

EDUCATION IN LOVE IN PLACE OF FEAR

By Sir Robert Baden-Powell (Chief Scout)

*Re-edition of the report presented to the 3rd International Congress of Moral Education
Geneva, 1st of August 1922*



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Baden-Powell arrives from Paris to the Cornavin railway station of Geneva, on 31th July of 1922.

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BADEN-POWELL'S THIRD LIFE: PEACE AND LOVE RATHER THAN FEAR

On 31 July 1922, Robert Baden-Powell left Paris, where he took part in the World Organization of the Scout Movement's inaugural conference, for Geneva, where he was expected as the keynote speaker at the 3rd International Congress on Moral Education. This series of congresses gave birth to the International Bureau of Education, in 1925, now placed under the auspices of UNESCO. The Congress in Geneva was organised by the Jean-Jacques-Rousseau Institute.

Paris and Geneva. Within the space of a few days, these two events enabled Baden-Powell to clearly set out his vision of Scouting following the hard ordeal of World War I. Distraught by the effects of war, the Founder entered the third phase of his life. There were three of them: a period of exploring the world, which lasted from his childhood until his return from the Boer War (1857–1901); a foundation period, involving observing the social ills of British society and experimenting (1902–1920); and finally a mission period, which lasted from after the War until his death. Enthralled with universalism, as a result of having seen the Scout Movement spread to numerous countries, he dreamed of making it the League of Nations' youth movement, which is the matrix of the current United Nations Organization. Baden-Powell had become converted to peace.

Back to Paris. The idea of an international conference of leading Scouters was born during the first Jamboree in London, in 1920. From 22 to 29 July 1922, at the prestigious Sorbonne University, Scouters met for a founding event. In his address to them, Robert Baden-Powell declared: *"Where the young citizens, male and female, in all countries are brought up to look upon their neighbours as brothers and sisters in the human family allied together with the common aim of service and sympathetic helpfulness towards each other, they will no longer think as heretofore in terms of war as against rivals, but in terms of peace and goodwill towards another."* Deploing that *"the war showed us how closed below the surface lie the primitive savage instincts of man"*, B.-P. committed the Movement to being *"summarised as a universal brotherhood of service"*. And he said: *"This spirit is the soul that is needed to make the League of Nations a living force instead of a mere formal pact"*.

On 1st August in Geneva, he confirmed his position before the participants of the 3rd International Congress on Moral Education. His report, which was prophetically entitled *"Education in love in place of fear"*, suggested *"a way by which a general voluntary training in goodwill and service can be brought about, in co-operation with school education, in place of the old system of bringing up a child either in the resentment of repressive discipline or in unlimited self-indulgence."*

The former general asked a question that was essential for his Movement's future: *"few will disagree with the feeling that manliness and character must be maintained, but the point is to devise a method by which it can be done apart from the training of men to war and bloodshed"*. Baden-Powell explained to researchers from around the world that the Scout Method *"would go far to abolish class and industrial differences and to replace fear by love, misunderstanding by sympathy, war by peace"*.

In this little-known text, which is utopic in an era that dreamed of peace, but pragmatic by nature, Baden-Powell offers a vision that helps us to understand what he wanted to do for future generations of boys and girls. It is therefore interesting to bring this text back to the fore in 2007 and redistribute it as a conclusion to Scouting's centenary year.

It helps us in asking ourselves questions that are still valid today: Are peace and love still at the heart of Scouting's education? How can the fear that all forms of fundamentalism, totalitarianism and social threats can impose on the lives of young people be evacuated?

In order to answer these questions, members of the Scout Movement need to remember the Founder's observation that: *"Fear has been the weapon of the powerful in terrorising the weaker"*. We hope that this text will inspire the debates of this Congress.

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¹Robert Baden-Powell, in the "Jamboree" magazine, October 1922. World Scout Bureau archives.

²Robert Baden-Powell, Report presented to the 3rd International Congress on Moral Education held in Geneva from 28 July to 1 August 1922. Appeared in "Jamboree", January 1923.

³The 1924 World Conference 1924 reiterated Scouting's non-military nature (Resolution 16/24).

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The dominance of Fear

I once saw in a temple in the East a three-headed God representing Love, Hatred and Peace; and on asking which of the three was the most worshipped, I was informed that Hatred got the bulk of the offerings. It was not that the people desired to hate, but the fear of the hatred of others made them desire to propitiate the evil genius.

