

DIVERSITY AND INCLUSION IN THE INTERAMERICAN SCOUT REGION

Reference Guide for NSOs



SCOUTS®

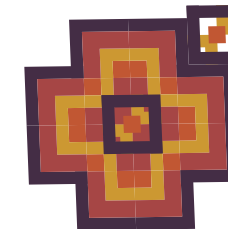
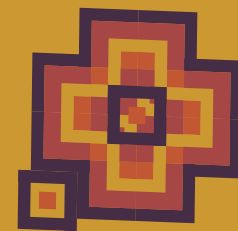
Creating a Better World

INCLUSION OF PERSONS BELONGING TO MINORITY GROUPS TO SCOUTING



Photo: Escoteiros do Brasil

To reflect together



- Do we have knowledge about what are minorities?
- What do we need to know about acting with minority groups?
- What minority groups require particular attention in our country?
- Are there appropriate mechanisms to integrate persons belonging to minorities?
- What activities are currently underway to increase the representation of minority communities in our groups?
- Are there national laws that protect minority groups?
 - Do we have adequate policies and programs to achieve effective enforcement of national laws that protect minority groups?
- What position should the NSO have towards minority groups to be consistent with the Fundamental Principles of Scouting?
- Do we apply a gender perspective in the development of our activities?
- Do we create partnerships with NGOs or take into account their point of view regarding the treatment and integration of minority groups?
- How to ensure the effective participation of minorities in advisory bodies and decision-making (networks, assemblies, councils, etc.)?
- Is our Youth Programme reaching all social groups who are a minority in relation to the existing proposals in society?



Who are they considered minority groups or minorities?

The Declaration by United Nations on the rights of persons belonging to national or ethnic, religious and linguistic minorities¹ adopted by consensus in 1992, it refers in Article 1 to minorities on the basis of their national or ethnic, cultural, religious and linguistic identity, and that States protect their existence.

As defined in 1977 by Francesco Capotorti and then adopted by the Sub-Commission on Prevention of Discrimination and Protection of Minorities, a minority is: "A numerically smaller than the rest of the population of a State group, which is not in a dominant position and whose members are nationals of the State, have different ethnic, religious or linguistic characteristics from the rest of the population and show, if only implicitly, a sense of solidarity to preserve their culture, their traditions, their religion or their language"².

Currently, the international community fails to reach a consensus on providing a finished minority definition. The aforementioned definition is as strong limiting criteria on nationality, ethnicity, religion and language and the depth of the concept.

¹ <http://www.ohchr.org/SP/ProfessionalInterest/Pages/Minorities.aspx>

² Francesco Capotorti, 1979. Study on the Rights of Persons Belonging to Ethnic, Religious and Linguistic Minorities. UN Doc. E / CN.4 / Sub.2 / 384 / Rev.1, para. 568. http://www.ohchr.org/Documents/Publications/MinorityRights_sp.pdf

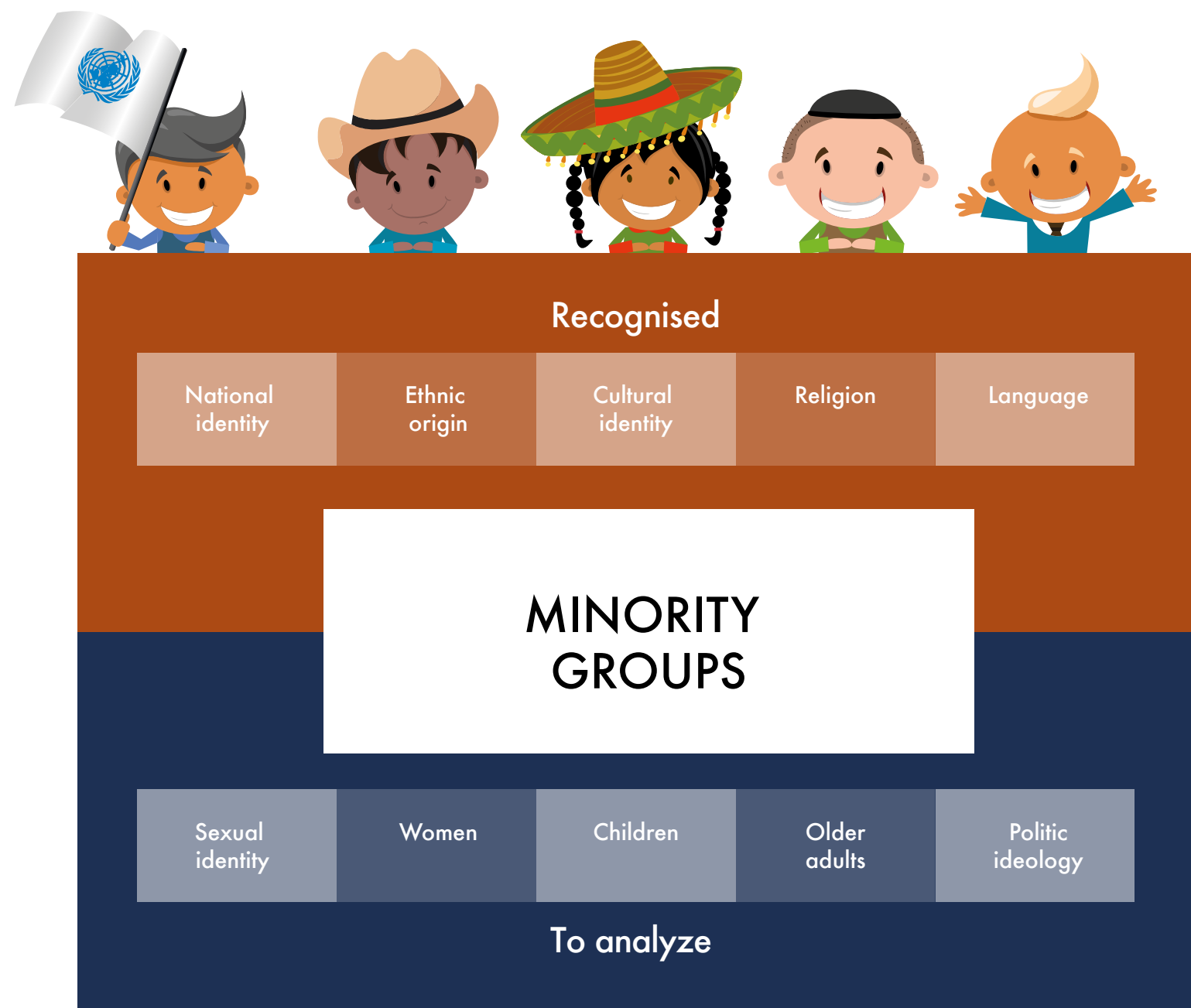
The main challenge at present is to extend this framework and discuss whether other groups also constitute minorities (persons belonging to political groups or sexual identity or gender -homosexuals, transgender- women, children, the elderly, among others groups). In turn, it is necessary that countries and societies identify the presence of national minorities or internationally displaced (people in situations of human mobility, migrants and refugees).

