities in Scout units or districts.

**Sources:**

Provides information about the origin of the workshop and any game or exercise that contains, and gives credit to the appropriate sources. In some cases it also suggests other activities on the same subject which are included in other publications of the World Scout Bureau or available on the WOSM or other websites.

General remark. In view of the wide variety of situations in the world, it is difficult to design a workshop or activity which has world-wide applications. The advantage of these workshops is that they have been tested in conditions of international participation (young people from all over the world), but nobody can claim they are applicable immediately to your own situation. Therefore, before you decide to use one or more of them at your national Jamboree or in other events, you would be well advised to study the workshop carefully, consult with other leaders and make a feasibility study before you embark on more detailed preparations. This will probably take you some time, but will spare you hours of useless preparations!

To facilitate your task, we have included here and there a few notes on examples which can be adapted to various specific situations.

In general, participants are encouraged to present the group reports in a creative way. This can always be done through words of course, but it could also be done through dance, drawing, mime, in a sketch, song, etc.

In most cases, at the end of each workshop, a section called “conclusion” encourages participants to draw lessons from the activity.





## V ROLE AND ATTITUDE OF THE LEADERS

Agreeing to run a series of workshops in a GDV is a very serious commitment and not something that can be undertaken lightly! Here are a few tips to help you prepare for your role.

**In the preparation process:** Once the decision to organise a GDV has been taken, the titles of the workshops decided and responsibility for each one of them assigned, preparation is the key to success.

In this publication, every effort has been made to ensure that each workshop is fully self-supporting and contains all the explanations necessary for implementing it correctly. It is recommended that the leader reads this chapter first, to have a global view of the GDV, then the workshop itself (he/she may need to refer to a supporting document and then decide how many leaders he may need as facilitators to run the workshop).

### During the workshop itself:

In most cases, the workshop leader would be an experienced Scouter. It might therefore seem superfluous to remind the leader of a few key elements:

- Arrive early, check and double-check preparations (flip-chart, overhead projector, etc.).
- Welcome participants, ensure that any potential translation problems are taken care of before the session starts, emphasise that this is our workshop and encourage active participation from everyone.



- Ensure active dynamics, moving from one step to the next, and active involvement, stimulating those that look shy...
- Do not assume that small-group work is “free time” for you: go around, be available, listen here and there, help facilitators with any doubts, solve logistical difficulties.
- Winding-up the session: Encourage small groups to make their presentations lively, make note of any doubts or problems raised by group reports and handle them honestly, do not pretend to have a ready-made answer for each problem.
- In general, include yourself in the process; use “we” rather than “you”!



**The follow-up:** One key duty of a good leader is to keep complete notes of the workshop as it has been conducted. He may decide to add a few details, but in any case, before leaving the Jamboree, he should hand over the notes to the person in charge of collecting all the educational material produced. In this way, the leader will ensure that good ideas are not lost but will be useful to others!

Reading all the above, you will perhaps get the impression that we are inviting you to perform a painful duty! Far from it! If you are an experienced Scout leader, you know very well that working with young people in a camp atmosphere, helping them discover a new subject, new games and group dynamics, is not only an opportunity for service but also a very enjoyable one.

## VI CONCLUDING REMARKS

We have tried very hard to convey complex concepts in a simple way, without being simplistic. Have we achieved our goal? Only you, the readers, can be the judge of that!

At the core of this kit, there is a strong commitment to the equal dignity of all human beings. If leaders running these workshops manage to convey only this message, the kit will have achieved its purpose!

Finally, we would like to say a few words about educational games. For many people in the past (fortunately, much less so today) a game was something trivial, superficial, a leisure-time activity, intended for fun and nothing else! That is one theory that educational science has now demolished! Nowadays, the prestigious universities of the world, as well as the best-rated research centres and management schools, use games as an educational tool of paramount importance and as a valuable aid in the complicated science of decision-making.

If, on top of that, we can use games within the framework of a World Scout Jamboree and get important messages across for the education of young people, then this is a way of combining something useful with something enjoyable! And the fact that the GDV, with its workshops and stands, is always full during a Jamboree shows clearly that the young people get something out of it.

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## Peace Workshops

### I GENERAL FRAMEWORK: THE CULTURE OF PEACE

The essential part of this document is devoted to the presentation of 12 peace workshops, but before presenting each of them separately, something needs to be said about the central theme that links them, which is the Culture of Peace and the eight keys or “treasures” of peace.

In his address to the European Scout and Guide Conference in Salzburg in April 1995, former UNESCO Director General Federico Mayor stressed that:

“The Culture of Peace is an idea on the move that requires a profound change in our attitudes and daily behaviour and an active acceptance of tolerance, which is neither complacency nor concession... and which is not “the virtue of the man without convictions”. Just as tolerance is not synonymous with indifference, so peace is not synonymous with either passivity or docility...

“There is, once again, just one single strategy: education, and education understood in its broadest sense:

- ...the transfer and sharing of knowledge,
- an active introduction to the values of peace,
- the learning of tolerant behaviour,
- and the awakening of each person’s potentials...” (ref. 1)

In the same address, he recalled the famous citation from the preamble to the UNESCO Constitution: “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed”. This strategic and educational approach concurs with the thinking of one of the great educators of the XX century, Baden-Powell, who always viewed education as the art of developing “happy, active and useful” citizens: entrenching

the ideals of peace, tolerance and understanding in the minds and hearts of young people is not only the most noble of tasks but also the most useful that can be imagined to “replace the culture of war with the culture of peace”. (ref. 2)

The Year of the Culture of Peace in 2000 has now given way to the “International Decade for a Culture of Peace and Non-violence for the Children of the World”. It is an invitation to step up the efforts!





**Following nine months of debate, the UN General Assembly adopted on 13 September 1999 a “Declaration and Programme of Action on a Culture of Peace” (A/53/243).**

**The first article of the declaration provides the most complete definition to date of the Culture of Peace:**

**“A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on:**

- a) *Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and co-operation;*
- b) *Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;*
- c) *Full respect for and promotion of all human rights and fundamental freedoms;*
- d) *Commitment to peaceful settlement of conflicts;*
- e) *Efforts to meet the developmental and environmental needs of present and future generations;*
- f) *Respect for and promotion of the right to development;*
- g) *Respect for and promotion of equal rights of and opportunities for women and men;*
- h) *Respect for and promotion of the rights of everyone to freedom of expression, opinion and information;*
- i) *Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace.”*



## II SEQUENCE OF THE WORKSHOPS

We have decided to follow the order of the eight keys to peace to form the backbone for the presentation of the workshops.

The eight keys (or treasures) of peace were developed by UNESCO and WOSM together prior to the 19<sup>th</sup> World Scout Jamboree in Chile in 1998/99. They give concrete form to the commitment of Scouts to peace, which is far from being a passing expression made in a quickly forgotten declaration, but rather a daily commitment.

These eight keys were presented on a website designed to arouse the curiosity of and inspire reflection by young people during the World Scout Jamboree in Chile. They can fulfil the same purpose in this kit.

We realise that the order chosen for the presentation of the workshops was not the sole solution, but it does have a certain significance, both conceptual and educational, as follows:



**Education for Peace:**

Learning attitudes and skills that help us to live together. Three workshops illustrate this concept. The first is entitled "Legends of peace" (No. 1) and it calls on the imagination of young people to create a symbolic background for the culture of peace. The second workshop has a title which is self-explanatory: "Peace through intercultural understanding" (No. 2), while the third, "A traditional African folk-tale for Democracy and Peace Education" (No. 3) presents peace education from the perspective of African cultural traditions.

**Democracy:**

The same peace workshop based on African cultural traditions (No. 3) serves to illustrate the concept of democracy through citizen involvement.

**Tolerance and solidarity:**

Three workshops deal with the problem of the growing discrepancy between the rich and the poor, the mighty and the underprivileged, the North and the South: first from the angle of minorities: "I am not a racist but ..." (No. 4), then through North-South solidarity: "It's not fair!" (No. 5), and finally through the problem of refugees: "Refugees go home!" (No. 6).

**Respect for Human Rights:**

The question of refugees can and should no doubt be considered as a matter of human rights (see above, No. 6), but there is also a more specific aspect, which is "I've got rights too! Exploring Children's Rights" (No. 7).

**Sustainable development:**

This problem is tackled from two complementary approaches: the "It's not fair" workshop (see above, No. 5) tackles the subject from the development angle, while the "Save the Earth" workshop (No. 8) looks at it from the perspective of the environment.

**Gender equality:**

Two workshops deal with the question of ensuring an equal place for men and women in building society: No. 3 from the point of view of democracy and African cultural traditions, and No. 7, while embracing the global subject of the Rights of the Child, makes special reference to the girl child and her rights.

**Refusing violence:**

Three workshops touch on the question of peace from this angle: "Managing our Conflicts" (No. 9), "Violence on the screen" (No. 10) and "Mines!" (No. 11). In addition, the "Religion: men and women of peace" workshop (No. 12) tackles the question of non-violence from the angle of "peace heroes", men and women who, inspired by a profound religious message, have tried to epitomise it in their lives.

**Free flow of information:**

Three workshops touch on the growing need for information on peace: No. 1 from the point of view of peace education and its symbolic background, No. 10 from the point of view of violence in the media and No. 11 from the specific point of view of the campaign to ban landmines.

As expected of a Scout publication, the 12 workshops are rounded off with a challenge to the participants, which is to put the words into action. This is the focus of the section "My commitment to peace".





What we have just explained has two important consequences, which we hope the leaders using this kit will appreciate:

- By adopting the concept and keys of the Culture of Peace as the central thread, we have ensured the coherence of the kit.
- The workshops are not conceived as watertight compartments; they strengthen and enrich each other. Far from being an original idea, this approach is in keeping with the educational trends of recent decades, where education for peace, democracy, tolerance, human rights, development and the environment are considered more and more in a global context, since it is recognised that "...their concerns are finally mutual and overlapping" (ref. 3) and that "...at their broad focus...there is an extremely marked degree of convergence between (these) educations...to the point that it becomes difficult to conceive of them as discrete fields" (ref. 4)

These two elements together are further proof of the educational value of the kit.

## REFERENCES

1. *Address of Federico Mayor, Director General of UNESCO, to the European Scout and Guide Conference, Salzburg, April 1995.*
2. *Ibid.*
3. *Sue Greig, Graham Pike and David Selby, "Earthrights", WWW and Kogan Page, UK, 1987, p. 23.*
4. *"Earthrights", op. cit., p. 30.*





**THEME:** The creation of modern myths and legends with non-violent role models as a way of challenging the promotion of violence and aggression through the creativity and co-operative effort of young people.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 1 leader and 5 facilitators, each in charge of a small group.

#### BACKGROUND

Ben Okri, Nobel Prize for Literature said: "Great eras are eras in which great stories are lived and told. Stories are the secret reservoir of values: change the stories individuals or nations live by and tell themselves, and you change the individuals and nations."

Myths and stories have always played a major role in shaping our societies and our understanding of reality. They provide a vital channel of communication between the conscious and the unconscious, helping us to better understand ourselves and the complexities of life. Today, however, we are faced with two major challenges.

In many societies, the long-inherited timeless universe of symbols which myths and stories represent are being replaced by symbols of our increasingly materialistic world. To understand the kind of stories society is telling itself today, we need only look at the symbols of progress people are constantly bombarded with in the form of advertising. Advertising and the media are clearly having a major impact on our cultural values. The spiritual guidance that traditional stories provided is being drowned out by the pervasive and ever more sophisticated voices urging us to consume and consume.

## Legends of peace

the foundations of a new culture



There is an urgent need to reclaim our stories, reconnect body and soul. However, this does not mean simply retelling the same stories as our ancestors. Those stories were created for their era, and although the underlying structures and messages remain valid, the symbols used to communicate that deeper level need to be re-examined. Many of them tell of violent heroes and adventures, characters celebrated not only for their intelligence, but also for their ability to destroy. That has carried through to today, where a large proportion of the most popular films and computer games involve high levels of violence – with the accompanying heroes for role models. We need to recreate the culture of stories and myths with symbols that celebrate the power of peace and non-violence.

In the light of the above, this workshop is an appropriate way to start this kit.



### CROSS-REFERENCE

This kit proposes various workshops that tackle the subject from different angles. For example, Workshop No. 2 deals with intercultural education, while Workshop No. 3 tackles the same subject from the angle of a traditional African folk-tale. Concerning the subject of the media, you may refer to Workshop No. 10, "Violence on the screen"; and concerning real-life legends of peace, e.g. Mahatma Gandhi, Martin Luther King, etc., reference is made to Workshop No. 12, "Religion: men and women of peace".

The content of this workshop fulfils the objectives of the eight "peace treasures" because it provides a symbolic background where the heroes and heroines dreamed up by the young people personify the positive characteristics of peace, democracy, respect of the environment, rejection of violence, and so on.

### KEY MESSAGES

- Present culture suffers from the promotion of increasingly materialistic and aggressive symbols. They can be seen in advertising, the media, films and computer games.
- The creation and dissemination of "peace legends" can be a powerful educational tool for young people.
- Legends reflect our wishes and aspirations. By inventing peace legends, with new role models, young people reflect the kind of world they want to live in.





## PURPOSE/AIMS/OBJECTIVES

- To involve participants through participatory drama in inventing a legend, including the concept of a non-violent hero/heroine.
- To help participants realise to what extent non-violent legendary heroes can become role models for present generations.
- To develop ideas for a peace legend over the successive workshops of a (World) Scout Jamboree.
- To provide experience for the development of a longer-term legends of peace project.

## METHOD AND DEVELOPMENT OF THE ACTIVITY

### Preparation

The leader and the facilitators should meet well in advance to ensure full agreement with the objectives and development of the workshop.

The following material should be prepared:

- Material for the warm-up game (ball or equivalent).
- For the plenary session: flipchart and/or blackboard.
- Any material that might be useful for helping the groups prepare their short piece for presentation at the end (box or cardboard for making masks, various pieces of cloth for multiple uses, markers of different colours, rough paper, scissors, and any other low-cost material available for making costumes).

## Implementation

### Plenary session

#### 1. Warm-up exercise

Participants are divided in two groups of equal size of around 20 persons each. They sit in a wide circle. One group can use the plenary session room, and the other can use an outside space. The leader explains the rules:

- It is a game called "word association" or "kindred words" or "family words".
- One group will play with the word "Legend" and the other with the word "Peace".
- The first participant throws the ball to someone else in the circle. When this person catches the ball he/she should say the first word that comes into their mind when they hear the word "LEGEND". They then throw the ball to another participant, and so on.

The other group performs exactly the same exercise with the word "PEACE".

The leader gives the ball (or another object which can be thrown easily and without danger) to one of the participants and the game starts.

At the end, both groups come together in the plenary session room.

*Duration: 15 minutes*



## 2. Presentation of the “peace legends” project and workshop

The leader briefly describes the background to the project, and the role of the workshop. Participants are invited to suggest some examples of hero/heroines and reflect briefly on violent/ non-violent role models.

### *Small-group activity*

### 3. Story creation

Participants divide into five groups (maximum of eight persons per group). Each group is led by one of the facilitators. Each group works on producing an encounter that would prove the qualities of a peace hero/heroine, as in a “mythological” story. The encounter is developed through guided improvisation.

Participants are asked to give their hero/heroine certain characteristics:

- He/she should practice non-violence and be a unifier of people.
- He/she should show respect for the earth, and all life forms, safeguarding life for future generations.
- He/she should reflect concern for social justice, and particularly for the weak and vulnerable.
- He/she should be an inspirational character, promoting global understanding.

Facilitators explain the characteristics of the hero/heroine and then help the group come up with ideas for the encounter, and encourage them to start acting them out, then build on and develop the ideas through improvisation.

The final piece should be short (5-6 minutes) and very visual, with the minimum language necessary.

*Duration: 45 minutes-1 hour*



### *Plenary session*

#### **4. Presentations**

Each small group presents their 5-6 minute piece to the large group.

*Duration: 40 minutes*

#### **5. Debriefing**

Participants have the opportunity to:

- discuss any questions on the presentations,
- draw together some of the qualities of the hero/heroines that have emerged from the presentations, and
- link the presentations to the issues raised in the initial input.

*Duration: 15 minutes*

#### **6. Evaluation and farewell**

Participants are given time to make comments on the workshop and to reflect on how they might take these ideas and the methodology away with them to use back home.

The leader reminds participants of the Internet site where they can download the "Legends of Peace" project pack (see below: Sources).

*Duration: 5 minutes*



## REMARKS TO LEADERS

The story creation is the critical part of the workshop. Even though the participants will be asked to present a short piece at the end, the process of exploring the characteristics of the non-violent hero/heroine has value in itself and this should be uppermost in the minds of the facilitators.

The expected results of the workshop should be borne in mind by the facilitators. Participants are expected to take away with them:

- reflections on the nature of the hero/heroine and role models in their society,
- inspiration to value non-violent attitudes and behaviour more highly,
- ideas and enthusiasm for developing the concept of a peace legend in their Scout groups at home.

## SUGGESTED FOLLOW-UP

The workshop is very flexible and can be run virtually anywhere, from a small Scout unit to a large group (divided up) at camp. It can be used as a basis for discussing:

- The kind of role models we create in our society and how they affect our lives.
- The role of the media (NB: Reference can be made to Workshop No. 10, "Violence on the screen").
- How we can create different role models – what conclusions can we draw about our own behaviour?
- Wider concepts in non-violence and peace education, looking possibly at real-life legends of peace, e.g. Mahatma Gandhi, Martin Luther King, etc. (NB: Reference can be made to Workshop No. 12, "Religion: men and women of peace").

## SOURCES

- This workshop was conducted at the 19<sup>th</sup> World Scout Jamboree in Chile by Peter Merry, from the NGO "Engage! InterAct!"  
<http://www.engage.nu/interact>  
He can be contacted by email at:  
[peacelegends@beyondtheface.com](mailto:peacelegends@beyondtheface.com)  
or  
[peter@engage.nu](mailto:peter@engage.nu)
- It was also conducted by Mario Arreola at the 11<sup>th</sup> World Scout Moot in Mexico in July 2000.
- The "Legends of Peace" project pack can be downloaded from:  
<http://www.gn.apc.org/peacelegends>





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## Learning to live together

Peace through intercultural understanding

**THEME:** Opening up to the intercultural dimension: How to promote peace through the understanding and respect of other cultures.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 1 leader and 4 facilitators, one for each one of the small groups.

### BACKGROUND

In *humankind*, culture is linked to identity. Anyone who denies or scorns my culture is in some way attacking my deepest being. Culture has been defined as a "set of meanings". In other words, it gives meaning to the life of a people and to each of its members.

Through culture, an individual therefore acquires a *cultural identity*. He gets used to looking at the world in a certain way and to judging events from his view, his perspective, his approach. This is what is called, in a general sense, *ethnocentrism*. Of course, *ethnocentrism* is essential in life: it provides us with a reservoir of values, reference points, ways to act and judge.

However, prejudices and misconceptions about other people and other communities and their way of life are sometimes the main obstacle to communication and understanding.

Many scientific experiments in different countries have proved time and again that prejudices can even cause a complete falsification of reality, as the following example shows:





*"Otto Klineberg, the American psycho-sociologist, one day showed a group of white children and adults a drawing of two men, a Negro and a white. The figures were shown in different postures. Among other differences, the white man was brandishing a razor. When Klineberg later asked them to describe the drawing, several of the adults said that the Negro was holding the razor. None of the children made this mistake.*

*The preconceived mental image of a supposedly violent and troublesome Negro had substituted itself in the adults' mind for the real, drawn image. This preconception or stereotype is not natural but created. The children tested by Klineberg had not yet been contaminated. But as they grow up, the social milieu transmits ready-made opinions about other human groups."* (ref. 1)

The distortion of reality is not so serious in all cases, but in most cases our prejudices or stereotypes can create what is referred to in psychology as "the selective character of our perception". This can be applied to racial prejudice or to any other kind of prejudices, such as religious, ethnic, political or economic prejudices.

