

Scouting and
Peace



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1. INTRODUCTION

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

*Baden-Powell, opening speech at Kandersteg International Conference, published in “Jamboree”, October 1926*¹

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

*Constitution of UNESCO, 1945, Preamble*²

The subject of peace and peace education has been of constant concern for World Scouting – as it was for its founder as well – since the inception of the Movement. A few years after the camp at Brownsea Island, when the Movement was expanding world-wide, the First World War ravaged Europe. That was at the beginning of the 20th century. Now we are at the dawn of the 21st century. Has the situation changed? Even if there has not been a world war for more than five decades, can we say that the scourge of war has been eliminated from the surface of the earth? Far from it! And it is enough to turn on the television or to open a newspaper to realise to what extent this is true.

The main aim of this paper is to explain how fundamentally Scouting is attached to peace, how Scouting has always been a peaceful and pacifying movement, and to record the many facets of its contribution to peace. Admittedly, most of them are indirect and many of them have gone unnoticed simply because they are unspectacular; they are however no less fundamental and no less important.

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

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

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

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

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

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

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

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

2.1 B-P'S CONCEPT OF PEACE

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

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

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

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

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

“And when, as some of you have done, you see these wonderful bodies of His with all their complicated, beautifully fitted living mechanisms smashed, destroyed or maimed by man-made bombs and shells in man-made battles over man-made villainies, you will feel that there is something wicked and profane about war.”⁷

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

Thus, in “Scouting for Boys” he said: “Kim was called by the Indians “little friend of all the world”, and that is the name that every Scout should earn for himself.”⁸

In “Aids to Scoutmastership”, emphasising the subject of brotherhood, he wrote: “Scouting is a brotherhood – a scheme which in practice, disregards differences of class, creed, country and colour, through the indefinable spirit that pervades it – the spirit of God's gentleman.”⁹

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

He clearly saw a link between the development of peace in the world and Scouting's aim. In this respect, in the October 1932 issue of “Jamboree”, he wrote: “Our aim is to bring up the next generation as useful citizens with a wider outlook than before and thereby **to develop goodwill and peace in the world through comradeship and co-operation**, in place of the prevailing rivalry between classes, creeds and countries which have done so much in

*the past to produce wars and unrest. We regard all men as brothers, sons of the one Father, among whom happiness can be brought only through the development of **mutual tolerance and goodwill** – that is through love.”¹¹*

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

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

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

2.2 THE ORIGINAL PROMISE AND LAW

During the experimental camp held on Brownsea Island, B-P did not keep a detailed camp diary. However, in part VI of the fortnightly issue of “Scouting for Boys”, he summarised his report on the camp.¹⁴ It is interesting to note how B-P recorded the relationship between the boys attending the camp and their behaviour:

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

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

The early version of the Promise stated:

“I promise, on my honour:

“1. To do my duty to God and the King.

“2. To help other people at all times.

“3. To obey the Scout Law.”¹⁶

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

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

In full, it read:

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

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

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

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

2.3 THE DEVELOPMENT OF THE MOVEMENT IN ITS EARLY YEARS

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

- In 1916, Baden-Powell had written about the need for "an International Rally to mark the tenth anniversary of the Movement, to be held in June 1918, provided the war is over. Objects: to make our ideals and methods more widely known abroad; to promote the spirit of brotherhood among the rising generation throughout the world, thereby giving the spirit that is necessary to make the League of Nations a living force..."¹⁹

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

The highlight of the celebration was however the closing ceremony, where B-P launched a closing challenge on the subject of peace and tolerance. His concluding words were: "Brother Scouts, I ask you to make a solemn choice... Differences exist between the people of the world in thought and sentiment, just as they do in language and physique. The war has taught us that if one nation tries to impose its particular will upon others, cruel reaction is bound to follow. The

Jamboree has taught us that if we exercise mutual forbearance and give-and-take, then there is sympathy and harmony. If it be your will, let us go forth from here fully determined that we will develop among ourselves and our boys that comradeship, through the world-wide spirit of the Scout Brotherhood so that we may help to develop peace and happiness in the world and good will among men."

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

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

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

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

He also criticised the school system:

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

And he appealed to the Scout Movement to play a leading role in instilling the ideals of goodwill and peace in the younger generation:

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

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

B-P never lost sight of the idea of future generations of citizens committed to peace in every country. His last years were spent in Kenya, as a man in his eighties. As recorded in the 26th edition of

“Scouting for Boys”, issued in March 1951: *“To the last he was writing words of encouragement to his boys and to their leaders.”* Some of his later words must be quoted:

*“One thing is essential to general and permanent peace, and that is a **total and general change of spirit among the peoples**, the change to closer mutual understanding, to subjugation of national prejudices, and the ability to see with the other fellow’s eye in friendly sympathy.”*²⁸

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

3.1 WOSM'S CONSTITUTION

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

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

- In Article I.1, the Scout Movement is defined as a “...*voluntary non-political educational movement for young people open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the Founder and stated below.*”²⁹
- In Article I.2, the purpose of the Movement is stated to be: “...*to contribute to the development of young people in achieving their full physical, intellectual, social and spiritual potentials as individuals, as responsible citizens and as members of their local, national and international communities.*”³⁰

It should be noted that, to the four dimensions of development mentioned in the World Constitution, namely physical, intellectual, social and spiritual, the *emotional dimension* is systematically being added to all educational publications of the World Scout Bureau, in order to take account of the most recent advances in the field of social sciences related to personal development.