Why is it precise to have accurate identification? Because it is the State that has the primary responsibility for ensuring individual right; as such, it can art with the whole of civil society organizations -committed from human rights-approach to assist in meeting them and provide lasting solutions to minorities. Effective participation of people belonging to minorities in the political, economic, social and cultural life in the country where they reside, as the tool to preserve their identity and prevent their exclusion.

For our movement it is vital as provided in Article 2 of the Declaration, which mentions, "minorities have the right to participate fully in all aspects of life in society."

The substantial importance of this approach lies in the thinking of building a better world where everyone can live harmoniously, preserving their culture and identity, dialogue from the differences and diversities so that societies is inclusive, as well as their organizations and, of course, this includes NSOs.





Adding the participation of people belonging to minority groups to Scouting

Beyond the fact that there is no internationally agreed definition of which groups constitute minorities³, what has been determined are common characteristics to all minority groups, including the disproportionate and unequal access to education (formal and informal) quality accessibility, depriving them of the opportunity to develop their potential to contribute both their communities and society in general.

Focusing on education, some of the difficulties in access to education that minority groups face are: physical access to schools or spaces for non-formal education, the language barrier, not to be considered full citizens, among others. This may include situations of discrimination.

It is important to note that these features vary from country to country (and even between regions within the same country) because of their socio-demographic reality; we must understand that not all solutions work or are suitable to the same extent in all cases.

Before planning any action for the inclusion of a minority, we need to know the reality of that specific group, jointly with needs to attend. This point is crucial when proposing the way we approach educational method of the Scout Movement based on the reality of minority groups.

However, the diversity that exists in our region and, as we have already noted, the variants that exist even within the same country, make us need to rethink our actions and overcome some of the most frequent questions we ask about minorities.

³ http://www.ohchr.org/Documents/Publications/MinorityRights_sp.pdf





Some frequently asked questions usually made with reference to minority groups are:

Are indigenous peoples considered a Minority?⁴

In some countries, even where there are laws that promote respect and protect and encourage the active participation of indigenous people, it is the same society that, in some cases, only recognized as a group that with a strong attachment to their ancestral lands and the natural resources on them, limiting their impact on the national dynamics, thus considering a minority.

From another perspective, we can cite the example of Bolivia, a country that according to the Constitution of 2009 “is based on plurality and political, economic, legal, cultural and linguistic pluralism, within the integrative process of the country”⁵ Considering there are nearly forty indigenous ethnic groups.

In this sense, it is the political, economic and social perspective that considers a group as a minority. There are countries where the dominant (or hegemonic) culture and power sectors are those that define the groups and subgroups from a sociological or economic perspective, assigning attributes and a certain value and social place. This often leads to the invisibility of minority groups, which should generate action in public awareness to mark their existence and stress a way to claim their rights and social recognition by States and by society.

Sometimes these minority groups fall into situations of discrimination and marginalization by the media and the different sectors of society. Isolation of their rights, marginalization and discrimination are some causes of increased vulnerability of these minority groups, deepening inequalities and social inequalities, both political and economic.

⁴ http://www.ohchr.org/Documents/Publications/MinorityRights_sp.pdf
⁵ Plurinational State of Bolivia. 2009. State Constitution. Article 1.

Are girls and women considered a minority?

In some countries or regions, where there are highly patriarchal communities, where gender roles are rigidly defined and found negative for women, who are considered minorities, perhaps not at the population level, but in the scope of participation in society.

This type of strict behaviour in some countries generates situations of gender violence observed the marked increase in femicide in this vulnerable group.

Are migrant people, refugees and internally displaced persons, that is to say, those in situations of human mobility, a minority?

We can ask the same questions related to other groups, such as migrants, refugees, those internally displaced, taking into consideration that “States have an obligation to protect the rights of all persons who are subject to its jurisdiction. Exceptions to this principle expressed concern, among other things, political rights”⁶.