Being aware of the type of distortion that these prejudices can produce in our perception of reality is the first step towards correcting them.

## CROSS-REFERENCE

This kit suggests various workshops that broach the subject from different angles. For example, Workshop No. 4 deals more particularly with the question of minorities, while No. 6 tackles the question of refugees.

The content of this workshop links the objectives of at least three of the eight "peace treasures". The most obvious is peace education, but there is also democracy, tolerance and the respect of human rights.

## KEY MESSAGES

- Show that promoting peace through the understanding and respect of other cultures is not only desirable but possible and enriching for everyone.
- Intercultural understanding is not a "gift" that is given to some people and not to others. It requires an effort on our part and it involves knowledge, skills and attitudes.
- Intercultural education is a process: essentially it leads us to change an ethnocentric approach of looking at people to an open one, to consider that diversity (or difference) is not a threat or a danger but an enrichment and, therefore, to favour a positive view of cultural diversity.



## PURPOSE/AIMS/OBJECTIVES

Make the participants aware that:

- Our view of the world is tainted/influenced by our culture, which has progressively formed/moulded our cultural identity.
- Communication between people of different cultures requires a special effort.
- Prejudices, stereotypes, caricatures, etc. are undoubtedly the main obstacle to a proper view of others, and everyone must make a conscious effort to eliminate them.
- If real peace is to be established within society and between different peoples, their respective cultures must be respected and recognised mutually.

## METHOD AND DEVELOPMENT OF THE ACTIVITY

### Preparation

#### Required material:

- Blackboard or flipchart for plenary sessions.
- Markers.
- Cards with definitions (see below).
- Questions for groups 1 and 2, and 3 and 4 will be written either on cards or on flipchart sheets, one copy per small group.
- Four copies of the cards with definitions should be prepared, one per small group. (See Procedure common to the four groups, below.)
- Since the participants will be expected to write their commitments down at the end of the workshop, pieces of paper or a notebook should be available.

## Implementation

### Plenary session

#### 1. Warm-up exercise

The leader briefly introduces the workshop, referring to the title and to the theme. He then asks the group to define, in a few key words, what is being sought. Volunteers raise their hands and suggest a word. For example:

D = Diversity  
I = Intercultural learning  
M = Mutual respect  
T = Tolerance

#### 2. Presentation of objectives and method

The list remains in front of the group (use blackboard or flipchart) and, taking the words on the list as a guide, the leader briefly presents the objectives of the workshop (see above) and stresses that they will be achieved in a very active, Scout way. He may decide to also make reference to some of the points of the background (such as culture, identity, etc.), but this should be done as briefly as possible.



### 3. Intercultural understanding: a detailed view Formation of small groups

There will be four groups of no more than 10 people each. Groups 1 and 2 will have the same task, as will groups 3 and 4. After the groups' tasks have been explained, the participants decide to which group they want to belong.

Each group needs a facilitator. The facilitator has cards with definitions of the most common terms used in intercultural education. The facilitator clarifies problems of terminology and helps the group advance, not letting them get bogged down by a definition but encouraging them to concentrate on their task.

#### Groups 1 and 2: "Imagine yourself from the outside"

As an American-Indian proverb says: "You cannot judge a person until you have walked five miles in his moccasins."

The group will have an exchange of views based on the following questions:

- What is the message of the proverb? What does it tell you personally?
- Have you ever tried to look at yourself from the outside? Have you ever tried to put yourself in "someone else's shoes"?
- If YES, what was the result? (Some volunteers recount their anecdotes.)
- What have you learned from that situation? Has it helped you understand yourself better? Has it helped you understand others better? In what way?

(NB: For obvious reasons, these questions are only a very broad and general guideline. The leader of the small group should feel free to conduct as free a discussion as possible.)

#### Groups 3 and 4: "Is it really fair?"

Participants sit in a circle. Each member of the group should know a joke, cartoon, caricature or saying about a foreigner, somebody from a different race/ethnic group, from a different culture or country, etc. They are invited to recount these to the group in turn. Then, together, the group evaluates/assesses:

- Is the joke, story, etc. really negative, derogatory, pejorative? If YES, why is that so?
- Is it likely to offend someone who feels affected by it? Is it likely to create ill feelings? ...to diminish their self-esteem?
- Is there a generalisation which affects a category of people (e.g. Jews, Arabs, homosexuals, punks, etc.)?
- Is it correct or incorrect? Fair or unfair? In each case, why?
- How would you feel if you were targeted by such a joke, cartoon, etc? How would you react if treated with contempt?
- General question as a conclusion: How would you like society to look at you? Is it not fair to say that you should look at others in the same way as you want them to look at you?

(NB: For obvious reasons, these questions are only a very broad and general guideline. The leader of the small group should feel free to conduct as free a discussion as possible.)





**Examples of cards with definitions:**

**Nationalism:** "Intense patriotic feeling; fervent attachment to the nation to which one belongs, sometimes combined with xenophobia and a separatist desire." Governments founded on this doctrine subject "all national policies to the development of the nation's power". (ref. 2)

**Ethnocentrism:** "Tendency to favour the social group to which one belongs and to make it the only reference model by which one judges other peoples and cultures." (ref. 3) Having been raised in a certain culture, we all have, to a greater or lesser extent, an ethnocentric attitude because we learn our culture as something that is second nature. But it is the exacerbation of that attitude that makes someone view people from other cultures as "strange, odd, funny, senseless, etc." which is regrettable.

**Prejudice:** As the etymology of the word suggests, a prejudice is a pre-conceived belief or opinion about someone or something without sufficient evidence and without having all the facts with which to make a judgement. Often, a prejudice is imposed by a milieu, era or education. It is a bias, a ready-made idea. (ref. 4)

**Caricature:** Exaggeration of the disagreeable, negative or ridiculous traits of someone so as to criticise them to better effect. To misrepresent someone through over-simplification. Used a lot in satire and parody. (ref. 5)



**Stereotype:**

*A cliché or commonplace that reduces the singularities and accentuates the collective traits into a "rigid" view of a people or culture, which prevents us from examining how they could differ from such simplistic generalisation. (ref. 6)*

**Chauvinism:**

*Excessive, biased and exclusive admiration for one's country. Sometimes expressed in the form of fanatical and aggressive patriotism. (ref. 7)*

**Racism (NB: see also "Discrimination" card):**

*Though sometimes intrinsically linked, these two concepts are different: racism is an attitude, whereas discrimination is a behaviour.*

*Racism stems from a "...theory on the hierarchy of races which concludes in the need to protect the so-called superior race from inter/crossbreeding, and in its right to dominate others." (ref. 8) By extension, one speaks of "racism" when describing "violent hostility against a social group." (ref. 9) Thus we talk about "racism against young people," "racism against women," etc.*

**Discrimination (NB: see also "Racism" card):**

*Though sometimes intrinsically linked, these two concepts are different: racism is an attitude, whereas discrimination is a behaviour. "To separate a social group from the rest by treating them unfairly." (ref. 10) Historically, extreme forms of discrimination have taken place, for example by the Nazis towards Jews and gypsies, etc., and by the former regime of South Africa with its policy of apartheid.*

*NB: Definitions are taken from two sources: the "Le Robert" dictionary and the book "Education for Peace and Human Understanding" (see References below). Regarding the citations from the "Le Robert" dictionary, in most cases we have chosen the definition we considered the most appropriate to the intercultural approach of this workshop.*



#### *Plenary session*

#### **4. Conclusion (Challenge)**

Using some of the words in the different group reports, the leader will ask: Is the idea of an integrated intercultural and tolerant society, living in peace at home and abroad, an (impossible) dream? If it is not impossible, let's make it a reality!

If it can become a reality, what can I do personally (in my Scout unit, family, school, community) to bring about the necessary changes?

Depending on the time available, participants may stay and write down (on a piece of paper, in a notebook or on the blackboard/flipchart) a personal idea, initiative or commitment in this direction.



#### **REMARKS TO LEADERS**

The nature of this workshop is a very sensitive one. At one point or another, sensitivities might be hurt by something that has been said or done, albeit unintentionally.

For that reason, it is important that the leader and the facilitators study the guide for the workshop and get together before the workshop to ensure that they are operating on the same wavelength. In particular, the terminology used should be as precise, "objective", neutral and positive as possible. Rehearsal would not be superfluous.

The definitions themselves should not become the subject of discussion. It is not a question of engaging in a quarrel over semantics! The definitions are there as an aid, if necessary. If they become an obstacle to the progress of the workshop, they should just be ignored.



## SUGGESTED FOLLOW-UP

The subject is vast and whole books have been devoted to it. Here we can only scratch the surface. A few ideas:

- In each society, at a certain time, there are problems of intercultural communication, prejudice and discrimination between the majority group (or groups) and one or more minority groups.
- This problem should not be viewed as an abstract definition, but identified in concrete terms in our own society.
- If we are going to engage in a discussion on it in Scouting, we should not forget that prejudice is quite often a very irrational attitude. It is important to discover the roots or origins in each concrete case, to explore its historical evolution, and to detect the mechanisms. The more this is done in a serious and honest way, the more one looks for truth, the better people are able to face prejudice with a positive attitude and free themselves from it.
- An honest and unbiased discussion on the subject requires us to identify prejudice in our own attitude and behaviour; to see it in ourselves, before looking for it in others.
- Finally, we have insisted that "intercultural education is a process". Therefore, do not expect participants in a workshop to change their attitudes immediately. Any change of this type falls within the realm of "value development". To be effective, it has to be slow.

## SOURCES

The warm-up exercise has been inspired by section "An A-Z of actions for the campaign" included in the "All Different, All Equal education pack" published by the Youth Directorate of the Council of Europe as a contribution to the "European Youth Campaign against Racism, Xenophobia, Anti-Semitism and Intolerance", European Youth Centre, 1<sup>st</sup> edition, September 1995, p. 62.

The definitions on the cards have been taken from two sources: the "Le Robert" dictionary (Ref. Le Robert, Nouveau petit dictionnaire de la langue française, No. 1, © Le Robert, Paris, 1993) and Chapter I of the book "Education for Peace and Human Understanding", published by the World Scout Bureau, Geneva, 1985.

## REFERENCES

- 1) Article "Men and Colour", *World Scouting*, Oct./Dec. 1971.
- 2) *Le Robert, Nouveau petit dictionnaire de la langue française*, No. 1, © Le Robert, Paris, 1993, p. 1471.
- 3) *Le Robert, op. cit.*, p. 831.
- 4) *Le Robert, op. cit.*, p. 1761.
- 5) *Le Robert, op. cit.*, p. 308.
- 6) *Le Robert, op. cit.*, p. 2145.
- 7) *Le Robert, op. cit.*, p. 356.
- 8) *Le Robert, op. cit.*, p. 1848.
- 9) *Le Robert, op. cit.*, p. 1848.
- 10) *Le Robert, op. cit.*, p. 655.







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## ***A traditional african folk-tale***

for democracy and peace education

**THEME:** Issues such as democracy, the non-violent management of conflicts and mediation are broached using a symbolic background. The traditional African folk-tale and the symbolic atmosphere provide a backdrop, but the problem raised is a universal one.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 2 leaders. Ideally, they should be Africans themselves or have good knowledge of African culture and traditions.

### **BACKGROUND**

The crisis in Burundi in October 1993, the genocide in Rwanda (1994) and the two "liberation" wars in the Democratic Republic of Congo (formerly Zaire) have completely upset the whole region, leaving a procession of refugees, millions of displaced people, famine, family disintegration and complete disruption of social life. Since the beginning of those terrible events, the Scout associations in the sub-region have been very actively involved in continuing to provide Scout activities to refugee children living in camps both inside and outside the country – most particularly in the Democratic Republic of Congo (formerly Zaire) and in Tanzania.

Co-operation between Scout leaders in this wider area led almost automatically to the idea of creating a flexible structure for co-operation between the Scout Associations of Rwanda (ASR), Burundi (ASB) and two provincial associations (North and South Kivu) of the Democratic Republic of Congo. This structure has been called the "Co-ordinating Body of Scouting in the Great Lakes".



In June 1996, in Bujumbura, a first seminar took place, at which a comprehensive plan of action was approved and the "Peace Charter of the Scouts of the Great Lakes" adopted. Subsequently, many more seminars have been carried out throughout the region, as have meetings and cross-border activities involving Scout groups and university groups, which have led to many activities of community service and mutual understanding.

At the World Scout Jamboree in Chile in 1998/99, and the World Scout Moot in Mexico in 2000, this workshop was conducted by African Scout leaders who had taken part in the activities of the programme "Education for peace in the Great Lakes". (See document "Scouting and Peace", Section 4.5.)



### CROSS-REFERENCE

Various workshops are proposed in this kit which broach the subject from different angles. For example, Workshop No. 2 deals with intercultural education, No. 4 considers minorities, and No. 9 looks at the management of conflicts.

The content of this workshop concurs with the objectives of at least three of the eight “peace treasures”: peace education, democracy and the rejection of violence.

### KEY MESSAGES

This workshop invites us to think about peace education in the broadest sense of the term. Some key messages in this respect are:

- Peace education cannot be dissociated from education in favour of democracy, human rights and the respect of others.
- Conflict is a natural and normal phenomenon of individual and collective life. It has positive and negative aspects. What counts is being able to manage conflict so that it results in a new situation, which may be a new departure for an individual or group.
- Resolving conflict in a non-violent way implies: a) personal change, and b) social commitment, i.e. a tangible contribution towards a culture of peace.

In other words, although the workshop is based on an African folk-tale, the reflection it encourages on violence and oppression is of a universal nature.

### PURPOSE/AIMS /OBJECTIVES

- To give the participants experience of resolving a conflict peacefully, by way of a traditional African folk-tale.
- To reflect together about peace education and the role that each of us can play to promote peace in our communities.
- To make the participants aware that the whole world is a huge laboratory where ways of life, cultural traits and ways of thinking and acting rub shoulders or clash, collaborate or conflict.
- To make the participants realise that violence is an inappropriate way to resolve a conflict, and that it can have negative consequences for all concerned.



## METHOD AND DEVELOPMENT OF THE ACTIVITY

### Preparation

#### Required material:

- Small balls for the introductory game.
- Display material (paper, card, glue, sticky tape, staplers, staples, etc.).
- 2 powerful music systems for playing cassettes and CDs.
- Large boxes for storing the material.
- Material for creating a happy atmosphere: drums and guitars, balloons, etc.
- Material for dressing up (2 pairs of scissors, marker pencils of different colours, different coloured cardboard masks, etc.).

### Implementation

On arrival, the participants are greeted by the sound of African music.

#### Plenary session

#### 1. Presentation of objectives

The leader briefly presents the context and objectives of the workshop (see Background, above).

*Duration: 5 minutes*

#### 2. Integration exercise

The group mixes by taking part in an African dance. When this workshop was run at the World Scout Moot in Mexico in July 2002, the "Ayee Mama" dance was used. Of course, another dance can be used instead.

Balls can also be used. The groups form a circle and someone throws the ball to someone else, who introduces himself/herself to the group (name, where they come from, etc.), and so on.

*Duration: 10 minutes*

#### 3. Folk-tale

The participants receive a copy of the folk-tale to read through quickly. (Or it can be displayed in very legible lettering in two or three places.)



### **THE KINGDOM OF VIOLENCE**

*Mwami is a king who reigns absolutely. His only concern is to retain his power, so much so that he does not allow anyone to raise their little voice or oppose his decisions, which makes him like a dictator in his kingdom, where the population is often subjected to different sorts of physical and moral violence.*

*The ruthless behaviour of Mwami, and especially the poverty into which his population is sinking, cause his subjects to revolt in the end, and they decide to react with counter-violence, notably by planning to assassinate the king's beloved son.*

*This counter-violence, proposed by someone close to the king, the wise man Pocho, is averted by another, reasonable wise man, Lino, who, for his part, suggests the mediation of King Muhuza of the neighbouring kingdom. This mediator manages with great difficulty to reconcile Mwami and his subjects.*

*The reconciliation agreements are signed by both sides involved in the conflict, and lasting peace is installed in the kingdom.*

**Duration: 10 minutes**



### **4. Role play**

Based on the story, the leader gives roles to those who volunteer to play them. (Some material for dressing up should be provided.)

At least seven characters are needed. Very briefly:



- *King Mwami. He is in a very difficult situation. Used to governing absolutely, it is not in his nature to negotiate or compromise. He tends to favour forcing solutions.*
- *The queen (wife of Mwami). She is very family-orientated, and tries to help her husband out of a serious situation. Above all, she does not want her son to be harmed or killed.*
- *Son of Mwami. He is a calm and rather unassuming young man. Despite his authoritarian and tyrannical nature, King Mwami loves him very much.*
- *Wise man Pocho. He is a close adviser to King Mwami, but is double-dealing. It was he who suggested to the rebellious population that they should seize the king's son and threaten to assassinate him as a way of making the king give way.*
- *King Muhuza. He is the king of the neighbouring kingdom. In contrast to what is happening under Mwami's reign, Muhuza's kingdom is calm and prosperous because everyone has a say in important decisions. His calm and thoughtful nature, combined with his moral authority, make him an ideal potential mediator.*
- *The queen (wife of Muhuza). She advises her husband, guides him in his thinking and encourages him in his mediation efforts.*
- *Wise man Lino. He suggested mediation to King Muhuza to prevent violence causing even more damage in the kingdom of Mwami. He gives King Muhuza judicious and lucid advice for his mediation efforts. It is thanks in large part to his intervention that, by overcoming a lot of problems, King Muhuza manages to reconcile King Mwami and his subjects.*

NB: The "cast" can also include one or two "supporters" of the king, or even one or two "opponents"; but the stage should not be overcrowded.





Two remarks:

- The traits described above are only indicative. The participants must be allowed to approach the role play spontaneously, within the framework of the basic story.
- During the role play, all the other workshop participants are “subjects of the kingdom of Mwami”. They can therefore express themselves by applauding, booing, heckling, etc. In this way, they are involved in the conflict and its resolution.

### 5. Reconciliation

The reconciliation celebration must be really happy and colourful. The “Ayee Mama” that the participants learnt at the beginning could be danced again, balloons/confetti thrown, etc.

*Duration: 30 minutes*





## 6. Debriefing

### *Small group activity*

(NB: After the role play, all the participants resume their own personalities and place in the group.)

The participants analyse the concepts implied in the basic story (see Background and Key Messages, above), referring also to their personal experience in the matter:

- The situation at the root of the conflict.
- The different way of resolving a conflict: violently, peacefully, etc.
- The effects of each way of proceeding on individuals and on the social structure.

To conclude this part of the workshop, the participants exchange views on the role that peace education can play in preventing, defusing and resolving conflicts.

Remaining in small groups, the participants make drawings, puppets and peace doves.

*Duration: 30 minutes*

### *Plenary session*

The working groups share the results of their discussions.

The participants are invited to sign a “peace book” or sheet demonstrating their commitment to undertake concrete action in favour of peace in the future.

The leader concludes the session. Basing himself on the points raised in the different reports, he recalls the key messages (see above).

*Duration: 10 minutes*



### REMARKS TO LEADERS

The success of this workshop depends to a large extent on the personality and leadership style of the leaders. They need to be lively and ready to personify the African way of looking at the world and at life, filled with joy and wonder. This attitude must filter through to the participants, who must “live” the story and the role play to the full, so as to then be able to draw conclusions during their discussion.

Details that will help create an “enchanted” and culturally different atmosphere (costumes, music, disguises, etc.) should not be neglected.

### SUGGESTED FOLLOW-UP

- As has often been the case at World or Regional Scout Jamborees, this workshop can be one of the requirements for earning a “Peace Badge” awarded at the end of the Jamboree to participants who have met the required conditions.
- In various countries, there are training programmes for becoming a mediator, either as a professional or as a volunteer. If you have the chance, why not enrol on such a course to train in mediation skills?