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

Under the heading of “*Duty to others*”, the Constitution mentions a number of basic precepts dealing with a person's responsibility towards society in its different dimensions, including:

- “**Loyalty to one's country, in harmony with the promotion of local, national and international peace, understanding and co-operation.**
- “**Participation in the development of society, with recognition and respect for the dignity of one's fellow-man and for the integrity of the natural world.**”³¹

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

- Finally, Article III of the Constitution defines the Scout method as “*a system of progressive self-education through...*”, comprising four elements:
 - *a promise and law;*
 - *earning by doing;*

– *membership in small groups (for example the patrol), involving under adult guidance, **progressive discovery and acceptance of responsibility and training towards self-government directed towards the development of character, and the acquisition of competence, self-reliance, dependability and capacities both to co-operate and to lead***; and

– *“progressive and stimulating programmes”*³³

On the basis of the earlier section on the history of the Movement and B-P’s strong convictions on the subject of peace, the phrases in 2.1 above require no further explanation. They show very clearly that:

- as formulated, the present Constitution is faithful to the original philosophy of the Founder, and,
- there has been a consistent tradition (in theory as well as in practice) of **education for peace as a basic precept for the entire educational philosophy of Scouting.**

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

3.2 WORLD SCOUT CONFERENCE RESOLUTIONS

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

- Peace and peace education (in the strict sense)
- International brotherhood, including Join-In-Jamboree and Universal Fund
- International Year of the Child and International Youth Year
- World Community Development Camps
- International solidarity and partnership
- Intercultural education
- Related subjects

The following observations can be made regarding these resolutions:

- 1) They clearly confirm the Movement’s principles in respect of “education for peace” in the younger generation, and its long-term impact on the future of the world through the promotion of understanding and goodwill among all peoples.
- 2) They stress repeatedly the Movement’s non-military and non-political character.
- 3) They also reflect the advances made in the field of community development together with new initiatives in partnership and co-operation in this field.

SCOUTING'S CONTRIBUTION TO THE CAUSE OF PEACE – SUMMARY

	Conceptual Approach	Main Manifestations in World Scouting	Tools developed by World Scout Bureau
POLITICAL DIMENSION	Ordinary sense of the term "peace", as opposed to "war" and "conflict".	<ul style="list-style-type: none"> – World Scout Jamborees and Join-In Jamborees – JOTA and JOTI – World Scout Moots – Scout Universal Fund – Peace Week and Peace Day – Involvement in "International Year of the Child" and "International Youth Year" – "Together we can make a mine-free earth" – Peace education and action in Colombia 	<ul style="list-style-type: none"> • Documents dealing with Scouting as an educational system, such as: "The Educational Impact of Scouting: Three Case Studies on Adolescence", "Scouting in Practice: Ideas for Scout Leaders", "The Essential Characteristics of Scouting" • Booklets on the Mission of Scouting • Booklets on the World Programme Policy, including "Youth Programme: A Guide to Programme Development – Overview" and four booklets describing the process
PERSONAL DIMENSION	Development of the personality: personal identity, peace of mind through the voluntary acceptance of a "code of living", a system of values which provides "inner guidance".	<ul style="list-style-type: none"> – Daily life in a Scout unit – Patrol system, progressive acceptance of responsibilities – Promise and Law as a system of ethical reference – Sunrise City project, Croatia – Research on violence on the screen 	<ul style="list-style-type: none"> • Booklets on the "Policy of involvement of young members in decision-making" and "Guidelines for organising World Scout Forums" • Adults in Scouting, including: <ul style="list-style-type: none"> – Booklets on the policy and supporting tools – Adult Resources Handbook – Information Exchange – Specialised publications, such as: "Life Skills", "Human Relations in an Organisation", "Management of Human Resources – ARGOS"
INTER-PERSONAL DIMENSION	Importance of expressive relationships, and particularly peer group relationships, in the socialisation of young people.	<ul style="list-style-type: none"> – Patrol system as an ideal place to establish constructive relationships with others – CIS Education for Peace and Democracy – The Peace Cruise 	<ul style="list-style-type: none"> – Specialised publications, such as: "Life Skills", "Human Relations in an Organisation", "Management of Human Resources – ARGOS"
INTERCULTURAL DIMENSION	Importance of culture as a "social reference framework". Need to avoid ethnocentrism and its possible consequences: prejudices, intolerance, chauvinism and xenophobia.	<ul style="list-style-type: none"> – Education for peace in the Great Lakes Area (Africa) – Children for the Future (Central and Eastern Europe) – Operation "Solidarity with the Youth of Chernobyl" – Intercultural learning activities such as Eurofolk, National Integration Camps, etc. 	<ul style="list-style-type: none"> • "Education for Peace and Human Understanding"
PEACE AND SOCIAL DEVELOPMENT	The concept of social development is deeply rooted in the philosophy of Scouting. Community development, development education, development co-operation and many forms of partnership and solidarity are some of Scouting's contributions to the achievement of lasting peace.	<ul style="list-style-type: none"> – Partnership and Solidarity in Scouting – World COMDECA – Global Development Village 	<ul style="list-style-type: none"> – Educational kit "Together, we can make a mine-free earth" – "How to Organise a Global Development Village" – Planning Guidebook "Global Development Village"
PEACE BETWEEN MAN AND NATURE	Basic assumption: If humanity, as a whole, is going to survive, there is a need for a new environmental ethic which preserves the environment and establishes an equitable use of resources.	Has been developed in the first reference paper "Scouting and the Environment".	

4. SCOUTING'S CONTRIBUTION TO THE CAUSE OF PEACE: CONCEPTUAL PERSPECTIVE AND IMPLEMENTATION IN THE WORLD SCOUT MOVEMENT

4.1 A DEFINITION

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

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

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

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

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

According to this definition, “peace is not simply the absence of war”, and contributions to peace do not only occur in the sectors of peace-making and peace-keeping. In this narrow sense of the word, Scouting’s contribution is obviously very indirect. In the true sense of peace, however, Scouting’s contribution, although mainly indirect, becomes immediately obvious, and concerns the very heart of the issue.