It may seem at first sight absurd that these people should be ruled by fear, but after all, when you come to consider it, it is fear that dominates our policies in every country in the world.

We desire peace and so we prepare for war, fearing lest the enemy should attack us; we preach Peace because we fear the horrors of war. In our governments we largely use class representation because we fear the legislation of some other class. We are moral to a great extent because we fear the consequences, whether legal or sentimental, of being found out.

The fear of poverty, impels us to earn money. Fear of God, in place of love of God, makes some people moral, though it means that superstition has taken the place of faith

The so-called discipline of an army or navy is largely gained through fear of punishment. Education has in the past been conducted in its early stages much on the same principle. Fear has been the weapon of the powerful in terrorising the weaker.

A Different Spirit Needed in the World

Christians when they pray use what is termed the Lord's Prayer. I believe that historically this prayer existed before the time of Christ and was used by various forms of religion; so that the wish expressed in it to "Our Father" that "His kingdom may come and His will be done on earth" is very widespread among the peoples, including those even of non-Christian beliefs.

In these words we understand that we are all the children of one Father, not the slaves of a tyrant nor enemies of each other, and we hold the hope that God should come to His own in the world. God is Love. Therefore it is the reign of Love that we all pray for. Yet we allow ourselves to live under the yoke of Fear.

Can we not, in addition to passively praying for the reign of Love, do something to actively help in bringing it about? I believe that we can.

As the Rev. Alfred Wishart says: "Man is largely responsible for social life, and if that life breeds war, poverty, crime, and disease, it is man's duty to remedy these evils that breed human misery. But there is very little recognition of responsibility by the real agents of human wrong, because the world has been brought up to believe that God must save and God must relieve. All this placing of responsibility upon God for conditions of life for which man is really responsible deceives men and postpones the adoption of proper remedies."

To effectively eradicate an evil it is necessary to substitute that which is good. To abolish the domination of Fear we must put some equally potent influence in its place. If we apply Love in place of Fear to the various instances referred to above we at once gain the diminution of poverty, crime, and disease in our individual countries, and we gain Peace between the nations through mutual trust, honour and goodwill.

Present situation in Europe Threatens Continuation of Militarism

The war that was to have ended war has given the blessings of freedom and self-determination to a number of small States; but under the object lesson of that war and from fear of their own safety it means that more countries are now armed for self protection than was the case in 1913. The few great armies of those days are now replaced by numbers of lesser armies, but totalling a larger number of armed men in the aggregate. Incidentally, many more sparks are thus available for starting a fire.

The fashion of "self-determination" has led some nations to exaggerate their national ambition while in their character they are as yet unripe for self-administration. They have been impatient of the slow stages of evolution and have preferred the more rapid method of revolution. Nominally revolution is to secure freedom of the masses. In practice, it has proved itself a more forceful form of militarism.

It is not the abolition of armies that will do away with war anymore than the abolition of police will do away with crime. We have to do away with the *cause* of war; armies are rather the *effect*, that is the result of Fear and of the fighting spirit. And that is a matter for Education.

In the past we have, almost invariably, been taught to think in terms of war when any international difficulty arises; and the present-day situation in Europe only seems to threaten the continuance of this reign of Fear.

The academic training has taught to generation after generation their national history with all its victories in war, too often dishonestly omitting its defeats, and maligning its enemies while extolling its piracies. The desirable course seems to be to change all this and to teach the rising generation the peaceful triumphs of their country and to think in terms of Peace towards other countries.

A Substitute Needed for Military Training

Personally I have spent a good part of my life as a soldier, and I have in war seen something of the brutality and horrors incidental to this man-authorised murder of God's creatures, our brother-men, together with the ruin of their homes and the sufferings of the innocent women and children.

On the other hand I have also seen for myself the splendid qualities of manliness that have been evoked through war and soldiering, and these are evident in the manhood of all the more warlike nations.

The submission of self to rigid discipline, the endurance of hardships, the loyal comradeship and esprit de corps, the heroism and willing courage with which men will brace themselves and go to certain death for their country - all these cannot fail to be appreciated as a widespread result of the military training of men as men in body, mind and spirit.

The apprehension exists lest with the abolition of armies these valuable virtues of manliness should atrophy and die out.