Each country has legal systems that provide or not recognition to foreigners of a particular immigration status. Colloquially in some cases they are called “legal” or “illegal”, but we know that no human being is illegal; in any case they are included or not in a particular immigration status. In some countries the lack of official statistics makes it difficult to determine whether it is possible or not to consider people in situations of human mobility as a minority in relation to the total population.

In the absence of citizenship or legal residence and, therefore, the full enjoyment of rights, the degree of vulnerability of these groups is compounded because of

⁶ http://www.ohchr.org/Documents/Publications/MinorityRights_sp.pdf





discrimination from the rest of the population or the cost assigned to the rules of regularization as legal status in the country, they resort to self-isolation, which in many cases is reflected in marginal situations in access to education, health and even down to not having legal documents (birth certificates, identity card, passport, etc.), which prevents them from actively being part of society. This situation varies from country to country, as social migration and political policies that recognize the rights of migrants, refugees and internally displaced depends on if countries have treaties and international conventions and the degree of compliance with the obligations the State assumes. It is expected that the higher the degree of total or partial adherence to these instruments of international law are best (or should be) state policies aimed at these groups.

This is where Scouting can also find the opportunity to be useful to people in situations of human mobility as part of a true culture of peace and service to build a better world.

Today the world is convulsing under the phenomena of human mobility because of wars, hunger, unemployment, poverty, violence (narco), climate change and disasters, among others. To know and understand the roots of these phenomena enables us to gain a broader, more caring and more humane perspective. The United Nations system and nation states are looking for alternatives to find sustainable solutions to a growing global problem that affects all latitudes on all continents.

The closing of borders, building walls, marginalization and lack of access to basic rights are the cause in the increase in xenophobia and discrimination of these people. Various situations are displayed in our region, from immigration problems of Central American populations (in the so-called the Northern Triangle) to the increase in requests for refuge status in the countries of South America.

Given this context, Scouting can play a role of prominence for thousands of children, youth and adults contributing to local integration processes, facilitating socialization and helping in the rediscovery of a new culture in host communities. The characteristic spirit of brotherhood in Scouting can assist in developing positive atmospheres in small groups and units where the Youth Program is ca-

ried out locally, affecting in some way in the local community by having contact between peers and their families.

The challenges are different by which migrant people and refugees must face to achieve their basic and daily subsistence; the integration of children and youth in the education system and adults into employment are the first to be considered. Aspects that can also help and contribute are informal networks within scouting which give support of those most in need.



GOOD PRACTICES THAT ATTEND TO THE PROCESS OF INCLUSION OF PERSONS IN VULNERABLE GROUPS AND MINORITIES





Avoid “welfare” activities. By welfarism we understand those social welfare options, as being temporary and solidarity, they create dependency on the target population; while recognizing that direct social assistance is a good practice, welfarism can have negative effects on people and communities. The NSO should promote the implementation of planned activities, which are organized and defined which enable, facilitate and strengthen the capabilities resources both internal and external of each member in the organization, enabling the harmonious development of health, personal fulfilment and social integration, indispensable qualities that contribute to form resilient people.

Development and strengthening of social inclusion. Given the importance that this issue represents, it must be contained within the training scheme at different levels of training, obtaining, from the beginning, a comprehensive understanding with an inclusive approach so that the practice of inclusion, beyond an imposition, flows naturally facilitating coexistence among members of the NSO.

Offer the skills and abilities of inclusion to leaders from the beginning of their training will enable them to respond more adequately and naturally at a time when person specially vulnerability present themselves. They can then detect more efficiently cases that require follow-up, as they will have a framework that supports and provides security in their decisions, reducing barriers, fears or insecurities that often occur before the unknown.

Identifying possible limitations. Having a good attitude is essential part of achieving the inclusion; however, it is required that the NSO identify those limiting contexts, either structural or technical that restrict the action and scope of the implementation of an inclusive programme.

- *Structural constraints.* This refers to the lack of openness to address the issue, the existence of systems and / or policies that contradict the implementation of an inclusive programme. This limitation should be settled first, sensitizing members in the decision-making bodies, National Councils and

Assemblies - as they are those who set the standards. Once the standard is established, the task will be to sensitize the membership.

- *Technical limitations.* It refers to those skills required (language, attitudes) that require adults to address specific situations. While mentioned earlier that adult volunteers must receive adequate training to develop the skills and competencies for necessary care, it is possible to deal with specific cases where specialist care is required. In these cases they can be met in two ways:
 - Channelling a case to a specialist or corresponding institution.
 - Collaborative work with specialist advice to contribute to the proper development of inclusive activities.

A situation is considered beyond the reach of the Movement any case that present signs, symptoms or behaviours that endanger the physical or emotional integrity of any person or member of the scout group involved.

Agreements with external actors to facilitate appropriate care for vulnerable people. Given the wide variety of vulnerable situations, it is very complex that educators provide all the necessary tools to respond to all cases. While it has been suggested to provide skills and abilities, they will attend to immediate situations, however, as we have mentioned, it requires specialist advice to offer support to the NSO.

The NSO has the responsibility of identifying institutions dedicated to meeting these needs, to enrich and provide a complementary view to the programme, obtaining an accessible, friendly and reliable standard. Once it have identified the institutions that can be part of this group of advisers it is recommended that the NSO through formal structures, generate the approach, management and cooperation agreements to receive advise and deal with cases of people living in vulnerability that are outside the scope of the Movement.