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

- The **first dimension** is the one that comes to mind the most spontaneously: “*peace*” as opposed to “*war*”, as opposed to “*conflict*”. This dimension is **political** (see section 4.2).
- The **second dimension** covers the broad area of **personal, interpersonal and intercultural relationships**. Peace is considered here in the light of the development of the individual and his/her relationships with others, including the relationships between cultures (see sections 4.3 to 4.5).
- The **third dimension** encompasses the **relationships between humankind and the available resources on earth**: on the one hand, the fair distribution of those resources among all individuals in order to satisfy their needs (i.e. questions of justice and equity) and, on the other hand, the relationships between humankind and nature/environment (see sections 4.6 and 4.7).³⁶

It is a definition which explicitly links peace to justice and manifests implicitly that there can be no peace without justice, but that there can be no justice without peace. More fundamentally, it

is a definition that stresses the importance of indirect contribution to peace (which is precisely Scouting's relationship to peace), as compared to direct "peace-making."

In each of the sections developed in this paper (4.2 to 4.5 below), there is a brief explanation linking the dimension under consideration to B-P's concept and the historical origin of the Movement, followed by the conceptual perspective and some examples of relevant Scouting activities. A box next to each section lists some of the tools produced by the World Scout Bureau to assist National Scout Associations in each specific field.

Section 4.6, under the title of "*Peace and Social Development*", presents the efforts of the Scout Movement to contribute to peace through a more just and equitable distribution of resources on earth. It deals notably with the different dimensions of community involvement – community development, community service, development education and development co-operation – and presents the most recent advances in the field of international co-operation and solidarity.

Section 4.7 explains briefly why peace between man and his environment is not developed in this reference paper.

4.2 PEACE FROM THE POLITICAL POINT OF VIEW

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

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

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

In an (impromptu) closing speech at the 9th International Scout Conference, held at The Hague in August 1937, B-P described the type of person which the Scout educational process could produce: "*Our ultimate object is to breed manly men for our respective countries, strong in body, mind and spirit; men who can be trusted; men who can face hard work and hard times; men who can make up their own minds and not be led by mass suggestion; men who can sacrifice much that is personal in the greater good of the nation.*

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

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

The idea is found throughout the Founder's writings, at very different historical moments. The following quotation appeared in 1929, in the booklet on "Scouting and Youth Movements": *"We should take care, in inculcating patriotism into our boys and girls, that it is a patriotism above the narrow sentiment which usually stops at one's own country, and thus inspires jealousy and enmity in dealing with others. **Our patriotism should be of the wider, nobler kind which recognises justice and reasonableness in the claims of others and which leads our country into comradeship with, and recognition of, the other nations of the world.**"* The same idea, expressed in almost the same words, had already appeared in "Rovering to Success", published in 1922, and appeared again in the April and July 1933 issues of "Jamboree."³⁹

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

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

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

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

- Starting in 1975, at the initiative of the World Programme Committee,⁴² every World Jamboree has been accompanied by a **“Join-In-Jamboree” (JIJ)** intended to convey the World Jamboree spirit to Scouts of all ages. JIJs comprise activities and events – ranging from a big national camp or jamboree to a small gathering of a few troops or packs, or a fair or evening involving parents – which strongly identify with the spirit and activities of the Jamboree and the culture of the host country.⁴³ Evaluations indicate that between two and four million Scouts from all age sections participate in JIJ activities.

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

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

- **JOTI (Jamboree on the Internet)** was born in 1996 by popular demand. During the traditional JOTA weekend in October, the World Scout Bureau received nearly 8,000 Internet contacts in various forms.⁴⁴ In 1997, the World Scout Committee decided to make JOTI an official international Scouting event to be held on the same weekend as JOTA. The JOTI co-ordinator has noted that there is tremendous potential for sharing information on improving Scout programmes, starting conservation or community development projects.⁴⁵ During the week of JOTI 1997, WOSM pages on the Internet received more than 100,000 visits from at least 114 countries,⁴⁶ and the success has continued over the years.

- **World Scout Moots** (formerly called World Rover Moots) are gatherings of members of senior branches of National Scout Associations and other young adult members. Participants range in age from 18 to 25. Moots provide an opportunity for young adults in Scouting to meet together with the objective of improving their international understanding as citizens of the world. The educational dimension of these events has been reinforced by the addition of the Global Development Village.⁴⁷ (see detailed explanation on the Global Development Village on section 4.6)

- **The Scout Universal Fund**, better known as the “*U*” *Fund*, was created by Resolution No. 6 of the 1969 Helsinki World Scout Conference, since when its method of operation has been slightly modified (see Annex I). It provides a way for all members of the Scout Movement to help Scouts in other countries. Donations to the “*U*” Fund are regularly received from National Scout Associations, Scout groups and individuals. Contributions from the Fund have helped Scouts, particularly in less privileged countries, to start community development projects, to set up training and activity centres, to undertake relief work after natural disasters, to print Scout handbooks in local languages, and many other projects.

- **Twining** schemes have been practised for many years in Scouting. They are a particularly effective way to promote contacts

between Scouts from different countries. Scout units, groups or districts, or National Associations, are linked together to pursue clearly identified programme objectives, ranging from small initiatives at grassroots level to ambitious projects at national level. ⁴⁸

- **Peace Week.** The 31st World Scout Conference (Melbourne, 1988) adopted Resolution 7/88 (see Annex I), recommending that activities related to education for peace be conducted during a special Peace Week around Founder's Day in February 1989. The World Scout Bureau produced a range of resource material to support Peace Week, and a final report was compiled illustrating some of the many projects undertaken by Scouts, often with Girl Guides and other youth organisations. ⁴⁹

The World Scout Committee has encouraged National Associations to continue to promote activities related to peace and human understanding as part of their Founder's Day celebrations each year. In response to this appeal, many National Associations have carried out such activities year after year. ⁵⁰

- It is also important to mention WOSM's very active involvement in two International Years of particular relevance to our Movement: the **International Year of the Child** celebrated in 1979 and the **International Youth Year** celebrated in 1985 under the theme "*Participation, Development, Peace*". Both years were designated by resolutions of the United Nations General Assembly and supported by World Scout Conference resolutions (see Annex I). They were an opportunity to strengthen links of co-operation between many youth and youth-serving organisations. In many countries, some of the most important activities undertaken by National Scout Associations were connected to world peace and international understanding. ⁵¹

* * *

Two more recent projects deserve special attention since they are very direct and significant contributions of Scouting to peace, the first one at world level and the second one at national level.

