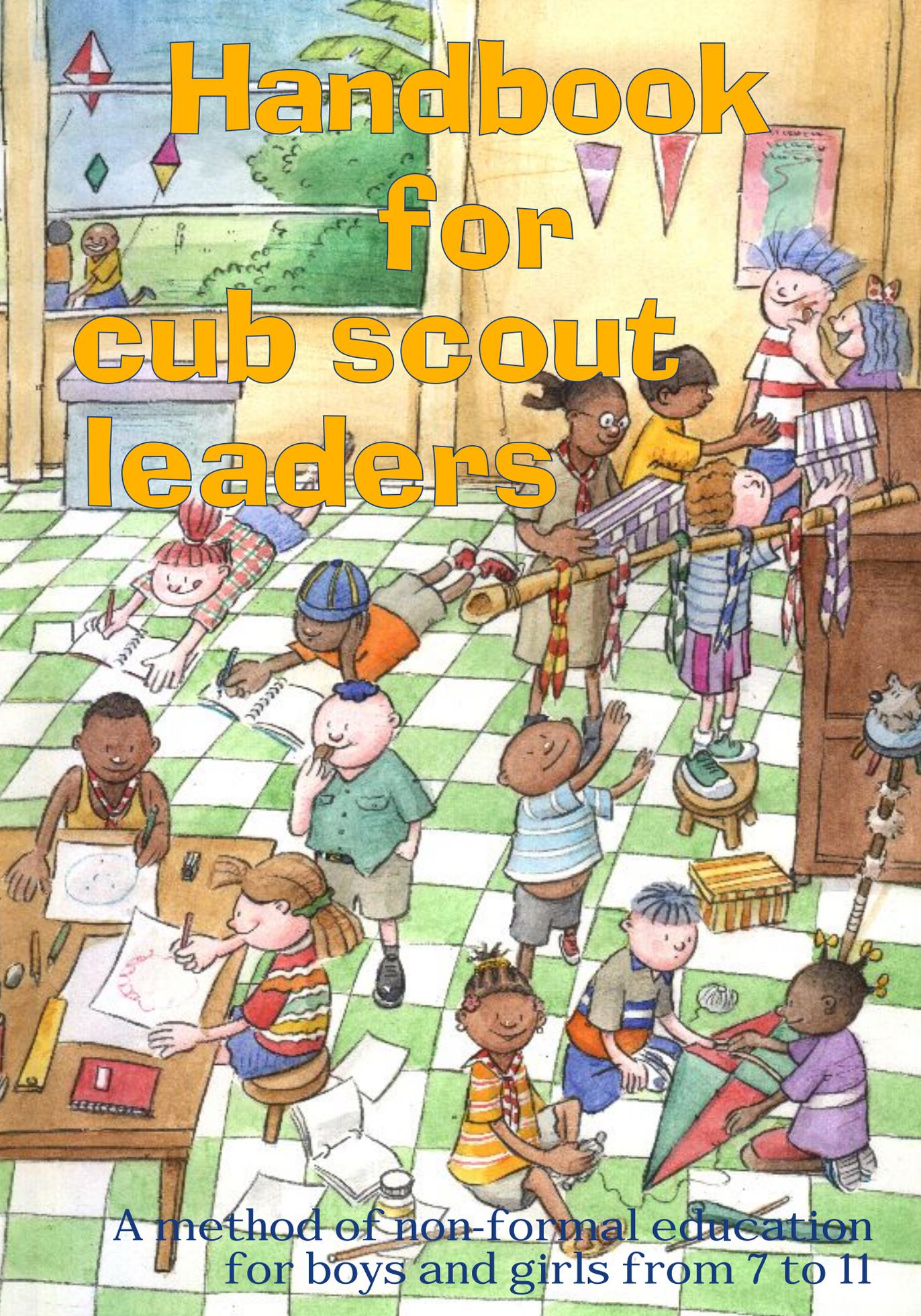


Handbook for cub scout leaders



A method of non-formal education
for boys and girls from 7 to 11

Handbook for cub scout leaders



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World Organization of the Scout Movement



Preface

The publication of Macro in 1995 brought the world programme policy into an operational phase. In this the Interamerican Region has played a pioneering role. For the first time in a long time, we have in our hands concrete educational tools based on a solid theoretical approach.

A short time after the emergence of Macro, and inspired by its ideas, the European Region created RAP. This is a method intended to help European national associations to define their own educational proposals, objectives, progress systems and their methods for each section, in a multicultural context. Taking inspiration from these beginnings, the World Bureau published the Guide to Programme Development at about the same time, closing a circle around the same valuable set of ideas.

With the publication of the Handbook for Cub Scout Leaders, the Interamerican Region has now embarked on a new stage: the Macro-RAP approach comes into field use at the level of the Cub Section. It speaks directly to the leaders who work with boys and girls. It is a practical tool, for using directly in the day-to-day work in the Pack. The Handbook draws its solid approach from the very source of Scouting itself. Without a doubt, it will be favourably received and used in numerous associations.

Do we mean to say that these publications are intended to relieve the associations of the responsibility of developing their own programme? Are we contradicting ourselves, by offering these publications on the one hand and, on other other, saying they should do their best to develop their own programmes? Certainly not! Each national association must work to improve and adapt the tools in the light of their own particular needs, as far as their possibilities and resources allow. However, we know that this is an arduous and difficult task, just as we know that it would be ridiculous to have everyone reinvent the wheel in their own corner of the world. Is this not one of the foremost missions of the World Organization of the Scout Movement, to offer the national associations the opportunity to benefit from a permanent network which is busy at world level exchanging ideas, experiences and educational materials created by some or other of the network's participants?

It is this principle which has led to the publication of the Handbook for Cub Scout Leaders in English.

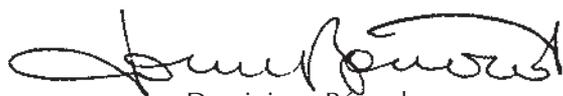
Some associations will choose to make it available to their leaders just as it is, seeing that it responds to needs which they have already identified. This is the case of the English-speaking associations of the Caribbean, in whose cultural environment many of the beautiful illustrations of this book have found inspiration.

Other associations will decide to adapt the book to bring it closer to their own particular situation. I am thinking, for example, of the new associations which are constantly emerging in different parts of the world.

Finally, there will be associations which will limit themselves to making it available to their national teams, as an example of a tool which has successfully taken programme policy into the field, or as a complementary tool for developing their own programme.

However it is used, no association or leader who is concerned about renewing programme can let this book go by without noticing it, reading it, renewing some of his or her points of view and using it to help improve programme in the Cub Section. There is no doubt that, at the very least, this book will greatly enrich the variety of tools available to associations today for putting the world programme policy into practice.

The Interamerican Region and the European Region are already working on a similar project for the Scout Section. In this way, we are busy developing active inter-regional cooperation. Our ambition is clear: to join our forces even more powerfully to reach our shared objective of "better Scouting for much more young people".



Dominique Bénard
Regional Director
European Scout Office

Introduction

The content, language and style of this book have been designed to encourage the reader to think long and hard about what it means to educate children.

It is a book designed to highlight the importance of contributing to the development of all the dimensions of a child's personality. It explains a non-confrontational, non-formal educational process which makes the most of the special time available in leisure hours.

A book written thinking about children, but intended for their leaders. These adults and young people are invited to grow in their task as voluntary educators, approaching it cheerfully and responsibly.

A text for frequent use, it offers practical guidelines and tools and helps leaders to do things efficiently. But more than that, it asks us to *think* about the things that we do. If we understand the reasoning behind what we do as leaders, it will be much easier to distinguish between *what* we do and *how* we do it. This is the key to constantly renewing the means we use to keep pace with modern educational thought, while staying true to the values that inspire us.

A book written thinking about boys and girls, men and women, since everyday there are more reasons for working together and fewer pretexts for not doing so. Working together, acknowledging each other as the same but different. Taking all due care, but nevertheless acting decisively, leaving aside the misbreak and prejudices which sometimes prevent us seeing clearly.

Working together and opening our minds to diversity. This handbook is intentionally designed to be equally useful for mixed packs and sixes, for mixed packs with single sex sixes or for single sex packs within a scout group.

Diverse alternatives which use the same method, the same inspirational background, the same programme system, the same names and symbols and the same support material for the leaders and children.

The same method, because there has only ever been one scout method, although parts of it have sometimes been given different names.

The same fantasy environment to motivate learning: the fable of the free people of the wolves. After many efforts to invent another as good, the educational experience of almost a century has shown that Kipling's tale is equally relevant for girls and boys.

The same programme system, which invites the children to take on personal growth objectives. It also encourages the creation of varied activities, of the children's own choice, which give them experiences which help them to achieve their objectives.

The same names and symbols, which facilitate integration both among packs and among countries. Boys and girls, from one neighbourhood to another, from one culture or nation to another, can share their experiences in a genuine international scout family.

Using the same names also enables us to work together on producing texts. Working together enables us to raise quality and lower costs. It is thanks to joint efforts that we have this Handbook today for cub scout leaders and four Booklets for children.

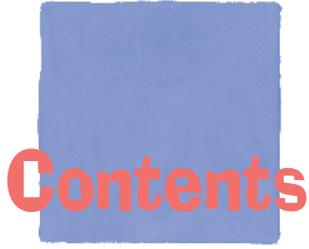
The book is also an effort to reconcile continuity and change. It has been produced by men and women from different countries who have sat down together around a table to put forward their ideas and listen to each other. This open exchange has enabled us to recover our roots and at the same time widen our vision to the open future. It has given us the opportunity to try out responses to the problems of today and to the questions of tomorrow which are waiting in the wings.

It is clear that the authors of the book have adhered closely to the regional policy of the Interamerican Scout Organization, especially in regard to the *method for the creation and continual updating of the youth programme*, known as Macpro. Working on this solid foundation gives the book consistency and makes the different areas of it work together smoothly. This clear orientation has kept it firmly on course, preventing it losing direction in the search for a way of harmonising tradition with modernity.

In addition, the friendly language, the logical sequence of the subjects and the flexibility of the proposals help a well intentioned person who is young at heart and has a basic educational attitude, to take on the task of working with a team of pack leaders, even if he or she has never been a scout leader before. And sooner or later, this should bring the good news of more and better leaders.

You are cordially invited to read this handbook and consult it as often as you like.


Regional Director, ISO



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chapter **1**

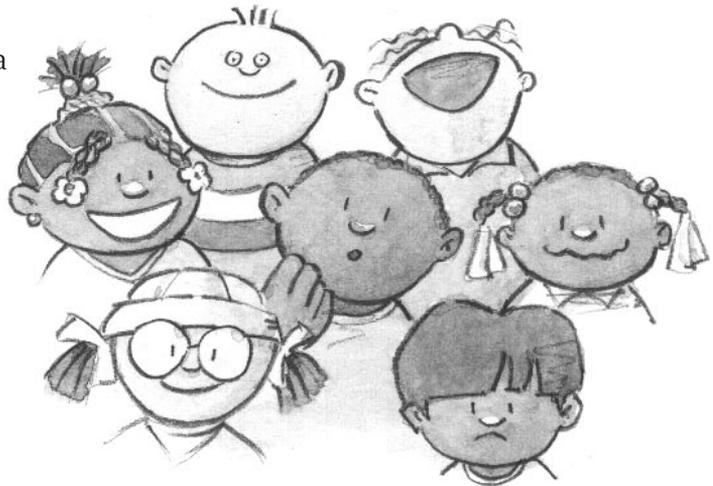
Boys and girls



from **7** to **11**

We usually have a good idea of what girls and boys are like at this age, without giving it too much thought

Almost all of us have a general idea about what girls and boys from 7 to 11 are like: it is one of the stages of life we know best, so much so that when we talk about childhood we are usually thinking about this age group.

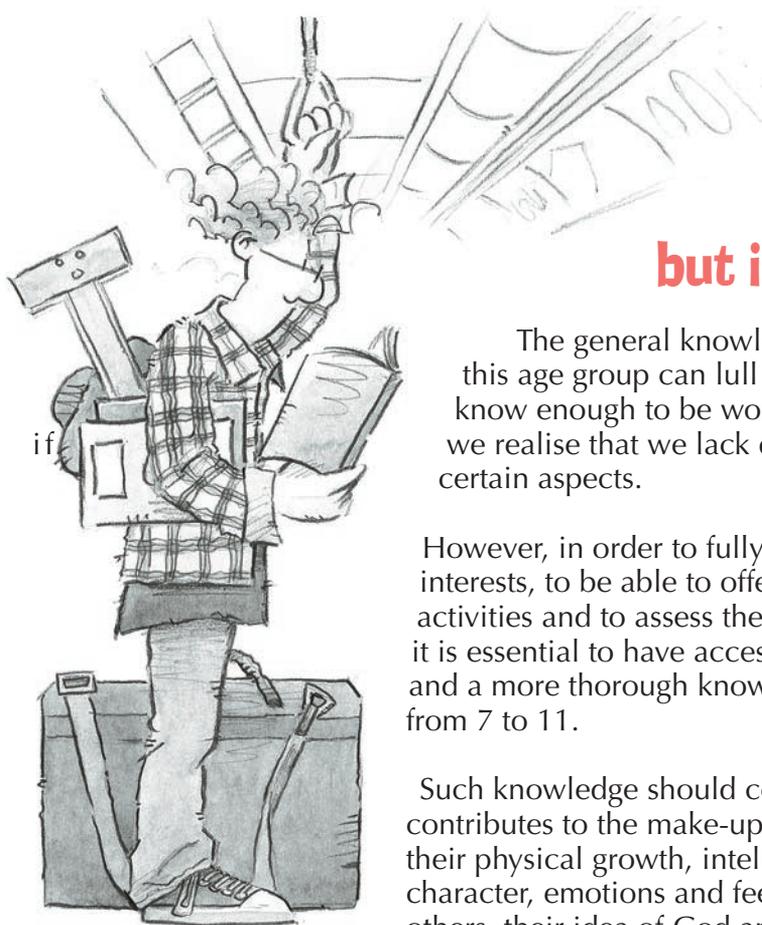


There are several reasons for this:

- Our clearest memories of our own childhood date from this period. They are usually pleasant memories, since the love and attention most of us receive during these years mean that we remember them as some of the nicest times of our lives.
- This is the period in which parents begin to see their own characteristics reflected in their children, and this makes them pay even more attention to their development.
- It is a period of great stability, since after the rapid growth of the earlier years, from 6 or 7 onwards children become more balanced and harmonious both physically and emotionally. With few exceptions, this lasts until almost 10 in girls and almost 11 in boys, and it has the effect of making them very attractive and pleasant to be around, affording endless joy and satisfaction.
- At this stage children have boundless energy and very often try to make things go their own way. This means we have to be constantly alert to their demands and the risks they may take without realising.

All this generally well known background means that when we are facing the prospect of working with a pack as a cub scout leader or an assistant leader, we think that we are well prepared for it.

Moreover, during this period children tend to be quite open and are almost always willing to join in with any scheme we might suggest, except for occasional shyness or failure on our part to provide the right encouragement. This only serves to strengthen our conviction that we understand them and that we are playing our part very well.



This kind of knowledge is very useful, but it's not enough

The general knowledge we all have about this age group can lull us into thinking that we know enough to be working with children, even we realise that we lack depth of knowledge in certain aspects.

However, in order to fully understand their interests, to be able to offer them attractive activities and to assess their personal development, it is essential to have access to wider information and a more thorough knowledge of boys and girls from 7 to 11.

Such knowledge should cover everything that contributes to the make-up of a child's personality: their physical growth, intellectual development, character, emotions and feelings, their attitude to others, their idea of God and many other factors that help us to understand this age group.