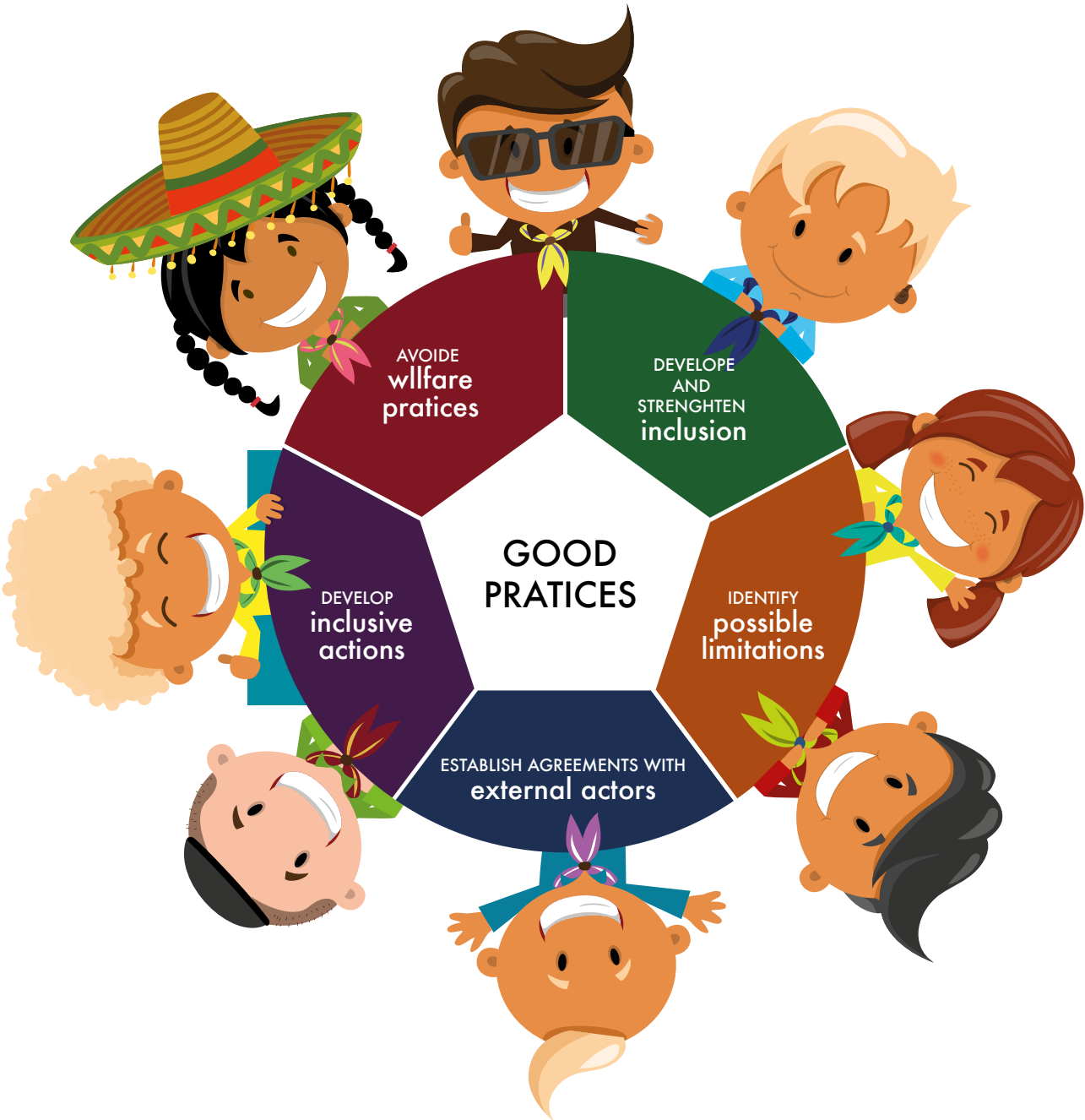
Once the agreements or arrangements with the institutions are made, it is necessary that leaders are up to date with information, procedures and protocols





to be followed in each of the institutions, either to channel cases out of their reach or requiring accompaniment, create groups or seek advice to enrich the Youth Programme so it is accessible and inclusive, providing care for people in particularly difficult situations.

Developing actions that include vulnerable people and minority groups. In order to help prevent victimization, intimidation or reprisals, each NSO must implement programs or become a sharer of existing actions to address the needs of those vulnerable and minority groups (according to reality of each local) such as women, the elderly, the homeless, ethnic minorities or people with disabilities, where the coexistence of members who do not show any of these qualities, in order to contribute in reducing the feeling of marginalization and exclusion.





The process to add to persons belonging to minority groups or who are vulnerable to Scouting

Getting people to join Scouting always requires a process, been more important when we aiming getting people belonging to a minority or vulnerable group. Here we propose how to do it in three steps:

A. Determine the context in which the OSN takes part

The first step we must take to add people from minority groups or vulnerable to Scouting is to determine the prevailing characteristics which is part of the NSO, through qualitative and quantitative data environment, disaggregated by sex, race, ethnicity, disability status, poverty, access to education, progress of children who do not speak the dominant language¹, religion, nationality, among others, in order to assess the needs that can be addressed through the Youth Programme.

Consider the views of persons belonging to minority groups are key and are an initial step towards actual participation. If we seek to integrate, we need feed back of their vision to know what their needs are, so that they can be addressed through projects, partnerships with governmental and non-governmental organizations that promote improving the quality of life of people in these situations and ensure respect of their dignity and rights as an expression of peace.

¹ http://web.archive.org/web/20130314010538/http://www.ohchr.org/Documents/HRBodies/HRCouncil/MinorityIssues/Forum_On_Minority_Pub_en_low.pdf

B. Educate

Once we identify the groups to be attended, and before offering a proposed programme appropriate to their needs, we are required to provide our adult leaders the necessary training and adapt the educational material in the native languages of these groups.