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

A new and extremely harmful pattern has developed over the last decades: the dissemination of landmines. In military language, they are called "*anti-personnel*" devices, but they mainly affect the civilian population (peasants, workers, children going to school, etc.) and their effects last for years or decades after the war is over.

In view of the above, Scouting could not remain indifferent to this tragedy. In 1997, a group of leaders from the Geneva Scout Association decided that they could take action to make more young people aware of the problem. They developed a simulation game which used one of the fundamental aspects of the Scout method: learning by doing.

After several tests, the game was fully developed. Thanks to their geographical proximity to the World Scout Bureau and the links of friendship established, they shared the idea with members of the World Scout Bureau, and what started as a local project became world-wide. Indeed, at the 19th World Scout Jamboree, held in Chile from 26 December 1998 to 6 January 1999, the game was one of the more significant features of the Global Development Village. The

stand, managed jointly by Handicap International and the Geneva Scouts, was very strategically located and attracted the attention of thousands of participants. After a brief introduction, Scouts went through the different steps of the game, trying to step lightly through a “minefield” to avoid setting off electronic explosions.⁵²

Also during the Jamboree, on 3 January 1999, an Agreement of Co-operation was signed between the World Organization of the Scout Movement and Handicap International. The signature was followed by a press conference. One of the key aspects of this agreement was the production and distribution of an educational kit entitled “*Together, we can make a mine-free earth*”. It includes a booklet which describes the awareness game, with all the necessary information for running the game with a group of young people; a video cassette, two posters giving information on anti-personnel landmines, and concrete ideas for sensitising and taking action with young people. The kit was distributed to each Jamboree contingent and, immediately after the Jamboree, was circulated to all National Scout Associations.⁵³

In this way, Scouting has joined the many forces in the international community united in the “**International campaign to ban landmines**”. Why is this involvement so important? From the point of view of Scouting, obviously the most important aspect is the educational value and the creation of awareness among young people. But there are other aspects to be taken into account.

The Landmines Convention was signed on 1 December 1997 and entered into force on 1 March 1999. According to the most recent information available, out of the 139 countries which signed the convention, 105 have ratified it and 34 have still to do so. But 12 countries are still opposed to it, and 40 “unknown or undecided”⁵⁴ It is therefore very important that the international community retains a deep interest in the subject, and that the civil society is mobilised if the overall objective of the total disappearance of landmines is to be reached in the coming years.

Peace Education and Action in Colombia

Violence has been developing in Colombia for several decades, since the Conservatives and Liberals fought a civil war from 1948 to 1957. Since then, a combination of powerful drug lords, two Marxist-oriented guerrilla forces, and a well-armed paramilitary organisation have made violence endemic in the country. Killings, abductions, forced displacements and other abuses on the civilian population have made human rights violations an everyday reality in the country. “It has been estimated that no-one has been convicted in 97% of cases related to political violence.”⁵⁵

Within this context, what could Scouting do to fulfil its educational mission? Here are two concrete examples:

- 1) **COTIN** is an acronym which stands for “*Colombia tierra nuestra*” (“Colombia, our country”) The programme has been developed by the Association “Scouts de Colombia” with the support of the “*Colombian Institute for Family Welfare*” (Instituto Colombiano de Bienestar Familiar).

The general objectives can be summarised in a few key words: national identity, spirituality, creativity, physical development, character, development of feelings and emotions, sociability and ecology.

The programme is implemented in three phases. The first phase is the organisation of five-day school camps called "*COTIN Camps*" for boys and girls 8-14 years of age coming from under-privileged communities. Within a framework based in the five natural regions of the country, they develop a sense of national identity, an appreciation of the country's cultural values, ecological principles and direct experience of democracy through participation in decision-making. The "*Carey Turtle*", a threatened species in Colombia, is used as the symbol by which the camps are identified.

The second phase called "*COTIN in Action*" is also directed at 8-14-year-olds and takes place in the municipalities where the camps have been held. Its main objective is to promote the observance of children's rights, opening spaces for children's participation and empowerment, and making them active agents of peace in their own families and communities. Seminars include games, hikes, artistic activities, learning workshops and other active methods.

The third phase, called "*Young Builders of Peace*", is directed at young people 15-21 years of age and takes place in the municipalities where phases one and two have been organised. Here again, the main objectives are centred around the ideas of personal development, opening spaces for participation and youth empowerment, and providing tools which will allow young people to be involved in the process of social change. The seminars include workshops on the national reality, methodology of social participation, role-playing and preparation of projects.⁵⁶

This programme was presented at the World Youth Festival held in Lisbon in August 1998. In a related development, in April 2000, Her Majesty Queen Sofia of Spain presented the "Grand Cross of the Order of Social Solidarity" to the children of Colombia. Colombian Scout Darío Vargas received the award at La Zarzuela Palace in Madrid on behalf of the "Movement of Children for Peace."⁵⁷

2) **Anti-Personnel Landmines Awareness Project**

This project has been undertaken in Colombia by four partners: the Ministry of Communications, UNICEF, Kiwanis International and "Scouts de Colombia", with financial support from Canada's Department of Foreign Affairs and International Trade. On account of the fact that the country is at war and rebel forces use anti-personnel landmines at will, virtually at random, hundreds of men, women and children are killed or wounded each year by these devices. Since it is premature to speak of mine clearance in the present context, the objective of the programme is to educate the public about the danger of mines and the need for mine-affected individuals to be treated as useful members of society.