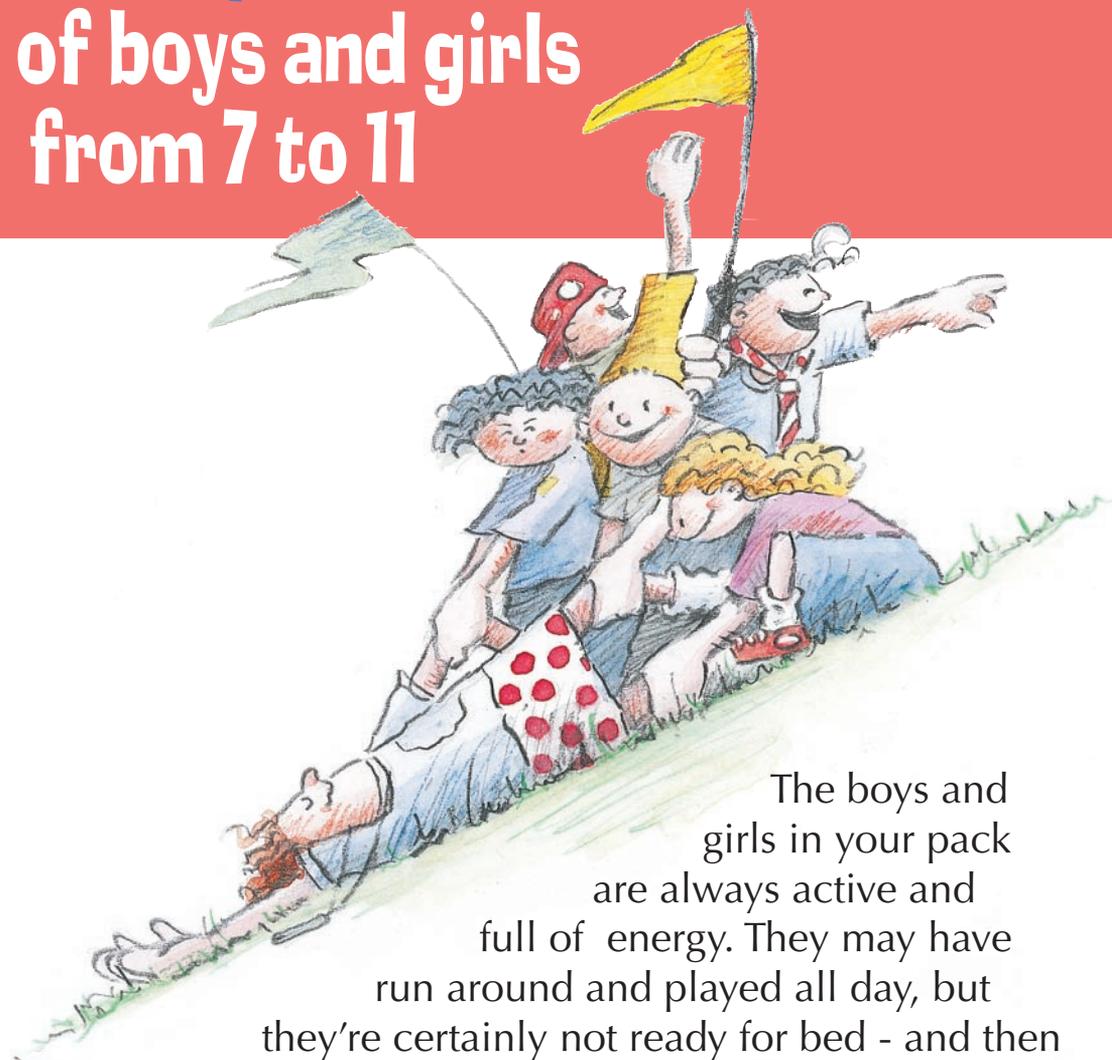
This information can be found in many kinds of books, in different forms and degrees of detail. The book *Childhood* published by the Interamerican Scout Organization is a good source of background knowledge and should be available in the association.

In the meantime, until you have read and absorbed that book, the following brief summary of the different aspects of the personality in children of this age group may be helpful.



A rough profile

of boys and girls from 7 to 11



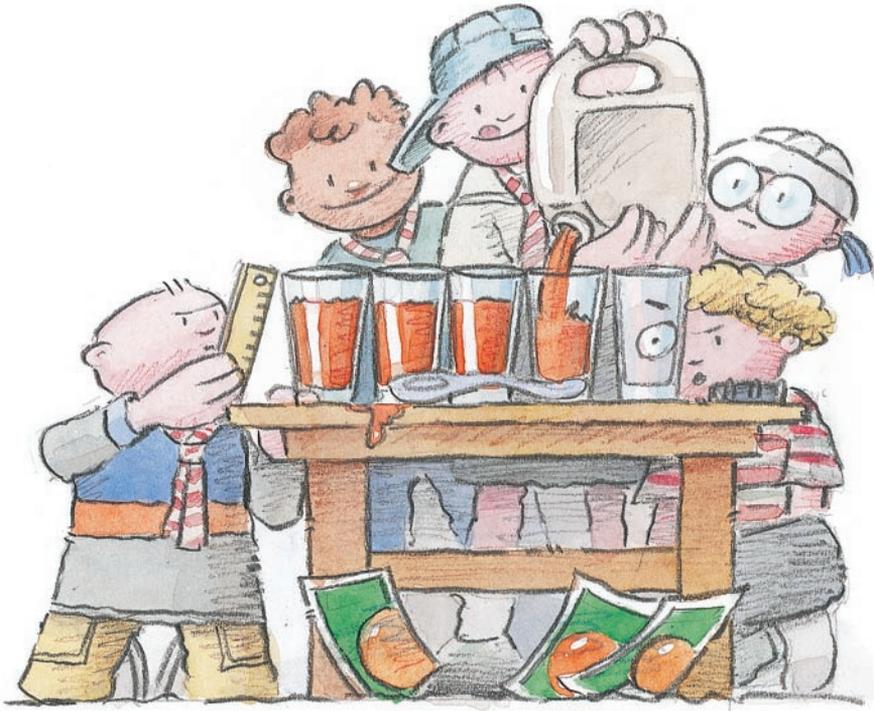
The boys and girls in your pack are always active and full of energy. They may have run around and played all day, but they're certainly not ready for bed - and then they'll be too tired to get up... except when you're desperate for some sleep. The usual story in camp.

They don't grow particularly fast, they don't eat all that much, they won't wash without being told, they can't resist the temptation of trying out a new sport and it never occurs to them that you might be tired just when they think up some new source of adventure.

Coming up with new questions and new answers is part of the game of life at this age. Surprises, discoveries and new and useful facts are part of everyday life.



Children are great observers of nature and the world around them, they invent gadgets and tools, they will attempt to build anything and will always insist on having their curiosity satisfied.



They will strongly defend what they perceive to be right and fair with regard to the concrete issues they understand. They will not forgive cheating at a game or unfair distribution of something... and any injustice will be insistently pointed out by the one who feels unfairly treated. However, little by little, they will also begin to consider the opinions and interests of others and will learn that they can't always have their own way.

They will begin to commit themselves to small tasks and try to meet those commitments, and although they may fail a dozen times, they will gradually learn what commitment means.

By the end of this period they no longer look to figures of authority to answer questions "just because" they are figures of authority. Instead, they will ask people they have learned to respect because they know they will receive honest and straightforward answers.

Their state of mind is generally stable, a constant factor in the development of their personality. This stability is only rocked by strong or conflicting emotions, and even these vanish as quickly as they appeared. The joy of a happy moment, the sadness or indignation at a failure, the excitement of the new or boredom of the routine, are shared with family, friends and cub leaders naturally and spontaneously, sometimes quite irreverently.

The way adult opinion is received may vary, sometimes it will count more and other times less. However, in general, adult intervention can only briefly influence emotions and behaviour. Repeated intervention will often be necessary.



Although children show their individualism in many ways, they are capable of playing with each other and co-existing within a framework of rules and norms which order life in a group. Little by little, these rules and norms become accepted, as the children themselves learn to impose them with the help of adults. Of course, adults must also be prepared to stick to them. These rules will be applied to the most apparently trivial details and the most unlikely situations you could think of and, once they are established, children will insist that they are kept, especially if they are affected personally.



The discovery that there are people among their friends, parents and teachers who hold different opinions to their own, and that reaching a consensus and getting along together is an integral part of life, is just as much of a novelty to children as discovering nature, the world around them and other places and cultures. This discovery of different attitudes will be the basis of learning tolerance and respect for others and for different ways of life.



Ever curious about the idea of God, during this period children want to know more about Him.

Depending on the family, the culture, the school and the child's own environment, they will begin to discover Him and to build a personal relationship with Him, as a friend, a brother who can help and a father who protects and who they learn to love.

Just as they would with any other friend, they will want to know where He came from, what His story is and what He thinks, and they will be willing to do what He asks. But they will also ask Him for things, thank Him for what they receive and think of Him at emotional moments.

Girls and boys

just the same, but different too

Anatomically speaking, with the exception of the reproductive systems, there are few differences between girls and boys from 7 to 11, or at least the differences are almost imperceptible at first sight. They are also physiologically similar at this stage, since it is only towards the end of it -about 10 or 11- that the hormonal changes which trigger the beginning of adolescence and which mark the fundamental differences between men and women begin to appear.

However, in spite of this basic similarity, there are some differences to be seen in the features, behaviour, attitudes and interests of boys and girls.

Why these differences exist is open to debate: some say, for example, that rough and aggressive behaviour in boys is innate while girls are genetically programmed to be sweet and gentle. However, nowadays it is generally accepted that both types of behaviour are acquired and stem almost entirely from the environment in which boys and girls have been brought up and the specific models of male and female behaviour with which they come to identify.

The strongly "cultural" origin of these differences is closely related to the stereotypes which exist in our society. Although equality of rights and opportunities for men and women has come a long way -on paper at least- quite marked stereotypes of what is considered masculine and feminine are still widely prevalent.

In the pack we should avoid letting ourselves be conditioned by these stereotypes and try to prevent situations which encourage them, such as boys carrying out challenging leadership activities, while the more passive and subservient tasks are reserved for the girls.

Although we should try not to be influenced by stereotypes, it is obvious that some gender-linked differences between men and women do exist, but at this age they are fewer than is commonly believed.

This is why we say that boys and girls are the *same but different too*. And this is why we should not try to create a "unisex" educational environment in which being a boy or a girl makes no difference, and in which the pursuit of equal rights between the sexes makes us forget the differences between them and the ways in which they complement each other.

Moreover, our view is that it is important to incorporate this difference into the educational climate, picking out and highlighting the infinite potential of being a man or of being a woman. Just as the fact that there are differences between men and women does not have to mean that they are antagonistic to each other, equality of opportunities does not necessarily have to mean geometric uniformity.

The educational process should treat boys and girls as equals in terms of rights and should guarantee their opportunity to develop their full potential. This means encouraging boys and girls to learn more about each other, to respect their differences and appreciate the ways in which the sexes complement each other. Moreover, each boy or girl should have the freedom to develop their individual interests, without any particular type of behaviour being classified as inappropriate for their sex.

The educational process must consider and respect the differences between men and women in the same way as we would expect it to respect any other kind of difference between human beings.

In order to develop an educational process which is able to respect both *equality* and *difference*, it is essential that as parents, teachers and youth leaders we act in agreement with each other.

Having some general knowledge about boys and girls from 7 to 11 and recognising them as

the same but different too is very useful

But that is still not enough: you must also know each one as an individual

To understand one particular child, with a face and a name, it is not enough to know what boys and girls are generally like from 7 to 11.



You also need to know what he or she is like as an individual. He or she is a unique human being whose personality may conform in general terms to the characteristics of the age group, but it also has particular features which make it unique and which depend on the child's genetic make-up, the home they were born into, their place in the family, the school they attend, their friends, and life events. Each has their own story and individual reality.



No books, courses or manuals will ever be enough to give you this sort of knowledge about the boys and girls in the pack - especially the ones whose development you monitor and assess. The only way is to spend time with them and observe them, get to know their environment, share different moments with them, see their reactions, understand their frustrations, listen to their feelings, discover their ambitions: in short, to discover each one as a person.

This is your first task and whether or not you succeed depends on the quality of the relationship you create with each boy or girl. An educational relationship which will demand of you interest, respect and love.

chapter **2**

Group | life



in the pack

The pack is a special environment where girls and boys form a friendly group which has fun and does interesting things

Now that we know what boys and girls are like at this age and we are willing to get to know each one of them as an individual, we have to think about the environment we are inviting them into, about the quality and attractiveness of the *group life* in the pack.

Group life is the sum of everything that happens in the pack and the relationships that develop between its members.

The special atmosphere in the pack results from a combination of things:

- the attractive activities,
- the enjoyment of sharing things in small groups,
- the challenge of life in the outdoors,
- the joy in helping other people,
- democratic decision-making,
- developing rules to govern life together,
- the sense of belonging that comes from the symbols,
- the meaning of the celebrations,
- the games, songs and dances.

In short, everything that happens in the pack.

Part of that atmosphere is the way in which each individual is welcomed into it, the warm relationships that are created with the leaders and the care that is taken to help each girl and boy to reach their own personal development goals. In the process each child should come to feel that they are an important part of that environment, of that special place in which a group of friendly people has fun and does interesting things.



It is essential to grasp this to understand the attraction that scouting holds for young people. If the group life is good, children come and stay. If it's not, they may come but they won't all stay. Some of them may stay, because even "poor" group life can satisfy some of a child's needs. However, in that case the pack is not making the most of the scout method's possibilities to enrich group life and help children to give the best of themselves.

This special environment is also an educational space where lifestyles are defined

The environment created by group life is like a stage for rehearsing future life in society, one which encourages close, natural and respectful relationships and which prepares for adult life. It is an enjoyable environment in which values are absorbed and which provides opportunities for personal growth and development.

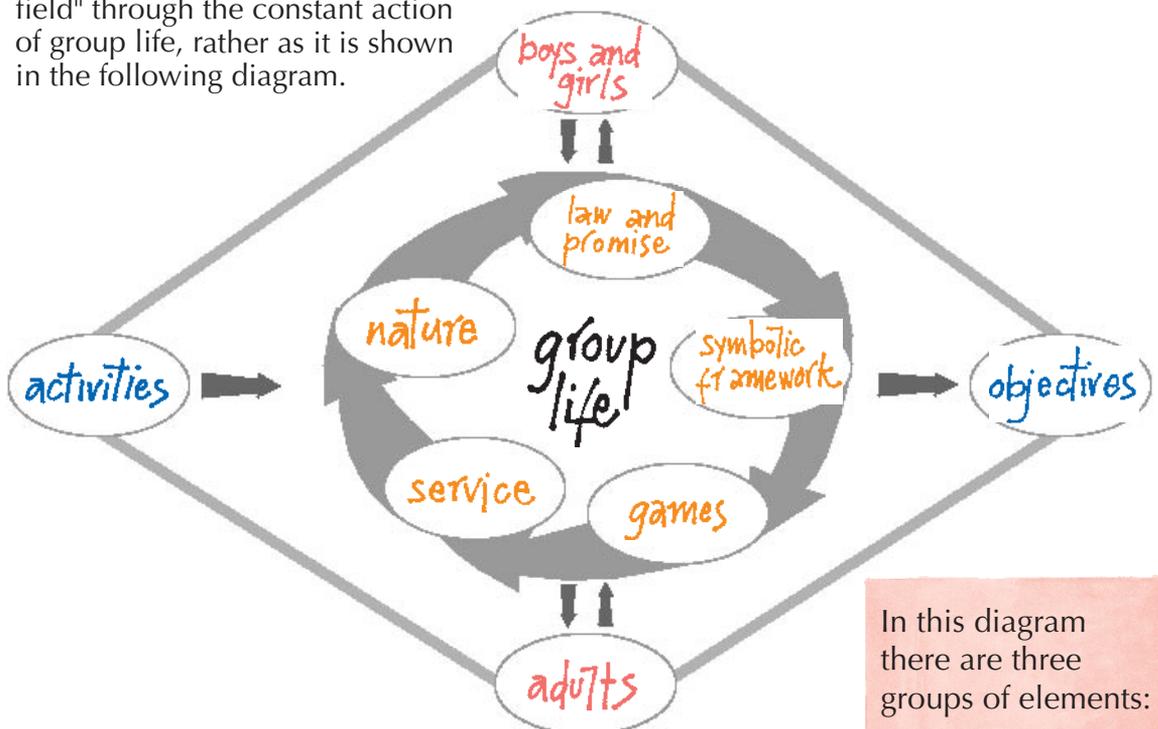
What is different about scouting in educational terms is that each boy and girl experiences that environment as a game. Nevertheless, immersed in that environment, almost without realising, they become used to a certain way of doing things which little by little makes an impression on their young lives, enabling them to define their personality and build their own scale of values.

This is a learning process which happens naturally: it is non-confrontational, not based on classes or lessons, the need to memorise or explain, or prizes or punishments. The children are accompanied throughout the process by leaders who help them the way an older brother or sister would.