In the above context we would then integrate people with the right materials, they could form groups in their hometowns and in turn they are facilitators of a cultural exchange in order to increase the desired impact.

Programs for vulnerable groups and minorities should include both youth who will be future leaders and adults to meet the needs of members from a variety of sources to develop leadership skills and training of other young people through training continuous and comprehensive. This without neglecting the human rights of non-minority groups so they know how to serve this population.

C. Involvement

The last step would be the effective participation through the spreading of information and the active promotion of human rights, including the right to non-discrimination.

Inside the National Scout Organizations it should be encouraged to have the participation and representation of people belonging to minorities in executive and decision-making bodies, as mentioned in the Dimension 9 and sections 0901 and 0902 Global Support Assessment Tool (GSAT), which highlights the importance of growth potential, noting that this growth is achieved and should take into account the social and geographical distribution across the Organization, as well as the different segments of the society², This being a good practice in the implementation and development of projects, working groups, ensure that they enjoy the right to vote, to be elected and freedom of expression.

² http://scout.org/sites/default/files/news_files/GSATStandardv1.2_ENG%2815.10.14%29.pdf





Possible models of integration of people living in vulnerable and minority groups³

There are three main models that can be used to work with people in vulnerable and minority groups. Each model has its advantages and disadvantages, but each has its place. In addition, each are concrete examples of good practice in the inclusion processes of Scouting.

It is clear that the decision about which model to use should be made jointly by the local scout group and members of the community in question. On the other hand, they are flexible models adaptable to each situation.

Model 1 - Integration

This model implies that adults and young people from vulnerable communities and / or minority join an existing scout group. This could start with an interested adult approaching a scout group, offering to become a leader or member of the support group, and then encourage young people of the vulnerable and / or minority community to join the scout group.

The advantages of this approach are that members of vulnerable and / or minority community begin to integrate naturally while providing a valuable learning opportunity for other members of the scout group to get involved with a new reality.

In order to be effective, this model requires an existing openness and receptiveness to this way of working, with the willingness to adapt their practices as a

³ Taken from: <https://members.scouts.org.uk/factsheets/FS185019.pdf>

scout group. In addition, it is highly desirable that the adults of the vulnerable and / or minority community be motivated and committed to be involved in Scouting, requiring a flexible attitude, beyond their customs.

Model 2 - Satellite Unit

In this model, a scout unit, largely run by people of a vulnerable community and / or minority in particular opens within an existing scout group.

Among the advantages of this model is that the existing structure of the scout group is used, so that support for the new leaders would be available immediately and they have people in the group with experience, allowing the exchange of ideas and providing advice.

In turn, the new unit would be supported by a specialist obtain the support of parents. Over time, of course, joint activities and events can be used to integrate adults and young people across the scout group.

This model requires an opening by all members of the existing group, to be receptive to the idea and be sensitive to possible changes, perhaps including the need to adapt longstanding practices.

In turn, a number of vulnerable adults if the community and / or minority will be committed to initiate and direct the unit as required, considering their learning curve will be prolonged.

Model 3 - New Group

This model is to open a new scout group within the vulnerable and / or minority community.

This model tends to be particularly attractive to the community, allowing the scout group to develop in a culturally appropriate style, which is likely to be quite important for many people, especially in reference to the issue of identity, thus having the support of parents and others in the community.



The model requires, however, a large number of adults involved, as well as the necessary equipment, a meeting place and sufficient finance etc., in order to operate properly.

Adults in the community involved in the scout group will face a steep learning curve, especially if they have not been involved in scouting previously.

Considerable support and guidance must be received from outside the group, both at district and national level, possibly over a long period of time.

The experiences

"We firmly believe that every child and young, regardless of their social or economic situation, deserves the opportunity to reach their full potential".
SCOUT EXPERIENCE: READY FOR LIFE.

Mexico: Scout Experience: Ready for Life. In the city of Tijuana, on the border with the United States, Scouts of Mexico in cooperation with the United States Agency for International Development implemented a three-year project to strengthen the capacity of children and youths at risk between 7 and 29 years of age, to play a productive role in their community. The project aims to support the efforts of the Government of Mexico on education, health, social development and security, as well as its National Programme for Social Prevention of Violence and Crime.
<http://www.experienciascout.org.mx>

Haiti: The invaluable contribution of young people and adults through work in the most vulnerable areas post-earthquake 2010, not only from the service, participating in local forums to raise awareness about the impact of youth in

the recovery of the environment, together with the Red Cross and UNICEF. Humanitarian and social action, supporting the development of the communities themselves.

Costa Rica: Guides and Scouts for a weekend. The NSO organizes and encourages camps for children and youth who are social vulnerable between the ages of 7 and 14. The purpose of these meetings is that children have the opportunity to live a weekend in a Guide and Scout style, where they perform outdoors, recreation, Guiding and Scouting experience, implementation of the educational method, principles and values of Guides and Scouts. Also, it aims to provide children and young who are not part of the Scouts and Guides Association, the opportunity to live the educational programme this movement offers. Participants of this event in particular are children and youth receiving support programs of the Municipality of Alajuela, the National Children's Trust (PANI) and the Joint Institute for Social Aid (IMAS).
<http://siemprelistos.com>

