



# SCOUTING AND PEACE





World Organization  
of the Scout Movement  
Organisation Mondiale  
du Mouvement Scout

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## EXECUTIVE SUMMARY

1. The purpose of this paper is to answer the question: **What is Scouting's contribution to peace?**

2. The question is examined first from an historical perspective. The paper shows how one of the most recurrent themes in B-P's books and speeches is the idea of Scouting as a worldwide brotherhood, able to inspire feelings of tolerance, fraternity, understanding and fairness at all levels. From this idea, and the experimental camp on Brownsea Island, point 4 of the Scout Law was developed: "*A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class or creed the other may belong*". The paper shows how the promotion of peace has been a very significant priority of the Movement since its inception. It also shows how the concept of peace is integrated in the formulation of the fundamentals of Scouting in the WOSM Constitution (the most explicit, but by no means the only statement being that of the principle of "*Loyalty to one's country in harmony with the promotion of local, national and international peace, understanding and cooperation*"). It also includes an annex providing a chronological list of the World Conference Resolutions dealing with peace.

3. The paper then analyses the main facets of Scouting's contribution to peace. As a Movement which promotes international friendship and brotherhood, the relationship between Scouting and peace is obvious from the angle of the traditional connotation of "*peace*" as opposed to "*war*" or "*conflict*". However, the full significance of Scouting's contribu-

tion to peace only becomes apparent when the concept of peace is examined from its various dimensions.

Starting from a **definition of peace**: "*Peace is not simply the absence of war. Peace is a dynamic process of collaboration between all states and peoples. This collaboration must be based on a respect for liberty, independence, national sovereignty, equality, respect for the law, human rights, as well as a just and equitable distribution of resources*", **three dimensions** are considered:

- first, one which is **political**,
- second, one which covers **personal, interpersonal and intercultural relationships**, and,
- third, one which encompasses the **relationships between man and the available resources on earth**.

The first two dimensions are explored vis-à-vis their relationship to the Founder's thinking, they are analysed conceptually, and some important examples are given of Scouting activities and of the tools produced by the World Scout Bureau to assist National Scout Associations in each field. The third dimension covers, on the one hand, the question of "*peace and justice*", which will be dealt with in a separate paper, and on the other hand, the question of peace between man and nature, which was dealt with in the first reference paper, "*Scouting and the Environment*".

A table (see page 11) summarizes the different dimensions, the conceptual approach applied to each, their main manifestations in the World Scout Movement, and the tools prepared by the World Scout Bureau.

4. The paper also provides a brief account of the international recognition received by the World Scout Movement for its efforts to promote peace and human understanding, notably, the “*UNESCO Prize for Peace Education*”.

5. Finally, the paper adopts a **prospective approach**, to show some of the opportunities open to the Movement within the framework of the implementation of the Strategy for Scouting, both as a result of its internal dynamism and of the changes on the international scene.

6. In conclusion, Scouting’s contribution to peace, while educational and therefore unspectacular, is fundamental.

- Since its inception, Scouting has helped to build peace by **creating a feeling of brotherhood and understanding which crosses national barriers**, by practising a peaceful lifestyle and by integrating into the Scout principles and method a number of precepts and practices which encourage brotherly conflict-solving attitudes and behaviour.

- Through its principles and method, Scouting helps to develop more **responsible citizenship** at all levels: local, national and international.

- Scouting helps individuals to develop a **sense of personal identity**, enabling them to seek or to enjoy peace of mind through the voluntary acceptance of a “*code of living*”, a **value system** which provides them with “*inner guidance*”.

- Scouting helps young people to develop enjoyable, mature and responsible interpersonal relationships, to develop a sensitivity to others based on reciprocity and fairness. Through his/her ability to **establish constructive relationships with others**, a Scout then becomes an **artisan of peace**.

- The same applies to the field of **intercultural relations**. The educational approach of Scouting helps to develop open-minded, mature and balanced personalities, deeply rooted in their own culture yet open to the richness of other cultures. Thus, a Scout is ready both to work for the **preservation of national cultural values** and to show understanding and **appreciation for other people’s culture and way of life**. This is particularly important in today’s world, where intercultural awareness and appreciation are, in many countries, a powerful factor in the promotion of peace.

- Scouting also helps to create peace in the world through its **contribution to the cause of justice**. By involving young people in the effort to eliminate hunger and reduce poverty, Scouting is lending its hand to the task of **building a human community** where men and women can live truly human lives. In doing so, Scouting is establishing the preconditions for the achievement of true and lasting peace.

- The same can be said of Scouting’s contribution to **peace between man and his environment**. By creating an awareness and feeling of responsibility towards our natural environment,

Scouting is helping to educate a generation of citizens willing to adopt a **lifestyle** compatible with the protection of natural resources and to bear witness to the new “**environmental ethic**” necessary for the survival of our world.

- All the above is multiplied a thousand fold through the **international dimension of Scouting**, which is a living reality and a source of enrichment for all - youth and adults alike - from rich and poor countries, from the North and the South, from the East and the West.

The cause of peace has many facets. It can be served in many ways. Some of them are spectacular, while others very seldom attracts the press headlines. Scouting, by working on the human being himself, at grassroots level, and by striving towards an ideal of fraternity and understanding, plays a tremendous role in the promotion of peace at all levels. This role is performed in a quiet, unspectacular way, and in-depth, by creating a feeling of brotherhood - which is the true infrastructure for peace - among the youth who will be the citizens of tomorrow’s world.

# 1. INTRODUCTION

*"Peace cannot be secured entirely by commercial interests, military alliances, general disarmament or mutual treaties, unless the spirit for peace is there in the minds and will of the peoples. This is a matter of education."*

Baden-Powell, Opening speech at Kandersteg International Conference, published in "Jamboree", October 1926. (1)

*"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."*

Constitution of UNESCO, 1945, Preamble (2)

The concept of peace is **important** and **frequently used**. In the ordinary sense of the term, it is used as an opposition to war or conflict. To quote the Encyclopaedia Britannica: *"Since the beginning of history, peace has been regarded as a blessing and its opposite, war, as a scourge."* (3)

However, the concept is both **elusive and ambiguous**. It can have military and civilian connotations, collective or individual connotations. It can be used, for example, to signify *"a state of security and order within a community"*, an absence of war between rival nations, a *"state of harmony in human or personal relations"*, an absence of activity and noise, or *"a mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions."* (4)

It can be used as a noun, as an adjective, as an adverb, and even as an interjection! It can be used with both positive and negative connotations. It can be used with a very precise legal or diplomatic meaning and also as everyday language!

For this reason, the scope of a reference paper such as the present has to be limited out of necessity. Therefore, our thinking has been guided by the key question: **Since the inception of Scouting, what have been the main facets of its contribution to peace?**

In order to answer this question, it is important to first adopt a **historical perspective** and look at B-P's concept of peace. Has it been present since the beginning of the Movement? Was it reflected in the original Promise and early practice? Has it followed the historical

evolution of the Movement? Is it reflected in the WOSM Constitution and in World Scout Conference Resolutions?

The subject then needs to be considered from a **conceptual perspective**, examining a definition of peace on the basis of which its different dimensions and the many contributions that Scouting has made in this field can be explored.

Finally, a **prospective approach** considers the future and identifies new possibilities open to the Movement, both as a result of its internal dynamism and of the recent evolution in the worldwide situation.

## 2. B-P: ORIGINS OF THE MOVEMENT - ORIGINAL PROMISE AND PRACTICE

### 2.1 B-P'S CONCEPT OF PEACE

As indicated by Paul Ricoeur in his book *"Histoire et Vérité"* (History and Truth), *"The first condition that a doctrine of non-violence must satisfy is to penetrate the full depth of the world of violence."* (5)

Therefore, the **rejection of war** is expressed in a much stronger and more poignant way by a man who had followed a military career, fought many battles and returned to England as a hero after a victorious campaign.

There is no doubt that B-P was profoundly shocked by the First World War. Writing in *"Jamboree"* in 1921, he said: *"The world-wide crash of war has roughly shaken us all... The war has warned us that under the modern conditions of material and intellectual development we ought to re-form ourselves and make better use of the blessings of civilisation, otherwise this **hellish punishment of brute strife**, of which we have had a taste, will overwhelm us in the end."* (6)

And, addressing Rover Scouts in his book *"Rovering to Success"* (1922 edition), he said:

*"I think if every fellow studied a little of his own body and how it works he would quickly gain a new idea of the miraculous handiwork of God and would realise how He is actually active in your body as well as in your mind."*

*And when, as some of you have done, you see these wonderful bodies of His with all their complicated, beautifully fitted living mechanisms smashed, destroyed or maimed by man-made bombs and shells in man-made battles over man-made villainies, you will feel that **there is something wicked***

*and profane about war."* (7)

There is little doubt that one of the most recurrent themes in Baden-Powell's books and speeches is the idea of Scouting as a **world-wide brotherhood**, able to inspire feelings of tolerance, fraternity, understanding, fairness and justice on earth.

Thus, in *"Scouting for boys"* he said: *"Kim was called by the Indians Little friend of all the world", and that is the name that every Scout should earn for himself."* (8)

In *"Aids to Scoutmastership"*, emphasizing the subject of brotherhood, he wrote: *"Scouting is a brotherhood - a scheme which in practice, disregards differences of class, creed, country and colour, through the undefinable spirit that pervades it - the spirit of God's gentleman."* (9)

He saw the Promise and Law as a way to prevent wars and conflicts: *"It is the spirit that matters. Our Scout Law and Promise, when we really put them into practice take away all occasion for wars and strife between nations."* (10)

He clearly saw a link between the development of peace in the world and Scouting's aim. In this respect, in the October 1932 issue of *"Jamboree"*, he wrote: *"Our aim is to bring up the next generation as useful citizens with a wider outlook than before and thereby **to develop goodwill and peace in the world through comradeship and cooperation**, in place of the prevailing rivalry between classes, creeds and countries which have done so much in the past to produce wars and unrest. We regard all men as brothers, sons of the one Father, among whom happiness can be brought only through*

the development of **mutual tolerance and goodwill** - that is through love." (11)

His perception led him to write in the "Headquarters' Gazette", first in June 1912, and again in April 1914, that: "The first step of all (towards international peace) is to train the rising generations - in every nation - to be guided in all things by an absolute sense of justice. When men have it as an instinct in their conduct of all affairs in life to look at the question impartially from both sides before becoming partisans of one, then, if a crisis arises between two nations, they will naturally be more ready to recognize the justice of the case and to adopt a peaceful solution, which is impossible so long as their minds are accustomed to run to war as the only resource." (12)

For B-P, this will for peace is also instilled in former Scouts and Guides. Writing in 1931 and again in 1937, he said: "Several further millions exist among the adults who have gone through our training, not only in character, health, and active helpfulness and patriotism, but in the larger sense of friendship and brotherhood with one another irrespective of class or creed or country, in countries foreign to our own.