This means that group life itself is the truly educational factor at work in the pack, since it brings together and interweaves all the elements of the scout method.

What is group life made up of?

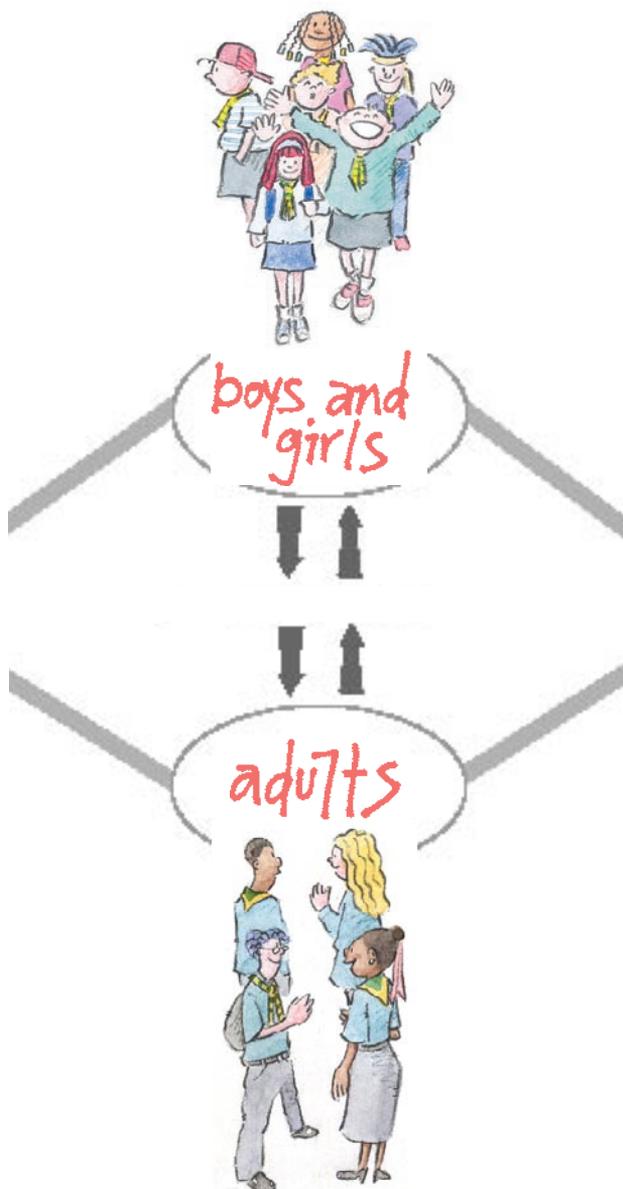
All the elements of the scout method -which you will discover in a theoretical context in courses and handbooks- come together in real life "in the field" through the constant action of group life, rather as it is shown in the following diagram.



Firstly,

the people:

**the children, the leaders
and the relationship between them**



*At the top of the diagram are the girls and boys;
and at the bottom are the leaders, adults or young adults
with the arrows representing a two-way relationship between them.*

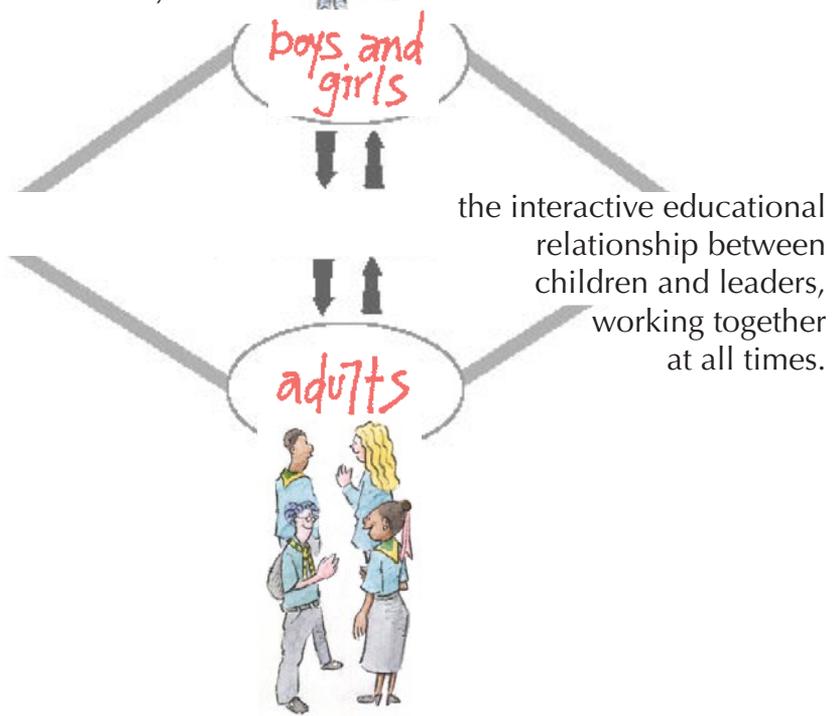
There are several important ideas involved here:

The central role of the educational interests and needs of the children in the scout method



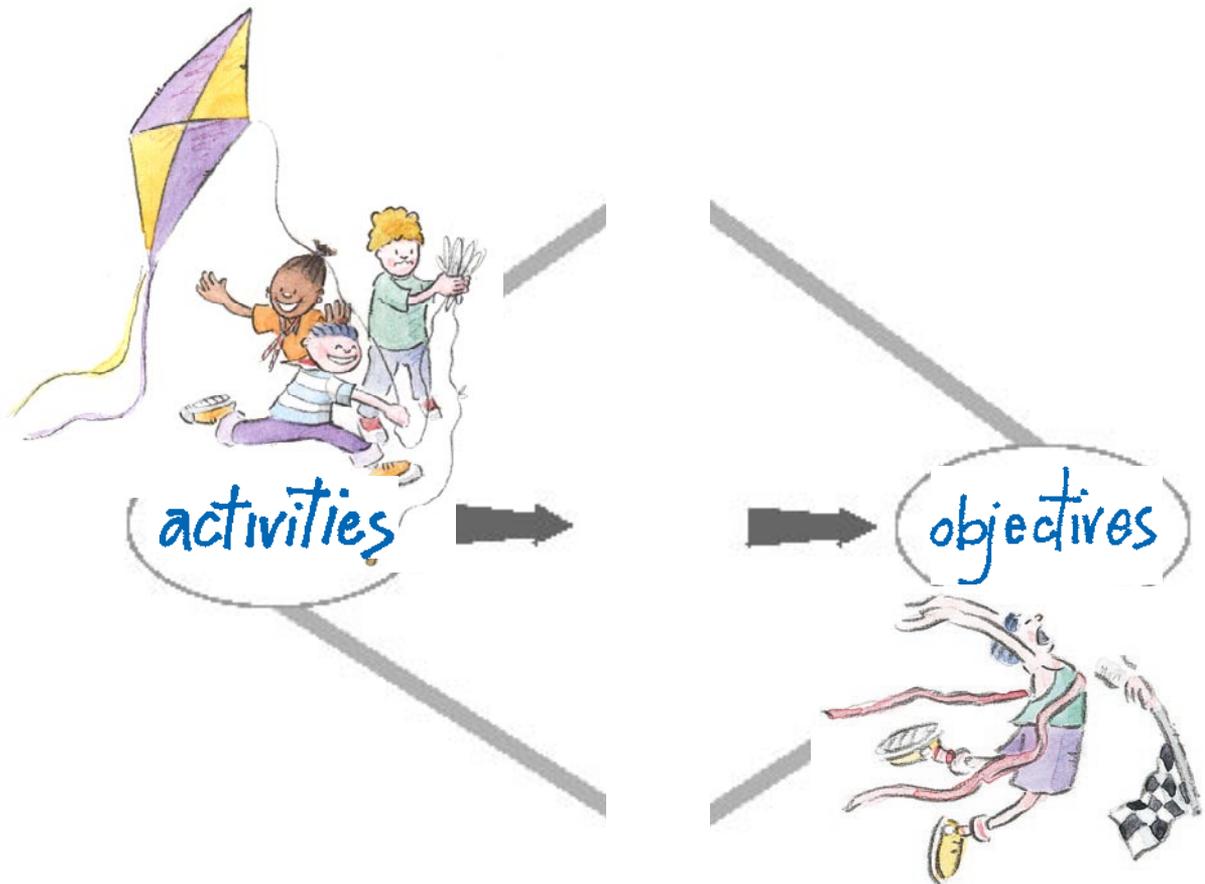
the *stimulating adult presence*
i.e. the leaders
-adults and young adults-
who are at the bottom of the diagram,
symbolising their supportive
rather than authoritative role

the contribution which
the girls and boys
make to group life
whether individually
or in their small groups,
which are usually known
as the *team system*



Secondly,

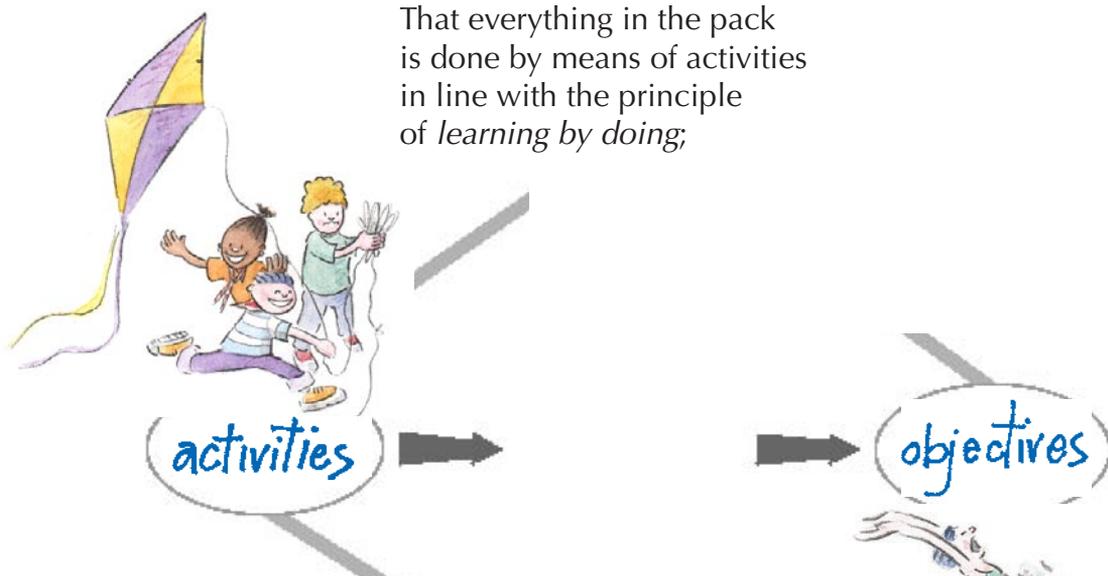
**what people want to achieve:
the educational objectives
and the activities which help reach them**



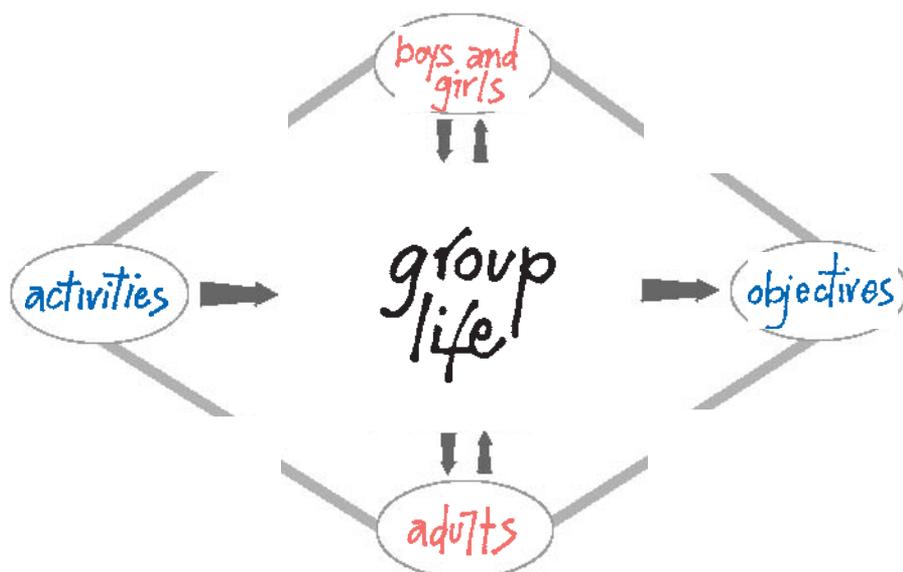
At the sides of the diagram are the activities on the left and the children's personal development objectives on the right, joined by arrows showing the relationship between them.

This means:

That everything in the pack is done by means of activities in line with the principle of *learning by doing*;



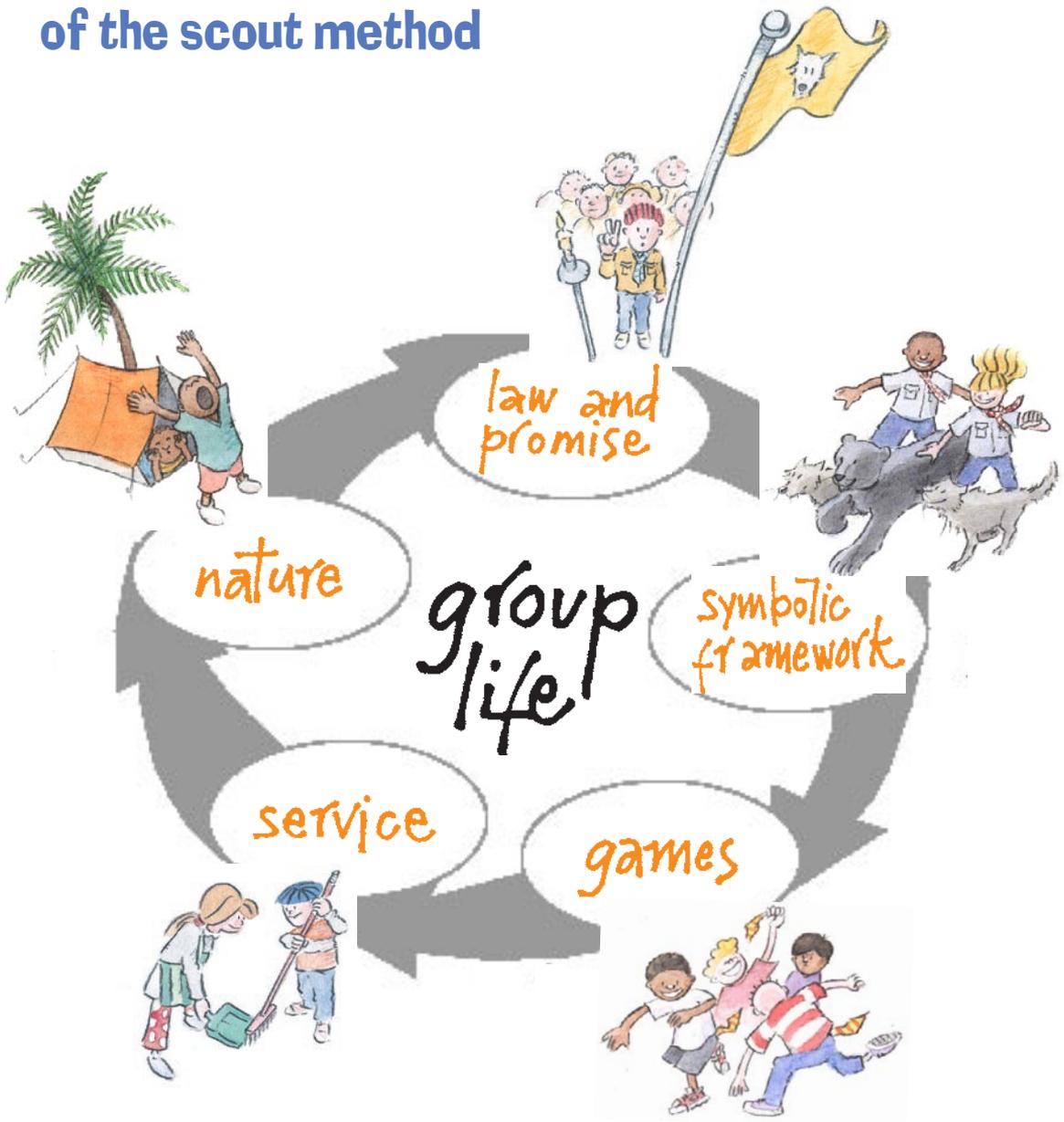
that girls and boys are asked to commit themselves to *educational objectives* which at this age are presented by the leaders and agreed upon with the active participation of the children;



that the activities give the children the *personal experience* which little by little, through group life, enables them to achieve these objectives with the help and *mediation* of the leaders.