### SOURCES

This workshop has been compiled from various documents prepared by:  
Ananie Bizimana,  
e-mail:

**apte\_hh@t-online.de**

(APTE: Project Leadership, Skills Transfer and Evaluation) and  
Gilbert Mussumba, Executive Secretary of the CSGL  
(Coordinating Body of Scouting in the Great Lakes,  
Bujumbura, Burundi  
e-mail:

**csgl@usan-bu.net**







## 4

***I am not a racist but...***

Image and stereotyping about minorities

**THEME:** Images and stereotyping about different minorities. Prejudices and the limits of tolerance of each person. How we form our opinions about other people and social groups.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 1 leader plus 2 assistants to help with the organisation of small groups.

**BACKGROUND**

In Workshops 4 and 5, we are going to look at the problem of "majority-minority" from two different angles: here, at national level, and in Workshop No. 5, at international level.

First, a brief overview of the subject, which is, by definition, complex and multifaceted.

What is a minority group?

Contrary to superficial appearances, a minority group is not necessarily numerically smaller than the majority group, even though this is quite often the case. It is the relationship of power and status that determines the two categories. The majority group is the dominant segment of society while the minority group is the victim of economic disadvantage or social inequality.

Why does this situation exist?

It is impossible to answer this question without referring to the historical circumstances of each society. Indeed, the relationship existing at a given time between a particular dominant group and a particular minority group is dictated by historical factors (war, colonisation, immigration, wealth, etc.), by the evolution of

those factors during a certain period of time (it may be years, decades or even centuries), and by the particular stance that each group takes towards the other.

What is the basis for prejudice and discrimination?

Any characteristic can serve as a basis, depending on the country and its particular circumstances: race (physical appearance, colour of skin, etc.), ethnic group, geographical origin, culture and traditions, language, religion, caste, etc. It is important to stress that in most of the cases those concepts are vague and have no scientific foundation at all. However, their impact is very real.





Why is such an impact so important?

Because of its very nature, prejudice is a negative emotional bias against a group of people. It applies to the whole category, without distinction, and it is highly resistant to change. In fact, it becomes part of the culture and is transmitted from generation to generation. For that reason, it is frequently found deeply rooted in an individual's attitudes and behaviour.

What are the consequences for the minority group?

They are negative from many points of view:

- People can be labelled, called names, be the subject of pejorative jokes – all this has an impact on their self-esteem.
- They can be ignored or isolated, confined to certain quarters in a city or a region.
- They can be given the worst jobs, or no jobs at all.
- They can be made into criminals, if there are laws that make their way of life illegal.
- Finally, as has happened in extreme cases, they can be tortured, killed or massacred, individually or as a group.

What can be done to fight prejudice and discrimination?

First of all, it is important not to refer to prejudice as an abstract definition. It is important to identify it in concrete terms in a given society. The more clearly it is defined, the better people will be able to discuss it openly and to overcome it.

Secondly, it is important to identify it in our own attitude and behaviour, to see it in ourselves, before looking for it in others, to see it in our own society before looking at other societies.

Thirdly, as prejudice is quite often a very irrational attitude, it is important to discover the roots or origins in each concrete case, to explore its historical evolution, to detect the mechanisms. The more seriously and honestly this is done, the more one looks for truth, the better people are able to face prejudice with a positive attitude and free themselves from it. (ref. 1)





### CROSS-REFERENCE:

The following three workshops concur with the objectives of the eight “peace treasures”, particularly that of “tolerance and solidarity”, by broaching the problem of the increasing discrepancy between the rich and the poor, the mighty and the underprivileged, the North and the South. This workshop broaches the problem of minorities, while No. 5 tackles the North-South issue and No. 6 the refugee problem.

### KEY MESSAGES

- Contrary to a widespread opinion, you do not have to be a “hard-core racist” to have prejudices against certain categories of people.
- The best way to fight these tendencies is to identify them in concrete terms in our own attitudes and behaviour.
- To free ourselves from prejudice is not a one-off action but a process which requires sustained effort and perseverance.

### PURPOSE/AIMS/OBJECTIVES

The main purposes of this workshop are:

- To challenge participants’ stereotypes and prejudices about other people, and about minorities in particular.
- To reflect on the perceptions different participants have on minorities.
- To raise self-awareness about the limits of tolerance.
- To confront the different values and stereotypes of the participants.
- To explore briefly the main sources of knowledge/information on which we sometimes base our judgement on people and events.



## METHOD AND DEVELOPMENT OF THE ACTIVITY

### Preparation

#### *Required material:*

- Big world map to be displayed in the plenary session room.
- Copies of the activity sheet "EURO-RAIL A LA CARTE", one per participant.
- A pencil for each participant.
- Blackboard or flipchart for plenary sessions.
- Markers.

## Implementation

### *Plenary session*

#### **1. Introduction**

The leader welcomes the participants and draws their attention to the big world map that is being displayed on the blackboard or on one of the walls. It is a visual way to introduce the participants to the subject of "minorities".

The leader might mention briefly some of them, for instance: young immigrant workers in Europe, a Mexican trying to cross the River Bravo between Mexico and the United States (wetbacks), an Indian living in a remote rural area in South America, a Tibetan oppressed by the Chinese regime in his own country, etc.

Some participants may add a few situations to the list, but no discussion is expected at this stage.

*Duration: 10 minutes*

#### **2. Presentation of scenario**

The leader then refers to the heart of the matter, stressing that the participants are going to examine their thoughts, their prejudices, the way they form their opinions, and that this requires a reasonable degree of openness from each of them. The leader distributes a copy of the activity sheet to each participant, briefly describes the scenario and asks the participants to read the paper.

*Duration: 10-15 minutes*





**The scenario**  
**EURO-RAIL A LA CARTE**

You are boarding the “Deer Valley Express” train for a week-long ride from Lisbon to Moscow. You are travelling in a couchette compartment which you have to share with three other people.

- With which of the following passengers would you prefer to share?*
1. *A Serbian soldier from Bosnia.*
  2. *An overweight Swiss financial broker.*
  3. *An Italian disk-jockey who seems to have plenty of dollars.*
  4. *An African woman selling leather products.*
  5. *A young artist who is HIV positive.*
  6. *A gypsy or traveller from Hungary who has just been released from jail.*
  7. *A Basque nationalist who travels regularly to Russia.*
  8. *A German rapper living a very alternative life-style.*
  9. *A blind accordionist from Austria.*
  10. *A Ukrainian student who doesn't want to go home.*
  11. *A middle-aged Romanian woman who has no visa and a one-year-old child in her arms.*
  12. *A Dutch hard-line and aggressive feminist.*
  13. *A skinhead from Sweden ostensibly under the influence of alcohol.*
  14. *A wrestler from Belfast apparently going to a football match.*
  15. *A Polish prostitute from Berlin.*
  16. *A French farmer who speaks only French and has a basket full of strong cheese.*
  17. *A Kurdish refugee living in Germany who is on his way back from Libya.*



#### *Individual activity*

### **3. Likes and dislikes: personal decision**

Participants read the description of the people travelling on the train and choose – without consulting anyone else:

- the three people they would most like to travel with, and
- the three people they would least like to travel with.

*Duration: 10-15 minutes*

#### *Small-group activity*

### **4. Likes and dislikes: collective decision**

Once everybody has made their individual choices, participants form groups of 4 or 5 in order to:

- Share their individual choices and the reasons for them.
- Compare their choices and reasons, and see where there are similarities.
- Come up with a common list (the three most liked and the three least liked) by consensus.

*Duration: 40 minutes*



### Plenary session

#### 5. Reports

Each group is requested to present their conclusions, including the reasons for their common choices. They should also say in which cases there was most disagreement within the group.

*Duration: 15 minutes*

#### 6. Debriefing

This will be based on the groups' reports. Comparing the different results is a good way to introduce the discussion. The leader may continue by asking questions such as:

- How realistic are the situations presented?
- Has anyone in the group experienced a similar situation in real life?
- What were the major factors that determined your individual decisions?
- If the groups did not manage to reach common conclusions, why not?
- What was most difficult?
- What factors prevented your group from coming to a consensus?

Particular attention should be given to the following questions:

- Which stereotypes does the list of passengers evoke?
- Are the stereotypes in the descriptions accepted or in our minds and imagination?
- Where do we get these images from?
- How would it feel to be in a situation in which nobody wanted to share a train compartment with you?

*Duration: 30-45 minutes*

### REMARKS TO LEADERS

The list of passengers presented here has been taken from the original exercise (see Sources below). However, it should be adapted to suit the national situation. It is important that some of the passengers' descriptions correspond to minorities which are familiar to the group attending the workshop.

In many cases the groups will not manage to come up with a common list. Do not emphasise this aspect, as it may lead to a "false consensus". It is equally interesting to examine why it is difficult to reach consensus on a matter like this.

It is important for everyone to respect each other's opinions and not attack people for their personal views. It is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In no case should the workshop turn into a "condemnation session"!

It is also important to discuss and explore the fact that the description of the passengers is very brief; we know little about the personality or background of the people. But isn't that the way we normally react to information in newspapers and television, and in conversations, or when meeting people for the first time?

Many of the remarks and some of the definitions used in Workshop No.2, "Peace through Inter-cultural Understanding", may be applicable here. Do not hesitate to consult it before preparing this workshop.



### SUGGESTED FOLLOW-UP

It is extremely important to have direct experience, if even for a very limited period of time, of what it is to be alienated, discriminated against, disadvantaged or victimised by prejudice. Simulation games have proved to be particularly useful in conveying concepts such as prejudice and inequality, and helping young people discover their irrational character. At the same time, they help participants to *live* the feelings of frustration and alienation that victims of *prejudice* and *inequality* experience in their daily lives.

Game No.5, "Snobs and Scum", in "15 Development Education Games for Scouts", (published by the World Scout Bureau, Geneva, 1988) is particularly appropriate for that purpose.

The "All Different, All Equal education pack" (see below) contains many activities and exercises which are also very useful. It can be ordered in English and French from the

European Youth Centre Budapest  
Zivatar utca, 1-3  
H – 1024 Budapest  
Hungary

Tel.: +36 1 212 40 78  
Fax : +36 1 212 40 76

e-mail : [eycb.secretariat@coe.int](mailto:eycb.secretariat@coe.int)

### SOURCES

This workshop has been taken from "Euro-rail à la carte", included in the "All Different, All Equal education pack" published by the Youth Directorate of the Council of Europe as a contribution to the "European Youth Campaign against Racism, Xenophobia, anti-Semitism and Intolerance", European Youth Centre, 1<sup>st</sup> edition, September 1995, pp.78-80. It has been slightly adapted to suit the format of this publication.

### REFERENCES

1. Game "Snobs And Scum", in "15 Development Education Games For Scouts", World Scout Bureau, Geneva, 1988.







World Organization of the Scout Movement  
Organisation Mondiale du Mouvement Scout



## ***It's not fair!***

North-South partnership, co-operation and solidarity

**THEME:** The workshop explores the connections between peace and justice on a world-wide scale: the imbalance of international trade/commerce, the rules of the economic game and the distribution of resources in the world.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 30

**STAFF REQUIRED:** 1 leader and 2 or 3 facilitators

### **BACKGROUND**

First of all, we should emphasise that when we say "majority-minority", we are not looking at the problem from a numerical point of view. Indeed, a very small minority of powerful people may control a country (political, economic and social elite, together or separately), and the same is true at international level. Industrialised and rich countries, sometimes called "the North" have enough power in many fields to control the countries and people of "the South", roughly 80% of the world population.

The workshop will help participants understand to what extent inequality is fundamentally ingrained in the working of the prevailing economic system. In two very recent presentations (made in Buenos Aires, Argentina, and Santander, Spain), Michel Camdessus, who has been head of the International Monetary Fund for 13 years, said: "Globalisation very often goes hand in hand with increasing inequality in the distribution of wealth, and so far we have been unable to find a solution to this grave/serious problem". (ref. 1)





By its very scope, this workshop is a truly international one, as it focuses on the situation world-wide. The fact that it has been used – in different variations or adaptations – in World and Regional Scout Global Development Villages involving young people from the four corners of the earth is proof that everyone can put himself/herself in the picture and identify with the subject discussed. In doing so, it is expected that participants acquire or reinforce a critical mind and also reinforce their determination to support the efforts of people all over the world – but very particularly in developing countries – to take their destinies into their own hands.

This approach raises questions such as: What are the rules of the game? Who makes them? Who benefits from them? Who can change them? What are the mechanisms of inequality?

They lead to broader questions, such as: How is it possible that, despite increasing material output, the progress of science and technology, hundreds of millions of people will be poorer in 2015 than they are today? Can this situation not be considered as a collective failure for humanity? Why is it so difficult to erect barriers against the unsustainable and irrational use of global resources? Is the world we are living in (in spite of material wealth accumulated here and there) heading towards a situation where it will become unsustainable from both an ecological and a social point of view?

The whole discussion should not be confined to an abstract level. In fact, it leads to a very personal examination: If you belong to the affluent minority, have you ever asked yourself: WHY are they so poor?

And, if you belong to the under-privileged majority, have you ever asked yourself: WHY are they so rich?

(These questions might seem demagogic at first sight! However, what might be demagogic are the answers, or some of the answers. But aren't the questions pertinent/relevant to today's world?)

### CROSS-REFERENCE

This workshop is linked to several of the eight keys of the Culture of Peace: respect for human rights, solidarity, sustainable development and democracy.

### KEY MESSAGES

- The imbalance in North/South relations is negative for both the North and the South, and this imbalance should be redressed.
- To take action in this field is, at the same time, a right and a duty of every citizen of the world.



### PURPOSE/AIMS/OBJECTIVES

- To illustrate the vast inequalities in the distribution of resources brought about by the workings of the present global economic system.
- To encourage a questioning attitude towards the morality of the ways in which goods are distributed nowadays.
- To motivate participants about the need to bring about change in their own lives and in their communities at all levels: local, national and international.

### METHOD AND DEVELOPMENT OF THE ACTIVITY

#### Preparation

- The word puzzle should be prepared as indicated (see below, Implementation, point 1), either on a blackboard or flipchart.
- The bowl of peanuts should contain twice as many peanuts as players (ideally  $30 \times 2 = 60$  peanuts).
- One set of chance cards to be put in the centre of the wide circle.
- Each facilitator should have a copy of the suggested questions for the first part of the debriefing and another copy of the questions for the second part.

### Implementation

#### Plenary session

#### 1. Warm-up

The participants are welcomed and invited to “discover” the purpose of this workshop by working together on a word puzzle:  
“When people go hungry, what is in short supply is not food but justice!”



|   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|
| G | J | U | S | T | I | C | E | F | P |
| O | V | U | T | S | R | N | Q | E | P |
| M | B | U | T | N | F | O | O | D | O |
| L | K | J | I | H | G | P | F | E | D |
| C | B | A | Z | Y | L | X | S | W | Y |
| V | U | T | S | E | S | R | U | Q | R |
| T | P | S | O | N | H | M | P | L | G |
| A | J | I | S | N | O | T | P | K | N |
| H | I | H | G | F | R | E | L | D | U |
| W | H | E | N | C | T | B | Y | A | H |



The square contains all the words. Working together, participants have to find them. Words can be written vertically (from top to bottom or vice versa), horizontally (from left to right or vice versa), or diagonally (upwards or downwards).

The phrase is hidden on the blackboard or flipchart (each letter is replaced by a dash). When a word is discovered, the leader places it in the appropriate space, so that everyone can see the phrase being formed.

**Example:**

---- (= *when*)

----- (= *people*) and so on.

When the whole phrase has been uncovered, the leader makes the link with the purpose of the workshop and invites the participants to play the game. In doing so, they will quickly discover why it is called "Who are the lucky ones?"

*Duration: 20-30 minutes*



## 2. Game

The whole group of 25 to 30 participants (see above) is invited to sit in a wide circle or oval. This could take place in the same plenary session room or, even better, outside, in a pre-arranged place.

The leader explains the rules of the game:

- There are enough peanuts in the bowl to allow two per player.
- The number of treats each participant receives will depend completely on the luck of the draw.
- The cards are placed in a pile, in the centre of the circle or oval, face down.
- To play, each participant draws a chance card, stands, reads the card aloud to the group and follows the instructions on it.
- Unless the card says otherwise, the participants begin to eat their treats as soon as they receive them. Then, they place the card in a discard pile and sit down.

*Duration: 10 minutes*

The game is played, following the rules.

### *Small-group activity*

Participants organise themselves in small groups (no more than 6-7 per group). They could be language groups if participants so desire (accompanied by a facilitator who understands the language spoken in the group).

*Duration: 25-30 minutes*





### 3. Debriefing session

#### Part 1

This is intended to give every player a chance to express his/her own feelings about the game. The facilitator will have a copy of the questions. Here are a few suggestions:

- Should anyone have got more?
- Should anyone have got less?
- Did the explanation on the card as to the reason for the amount you got seem logical to you? Did it seem fair?
- How do you feel about the attitudes of the lucky ones? Of the unlucky ones?
- Would you like to play the game again? If you knew you would draw the same card? If the treat were your spending money for the coming month? If the treat were your meals for the coming month?
- How could we change the game to give more people a share of the treats?

*Duration: 20-25 minutes*



#### Part 2

This is intended to help players make the transition to a real-life situation and to discover to what extent the game applies to the way resources are distributed in the world economy.

The following questions can be used as a guide:

- If you got no treats, or only one, in which country might you live?
- If you got lots of treats, where might you live?
- In the real world, what share does your country get? How do you feel about it: Is it insufficient, correct, fair, more than enough, unfair, etc.?
- How do you think others might feel about your country?
- How could we improve the chances of the unlucky ones in the real world without increasing the supply of resources?
- How could we increase the resources available?
- If we increased the supply but there was no change in the distribution system, how much would it improve the position of the unlucky ones?

Experience has shown that one member of the group should be in charge of making a few notes on one or two of the most difficult and/or controversial points raised, to mention them in the closing session.

*Duration: 20-25 minutes*



#### *Plenary session*

#### **4. Questions from the groups**

The whole group reassembles. The leader invites the groups to mention one or two points on which they would like clarification or further explanation. They should be written on the flipchart, unless there are repetitions, and if possible, related subjects should be treated together.

*Duration: 20 minutes*

#### **5. Follow - up**

The leader invites the participants to play the game in their respective associations, regions, districts or groups, hopefully as part of a more integrated development education or development co-operation programme (see Suggested Follow-up, below)

#### **REMARKS TO LEADERS**

The debriefing is very important for the educational purpose of the game and should be carefully prepared with the facilitators. In the preparation of the game, you will have noticed that the cards are set up so that 80% of the players get 20% of the treats, while 20% get the rest, which is approximately the way the consumption of world resources is divided today. With 30 players and 60 treats, 24 people will get 12 treats among them, which means that 12 people will go without and 6 people will get 48 treats among them. The cards drawn by the 24 people who get very little provide various reasons for the poverty in much of the developing world. The cards drawn by the 6 lucky ones explain some of the reasons why they are so well off. Facilitators should be aware of these aspects in order to understand the aim of the game, but no explanations should be given during the game, which should be active, fun and enjoyable.

During the debriefing session, help participants understand that:

- In the game, as in life, the starting point is dictated by sheer luck; no one can select his/her country of birth.
- If there is no change in the distribution system, an increase in the supply cannot improve the position of the unlucky players.
- Other factors must play a part: decrease in prices, change in conditions (illiteracy, unemployment, illness of family members, social security available, etc.).



Even if you are an expert on development matters and have carefully prepared the workshop, do not give the participants the impression that you have all the answers. Stress that we are dealing with global issues which are becoming increasingly complex, with economic, social, political, ecological, technological and cultural aspects interacting to explain a given situation. For that reason, each country and the world community require the active and informed interest of all their members. (see below, Scouts of the World).