Thus there is growing up a leaven, small at present but increasing daily, of men and women in each nation, imbued with mutual comradeship for one another and with the definite will for peace." (13)

## 2.2 THE ORIGINAL PROMISE AND LAW

During the experimental camp held on Brownsea Island, B-P did not keep a detailed camp diary. How-

ever, in part VI of the fortnightly issue of "Scouting for Boys", he summarized his report on the camp. (14) It is interesting to note how B-P recorded the relationship between the boys attending the camp and their behaviour:

"Discipline was very satisfactory indeed. A "court of honour" was instituted to try any offenders against discipline, but it was never needed. In the first place the boys were put "on their honour" to do their best; in the second place, the senior boys were made responsible for the behaviour of the boys forming their Patrol. And this worked perfectly well".

And E. E. Reynolds adds: "In his draft report he noted how easily boys of such contrasted social conditions had mixed. This experience impressed him deeply; out of it grew the basic idea of the fourth Scout Law." (15)

The early version of the Promise stated:

"I promise, on my honour:

1. To do my duty to God and the King.
2. To help other people at all times.
3. To obey the Scout Law." (16)

This version was quickly changed to "God and my country" as a result of the international development of the Movement.

The early version of the Law stated: "... 4. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs."

In full, it read:

"Thus if a Scout meets another Scout, even though a stranger to him, he must speak to him, and

help him in any way that he can, either to carry out the duty he is then doing, or by giving him food, or, as far as possible, anything that he may be in want of. A Scout must never be a snob. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich. A Scout accepts the other man as he finds him, and makes the best of him."

"Kim, the boy scout, was called by the Indians "Little friend of all the world" and that is the name that every Scout should earn for himself." (17)

It is important to bear in mind that the Promise and Law were formulated by B-P in the simplest possible terms, to render them accessible to a child making his Promise at the beginning of the century.

As the Movement developed, B-P felt it necessary to make the concept of "brotherhood to all" even more explicit, and the final formulation of the Law therefore read: "A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class or creed the other may belong." (18)

## 2.3 THE DEVELOPMENT OF THE MOVEMENT IN ITS EARLY YEARS

It is difficult to record in just a few paragraphs the charismatic impact of the Movement in its early years, which resulted in unprecedented growth virtually all over the world. This section will therefore concentrate on showing how the promotion of peace was a very significant priority throughout this period.

• "In 1916, Baden-Powell had written about the need for "an International Rally to mark the tenth an-



niversary of the Movement, to be held in June 1918, provided the war is over. Objects: to make our ideals and methods more widely known abroad; to promote the spirit of brotherhood among the rising generation throughout the world, thereby giving the spirit that is necessary to make the League of Nations a living force..." (19)

The war continued until the autumn of 1918, the Jamboree was held in 1920 and was a resounding success. In the words of the historian Tim Jeal: "The sight of 5,000 boys of over a dozen nationalities all in the same arena, repeating the words of the Scout Promise after Baden-Powell, made a profound impression on all those who witnessed it. Lord Northcliffe visited Olympia twice and wept openly at the sight of the boys." (20)

The highlight of the celebration was however the Closing Ceremony, where B-P launched a Closing Challenge on the subject of peace and tolerance. His concluding words were: "Brother Scouts, I ask you to make a solemn choice... Differences exist between the people of the world in thought and sentiment, just as they do in language and physique. The war has taught us that if one nation tries to impose its particular will upon others, cruel reaction is bound to follow. The Jamboree has taught us that if we exercise mutual forbearance and give-and-take, then there is sympathy and harmony. If it be your will, let us go forth from here fully determined that we will develop among ourselves and our boys that comradeship, through the world-wide spirit of the Scout Brotherhood so that we may help to develop peace and happiness in the world and good will among men."

"Brother Scouts, answer me. Will you join in this endeavour?" (21) and Tim Jeal goes on "The ringing cry of "Yes", which he received on that summer afternoon would be the first of many, after **the promotion of international peace became his first priority.**" (22)

- Indeed, as Tim Jeal points out: "The year 1924 brought the Imperial Jamboree at Wembley, the World Camp at Foxlease and the Second International Jamboree in Denmark. At these events, Baden-Powell coupled pleas for peace and world brotherhood with denunciations of the Great War." (23)

It is particularly interesting to note, in his address to the World Camp, B-P's open criticism of the way in which the "civilized peoples" had failed to draw lessons from the 1914-18 War:

"The present unsatisfactory conditions in the world are the after-effects of war - that war that was to have ended wars... But we have more nations in rivalry with one another than there were before, and more armed men in the world ready for war than ever existed in history. We civilized peoples, with our education and our churches, have little to be proud of in having committed this reversion to primitive methods of savagery for settling our disputes..." (24)

He also criticized the school system:

"...Schools merely continue their teaching of academic history, largely restricted to the more creditable doings of their own particular country, and with little regard to that of other nations..." (25)

And he appealed to the Scout Movement to play a leading role in

instilling the ideals of goodwill and peace in the younger generation:

"...The war and its upset of old ideas has given the opportunity for implanting entirely new ones. Buddha has said: "There is only one way of driving out Hate in the world and that is by bringing in Love". The opportunity lies before us where in place of selfishness and hostility we can enthuse good will and peace as the spirit in the coming generation... We in the Movement can prove by example that such a step is possible..." (26)

- The Movement continued to grow. In 1929, the coming-of-age Jamboree, organized to celebrate 21 years of Scouting, was attended by 30,000 Scouts forming 71 separate contingents. The historian Tim Jeal points out: "This international event was celebrated as an affair of state... The Prince of Wales spent two and a half hours at the Jamboree. The Prime Minister came and declared that "No social development of our time is more attractive in its aim or more far reaching in its effect than the growth of the Boy Scout Movement." (27)

- B-P never lost sight of the idea of future generations of citizens committed to peace in every country. His last years were spent in Kenya, as a man in his eighties. As recorded in the 26th edition of "Scouting for Boys", issued in March 1951: "To the last he was writing words of encouragement to his boys and to their leaders. Some of his later words must be quoted":

"One thing is essential to general and permanent peace, and that is a **total and general change of spirit among the peoples**, the change to closer mutual understanding, to subjugation of na-

*tional prejudices, and the ability to see with the other fellow's eye in friendly sympathy." (28)*

### 3. WORLD SCOUTING'S POLICY: WOSM'S CONSTITUTION AND WORLD SCOUT CONFERENCE RESOLUTIONS

#### 3.1 WOSM'S CONSTITUTION

B-P's concepts on peace were so deeply rooted in his mind and so enthusiastically accepted by the Movement's leaders as it grew, first in Britain and then throughout the world, that they were reflected in the different versions of the World Constitution in force between 1922 and 1977. These same concepts are, however, clearest - both from the legal and educational point of view - in the present version of the WOSM Constitution, approved by the 26th World Scout Conference in Montreal in 1977.

The fundamentals of the Movement are defined in Chapter I of the World Constitution.

- In Article I.1, the Scout Movement is defined as a *"...voluntary non-political educational movement for young people open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the Founder and stated below."* (29)

- In Article I.2, the purpose of the Movement is stated to be: *"...to contribute to the development of young people in achieving their full physical, intellectual, social and spiritual potentials as individuals, as responsible citizens and as members of their local, national and international communities."* (30)

- In Article II.1, the Constitution mentions three principles (the fundamental laws and beliefs that must be observed when achieving the purpose of the Movement): *"Duty to God", "Duty to others" and "Duty to self"*.

Under the heading of *"Duty to others"*, the Constitution mentions a number of basic precepts dealing

with a person's responsibility towards society in its different dimensions, including:

- ***"Loyalty to one's country in harmony with the promotion of local, national and international peace, understanding and cooperation."***

- ***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."*** (31)

Furthermore, in Article II.2, the Constitution states that: *"All members of the Scout Movement are required to adhere to a Promise and Law... ..inspired by the Promise and Law conceived by the Founder..."* (32)

- Finally, Article III of the Constitution defines the Scout method as *"a system of progressive self-education through..."*, comprising four elements: a promise and law; learning by doing; membership in small groups (for example the patrol), involving under adult guidance, ***progressive discovery and acceptance of responsibility and training towards self-government directed towards the development of character, and the acquisition of competence, self-reliance, dependability and capacities both to cooperate and to lead,*** and progressive and stimulating programmes. (33)

On the basis of the earlier section on the history of the Movement and B-P's strong convictions on the subject of peace, the phrases highlighted (in bold characters) require no further explanation. They show very clearly that:

- as formulated, the present

Constitution is faithful to the original philosophy of the Founder, and,

- there has been a consistent tradition (in theory as well as in practice) of **education for peace as a basic precept for the entire educational philosophy** (or approach) **of Scouting**.

This aspect is further explored in section 4 of this paper (see below).

### 3.2 WORLD SCOUT CONFERENCE RESOLUTIONS

For ease of reference, these Resolutions are presented in chronological order (see Annex I), grouped under several headings:

- Peace and peace education (strictu sensu)
- International brotherhood, including Join-In-Jamboree and Universal Fund
- International Year of the Child and International Youth Year
- Related subjects

The following observations can be made regarding these Resolutions:

- 1) They clearly confirm the Movement's principles in respect of "education for peace" in the younger generation, and its long-term impact on the future of the world through the promotion of understanding and goodwill among all peoples.
- 2) They stress repeatedly the Movement's non-military and non-political character.