In a notable article in the "Atlantic Monthly Journal" on "The Moral Equivalent for War", William James has recently written that the time had come when the human race should devise for itself some substitute for war - training such as would make for Peace, but without emasculating a nation and making it a herd of milk sops and "so much human blubber". He says: "War's horrors are a cheap price to pay for rescue from the only alternative supposed, of a world of clerks and teachers of co-education and zoophily, of consumers' leagues, of industrialism unlimited, and feminism unabashed. No scorn, no hardness, no valour any more! Fie upon such a cattle yard of a planet!... Martial virtues must still be the enduring cement; intrepidity, contempt of softness, surrender of private interests, obedience to command must still remain the rock upon which States are built."

Lessons of history from the fall of the Roman Empire downwards have proved the strength of this argument. Certain modern nations retained conscription as much for educative as for war purposes, and to preserve their race from deterioration in its manly qualities.

How to Preserve Manliness in a Nation

Few will disagree with the feeling that manliness and character must be maintained, but the point is to devise a method by which it can be done apart from the training of men to war and bloodshed.

As a solution, Mr. James suggests an idea which besides inculcating hardihood and discipline would give the idle rich their chance of learning manliness equally with the destitute poor; he would have conscription for the whole of the youth of the country to serve for a term of years not in the army but in coal and iron mines, on freight trains, aboard the fishing fleet in winter, at road building, tunnel making, and work in foundries and stoke-holes, and on the frames of sky scrapers, etc.

This is truly a hardening process for the pupils, though how far it would meet the employers' views in training the inept youth at his expense is another question.

But physical hardness is not the only quality that is needed. These occupations, though they do give valuable results in hardening the individual

and breaking down class differences, do not necessarily go far in character building which is the urgent need in the education of the future.

Universal seamanship, with its discipline, pluck, resourcefulness, etc., together with its friendly intercourse with foreign peoples and the ease of its application, commends itself as a means in this direction; but unfortunately the amount of seagoing commerce would make it applicable only to a tiny percentage of young men.

International sport will naturally suggest itself as another means of promoting manliness and good feeling. But this would rule out the workers and the weaker. Moreover, in all these remedies only one sex is referred to - the male. Women today are sharers with the men in the work of the world. On them more than on the men, depend the healthiness both of body and mind of the future generation. The effective education of women is therefore at least of equal value with that of the men. They must be in the training too.

Voluntary Self-Education in Manliness is Possible

Are there no ideals that we could offer to boys which without inculcating war and bloodshed would yet give them the manly aspiration, admiration of pluck and daring, of self-reliance and heroism and self-sacrifice and chivalry?

You have only to ask the boys themselves or look at the books they read. They will read, it is true, books of fighting and battles, but give them their choice and they much prefer stories of adventure by sea and land, tales of exploration, of big game-hunting, of backwoodsmanship, of airmanship and other lines of life where the highest manly qualities are displayed by the characters.

At the same time, it is not every boy that reads or can read, but there is not a boy, literate or illiterate, who is not eager to practise activities in imitation of such heroes.

The craft and ceremonial and paraphernalia of the Red Indian or the Zulu has its appeal for every lad; the adventure of actual boat management, or exploration of a strange country, the clambering over wild mountains, naturalist research in woodland and forest, the camping and the woodcraft lore, the pioneering skill, all have their fascinations for him. It is by using these attractions as the gilt that the pill of education can be administered. Education as

I read it means not so much putting knowledge into the boy as giving him the desire and the method for acquiring knowledge

Apart from the mere scholastic training, modern education aims at developing character in the individual, and also technical skill and physical health. These can be developed through the medium of the activities suggested above if only the organisers frame their schemes adroitly and with understanding.

Moreover, much of the open-air life with its nature study, camping, exploration, mapping, sketching, etc., appeals with equal force and with equal advantage to girls. Thus, the whole youth of the world appears to be ready and only waiting for the application of some such training if only it were made possible for them.

And such training would be voluntary form of self-education on their part, carried out with all the energy and enthusiasm of youth.

Nor should it interfere with their scholastic instruction. It could be applied in their out of school time, that idle time in which so much of the good done within the school walls is undone again by wrong surroundings or pursuits.

For this reason alone the idea will appeal to teachers.

International Possibilities

Then there is a wider possibility. If we are to bring about the end of the Reign of Fear and to have Peace in the world the remedy will lie not so much in legislation to control the warlike propensities of existing Governments as in the education of the on-coming generation to international goodwill.