#### SUGGESTED FOLLOW-UP

There are many opportunities for personal commitment at national level, depending on the countries. A few examples:

- Concerning fair trade, there are chains of shops promoting fair trade, such as “Artisans du Monde” and others.
- Concerning fair banks and investment networks, you will have to get in touch with a representative of such a network in your country.
- There is also the labelling of products (e.g. Max Havelaar – mainly in Europe, Clean Clothes in Switzerland, Fair Trade in the United Kingdom, etc.).
- Concerning ethical charters, they contain a code of business principles with a clear set of values; for instance, a code of conduct for producers. Many of those firms accept external audit/control, while others systematically refuse it!
- If you are a shareholder in a given firm, don’t forget that shareholder pressure is very intense today, perhaps stronger than ever. Therefore, be ready to exercise your rights whenever possible for the good cause!

In general, governments, regional and local administrations, multinationals, private enterprise, etc. should be accountable to a principle of social responsibility: responsibility to the workers, to the consumers, to the environment, etc. (against the ideology of immediate profit).

The kit “Bridging the GAPP” (see Sources, below) has two sections entitled “It’s not fair!” and “Spending your money” which are particularly helpful in this respect.





## SOURCES

The simulation game "Who are the lucky ones?" was developed by the Global Community Centre in Waterloo, Ontario, Canada, and published, with authorisation, in the magazine *The Leader*, Boy Scouts Canada, February 1986. Many adaptations have been made, including for "15 Development Education Games for Scouts", published by the World Scout Bureau, Geneva, 1987-88, and also for "Bridging the GAPP" published by The Scout Association UK and the National Federation of Young Farmers' Clubs, UK, 1997.

Information concerning "Scouts of the World" is available from the Programme Service of the World Scout Bureau.  
[www.scout.org](http://www.scout.org)

## REFERENCES

1. "La globalización suele venir acompañada de una creciente desigualdad en la distribución de la riqueza, y hasta ahora hemos sido incapaces de encontrar solución a este grave problema" (Ref. José Vidal Beneyto, article "El club de la mentira", in *El País*, Madrid, 21 Julio 2001.). Translation is ours.



# Annex

## Chance Cards

|   |  |   |   |   |
|---|--|---|---|---|
| <p><b>1</b></p> <p><i>A flood wiped out your family's crops and you have no money.</i></p> <p><i>Take no treat.</i></p>   | <p><b>2</b></p> <p><i>Because of the efforts of a Canadian well-driller, your village now has water to use on the field.</i></p> <p><i>You can now afford one treat.</i></p> | <p><b>3</b></p> <p><i>You have just left school and were lucky enough to get a job. However you need all your money to help send your younger brother to school.</i></p> <p><i>Take no treat.</i></p> | <p><b>4</b></p> <p><i>There was such a bad drought that the crops your family planted didn't grow.</i></p> <p><i>You cannot afford a treat.</i></p>   | <p><b>5</b></p> <p><i>Your family's small farm produced very little this year because fertiliser costs were too high for you to afford.</i></p> <p><i>Take no treat.</i></p>  |
| <p><b>6</b></p> <p><i>Your father got free schooling and now has a very good job.</i></p> <p><i>Take 10 treats and eat as many as you can as fast as you can.</i></p>   | <p><b>7</b></p> <p><i>You have just helped the family harvest the crop. It has been very hard work.</i></p> <p><i>You can now afford one treat.</i></p>                      | <p><b>8</b></p> <p><i>Using what you learned in school, you helped your family grow a garden this year.</i></p> <p><i>You can now afford one treat.</i></p>   | <p><b>9</b></p> <p><i>Your family's crop was mostly eaten by locusts this year and you couldn't afford pesticide.</i></p> <p><i>Take no treat.</i></p>  | <p><b>10</b></p> <p><i>Your parents both have tuberculosis and are too ill to work.</i></p> <p><i>Take no treat.</i></p>  |
| <p><b>11</b></p> <p><i>Your family grows coffee. Since the crop was very good this year, there is a surplus and the price has fallen.</i></p> <p><i>You may have only one treat instead of the two you got last year.</i></p> | <p><b>12</b></p> <p><i>Your father just got a big wage increase.</i></p> <p><i>You may take seven treats. Eat as many of them as you can as quickly as you can.</i></p>      | <p><b>13</b></p> <p><i>A teacher taught your family how to keep a few chickens to provide eggs to improve your health.</i></p> <p><i>You can now afford one treat.</i></p>                            | <p><b>14</b></p> <p><i>Your father is blind because of an infection in the water. Your mother cannot work because she has no one to look after the children.</i></p> <p><i>Take no treat.</i></p> | <p><b>15</b></p> <p><i>Your family has just harvested a big crop of jute (used to make burlap bags). Since many of the buyers of jute have switched to using plastic bags, the price for jute has fallen.</i></p> <p><i>You may have only one treat instead of the two you got last year.</i></p> |

|  |  |   |  |   |
|--|--|---|--|---|
| <p><b>16</b></p> <p>Your family owns and runs a small business. Because you all have worked quite hard, you have done quite well. You may have eight treats. Eat as many of them as you can as quickly as you can.</p> | <p><b>17</b></p> <p>Your father can't get a job because he cannot read or write (there was no school in your village when he was young). Take no treat.</p>  | <p><b>18</b></p> <p>Both your parents are unemployed, but they get unemployment benefit. You may have four treats. Eat as many of them as you can as quickly as you can</p>                 | <p><b>19</b></p> <p>Your father has been looking for work every day but there are always many people applying for the same jobs and he has not been successful yet. Take no treat.</p> | <p><b>20</b></p> <p>You have harvested a big crop this year. You would be able to afford three treats if the farm were yours, but you have to give two-thirds of your income to the owner of the land who lives in a big house in the city. Take one treat.</p> |
| <p><b>21</b></p> <p>Your father has just lost his job in a textile factory. The wealthy country which had been buying the cloth decided they should produce more of their own. Take no treat.</p>                      | <p><b>22</b></p> <p>Your family's food bills have gone up a lot this year because of large orders for grain and soya beans to fatten beef cattle in a wealthy country. Take two treats, but eat only one. At the end of the game, give your second treat to the person who got the most.</p> | <p><b>23</b></p> <p>Your father has a good job but he must pay school fees for you and your three brothers. Take only one treat.</p>  | <p><b>24</b></p> <p>Your family has just inherited a great deal of money from a wealthy relative. You can have 12 treats. Eat as many of them as you can as quickly as you can.</p>    | <p><b>25</b></p> <p>Although your family is one of the wealthiest in the village, they have just spent a lot of money on your grandfather's funeral. It would have been considered disrespectful if they hadn't done so. Take only one treat.</p>               |
| <p><b>26</b></p> <p>All of your family's income this year was needed to cover the hospital bills incurred when you broke your leg. Take no treat.</p>  | <p><b>27</b></p> <p>Your father works on a fishing boat, but the fish he catches are sold to feed the pets of wealthy people. Take two treats but eat only one. At the end of the game, give your second treat to the person who got the most</p>  | <p><b>28</b></p> <p>Your father works at an iron mine. Raising his wages would mean that the company would have fewer profits for the owners in wealthy countries. Take only one treat.</p> | <p><b>29</b></p> <p>Your parents both work. Although their wages are not high, you can afford six treats. Eat as many as you can as quickly as you can.</p>                            | <p><b>30</b></p> <p>Ever since your father had malaria, he has been too weak to work. Your mother is dead. Take no treat.</p>   |







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## Refugees go home!

Seeing life through the eyes of a refugee

**THEME:** An awareness game confronting the plight of refugees. Through a simulation game, participants can experience the feeling of helplessness, loneliness and alienation that asylum-seekers and refugees experience in their lives.

**DURATION:** 2 hours (up to 2 1/2 hours), roughly divided into 45-75 minutes for the game and 45 minutes for assessment and debriefing.

**NUMBER OF PARTICIPANTS:** 15 to 60 for "Passages" and 15 to 30 for "Junior Passages".

**STAFF REQUIRED:** 3 to 5 leaders.

### BACKGROUND

The refugee tragedy has a long history. As long as there have been wars, persecution, discrimination and intolerance, there have been refugees. They are of every race and religion and can be found in every part of the world. Forced to flee out of fear for their lives and liberty, they have often left everything behind – home, belongings, family and country. In refugee camps, living conditions are very difficult most of the time. In their country of asylum, refugees are often victims of xenophobia. If, after years in exile, they are finally able to return home, they go back to a country that must be completely rebuilt.

The United Nations High Commissioner for Refugees is a non-political, humanitarian agency devoted to protecting and assisting the world's refugees. Currently, the UNHCR is helping over 26 million people. Its tasks include legal protection, furnishing material aid (food, water and shelter) in emergency situations, managing the refugee camps, assisting those who wish to return to their home country and informing the general public on the plight of refugees.





### CROSS-REFERENCE

This kit proposes several workshops that deal with this subject from a variety of angles. Workshop No. 4 broaches the problem of minorities, while No. 5 focuses on North-South economic relations and the trade imbalance.

The content of this workshop concurs with the objectives of at least three of the eight "peace treasures": democracy, tolerance and solidarity, and respect for human rights.

### KEY MESSAGES

- Anyone in the world (for no particular fault or responsibility of his own) can become a refugee at some point in their life.
- The common denominator of the refugee experience before, while and after becoming a refugee is anxiety. (See Implementation, below.)
- Refugees are not a threat to the society that receives them; they are themselves threatened. In most cases, they are not only law-abiding citizens of their new state but also competent and resourceful members of society.

In 1995, at the 18<sup>th</sup> World Scout Jamboree in the Netherlands, a Memorandum of Understanding was signed between The United Nations High Commissioner for Refugees (UNHCR) and the World Organization of the Scout Movement (WOSM). In its operational section, it covers three main contributions that Scouts can make in this field: 1) sensitisation, 2) supporting refugees outside camps and 3) supporting refugees in refugee camps, refugee centres and in emergencies.





#### PURPOSE/AIMS/OBJECTIVES

The awareness game is presented in two versions: "Passages" is intended for teenagers and adults, while "Junior Passages" is intended for children 9 to 12 years old. The booklet (see Sources, below) presents the variations suitable for both versions.

The aim is the same: to create a better understanding of the real experiences confronted by refugees. The simulation game works through the creation of a simplified but dynamic scale-model of reality. In doing so, the game is a useful educational tool particularly suited to helping create awareness, arouse emotions and broaden people's knowledge of the refugee question.



#### METHOD AND DEVELOPMENT OF THE ACTIVITY

##### Preparation

The game can be played indoors or outdoors. Ideally, the successive stages of the game take place in different areas. For instance, the scattering could take place in a courtyard, the border crossing at an entrance door and the refugee camp in a room or entry hall.

The booklet (see Sources, below) deals with the preparation in a very detailed way, including a list of required material, cards to be prepared and so on.

For the psychological preparation of game leaders, see "Remarks to leaders".





### Implementation

The game is presented in 8 stages plus the debriefing.

1. In the introduction, participants are made aware that they are going to experience situations which will allow them to feel some of the emotions connected with the refugee situation.
2. Participants are divided into families (groups) of 5 to 8 persons and adopt a role (child, father, etc.) that they will play until the end of the game.
3. Simulation of a situation of persons fleeing bombings. Blindfolded, scattered and mixed together in the four corners of the playing area, the participants will try to find each other and to regroup their families.
4. The participants have a few minutes to decide within the family what objects they will take along with them.

5. Participants flee the "bombing zone" and find a shelter: small, overcrowded and uncomfortable. They have to wait there without knowing for how long.
6. The families must cross a border. They are stopped by an unfriendly border official who does not understand their language and gives them forms, written in an unknown language, for them to fill in. Finally, they manage to cross the border.
7. They are taken to a refugee camp and put in a very cramped space. They have to wait for humanitarian aid to arrive and experience lack of water and food.
8. After some time, a representative from each family is interviewed to present the family's case in order to be admitted for resettlement in a third country.

The simulation game as such is finished. During the assessment or debriefing, the participants express what they have felt during the game and the leaders help them establish the connection between the game and the reality of the refugees' experience.







### REMARKS TO LEADERS

Given the nature of the game, intellectual and psychological preparation of the leaders is very important.

The booklet suggests three steps:

- Meeting with refugees and/or persons who work with refugees.
- Psychological preparation: carry out exercises intended to familiarise you with the feelings of refugees: the notion of time (particularly being blindfolded), the deprivation of autonomy: no one listens to you, you are no longer allowed to make decisions for yourself; the feeling of loss: family members, pets, cherished objects, etc.
- Getting information about organisations that assist refugees in your country/area.

### SUGGESTED FOLLOW-UP

As we have indicated, awareness of the refugee's plight is the cornerstone of all action. An understanding of the problem leads to finding ways to help.

Depending on the situation in your country, you can:

- Support refugees in refugee camps and centres. For example, help organise activities for children, help teach literacy, vocational skills, help provide for special needs of the elderly, sick and disabled; assist in health education and primary health care, etc.
- Support refugees outside camps. For example, get in touch with community leaders and other organisations which are already involved with refugees at local level; welcome refugee children into your Scout group; invite refugee children to attend one of your group's activities such as a summer camp; help teach refugee children and parents about the language and culture of your country; teach skills which can help refugees find jobs, etc.





### SOURCES

The game "Passages" was conceived and prepared by Chantal Barthélémy-Ruiz, Benoit Carpier and Nadia Clément (Argine Consultants, Paris) and the Public Information Section of the United Nations High Commissioner for Refugees. The version used for this publication is the April 1997 version © UNHCR

The printed version of the game is available from the World Scout Bureau, Geneva

**e-mail:** [worldbureau@world.Scout.org](mailto:worldbureau@world.Scout.org)

Or HCR

**e-mail:** [www.unhcr.ch](mailto:www.unhcr.ch)

In addition to this game, the UNHCR has produced a variety of educational material and learning tools on refugees, to be used both in formal and non-formal educational settings.



World Organization of the Scout Movement  
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## I've got rights too!

Exploring children's rights

**THEME:** Taking the "Convention on the Rights of the Child" as a background, this workshop aims to contrast the provisions of the Convention with the sad reality millions of children experience in their daily lives and to find out what action can be taken at individual and collective level, within and outside Scouting, to improve the situation of less-privileged children.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 1 leader and 3 facilitators, one for each one of the project groups.

### BACKGROUND

The United Nations Universal Declaration on Human Rights adopted by the General Assembly in 1948 has set standards for the observance of human rights throughout the world. In 1959, however, it was felt that a more specific initiative was necessary for children. The situation was not ripe for envisaging a Convention and therefore only a Declaration on the Rights of the Child was adopted. Human rights activists and many NGOs worked patiently with their respective governments and public opinions to prepare the ground and, as a result, the "Convention on the Rights of the Child" was adopted by the General Assembly of the United Nations on 20 November 1989.

The international community has continued its work in this field. Three cases in point are the recently approved documents:





- The Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflicts (General Assembly Resolution A/RES/54/263 of 25 May 2000)
- The Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography (General Assembly Resolution A/RES/54/263 of 25 May 2000)
- Convention 182 concerning the prohibition and immediate action for the elimination of the worst forms of child labour adopted by the International Labour Conference at its 87<sup>th</sup> Session, Geneva, 17 June 1999.

The three documents have been sent to National Scout Organizations with Circular No. 4/2002 in view of their importance for our Movement, since they reinforce the protection of children and youth.

Experience has shown that there is a long way between the legal adoption of a convention, its ratification by governments, and its translation into a practical reality. For this to happen, not only is the will of the governments (which cannot always be taken for granted) necessary, but also a genuine commitment on the part of civil society. NGOs and community-based organisations must continue their day-to-day work and, at the same time, see to it that governments live up to their pledges.

Much has been done in this respect and great achievements have been registered in many countries. But there is still a long and painful way to go. A sustained effort and perseverance are required, and what could be better placed than the Scout Movement to mobilise all of us? After all, it is an issue that concerns the Movement directly, since it is a question of the well-being of children and young people.

This workshop examines the subject from three different angles: First, from the angle of the family and those who have no family or have lost their family, i.e. street children; secondly, children who are deprived of school education for various reasons; and thirdly, child labour.





### CROSS-REFERENCE

This workshop is directly connected with the treasure of peace "Respect for Human Rights" but it also relates to other treasures such as democracy, gender equality and refusing violence.

### KEY MESSAGES

- "Mankind owes to the child the best it has to give."
- Children are unprotected unless we protect them. They need our commitment and our support to ensure that their well-being is guaranteed and their rights respected.
- Therefore, children's rights are adults' responsibilities!

### PURPOSE/AIMS/OBJECTIVES

- To help the participants realise that children have needs that have to be met if they are going to live happy and decent lives, and that those needs have been defined in the "Convention on the Rights of the Child".
- To help them understand that, while those rights might be respected in certain countries (or in certain geographical areas of certain countries) and/or for certain categories of children, other categories might lack the protection of their rights.
- To create or reinforce an attitude of commitment, to ensure that those fundamental rights are respected everywhere for all categories of children.



## METHOD AND DEVELOPMENT OF THE WORKSHOP

### Preparation

The poem by Gabriela Mistral (see Implementation, point 1.) may be presented on overhead projector or flipchart and/or distributed to the participants.

Before the beginning of the session, leaders may display a few pieces of "good news" on work being done with the three categories of under-privileged children. This will not only be useful for inspiration but also help any of the project groups find examples of activities (see Implementation, point 5.).

The three cards for the project groups should be ready. If they can be photocopied in advance, to give a copy to each participant, so much the better!

## Implementation

### Plenary Session

#### 1. Welcome and introduction

The leader welcomes the participants and invites them to concentrate their attention on the subject of the workshop: children's rights.

As an inspirational thought, a volunteer may read an excerpt of a poem by the famous Latin American poetess Gabriela Mistral on our responsibility towards children:

*"We are guilty of many errors and many faults,  
but our worst crime is abandoning the children,  
neglecting the fountain of life.  
Many of the things we need can wait.  
The Child cannot.  
Right now is the time his bones are being formed,  
his blood is being made  
and his senses are being developed.  
To him we cannot answer "Tomorrow".  
His name is "Today"!"*

*Gabriela Mistral  
Nobel Prize-winning poet from Chile*

## 2. Presentation of case-study (three categories of under-privileged children)

The leader then explains that the participants are going to concentrate their attention on three categories of under-privileged children who need special commitment: street children, those who lack school education (or those who cannot attend school), and those who are forced to work.

After a brief presentation of each project group, the participants are invited to select one of them and, accompanied by a facilitator, go to their respective working places.

### Work in project groups

### 3. Case-study: the problem

The dynamics in each project group is the same:

- At the beginning of the project group, a volunteer reads out the description which concerns the specific subject (see below).