## 4. SCOUTING'S CONTRIBUTION TO THE CAUSE OF PEACE: Conceptual perspective and implementation in the World Scout Movement

### 4.1 A DEFINITION

This brings us back to the question posed at the beginning of this reference paper: ***“Since its inception, what have been the main facets of Scouting’s contribution to peace?”***

In order to provide a clear answer, we have to take **a definition of peace** whose different components can be examined and linked to the Scout Movement’s contribution. In other words, such a definition should have both **logical consistency** and **pragmatic value**.

Needless to say, our task would be greatly facilitated if such a definition had been produced at the inception of the Movement. However, this was not the case, for the simple reason that B-P used the word *“peace”* in the ordinary sense of the term, and its meaning was clear to everyone.

One such suitable definition is given in the Report of the Secretary General to the 32nd World Scout Conference held in Paris in July 1990. It is largely based upon the one prepared by the *“International Red Cross and Red Crescent Movement”*. (34)

***“Peace is not simply the absence of war. Peace is a dynamic process of collaboration between all states and peoples. This collaboration must be based on a respect for liberty, independence, national sovereignty, equality, respect for the law, human rights, as well as a just and equitable distribution of resources to meet the needs of peoples.”*** (35)

According to this definition, peace is not simply the absence of war, and contributions to peace do not

only occur in the sectors of peace-making and peace-keeping. In this narrow sense of the word, Scouting’s contribution is obviously very indirect. In the true sense of peace, however, Scouting’s contribution becomes immediately obvious, and concerns the very heart of the issue.

This definition has several **dimensions**, which, for the purpose of our analysis, can be grouped into a number of broad areas:

- The **first dimension** is the one that comes to mind the most spontaneously: *“peace”* as opposed to *“war”*, as opposed to *“conflict”*. This dimension is **political** (see section 4.2).

- The **second dimension** covers the broad area of **personal, interpersonal and intercultural relationships**. Peace is considered here in the light of the development of the individual and his/her relationships with others, including the relationships between cultures (see sections 4.3 to 4.5).

- The **third dimension** encompasses the **relationships between humankind and the available resources on earth**: on the one hand, the fair distribution of those resources among all individuals in order to satisfy their needs (i.e. questions of justice and equity) and, on the other hand, the relationships between humankind and nature/environment (see sections 4.6 and 4.7). (36)

In each of the sections developed in this paper (4.2 to 4.5), there is a brief explanation linking the dimension under consideration to B-P’s concept and the historical origin of the Movement, followed by the conceptual perspective and some examples of relevant Scout-

ing activities. A shaded box next to each section lists some of the tools produced by the World Scout Bureau to assist National Scout Associations in each specific field.

Sections 4.6 and 4.7 explain briefly why the subjects of peace and justice and peace between man and his environment are not developed in this reference paper.

#### 4.2 PEACE FROM THE POLITICAL POINT OF VIEW

As stated above (see 4.1), this is perhaps the connotation of the term “*peace*” that comes to mind more spontaneously, namely, “*peace*” as opposed to “*war*”, as opposed to “*conflict*”. In the language of Political Science, this term covers fields such as international relations, disarmament, international politics, diplomatic conflict-resolution, peace-keeping operations and other related subjects.

This political dimension of peace might appear as the least related to Scouting. This is, in fact, not the case. Since its inception, **Scouting has helped to build peace by creating a feeling of brotherhood and understanding crossing national barriers, through the practice of a peaceful lifestyle and by integrating into the Scout method a number of practices which encourage brotherly conflict-solving attitudes and behaviour.**

Although the subject has already been covered in section 2 above, it is not superfluous to further examine how B-P’s concept of patriotism was not narrow and chauvinistic but more universal.

In an (impromptu) Closing speech at the Ninth International Scout

Conference, held at The Hague in August 1937, B-P described the type of person which the Scout educational process could produce: *“Our ultimate object is to breed manly men for our respective countries, strong in body, mind and spirit; men who can be trusted; men who can face hard work and hard times; men who can make up their own minds and not be led by mass suggestion; men who can sacrifice much that is personal in the greater good of the nation.*

*Their patriotism must not be narrow, but with widened outlook they must be able to see with sympathetic eyes the ambitions of the patriots of other countries.”* (37)

The idea of world brotherhood is indeed deeply rooted in B-P’s thinking. Already in 1921, he wrote in “*Jamboree*”: *“How God must laugh at the little differences that we set up amongst ourselves under the camouflage of religion, politics, patriotism or class, to the neglect of a far greater tie - that of the Brotherhood in the **Human Family**.”* (38)

The idea is found throughout the Founder’s writings, at very different historical moments. The following quotation appeared in 1929, in the booklet on “*Scouting and Youth Movements*”: *“We should take care, in inculcating patriotism into our boys and girls, that it is a patriotism above the narrow sentiment which usually stops at one’s own country, and thus inspires jealousy and enmity in dealing with others. **Our patriotism should be of the wider, nobler kind which recognizes justice and reasonableness in the claims of others and which leads our country into comradeship with, and recognition***

*of, the other nations of the world.”* The same idea, expressed in almost the same words, had already appeared in “*Rovering to Success*”, published in 1922, and appeared again in the April and July 1933 issues of “*Jamboree*”. (39)

The entire approach of the Scout Movement stems from a basic ideal, namely, that true patriotism should not be power, prestige or war orientated, but should, on the contrary, be directed towards the creation of a society in which all do their best to work for their local community, which forms part of the worldwide community. The Movement’s ideal is therefore to create an infrastructure for peace.

Reference has already been made to the articles of the WOSM Constitution which highlight these ideals (see section 3.1 above) and to the numerous World Scout Conference Resolutions which have consistently emphasized peace education in the Movement (see section 3.2 above and Annex I).

Given this concern, it is not surprising that World Scouting, since its inception, has produced, at all levels (from world, to regional, to national, to grassroots level) hundreds of initiatives intended to promote peace. These are far too numerous to list in this document; therefore, for the sake of clarity and brevity, only a few significant ones are mentioned hereafter:

- **World Jamborees** are perhaps the most distinctive feature of World Scouting in the minds of the general public. Organized every four years, they are hosted by a National Scout Organization whose invitation has been formally accepted by the World Scout Conference (40). Although each World Jamboree has left the participants with indelible memories, the *"Jamboree of Peace"* (*"Jamboree de la Paix"*), held in France in 1947, deserves to be singled out. It was the first one to be held after the death of B-P and also after 10 years of interruption due to the Second World War. In addition, Indian Scouts celebrated their country's independence during the Jamboree. For these reasons and others linked to the programme itself, this Jamboree was particularly symbolic and emotional. (41)

- Starting in 1975, at the initiative of the World Programme Committee, (42) every World Jamboree has been accompanied by a **"Join-In-Jamboree" (JIJ)** intended to convey the World Jamboree spirit to Scouts of all ages. JIJ comprises activities and events - ranging from a big national camp or jamboree to a small gathering of a few troops or packs, or a fair or evening involving parents - which strongly identify with the spirit and activities of the Jamboree and the culture of the

host country. (43) Evaluations indicate that between two and four million Scouts from all age sections participate in JIJ activities.

World Scout Conference Resolution 8/75 (see Annex I) adopted the decision that *"...Join-In-Jamborees shall be a permanent feature of all future World Jamborees..."* The concept and implementation of JIJ earned WOSM the Silver Anvil Award (see section 5 below).

- Along similar lines, **Jamboree-on-the-Air (JOTA)** is an annual international amateur radio Scouting event held during the third weekend of October. Thousands of contacts are made over the air between Scouts all over the world.

- **World Moots** (formerly called World Rover Moots) are gatherings of members of senior branches of National Scout Associations and other young adult members. Participants range in age from 18 to 25. Moots provide an opportunity for young adults in Scouting to meet together with the objective of improving their international understanding as citizens of the world. The educational dimension of these events has been reinforced by the addition of World Scout Forums. (44)

- The **Scout Universal Fund**, better known as the *"U" Fund*, was created by Resolution No. 6 of the 1969 Helsinki World Scout Conference, since when its method of operation has been slightly modified (see Annex I). It provides a way for all members of the Scout Movement to help Scouts in other countries. Donations to the "U" Fund are regularly received from National Scout Associations, Scout groups and individuals. Contribu-

tions from the Fund have helped Scouts, particularly in less privileged countries, to start community development projects, to set up training and activity centres, to undertake relief work after natural disasters, to print Scout handbooks in local languages, and many other projects.

- **Twinning** schemes have been practised for many years in Scouting. They are a particularly effective way to promote contacts between Scouts from different countries. Scout units, groups or districts, or National Associations, are linked together to pursue clearly identified programme objectives, ranging from small initiatives at grassroots level to ambitious projects at national level. (45)

- **Peace Week.** The 31st World Scout Conference (Melbourne, 1988) adopted Resolution 7/88 (see Annex I), recommending that activities related to education for peace be conducted during a special Peace Week around Founder's Day in February 1989. The World Scout Bureau produced a range of resource material to support Peace Week, and a final report was compiled illustrating some of the many projects undertaken by Scouts, often with Girl Guides and other youth organizations. (46)

The World Scout Committee has encouraged National Associations to continue to promote activities related to peace and human understanding as part of their Founder's Day celebrations each year. In response to this appeal, many National Associations carried out such activities in 1990 and 1991. (47)

- Before bringing this section to a close, it is important to men-

tion WOSM's very active involvement in two International Years of particular relevance to our Movement: **the International Year of the Child** celebrated in 1979 and the **International Youth Year** celebrated in 1985 under the theme "*Participation, Development, Peace*". Both years were designated by resolutions of the United Nations General Assembly and supported by World Scout Conference Resolutions (see Annex I). They were an opportunity to strengthen links of cooperation between many youth and youth-serving organizations. In many countries, some of the most important activities undertaken by National Scout Associations were connected to world peace and international understanding. (48)

#### Tools produced by the World Scout Bureau

- With the transfer of the World Scout Bureau from Ottawa, Canada, to Geneva, Switzerland, in May 1968, and the establishment of a Programme Service as part of the efforts to strengthen the staff of the world headquarters, the early seventies saw a proliferation of material intended to disseminate the concept of a worldwide brotherhood as widely as possible.