Brazil: Amazon Scouting. The Amazon Scouting project was created with the intention to help transform the reality of children, teenagers and young people living in the region of Alto Solimões, formed by the cities of Tabatinga, Benjamin Constant and Atalaia do Norte, in the south-western Amazon. A distance of 1,200 kilometres from Manaus, and on the border with Peru and Colombia, the region is susceptible to a drug trafficking route, particularly threatening to the future of young people. Seeing this scenario, they joined local communities to develop Scouting and contribute to the awareness of the risks of drugs on indigenous groups. The aim is to encourage youth participation, provide activities where they can discover and develop their skills, and gain independence and responsibility. One year after the creation of the project it was extended to other regions in order to strengthen the activities of groups or to start Scouting in different communities. The states of Acre, Tocantins, Roraima and Rondonia have benefited from this action, called Moved by the Scouting Movement offering development opportunities for local youth.
<http://www.escoteiros.org.br/escotismo-amazonico/>



DIVERSITY AND INCLUSION: TRANSVERSAL CONCEPTS





To achieve a greater understanding of the issue of Diversity and Inclusion we need to understand some basic concepts that cover the issues of disability, and persons in vulnerable and minority groups.

Achieve real integration by:

- Learning to disarm prejudice.
- Learning to reflect.
- Meeting to agree.
- Learning to act.

Here are a number of concepts related to the topic of Diversity and Inclusion, and some proposals of good practices within the framework of the educational method of the Scout Movement.

Discrimination

People with disabilities, vulnerable and minority groups are more vulnerable to discrimination. In response, National Scout Organizations are required to give special attention to prevent and eradicate this, which is not a value in the Scout Movement.

- Has the National Scout Organization identified discriminatory practices and generated proposals to eradicate them?

- ◇ Identify the main discriminatory practices Identified and actions proposed for eradication

To prevent discrimination in the National Scout Organization we propose, among other actions:

- Promote the development of empathy to promote understanding and knowledge of others.
- Generate culture of “good treatment”, that is, habits of respect and courtesy that favour dialogue and acceptance.
- Ensure accessibility for all, avoiding barriers that limit participation.
- Encourage the value of people encouraging their actions and eradicating prejudices. When people cherish others, we are emphasizing the best that each one of us has to deliver the social context, to learn and to develop.
- Emphasize the intrinsic diversity of the organization, avoiding the standardization of models.
- Sensitize the NSO that when faced with discriminatory practices, we all lose something.





- Detect instances that consciously or unconsciously reproduce discriminatory actions, generating the necessary strategies to reverse these situations.
- Establish proactive actions that contribute to the eradication of behaviours related to bullying (such is the case bullying or other violent actions). The positive actions are those actions, which have the objective of achieving changes or improvements of a situation, and solutions. No actions are improvised, but based on particular situation forethought generally to improve. The objective of the proposed actions is to achieve a better state of being, not only individually but also in the immediate surroundings.

Protection

The National Scout Organization requires taking responsibility for providing children and young people with a safe environment to grow and develop. The relationship between peers, and between youth and adults, has a key role in this approach.

- Does the National Scout Organization have programs, policies and strategies that promote the protection of children and young people?

Yes

No

- ◇ In what Association documents we can find this reference?

- ◇ Is their implementation up to date?

To advance the protection of children and youth in the National Scout Organization it is proposed that:

- The National Scout Organization promotes the defence of human rights.
- Adopt institutional rules to ensure the protection of children and youth (including Safe from Harm).
- Promotion and openness to dialogue in all institutional bodies to promote attitudes and practices that protect children and youth.
- Establish and strengthen mechanisms of listening to and participation of children and youth.
- Ensure that the proposed approaches are based and emphasized on the importance of knowledge, understanding, acceptance and implementation of legal standards in the protection of children and youth.
- Working together with families and the community to promote and strengthen child protection.
- Generate diffusion of the subject.





Resiliency

We understand resilience as the ability of humans to survive and overcome having been exposed to adverse events. Scouting, being an educational movement, has the opportunity to contribute significantly to the development of these skills of resilience and survival.

It is important that the National Scout Organizations understand that in any type of condition that endangers the dignity, physical or psychological integrity of individuals, must be recognized and make visible the actions that strengthen resilience, since resilience is a key element in overcoming adverse situations, which can transform the experience that affects the person in opportunities of growth, making them come out stronger in the process.

- Does the National Scout Organization understand its role as a generator of resilient practices within the proposal that offers to the society?

Yes

No

- ◇ How can you prove it?

Among the practices that favour building resilience that the National Scout Organization can promote are:

- Develop an attitude of listening, support and interest in the person.
- Encourage the active participation of the person in family, school or community life.
- Encourage the development of self-protection skills.
- Offer the person or community continuous accompaniment in adverse situations.
- Resilient visible practices.
- Foster in people skills so as to generate sustainable livelihoods.
- Promote and ensure the active participation of children and youth as agents of change.
- Ensure that the personal progression of children and young people has integrated learning and practices, which generate resilience.

About Resilient practices:

All people are exposed to possible traumatic and / or painful experiences: loss, separation, illness, deprivation, and violence, abuse. The ability to go through these experiences leave them empowered and learning, is part of a Resilient practice.

However, resilience is not a result, but a process that can be learned.

What kind of actions helps us develop resilient practices?