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#### Card for project group on street children

*Specialists sometimes distinguish between children on the street, children of the street and abandoned children. For the purpose of our workshop, we will group under this heading those who share the following characteristics:*

- they live in the streets, in the widest sense of the term, including unoccupied buildings, under bridges, in railway and subway stations, etc.;*
- they find a way to make a living out of the street (either legally or illegally);*
- they are not protected or guided by responsible adults.*

*Street children perform all kinds of unskilled jobs to survive: selling flowers, cigarettes, chewing gum, collecting paper, cardboard, clothing material and other refuse; guarding or cleaning cars, and sometimes begging or stealing small items here and there.*

*"Life on the streets has major negative consequences for children they rarely attend school, are likely to be victims of violence and exploited by adults and other children, are often ill, may abuse drugs, may be forced into sex for pay and lack support from adults." (ref. 1.)*

*In spite of all the dangers, many of them show incredible resilience, as they have to face deep-seated hostility and prejudices from the police, shopkeepers, and sometimes public opinion (example of prejudice: they are all thieves!).*

*Conservative estimates indicate that the number of street children is today well above the 100 million mark. Governments and NGOs in many countries have created a number of programmes to get in touch with them and help them in their process of re-integration into normal social life, which sometimes include a residential period in an institution, finding a foster family, going back to school or learning a job through apprenticeship, etc.*

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#### Card for project group on school education

##### **The education challenge**

*A decade ago, the world agreed on a new vision for quality education for all children. However, millions of children still never go to school and millions more drop out early.*

- *More than 20% of primary school age children in developing countries – about 130 million – are not in school.*
- *Only half of secondary school age children in developing countries – 55% of boys and 46% of girls – are enrolled in school.*

Progress. *Since 1990, primary school enrolment in developing countries has increased by 50 million children, more than half of them are girls.*

#### Girls' education

*Girls are often denied their right to education for mixed reasons, including concerns about safety and families placing higher value on domestic work than on education. In school, girls' learning and self-esteem may be undermined by curricula, textbooks and teaching approaches that devalue girls and women.*

*The gap between girls' and boys' primary school enrolment rates is widest in South Asia, where boys' enrolment is 65% while girls' is 50%. (ref. 2)*

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#### Card for project group on child labour

By “child labour” we mean any activity which entails income for the child or the person who benefits from his or her labour and which interferes significantly with the child’s development. The age limit which establishes “child” labour varies from one country to another, but generally it is set at the top age for normal compulsory primary education, that is around 12 or 14 years of age.

Child labour is both a cause and a result of poverty. Due to lack of resources, poor families send their children to work, taking them out of school. Later, adults who have lost the opportunity to have an education only have access to badly paid jobs, and so will probably send their children to work prematurely... and the cycle of poverty continues.

The use of child labour holds back the economic and social development of a country, and constitutes a serious violation of a child’s fundamental human rights. Child workers risk their lives: exposed to making efforts too severe for their stage of development, in miserable living conditions and with a deficient diet, their developmental conditions do not even come close to those of children who do not work. Not to speak to the psychological consequences suffered by children who are deprived of the normal activities which every child has a right to during all through childhood. Girls are particularly at risk, very often victims of sexual abuse or forced to work as prostitutes.

According to figures from the International Labour Organization (ILO), the world-wide figure for economically active children from the ages of 5 to 14 is approximately 78.6 million. However, the ILO itself acknowledges that this figure is an underestimate, since it is thought that about 20% of the children in the world who ought to be in primary education – about 128 million – are not, presumably since they are carrying out some kind of activity in the labour market. (ref. 3)

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#### **4. Case-study: rights violated**

Group discussion – We have heard the description. What right is affected by this situation?

In order to enrich their discussion, the participants turn to the RIGHTS CARDS and identify as many rights as possible that are being violated or put at risk. There will be 40 of them, since Article 1 is simply a definition of the term “child” and Article 42 onwards concerns the “Implementation and entry into force”, which is why they are not used, since they are not “substantial” rights.

The RIGHTS CARDS appear as an Annex.



### 5. The good news

The group tries to answer this question: To your knowledge, what is being done right now to solve this problem? (Facilitators should help the group to find examples, for instance, in their Scout group, in other groups, in their national associations, at world level, in other NGOs, governments, international organisations, etc.)

NB: As suggested above (see Preparation), perhaps before the beginning of the session, leaders should have posted up a few items of "good news" on work being done. If the group is unable to come up with examples, the facilitator may suggest that they visit the main plenary session (tent) again and read some of the news.

### 6. My personal role and the role of Scouting

First individually (for 10 minutes) and then collectively in the group, the participants should try to answer the combined question: What can I do? What can my Scout unit, group, district, region, national Scout association do?

### Plenary session

### 7. Reports

The different project groups present their reports. The emphasis should be on the fourth part of the activity, namely, the answers that we can provide individually and collectively (as Scout units, groups, districts, etc.).

### 8. Conclusion

Conclusion of the session. The leader reminds everyone that "Mankind owes to the child the best it has to give". (This was the central theme of the Declaration on the Rights of the Child adopted by the United Nations General Assembly in 1959.)



#### REMARKS TO LEADERS

It is important to stress that in the discussion on “What right is affected by this situation?”, the groups should be helped to identify the interconnections between the rights violated. For example, if I am alone on the street, obviously I do not have a family, but I am also deprived of school education, and so on.

#### SUGGESTED FOLLOW-UP

- The essential elements of this workshop may be reproduced at regional or national levels. It is, however, important to focus the attention of the participants on special categories of under-privileged children in their social context. In this way, the workshop may function as a catalyst for further action in a particular field.
- The matter of children's rights is very rich and, in the workshop, we are able only to scratch the surface. Why not get hold of a complete version of the “Convention on the Rights of the Child” and read it with your Scout unit/group? A very simple exercise would be to read one or two articles every meeting and then ask: Are these rights really respected in our country? For all children? If this is the case, well done! Otherwise, what can we do to improve the situation? No doubt if the Scouts are motivated, a quick brainstorming will result in plenty of ideas. Then, it will be up to your unit/group to decide what to do in concrete terms.



### SOURCES

The excerpt from Gabriela Mistral's poem "His name is Today" has been taken from: ©David Morley and Hermione Lovel, "My name is Today", Macmillan Publishers Ltd., London and Basingstoke, UK 1986.

The "good news" that may be posted up around the walls before the beginning of the session can be obtained from [www.scout.org/wso/snews](http://www.scout.org/wso/snews) and from specialised publications of NGOs working in this field.

### REFERENCES

1. David Levinson and Karen Christensen "The Global Village Companion", ABC-CLIO, California, Colorado and England, © 1996, item: Street children, pp. 297-298.
2. "UNICEF Facts & Figures 2000" quoted in "Asia Pacific Scouting", June 2001.
3. Workshop "Against Child Labour" held as part of the Global Development Village, 19<sup>th</sup> World Scout Jamboree, Chile, December 1998-January 1999.





## Rights of the child



*For educational reasons, we have used the simplest term (as highlighted in bold in the unofficial summary of the main provisions of the Convention made by Defence for Children International, and distributed by that organisation and UNICEF).*

### **Non-discrimination**

*The principle that all rights apply to all children without exception, and the State's obligation to protect children from any form of discrimination. The State must not violate any right, and must take positive action to promote them all.*

### **Best interests of the child**

*All actions concerning the child should take full account of his or her best interests. The State is to provide adequate care when parents or others responsible fail to do so.*

**Implementation of rights** *The State's obligation to translate the rights in the Convention into reality.*

**Survival and development** *The inherent right to life, and the State's obligation to ensure the child's survival and development.*

**Name and nationality**

*The right to have a name from birth and to be granted a nationality.*

**Preservation of identity**

*The State's obligation to protect and, if necessary, re-establish the basic aspects of a child's identity (name, nationality and family ties).*

**Parental guidance and the child's evolving capacities**

*The State's duty to respect the rights and responsibilities of parents and the wider family to provide guidance appropriate to the child's evolving capacities.*

**Separation from parents**

*The child's rights to live with his/her parents unless this is deemed incompatible with his/her best interests; the right to maintain contact with both parents if separated from one or both; the duties of States in cases where such separation results from State action.*

**Family reunification**

*The right of children and their parents to leave any country and to enter their own in order to be reunited or to maintain the child-parent relationship.*

**Illicit transfer and non-return**

*The State's obligation to try to prevent and remedy the kidnapping or retention of children abroad by a parent or third party.*

**Freedom of thought, conscience and religion**

*The child's right to freedom of thought, conscience and religion, subject to appropriate parental guidance and national law.*

**Freedom of association**

*The right of children to meet with others and to join or set up associations, unless the fact of doing so violates the rights of others.*

**The child's opinion**

*The child's right to express an opinion, and to have that opinion taken into account, in any matter or procedure affecting the child.*

**Freedom of expression**

*The child's right to obtain and make known information, and to express his or her views, unless this would violate the rights of others.*

**Protection of privacy**

*The right to protection from interference with privacy, family, home and correspondence, and from libel/slander.*

**Access to appropriate information**

*The role of the media in disseminating information to children that is consistent with moral well-being and knowledge and understanding among peoples, and respects the child's cultural background. The State is to take measures to encourage this and to protect children from harmful materials.*

**Parental responsibilities**

*The principle that both parents have joint primary responsibility for bringing up their children, and that the State should support them in this task.*

**Refugee children**

*Special protection to be granted to children who are refugees or seeking refugee status, and the State's obligation to co-operate with competent organizations providing such protection and assistance.*

**Protection from abuse and neglect**

*The State's obligation to protect children from all forms of maltreatment perpetrated by parents or other responsible for their care, and to undertake preventive and treatment programmes in this regard.*



**Protection of children without families**

*The State's obligation to provide special protection for children deprived of their family environment and to ensure that appropriate alternative family care or institutional placement is made available to them, taking into account the child's cultural background.*

**Adoption**

*In countries where adoption is recognized and/or allowed, it shall only be carried out in the best interests of the child, with all necessary safeguards for a given child and authorization by the competent authorities.*

**Handicapped children**

*The right of handicapped children to special care, education and training designed to help them to achieve greatest possible self-reliance and to lead a full and active life in society.*

**Health and health services**

*The right to the highest level of health possible and to access to health and medical services, with special emphasis on primary and preventive health care, public health education and the diminution of infant mortality. The State's obligation to work towards the abolition of harmful traditional practices. Emphasis is laid on the need for international co-operation to ensure this right.*

**Periodic review of placement**

*The right of children placed by the State for reasons of care, protection or treatment to have all aspects of that placement evaluated regularly.*

**Social security**

*The right of children to benefit from social security.*

**Standard of living**

*The right of children to benefit from an adequate standard of living, the primary responsibility of parents to provide this, and the State's duty to ensure that this responsibility is first fulfillable and then fulfilled, where necessary through the recovery of maintenance.*





### **Education**

*The child's right to education, and the State's duty to ensure that primary education at least is made free and compulsory. Administration of school discipline is to reflect the child's human dignity. Emphasis is laid on the need for international co-operation to ensure this right.*

### **Children of minorities or indigenous populations**

*The right of children of minority communities and indigenous populations to enjoy their own culture and to practice their own religion and language.*

### **Leisure, recreation and cultural activities**

*The right of children to leisure, play and participation in cultural and artistic activities.*

### **Child labour**

*The State's obligation to protect children from engaging in work that constitutes a threat to their health, education or development, to set minimum ages for employment, and to regulate conditions of employment.*

### **Aims of education**

*The State's recognition that education should be directed at developing the child's personality and talents, preparing the child for active life as an adult, fostering respect for basic human rights and developing respect for the child's own cultural and national values and those of others.*

### **Drug abuse**

*The child's right to protection from the use of narcotic and psychotropic drugs and from being involved in their production or distribution.*

### **Sexual exploitation**

*The child's right to protection from sexual exploitation and abuse, including prostitution and involvement in pornography.*

### **Sale, trafficking and abduction**

*The State's obligation to make every effort to prevent the sale, trafficking and abduction of children.*

**Other forms of exploitation**

*The child's right to protection from all other forms of exploitation not covered in articles 32, 33, 34 and 35.*

**Torture and deprivation of liberty**

*The prohibition of torture, cruel treatment or punishment, capital punishment, life imprisonment, and unlawful arrest or deprivation of liberty. The principles of appropriate treatment, separation from detained adults, contact with family and access to legal and other assistance.*

**Armed conflicts**

*The Obligation of States to respect and ensure respect for humanitarian law as it applies to children. The principle that no child under 15 take a direct part in hostilities or be recruited into the armed forces, and that all children affected by armed conflict benefit from protection and care.*

**Rehabilitative care**

*The State's obligation to ensure that child victims of armed conflicts, torture, neglect, maltreatment or exploitation, receive appropriate treatment for their recovery and social re-integration.*

**Administration of juvenile justice**

*The right of children alleged or recognized as having committed an offence to respect for their human rights and, in particular, to benefit from all aspects of the due process of law, including legal or other assistance in preparing and presenting their defence. The principle that recourse to judicial proceedings and institutional placements should be avoided wherever possible and appropriate.*

**Respect for existing standards**

*The principle that, if any standards set in national law or other applicable international instruments are higher than those of this Convention, it is the higher standard that applies.*



World Organization of the Scout Movement  
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## Save the earth!

Peace between man and nature

**THEME:** The protection of our planet is not only a moral imperative but a practical need for survival if future generations are going to enjoy the earth as we do now! It is a task in which everyone can take part and, of course, Scouts should be at the forefront.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 1 leader and 3 facilitators for the three different project groups.

### BACKGROUND

In terms of the eight treasures of the Culture of Peace, this workshop is closely linked to that of "Sustainable Development".

The concept of "sustainable development" was first used in the World Conservation Strategy prepared by the International Union for the Conservation of Nature (IUCN) in the 1980s but acquired world-wide popularity when the World Commission on Environment and Development used it to assimilate the conflicting demands of "development" versus "environment protection", sometimes presented as irreconcilable enemies. The report of the Commission, entitled "Our Common Future", defined sustainable development as "...development that meets the needs of the present without compromising the ability of future generations to meet their own needs". A quick look at this concept shows that it is, at the same time, dynamic, global and future-oriented. (For more information on the subject and its relevance to Scouting, refer to the document "Scouting and the Environment", see Sources, below.)





Since its inception, Scouting has been an “ecological” movement, well before the term acquired its present popularity. Indeed, the entire pedagogical approach of Baden-Powell was nature-based and nature-oriented. All the writings of the founder of the Scout Movement are permeated with a profound love of nature and respect for all natural phenomena. When he wrote his famous book “Scouting for Boys”, B-P gave it the sub-title “a handbook for instruction in good citizenship through woodcraft”, and he defined woodcraft as being the “knowledge of animals and nature”. This original inspiration is reflected in the Constitution of the World Scout Movement, which lays down, under the heading of “Duty to Others”, as a fundamental principle, “participation in the development of society, with recognition and respect for the dignity of one’s fellow man and for the integrity of the natural world”.

At the same time, it is clear that – today more than ever environmental problems represent an issue to which young people are particularly sensitive. Protecting the environment represents a significant challenge for young people. It has both a universal and spiritual dimension and it is a determining factor for the future quality of individual and social life. Consequently, actions to protect the environment can and should be used as a priority vehicle for the educational goals of Scouting and, as such, make the Scout Movement more attractive to more young people and, at the same time, more socially committed.

#### KEY MESSAGES

- Nature is a capital. We are the managers of that capital rather than the outright owners. We must therefore use the interest without damaging the capital.
- We have inherited nature from our ancestors, but, from a dynamic perspective, we have also borrowed it from our children.
- Therefore, the concept of sustainable development – far from being a purely theoretical vision – is very relevant to today’s world.
- These considerations fall into the context of reflection on what is needed to satisfy essential needs and what is superfluous. The judicious use of the earth’s assets should be a fundamental characteristic of Scouting and Scouts!





### PURPOSE/AIMS/OBJECTIVES

- To raise young people's awareness of the importance of living with respect for and in harmony with their environment.
- To help the participants become aware of the vast range of activities in favour of the environment that they can undertake in their daily lives.
- To help them realise that every human activity has an impact on the environment and that, consequently, the "environment" dimension should be incorporated into all our projects.
- To help them understand that the Scout Movement when used in accordance with its purpose and principles can be a formidable tool for environmental education and action.

### METHOD AND DEVELOPMENT OF THE ACTIVITY

#### Preparation

If the implementation of the workshop is going to follow the pattern suggested below, preparations should cover the different stages of the process.

For the initial warm-up exercise, prepare a set of cards with the suggested phrases. (Alternatively, they can be written on overhead projector sheets or on a blackboard or flipchart. In the latter case, they should be unveiled one after the other, not all at the same time!)

For Project 1, "PROTECT OUR LAND", you need to prepare two wooden boxes approximately 50 cm long, 30 cm wide and 10 cm deep (see sketch), two plastic sheets or aluminium foil, and two watering cans.

For Project 2, "EDUCATIONAL GAME", you need to prepare the board (see Annex No. 1), two packets of empty blue and red cards, and two or three dice.

For Project 3, "NATURE TRAIL", the organisers should select a place with the two characteristics indicated below (see Project 3): accessibility and enough variety of flora and fauna to appreciate natural beauty.



## Implementation

### 1. Introduction and warm-up exercise

The leader welcomes the participants and invites them to join in a warm-up exercise to concentrate their minds on the subject matter. He has four cards (of different colours, if possible). Four volunteers are invited to draw one card each. The first one reads his card aloud and the leader puts two questions to the group:

- Who is the author of this quotation?
- What message does it convey in connection with our workshop?

### Sample phrases:

"For those who have eyes to see and ears to hear, the forest is at once a laboratory, a club and a temple."

(For information: author: Baden-Powell, in "Rovering to Success", 1922.)

"Reduce your wants and supply your needs."

(For information: author: Mahatma Gandhi.)

"The human mind, the human heart, and the environment are inseparably linked together. In this sense, environmental education helps to generate both the understanding and the love we need to create the best opportunity there has ever been for peace..."

(For information: author: The Dalai Lama, 1991.)

"Think globally, act locally"

(For information: author: the French ecologist René Dubos.)

The leader makes the link between the phrases, the comments made by participants and the objectives of the workshop.

*Duration: 15-20 minutes*

### 2. Introduction of projects and selection by participants

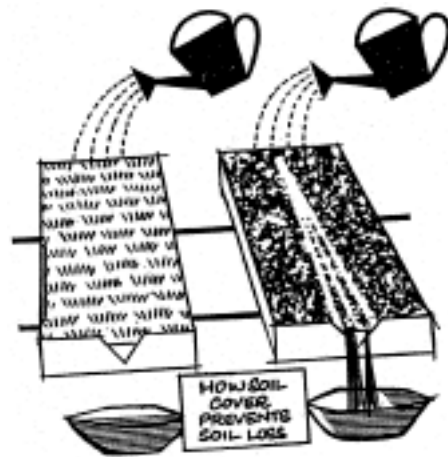
The leader introduces the three possibilities for project work, explaining a few details about each: objectives, modus operandi and practical guidelines.

Then the participants select one of the three project groups to work on. Each project group will be accompanied by a facilitator.

#### PROJECT 1: PROTECT OUR LAND

The objective of this project is to realise the links between deforestation and soil erosion. Participants from many parts of the world may have experience of heavy flooding producing landslides and affecting local communities.

Participants are invited to prepare a project demonstrating a very basic principle of soil and water conservation: raindrops are broken up by soil that is grass-covered or protected by the leaves of other plants. Grass and other roots open up channels in the soil to let the water penetrate.



### *Preparation of practical activity*

Make two wooden boxes approximately 50 cm long, 30 cm wide and 10 cm deep. At one end of each box, cut a V 3.5 cm deep (see sketch). Line each box with plastic sheet or aluminium foil, to make it watertight.

Place a basin under each V cut. Raise the basins so that they are fairly close to the V cuts. At the back, raise both boxes about 3.5 cm off the table, to get a gentle slope towards the V cuts. You will also need two watering cans.

The object is to show what happens when heavy rains fall on bare soil – and how soil well covered with grass, or pasture, or crops, does not erode. Two demonstrators are required. With cans filled with water, each demonstrator simultaneously pours water from the same height – about 30 cm – and at the same rate, onto the far end of each box.

The water flowing through the sod will take longer to flow into the basin, and will be reasonably clean. But the water flowing over the bare soil will travel faster, and take more soil with it, and the water in the basin will be muddy.

For the demonstration to the workshop participants, your group might add a card reading: HOW SOIL COVER PREVENTS SOIL LOSS.

Attention: If you do this experiment at home, you cannot repeat it too often because the boxes will get waterlogged!