Most of this material was addressed to leaders of National Scout Associations. Good examples are several issues of the "*Programme Information Exchange Series*", for instance, issue No. 4 dealing with the "*Explorer Belt Scheme*" of the British Scout Association; issue No. 7, entitled "*World Scout Link*", proposing a "*worldwide programme to encourage Scout contacts between countries*", and its complement, the "*World Scout Link Kit*"; and issue No. 8 on the "*World Friendship Badge*", giving examples of requirements for such a badge in different countries. (49)

However, some material was also addressed directly at young people, such as the "*International Scout Quiz Game*", published in 1972, and "*Hello World*" published in 1973. (50)

- The **World Scouting Handbook** is a comprehensive reference document for leaders, published in 1985, replacing the long outdated "*International Commissioners Handbook*". It provides substantial information on WOSM and its bodies (World Conference, World Committee and World Bureau) and the international dimension of Scouting. Over 150 pages of information are supplied in a loose-leaf folder for easy updating and to enable the holder to add material. This important tool also includes a set of overhead projector transparencies about the World Organization. Convenient pockets are provided to hold copies of the WOSM Constitution and By-Laws and World Scout Conference Resolutions. Section 5 provides many ideas for international activities. (51)

#### 4.3 PERSONAL DIMENSION: INNER PEACE

This dimension covers the whole area of personal development, i.e. the contribution of the Scout Movement to the development of young people, who can achieve inner peace through the voluntary acceptance of a "code of living" and a system of values.

- In order to fully understand the originality of Scouting's educational method (particularly taking into account that it was created at the beginning of the century), it is important to examine how B-P envisaged the development of the personality of children and young people, which, in a nutshell, can be summarized as follows:

- 1) He saw it as **individualized**, and not as a mass system.
- 2) However, young people are not alone; they are linked through the **patrol system**.

As E. E. Reynolds points out: "*The basis of the B-P method was the giving of responsibility to the individual. To achieve this, drill in the mass was replaced by competition between small groups of half a dozen men under a leader. In the Boy Scouts this is known as the Patrol System, and it is one of B-P's most characteristic contributions to educational method.*" (52)

In B-P's own words: "*...Many Scoutmasters and others did not, at first, recognize the extraordinary value which they could get out of the Patrol System... The main object is... to give responsibility to the boy, since this is the very best of all means for developing character...*" (53)

- 3) **Giving responsibility to young people.**



4) Giving them **a system of ethical reference, a code of values.**

As E. E. Reynolds states: *“Giving responsibility does not imply simply investing the boy with the power to order others about; it implies trust. But the boy is not left without guidance, that is supplied in the Scout Law.”* (54)

5) This code of values is **formulated in a positive way**, not through prohibitions.

At that time, many wrote to B-P to stress the importance of establishing prohibitions. But B-P was adamant that the Scout Law should have a positive character. Thus, he wrote: *“Authorities have come along to improve the Scout Law, and not recognizing the active side of it, have changed it to the reverse - a series of “Don’ts”. “Don’t”, of course, is the distinguishing feature and motto of the old-fashioned system of repression; and is a red rag to a boy. It is a challenge to him to do wrong.”* (55)

In a sentence, it can be said that the whole educational philosophy of Scouting seeks to favour the development of open, mature and balanced personalities. It is striking to see how these elements match the modern evolution of social science, and in particular Social Psychology. To make a comparison here between these two aspects would far exceed the limits of this paper. However, in this context, it is worth mentioning the Report of the International Commission on the Development of Education, set up by UNESCO in the late sixties under the chairmanship of Edgar Faure. This report, published in 1972 under the title of *“Learning to be”* (56), pays tribute to the validity and seriousness of

Scouting’s educational method (without describing it), the more so since it was tested and spread throughout the world at the beginning of the century! (57)

- The purpose of Scouting, and therefore its daily task, is to provide young people with a favourable environment for their development, to guide them in their personal growth and to offer them the support they need. This is achieved by designing and implementing programmes adapted to the different age groups and to the specific conditions in which the young people live (in other words, responsive to the needs and aspirations of young people in their respective societies).

Since it is the purpose of Scouting, it automatically becomes the daily task of every unit (be it a Cub Scout pack, a Scout patrol or troop, a Rover clan, a team of Venturers, etc), of every group, of every district, of every National Scout Association.

For this reason, it is difficult to single out specific instances where this occurs. It is rather a combination of the different elements forming the appropriate balance: a Scout programme which is challenging, attractive and useful, a system of adult leadership which is able to provide adult resources in sufficient quality and quantity to fulfil its mission, and a sound management structure which enables the National Association to use its resources to the best possible advantage of its educational mission.

The ultimate result is what B-P called *“character building”* and which in today’s terminology may be called *“development of the personality”*; in other words, the

emergence of individuals with a sense of **personal identity** (ego strength) (58), who are able to have or to seek **“peace of mind”** through the **voluntary acceptance of a “code of living”**, a value system, which provides them with **“inner guidance”**, strong enough to guide them through life and flexible enough to be adapted to their changing circumstances.

In the light of the above, it is clear that expressions such as *“peace of mind”* or *“inner peace”* should not be seen as a *“static situation”*, but rather as a *“dynamic process”*. The process of development of one’s own personality entails constant and unlimited experience. As Claudio Naranjo proposed in his article *“The Unfolding of Man”* (59): *“Any experience in our lives can be viewed as an occasion for self-understanding or self-realization”*. An increase in the awareness of a given situation leads to a more acute sense of responsibility, which in turn might lead to a concrete response, which in turn generates new awareness in a never-ending process. Thus, personality development is, by definition, an evolutionary and not a static concept.

### Tools produced by the World Scout Bureau

The most significant tools produced by the World Scout Bureau to assist National Scout Associations to develop the personal dimension of peace are:

- *"Elements for a Scout Programme"*, published for the first time in February 1985 and updated regularly. The publication (in the form of a loose-leaf binder) was conceived and is published under the leadership of the World Programme Committee. Its main purpose is to serve as a reference tool for National Scout Associations in their task of systematically updating their Scout programmes in order to ensure that they remain faithful to the fundamental principles and method of Scouting, and also that they remain relevant to the needs and aspirations of young people and the needs and aspirations of their respective societies.

Particularly helpful in this respect are sections I and II dealing with "Fundamentals" and *"The Scout Method"*. It should be noted that Chapter 1 of Section I entitled *"Fundamental Principles"* has also been published as a separate booklet. (60)

- Life Skills is another area which positively assists personal development. This subject is presented in Section 703 of the International Training Handbook (61). It is based on the assumption that leaders and members of our Movement need to acquire more than technical skills. They need to relate to others, work cooperatively, communicate effectively and understand their own and others' motivation. *"Life skills"* can be summed up as *"personal and relationship skills"* which *"enable people to become self-reliant and interdependent rather than passively dependent on others."* (62) This technique has also been explored during two European events: the National Training Commissioners Conference, held in Jambville, France, in 1986, and the National Training Commissioners Forum, held in Mozet, Belgium, in 1988. (63)

- Two other publications should be included here as tools for personal development. They are: the Training Package on *"Transactional Analysis"* and the dossier on *"Education for Peace and Human Understanding"*. Both are reviewed in sections 4.4 and 4.5 of this paper respectively.

#### 4.4 INTERPERSONAL DIMENSION: RELATIONSHIPS WITH OTHERS

This section should be considered in close connection with the area of personal development. For the purpose of this analysis, we shall concentrate on the aspect of **interpersonal relationships**. It should, however, be noted, that the distinction between personal and interpersonal is made for purely analytical purposes. In reality, personal growth cannot be dissociated from interpersonal relationships, and both take place within a social context (a group, a society and a culture).

- Man is a social being because the propensity to live with his fellow men is inherent to his nature. It is only by making contact with other people in his social group that he can put his own

potentials into practice. This process is called **social interaction** and is, therefore, the central fact of society.

In a given society, people interact with each other regularly and continuously on the basis of behavioural expectations whose meaning has been previously established. When two friends are talking, two boys fighting, many people queuing in front of a theatre, they are interacting, i.e. adjusting their behaviour to the behaviour of the other(s) in a situation whose rules are defined by the culture in which they live. (64)

Social scientists have studied in depth the nature of such interactions. Among the many distinctions established, one is particularly relevant to our purposes: the distinction between **instrumen-**

**tal** and **expressive** interaction. In the **instrumental interaction**, the focus centres on the satisfaction of a specific and clearly identified need. I want to read the newspaper, so I go and buy it. It does not matter to me whether I buy it from a supermarket, from a small newsagents, or even from a street dispenser where I insert a coin and take my newspaper. In other words, the important result is the newspaper, not the relationship! In **expressive interaction**, on the other hand, the focus is the relationship. I **enjoy** being with Paul or Peter or Mary, not necessarily with all my classmates, and for that reason, I meet them not only at school, but also elsewhere, I invite them to my home, I go with them to the cinema, we watch television together, and so on. These examples clearly demonstrate that instrumental bonds are rather weak and transitory, while expressive bonds tend, to a certain extent, to be stronger and permanent, at least for a certain period of time. However, even certain expressive relationships are transitory (like a holiday romance), while others may last a lifetime (like a successful marriage.) (65)

- Many sociological studies have shown the importance of expressive relationships for young people, and particularly for adolescents. *"...besides providing pleasurable experiences, peer relationships can play a positive role in adolescent socialization."* (66) They can:

- ... give a growing person the unbiased feedback needed to develop a realistic sense of self.
- ... develop loyalty and trustworthiness... based on reciprocity and fairness...
- ... develop a sensitivity to

others...thus providing an important sense of cohesion which helps to avoid alienation.

If we look at the main social tasks of adolescence: to develop a consistent self-image, establish independence, develop an occupational identity, plan for the future, deal with issues of conformity vs. deviance, find a sense of meaning to life and elaborate a set of values, all are linked one way or another to peer relationships. The importance of these relationships is even greater if they are structured and if they involve other people who are more mature and experienced. (67)

- This is what B-P's pedagogical intuition conceived and tested at the beginning of the century, when vertical relationships were considered to be the absolute rule, not only in society in general, but also, and very particularly, in the school system! As B-P said:

*"... Scouting puts the boys into fraternity gangs which is their natural organization whether for games, mischief or loafing."* (68) And he adds: *"...The Patrol is the character school for the individual. To the Patrol leaders it gives practice in responsibility and in the qualities of leadership. To the Scouts it gives subordination of self to the interests of the whole, the elements of self-denial and self-control involved in the team spirit of cooperation and good comradeship."* (69)

In fact, as B-P pointed out: *"The Patrol System is the one essential feature in which Scout training differs from that of all other organizations."* (70)

- Thus, through its educational method, Scouting helps young people to develop peace through

interpersonal relationships. This ability to establish constructive relationships with others is essential as an element of personality devel-

opment as well as an element of social development. Its impact is likely to be felt both at an individual and collective level.