Thirdly,

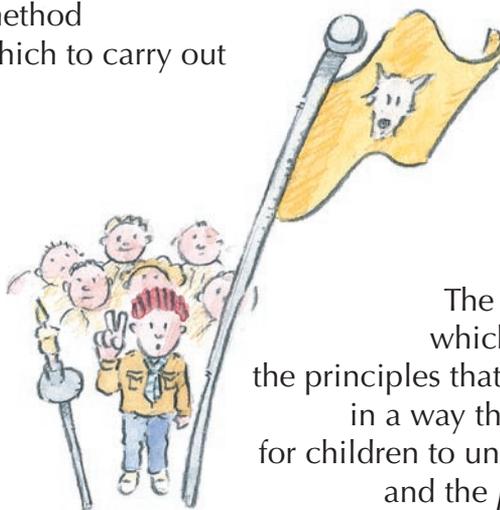
how they propose to achieve it: the other elements of the scout method



In the centre part of the diagram are all **the other elements of the method** interrelated in an active circle

Life in nature

a fundamental element of the method and a special environment in which to carry out many of the pack's activities.



The *pack law* which sets out the principles that guide us in a way that is easy for children to understand; and the *promise* - a commitment that they freely make to always try to do their best and live according to the law.



Service to others

through both individual good turns and the activities of service which the children carry out as a group;



the pack's *symbolic framework* with its symbols and celebrations inspired by the story of the free people of the wolves



learning through playing, an element which, on the one hand, helps children to become integrated into group life, and, on the other, shows them what group life is about and enables them to internalise it through play.

We will talk about all the parts of this diagram in different chapters of this guide, and take a more detailed look at how they work and relate to each other in practice.

Group life in a few words



Group life is the *atmosphere* in the pack.



This is the environment in which the children *grow, reach their objectives and develop their own way of doing things.*



The quality of group life is the key to making the pack *attractive* for children.



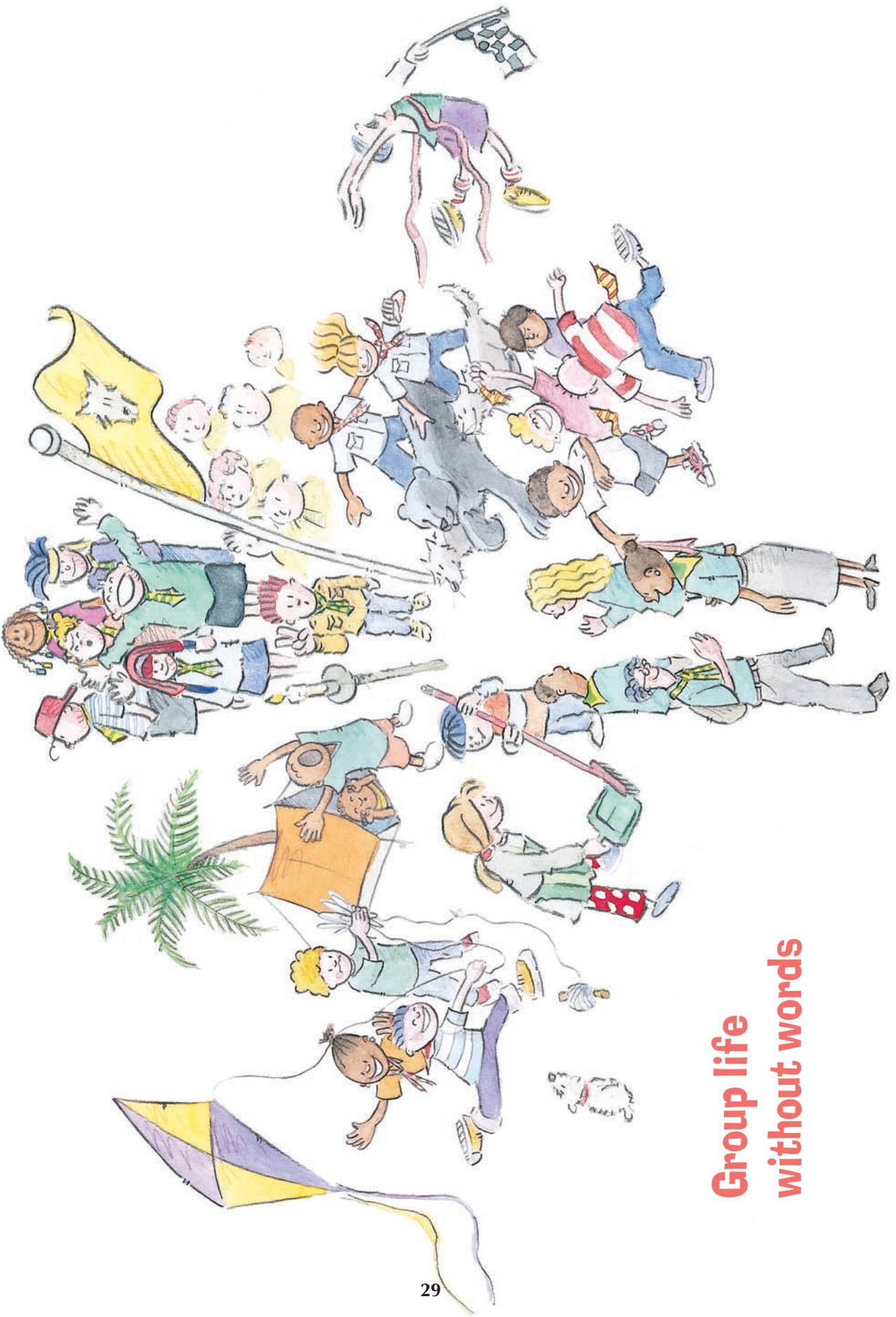
For the children, group life will always be a game, as natural as the air they breathe, but, as leaders, we know that the quality of group life *depends on how well all the elements of the scout method are put into practice in the pack.*



No activity will ever reach objectives on its own; it will only work *in conjunction with these elements and by making them part of group life.*



**The quality and richness of the group life
is one of your fundamental responsibilities as a leader.**



Group life
without words

We now have a clearer idea about what children are generally like between 7 and 11, we know that there is always more to be learned about them and we are aware that we have to make an effort to get to know each one as an individual.

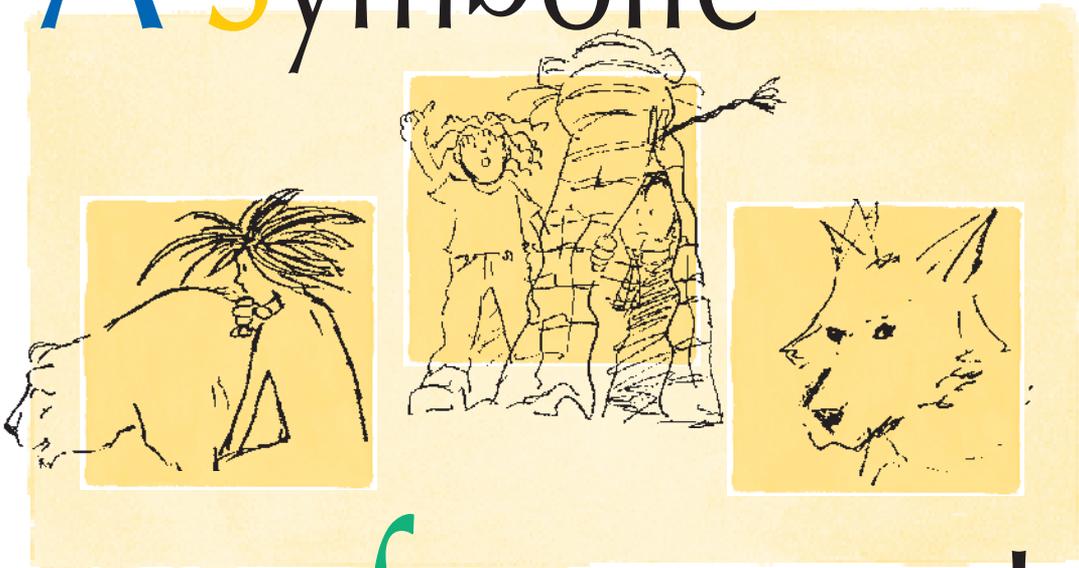
We also know about the atmosphere that our pack should have and how important each of the elements of the scout method are for achieving that.

Now we can go a little further and venture into the jungle, where we will meet the attractive characters that help to create that atmosphere.



chapter **3**

A Symbolic



framework

A fantasy world

serves as an inspirational background for group life in the pack

The *environment* in the pack which we talked about in the last chapter is illustrated by a *fantasy world* which makes use of the way that children think, to develop scouting's proposal in a way that is easy for them to understand.

Once again we must refer to play. From 7 to 11 the creative powers of the imagination are all-powerful and children employ images, characters they have invented themselves, characters from stories, from the television, from daily life. However, at this age the magical thought of the earlier years has already begun to recede - now they may play at being a hero or an animal, but they know perfectly well that they are not and that it is only a game.

Scouting's proposal is therefore made more attractive and effective by being linked to an inspirational background, which in turn forms part of a wider symbolic framework which also includes stories, songs, greetings, and all kinds of codes.

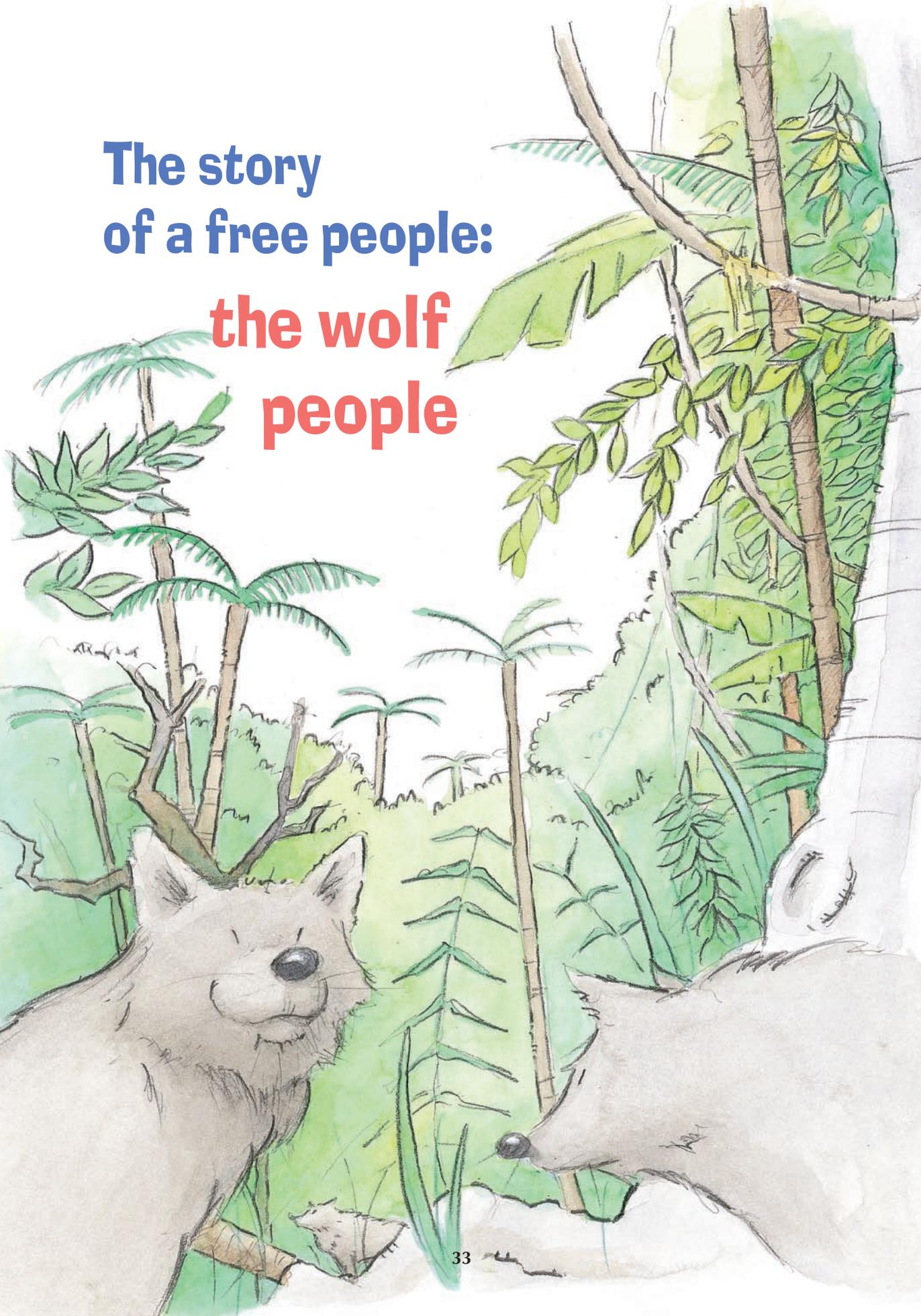
This is not fiction posing as reality, but rather suggesting a code of behaviour and putting a model of society within children's grasp by using symbols and images. For them these are more accessible than ideas and concepts.

The inspirational background used with children at this age is taken from the Rudyard Kipling novel "The Jungle Books", one of the "best sellers" of the early twentieth century. Baden-Powell chose and used this book with the permission of the author to motivate the junior section of the Scout Movement, and it still has a great deal to tell us today.

We recommend that you obtain the full original version of this book. If you read it carefully you will have many stories to share with your cubs. In the meantime, there follows a brief summary of the story.