### *PROJECT 2: EDUCATIONAL GAME*

A board game should be prepared in advance to show the participants how it works. (See Annex). It contains 25 squares/boxes and participants go back and forth depending on the luck of the dice! The name of the game could be “Save the world”.

Their task is to propose actions which are either beneficial (blue cards) or harmful (red cards) for the environment. The actions will be written on cards. Participants advance according to the dice. If they fall on a blue square, they take a blue card from the pile, read it and advance the number of squares indicated on the card. The same with the red cards. If they fall on a red square, they have to go back a number of squares. The winner is the one who reaches square 25 first.



Here are a few examples:  
BENEFICIAL PRACTICES (blue cards):

1. Use rechargeable batteries rather than disposable ones. The mercury given out by disposable batteries pollutes the earth and is extremely harmful. Advance 2 squares.
2. Bugs keep the soil healthy. So next time you come across one, save it rather than killing it. Advance 2 squares.
3. To get somewhere that is not so far away, go on foot or by bike rather than by car – it will save energy and keep you fit. Advance 2 squares.

HARMFUL PRACTICES (red cards):

1. First I open the fridge, then I decide what it is that I want to take out. Result: the door stays open too long. Go back 2 squares.
2. I turn on the tap and let the water run with no thought as to how much water I am wasting. Try to use water in moderation. Go back 1 square.
3. I throw paper away any old how, mixed with aluminium tins, old clothes, etc. Make an effort to recycle! Go back 2 squares.

Following the model, participants should prepare phrases and get the game ready to be played with the other workshop participants.





### **PROJECT 3: NATURE TRAIL**

A nature trail is a path built across a piece of land to guide visitors from one point to another, showing them diverse aspects of nature, help them learn about, understand and value their environment and become committed to conserving it.

Within the framework of this workshop, the leaders will select a place which fulfil two conditions:

- 1) Be accessible to participants during the workshop activities
- 2) Have enough variety to help visitors (in the first place, the other participants) to appreciate natural beauty, geographical features, flora and fauna.

### **The five steps to building a trail:**

#### ***Step 1: Identifying the terrain***

For practical reasons, the site will have to be selected by the leaders beforehand in this case.

#### ***Step 2: List of attractions***

Aside from the natural or cultural features of the selected site, the leaders should not forget to identify and suggest a place for the location of the two other group projects: the deforestation/erosion project and the educational game.

#### ***Step 3: Planning the trail***

#### ***Step 4: Designing the trail***

#### ***Step 5: Building the trail***

The only task of the leaders should be to carefully identify any constraints (i.e. Is any part of the path closed to public use, or too overcrowded? Does it interfere with other workshops? Can it cope with the number of visitors anticipated? And so on). Once this has been done, the actual planning, designing and building should be left to the participants, with the help of the facilitators.



Attention: Two important recommendations for the nature trail are:

- In order to create your nature trail, ensure that the group in charge builds it without harming the environment (e.g. using small stones or broken sticks to mark a path).
- At the end of the "exhibition", each member present (in fact, all the workshop participants) will be asked to clear up the site by bringing back as much litter as possible (beer/soft drink cans, cigarette boxes, etc.).

*Duration (of each project): 60-70 minutes*

### 3. Demonstration and conclusion

Ideally speaking (depending on local possibilities), the activity should be arranged in such a way that projects 1 and 2 "converge" on the nature trail. In this way, participants will take part in the demonstration on deforestation and soil erosion, and then play the board game as part of the nature trail.

In closing the workshop, the leader will encourage participants to use the tremendous potential of Scout environmental activities back home.

### REMARKS TO LEADERS

This workshop is complex, as it involves several parts, each requiring careful attention and preparation. The suggestions given here are general; they will have to be worked out in the context you are going to operate in. You will not always be able to decide on the physical location, the space available, and many other aspects which are preconditions for the workshop to be carried out successfully.

- As we have already indicated, in an ideal situation (but all depends on the physical facilities, the location and the space available) the nature trail could be the "natural environment" for presenting the experiment on deforestation and erosion, and also for playing the "Save the world" game, for instance at the end of the nature trail.

Co-ordination between the three project leaders is essential to the success of the workshop. The facilitators should therefore play their role to ensure that things proceed as efficiently and smoothly as possible.

In any case, early planning and good communication with the organisers of the Global Development Village is recommended.

- Should any of the three projects we present as examples appear to be impracticable, you can always modify it, to adapt it to local constraints. If need be, however, you can always run the workshop with two projects instead of three.
- The phrases presented in the warm-up exercise are just examples. They can be complemented by others from your own cultural and social context. This will make the exercise even more enjoyable.



### SUGGESTED FOLLOW-UP

The document "Show and Do Conservation Kit" (see Sources below) offers more than 60 Scout environmental projects described in a very practical and attractive way. It is available from the World Scout Bureau, Geneva.

The board game has many possibilities for adaptation to different social and cultural environments. We would suggest preparing an adaptation, testing it with your local group and then using the revised version for wider circulation in your country.

Perhaps you have one or several varieties of nature trail in your country. If not, why not launch the idea for your Scout district or region?

### SOURCES

The reference document "Scouting and the Environment" (see Background, above) offers a historical and conceptual perspective on the subject. It is available from the World Scout Bureau, Geneva, and also from SCORE International at [score@world.scout.org](mailto:score@world.scout.org)

Most of the phrases for the warm-up exercise have been taken from the above document and also from Frank-Opie, "The Global Scout", Maskew Miller Longman and the World Organization of the Scout Movement, Cape Town, South Africa, 1993.

Project 1 has been taken from Vic Clapham, "Show and Do Conservation Kit", World Scout Bureau, Geneva, 1975, Project No.8.

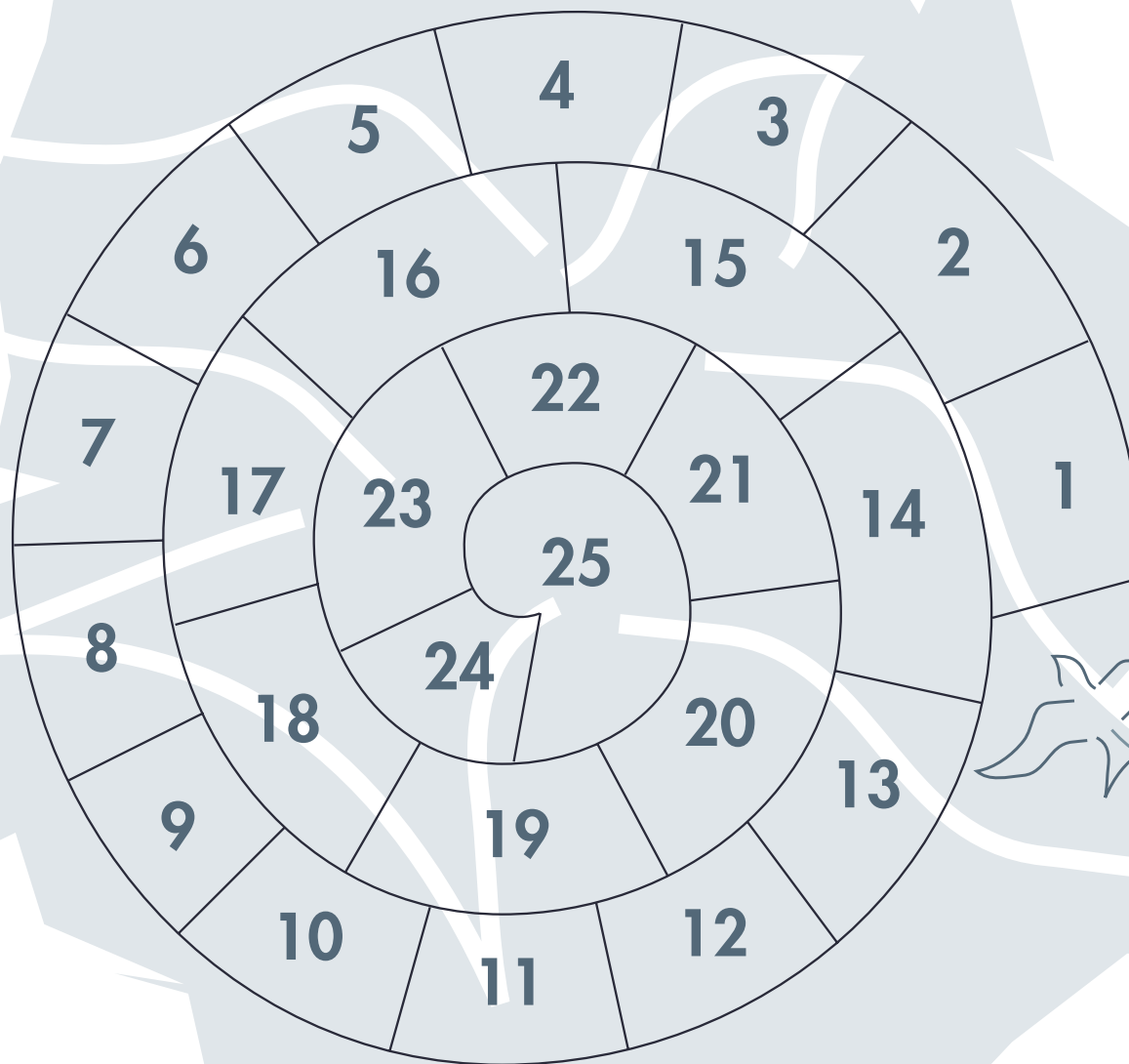
Project 2 has been taken from the UNICEF Game Kit used in the Global Development Village at the 17<sup>th</sup> World Scout Jamboree, Korea, 1991.

Project 3 has been taken from the "Nature Trails" workshop carried out during the Global Development Village at the 19<sup>th</sup> World Scout Jamboree, Chile, 1998-99.





## Annex







World Organization of the Scout Movement  
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**THEME:** Conflicts exist everywhere, in personal life as well as in society. If managed well, they can constitute a dynamic force and lead to new, better balanced and more appropriate reasoning. Learning to understand and manage conflicts better is, however, quite an art.

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** Essentially, one leader would be enough. However, it would be better to arrange for two or three additional leaders to run the group work.

#### BACKGROUND

In the introduction to Chapter 3, "Culture of Peace", we saw that peace is a dynamic notion which evolves continually and that the culture of peace must therefore be defined in terms of a world in constant evolution.

In the reference document "Scouting and Peace", five dimensions of peace are considered: peace with oneself (inner peace), peace in interpersonal relationships, peace through intercultural understanding, peace and justice, and peace between man and the environment.

This workshop looks at peace in the sense of its bearing on the presence of conflicts. Conflicts are inevitable, both in daily life (at home, school, work, in the neighbourhood) as well as at the level of ethnic and social groups, or between nations. This workshop will consider the different origins of conflicts and show how they evolve as the world evolves. If we do not want conflicts to degenerate into wars and their consequences of ruin and desolation, we have to learn how to manage them positively.

# 6

## *It's not always easy!*

Managing our conflicts





This is an essential task for formal and non-formal education. Young people need to be guided to develop knowledge, skills and attitudes that will help them manage conflicts rapidly, fairly, effectively and calmly. If perceived and resolved from this perspective, a conflict can become a positive element in interpersonal and social relations, in personal development, and in the emergence of new forms of structural relations between social or ethnic groups, and between nations and peoples of different cultures.



### CROSS REFERENCE

Within the framework of the culture of peace, this workshop focuses on three of its treasures: democracy, tolerance and the rejection of violence.

The workshop aims to explore ways of helping young people to understand each other better, to encourage amicable behaviour and rules of the game that are right and just towards each party in a conflict.

### KEY MESSAGES

- The prevalence of options of force for the resolution of conflicts disrupts personal and social life.
- To resolve a conflict, one has to know how to manage it. This implies first identifying the real causes and then following a systematic process to arrive at the best solution possible.
- Within the context of the culture of peace, it is important to learn and to practise this process, which will always be useful in life.

### PURPOSE/AIMS/OBJECTIVES

At the end of the workshop, the participants should:

- Be able to see the positive and negative aspects of a conflict.
- Know how to manage a situation of conflict in order to arrive at an effective solution that is acceptable to all the parties concerned.
- Realise that a basic attitude of "fair play" and non-violence is a valuable aid to the peaceful and fair resolution of conflicts.
- Be ready to share what they have learned when they return home.

## METHOD AND DEVELOPMENT OF THE ACTIVITY

### Preparation

Although there is not a lot in the way of material to prepare for this workshop, it does require some intellectual preparation (see Remarks to Leaders, below).

Apart from prior knowledge of the subject, it is important for the leaders to agree on the objectives and running of the workshop, to decide who does what, and to prepare themselves accordingly. One formidable pitfall can be the terminology, especially if the leaders come from different countries. Despite appearances, words like "conciliation", "mediation", "arbitration", etc. do not mean the same to everybody.

A good remedy is to test the workshop on people who resemble the actual participants as closely as possible. Of course, this is impossible in the case of a World Scout Jamboree, but even a test at a smaller national level would be a good idea.

## Implementation

### Plenary session

#### 1. Introduction

The leader welcomes the participants and invites them to introduce themselves in a few words: Where do they come from? What do they do?

He then presents the workshop, explaining that it is based on UNESCO's Culture of Peace concept (see Background, above).

#### 2. Step 1: Identify the roots/origins of conflict

##### Small-group activity

The participants divide into small groups of five or six who can communicate in a common language.

Instructions: Try to think of a conflict you have had recently and share it with the rest of the group. Identify and analyse the origins of the conflict and share your experience and analysis with the rest of the group. Together, compile a list of the possible causes of a conflict.





### Plenary session

One member of each small group reports on his group's work.

The leader summarises the reports and groups the possible causes according to the major sources of conflict:

- Different aims, needs and values. This is the primary cause of conflict.
- Poor reciprocal perception: the other party is viewed from a negative angle.
- Different appraisal of the issues at stake: feelings and emotional reactions often distort the reality.
- Inability to make concessions and settle differences. Positions stiffen, which hinders the pursuit of constructive dialogue.



### 3. Step 2: List possible ways to resolve conflict

#### Small-group activity

The participants divide into the same small groups as for Step 1.

Instructions: Each group picks one of the conflicts presented by one of its members and brainstorms to come up with as many solutions as possible, listing them in order of preference.

Once the groups have finished this exercise, each member responds to the following question in turn: When you faced this problem/conflict, did you seek anyone's advice? If YES, whose advice? What qualities, characteristics and special skills did this person have?

#### Plenary session

Summary and generalisation One member of each group reports on the first part of the exercise. The groups should be encouraged to present their work creatively, in the form of playlets, role play or other active means of expression.

Based on the reports made by each of the small groups, the leader summarises the results, which can be divided into two main parts:

### ANNEX

#### CONFLICT-RESOLUTION PROCESS

*This takes the form of six steps:*

1. Clarify the origin of the conflict. (See point 2. above.)
- Different aims, needs and values: Establish the causes as objectively as possible. Put yourself in the place of an "impartial" observer and ask what he would think.
- Poor reciprocal perception: Exchange impressions; develop your communication skills.
- Different appraisal of the issues at stake: Try to go beyond the emotional aspect and to focus on the "objective", on what is real and can be borne out for the two parties.
- Inability to make concessions and settle differences: Develop attitudes and behaviour of negotiation and compromise, rather than trying to be proved right on all accounts.

2. *Compile a list of possible ways to resolve conflict.*
3. *Assess each proposed solution – negotiate.*
4. *Together, agree on the best ways to resolve conflict.*
5. *Anticipate the implementation of the solutions: How and when?*
6. *Anticipate follow-up arrangements and the evaluation of the results.*

*(It is possible that the solutions put into practice will prove to be inappropriate. Together, new objectives will therefore have to be set.)*

#### **LEARNING TO NEGOTIATE**

1. *Ability to determine the nature and origin of a conflict*
2. *Ability to engage in dialogue*

*Don't start by attacking the opposite point of view because doing so will provoke a defensive reaction ("I'm not listening to the other party any more") that will only block any dialogue.*

3. *Ability to listen to and understand the other's point of view*
  - *Know how to listen to the other's point of view.*
  - *Avoid defending oneself, justifying one's position, making demands and threats.*
  - *Practise active listening.*
  - *Listen and summarise, clarify the other's position until they agree with the summarised position.*
  - *Let the other party express themselves without making any value judgements.*
  - *Focus on the points on which there is agreement, on what is negotiable, and on the tangible results.*
  - *Defuse aggressiveness by the different parties.*
4. *Ability to find a way to resolve the conflict that is acceptable to all parties concerned*

#### **4. Step 3: Describe/state the major conflict of the countries of each of the participants**

##### ***Small-group activity***

Divided into small groups, each participant is invited to express: What, in your view, is the major conflict that your country is involved in?

#### **5. Step 4: Commitment**

Still in small groups, the participants are invited to make a personal resolution/commitment: "When I return home, I plan to promote peace by..."

The process starts with individual reflection, the result of which is then communicated to the group.

##### ***Plenary session***

#### **6. Conclusion**

Each participant briefly reads out his personal commitment. (NB: There will be no comments or discussion on these commitments.)

The leader briefly presents UNESCO's Culture of Peace programme and activities.

He then stresses that any peace process requires personal commitment, and invites the participants to organise the same type of workshop in their Scout units, schools, neighbourhood, etc., according to their possibilities (see Suggested Follow-up, below).





### REMARKS TO LEADERS

Though it seems relatively simple at first sight, this workshop may prove to be extremely complex. It is therefore advisable to insist that the leaders are skilled in this field and that the workshop is prepared carefully.

In part 4 (See Implementation, point 4, Summary and generalisation, above), after summarising the group reports (see Conflict-resolution Process and Learning to Negotiate) and if there is time, small exercises could be organised to apply the different points mentioned: communication, active listening, analysis of information, etc.

### SUGGESTED FOLLOW-UP

One must be aware of the fact that this workshop only touches on the subject. Practical training guides exist in this field, notably aimed at the leaders of youth NGOs, clubs and voluntary organisations in general. One of the most interesting and most well-conceived is "Playing with fire; Training for the creative use of conflict", written by Nic Fine and Fiona Macbeth, published by Youth Work Press, London, © 1992.

In the context of special training, the socio-cultural aspects of conflict should be broached (What produces antagonism and tension?), as well as a more detailed view of conciliation, mediation and arbitration techniques, which may be different in each socio-cultural setting. A good example that you will find in this kit is Workshop No. 3, "A traditional African folk-tale for democracy and peace education"

### SOURCES

This workshop is based on the workshop "Conflict-resolution process" conceived by Mrs Jocelyne Gendrin for the Global Development Village at the 18<sup>th</sup> World Scout Jamboree in the Netherlands in 1995, and on the report presented to UNESCO on that workshop.

It has also been influenced by three other workshops:

- "Resolving inter-personal conflicts", carried out by the Peace Education Foundation.
- "Peaceful solution of conflicts", carried out by "Servicio Paz y Justicia (SERPAJ)", Chile.
- "An incredible journey for peace", based on the document "Cooperation for Peace", IDEAS Foundation, Report of the United Nations World Commission for Culture and Development, 1995.

These three workshops were run at the Global Development Village at the 19<sup>th</sup> World Scout Jamboree in Chile in 1998-99.





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**THEME:** Violence on the screen (films, television, etc.) has a strong impact on young people. Based on the results of research carried out by WOSM, UNESCO and the University of Utrecht (Netherlands), this workshop examines the problem and proposes solutions to improve the situation. The place of the workshop within the kit is obvious, since violence is exactly the opposite of the education of young people in a spirit of peace!

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** minimum of two leaders, one to conduct the workshop and the other to handle the technical aspects (video player, TV monitor, flip-charts, exhibition, etc.).

#### BACKGROUND

Within the framework of the relations between WOSM and UNESCO, WOSM was invited in 1996 to join the Department of Information and Communication of UNESCO and Prof. Jo Groebel, a researcher from the University of Utrecht, in the Netherlands, to carry out international research into the "Perception of young people on violence on the screen". This research is one of the key aspects of UNESCO's "Culture of Peace" programme.