### Tools produced by the World Scout Bureau

- **Transactional Analysis** is a Training Package issued in 1981, prepared by the Training Service of the World Scout Bureau. Its main purpose is to suggest an approach to Transactional Analysis (TA) to support adult leaders in their personal development and help them achieve a greater self-awareness and a better understanding of others. The Training Package contains two booklets: *"What is TA about?"* and *"Note to Trainers"*, an audio-visual presentation, 18 handouts, 10 exercises, 30 transparencies and a copy of the book *"Games people play"* by Eric Berne. The material has been developed for a one-day course, which could easily be extended to one and a half or even two days. It is also possible to reduce the duration by limiting the objectives, thus narrowing the scope of the training session.

Such a training programme could lead to: improved self-awareness, improved motivation and morale, autonomy, better working relationships, more democratic leadership and effective use of time, and more favourable conditions for introducing positive changes in self-perception, attitudes and behaviour. (71)

- **Dossier: Human Relations in an Organization**

Within the framework of the Strategy for Scouting, WOSM has identified management as one of its top priorities. The document *"Towards a Strategy for Scouting"*, prepared as a background paper for the 31st World Scout Conference (Melbourne, 1988) states that: *"A major obstacle to the development of Scouting in many national associations is poor management."* (72)

In order to meet the very wide variety of needs of National Scout Organizations, the World Scout Bureau is producing three practical tools: a periodical newsletter called *"Management Info"*, a Management Handbook and a series of training modules.

The dossier *"Human Relations in an Organization"* is section 2 of the Management Handbook. It looks at human relations, i.e. the interaction between one person - with his/her own individual characteristics - with others. The following aspects are considered:

- The personal level: it examines the different *"ego states"* defined by Eric Berne, the founder of Transactional Analysis, the hierarchy of needs according to the Abraham Maslow theory, and the theories of individual "styles".

- The individual and others: the different *"transactions"* between people, the *"Johari window"*, which examines the degree and lucidity of relationships, and Ruth Cohn's theory of "interaction centred on a theme", which recognizes the different dimensions of a relationship (individual and collective, emotional and rational, etc.).

- The relationship between the individual, the group and the task, in which the *"situational leadership approach"* is developed.

- The solution of conflicts, in which the contributions of Steve Karpman (the *"dramatic triangle"*) and Thomas Gordon (*"leader effectiveness training"*) are considered.

The section concludes with an *"Egogram"* to help people identify their most frequent spontaneous behaviour or attitude. (73)

- **Management Info No. 2: Human Relations in an Organization**

As already mentioned, this tool forms part of the support provided by the World Scout Bureau to assist National Scout Associations in the development of their managerial capacities.

It presents a number of elements which are motivation factors within an organization and others which hinder its smooth running from the point of view of inter-personal relationships. It also examines the factors which can increase the effectiveness of the decision-making process in an organization such as a Scout association. Two annexes complete the issue: a questionnaire on the *"Self-analysis of my relationships with others"* and another entitled *"Diagnosis of certain relational factors within an organization"*. (74)

#### 4.5 PEACE THROUGH INTERCULTURAL UNDERSTANDING

This dimension covers the whole domain of intercultural relations in which Scouting can play a significant role by helping young people understand each other's culture and way of life, thus promoting respect and appreciation for different cultures and lifestyles.

- The Universal Declaration of Human Rights adopted by the United Nations in 1948 states: "*Article 26: Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.*" (75)

- The quest for peace has many facets, but one which is essential is the recognition and respect of other people's cultures and ways of life. B-P expressed this notion in April 1940, thinking already of what could happen after the Second World War: "*No one knows what form Peace will take, Federal Unions, Economics, resuscitated Leagues of Nations, United States of Europe, and so on, are variously suggested; but one thing is essential to general and permanent peace of whatever form, and that is a total change of spirit among the peoples, the **change to closer mutual understanding, to subjugation of national prejudices, and the ability to see with the other fellow's eye in friendly sympathy.***" (76)

- In order to fully understand the importance of this dimension,

we shall briefly consider it from a sociological perspective. As we have already seen, (section 4.3 above) man is a **social being**, he lives in a society, where he interacts with other human beings. Every society has a **culture**. In its broadest sense, the term culture "*refers to a social heritage, that is, all the knowledge, beliefs, customs and skills that are available to the members of a society or a social group. The social heritage is the product of a specific and unique history; it is the distinctive way of life of a group of people, their complete design for living.*" (77)

In other words, culture helps us to view the world in a certain way. Through the **process of socialization**, the young child progressively acquires a **cultural identity**, a "*cultural reference framework*", and he learns to judge events from his own view, his own approach. Culture teaches him to determine what is "*good*" and what is "*bad*", what is "*fair*" and what is "*unfair*", what is "*familiar*" and what is "*alien*".

In this respect, the process of socialization in a given culture is at the same time normal and necessary (since life would be impossible without cultural values and norms) and dangerous, since it creates what has been called "**ethnocentrism**". In its broadest sense, this is the tendency of every individual to judge another culture on the basis of the criteria established by his own culture, by his own view of the world. In the strictest sense of the term, "*ethnocentrism also implies a tendency to believe that one's own culture is superior to others and to judge other cultures through the standards established by one's own culture.*" (78)

These judgements occur by means of a certain number of mechanisms which have been identified and studied by the social sciences: **prejudices, caricatures, stereotypes** and the extrapolation of a culture's logic to become a "*universal logic*". (79) These mechanisms easily cause the development of a certain number of negative attitudes: **chauvinism, intolerance** towards practices or customs which are different from our own, **racism** and **xenophobia**.

There is no need to stress to what extent these attitudes constitute an obstacle to communication and understanding between people, either in the same society or between different societies.

Since its inception, the Scout Movement has been extremely aware of the importance of educating young people in a spirit that goes far beyond the simple practice of “tolerance” and respect for other cultures, recognizing the need to help them fully understand and appreciate the richness of other people’s cultural heritages so that, through the daily practice of **intercultural learning**, they are enriched with the contribution of other cultures.

Among the initiatives aimed at promoting intercultural learning, Eurofolk and the National Integration Camps in India are worth a particular mention:

- **Eurofolk** is a European cultural festival organized every four years by the European Scout Committee and the European Guide Committee. The first was held in Turkey in 1977, the second in Germany in 1981, the third in Spain in 1985 and the fourth in Italy in 1989. The tradition will continue when Austria hosts the fifth Eurofolk in 1993.

The principles of its organization are simple: in preparation for the event, participating groups prepare their selected items: dances, music, songs, pantomimes, games, costumes or cultural shows. Once at the camp, they share the folklore and traditions of their respective countries or regions with others, and at the same time they learn new aspects of other cultures in workshops. A wide variety of workshops is offered, including painting, drawing, weaving, spinning, singing, dancing, self-expression through movement, glass-blowing, dressmaking and cookery. Usually, local artists and craftsmen lead the workshops. On

average, the number of participants varies between 2,000 and 3,000. (80)

- **National Integration Camps** are a unique feature of the “*Bharat Scouts and Guides*” of India. They are held periodically on a multi-state basis, to help promote social and cultural integration among young people from states with different traditions and cultures. These camps are a cornerstone of the association’s “*nation-building activities*” (81) and have been widely recognized at national level as a powerful factor in the promotion of intercultural awareness and appreciation, which in turn is a very important aspect in the promotion of national peace.

In 1987, the “*Bharat Scouts and Guides*” were nominated as “*Peace Messengers*” by the United Nations, in recognition of their outstanding contribution to the “*International Year of Peace*” in 1986. (82)

- The “*Friendship Trefoil*” is an interesting experiment in triangular cooperation involving three European associations: the Scouts de France (Haute-Savoie region), the Swiss Scout Movement (Valais canton) and AGESCI (Italy, Val d’Aoste region). For more than ten years, each association in turn has organized regional gatherings with activities for all age sections, they have a joint committee (all members wear the same scarf), their own constitution, newspaper and traditions. (83)

- In addition, many National Scout Associations have introduced “*cultural badges*” to enable Scouts to become better acquainted with the rich cultural heritage of their country and, therefore, to contribute to the preservation of national

cultural values. Many associations have also created badges such as “*citizen of my country*” and “*citizen of the world*”, which are learning units intended to open the eyes of Scouts to the rich diversity of cultures.

## Tools produced by the World Scout Bureau

### \* ***“Education for Peace and Human Understanding”***

This was an experimental project undertaken under the leadership of the World Programme Committee (WPC) between 1978 and 1984, as part of an overall effort to assist National Scout Organizations to improve the relevance of their programmes and adapt them to the needs and aspirations of today’s young people.

Its aim was *“to study the best ways to use the Scout Method in order to create among young people a feeling of appreciation and respect for other people’s culture and way of life, thus contributing to world friendship and human understanding”* (84). At the invitation of the WPC, three countries took part in the experimental project: Denmark, Mexico and Malaysia. As a result of the cooperation between the Programme Service of the World Scout Bureau and each one of the associations involved in the project, ad hoc educational material (games, exercises and group dynamics of different types) was prepared for young people and leaders. All the material was tested in different circumstances, either in adult leader training courses, or in special seminars. Most of the time, however, the tests were carried out with young people of different age groups within the framework of their weekly unit meetings or through activities or events designed for a specific age section. In most cases, the results were evaluated according to the *“participant observation”* method.

As a result of this six-year process, the material was progressively refined and a number of educational documents were produced in the national languages of the participating associations (Danish, Spanish and Malay). The experiment was presented at the 29th World Scout Conference in Dearborn, USA, in 1983, and, in response to the requests of many associations, the WPC promised to publish a dossier with a full account of the process and a selection of the games and exercises used. This document was prepared between 1983 and 1985, resulting in the publication of *“Education for Peace and Human Understanding”* (85), which was available at the 30th World Scout Conference in Munich, Germany, in 1985.