The ideals and activities that I have suggested above appear to have an equal hold on boys and girls of all nationalities alike. In their psychology children all the world over are much the same until they begin to grow up on the differing lines resulting from their different respective environments. They are at first all alike in their keenness to imbibe ideas and to practise activities which really interest them at that particular age. So that for applying a universal training you have in this enthusiasm a medium ready to hand, and one that meets requirements half way.

If we cannot get conscription, at least we can get voluntary effort.

Already with common interests, improved inter-communications, and closer similarity in educational systems, national idiosyncracies are daily becoming less pronounced, and the general good of the world more effectively aimed for. A universal training in the suggested activities should therefore not be impossible. It merely requires sufficient encouragement and propaganda.

Every country has its national games widespread amongst its youth. If the above activities could be given the status of national games they would eventually capture every boy and girl in the land.

They will not only do so in the case of the soundest and strongest but by their variety and modifications they also give the opportunity to the physically and mentally defectives of taking up as much as they are individually capable of, and it cannot fail to do them good.

If therefore, all nations come to adopt the same activities they will be doing something more than merely improve their own national physical and moral health, for, by having common pursuits with other nations, the young people will grow up with a new and widened mutual understanding and an international sympathy with each other. In that case, we should realise the principle of their thinking in terms of Peace with each other instead of in terms of war, yet without losing any manly qualities.

This may seem to many to be an Utopian dream too visionary for practical politics, and the question would naturally be asked: "Could it ever be brought about in practice"?

The Boy Scout and Girl Guide Training

That question is already answered. The scheme is already in practice. Although as yet young the boy scout and girl guide movements between them today aggregate two million members among the rising generations of the different nations of the world. They include among them members of most of the different religious faiths.

They already constitute a recognised Brotherhood whose aim is the *efficiency of the individual for the better service of others*, i.e. citizenship of the highest quality.

But the movement is, as I have said, young, and as yet not fully known or understood in some countries, and this is my excuse for venturing to explain it together with the possibility which underlies it.

The principle of the organisation and training of the movement is the same for boys as for girls, though in details these necessarily differ.

So, too, the principle remains the same, though the details differ, in applying the training to the children in accordance with their ages. It is thus progressive.

Moreover it can be, and has been, applied with equal effect to children of every social grade from the highest to the poorest. It thus tends to eliminate class distinction.

Organisation

The unit is the "Patrol", consisting of six to eight boys or girls under the permanent responsible charge of one of their number as patrol leader.

Four or five, but not more, of these patrols are grouped together as a "troop", under a "scoutmaster" or a "guide". This gives a sufficient number for one trained to deal with effectively, since for character training individual attention is essential. In his or her relationship to the young people the standing of the trainer is that of the elder brother or sister rather than of officer or teacher.

The patrol leaders of the troop form the "Court of honour" or committee to administer the business of the troop.

The troops are classified in three kinds to meet the age groups of their members. These are divided into wolf cubs, or brownies, aged from eight to eleven, for moulding them in the right direction; scouts, or guides, from twelve to sixteen, for self-development and education; rovers, or rangers, from seventeen upwards, for preparation for parenthood and for duties in life.

Training

The training is directed to four main ends in each of the three above groups, to develop:

- (1) Character and intelligence, individual "manliness", i.e., responsibility and self-reliance.
- (2) Handcraft and skill.
- (3) Health and strength.
- (4) Service for others, collective co-operation and goodwill.

The method is to get the pupil to develop these for himself from his own inner desire rather than instruction imposed upon him from without. The various subjects are presented under one or other form of wood-craft or out-door activities. (Take, for instance, one of the constituents of character, viz., *observation*. This is taught through tracking. Tracking is an attractive and

useful subject, and when the boy or girl has learned to notice and distinguish the various foot-prints and marks on the ground or signs and sounds in the air, etc., he goes on to *deduction* by reading the story that they convey, and thus stimulates his reasoning powers and intelligence, which are contributants to character.)

Uniform

The Brotherhood has its recognised uniform which gives at once a fascination in the eyes of the boy or girls and breeds an *esprit de corps* and self-respect, while its world-wide adoption brings the members together under a common visible sign in carrying out their common ideal.

The Promise and Law

Admission to the Brotherhood is through a ceremonial where they boy makes a solemn promise to be loyal to God and his Country and to the ideals of the Movement, and to render willing service to other people at all times.