Tools produced by the World Scout Bureau

- The World Scouting Handbook was a comprehensive reference document for leaders, published in 1985, replacing the long outdated "International Commissioners Handbook". It is no longer available and most of the material in the handbook is now on the website of the World Organization of the Scout Movement: <http://www.scout.org>

- With the establishment of the Programme Service within the World Scout Bureau, the early seventies saw a proliferation of material intended to disseminate the concept of a world-wide brotherhood.

Most of this material was directed at leaders of National Scout Associations, such as the "Programme Information Exchange Series", including the "Explorer Belt Scheme", the "World Scout Link" and the "World Friendship Badge". However, some material was also aimed directly at young people, such as the "International Scout Quiz Game" (1972) and "Hello World" (1973).

The programme comprises a series of radio spots and broadcasts; group dynamics, games and exercises conducted by Scouts throughout the country, physical and psychological rehabilitation undertaken by Kiwanis and an awareness-raising campaign conducted by UNICEF in the 60 municipalities most affected by landmines.

As part of their involvement, "Scouts de Colombia" have prepared an educational kit entitled "*Together, we can make a mine-free Colombia*", which includes the sensitisation game prepared by the Scouts of Geneva and Handicap International (see above), a calendar-format graphic display to show the different types of mines, a poster, several ready-to-use signs to show "DANGER" zones and many postcards with indications for the follow-up of the game, with a detachable part to be signed and sent to public authorities, organisations or individuals.

Scout leaders are also involved in the training of multiplier agents who will use the game as an educational tool. Sensitisation activities sometimes involve hundreds of participants, very often with the co-operation of the Red Cross and other youth organisations. During the game, children and young people are placed in real-life situations, such as a "mined" football field, a bush, a zone near a lake, a peasant's field, and are instructed to follow the rules. Other participants are disguised as stretcher-bearers, doctors, nurses, etc., adding realism to the game.

Periodical evaluations carried out show not only that the simulation game is fulfilling its objective, but also that children and young people, once trained, also become multiplier agents. In the process, "Scouts de Colombia" have shown to their partners and to society in general that they are reliable and efficient peace-makers and agents of positive change in Colombian society.

4.3. PERSONAL DIMENSION: INNER PEACE

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

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

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

As E. E. Reynolds points out: "*The basis of the B-P method was the giving of responsibility to the individual. To achieve this, drill in the mass was replaced by competition between small groups of half a dozen men under a leader. In the Boy Scouts*

*this is known as the Patrol System, and it is one of B-P's most characteristic contributions to educational method."*⁵⁸

In B-P's own words: "...Many Scoutmasters and others did not, at first, recognise the extraordinary value which they could get out of the Patrol System... The main object is... to give responsibility to the boy, since this is the very best of all means for developing character..."⁵⁹

- 3) **Giving responsibility to young people.**
- 4) Giving them **a system of ethical reference, a code of values.**

As E. E. Reynolds states: "*Giving responsibility does not imply simply investing the boy with the power to order others about; it implies trust. But the boy is not left without guidance, that is supplied in the Scout Law.*"⁶⁰

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

At that time, many wrote to B-P to stress the importance of establishing prohibitions. But B-P was adamant that the Scout Law should have a positive character. Thus, he wrote: "*Authorities have come along to improve the Scout Law, and not recognising the active side of it, have changed it to the reverse – a series of "Don'ts". "Don't", of course, is the distinguishing feature and motto of the old-fashioned system of repression; and is a red rag to a boy. It is a challenge to him to do wrong.*"⁶¹

In a sentence, it can be said that the whole educational philosophy of Scouting seeks to favour the development of open, mature and balanced personalities. It is striking to see how these elements match the modern evolution of social science, and in particular Social Psychology. To make a comparison here between these two aspects would far exceed the limits of this paper.

However, in this context, it is worth mentioning two reports produced by UNESCO. The first one is the report of the International Commission on the Development of Education, set up by UNESCO in the late sixties under the chairmanship of Edgar Faure. This report was published in 1972 under the title of "Learning to Be"⁶² The second report was published in 1996 and was prepared by the International Commission on the Development of Education, under the leadership of Jacques Delors. Both reports pay tribute to the validity and seriousness of Scouting's educational method (without describing it), the more so since it was tested and spread throughout the world at the beginning of the century!⁶³

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

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

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

The ultimate result is what B-P called “*character building*” and which in today’s terminology may be called “*development of the personality*”; in other words, the emergence of individuals with a sense of personal identity (ego strength) ⁶⁴ who are able to have or to seek “**peace of mind**” through the voluntary acceptance of a “**code of living**”, a value system, which provides them with “**inner guidance**”, strong enough to guide them through life and flexible enough to be adapted to their changing circumstances.

In the light of the above, it is clear that expressions such as “*peace of mind*” or “*inner peace*” should not be seen as a “*static situation*”, but rather as a “*dynamic process*”. The process of development of one’s own personality entails constant and unlimited experience. As Claudio Naranjo proposed in his article “*The Unfolding of Man*”⁶⁵: “*Any experience in our lives can be viewed as an occasion for self-understanding or self-realisation*”. An increase in the awareness of a given situation leads to a more acute sense of responsibility, which in turn might lead to a concrete response, which in turn generates new awareness in a never-ending process. Thus, personality development is, by definition, an evolutionary and not a static concept.

Sunrise City Project, Croatia

Sunrise City is a Scout-led project which works with young traumatised victims of the recent wars in the Balkans. Sunrise City camps are organised annually by the Scout Association of Croatia with the support of the European Scout Office and several international organisations, notably Pro Victimis and the International Committee of the Red Cross.

Sunrise City is a good example of a project where, again, several dimensions of peace are closely intertwined. Of course, the origin of the problem is of political nature: the situation arising from the disintegration of the former Yugoslavia, and the procession of wars, internal strife, political persecutions, and hundreds of thousands of people being forced to become refugees in a foreign country or “internal refugees” (displaced persons).