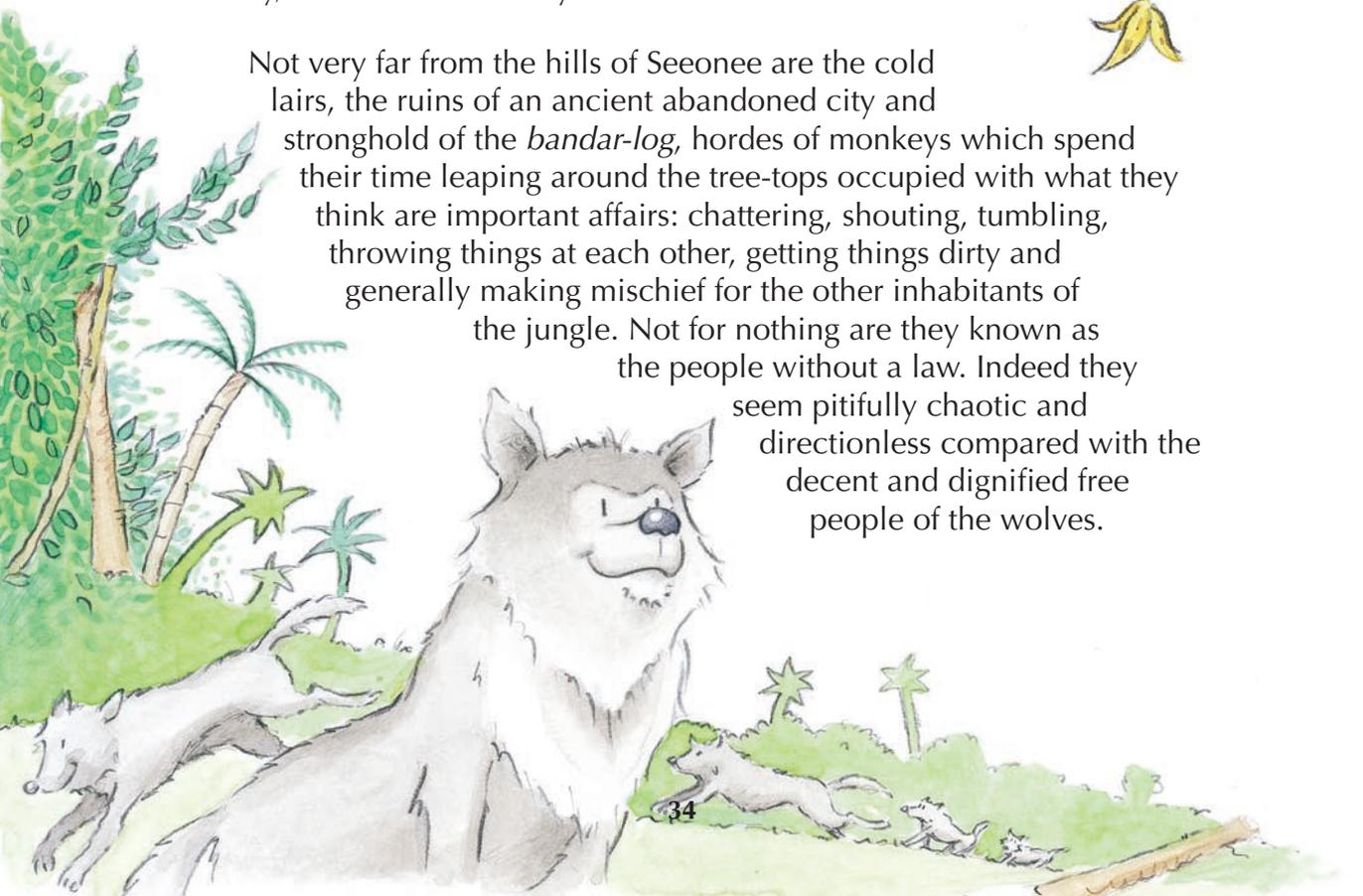
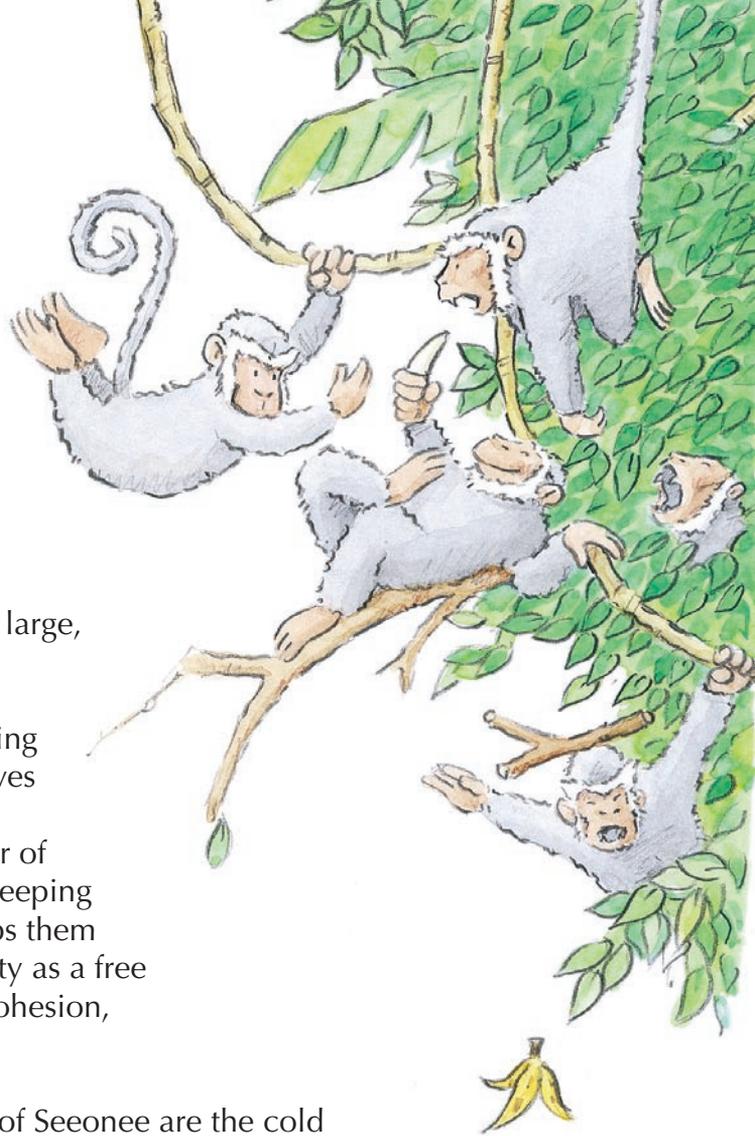
The story
of a free people:
**the wolf
people**



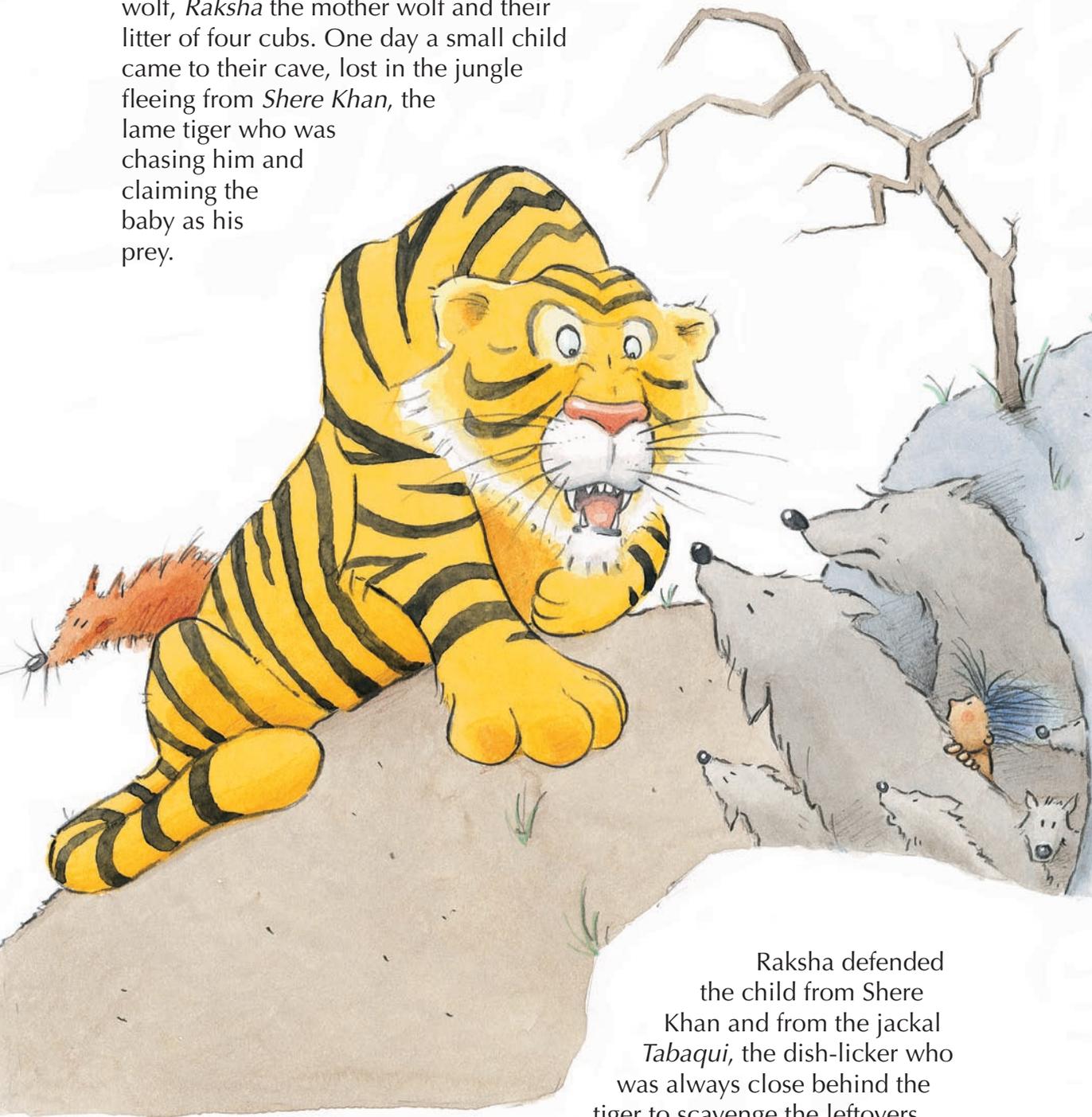
Deep in the forest of India, where few human beings have ever been able to penetrate, lives the pack of Seeonee, wolf-folk known as the *free people*. They are free because they have a law which they keep faithfully, the law of the pack, which is as old as the jungle and as wise as nature itself.

The leader of the pack is a large, grey lone wolf called *Akela*, who leads them in the hunt and brings them home safe and sound, keeping them safe from harm. All the wolves listen to him and respect him because they know that the leader of the pack represents the law and keeping the law is the only thing that keeps them together and preserves their dignity as a free people, admired by all for their cohesion, solidarity, fairness and honesty.

Not very far from the hills of Seeonee are the cold lairs, the ruins of an ancient abandoned city and stronghold of the *bandar-log*, hordes of monkeys which spend their time leaping around the tree-tops occupied with what they think are important affairs: chattering, shouting, tumbling, throwing things at each other, getting things dirty and generally making mischief for the other inhabitants of the jungle. Not for nothing are they known as the people without a law. Indeed they seem pitifully chaotic and directionless compared with the decent and dignified free people of the wolves.



In a cave in the hills of Seeonee there lives one of the families of the pack, father wolf, *Raksha* the mother wolf and their litter of four cubs. One day a small child came to their cave, lost in the jungle fleeing from *Shere Khan*, the lame tiger who was chasing him and claiming the baby as his prey.

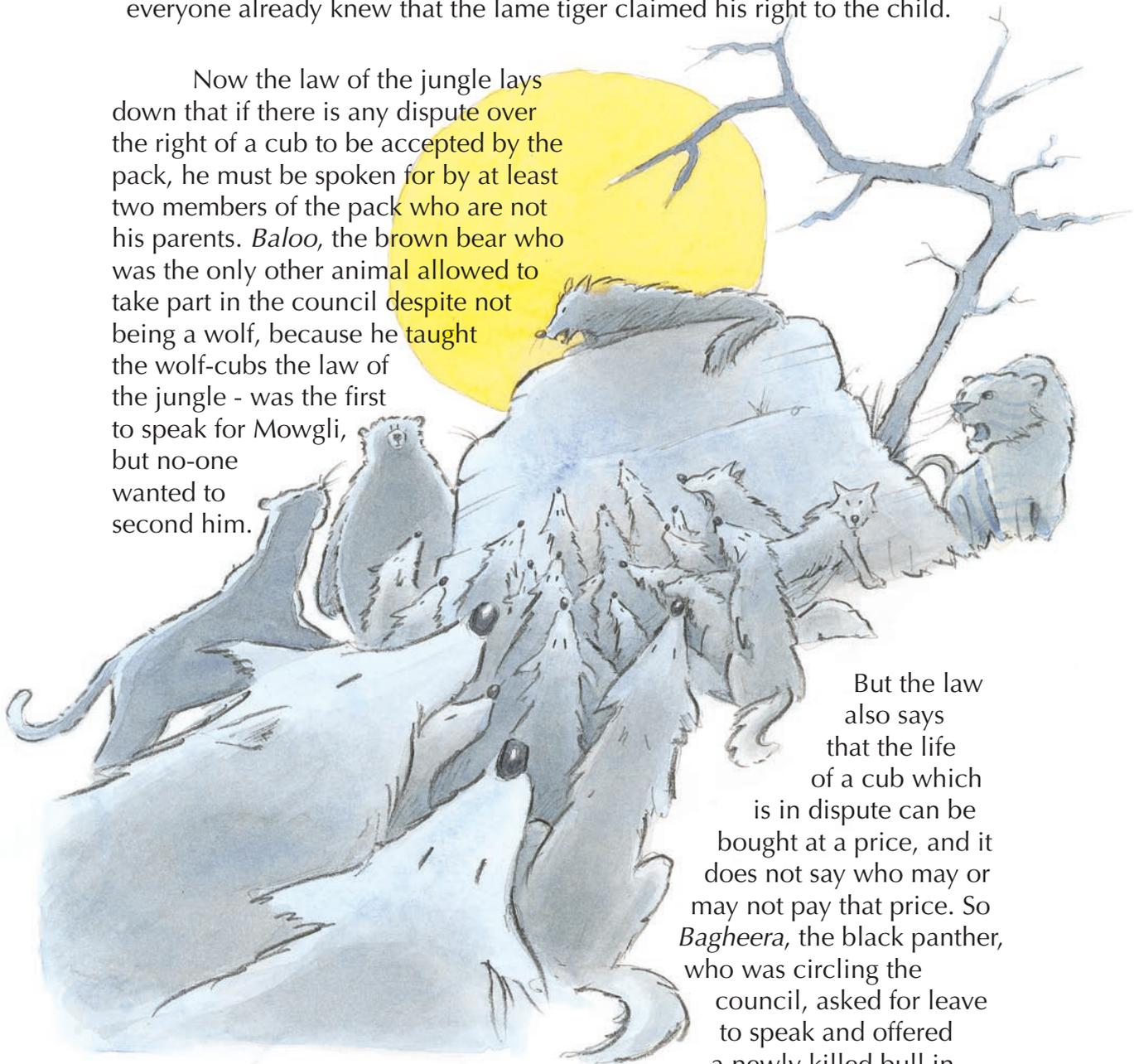


Raksha defended the child from Shere Khan and from the jackal *Tabaqui*, the dish-licker who was always close behind the tiger to scavenge the leftovers of the hunt. Raksha welcomed the

child as her own and she called him "man-cub" like another of her own children and she called him Mowgli, *the frog*, because of his hairless body. When the time came she would take him with her other cubs to present to the rest of the pack.

Each full moon the pack meets at the *Council Rock*, where their leader sits on a hilltop covered with stones and boulders. All the parents show their new cubs to the pack in the “looking-over”, so that the other wolves will know and protect them until they are able to hunt for themselves. But with Mowgli it was not easy. Although Akela the leader was willing, many of the wolves, at the instigation of Shere Khan, did not want to accept him into the pack, in part because it was not normal for the free people to have anything to do with a man’s cub, and partly because everyone already knew that the lame tiger claimed his right to the child.

Now the law of the jungle lays down that if there is any dispute over the right of a cub to be accepted by the pack, he must be spoken for by at least two members of the pack who are not his parents. *Baloo*, the brown bear who was the only other animal allowed to take part in the council despite not being a wolf, because he taught the wolf-cubs the law of the jungle - was the first to speak for Mowgli, but no-one wanted to second him.