Here we propose some:

- **Talk about life stories**, either public figures, facts of real life or fictional characters whose stories allow us to identify painful moments and the way overcame them.
- **Development of support networks** through the implementation of cooperative games and work in small groups where the individual and group strengths, such as how to help each other (between youth and adults) are recognized.
- **Stimulate communication**, confidence and self-esteem, individual and group.
- **Identify risk factors** for prevention, as well as to prevent stigmatization, prejudice, labels, and fatalism.
- **Generate an attitude of listening, interest and support**, in children and youth.
- **Encourage active participation** respecting the another's words and valuing the opinion.
- **Retrieve, visualize and reflect** about flashpoints, or painful experiences. Talk about them, rebuild ties, and generate alternative solutions to conflicts.
- **Use mediation** as a way of developing strategies for a peaceful resolution to conflict.
- **Give an important space to emotions**. Talk about them, recognize them, allow deployment as a way to communicate and link.

Adult volunteers as promoters of the theme of Diversity and Inclusion

- Does the management system of adults in the National Scout Organization respond to a human rights approach and addresses the issues of diversity and inclusion?

Yes

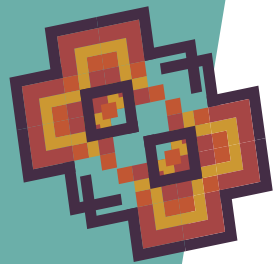
No

- ◇ How you can check this statement?

What does the focus on rights mean?

The Universal Declaration of Human Rights¹ is the framework in relation to human development. It is associated to the commitment of those institutions or governmental organizations or civil society, not only for the promotion and protection of human rights, but also to guarantee them for the whole of the population, especially for those in vulnerable groups and minorities who historically, have suffered conditions of marginalization and social discrimination. Working from a human rights approach is to recognize and enforce its universality, indivisibility, security and participation.

¹ <http://www.un.org/es/documents/udhr/>



Why should our work as adult educators respond to a human rights approach?

Adult support is key to the fulfilment of the Mission of Scouting. This support can be in different ways (educational, organizational, etc.) and also varies according to the age group of the Scouts.

For the National Scout Organization to grow and offer better Scouting to young people, they need to attract and retain qualified and motivated adult leaders, maintaining their thrust throughout the time in the association.

Concerning the issues addressed in this document, it is vital that adult volunteers take responsibility and commit to working in the perspective of human rights, and acquire the necessary skills to promote the inclusion processes, responding to diverse contexts.

To increase the skills of adult volunteers with regard to the issues of diversity and inclusion, the National Scout Organization is require to:

- Analyse their volunteer management system to verify that it has a human rights approach.
- Leaders develop the skills to understand diversity, face the “bullying”, human mobility and social change.
- See adults as an effective support of the proposal.
- Provide the necessary support to volunteers to become active promoters and guarantors of the respect for human rights.
- Inform of external training opportunities for each volunteer to participate in according to their interests and needs to the subject.

Cooperation and networking

To adequately address diversity and inclusion strategies are required to establish links with civil society organizations and government agencies that specifically address these issues.

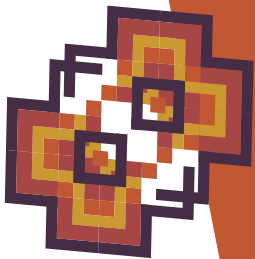
Cooperative work is a methodology that assigns a primary role to the close interaction between organizations, based on the ability of the sharing of knowledge and institutional capacities. It develops an expression of shared responsibility and from a critical point of view, of a critical unit capable of integrating the discrepancies in the interest of improving.

- Does the National Scout Organization have established permanent links with other organizations (UN agencies, NGOs, governments) and assess the impact and effectiveness of these agreements?

Yes	No
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- | | |
|--|--|
| <ul style="list-style-type: none">◆ Indicate existing partnerships with other organizations on this topic. | |
|--|--|

Networking is the ability to build positive relationships and undertake joint causes, where the team’s goal exceeds the goals of each organization.





“Scouting works together with a number of organizations and networks to strengthen the Mission and purpose of the Scout Movement. WOSM has enjoyed General Consultative Status with the Economic Council of the United Nations (ECOSOC) Economic and Social Council since 1947 and is regularly invited to express their views on issues related to the situation of young people in the world.

Scouting enjoys excellent relations with most governments where there are subsidies, incentives and support for the contribution of the Movement in the development of children and youth in the country. Scouting is also associated with knowledgeable institutions, foundations, donor organizations, other movements and some business organizations”².

Actions that favour the establishment of networks and alliances:

- Identify the reasons why we are going to network with other organizations.
- Identify organizations that specialize in these causes.
- Identify common ground between the Mission and Vision of the organizations.
- Establish joint integrated actions and that are not only complementary. The relationships that exist within these networks do not have to do only with an exchange, but with the generation of cooperative actions.
- Ensure that the benefits of partnerships and joint actions are accessible to all members of the organization

² <https://www.scout.org/node/9706?language=es>

This diagnostic tool and evaluation for National Scout Organizations not only aims to assist in the review process in the topics of diversity and inclusion in each NSO. It also tries to be a source of first-hand information for a regional analysis of the state of the current situation.

That is why, it is desirable that the NSO send their conclusions that they arrived at to the Youth Programme Director at the World Scout Bureau - Interamerica Support Centre: interamerica@scout.org

We invite you all to share your experiences and findings.

This document has been prepared for you by: Vanina Figule, Alejandra Albacete, Amanda Flores, Paula Fuentes, Jorge Fernandez, Jesús Arenas and Mauricio Veayra.

Traslation into English by John Dumbar.



ATTACHMENTS

ANNEX 1

Overcoming barriers / from the possibilities.

To facilitate real and concrete inclusive processes, it must not only possess knowledge about the characteristics of disability and the strengths and difficulties of each case (knowledge we access during the diagnosis period), but also to take into account the characteristics within the environment that can possibly modified. In many cases, the most noticeable limitations or more marked deficits they are not the disability itself, but by the effects of obstacles or barriers in the environment.