Needless to say that, although this situation has affected all human beings, its impact on children has been particularly devastating. “Sunrise City” is part of the answer to that problem.

The main aim of the project is to help child and young victims of the war who are suffering post-traumatic conditions to undertake a

process of psycho-social rehabilitation, thereby preventing or minimising behavioural disturbances in the future. ⁶⁶

The methodological approach adopted by the camps is based on social reintegration of children, involving them fully in the Scout Programme, adapted to their age and specific characteristics. This is complemented by expert therapeutic observance and treatment, whenever necessary.

What are the bases for the success of such camps, which have been evaluated by a team of competent professionals? First of all, the success is a result of a careful assessment of the situation: the sources of stress in those children are war and violence (loss of parents, separation from the family, injuries, forced relocation, etc.).

Secondly, the success rests on their very specific characteristics:

- Traumatized children are put in a group situation that is not stigmatising for them.
- The project facilitates the long-term impact by including refugee or displaced children in Scout groups within the local communities that do not usually integrate such children.
- The project combines the efforts of qualified therapists with the support provided by motivated volunteers from Croatia and abroad. ⁶⁷
- The general atmosphere is one of warm camaraderie, peaceful cooperation and a feeling of “togetherness” and group spirit.
- Furthermore, the presence of international volunteers at the camps reinforces the message that differences in language, nationality or culture should not be grounds for conflict, but should be a source of enrichment in young lives.

It should be mentioned that this project was selected for sponsorship by the “Queen Sylvia Fund” of the World Scout Foundation, created a few years ago in honour of Her Majesty the Queen of Sweden, with the purpose of helping young people with disabilities. ⁶⁸

Research: “Perception of Young People on Violence on the Screen”

This section presents the results of a research project. Because of the importance of violence, and in particular of violence on the screen, on the personal development of children and young people, it has been decided to include it under the heading of “inner peace”, while being aware that there is also a dimension of interpersonal relations together with a strong community impact. Indeed, violence is exactly the opposite to the education of young people in a spirit of peace!

In April 1996, within the framework of the relationships between WOSM and UNESCO, WOSM was invited to join the Department of Information and Communication of UNESCO and Prof. Jo Groebel, a researcher from the University of Utrecht, in the Netherlands, to carry out an international research on the “Perception of Young People on Violence on the Screen”. The research is one of the important aspects of the UNESCO “Culture of Peace” programme.

It was agreed that the researcher would be responsible for the preparation of the questionnaire in English, while WOSM was responsible for its translation into different languages, pre-testing in

each country selected, and the application of the questionnaire to the sample. UNESCO provided financial means to carry out the research.

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

The selection of countries was made in such a way as to reach the widest possible geographical and cultural representativity. In spite of logistic difficulties, the enthusiasm and co-operation of national and local leaders in the countries selected was such that all the 23 countries fulfilled the expectations and, in many cases, went beyond the quota requested and added national documentation on the subject. All the questionnaires were received in Geneva, identified with a label, and sent to the University of Utrecht for data processing.

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

- 93% of the 12-year-olds surveyed had access to a television and spent an average of three hours a day in front of it. Thus, TV is a major source of information and entertainment for the children surveyed.
- Sometimes, media characters are used by children to escape their problems; action heroes are most popular among boys, while girls look more to pop stars and musicians as examples.
- Television is the strongest single factor creating global heroes. “Terminator”, the killer robot played by Arnold Schwarzenegger, is known by 88% of the children surveyed.
- The omnipresence of violence on the screen contributes to making the world more violent. About half of the children brought up in environments of violence, such as countries at war or crime-plagued areas, considered that Terminator was a role model for them.
- Even if violence has always been present in fairy tales as an attention-grabber for children, it is perhaps the combination of daily violence in real-life situations and the accumulation of violence on the screen that make young people feel attracted to violence as a natural outcome to a given situation or as a suitable way of solving problems.⁶⁹

The results were presented first in a five-page summary, then in a 25-page document entitled “The UNESCO Global Study on Media Violence”, and will be the subject of a more ambitious publication expected in 2001. In the meantime, the prestigious NORDICOM, set up with the co-operation of the Nordic Council of Ministers, UNESCO and the University of Göteborg, has included it in the first edition of “Children and Media Violence”.⁷⁰

WOSM has been warmly congratulated for the results of the field work. More importantly, all the publications produced bear the name of WOSM associated with UNESCO and with the University of

Utrecht, which has been a good opportunity to gain visibility in the media and in scientific circles (particularly in the field of social sciences), to which Scouting does not too often have access.

However, the most important outcome is the result of the research itself – not only a contribution to the body of knowledge on this subject, but also a clear demonstration that whenever the interests of children and young people are at stake, the World Scout Movement is ready to work. And what can be more important than the demonstration that violence in all its forms has a negative influence on the personal development of young people?

As a result of the research, and taking advantage of the synergy provided by the presence of more than 30,000 young people, an interactive exhibition was organised on the subject, as well as a series of workshops, at the World Scout Jamboree in Chile (December 1998–January 1999), within the framework of the Global Development Village. (See section 6.2.1 below.) A similar series of workshops took place during the World Scout Moot held in Mexico City in July 2000. The interest raised by this type of activity among young people is clear proof of the educational role that Scouting can play and is playing in this field.

Recent tools produced by the World Scout Bureau

In recent years, the Educational Methods Group has published a series of documents which present, in a lively style, the educational foundations of Scouting. Here is a brief account of the most important of them:

- ***“The Educational Impact of Scouting: Three Case Studies on Adolescence”*** (published in 1995) is the result of the research on *“Promising Practices in Scouting”* carried out by outside researchers under the leadership of the Research and Development Committee.