But the law also says that the life of a cub which is in dispute can be bought at a price, and it does not say who may or may not pay that price. So *Bagheera*, the black panther, who was circling the council, asked for leave to speak and offered a newly killed bull in exchange for the life of



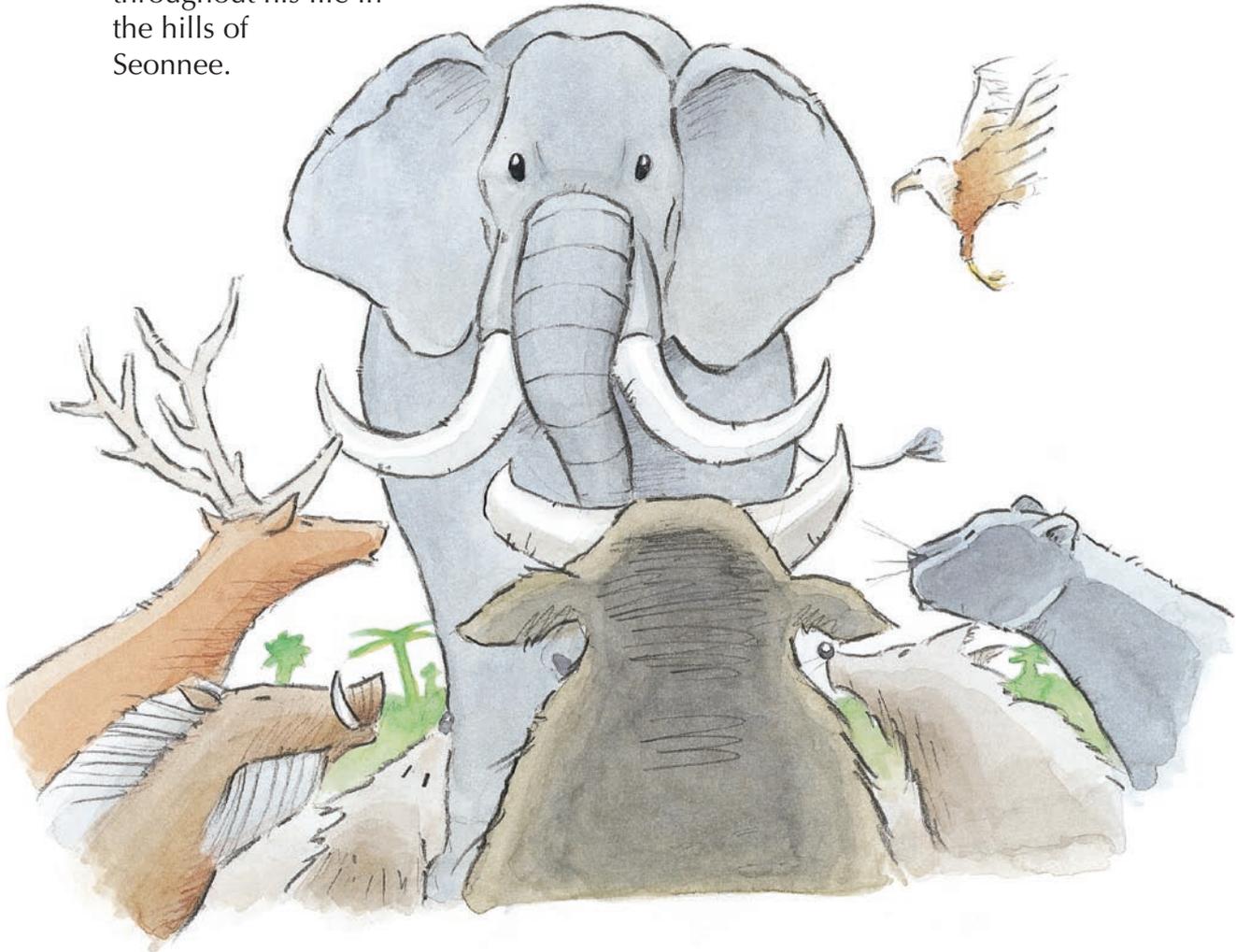
From then on, despite all the misgivings at the outset, Mowgli lived happily in the jungle as just one more wolf cub, under the loving care of Bagheera and the severe but tender teachings of Baloo.

Bagheera taught him hunting skills, how to move quickly and silently in the thick vegetation, how to be alert to all the sounds and movements of the jungle; but he also protected and spoiled Mowgli so much that, had it not been for Baloo, he would have turned into an unbearably badly brought up and spoiled child.

Baloo gave Mowgli the lessons he needed to live in the jungle at peace with the other animals, he taught him the commands of the law of the jungle, he told him the master-words to ask for protection or help and to prevent other animals hurting him. Severe and clumsy, but respected by all as a wise bear who did no-one any harm, Baloo was to be the source of all the values that anyone would need to grow up in Seonee.

In short, between them Baloo and Bagheera were to teach Mowgli everything that would make him into a worthy member of the free people -loyal to his own- and eventually an important figure in the jungle, with the qualities of the animals and the wisdom and intelligence of man perfectly combined.

But Baloo and Bagheera were not his only friends. *Kaa*, the ancient 9-metre long rock python, who always had a good idea or clever suggestion, was to teach him how to plan his defence and attack wisely and carefully. When *Raksha* and father wolf died, *Akela* the lone-wolf, was to be like both a father and mother to *Mowgli*. It was he who reminded *Mowgli* that he would never stop being a man and that he would have to go back to the man pack one day. *Raksha's* four cubs, especially *Grey Brother*, were to be faithful and unconditional companions throughout his life in the hills of *Seonnee*.



Mowgli was to have many adventures during his childhood in the jungle, like the time the bandar-log carried him off to the cold lairs and kept him there until *Bagheera*, *Baloo* and *Kaa* rescued him after a fierce fight. Or the dramatic time of the drought, when he learned from *Hathi*, the ancient and wise elephant, why *Shere Khan* behaved so evilly. Or the time that *Mowgli* finally hunted down the lame tiger, by sending a herd of buffaloes stampeding over him: there was no escape and *Shere Khan* ended his days under the trampling hooves.



There was also the gripping and thought-provoking adventure in which Mowgli and Bagheera found the "King's Ankus". Or the fearful and grisly battle which he waged against the dholes, in which after driving thousands of wild black bees to a frenzy to sting them, he and Kaa drove the survivors down the Wainganga river where the Seeonee pack waited on the bank to free themselves once and for all of the menace of the red dogs. And how could we forget the times that Mowgli came into contact with the village of men, eventually meeting the mother who had been lost to him so many years before. And finally the touching story in which Mowgli, by now seventeen years old, said good-bye to his friends of Seeonee and left the jungle to live among his own kind, as he was destined to do and as Akela had told him must happen.

Other tales from the “Jungle Books” complete the story of the free people

Together with the story of the Seeonee pack, other tales from the "Jungle Books" help to complete the inspiration for the symbolic framework.

Among them is the story of *Rikki-tikki-tavi*, the sweet and friendly mongoose who has to use all his strength and bravery to defend a child and his family from the attack of a pair of poisonous black cobras, whom he faces and drives off in a breathtaking episode that leaves the reader full of astounded admiration.

A mention must also go to *Kotick*, the little white seal who sets off on a long search through the Pacific Ocean for beaches where he and his kind can live safe from hunters. He then returns to the Arctic, where it takes all his loyalty and determination to convince the apathetic seals that their lives have to change, that they must move to new lands and assert their rights.

There are many other fascinating episodes in the Jungle Books. As we said, if you read the full version, you will astonish the children with its many tales.

Why was the story of the free people chosen as the inspiration for the pack environment?

Like all fables, the "Jungle Books" are an example of literature which illustrates a moral using a story and animal characters.

The wonder of the tales and the huge variety of behavioural models and social relationships in the book means that its attraction has not dimmed with time. It is still as useful as ever as a means to devise games and to add strength to children's convictions in a spontaneous way.

The stage from 7 to 11 falls within the period when children are gradually acquiring the values and behaviour patterns of their parents and of the society that they live in. These values and patterns are transferred in many ways, but without doubt they are more attractive and easier to understand if they are also illustrated by story-book characters that children can identify with.

For example, it is much easier for the adult and more attractive for the children to create a dramatisation of a jungle scene in which the characters' loyalty and concern for each other are key parts, than to talk at length about loyalty or concern for others as concepts.

In his Jungle Books Kipling draws on his great knowledge of man and the society of mankind to create a critical analysis of the society of his time. He projects many common models of behaviour in his characters.

There is no question that this work was written for adults, but an adult who knows the story well can draw from it many tales to share with the children.

The story of the free people shows us many values and models that we can assimilate or reject

Of course, in real life wolves, monkeys and the other animals of the jungle are not like the ones in Kipling's story, but Kipling's animals are symbols which help us to reach the child's soul.

The symbols show us, for example, the contrast between two peoples who represent very different lifestyles or ways of living, symbolising attitudes which can always be seen in our society and which we must choose to accept or reject.

The Seeonee pack is a society known throughout the jungle for its ability to organise itself. Unlike the monkey-folk, the people without a law, the wolves have a society built on belonging to the pack and keeping the law, and others respect them for it. Without order, without loyalty and commitment, without clear goals to reach and without the will to reach them there is no way of being free, there is only chaos, like the bandar-log.

And being a bandar-log is something very different, it is living up in the air and criticising from the branches without participating, making noise and weaving intrigues, making mischief, but never standing on solid ground, never taking responsibility for anything or committing oneself to a project.

Through solidarity with the pack and keeping the law, little Mowgli learns to be free among the wolf people. The wisdom and goodness of the old wolves teach him to distinguish which examples are worthy of imitation. He also learns to be careful not to develop attitudes typical of the stupidity of the bandar-log or the evil of Shere Khan.

Every story that the cub pack hears or acts out represents a new lesson for them, and in each story the characters have attitudes and values that can be identified in our daily lives and surroundings.

There will always be examples of the values of a *Tabaqui* (hypocrisy, servility and cowardliness); or a *Shere Khan* (cunning, overbearing and cruelty); or a *Bandar-Log* (indiscipline, ignorance, irresponsibility, lack of consideration) or of a *Buldeo* (vanity, presumptuousness, arrogance).

But the Jungle Book also shows us the values and attitudes of real friends, like *Baloo* (wisdom, decency, goodness, strictness); or *Bagheera* (astuteness, agility, skillfulness, capacity for observation, tenderness); or *Akela* (bravery, determination, experience, honesty, authority); and also *Kaa* (intelligence, experience, ingeniousness); or *Hathi* (strength, knowledge); or *Raksha* (valour, tenderness).



Each of the animals of the jungle represents a different personality. It doesn't mean that all bears are like Baloo or that all panthers are like Bagheera. The characteristics associated with the animals in the book are essentially human. This means that further on, when we talk about how some animals symbolise certain areas of development, we are not talking about what panthers or snakes are really like, but specifically about Bagheera and Kaa, the panther and the snake in the Jungle Books.

The story also shows the animals moving among *social groups* and *organisations* such as "the pack", "men" and "the enemies of the pack". It also creates different scenarios in which the animals act, such as "the hills of Seonee", "the cold lairs", "the Council Rock", "the Wainganga river", "the village of the hunters" and many others.

This continual interaction between characters, groups and places gives the story a coherence that allows it to be constantly recreated, presenting the children with different situations which all share a common theme.

How do we use this story to enrich group life in the pack?

**There are two basic educational resources
that we can use as leaders to achieve this:**



The symbolic transfer of the Seeonee wolf pack environment to the cub scout pack



Just as the jungle pack has Akela, our pack has responsible leaders who accompany the children on their journey of discovery through the world.

Just like in the hills of Seeonee, the cub pack meets every so often at the Council Rock, to talk about important matters which affect everyone, making it into a process for learning about democracy.

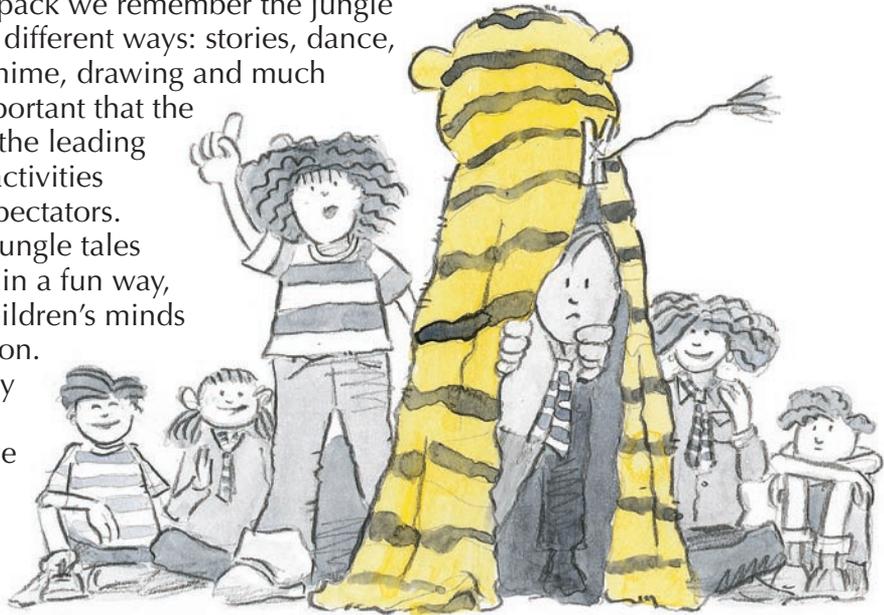
In the same way, the cubs stay in the pack until they are able to "hunt" for themselves, but in the meantime they learn the pack law, just as the wolves learn the law of the jungle.

This *transfer of a fictitious situation to a real situation* is inherent in many other aspects of life in the pack, as we will see in different parts of this Handbook.



Constant reminders of the episodes of the jungle story

In the pack we remember the jungle story in many different ways: stories, dance, dressing up, mime, drawing and much more. It is important that the children play the leading role in these activities and not just spectators. This way the jungle tales are kept alive in a fun way, captivating children's minds and imagination. This is the only way that the cubs can come to feel that they know Kaa, Baloo, Bagheera and the other characters of the free people.



All this requires you to be very familiar with these characters. And you can only do this by reading the Jungle Books many times, so that you can pick out the details that are important for highlighting certain values or models of behaviour to point out to the children.

But it is not enough to read. It is also essential that you learn to motivate and to tell stories. Pack leaders have to be great story tellers. If we use our imagination, the children will use theirs.

When we tell a story to a child, he or she will see themselves in the role of the hero and in their imagination they are right there where the story unfolds, doing whatever the hero is doing, being brave and overcoming all obstacles. The child is the hero who lives the story and the story will live on in his or her imagination for a long time afterwards, perhaps all their life. And in that way the characters in the story fulfill their mission: by inviting the child to assimilate certain values and types of behaviour and to reject others.



In the *Booklets* for each of the progress stages there are several stories for the children. Some of them are left unfinished for the leaders to complete and for the children to take an active part in the unfolding of the story, using one or several of the methods suggested above. You will also find some suggestions for good story-telling in chapter 10 of this Handbook.

Names and symbols

As we have seen, the *symbolic transfer* and the *constant reminders* of the events in the jungle give rise to a series of names and symbols which are constant companions throughout the children's time in the pack. Examples of these are *cub* and *pack*, the *red flower (campfire)* and the *grand howl*, the *den* and the significance of the greeting.

As well as these names and symbols which come from the Seonee story, there are others which come from the scouting tradition itself, such as the *uniform* the *colour* and the *songs* which are sometimes associated with the sections.

And there are also others which are a mixture of both types, such as the *flag*, the *totem* and the *pack log book*.

Let's look at these names and symbols in more detail:

Cubs... a pack

The boys and girls who belong to a unit of the junior section are called *cubs*, that is wolf pups who are taking their first steps in the life of the free people. As we have already seen, they don't actually think that they are animals nor do they behave like animals, but they play at being them within a group which is organised in a certain way and which is identified by its own signs and symbols.

The unit, the group that they all make up, is called the *pack*: a society of children which, like the wolves, has decided to live by one law and in which each individual is important. The strength of the pack is that its members act as a group which makes its own decisions; listens to, shares with, respects and helps others; and grows and learns together.

The pack also has *leaders* who help it to be successful as a group. Like Akela, the cub scout leader and assistant leaders have won the respect of the free people because of their abilities and qualities. They put their experience to good use for all, they listen to everyone before deciding and they decide what everyone wants provided it is right in the eyes of the law.

The pack's name is also significant for its members. It may be linked to the story of the free people or to the scout group's own environment, but in either case it helps the children to identify with the pack... especially if it is an attractive name.

A den

The pack lives in a *den*, a hide-away for wolves to gather to plan their hunts and to share both the everyday and the remarkable. The den is the pack's own place, which the children decorate as they like using things they attach value to.



The pack needs a space all of its own to set up its den. If for financial or logistical reasons this is just not possible, the pack must at least have a small place to keep the things that symbolise its group life and the equipment for outings and activities.

In any case, the team of pack leaders must do all they can to obtain a den. Once they have one, they must encourage the children to keep it in good condition.

A greeting

In the jungle there are the master-words "we be of one blood, you and I" with which animals acknowledge and protect one another. In the same way, throughout most of the world cubs greet and recognise each other by holding their index and middle fingers up in a V, like the pricked ears of a wolf, with little and ring fingers touching the palm of the hand and covered by the thumb. In some countries cubs use the "scout" sign holding the three middle fingers together straight up with the little finger tightly tucked under the thumb.

This greeting -which has also been used as signs both of peace and of victory- reminds the children of their links with the free people and symbolises the protection that the older ones must give to the younger ones. Together with this greeting, cubs often shake each other's left hand - a custom begun by Baden-Powell after meeting the African tribe of the Ashanti. They used this as a sign of trust, since they had to put down their shield in order to extend their left hand.

A uniform

Cubs wear a uniform which identifies them and which has been designed for carrying out activities comfortably and in order to avoid any discrimination on the basis of dress.

The uniform itself contains some symbols. For example the *neckerchief*, the *fleur-de-lys* and the *group, association, promise and progress badges*.

The **neckerchief** or **scarf**, a triangular cloth in the group's colours knotted at the neck, has been used to identify scouts all over the world since scouting began, and it also has lots of practical uses.