The book has an introductory chapter entitled *“Background. Man, Society and Culture. Socialization and Values”*, a chapter indicating how to use the games and exercises, and 20 games grouped in two series, the first called *“Value Clarification”*, which is intended to help young people to develop their awareness of personal values, and the second called *“Inter-cultural communication”*, devoted to the process of inter-cultural learning. In addition, it contains a chapter summarizing the experimental project in the three selected countries and another with suggestions for integrating activities relating to peace and human understanding into the badge system of National Scout Associations.

The book was published by the World Scout Bureau in English and French, and has been translated into Arabic, Spanish and Italian. The Italian version, which contains several games introduced by AGESCI, was published as a result of cooperation between the Italian Committee for UNICEF, the Italian CARITAS and AGESCI. (86)

The publication was used as resource material for the involvement of National Scout Associations in the *“International Year of Peace”*, held in 1986 by a United Nations Resolution (see Annex I, Resolutions No. 5/85 and 7/88). (87)

\* Other material produced by the World Scout Bureau includes:

- ***“Scouting ‘Round the World”***, first published in 1975, re-published in 1977 and 1979, and completely revised and republished in 1990. This publication serves several purposes. It constitutes a comprehensive reference book on World Scouting, presenting the original features of national associations, each of which has its *“strong points, ingenious ideas, particular experiences and unique problems.”* (88) It also encourages National Scout Associations to *“introduce world brotherhood programme ideas and to encourage more contacts and exchanges among Scouts and Scouters ‘round the world.”* (89) And it provides Scout editors with information and illustrations for adaptation and dissemination at youth level.

- ***“Living with other cultures: A learning unit for Scouts”***, published as part of the *“Programme Information Exchange”* series (90) in 1976, with the main aim of providing leaders involved in programme development with useful ideas and insights for enriching this important dimension of the Scout programme. Suggestions correspond to the three classic age sections and are grouped into two main categories: suggestions to deepen appreciation and understanding for one’s own culture and suggestions intended to broaden the Scout’s awareness of the culture of other social groups existing in the same society.

## 4.6 PEACE AND JUSTICE

This broad area starts from the basic assumption that flagrant situations of injustice are a breeding ground for the emergence of armed conflicts and therefore that, a contrario sensu, the elimination of hunger, illiteracy, disease, poverty

and unemployment are preconditions for the achievement of lasting peace.

This area includes the world imbalance between the North and the South, and the efforts deployed by Scouts at home and abroad to practise community involvement

in its different forms: community development and community service, development education and development cooperation. Likewise, it covers the involvement of Scouting in the promotion of Human Rights in general and the Rights of the Child in particular, as

well as different forms of emergency relief and reconstruction. Over the last 20 years, the World Scout Bureau has produced abundant literature to support the involvement of National Scout Associations in the above-mentioned fields, and the international visibility of Scouting has been enhanced by its contribution to international efforts such as the "International Drinking Water Supply and Sanitation Decade", "International Literacy Year" and the UNICEF "Child Survival and Development Revolution".

Due to its vastness, this area will be dealt with in a separate reference paper, in which the richness of the subject and its specific contribution to Scouting's educational purposes can be fully examined.

#### **4.7 PEACE BETWEEN MAN AND NATURE (OR MAN AND HIS ENVIRONMENT)**

The relationship between man and nature is one of the most crucial concerns of our times, as was clearly demonstrated at the recent "*United Nations Conference on Environment and Development*", better known as the "*Earth Summit*". Heads of State, Prime Ministers, leading politicians, economists, representatives from International Governmental and Non-Governmental Organizations and representatives of the business community met in Rio de Janeiro in June 1992 to explore the complex relationship between environment and development.

Some key questions were raised, such as:

- How can mankind and communities live more in harmony with their environment, while pro-

moting an equitable use of resources?

- How can they avoid all forms of over-exploitation of natural resources by adopting a system of "*governance of the planet*" promoting sustainable development and enhancing the quality of life?

- How can solidarity between present and future generations be established so that life on our planet is not only preserved but also enriched?

- Is there a need for a new environmental ethic which will guide both governments and citizens in their attitudes and behaviour?

These dimensions were explored in the first reference paper published by the World Scout Bureau's "Centre for Prospective Studies and Documentation": "*Scouting and the Environment*". This paper also dealt with Scouting's contribution in this field, which has been most significant since its inception and which, resources permitting, will be enhanced and expanded over the coming years.

# SCOUTING'S CONTRIBUTION TO THE CAUSE OF PEACE SUMMARY

	Conceptual Approach	Main Manifestations in World Scouting	Tools Developed by World Scout Bureau
POLITICAL DIMENSION	Ordinary sense of the term "peace", as opposed to "war" and "conflict".	<ul style="list-style-type: none"> <li>- World Jamborees</li> <li>- Join-in-Jamborees</li> <li>- Jamboree-on-the-Air</li> <li>- World Moots</li> <li>- Scout Universal Fund</li> <li>- Twinning</li> <li>- Peace Week</li> <li>- Involvement in "International Year of the Child" and "International Youth Year"</li> </ul>	<ul style="list-style-type: none"> <li>- Several issues of the "Programme Information Exchange Series" on "World Scout Link" and "World Friendship Badge".</li> <li>- Booklets "International Scout Quiz Game" and "Hello World"</li> <li>- World Scouting Handbook</li> </ul>
PERSONAL DIMENSION	Development of the personality: personal identity, peace of mind through the voluntary acceptance of a "code of living", a system of values which provides "inner guidance".	<ul style="list-style-type: none"> <li>- Daily life in a Scout unit.</li> <li>- Patrol system, progressive acceptance of responsibilities.</li> <li>- Promise and Law as a system of ethical reference.</li> </ul>	<ul style="list-style-type: none"> <li>- "Elements for a Scout Programme", particularly sections I and II on Fundamental Principles and Scout Method.</li> <li>- Life skills (International Training Handbook, section 703)</li> </ul>
INTERPERSONAL DIMENSION	Importance of expressive relationships, and particularly peer group relationships in the socialization of young people.	Patrol system as an ideal place to establish constructive relationships with others.	<ul style="list-style-type: none"> <li>- Training Package on Transactional Analysis</li> <li>- Dossier and Management Info No. 2 on "Human Relations in an Organization"</li> </ul>
INTERCULTURAL DIMENSION	Importance of culture as a "social reference framework". Need to avoid ethnocentrism and its possible consequences: prejudices, intolerance, chauvinism and xenophobia.	Intercultural learning activities such as: <ul style="list-style-type: none"> <li>- Eurofolk</li> <li>- National integration camps</li> <li>- Trefoil of Friendship</li> <li>- Cultural badges</li> </ul>	<ul style="list-style-type: none"> <li>- Dossier "Education for Peace and Human Understanding"</li> <li>- "Scouting 'Round The World"</li> <li>- Booklet "Living with Other Cultures: A Learning Unit for Scouts"</li> </ul>
PEACE AND JUSTICE	Basic assumption: flagrant situations of injustice are fertile ground for the emergence of armed conflicts. The conquest of poverty, hunger, illiteracy and disease are preconditions for the achievement of lasting peace.	To be developed in a separate reference paper	
PEACE BETWEEN MAN AND THE ENVIRONMENT	Basic assumption: if humanity, as a whole, is going to survive, there is a need for a new environmental ethic, which preserves the environment and establishes an equitable use of resources.	Has been developed in the first reference paper "Scouting and the Environment"	

*N.B.: It should be noted that there is an interaction between the different dimensions; for instance, the political dimension has a direct bearing on the justice dimension or in the relationship between man and his environment.*



## 5. INTERNATIONAL RECOGNITION OF SCOUTING'S CONTRIBUTION TO PEACE

### • **Silver Anvil Award**

In 1976, the World Organization of the Scout Movement won the “*Silver Anvil*”, the top award of the 7,000 member “*Public Relations Society of America*”, for its “*Join-In-Jamboree*” (see section 4.2 above), judged to be “*the most outstanding international public relations programme of 1975*”. The successful launch of the Join-In-Jamboree concept and its implementation throughout the world were recognized for having enabled no less than 2 million members around the world to participate in activities intended to promote the cause of international understanding and peace. (91)

### • **UNESCO Prize for Peace Education**

In 1981, the World Organization of the Scout Movement received the UNESCO Prize for Peace Education, sharing it with Mrs. Helena Kekkonen, an adult educator from Finland.

The rules of the Prize stipulate that: “*the laureate... shall have distinguished himself or herself through outstanding and internationally recognized action extending over several years in the fields of: the mobilization of consciences for the cause of peace, the implementation, at international or regional level, of programmes of activity designed to strengthen peace education... educational action to promote human rights and international understanding,... (and) any other activity recognized as essential to the construction of peace in the minds of men.*” Furthermore, the rules indicate that the laureate “*shall be chosen for activities carried out in accordance with the spirit of UNESCO and the United Nations Charter*”.

At the awards ceremony, held at UNESCO’s headquarters in Paris on 1st October 1981, the Director General of UNESCO declared: “*...what has earned the Scouts the prize that is about to be awarded to them is their important contribution to the education of young people in a spirit of concord, peace, friendship and fraternity.*” (92)

### • **Rotary International Presidential Citation**

This was awarded to WOSM in 1982 to mark the 75th Anniversary of Scouting. It is only the third citation ever to be presented and it recognizes Scouting’s contribution to the education of young people. (93)

### • **Freedom Prize of the Max Schmidheiny Foundation**

In 1982, the Max Schmidheiny Foundation awarded the Freedom Prize jointly to the World Organization of the Scout Movement, the World Association of Girl Guides and Girl Scouts, the “*Federation des Eclaireurs Suisses*” and the “*Federation des Eclaireuses Suisses*”. “*The prize is awarded each year to honour outstanding achievements to safeguard individual freedom and responsibility...*” (94)

### • **Rotary Award for World Understanding**

In 1984, the Rotary Award for World Understanding was bestowed upon the World Organization of the Scout Movement. The Award is Rotary International’s “most prestigious honour, which recognizes persons or institutions whose actions exemplify Rotary’s objective of promoting international understanding, goodwill and peace through selfless service to others.”