It should be emphasised that the selection of the groups in which the research was carried out was in no way intended as a representative sample of Scouting in the three countries concerned (Belgium, France and the UK), but was rather an examination of three different ways in which Scouting is currently being offered to young people aged 13 and above. Consequently, while some of the details of the research report inevitably reflect the respective cultures in which the research was undertaken, the findings are of a much more general interest, as they shed light on many areas relating to Scouting’s methodology and how it can be applied in practice with young people. (Ref. World Scouting News, World Scout Bureau, Geneva, August 1995–January 1996, p. 9)

- ***“Scouting in Practice: Ideas for Scout Leaders”*** (published in 1996)

This publication is directed at all Scout leaders world-wide and its aim is to be a reminder of the basics of Scouting to all those who take inspiration from the Scout method to contribute to the development of children and adolescents. Written in very simple language and full of anecdotes, its intention is to help leaders “...practise quality Scouting, close to young people and open to today’s realities, not only with success but also with pleasure”. (Ref. World Scouting News, World Scout Bureau, Geneva, Special Conference Issue, July 1996)

- ***“Scouting: An Educational System”*** (published in February 1998)

This document is part of a series of publications concerning primarily the youth-programme priority of the Strategy for Scouting and intended to support the work being undertaken on the Mission of Scouting. It explains – in detail but in a user-friendly style – the main components of Scouting’s educational system (and in particular the Scout method) and how these components must interact and complement each other if Scouting is to accomplish its mission.

The document makes extensive use of the findings of the research *“The Educational Impact of Scouting: Three Case Studies on Adolescence”* (see above) and offers ideas for areas that a youth programme development or review group should look at when examining how to make the Scout method as effective as possible. It also provides ideas on tools that can help Scout leaders in their work, as well as the kind of support they are likely to need. Finally, the publication examines how each of the elements translates from the theoretical level into the practical level in the Scout unit. (Ref. *“Scouting: An Educational System”*, World Scout Bureau, Geneva, 1998, and Monthly Report February 1998)

- ***“The Essential Characteristics of Scouting”*** (published in September 1998)

This is another document prepared within the context of the Strategy for Scouting. On the basis of WOSM’s Constitution, the paper provides a compact but comprehensive overview of the key elements which characterise our Movement and its mission.

Starting with a definition of education, the document presents Scouting’s non-formal educational approach as being: a holistic approach, recognising that the various dimensions of the human personality are connected and influence each other; based on an educational proposal; playing a complementary role with the formal and informal agents of education; and recognising that it can only make a contribution to the development of the young person.

The document puts emphasis on the importance of the Promise and Law as the cornerstone of the Scout method: a voluntary personal commitment to do one’s best to adhere to an ethical code of behaviour. Scouting, since its inception, has been based upon a value system, i.e., an interrelated set of ethical rules, expressed in the principles of the Movement. Then, the document explains the main characteristics of Scouting as a movement that is for young people, voluntary, open to all, non-political and independent.

- Two Booklets on ***“The Mission of Scouting: A Strategy for Scouting...From Durban To Thessaloniki”***

1. Understanding the Mission Statement

2. Achieving the Mission of Scouting

The World Scout Conference held in Durban in 1999 adopted a Mission Statement for Scouting. The Statement, which is based on WOSM's Constitution, is intended to reaffirm Scouting's role in today's world. The Conference also adopted Resolution No. 3/99 requesting that appropriate follow-up be made at all levels of the Movement to facilitate the implementation of the Mission.

Within the context of this resolution, the World Scout Committee's Strategy Task Force has been working on a series of tools to help National Scout Associations better understand the Mission Statement, to disseminate it and to work towards achieving the Mission. The two aforementioned booklets are part of this effort.

The purpose of the first one is to facilitate understanding of the Mission Statement, and it provides a variety of ways of examining the text and its implications. The second one presents the challenges that have to be met in order to make WOSM's mission a reality. Those challenges, brought out during working group sessions in Durban, are: relevance, complementary nature, membership, adults, relationships and partnerships, and unity. The booklet offers guidelines for a two-day workshop on "Achieving the Mission of Scouting" and a list of useful resource documents.

• The World Programme Policy and supporting documents

The booklet *“Youth Programme: The World Programme Policy”*, published in 1990 and 1992, is the foundation of the whole series. It presents the World Programme Policy adopted by the World Scout Conference held in Paris in 1990. Five booklets present an integrated vision of this policy, starting with *“Youth Programme: A Guide To Programme Development – Overview”*. The introductory booklet describes the essential steps that need to be followed in the process of programme development. Four other booklets complete the series (two already published and two in preparation). They describe each of the steps in more depth and suggest practical ways to carry them out. While these publications are primarily intended for the National Programme Committee or Team, they make useful reading for anyone interested in the process of programme development at the levels of concept, delivery or implementation. (Ref. *“Youth Programme: The World Programme Policy”*, World Scout Bureau, Geneva, 1990-1992; *“Youth Programme: A Guide To Programme Development – Overview”*, World Scout Bureau, Geneva, 1997, and *World Scouting News*, World Scout Bureau, June-July 1997)

• Youth Programme: Policy on Involvement of Young Members in Decision-Making

The 33rd World Scout Conference, held in Bangkok in 1993, adopted the Policy on Involvement of Young Members in Decision-Making. The policy was introduced as part of the Strategy for Scouting and it was seen as an important contribution towards further strengthening the implementation of the World Programme Policy adopted in 1990 (see above in this box).

The booklet *“Youth Programme: Policy on Involvement of Young Members in Decision-Making”* presents the policy, emphasises the importance of enabling and empowering young people to take part in the process of decision-making as part of Scouting's educational mission, provides background information in support of the policy statement, and offers some comments, suggestions and examples to help National Scout Associations implement the policy within their own youth programme and in the management structures of the association. (Ref. *“Youth Programme: Policy on Involvement of Young Members in Decision-Making”*, World Scout Bureau, Geneva, 1997)

The booklet *“Guidelines for Organising Scout Youth Forums”* is based on the above-mentioned policy and on the resolution on youth forums also adopted in Bangkok in 1993. It encourages National Scout Associations to organise youth forums at national, regional and local levels, and provides useful suggestions for the organisation of such events, including programme, participants, rules of procedure, handling of recommendations and many others. (Ref. *“Guidelines for organising Scout Youth Forums”*, World Scout Bureau, Geneva, 1997.)