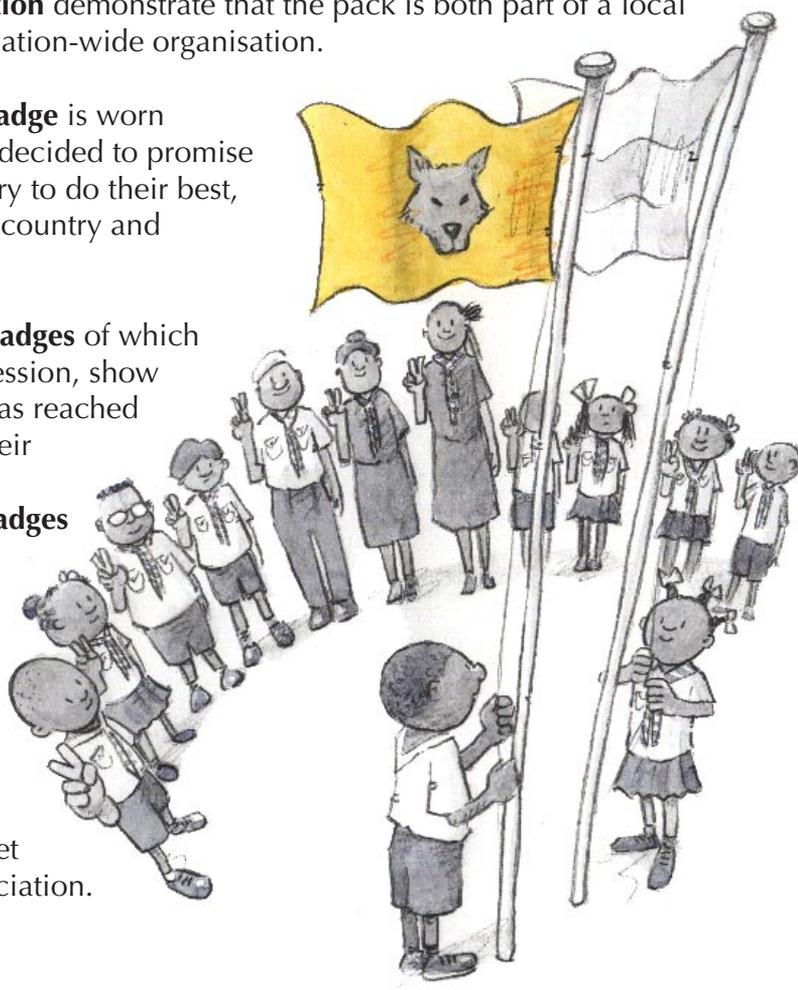
The **fleur-de-lys** is a symbol from ancient maps in which it figured in the compass rose pointing North. In the words of Baden-Powell, it represents "the good path that all scouts should follow".

The **badge which identifies the pack's scout group** and the badge which **identifies our association** demonstrate that the pack is both part of a local community and of a nation-wide organisation.

The **promise badge** is worn by all cubs who have decided to promise that they will always try to do their best, to love God and their country and to keep the pack law.

The **progress badges** of which there are four in succession, show the stage each child has reached in the path towards their personal objectives, and the **proficiency badges** are witnesses to the specific abilities that a child has developed.

All these items and their position on the uniform are to be found in the booklet published by the association.



A colour and a flag

At first scout badges were embroidered in yellow on a green background, and this is why green is traditionally associated with the scout section.

When it became necessary to extend scouting to younger children, *yellow* was chosen. Already used as one of scouting's colours, it came to be associated with the cub sections. This tradition is still followed today in most of the world's scout associations.

Another means of pack identification is the *flag*, which usually has a special place in the den and in the activities. It is of course yellow and has a wolf in the middle -usually the head of a wolf- and the name of the pack embroidered or painted on it.



The red flower

The *red flower* is the celebration of the fire, the ideal time for singing and dancing around the campfire and giving full rein to the cubs' expressive abilities and artistic talents.

Its name comes from the story in the jungle book in which Mowgli goes to the village to look for fire, the only means of driving away Shere Khan and the others who wish Akela's death.

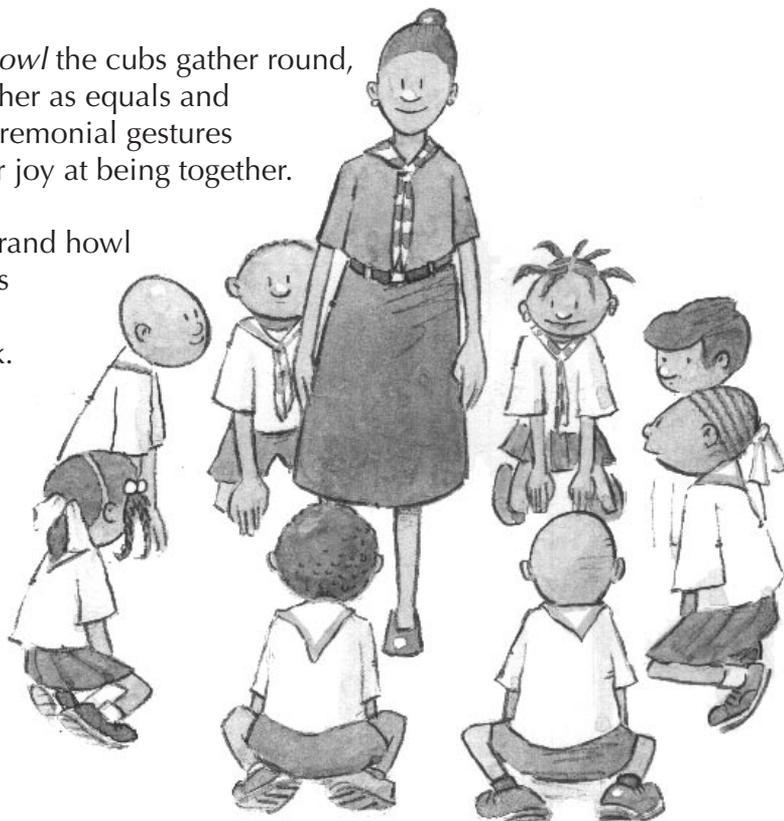
In the chapter on educational activities there are some guidelines on how to go about campfire activities.

The grand howl

The howling of the wolf is a sound of rare beauty, and has awoken a sense of fear tempered by wonder since time began. Of course the call of the wolf is intended mainly to gather the wolves together after they have become scattered in the hunt; but it has also been shown that wolves howl for no apparent reason, as if it were an expression of joy at being alive.

In the *grand howl* the cubs gather round, acknowledge each other as equals and through a series of ceremonial gestures and shouts show their joy at being together.

The way the grand howl is carried out depends on the traditions of the individual pack.



A totem

The custom among some peoples of choosing an animal as a symbol is as ancient as civilisation itself. Some examples are the eagle in the USA and Mexico, the cockerel for the French, the bull in Spain; the lion in Great Britain; the condor in the countries of the Andes mountain range in South America.

In line with this tradition, some packs use the symbol of a wolf representing the free people of Seeonee. This is the *totem*, which is made and decorated in a way that is particular to each pack.

A song for the pack

Music and singing are absolutely essential ingredients among any group of people, and even more so among cubs, who love to sing.

There are many songs known as "the" pack song. Below is a particularly beautiful one which expresses the values and characteristics of the Free People in words and melody.

You can adopt this as your special "pack song" or simply add it to the wide repertoire you use in the pack with your team of leaders.



Author: Jorge Gray P.

Bro-ther of a wolf I was born my peo-ple are free and are
 brave The jun- - gle where I was raised
 gave me one God and one law A- ke- la I he- ar your
 voice and af- ter your foot- steps I go Ba-
 ghee- ra and Ba- loo are good friends of mine and will
 guide me For- ward do- ing your best!
 For- ward free peo- ple gol a- ways
 sure you will be be- tter eve- ry day.

Brother of a wolf I was born, my people are free and are brave,
the jungle where I was raised gave me one God and one law.

Akela I hear your voice and after your footsteps I go,
Bagheera and Baloo are good friends of mine and will guide me.

**Forward! Doing your best! Forward free people go!
Always sure you will be better every day.**

Evening star in the sky shine and light up my eyes,
O God, make sure I grow my heart faithful and strong.

Our Brother and our Lord, to the forests of heaven
to hunt with you forever one day we shall go.

**Forward! Doing your best! Forward free people go!
Always sure you will be better every day.**



The pack log book

By tradition, most packs keep a log in which the children record their many "hunts" and adventures, writing down their anecdotes and impressions or sticking in photos, drawings and cut-outs.

This book -also known as the gold book, the pack log, album or journal- is an excellent opportunity for the children to express themselves and make the pack tradition into a "written tradition".

The symbolic framework is part of group life but it is not all of group life

The symbolic framework is a backdrop, a frame of reference that enriches group life and supports the educational task, but it is not an end in itself. It is not a good idea to overdo it. Making too much of the symbols, including the uniform, could turn them into some sort of ritual that would confuse the means with the end, make the pack lose sight of its basic objectives and give the children a heavy burden to carry.



The story of the free people, its association with the pack, the stories and the symbols it generates are a framework that encourages, inspires and enriches group life, but it *is not group life itself*. The symbolic framework should operate hand in hand with all the other elements of the scout method, which were outlined in the last chapter and which we will go on to look at in more detail later in this Handbook.



chapter **4**

Team



System

The pack:

a society made up of young people

We have seen how the *group life* in the pack is brought alive with a *inspirational background* -the story of the free people- which, together with other elements, serves as a *symbolic framework*.

Now we will see how group life develops like a real society within this framework, a society made up of the boys, girls and pack leaders.

Like any other society, it has a structure, a system of organisation and internal codes of conduct by which it governs itself.

What makes it different from other societies is that it is a *youth society* which works on the basis of a *team system*. This helps boys and girls to develop deep and lasting relationships with other children of their own age and share their interests and concerns. They work towards the same goals, seek solutions to problems together, share experiences, discover the world and grow together, both physically and spiritually.

In short, this society is a *school of active education*, in which the assimilation of values, learning to live together and gaining the experience of doing things well are a part of every day life.

Who are the members of this society?

The pack should have around 24 girls and boys between 7 and 11 years of age and 4 leaders, who all meet at least once a week for about three hours.

These numbers have not been picked at random, so we will look at them in more detail.

7 to 11

intermediate childhood

Analysing the characteristics of children and young people enables us to distinguish *cycles of development* in their overall growth and, as we saw in chapter 1, children from 7 to 11 have some characteristics in common that distinguish them from the previous and subsequent stages.

We call this cycle of development *intermediate childhood*, which can be further divided into two *age ranges*: *mid-childhood*, from 7 to 9; and *late childhood*, from 9 to 11.

These are by no means rigid categories, since each child has his or her own pattern of development which is influenced by different factors. This means that choosing the right time to join the pack and how long to stay in it depend not so much on a child's age but rather his or her stage of development, which will be assessed by the leaders on a case by case basis. The same goes for moving on from one progress stage to the next.

This means that children do not necessarily join the pack the day they become 7. It may be a few months earlier, especially for girls, although children of 5 or just 6 should never be taken, since the activities and methods are not suitable for them.

At the other end of the spectrum, some children who have a more gradual pattern of development may not be ready for the pack until they are a few months older.

Likewise, cubs need not necessarily leave the pack the day they reach 11 years of age. Many will do so earlier, especially the girls, who may reach the onset of puberty nearer the age of ten and begin to have other interests and concerns, and are better served by moving up to the next section.

This means the time a child stays in the pack is an individual thing. It is not feasible to arrange a mass exodus without catching some of the children either too late or too early.



This individualised departure time may be difficult to manage in some packs that operate in schools, especially in those which are accustomed or obliged to change section with the new academic year, with all the cubs who are finishing the same year at school leaving the pack together. One way of compensating for the effects of this is to introduce short individual programmes which can be used in the pack for children who should have left earlier, or in the next section for those who have arrived a little too soon.

Why 24 cubs?



Experience has shown that between 18 and 24 cubs is the ideal number of children in a pack. Less than 18 does not provide as many opportunities for learning from each other and for organising attractive group activities. More than 24 makes organisation difficult and means that each child inevitably receives less individual attention.

It is not a good idea to take more children into the pack than can be looked after by the number of trained leaders available.

It is also important to avoid creating "giant" packs in which it becomes impossible to carry out the job at the personal level that characterises work in the pack. If there are enough leaders, and the scout group allows, it is probably a better idea to form two or more medium-sized packs.

Suggestions for making up numbers in the pack

Visit schools in your neighbourhood, with the permission and support of the school authorities, to invite children to join the pack.

Visit community organisations: community centres, neighbourhood groups, sports clubs, businesses and churches. Invite the adults there to come to the scout group with their children to see for themselves what it's all about.

Back up your presentations with *brief* attractive written material, which you can obtain from the association or create yourself especially for the purpose.

Prepare a roadshow about the pack's activities and spend a few days taking it round schools and organisations such as those above.

Hand out publicity material about the scout group door-to-door and encourage the cubs to give it to their friends and relations.

Organise a special day for the cubs to invite a non-scout friend to a pack meeting. Several of these will probably come back and join the pack on a permanent basis.

The team of leaders

It is advisable to have an adult for every 6 children in the pack. For a pack of 24 children this means having at least four leaders, one of whom will be the *pack leader* and the other three will be *assistant leaders*.

Apart from the various individual and group tasks each leader may have, each one should take responsibility for monitoring and assessing the progress of a maximum of 6 children. We will come back to this later.

The team of leaders should include both men and women, so that the children are exposed to behavioural models of their own sex, and learn from the natural and respectful way in which a mixed group of adults works together and helps others in friendship and harmony.

The leaders can carry out their task perfectly well using their own names, which helps to make the game real. It is not necessary to use the symbolic names of the characters of the Seonee pack of the Jungle Books.



One of the main problems all packs face is finding enough suitable leaders.

Sometimes they're hard to find because we are looking in too small an area. It is a good idea to widen the search to other circles:



Friends, acquaintances and relatives of existing leaders, who might be motivated by what they have heard about scouting from you or your team.



Former scout leaders who would like to take up scouting again. They will need a refresher period, to avoid them doing everything "like they did it in my time", which isn't always necessarily a good thing.



Parents and relatives of the children in the pack, most of whom will be enthusiastic because of the effects they have noticed in their children or young relatives.



People linked to the organisation which sponsors the scout group, in whose interest it is that the scout group should be successful, for the sake of their own organisation.



Teachers and specialists in the teaching and psychology professions, or other professionals from the cubs' schools.



Students in further education, especially those whose courses are linked to education, who are at a stage in their lives when, suitably motivated, they may be in a position to give a lot of their time to voluntary work.



People who work in the non-professional side of community and social development organisations, or in non-governmental organisations or charities, whose occupations make them more receptive to the work of educating youngsters.



It goes without saying that it is not necessary for any of these people to have been scouts before. The association's own training process, their enthusiasm for the job and the constant support of the pack leader are enough to provide the knowledge and experience that are needed to become a good leader.

Sixes and the organisation of the pack

In order to organise the children and make the pack run more smoothly, it is divided into groups called sixes which, as the name suggests, are made up of 6 cubs.

The sixes are groups which facilitate organisation. From the educational point of view, they do not develop into "life communities" like the patrols in the scout section or the teams in the senior section. For our cubs most activities will be carried out at pack level rather than in small groups.

We have seen that the scout educational system is based on a small group system, and so the sixes, patrol and teams will always form an educational nucleus to some extent. The difference is that the small groups become more autonomous and have a more intense internal life as the children and young people grow and need more independence. Likewise, as the small groups become more autonomous, the unit level becomes less educationally relevant and more organisational in nature.

Temporary participation in stable sixes

The participation of a cub in a six is essentially transitory, since the members of each six change from time to time; but the sixes themselves as a part of the organisation are permanent and are identified by the colour of wolves' fur. A pack may therefore have sixes of white, grey, brown and black wolves.

Cubs do not just change from one six to another every day or whenever we feel like it. It is a good idea to keep the sixes stable for a *programme cycle*, so that any changes take place at the same time as the change in cycle. Changes in the sixes should respond to the need to keep the groups balanced, the desire to create links between certain children in the group or the requirements of the activities which are programmed for each cycle.

However, the groups the pack divides into for specific activities during a programme cycle need not necessarily be sixes. The children are divided into groups for each specific activity, and these may or may not be sixes, depending on the requirements of the activity in question, and the groups may be formed by common interest or affinity, or simply at random.