The award was presented, with a standing ovation, at the Rotary International Convention in Birmingham, England. The Convention was attended by 24,000 Rotarians from 100 countries. (95)

## 6. PROSPECTS FOR THE FUTURE

As a youth organization, Scouting must always remain modern, up-to-date and in tune with its members, while adhering faithfully to its timeless and universal fundamental principles and method. Thus, while the fundamentals of Scouting do not vary, an intelligent appreciation of the political, economic, social and cultural environment - on both the national and international scene - will reveal new possibilities that can and must be exploited. Like a mine that yields new riches the deeper one tunnels, National Scout Associations (with the support of the World and Regional bodies) need to keep their current youth programmes, adult resources and management in constant evolution, digging for new veins while still working their current structures.

The following indicate only some of the richness of a number of new schemes which open new possibilities to better serve the needs of National Scout Associations.

As mentioned in the reference paper "*Scouting and the Environment*" (96), the Resolutions related to the Strategy for Scouting adopted at the 32nd World Scout Conference (Paris, 1990) provide an **ideal framework** for positive change in several directions. The improvement of youth programmes, the wise utilization of adult resources and the management of the Movement at all levels are already producing an **internal dynamism** which will be automatically reflected in the growth of the Movement, not only in quantitative terms, but, above all, in its capacity to exercise a positive influence in the world.

With the change in the world equilibrium between the two former

super-powers, a new era is starting in international politics. Although it is far from certain that it will be as peaceful and prosperous as everyone would wish, it is heart-warming to see that the emergence of freedom in Central and Eastern European countries has provoked a keen interest in the re-establishment of Scouting. It is equally encouraging to see a similar process starting in several countries in Africa and - to a certain extent - in Asia.

Less tension at international level also means:

- From the point of view of **relationships**, more possibilities for **contacts** and **exchanges** between the youth of the world, a more relaxed atmosphere in both international meetings and personal contacts, better possibilities for dialogue and mutual enrichment, replacing confrontation and dispute.

- At the level of **substance**, for the world's youth it means a better possibility to concentrate on more substantive tasks: the satisfaction of the basic needs of the less privileged, the improvement in the quality of life for everyone, and "*caring for the earth*", to safeguard our planet from the over-exploitation of natural resources and all other forms of aggression to nature.

- At the level of **resources**, more possibilities to invest available material resources (money and equipment) - which are always, by definition, limited - in the right priorities: to build rather than to destroy, to promote peace rather than to declare war, to make friends rather than enemies!

The above may at first seem rather poetic and difficult to translate into

concrete terms, but this is far from true! To give just a few examples:

- Consider the implications of the recent “Euro-Africa Seminar” in Nairobi and the subsequent meeting of the Euro-ACP Working Group: long-term cooperation and partnership programmes between European and African associations, the possibilities of multilateral cooperation in addition to already existing bilateral cooperation, increased financial possibilities from international agencies. (97)
- Consider the possibilities offered by Jamboree-on-the-Air (JOTA): technological changes make it possible to substantially improve the Scout communication network around the world (and not only during one weekend a year!).
- Consider the Global Development Village: the publication of the Resource Pack (98) offers the possibility of multiplying an attractive and interesting “development education activity” all over the world, at all levels, national, regional and local.
- Several associations are developing different schemes to integrate large numbers of ethnic minorities into their membership (99), thus offering significant possibilities for intercultural learning, not only for the new members but also for those belonging to the national majority ethnic groups.
- Consider the enormous interest of young people today all over the world in environmental education and action, and the tremendous impact that Scouting can make with new and ambitious programmes in this field. (100)

Needless to say, the above list is

not exhaustive, nor can it claim to be representative of the richness of the Movement, either at national or grassroots level. It simply indicates some of the possibilities open to the Movement for fulfilling its educational mission even more effectively in the future.

## 7. CONCLUSION

Scouting's contribution to peace, while educational and therefore unspectacular, is, however, fundamental, since **it prepares the ground for true and lasting peace.**

How can it be summarized?

- 1) Since its inception, Scouting has helped to build peace by **creating a feeling of brotherhood and understanding which transcends national barriers**, by promoting a peaceful lifestyle and by integrating a number of precepts and practices which encourage brotherly conflict-solving attitudes and behaviour into the Scout principles and method.
- 2) Scouting helps to create **a more democratic and responsible type of citizenship** at all levels, local, national and international, helping the citizens of tomorrow to have an informed opinion on the issues that concern their respective countries and the world today and, therefore, allowing them to have a say in decisions at all levels.
- 3) Scouting helps individuals to develop **a sense of personal identity**, enabling them to seek or to enjoy peace of mind through the voluntary acceptance of a "*code of living*", a **system of values**, which provides them with "*inner guidance*".
- 4) Scouting helps young people to develop enjoyable, mature and responsible interpersonal relationships, to develop a sensitivity to others based on reciprocity and fairness. Through his/her ability to **establish constructive relationships with others, a Scout then becomes a messenger of peace.**
- 5) The same applies to the field of intercultural relations. The whole

educational approach of Scouting helps to create open-minded, mature and balanced individuals, deeply-rooted in their own cultures and receptive to the richness of other cultures.

Thus, a Scout is willing to work at the same time for the **preservation of national cultural values** and to show understanding and **appreciation for other people's cultures and ways of life**. This is particularly important in today's world, where, in many countries, intercultural awareness and appreciation are a powerful factor in the promotion of peace.

6) Scouting also helps to create peace in the world through its **contribution to the cause of justice**. By involving young people in the efforts to eliminate hunger and reduce poverty, both in their own communities and abroad, to fight illiteracy and promote Human Rights all over the world, Scouting is lending its hand to the task of **building a human community** where men and women can live truly human lives. In this way, Scouting is establishing the pre-conditions for the achievement of true and lasting peace.

7) The same can be said of Scouting's contribution to **peace between man and his environment**. By creating an awareness and a feeling of responsibility towards their natural environment, Scouting is helping to **educate a generation of citizens** and decision-makers determined to avoid the ecologically disastrous decisions of the past, willing to adopt a **lifestyle** which is compatible with the protection of natural resources and to bear witness to the new "*environmental ethic*" necessary for the survival of our world.

8) The above elements can be multiplied a thousandfold by the **international dimension of Scouting**, which is a living reality and source of enrichment for all, both youth and adults, from rich and poor countries, from the North and the South, from the East and the West.

The cause of peace has many facets and can be served in many ways, some spectacular, while others very seldom make the headlines. By focussing on the development of the individual, at grassroots level, and by striving towards an ideal of fraternity and understanding, Scouting plays a tremendous role in the promotion of peace at all levels. This role is performed in a quiet and unspectacular, yet in-depth way, by creating a feeling of brotherhood - which is the **true infrastructure for peace** - among the youth who will be the citizens of tomorrow's world.

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# ANNEX I: RESOLUTIONS OF THE WORLD SCOUT CONFERENCE DEALING WITH PEACE, PEACE EDUCATION, INTERNATIONAL BROTHERHOOD AND RELATED SUBJECTS

## PEACE AND PEACE EDUCATION

**1983**

The 29th World Scout Conference adopts Resolution N° 4 where it "... requests the World Committee to include "Peace Education" as an item on the agenda of the 30th World Scout Conference in 1985, ensuring that it makes provision for the sharing of practical experiences and encourages discussion of possible future actions."

**1985**

The 30th World Scout Conference adopts Resolution N° 5 : "The Conference,

- recognizing that Scouting since its beginning has been a peace-creating force in the world and due to its worldwide character has a unique possibility to develop peace education into practical activities,

• welcomes the publishing of the dossier on peace and human understanding and urges national Scout organizations to utilize this material in their respective countries and in cooperation with other countries,

• recommends to the World Committee to provide opportunities for sharing of practical experiences on peace education at the next World Conference."

**1988**

The 31st World Scout Conference adopts Resolution N° 7: "The Conference,

- recognizing that Scouting through its international character and tradition has unique opportunities to build understanding and friendship among young people

• encourages national Scout organizations to review their youth programmes to ensure education for peace and human understanding is an integral part of them

• recommends to national Scout organizations to focus particularly on activities related to education for peace and human understanding during a special "peace week" around Founder's Day in February 1989."

**1990**

The 32nd World Scout Conference adopts Resolution N° 15: "The Conference,

- noting that different kinds of Peace activities involving many Scouts and Guides took place during Peace Week 1989,

- believing firmly in the aim of "Peace - one day, at least",

- recognizing that the 26 million Scouts and Guides constitute an important force in the world,

- noting that the General Assembly of the United Nations, in November 1981, declared in Resolution 36/67 that the opening day of the regular session of the General Assembly each year will be officially dedicated and observed as the International Day of Peace and shall be devoted to commemorating and strengthening the ideas of peace both within and among all nations and peoples,

• decides that, to promote peace education and to show our sincere dedication to peace, the World Organization will promote the United Nations' International Day of Peace on the third Tuesday of September each year

• encourages all national Scout organizations to initiate and participate in activities related to Peace on that day under the theme "Peace - one day, at least".

## INTERNATIONAL BROTHERHOOD

**1924**

The 3rd World Scout Conference adopts Resolution N° 14 where it "... declares that the Boy Scout Movement is a movement of national, international and universal character, the object of which is to endow each separate nation and the whole world with a youth which is physically, morally and spiritually strong.

*It is national in that it aims, through national organizations, at endowing every nation with useful and healthy citizens.*

*It is international in that it recognizes no national barrier in the comradeship of the Scouts.*

*It is universal in that it insists upon universal fraternity between all Scouts of every nation, class or creed.*

*The Scout Movement has no tendency to weaken but, on the contrary to strengthen individual religious belief. The Scout Law requires that a Scout shall truly and sincerely practise his religion, and the policy of the Movement forbids any kind of sectarian propaganda at mixed gatherings."*

**1937**

The 9th World Scout Conference adopts Resolution N° 15 where it "... resolves that the International Committee be requested to do all that it can to ensure that Scouting and Rovering in all countries, while fostering true patriotism, are genuinely kept within the limits of international cooperation and friendship, irrespective of creed and race, as has always been outlined by the Chief Scout. Thus, any steps to the militarization of Scouting or the introduction of political aims, which might cause misunderstanding and thus handicap our work for peace and goodwill among nations and individuals should be entirely avoided in our programmes."