Here is an analysis tool for planning educational activities for children and youth with disabilities. Within this model, we propose a series of activities by way of practical example.



Disability	What is to be considered?	What can we do as a Movement?
Sensory and communication	When working with children or young people with sensory disabilities we need to support in communication.	Improve communication skills of other members to promote mutual understanding and shared activities.
	Resorting to other elements and language add-ons: oral, written, gestural, signs, etc.	Activities that encourage verbal or gestural communication.
	When you want to say something, you need to call their attention with a gesture, sign or physical contact or similar.	Using alternative communication channels: images, sounds, gestures, audio, amongst others.
	You must talk facing them, never from behind.	
	Before starting a casual conversation tell them what it is about.	
	When we are talking to a person with hearing impairment eye contact is critical, if we do not it looks like we are not paying attention. Vocalizes well but without exaggerating or shouting and try to speak slowly and not cover your mouth with your hand or any other object, try not to have gum or a mouth full when you speak.	Familiarize ourselves with the necessary adaptations. In the case of visual impairment: guide dog, braille, using batons. In the case of hearing impairment: the use of visual aids, certain conventional gestures, appropriate modulation to facilitate lip reading for people with hearing loss.
	Be sure to locate a person with sensory disabilities in the front row or in a position that you can see or hear well.	
	In the case of visual impairment you must take into account the ways that person uses to get around.	
	The help of a seeing guide allows them to get around with ease.	

Disability	What is to be considered?	What can we do as a Movement?
Sensory and communication	When guiding, do not take the person's arm or push, but simply offer your arm and let it be he / she who support themselves.	Provide an environment that minimizes interference or noise (spaces with unnecessary objects or much noise).
	No need to go on giving instructions and the details of everything around you, if they have any questions they will ask. Your shoulder can be a guide and walk attentive to the space occupied by two when passing through confined letting them know.	Promote the development of educational goals that promote the development of communication skills and self-reliance.
	When there is an obstacle, stairs, and ramps ... let them know of its existence of railings or suggestions that may help.	
	Do not leave the door ajar, either open or closed, so they avoid to being hit.	
	If you're in an unfamiliar place for the blind person, it is important that you give as much information as possible: doors, stairs ... so that they is located and the person can move freely.	
	Remember that a person with impaired vision has no hearing problems, so speak in a normal tone, and avoid using adverb of place (e.g.. forward, backward, here, there, above, below, etc.) where possible.	

Disability	What is to be considered?	What can we do as a Movement?
Motor	They need more time to perform certain tasks, so it is necessary to provide a longer period of the activities. Sometimes fatigue can influence the pace of activities. You should avoid certain motor activities that are an obstacle for other activities, for example in a relay game should give priority to the activity of each relay and not the displacement between them. Give opportunities to repeat, giving them the time to do so. We need to provide the necessary support and remove them when no longer needed.	Favouring a spacious, modern, warm and pleasant space in which all kinds of stimulations necessary for children with special educational needs are provided. Review the architectural barriers in the area, the scout group can offer them recreational alternatives.
Mentally	Be natural and clear in our way of speaking to a person with difficulties understanding because of their intellectual limitations. Express yourself using simple vocabulary, making sure they understood us. Communicate clearly and concisely giving instructions, whenever possible accompanied with examples. Try to be attentive to their answers, so we can adapt the way of communication if necessary. Create conditions of autonomy and self-reliance where necessary, allowing them to act where they can by themselves. Facilitate their relationship with others.	Promote and adapt the activities to the age and needs of the participants. We must strengthen the centres of interest through a variety of activities, allowing them to choose the ones they like to do, and facilitating the acquisition of hobbies.

ANNEX 2

Diagnostic approach to the environment for vulnerable and minority groups

Purpose	Review the reality of the groups through the collection of their needs, enabling the creation, development, monitoring and evaluation of projects that benefit, in addition to involving them, thus promoting awareness and encouraging empowerment for greater and better change in their lives.
Data to be obtained	Among the possible data for the development of this diagnosis, will be got at least the next technical criteria about vulnerability: • Number of needy families in a precarious situation within a specific area • Access to education and educational level • Number of displaced persons (internal / external, reason) • Receptive families home / locality • Households run by women (yes / no) • Homeless people (by sex and age group) • Ethnic origin of the family • How many people live under the same roof (by sex and age group)
If the results are out of reach	The first step we must recognize is that we will have limitations in finding or determining that a situation is beyond our reach, we can follow the following recommendations for a pipeline “case”¹ for social vulnerability contexts • Make a list of institutions that can provide specialized, professional, ethical and quality care, according to the conditions of the case to channel. • During the interview the reasons for the meeting will be reported, giving the list of suggestions, maintaining confidentiality, empathy, professional ethics, attitude of service, assertiveness and respect for all involved.

¹ Asociación de Scouts de México, A.C. Procedimiento de canalización para casos fuera del alcance del Proyecto Experiencia Scout.



If the results are out of reach

- It will be important to maintain an atmosphere free of confrontation and blame, making clear that specialized care is a mere suggestion not a requirement.
- It will be important to make clear that channelling responds to assuming and accepting the limitations ahead of signs, symptoms and behaviours that compromise the integrity of individuals.
- To conclude, it is important to open a space to listen to the person to channel and the responsible adults -parents, guardians- in order to leave an opening questions, comments or opinions that they are looking for which are proactive, positive and respectful.

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