The target population selected was pre-adolescents 12-13 years of age. Three variables were used for the sample: urban-rural population, areas with high or low degrees of aggression, and equal numbers of boys and girls.



## Violence on the screen

Media education, a relevant response

The selection of countries was made in such a way as to achieve the widest possible geographical and cultural representation. Europe was represented by Croatia, Germany, the Netherlands, and Spain; Eurasia by Armenia, Tajikistan and Ukraine; Africa by Angola, South Africa and Togo; the Arab countries by Egypt and Qatar; the Indian Ocean by Mauritius; the Asia-Pacific region by Fiji, India, Japan and the Philippines; Latin America and the Caribbean by Argentina, Brazil, Costa Rica, Peru and Trinidad and Tobago; and North America by Canada.





The results of the study have been widely disseminated through both WOSM and UNESCO networks. These results are obviously complex, but to highlight just a few:

- 93% of the 12-year-olds surveyed had access to a television and spent an average of three hours a day in front of it. Thus, TV is a major source of information and entertainment for the children surveyed.
- Sometimes, media characters are used by children to escape their problems; action heroes are most popular among boys, while girls look more to pop stars and musicians as examples.
- Television is the strongest single factor creating global heroes. "Terminator", the killer robot played by Arnold Schwarzenegger, is known by 88% of the children surveyed.
- The omnipresence of violence on the screen contributes to making the world more violent. About half of the children brought up in environments of violence, such as countries at war or crime-plagued areas, considered that Terminator was a role model for them.
- Even if violence has always been present in fairy tales as an attention-grabber for children, it is perhaps the combination of daily violence in real-life situations and the accumulation of violence on the screen that make young people feel attracted to violence as a natural outcome to a given situation or as a suitable way of solving problems.

It is interesting to note that this research study is unique for several reasons:

- It is the largest ever intercultural study on the role of media violence for children.
- For the first time, two countries living in war-like situations were included in the sample.
- The methodology used was also unique, as all the children involved (23 countries and 14 languages) answered the same standardised 60-item questionnaire.
- As the content of the questions was not culture-bound, cross-comparisons at international level were possible.



## CROSS REFERENCE

Three workshops touch on the question of peace from this angle: "Managing our conflicts" (No. 9), this one, which deals with violence on the screen, and the next one: "Mines!" (No. 11). In addition, the "Religion: men and women of peace" workshop (No. 12) tackles the question of non-violence from the angle of "peace heroes", men and women who, inspired by a profound religious message, have tried to epitomise that message in their lives.

Free flow of information: this workshop deals with this treasure of peace.

## KEY MESSAGES

- Violence has a very negative impact on the personal development of children and young people, on interpersonal relations, and also a strong negative impact on the community.
- Violence on the screen could be very harmful because:
  - It provides aggressive solutions to conflict situations and role models for young people to identify with.
  - It provides "techniques" for using tools associated with violent action.
  - It induces young people to relate violence in movies and violence in "real-life" situations.
  - It accredits the idea that "the world is violent" and that we have to be violent "to defend ourselves".
- Censorship and interdiction/prohibition are not the most adequate tools for eliminating violence on the screen. Media education is far more effective.
- Volunteer youth NGOs, and Scouting in particular, should play a significant role in this field.



### PURPOSE/AIMS/OBJECTIVES

- To consider the extent of media violence in its different forms and its impact on young people.
- To help participants become more competent and critical media users.
- To envisage the role of Scouting in the field of media education, and individual and collective action that can be taken.
- To motivate participants to get personally involved in their respective Scout groups, districts, regions and national associations.

In addition, the workshop will provide participants with information on the results of the research study on "Violence on the screen" (see Background, above).

### METHOD AND DEVELOPMENT OF THE ACTIVITY

#### Preparation

In order to avoid lengthy explanations during the workshop, some of the findings of the research study (see Background, above) could be displayed – ideally in graphic form – on the walls of the tent or room where the workshop is taking place.

#### Required material:

- Flip-chart.
- Video player and TV monitor (or TV set) – and, of course, one or two electric sockets and extension cables of the right length.
- Video cassettes of films and video games. (NB: List of proposals to be sent to organisers well in advance.)
- Computer with capacity for CD-ROMs and video games (if possible).
- Means of displaying material on walls (drawing pins, sellotape, etc.).



## Implementation

### 1. Welcome and introduction

The leader welcomes the participants and draws their attention to the panels or graphics displayed on the walls. (Those that have not had time to look at them may do so at a later stage.)

The leader mentions that the focus of the workshop is media violence and its impact on young people. He then asks if anyone has any personal experience of this. A few participants may react, but no substantial discussion is expected at this stage.

*Duration: 10 minutes*

### 2. Different types of violence: selected samples

The leader refers to the different contributions to show the importance of the subject and invites the participants to focus their attention on the question of violence.

Question: Is all violence the same? Does it have the same impact? In order to answer these questions, the leader invites the participants to watch a few film sequences selected for the workshop.

Suggestions: One film should contain "sadistic violence" (unfortunately, examples are very abundant), another "conventional violence" (such as a James Bond film), the next violence depicting a historical fact (e.g. Schindler's List), another violence with comic intention, and so on.

Excerpts of 3-4 minutes are enough, but the sequences should be carefully selected. No comments or discussion should follow the projection.

*Duration: 30 minutes*

### 3. Different types of violence: case study

The leader then invites the participants to split into several discussion groups to "assess" the sequences observed.

*Small-group discussion*

Suggested questions

The first level of questions should deal with the films:

- How do you distinguish between the different types of violence?
- How do you distinguish between reality and fiction?
- How do you rate/assess the difference between the "violence produced" and the "violence received"?
- In the appreciation of violence, how important is the context (day or night, a deserted place, music, silence, a build-up in the action, etc.)?





A second level of questions should deal with the circumstances surrounding the public:

- How harmful is the violence we see (refer to the different types mentioned above)?
- What are the conditioning factors (age, context, presence of peers, presence of adults, at home or at the cinema, etc.)?
- Why could it be harmful?
- In your view, does it have any impact on the behaviour of young people in real-life situations (anecdotes, personal experience, etc.)?

*Duration: 30 minutes*

#### *Plenary session*

#### **4. Report and discussion**

Each small group makes a brief report of the most important points of their discussion.

As the presentation progresses, the leader links, compares or contrasts the ideas presented by the groups in terms of the findings of the research.

Although there is no pre-established order, some of the headings could be:

- Importance of TV in the lives of children and young people.
- Media violence and its functions: distraction, media heroes, role models, etc.
- Link between media violence and real-life violence.
- Types of violence ("positive" and negative, etc.).

At the end, the leader invites the participants to return to their respective groups to tackle the second part of the session: What can be done?

*Duration: 20 - 30 minutes*

#### *Small-group discussion*

#### **5. Suggestions for the future**

Having examined the situation, the participants should now formulate a few suggestions for the immediate future: what can we do:

- In Scouting?
- At personal level: family, school/university, workplace, society in general (as a consumer, as a producer, as a "prosumer" = a mixture of consumer and producer, and so on)?

Another level of discussion could be:

- at national level
- at international level





#### *Plenary session*

##### **6. Report and conclusions**

The participants share the results of the small-group discussions. The most important points of the reports can be noted on a flip-chart. If there are enough points of consensus, some conclusions can be drawn and suggestions possibly formulated.

##### **7. Commitment**

Final comments. The leader stresses that the commitment and motivation of young people to carry out the ideas discussed when they get back home could be an important factor for improving the situation.

#### **REMARKS TO LEADERS**

A brief presentation of the research could be made at an appropriate moment: the idea and the partners, selection of countries, methodology used, results. However, it is even better if the findings are presented on the walls in graphic form (see Preparation above).

The selection of the films is quite crucial to the success of the workshop. The participants should be able to appreciate the difference between "sadistic" violence, conventional violence, violence which illustrates a historical reality, etc., and appreciate other elements involved. Ideally, the films should be viewed in advance by the leaders in order to select the sequences to be used.



### SUGGESTED FOLLOW-UP

In many countries there are organisations which have made a systematic effort in the field of media education. Why not join forces with them to study the problem and determine the best possible solutions in your country?

The research study suggests five categories of people who would be potential targets for co-operation: producers (can influence the content of TV programmes), politicians (establish media education programmes), pedagogists/educationalists (TV in schools and media education), parents (discuss TV programmes with children and young people), and YOU: become an active, critical consumer and ensure that your voice is heard!

In fact, the results of point 6 of the session could be considered as suggestions for follow-up, to be adapted and implemented in each country, depending on local conditions.

### SOURCES

Research study "The UNESCO Global Study on Media Violence", a 25-page document which summarises the results of the research. Available in English and French from the World Scout Bureau, Geneva.

The document is also available in English and French on [www.scout.org](http://www.scout.org)





**THEME:** A simulation game designed to create awareness of the problem of anti-personnel mines and to motivate young people to act to combat this scourge.

**DURATION:** 3-4 hours

Depending on the number of bases, the duration of the workshop can be extended or reduced. In this respect, refer to Remarks to leaders, Implementation and Sources, below.

**NUMBER OF PARTICIPANTS:** 60-100, divided into 10 teams, depending on the setting and number of leaders available.

**STAFF REQUIRED:** If all the bases are operating, 13 leaders at least.

#### BACKGROUND

A new and extremely harmful pattern has developed over the last decades: the dissemination of landmines.

Scouting cannot remain indifferent to a scourge whose victims are often children and young people. Scouting educates young people in the ideals of peace, mutual understanding and co-operation. At the same time, Scout leaders help young people to reflect on the complex situations which humanity faces today, to observe their surroundings with a critical eye and to learn to form their own opinion. As a result, they may decide to take individual or collective action to make things change for the better. It is not surprising, therefore, that the initiative of this simulation game came from a group of young leaders from the Geneva Scout Association. After several tests, the game was fully developed.



#### **Mines !**

"Together, we can make a mine-free earth!"







Thanks to their geographical proximity to the World Scout Bureau and the links of friendship established, they shared the idea with members of the Bureau, and what started as a local project became world-wide. At the 19<sup>th</sup> World Scout Jamboree (Chile, December 1998-January 1999), the game was one of the most significant features of the Global Development Village.

Also during the World Scout Jamboree in Chile, an Agreement of Co-operation was signed between the World Organization of the Scout Movement and Handicap International. One of the key aspects of this agreement was the production and distribution of an educational kit entitled "Together, we can make a mine-free earth" (see Sources, below). In this way, Scouting has joined the many forces in the international community united in the "International Campaign to Ban Landmines". The Committee of the International Campaign was awarded the Nobel Peace Prize in 1997. (For a more complete explanation of this involvement, see the reference document "Scouting and Peace".)

## CROSS-REFERENCE

Refusing violence: two other workshops deal with the issue of peace from this perspective: "Managing our conflicts" (Workshop No. 9) and "Violence on the Screen" (Workshop No. 10). Meanwhile, Workshop No. 12, "Religion: men and women of peace" tackles the question of non-violence from the angle of "peace heroes", men and women who, inspired by a profound religious message, have tried to epitomise that message in their lives.



### KEY MESSAGES

- “Anti-personnel” landmines mainly affect the civilian population (peasants, workers, children going to school) and their effects last for years or decades after the war is over.
- Every 20 minutes, someone is killed or maimed by such landmines.
- They are relatively inexpensive and easy to implant, but mine-clearing takes time, is very expensive and very dangerous.
- Therefore, mine clearance, aid to victims and the education of the population potentially in danger – though necessary – are not ideal solutions. The only real solution is a total ban on the production, sale and use of anti-personnel mines.
- In order to reach this goal, the education of different target populations and the mobilisation of public opinion to support the “International Campaign to Ban Landmines” and motivate/force the governments to sign the Ottawa Treaty is necessary.



### PURPOSE/AIMS/OBJECTIVES

- To understand the whole process which drives people to use landmines.
- To help participants realise the harmful effects of landmines and how they affect the lives of entire populations.
- To help them understand to what extent landmines deprive children and young people of their fundamental rights: right to security, to education, to play, and so on.
- To examine the different possibilities of alleviating and/or solving the problem and to acquire the necessary motivation to take action.



### **METHOD AND DEVELOPMENT OF THE ACTIVITY**

#### **Preparation**

The ideal location would be an open-air field with enough space to set up the five bases.

Once the initial decision to carry out the simulation game has been taken, the documentation needs to be studied carefully (see Sources, below). Then, a meeting of the leadership team is necessary to determine the calendar, location, staffing, testing, etc. of the activity.



#### **Implementation**

This simulation game puts into practice one of the most important aspects of the Scout Method: learning by doing.

The Sources indicated below give detailed instructions on the preparation and implementation of the game. The game can be played at a World, Regional or National Scout Jamboree. If it is going to be used at local level, the participation of several Scout units is recommended, as more leaders would be available to organise it and the participants would be more motivated. For instance, it would be a suitable activity for a weekend camp involving several troops or clans.

### REMARKS TO LEADERS

This is an awareness game in which the teams are not competing against each other.

In view of the complexity of the game, the leaders must prepare themselves carefully, not only individually but also collectively, as a team. A rehearsal would not go amiss.

If it looks as if the game is going to be too long for a given event, it can be shortened in two ways: the same leader follows the game with the participants from one base to another (which spares repetition but which takes away some of the “realism” of the game), or else the course can be curtailed at the ammunition dump, or the start of the activity at the hospital or military camp can be shortened. However, be careful not to remove all the “play” aspects.



### SUGGESTED FOLLOW-UP

- Irrespective of the level at which the game is played (local, regional, national), the participants should have the possibility to make suggestions concerning follow-up. As will be evident from the game, education and the mobilisation of public opinion are the two main axes for possible follow-up.
- Motivation: To motivate the members of your group, you could select a short phrase concerning landmines and post it up in your meeting place. For example: “DID YOU KNOW THAT A LANDMINE KILLS OR MAIMS SOMEONE EVERY 20 MINUTES?” or “DID YOU KNOW THAT 50% OF THE VICTIMS OF MINE ACCIDENTS DIE BEFORE THEY CAN RECEIVE HELP?”. And then, in smaller characters: What are we going to do?
- Another source of motivation is international activity in this field. If you want to know what Scouting is doing at world level and what other National Scout Organizations are doing, consult [www.scout.org/wso/snews](http://www.scout.org/wso/snews)





## SOURCES

The game "Mines! An awareness game on the problem of anti-personnel mines" is available in English and French at [www.Scout.org](http://www.Scout.org)

You can also find the game on the website of the "Scout Association of Geneva":  
[asg.Scout.net/mines](http://asg.Scout.net/mines)

For all aspects relating to the Landmines Convention and the ratification process, readers may refer to the website [www.minesactioncanada.com/map.cfm](http://www.minesactioncanada.com/map.cfm)

The World Scout Bureau, Geneva, has produced an educational kit entitled "Together, we can make a mine-free earth". It includes a booklet which describes the awareness game with all the necessary information for running the game with a group of young people, a video cassette, two posters giving information on anti-personnel landmines and concrete ideas for sensitising and taking action with young people. The kit was distributed to each Jamboree contingent during the World Scout Jamboree in Chile and, immediately after the Jamboree, was circulated to all National Scout Associations. It can be obtained from SCORE (Scout Resources International) [www.worldscoutshop.org](http://www.worldscoutshop.org)

The kit "Bridging the GAPP", published by the Scout Association UK and the National Federation of Young Farmers' Clubs UK, 1997, has a section on this subject entitled "One wrong step, the scourge of anti-personnel landmines".





World Organization of the Scout Movement  
Organisation Mondiale du Mouvement Scout



**THEME:** This workshop is designed to help the participants reflect about their personal development, about the role that Scouting principles play in that respect, and about the place that religion occupies in their lives – all under the central theme of this kit, the Culture of Peace. For the participants, are those ideas a set of scattered, incoherent notions or an integrated whole?

**DURATION:** 2 hours (up to 2 1/2 hours)

**NUMBER OF PARTICIPANTS:** up to 40

**STAFF REQUIRED:** 3 leaders, ideally from three different countries and three different religious denominations.

#### BACKGROUND

Scouting aims at the full development of young people according to an original educational scheme and a unique method. This full development includes the main dimensions of the personality: physical, intellectual, emotional, social and spiritual.

As far as spiritual development is concerned, while making full use of the extraordinary strength of the Scout method to promote and enrich the spiritual dimension in young people, Scouting co-operates actively with the main religions and spiritualities of our time, whose objectives go along the same lines.

## 12

### *Religion: men and women of peace*





This workshop can be considered from three angles: that of using the lives of exemplary men and women as a source of inspiration for young people, that of exploring the values to which such great men and women adhere, and, finally, that of considering the symbols that play a driving role in individual and collective imagery. Along the way (starting with the introduction), the participants will reflect on personal growth and on the role that Scouting principles play in this field, and they will be invited to use the wealth of wisdom provided by religions to enrich their own lives.

The connection with the Culture of Peace could not be more explicit. Whether inner peace, peaceful interpersonal relations, intercultural peace, peace between man and nature, or relations between justice and peace, each of these dimensions is closely associated with both personal values and collective action (social life). Each dimension has a contribution to make, and each interpenetrates with the rest.

It should be noted that the major religions, apart from their role as paths towards transcendence, also have an important ethical, environmental and social role to play.

One objection is, however, often raised, which is that religion can also be a source of violence. This can be seen between Catholics and Protestants in Northern Ireland, in Nigeria between Muslims and Christians, and so on. However, it should also be noted that in most cases, it is more a question of the "religious" label being cast as a key element of cultural identity. In other words, groups which are fighting for power and for control of social space cling to religion as a distinctive element of their identity, i.e. of their thirst for recognition. The religions themselves have no hand in such matters; at most, they serve as a pretext or alibi.

### KEY MESSAGES

- For the development of young people, the lives of exemplary men and women can serve as a source of inspiration.
- The wars that have punctuated the history of mankind have produced many "heroes". It is high time that peace produced its own heroes: humble and silent, they can illuminate our lives.
- Thought should be given to the integrationist nature of Scouting principles and of the Culture of Peace concept in terms of all our values.
- If peace and non-violence guide our lives, tolerance, understanding, justice and sharing will be the natural consequences.



### PURPOSE/AIMS /OBJECTIVES

- To remind ourselves of the ideals we profess in Scouting, summarised in the principles: Duty to God, Duty to Others and Duty to Self.
- To realise that personal development fulfils at the same time our duty to ourselves, to others and to God.
- To examine the central role that religion can play in our lives and in the development of our personality.
- To make the link between all the above and the Culture of Peace as an integrationist element in our lives.
- To be aware of the fact that values are a key element in our attitudes and behaviour: we should adhere to them not only in words but also in deeds if we are going to live an authentic life.
- To share all the above with others and express it through a variety of symbols.

### METHOD AND DEVELOPMENT OF THE ACTIVITY

#### Preparation

- "A Modern Parable" (see Annex) should be prepared with the three participants who are going to read it out in the form of a dialogue.
- For the second part of the small-group work, flip-chart paper (or similar), felt pens of different colours, scissors, glue, etc. should be prepared.



## Implementation

### Plenary session

#### 1. Introduction

The leader welcomes the participants and invites them to concentrate on the theme of the workshop. To put it in perspective, he asks the three selected participants to read out, in the form of a dialogue, "A Modern Parable".

Any spontaneous comments would be welcome after the parable has been read out. If no comments are forthcoming, the leader emphasises that the parable illustrates very well the growth angle of personal development.

*Duration: 10- 15 minutes*

#### 2. Man/woman of peace

To get to the heart of the subject, the leader invites the participants to divide into small groups and to choose someone who, in their eyes, incarnates or stands for values of peace. They can be called a man/woman of peace.