**1951**

The 13th World Scout Conference adopts Resolution N° 18 where it "... recommends that training manuals or programme plans for boys of 14 and over of all Member Associations should include provision of periodic sessions for study or activity related to world affairs;

suggests that Member Associations consider the institution of a merit badge in world brotherhood;

requests the International Bureau to make available to Member Associations desiring it:

- i) suitable material on education in world brotherhood,
- ii) a draft statement of requirements for a merit badge in world brotherhood,
- iii) material for a training manual and programme plans for boys of 14 and over."

**1955**

The 15th World Scout Conference adopts Resolution N° 10 where it "... recommends to all associations that they consider incorporating in their training manuals such as "First Steps in Scouting", "Tenderfoot Tests" or "Boy Scouts Handbook" an explanatory paragraph in simple terms relating to the significance of the Scout Law, "A Scout is a friend to all and a brother to every other Scout" and to the term used in the investiture ceremony "You are now a member of the worldwide brotherhood of Scouts"."

and Resolution N° 18 where it "...believes that Scouting with its methods as initiated by B-P. can always attract the boy if we insist on giving boys real Scouting with its romance, adventure, inspired leadership,

advancement programme and spiritual life.

The Conference as the central world body of our Movement expresses the conviction that World Scouting in the existing general international atmosphere can play a most important part by preparing good citizens for tomorrow with the right ideas of a constructive mutual understanding among all nations and towards lasting peace."

**1988**

The 31st World Scout Conference adopts Resolution N° 17 where it "...

- expresses its gratitude to those national Scout organizations which, within the framework of bilateral cooperation, contribute towards the promotion of Scouting throughout the world and have enabled less privileged associations to be represented at the 16th World Jamboree and at the 31st World Scout Conference

- strongly recommends to national Scout organizations to expand and amplify such initiatives, which contribute to making Jamborees - a unique opportunity for all Scouts of the world to meet - a tangible expression of world brotherhood."

#### JOIN-IN-JAMBOREE

**1975**

The 25th World Scout Conference adopts Resolution N° 8 where it "...strongly commends the practice of the "Join-In-Jamboree" in connection with the holding of World Jamborees.

Confirms that the "Join-In-Jamboree" shall be a permanent feature for all future World Jamborees and

Urges all Member Organizations to organize their "Join-In-Jamboree" activities as effectively as possible in order to carry the Jamboree spirit and the sense of participation to all Scouts around the world."

#### UNIVERSAL FUND

**1969**

The 22nd World Scout Conference adopts Resolution N° 6 where it "...

1. Approves the proposal from the World Committee concerning funds now in existence and certain funds to be acquired in the future and instructs the Committee to:

a) create a fund for capital gifts which will receive the capital gifts now in the B-P Centenary Fund. (Any new capital gifts or grants would normally be diverted to the World Scouting Foundation.) Investment of these capital amounts to be directed by the Administration Sub-Committee.

Income from this capital account to be accumulated or expended in accordance with the wishes of the donor; if no such direction exists, then income shall be added to the Scout Universal Fund as explained in paragraph 3.

b) i. maintain for accounting purposes the identity of:

1. B-P. Memorial Grants Fund
2. Fund for Scouting with the Handicapped
3. Any future special purposes fund.

ii. Transfer balances from the World Friendship Day Fund and the World Jamboree Fund to the Scout Universal Fund as explained in paragraph 3.

2. Authorizes the amalgamation of any current or operating funds for the purpose of investment, where such an amalgamation benefits the Movement, the Administration Sub-Committee to review policy and account to the World Committee annually in a special separate statement.

3. Authorizes the creation of a new fund to be called the Scout Universal Fund to receive new gifts and grants, and the transfer thereto from the World Friendship Day Fund and from the World Jamboree Fund, as in paragraph 1b (ii). Expenditures from this fund to be at the discretion of the World Committee as defined in Resolution 6/63 of the 19th World Conference. An annual statement of income and expenditures to be prepared in a special report.

4. Approves the proposal that there shall be a Scout U Fund Day in each year on February 22nd (Founder's Day) and recommends to member countries and to all members of the Movement throughout the world that on this day members of the Movement shall share in a cooperative effort to make Scouting available to an increasing number of boys throughout the world by contributing to this fund."

**1973**

The 24th World Scout Conference adopts Resolution N° 12B: "Whereas the existence of several funds managed by the World Bureau, as approved by Resolution 6/69 of the World Conference, entails necessary

clerical complications and expenses, the Conference resolves that the existing balance of the Handicapped Scout Fund (US\$ 2,867) and the B-P. Memorial Grants Fund (US\$ 337) be incorporated in the "U" Fund current account and kept, together with future grants for the same purposes, in its books in earmarked accounts to be spent in compliance with the wishes of the donors; that the existing balance of the "U" Fund be transferred to the capital account of the World Scout Foundation, with the provision that its income be spent for the same purposes as originally designated."

### 1983

The 29th World Scout Conference adopts Resolution N° 13 where it "...welcomes the spontaneous and generous response of the Canadian International Development Agency to the launch of the revitalized "U" Fund,

accepts the challenge of raising matching funds from local Scout sources for the list of projects circulated by the "U" Fund and commends the "U" Fund to all Member Associations for their active attention."

## INTERNATIONAL YEAR OF THE CHILD

### 1977

The 26th World Scout Conference adopts Resolution N° 14 where it "... resolves that the World Organization of the Scout Movement play an important role in ensuring the success of the International Year of the Child 1979."

### 1979

The 27th World Scout Conference adopts Resolution N° 6 where it "... resolves to extend its warm felicitations and gratitude to UNICEF and its National Commissions for all they have accomplished in designating 1979 as International Year of the Child. While much has been accomplished in the first six months, the Conference urges all Member Scout Organizations to intensify their activities between now and the end of the year to ensure a truly dedicated and successful year in respect of our greatest resource, children of the world."

## INTERNATIONAL YOUTH YEAR

### 1981

The 28th World Scout Conference adopts Resolution N° 14 where it "... resolves that

the World Organization of the Scout Movement will play an important role to ensure the success of the "International Youth Year", the theme of which is "Participation, Development, Peace".

The Conference encourages national Scout associations to both participate in the National Youth Committee that may be established for the occasion and to undertake special programmes within the context of the I.Y.Y., starting from 1982 onwards."

### 1983

The 29th World Scout Conference adopts Resolution N° 11: "The Conference, recognizing that the World Organization of the Scout Movement holds consultative status with the United Nations Organizations, re-affirms its support of the International Youth Year 1985, and recommends that Scout Associations participate in the activities planned for this event."

## RELATED SUBJECTS

### 1924

The 3rd World Scout Conference adopts Resolution N° 16 where it "... re-asserts and emphasizes the non-military character of the Boy Scout Movement.

The aims and ideals of the Movement are directed towards the development of a spirit of harmony and goodwill between individuals and between nations (Re-affirmed 16/63)."

### 1947

The 11th World Scout Conference adopts Resolution N° 1 where it "...records its heartfelt gratitude for the life, leadership and example of the late Lord Baden-Powell of Gilwell, Chief Scout of the World and Founder of the Boy Scout Movement, and reaffirms its steadfast loyalty to the aims, principles and methods of Scouting for boys, as inaugurated by the late Lord Baden-Powell, and its belief in the value of international Scouting in the promotion of understanding and goodwill among all peoples."

### 1949

The 12th World Scout Conference adopts Resolution N° 27 where it states that "We rededicate ourselves to the principles of liberty and the freedom of peoples and nations. We believe that the cause of peace and understanding can effectively be served

by encouraging the spirit of world brotherhood amongst the youth of the world through Scouting.

Therefore we the delegates of our respective national Scout movements pledge to the youth of the world our best efforts, consecrated service and full devotion."

### 1957

The 16th World Scout Conference adopts Resolution N° 19 where it states "The Conference, as the central body of the Boy Scouts world brotherhood, on the occasion of its Founder's Centenary and the fiftieth Anniversary of the birth of Scouting in the world, reaffirms its faith in the fundamental principles of Scouting as founded by the former Chief Scout of the world, the late Lord Baden-Powell of Gilwell:

1. Duty to God
2. Loyalty to one's own country.
3. Faith in world friendship and brotherhood.
4. Accepting, freely undertaking and practising the ideals set forth in the Scout Law and Promise.
5. Independence of political influence.
6. Voluntary membership.
7. The unique system of training, based on the patrol system, activities in the open air and learning by doing.
8. Service to others.

The Conference firmly believes that these principles, which have proved so successful, strongly contribute towards the formation of character in the boy of today, the man of tomorrow, to the great benefit of every nation, and through the spread of understanding and unity of purpose, of the world as a whole. May this be our endeavour in the strengthening of freedom and peace."

### 1969

The 22nd World Scout Conference adopts Resolution N° 3 where it "...

a) Asserts its belief that the ideals as set forth in "Scouting for Boys" are so fundamental as to transcend the limits of race and country.

b) Records that the aims, basis and fundamental principles are defined by the World Scout Constitution (Articles III and IV).

c) Declares that the Boy Scout Movement is a movement of national,

*international and universal character, the object of which is to endow each separate nation and the whole world with a youth which is spiritually, morally and physically strong. It is national in that it aims, through national organizations, at endowing every nation with useful and healthy citizens.*

*It is international in that it recognizes no national barrier in the comradeship of the Scouts.*

*It is universal in that it insists upon brotherhood between all Scouts of every nation, class or creed.*

*d) Reaffirms its steadfast loyalty to the aims, principles and methods of Scouting for Boys, as inaugurated by the late Lord Baden-Powell, and its belief in the value of international Scouting in the promotion of understanding and goodwill among all peoples.*

*e) Asserts that whilst membership in Scouting in any country should foster true patriotism, this should genuinely be kept within the limits of international cooperation and friendship irrespective of creed and race.*

#### Therefore

*The Conference reaffirms that the conditions for international recognition of any national Scout organization (and its membership) are set forth in the Constitution of the Boy Scouts World Conference.*

*Recognition does not represent intrusion into the field of politics, nor should it be considered by any government or official as affecting the sovereignty or diplomatic status of any country."*