These ideals are contained in the ten Scout laws, which are briefly as follows:



- I. *A Scout's honour is to be trusted.*
- II. *A Scout is loyal to the King, his country, his officers, his parents, his employers and those under him.*
- III. *A Scout's duty is to be useful and to help others.*
- IV. *A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.*
- V. *A Scout is courteous.*
- VI. *A Scout is a friend to animals.*
- VII. *A Scout obeys orders of his parents, patrol leader, or Scout-master without question.*
- VIII. *A Scout smiles and whistles under all difficulties.*
- IX. *A Scout is thrifty.*
- X. *A Scout is clean in thought, word and deed.*

Opinions autorisées

This is not merely a theoretical programme, but one which has been tested and proved by practice in all countries. Moreover it has had the warm approval of educational authorities on all sides. I will only quote one or two examples from the large number we have received.

Dean Russell, Professor of Education of Columbia University, New York, writes:

"It is right that the Scout programme supplements the work of the schools... Its curriculum is adjusted in such a way that the more you study it and the further you go into it you who are schoolmasters, the more you must be convinced that there was a discovery made when it was put forth. The programme of the Boy Scouts is the man's job cut down to boy's size. It appeals to the boy not merely because he is a boy but because he is a man in the making. And it is just at this point that the programme of so many organisations for boys and girls break down... The Scout programme does not ask the boy anything that the man does not do; but step by

step it takes him from the place where he is until he reaches that place where he would be... It is not the curriculum of Scouting that is the most striking feature, but it is the method. And in the method of Scouting, I venture to say, there is something that we have not seen elsewhere in our day... My friends, as a schoolmaster I want to tell you that it is my honest conviction that our schools will not be equal to the task of the next generation unless we incorporate into them as much as is possible of the Scout spirit and the Scouting method, and in addition to that, fill up just as many as possible of the leisure hours of the boy with that out-and-out programme of Scouting."

Dean Russell goes on to say that he is confident that when schoolmasters realise their obligation to the State, when they understand what the public want and must eventually have, when they sound the depth of their own patriotism and realise that upon them, more perhaps than on any other class depends the future welfare of their country, they "will not leave untested and untried an instrument that makes for so much good."

Mr. Edmond Holmes, the British educationalist, in his latest book, "Give Me the Young", has put forward the axiom that "Practice must precede Profession", and urges a fundamentally improved system of education to meet the needs of modern times. The old system has been wrong in principle, because it tended too much to develop in the pupil fear of punishment, greed for reward, and vanity or envy through competition, instead of encouraging the inherent interest and self-expression of the child. As an example in the right direction, he says: "We have to ask ourselves on what general principles ought schools to be conducted. Here, as it happens, we have been given a lead which we should do well to follow. The Boy Scout movement is by far the most successful attempt which has yet been made to provide for the education of adolescents. And it owes its success to the fact that it makes due provision for the satisfaction of two imperious needs of man's nature - the need to realise one's own self, and the need to work with and for others... In the Boy Scout philosophy of education the balance between the claims of the individual and of the communal self is steadily maintained...*To achieve and maintain this balance should be the primary aim of all who are interested in education.*"

Learning by doing, through active self-expression rather than by passive reception of ideas is the principle employed. This is the principle advocated by the Austrian Professor Cizec when in reply to the questioner who asked him how he managed to teach his pupils with such remarkable results, said: "I don't do it. I take the lid off, other teachers put it on. That is the only difference."

This only difference, as Mr. Edmond Holmes remarks, "is very nearly the whole difference between the right and the wrong method of education."

Conclusion

Education has of late years widened its outlook beyond the walls of the school and especially in its international development. I have here ventured to suggest a way by which a general voluntary training in goodwill and service can be brought about, in co-operation with school education, in place of the old system of bringing up a child either in the resentment of repressive discipline or in unlimited self-indulgence.

If this training be carried out for both sexes on a sufficiently universal basis it should have a marked effect on the character and well-being of a nation.

It would give a different impulse to action and would go far to abolish class and industrial differences and to replace Fear by Love, Misunderstanding by Sympathy, War by Peace.

The training includes the development of Self-Reliance and Chivalry side by side with the promotion of physical activity and prowess. It is therefore capable of developing a new manliness among the boys side by side with a fuller character among the girls, such as will neutralise any loss of military training or the over-extolling of military virtues.

If such training be encouraged in all countries in such manner that the rising generation throughout the world feel themselves tangibly linked in Brotherhood, it is going to contribute markedly to the abolition of war and to the coming of that long-looked-for era of peace and goodwill among men.

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