To give you some ideas, we can suggest individuals who have personified, at different times, in different countries and different social contexts, ideals of peace, non-violence, tolerance and reconciliation among men.

People like Mahatma Gandhi, Martin Luther King, Mother Theresa, Mons. Oscar Romero and many others spring at once to mind, but the participants should feel free to make their own choice.

#### Small-group activity

In small groups, take time to choose a "man or woman of peace." Then use the following questions to prompt discussion:

- Why did you choose this person?
- What are the main characteristics/values of the person you have chosen?
- How did/have they embody/ied these characteristics/values in their daily lives?
- Were there/have there been exceptional moments when they had to make important decisions/choices? How did they go about it? What did they decide/choose? What values lay beneath that choice/decision?
- From what religion/spirituality did/have they extract/ed those values?
- What connection do you see with the three key Scouting principles laid down in the Constitution of the World Organization of the Scout Movement: Duty to God, Duty to Others, and Duty to Self?
- And you, in your daily life, how does this example inspire you?





### Plenary session

#### 3. Pooling the choices

In turn, the groups present the personalities they have chosen, their principal values and the source of inspiration that they represent.

At the end of the presentation, the leader – basing himself on the different points mentioned – can underline some of the common characteristics:

- They are people of different religions but who are/were all attached to peace and tolerance.
- The radical nature of their choice of life (Gandhi, for example). In general, it is not a matter of heroic deeds but of a permanent feature of their lives, of living day after day with their convictions.
- Humility: They do/did not see themselves as “great” men or women, they do/did not seek to be amongst the top or to be honoured.
- They are/were gripped by a passion; they are/were not half-hearted, and they possess/possessed an inner strength that pushes/drives/drove them into action.

*Duration: 20 minutes*

### Small-group activity

#### 4. Symbols

Still in plenary session, the leader explains the second part of the workshop. He asks the participants to *choose a symbol which represents a consensus in terms of the values mentioned in the group.*

For example: One participant has chosen a figure who personifies inner beauty; another highlighted joy; another chose someone who was a symbol of reconciliation, etc. After a short discussion, the group realises that a rainbow symbolises all these values.

*Duration: 15 minutes*



*Plenary session*

### 5. Preparation of the symbol

Once the symbol has been chosen, time then has to be spent preparing it in as creative a way as possible (drawing, collage, living statue (fixed mime), etc). The group is provided with the necessary material (see Preparation, above).

NB: In an intercultural group, care should be taken to draw attention to the different ways in which symbols may be perceived in different cultures. For example, for some the sun might represent a source of light, i.e. a “positive” symbol, while for others, it might represent a source of heat that crushes and burns, i.e. a “negative” symbol.

*Duration: 40 minutes*

### 6. Report

The groups make brief reports. Each group presents:

- The possible symbols discussed by the group and their connection with peace.
- The collective symbol that the group has chosen. They show it to all the participants and explain why they chose it and what it represents for them.

*Duration: 15 minutes*

### 7. Conclusion

A song to do with peace could close the workshop, for example, “Kumbayah”, which is strongly rooted in the Scout tradition.

### REMARKS TO LEADERS

The workshop requires careful preparation, the more so since leaders of several countries and several denominations are involved in running it.

Some specific remarks:

- When talking about peace and non-violence, care must be taken not to present them as “passive” concepts, when they are in fact eminently active. What the great examples discussed during this workshop have tried to do in their lives is to instil dynamics of peace in the life of mankind. It is essentially a question of dynamics of change: achieving greater justice, more love and reconciliation embedded in social structures.
- If the leaders do not have special training in this field, some readings on what symbols represent, symbolism, and their importance in different cultures could be helpful.
- One question often crops up regarding peace in a given society: How can one live with people who have values that are very different from our own? Beyond selective answers on one subject or another, answering this question opens up considerations on pluralism. We have touched on this subject in Workshops 4 and 10, but it is a vast area which cannot be dealt with adequately within the confines of this workshop.

## SUGGESTED FOLLOW-UP

- Some of the activities in this workshop can be used for spiritual sessions or activities, for example, "A Modern Parable", the work on symbols, etc.
- Always be on the lookout for possible sources of activities. For instance, select the slogan "If we can sing together, we can also live together". It is the translation of a song composed by gypsy children at an MwB music workshop in Skopje, in Summer 2000. (ref. 2)
- If you are not yet fully conversant with the philosophical and religious foundations of non-violence and its diverse ways of operation in different contexts, you could follow a course or a training seminar on the subject. Enquire about concrete possibilities in your country.
- One should not shirk from inviting young people to use the wealth of wisdom provided by religions to enrich their personal lives. It does not have to be long or boring; all it takes is a carefully chosen saying from the Bible, the Koran, the Dhammapada (sayings of Buddha), etc. or even a quotation from a poet like Tagore "a realisation of the plenitude of life through its transformation by beauty". (ref. 3)

## SOURCES

- "A Modern Parable" is taken from "15 Development Education Games for Scouts", World Scout Bureau, Geneva, 1988.
- To develop the Background explanations, see, in particular, the booklets "The Essential Characteristics of Scouting" and "Scouting and Spiritual Development", published by the World Scout Bureau, Geneva, 1998 and 2001.

## REFERENCES

1. *Scouting and Spiritual Development*, World Scout Bureau, Geneva, 2001.
2. *Magazine International Reconciliation*, published by IFOR, The International Fellowship of Reconciliation, No. 1, 2001, p. 16.
3. *"Dictionnaire des Religions"* (sous la direction de Paul Poupard, P.U.F., Paris, 1993, p. 1962). (Translation our own.)





### A MODERN PARABLE

*Long ago, when the world was very new... there was a certain lobster who determined that the Creator had made a mistake. So he set up an appointment to discuss the matter.*

*"With all due respect," said the lobster, "I wish to complain about the way you designed my shell. You see, I just get used to one outer casing, when I've got to shed it for another. Very inconvenient and rather a waste of time."*

*To which the Creator replied, "I see. But do you realise that it is the giving up of one shell that allows you to grow into another?"*

*"But I like myself just the way I am," the lobster said.*

*"Your mind's made up?" the Creator asked.*

*"Indeed!" the lobster stated firmly.*

*"Very well," smiled the Creator. "From now on, your shell will not change... and you may go about your business just as you are right now."*

*"That's very kind of you," said the lobster, and left.*

*At first, the lobster was very content wearing the same old shell. But as time passed, he found that his once light and comfortable shell was becoming quite heavy and tight.*

*After a while, in fact, the shell became so cumbersome that the lobster couldn't feel anything at all outside himself. As a result, he was constantly bumping into others.*

*Finally, it got to the point where he could hardly even breathe. So with great effort, he went back to see the Creator.*

*"While all due respect," the lobster sighed, "contrary to what you promised, my shell has not remained the same. It keeps shrinking!"*

*"Not at all," smiled the Creator. "Your shell may have gotten a little thicker with age, but it has remained the same size. What's happened is that you have changed – inside, beneath your shell."*

*The Creator continued: "You see, everything changes... continuously. No one remains the same. That's the way I've designed things. And the wisest choice is to shed your old shell as you grow."*

*"I see," said the lobster, "but you must admit it is occasionally inconvenient and a bit uncomfortable."*

*"Yes," said the Creator, "but remember, all growth carried with it both the possibility of discomfort... and the potential for great joy, as you discover new parts of yourself. After all, you can't have one without the other."*

*"That's very sensible," said the lobster.*

*"If you'd like," offered the Creator, "I'll tell you something more."*

*"Please do," encouraged the lobster.*

*"When you let go of your shell and choose to grow," said the Creator, "you build new strength within yourself. And in that strength, you'll find new capacity to love yourself... to love those around you... and to love life itself. This is my plan for each of you."*



## Annex



#### Preliminary note to leaders

This session has not been conceived as another workshop, but as a conclusion and the culmination of the whole series of workshops. However, leaders may decide to use it also as a formal workshop, with slight adaptations.

#### **BACKGROUND**

Value formation and value development are a continuous process in our lives, whether we are aware of it or not. This applies to children, to young people and to adults as well.

Other Scout publications have explained more in depth how and why it is far more difficult for young people today to develop their personal values (see Sources). In the past, traditional societies were more stable and "monolithic." Today people move from rural areas to the cities, from one country to another, and living patterns change accordingly. In addition, not only do the values proclaimed by different sources (family, school, the church, the mass media, etc.) not coincide, but they sometimes enter into open conflict. With all these conflicting messages, young people can easily become "confused" or "perplexed" as to which values they should select.

This makes it even more important for them to have a place like the Scout Movement where the process of value development takes place in a harmonious and progressive way. In this context, it is essential not only to be able to discuss their values, but also to see how they can be concretely applied in their lives. If values are supposed to give direction to our lives, then our actions should correspond to our moral standards. This is where the concept of commitment takes root.

CHALLENGE:

### ***My commitment to PEACE***







### PURPOSE/AIMS/OBJECTIVES

- To help participants consider real-life situations and see the relationship between their values and the moral decisions they take.
- To help them realise the importance of acting upon their values as a way of enhancing their personal self-respect and as a way of achieving a peaceful, harmonious and happy life in society.
- To help them create a link between the present and the future, between dreaming and planning.
- To help them realise that a Scout unit/group is a living community and that it can be a source of support for their personal growth.

### METHOD AND DEVELOPMENT OF THE ACTIVITY

#### Preparation

Papers, pens or pencils and small envelopes should be available for each Scout.

If the game "Missing words" is played on paper, one copy per participant should be available.

#### Implementation

##### *Plenary session*

#### 1. Welcome

The Scout leader welcomes the participants and explains the main objective of the activity: to be able to formulate a concrete personal commitment to peace.

#### 2. Introduction

By way of introduction, and also to remind the participants that they have been dealing with the "Culture of Peace" and its treasures/keys, the game "Missing words" could be used.



*Small-group activity***3. Game "Missing words"**

The Scouts play the game "Missing words". The game can be played on line or on paper. If it is played on paper, the insert below should be distributed to everyone involved.

means obtaining justice and fairness by convincing, listening and understanding.

Respect for human  : treating others as you would like to be treated.

: making decisions by having your say and giving others theirs.

Free flow of  : giving everybody a chance to learn and share all knowledge.

of men and women: ensuring an equal place for men and women in building society.

and  means understanding and appreciating how people are different and how we can all help each other.

human development: making sure that progress is good for everyone and the environment.

for peace: learning attitudes and skills that help us to live together.

Results:

IF IT IS PLAYED ON LINE: When the Scouts are convinced that they have the correct words, they push the button "Let's try" and they will get their score. At any time, they can delete their proposal and start again from scratch by clicking on "Oooooops!"

In either case, if they have doubts and want to check what could be the correct answer, they can go back to the section "Culture of Peace" (see beginning of Chapter 3 of this kit).

*Plenary session***4. Personal commitment to peace**

The Scout leader suggests that the Scouts take some time to formulate a personal commitment to peace, in a way which is completely left to their personal initiative and imagination. He may suggest that young people find a place where they can think quietly. If two Scouts (e.g. who are neighbours or go to the same school, etc.) wish to prepare a joint personal commitment, they should be free to do so. In any case, the Scouts should feel free to consult each other during the process. The Scout leader might be available for consultation.





For those who need some hints on how to start, here are a few ideas:

- Select one area of your life which is important to you, where you feel that some improvement can be made, and that has a connection with any aspect of the Culture of Peace (e.g. respect for other people's opinions, behaviour towards the environment, etc.).
- Think of a concrete objective or goal (e.g. you want to change your attitude, improve your listening skills, be more generous, etc.).
- Think of concrete steps you can take to achieve your goal. You will have to introduce a number of changes, which may concern only you (starting to do something new, breaking an old habit or custom, etc.) or may involve others (members of your family, Scouts in your unit, school friends, etc.).
- Establish a deadline by which you should have achieved (or started to achieve) your goal. If the goal involves several steps, it may be a good idea to set a deadline for each.

(NB: Another way of proceeding, which facilitates the exercise, would be to ask yourself: What do I want to do? How?, When? Where? With whom? What do I need? And so on.).

## 5. Follow-up to be decided: possible options

After the personal commitments have been prepared, several possibilities are open:

- Everyone can return to plenary session, where a few volunteers read out their personal commitment to the rest of the Scout unit. (As far as possible, commitments dealing with different aspects of the Culture of Peace should be selected.)
- Another idea could be to give an envelope to each Scout in which he/she puts his/her personal commitment before sealing the envelope and writing their name on it. Here again, there are two possibilities:
  - The envelopes can be kept in a bigger envelope or kit or box in a special part of the "unit archives". No one other than the owner should be allowed to open it.
  - The envelopes can be kept provisionally by the leader, who will send them by post to the Scouts involved at a mutually agreed time (i.e. one month, three months, etc.).



### REMARKS TO LEADERS

- Inviting young people to make a personal commitment to peace involves an element of motivation. However, there should never be any kind of leader pressure, group pressure or manipulation.
- It is important to make the participants aware that reaching the objective of their personal commitment will mean introducing changes in their lives, such as acquiring knowledge on a certain subject, improving their ability to do something, changing their attitude towards certain people or groups, or contributing to a certain cause, etc. All those changes require not only an initial decision but also determined effort and perseverance.
- In their enthusiasm, young people as well as adults, sometimes tend to be over-ambitious in setting personal goals. It is important to stress that the personal commitment should be realistic but challenging. The Scout should have to make a real effort to achieve it but it should be attainable. Otherwise, feelings of frustration or failure may result from not being able to achieve the goal.

### 6. Conclusion

Another idea for closing the session could be to give to each Scout a card noting his or her moral commitment to the Culture of Peace in its various manifestations: concern for the underprivileged or for the environment, a commitment to help respect children's rights, and so on.

If this session is the culmination of a "series" of activities, such a card could be given to those who have followed, for instance, more than two or three workshops or activities.





#### SUGGESTED FOLLOW-UP

- If the activity is carried out by a Scout unit, a follow-up can take place a few weeks later. The Scout leader can ask informally: "How are you getting on with your personal commitments? Have you already accomplished your first step?"
- Another possibility could be to use a kind of reminder (see Implementation, point 5, above). The Scout leader, or someone else, on his behalf, sends the letter to the personal address of each Scout involved in the activity.

#### SOURCES

- The game "Missing words" has been taken from "Games for better understanding", an activity devised by WOSM in collaboration with UNESCO. It can be found at **[www.culture.de.la.paix.itgo.com](http://www.culture.de.la.paix.itgo.com)** or email: **[webmaster@culture.de.la.paix.itgo.com](mailto:webmaster@culture.de.la.paix.itgo.com)**
- A similar workshop, "My commitment to peace", took place in the Global Development Village at the 19<sup>th</sup> World Scout Jamboree, Chile, 1998-99.
- Earlier versions of parts of this activity can be found in "My personal commitment" in "Education for Peace and Human Understanding", published by the Programme Service of the World Scout Bureau, Geneva, 1985.
- Concerning the question of values and value development in a pluralist society, see "TRENDS. Trends in the world today. How they affect young people. Questions and challenges for Scouting", particularly the second part, "Young people in the social context", and "Scouting and spiritual development", particularly sections 2.4 and 2.5. Both reference documents are available from the World Scout Bureau, Geneva.



## CONCLUSION

Seeing the culture of peace become established in the whole world, not only in individuals but also in communities, large and small, rural and urban, at the level of nations and continents, then at world level, is it just a dream or could it become a reality? The answer depends on each of us.

To quote Vladimir Lomeiko, the organiser of UNESCO's international forums on the "Meeting of Civilisations: Conflict or Dialogue?": "...The problem of aggressive intolerance and of violence may look like a local issue at first sight... but (it) always constitutes a global threat, like the source of a fire which, if it is not extinguished, may spread next door and turn into a world disaster". We have explored the many roots and manifestations in this kit, always with the aim of embedding an attitude of peace and of respect towards others in the hearts of young people.

Indeed, as indicated by Koïchiro Matsuura, Director General of UNESCO: "Peace cannot be guaranteed exclusively by political, economic or military agreements. In the final analysis it depends upon the unanimous, sincere and sustained engagement of peoples. Each one of us, no matter what our age, sex, social position, religious affiliation or cultural origin is called upon to create a peaceful world."

"Peace can only be achieved through our behaviour, attitudes and everyday acts. The Culture of Peace is the universal culture that all peoples, all human beings must share. The culture of peace ... is essential to our common humanity."





UNESCO and WOSM share ideals that are rooted in the *raison d'être* of the two organisations. The World Scout Conference in Durban in 1999 acknowledged this fact when it declared that: "...WOSM and UNESCO share the same vision of the contribution education makes to establishing lasting peace".

It is therefore not surprising that this coincidence of long-term goals has, over the years, resulted in various types of co-operation. However, there is no doubt that the most evident proof of this co-operation was displayed at the 19<sup>th</sup> World Scout Jamboree in Chile. In the words of Malick M'Baye, the representative of the Director General of UNESCO at the World Scout Conference in Durban, and a former Scout leader, the list of activities carried out is striking in itself:



- Culture of Peace: Discovery of the eight treasures of the Culture of Peace through an interactive computer game.
- Violence on the screen: Workshops and stands on the subject to discuss the results of research carried out with the involvement of 23 National Scout Organizations.
- Cultural heritage: Exhibition of UNESCO's work to protect cultural heritage, and presentation by the Scouts of Korea on their research concerning castles, watch-towers and beacons.
- Street children: Interactive stand run by a patrol from "Scouts de Honduras" composed of former street children who are now in Scouting and have returned to school or apprenticeship.
- Amerindian Scouts from Latin America took part in the Jamboree: Tarahumaras from Mexico, Incas from Peru, Aymaras and Quechuas from Bolivia, Mapuches from Chile, etc., thanks to a grant from the UNESCO Participation Programme.



The World Scout Movement provides a place where children and young people can already shape their environment, where they can already make a concrete contribution to the culture of peace.

The expectation of this publication – and of the Global Development Village in general – is that they will do so all the better if they are more aware, better armed from an intellectual point of view, and more motivated to take on a task which will certainly be both an individual one (in their families, at school, in the community) as well as a joint effort (in their Scout unit, group and National Scout Association).

To quote the former Director General of UNESCO, Federico Mayor, addressing the European Scout and Guide Conference in Salzburg in 1995: "Peace is a dynamic notion which evolves constantly; therefore, the Culture of Peace must be defined within the context of a world in constant evolution".

Scouting is also ready to take on this task. At the World Scout Conference in Durban in 1999, the delegates unanimously adopted a text defining the Mission of Scouting. The introductory paragraph states that:

"The mission of Scouting is to contribute to the education of young people...to help build a better world where people are self-fulfilled as individuals and play a constructive role in society."

The following statements define the non-formal educational process where "...each individual (is) the principal agent of his or her development as a self-reliant, supportive, responsible and committed person":



Scouting is today developing fulfilled young people who are preparing to be the builders of a new world, a world of peace where the scourge of war will no longer exist because the profound causes of war will have been eradicated: egoism, injustice, hatred, distrust and poverty. The blasé and cynical may think this is a utopian view, but they should not forget that the idealistic dreams of today can become tomorrow's realities.

The transition to a new century and a new millennium, and the fast approaching celebration of the centenary of Scouting, provide a symbolic opportunity to give a new impetus to our efforts. Let's not miss out on the opportunity!

#### REFERENCES

1. *Message from the Director General of UNESCO on the occasion of the International Year for the Culture of Peace, 1st January 2000, UNESCO, Paris, p. 1.*



### *Photographs*

Jean-Luc Bertrand  
Mark Clayton  
Jesus Inostroza  
Victor Ortega  
Samantha Pijollet-Hall  
Jean Pierre Pouteau  
Benjamin Villegas

Images Bank  
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INTERNATIONAL DECADE  
FOR A CULTURE OF PEACE  
AND NON-VIOLENCE  
FOR THE CHILDREN OF THE WORLD



World Organization of the Scout Movement  
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