Each time sixes are formed or changed around in the pack, you will need to bear in mind some situations which are likely to arise:

It is likely that the members of those sixes which have been particularly "successful" will be unable to see any advantage in changing the groups around. However, there are ways of avoiding the formation of competitive "champion" sixes which object to breaking up. One way is to ensure that the activities are varied and involve different kinds of challenges. Organising some activities in groups other than sixes also helps to avoid the problem.

It is necessary to pay special attention to new members of the pack who are joining a six, who should receive as warm a welcome as possible. Initially new arrivals can try different sixes, until they find one they fit into well enough to want to stay in it.

Changing the sixes should be done in agreement with the children or at least for some reason. Changes should never be made arbitrarily and should never create situations which make any of the children feel inhibited.

If the sixes change round regularly at the end of each programme cycle, the children will become accustomed to this being a natural part of the pack system.

The sixes can be mixed or not

From 7 to 11 there is no reason in educational terms why boys and girls cannot work together in the same six, nor are there any objections to them working apart. In other words, there is no fundamental issue at stake in either instance.

This means that the sixes do not necessarily need to be separated by sex, nor is there any obligation to have mixed sixes. The decision depends on many factors, such as the training and experience of the leaders, the tradition of the pack, the socio-cultural environment, the guidelines of the association, etc.

What counts most is what the children want. So the best way is to let them decide with a little objective and impartial guidance from the leaders.

Sixers and child leadership

Each
six has a
sixer who
is elected by
the rest of the group

with no intervention whatsoever from the leaders. Since the six is a small operational unit, the *sixer* may have whatever duties the leaders consider appropriate, depending on the needs of the pack and the ability of the *sixer* to carry out the responsibility.

The *sixers* will hold the position for the duration of a programme cycle. This means that in a normal year -which should contain 2 to 4 programme cycles- there will be several *sixers* in each six; and since this will happen every year, each girl or boy should have the opportunity during their time in the pack to be a *sixer* at least twice.

This is why the candidates for election within a six should be limited to those girls and boys who have not been *sixers* already, or if they have all been *sixers*, to those who have done it only once.

This system is an example of democracy and equal leadership opportunities within the pack. It also requires the leaders to prepare the children to carry out this responsibility, especially those who have not yet developed these kind of skills, those who are shy, the newest members and others who for whatever reason might feel pressurised into it. This should help avoid any undesirable consequences, such as anxiety, fear, low self-esteem, frustration, isolation or even children feeling they have to leave the pack.



We have said that, unlike in the scout section, the sixes do not become individual life communities and so they do not have internal councils, their members do change every so often, they have no internal structure of positions, they have no equivalent to the patrol book or totem, as well as a few other differences.

What are the sixes for then?

Here are some examples of activities carried out in sixes, to help us to be clear about their role:



Games and variable activities of short duration, since these do not require the formation of special teams.



Some fixed activities: formations, ceremonies, the noticeboard, keeping up the pack log book, taking turns to look after the pack totem, etc.



Analysing the leaders' proposal of activities, preparing the proposal that the children will make to the pack and selecting activities by means of democratic games.



Evaluating activities, even if the activities themselves have not always been carried out in sixes.



Assessing the personal progress of each child in the six, which takes place at the end of a programme cycle.



Carrying out routine tasks, notices, housework, preparing and tidying materials, etc.



Cutting down risks and improving safety conditions, especially during outdoor activities: • organising transport, • counting numbers getting on and off buses and trains, • supervising swimming, • organising groups for excursions and outings, • settling the groups into their accommodation, etc.



The duties of the sixers vary depending on the activities and the experience of the girl or boy who holds the position. In most of the activities above, the six will always be accompanied by a leader.

A formal decision-making process: The Council Rock



Just like the Seeonee pack, which brought all the wolves together at the Council Rock, our pack also gathers its members together into a single authoritative body, which is called the Council Rock in the tradition of the free people. All the leaders and all the cubs take part, even if they haven't made their promise yet.

The Council Rock differs from any other pack meeting

in three ways:



It is held once a month at most

It is important for the cubs to understand that there are some meetings that are more important than others, since decisions are taken there which are not discussed every day and which mean changes for the future.

For this reason the Council Rock meetings are spaced out by at least a month. The ideal would be to have two Council Rock meetings during a programme cycle, that is about every 45 days.



Only certain subjects are dealt with

The Council Rock is only for deciding things which are very important for its members or for the pack in general, such as:

-  welcoming new cubs;
-  saying goodbye to cubs who are going to a different unit or leaders who are leaving the pack or moving on to new responsibilities;
-  approving the calendar of activities for a programme cycle;
-  evaluating the programme during a cycle; and
-  other special or important issues that may come up.

Administrative or routine subjects should never be touched on since these are discussed briefly at the weekly pack meetings before or after the other activities.

As is quite clear, not every pack meeting is a Council Rock.



These meetings are quite formal

The formalities of the Council Rock are as follows:



They are called a week in advance, and the subjects to be discussed are announced.



The pack members come dressed in their uniforms.



They are held in a special place or, if that is not possible, in the usual place specially laid out for the occasion.



There is a ritual to clearly mark the beginning and end of the meeting: the pack song, the grand howl or a special thought.



Despite these formalities, the meetings should be simple, dynamic and last for no more than 20 to 30 minutes. The leaders should keep their interventions to a minimum, and all the children should have the opportunity to give their opinion briefly if they want to and everyone should be listened to with respect.

The Council Rock

is an experience of democratic life

These meetings offer the children the opportunity to learn about various aspects of democratic life, such as:



There are subjects which are so important that everyone should take part in discussing them;



the children must think carefully about the opinions they give and take responsibility for them, and this is why the subjects to be discussed should be announced in advance;



they all take part in decisions about things that affect them, but at the same time they must stand by the agreements adopted by the group as a whole, whatever their personal opinion may be.

Quite often in well established packs the cubs show an interest in the Council Rock meetings, but there may be less interest in newly created packs or on the part of new members. There may also be some inhibition if the meetings are very formal or very long, and this should therefore be avoided.

To encourage the cubs to get involved, the leaders can suggest that the children talk about the items on the agenda beforehand, in sixes or in groups of 2 or 3 and that one of them is then chosen to present the group's conclusions. This will encourage debate and help the children to get into the habit of expressing their opinion.

The Council Rock is the only “council” the pack has

It is not necessary to create other bodies in the pack as well as the Council Rock, as is sometimes done. If the pack has other "councils" there is a risk of spending too much time on *the way we do things* instead of concentrating on improving the programme of activities, i.e. *what we do*.

We must never forget that children come to the pack to play and to be an important part of a an enjoyable group that has fun and does interesting things. The group stops being fun if the few hours available each week are taken up with meetings, leaving no time for attractive activities.

It is even less advisable to create bodies or structures within the sixes, since this would be incompatible with their organisational and basically transitory nature. This does not stop the children meeting either by sixes or other small groups during the usual pack meeting or indeed at other times. However, these should be brief, dynamic meetings which convene and disperse as required and which have no structure or pre-established schedule.

Also, the lack of structures other than the Council Rock does not affect the frequent meetings that the leaders have to prepare or assess their work before and after the pack meetings. But these meetings are not part of the pack "structure".



In summary, meetings are held according to the requirements of the programme of activities and not because there is any set timetable by which "they have to be held"; and meetings are not councils, except for the Council Rock.

The role

chapter

5

of the leaders



in the pack

Like a big brother or sister

Like any society, the pack has leaders who steer it towards its objectives: this is the role of the pack leader and assistant leaders.

But unlike other societies, the pack is a *society made up of young people* which has an *educational objective*, so that this role is different from that played by any society organised by adults.

Also, this society is a *pleasant community that has fun* and children join it *to play and be an important part of that community*. The educational aims of that society do not figure among children's reasons for joining. It is true that the educational purpose is woven into all aspects of pack life, but we the adults who lead the pack are the ones who know that. The children only play, and through organised play, almost without realising, they learn spontaneously and assimilate values for life.

Children do not come to the pack to learn subject matter nor to have their learning measured; they go to school for that. They don't come to receive fatherly love or to bask in maternal affection; they have their home for that. They don't come to fulfill religious duties; they have their church or temple for that. They don't join the pack to develop physical skills; they can join a sports club for that. They don't come to learn discipline or to learn to obey orders; if they wanted that they would join a group of cadets.

So the role of the pack leader is not that of a teacher, nor a father or mother, nor a priest, nor a sports instructor, and still less a military drill instructor.

Since the children come to play -and as a result of the environment they play in they grow as people- their leaders need to have the dual ability to *know how to play* with them while *making a worthwhile contribution to their development*.

Who better than an big brother or sister to play that dual role?



An older brother or sister plays with their younger siblings without pretending to be younger than they are, without being childish, with the admirable ability to reduce their own strengths so that the younger one can develop theirs. An older brother or sister always wants the best for the younger ones, so while they play they give guidance and protection and correct without punishing. And an older brother or sister is admired because of the model they represent: the younger ones want to have adventures with them, they love them, respect what they say and feel they can open their hearts to them.

Knowing the children

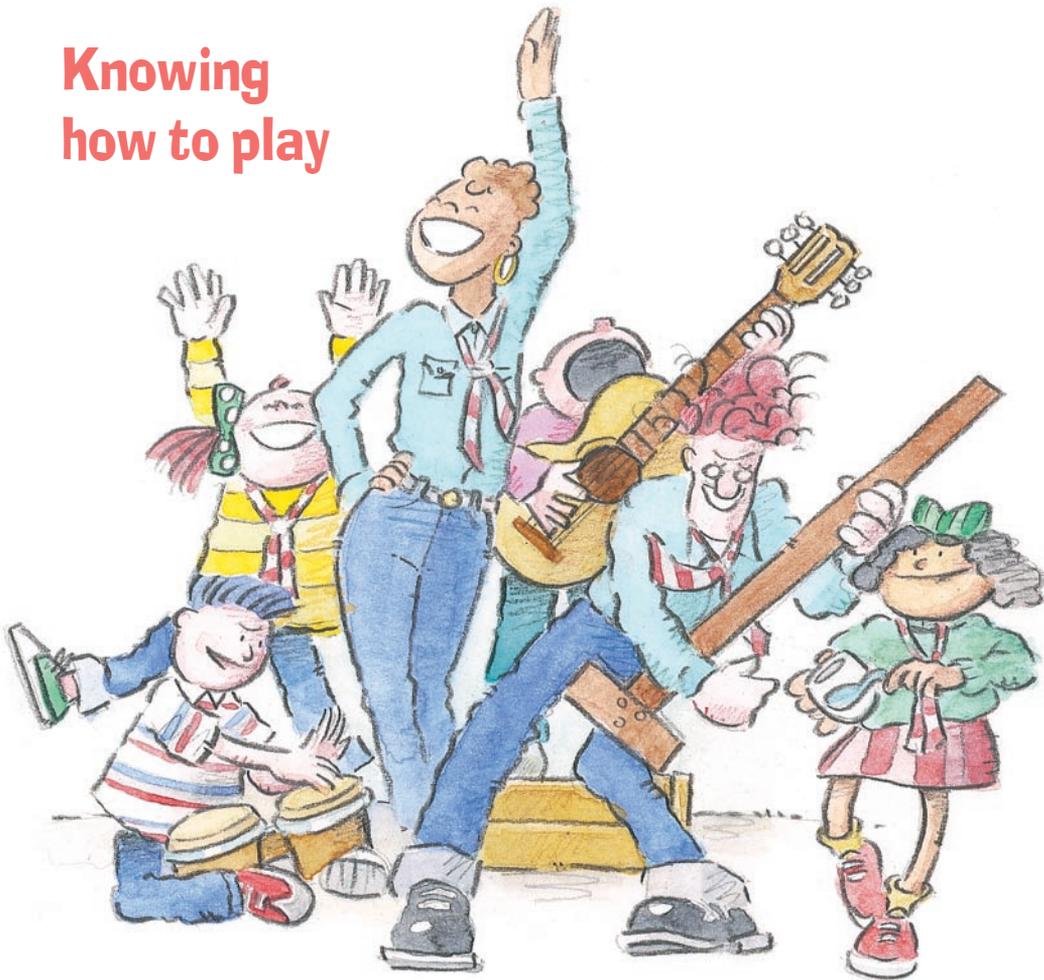


It is easy enough to be an older brother or sister in the family, since you know your brothers or sisters very well. But it's not so easy with children who come from different homes and environments.

So, as we said at the beginning of this Handbook, your first task as a leader is to get to know the boys and girls in your pack. This knowledge should cover two aspects: on the one hand, the general characteristics of children from 7 to 11 and, on the other, the particular and unique nature of each child, which depends not only on the characteristics of their age group, but also on innumerable factors from their personal history and their environment.

Again as we said earlier, to get to know children as individuals you have to spend a lot of time with them, in and out of the pack, experiencing the environment in which they operate, observing their reactions, listening to their frustrations and hopes... just like an older brother or sister.

Knowing how to play



There are few things as attractive as playing. Children and adults play among themselves almost without learning how.

Adults play in an adult way. For us playing is *taking a break* and stepping into a recreational space which allows us to revitalise ourselves and return *re-created* to our daily work and its responsibilities. For children *play is the only world there is* and play is their only way of being part of life around them and of becoming adults.

This is why when as adults we play with children it is not just a case of playing, but of *knowing how to play*.

The leader who enters into a game with children *is still an adult*, an adult who is capable of identifying with them and enjoying the game as much as they, but who is never to be confused with them. The adult's role, through play, is to help them see things that they might not have seen themselves.

This is why the leader:



Enriches play, take it to the fullest extent of its possibilities, but he or she also reduce the risk factor by always being careful, knowing how far children can go and the dangers they are not aware of. The leader makes play more fun, but must know how to *disappear* when he or she is not needed and be ready to *reappear* at the right time.



Enlivens the game by motivating, pushing and encouraging the children, sustaining them when they lose heart, awakening their desire to rise to challenges, creating the right environment for the game to have the full educational effect and encouraging the children to learn a little more each time.



Regulates the game, always on hand to remind the children about the rules, knowing when to let the game ease up and when to increase the pace; available to help and encourage the children to select, organise, improve and assess their own games and activities.

Leaders who play their role well, who *enrich*, *enliven* and *regulate* the children's games, can help make play yield the maximum educational benefit.

Having an educational attitude and being responsible

As well as playing with their younger siblings an older brother or sister is always available to listen to them, guide them, correct and protect them. And they do it in a natural and spontaneous way without ever having learned how.

Leaders in scouting are also asked to do this. And all this long before gaining any qualifications which may help us in our tasks, since there is no substitute for *the natural inclination* which gifted adults have for educating children.

It has to be said that an older brother or sister has a clear advantage over the leaders of the pack: it comes naturally.

We do not all, however, have that natural inclination towards boys and girls who are not our brothers and sisters or our children. So to be a cub scout leader -and hopefully a good leader in scouting who relates well to children and young people- we have to ask ourselves honestly if we have, or think we can develop, that educational attitude that properly speaking is attributed to an older brother or sister.





The big brother or sister also has another advantage over the cub scout leaders in relation to the cubs. Their mistakes or excesses will always be controlled by the parents and viewed by the family with a certain amount of tolerance, as the result of temperament or of an excess of affection or protectiveness or of the fact that they are also in the process of growing up.

But that is not the case with the pack leaders. Our educational attitude is not judged by our intentions, but by results and by the way we relate to the children on a day-to-day basis. And with boys and girls who are not members of our own families, mistakes have to be reduced to a minimum and excesses cannot ever be permitted.

Moreover, as leaders we have to be responsible not only from an educational perspective, but also in the eyes of the law. Children have rights that must be respected and this is a good time to remember that anyone who violates those rights or is negligent in any way must take full responsibility for his or her acts. So that, apart from any other qualifications, cub scout leaders must be at least 18 years of

The educational attitude and responsibility we refer to require us to be:

- mature and emotionally stable;
- honest to the last degree;
- constantly enthusiastic;
- endlessly patient;
- always ready to listen;
- tactful and respectful;
- almost immune to frustration and failure;
- able to resist the temptation to be authoritative or aggressive, and prepared to start over again and again and again.

The educational task -even for voluntary free-time educators like scout leaders- demands that attitude and that kind of responsibility.