Another publication is worth mentioning, as a reference:

- *“Elements for a Scout Programme”*, published for the first time in 1985 in the form of a loose-leaf binder. It was conceived under the leadership of the World Programme Committee and its main purpose was to serve as a reference tool for National Scout Associations in their task of systematically updating their youth programmes.

4.4 INTER-PERSONAL DIMENSION: RELATIONSHIPS WITH OTHERS

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

Man is a social being because the propensity to live with his fellow men is inherent to his nature. It is only by making contact with other people in his social group that he can put his own potentials into practice. This process is called **social interaction** and is, therefore, the central fact of society.

In a given society, people interact with each other regularly and continuously on the basis of behavioural expectations, meaning of which has been previously established. When two friends are talking, two boys fighting, many people queuing in front of a theatre, they are interacting, i.e. adjusting their behaviour to the behaviour of the other(s) in a situation where the rules are defined by the culture in which they live.⁷¹

Social scientists have studied in depth the nature of such interactions. Among the many distinctions established, one is particularly relevant to our purposes: the distinction between **instrumental** and **expressive** interaction. In **instrumental interaction**, the focus centres on the satisfaction of a specific and clearly identified need. I want to read the newspaper, so I go and buy it. It does not matter to me whether I buy it from a supermarket, from a small newsagents or even from a street dispenser where I insert a coin and take my newspaper. In other words, the important result is the newspaper, not the relationship! In **expressive interaction**, on the other hand, the focus is the relationship. I enjoy being with Paul or Peter or Mary, not necessarily with all my classmates, and for that reason, I meet them not only at school, but also elsewhere, I invite them to my home, I go with them to the cinema, we watch television together, and so on. These examples clearly demonstrate that instrumental bonds are rather weak and transitory, while expressive bonds tend, to a certain extent, to be stronger and permanent, at least for a certain period of time. However, even certain expressive relationships are transitory (like a holiday romance), while others may last a lifetime (like a successful marriage)⁷²

Many sociological studies have shown the importance of expressive relationships for young people, and particularly for adolescents. *"...besides providing pleasurable experiences, peer relationships can play a positive role in adolescent socialisation."*⁷³ They can:

- ... give a growing person the unbiased feedback needed to develop a realistic sense of self;
- ... develop loyalty and trustworthiness... based on reciprocity and fairness...;
- ... develop a sensitivity to others...thus providing an important sense of cohesion which helps to avoid alienation.

If we look at the main social tasks of adolescence – to develop a consistent self-image, establish independence, develop an occupational identity, plan for the future, deal with issues of conformity vs. deviance, find a sense of meaning to life and elaborate a set of values – we find that all are linked one way or another to peer relationships. The importance of these relationships is even greater if they are structured and if they involve other people who are more mature and experienced.⁷⁴

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

“... Scouting puts the boys into fraternity gangs which is their natural organisation whether for games, mischief or loafing.”⁷⁵ And he adds: “...The Patrol is the character school for the individual. To the Patrol leaders it gives practice in responsibility and in the qualities of leadership. To the Scouts it gives subordination of self to the interests of the whole, the elements of self-denial and self-control involved in the team spirit of co-operation and good comradeship.”⁷⁶

In fact, as B-P pointed out: *“The Patrol System is the one essential feature in which Scout training differs from that of all other organisations.”⁷⁷*

Thus, through its educational method, Scouting helps young people to develop peace through interpersonal relationships. This ability to establish constructive relationships with others is essential as an element of personality development as well as an element of social development. Its impact is likely to be felt both at an individual and collective level.

CIS: Education for Peace and Democracy in a Post-Totalitarian Context

Two recent initiatives serve to illustrate Scouting's impact in this field:

In 1989, the Berlin Wall fell, symbolising the collapse of the communist system and the birth of a new era in Europe and in the world. “In September 1991, the three Baltic republics – Estonia, Latvia and Lithuania – were recognised as independent states by the USSR State Council, and subsequently by the international community”⁷⁸ In December 1991, the former Soviet Union disintegrated, giving birth to 12 independent states which are now regrouped under the name of the “Commonwealth of Independent States” (CIS).

Scouting could not remain indifferent to those geopolitical changes, the more so since a new and exceptional field of action now stood wide open. The reaction was quick and determined. Historians will have the task of summarising those changes. For the purpose of this paper, it is important to concentrate our attention on the immense challenge presented by those events and the concrete response of World Scouting.

Education of young people is the most important way of building the future. However, by definition, education cannot take place in a vacuum.

What has been the situation of young people in the CIS during those years of transition, which have not yet ended?

In a nutshell, it can be described as follows:

- The sudden transition has provoked a devaluation of old norms and values, while the new ones appear still as non-existent or nebulous, or ill-adapted.
- An economy in ruins is not providing young people with enough opportunities to find either appropriate school/professional education or jobs to earn their living.
- The painful re-emergence (or emergence) of a civil society.
- The awakening of nationalism in its varied forms.
- The danger of looking at the outside world (particularly Europe and the USA) as the “models” and therefore the temptation to emigrate as an easy solution.
- The widespread practice of corruption leading to rapid enrichment and as a quick way to climb up the social ladder.

In response to the above situation, what have been the characteristics of the Scout educational proposal for the CIS?

Obviously, the “hard core” is always the same: purpose, principles and method of the Scout Movement; the value of the Scout Promise and Law with their moral/ethical principles and call for personal commitment. The purpose is always the same: the creation of well-balanced, healthy and sound personalities, capable of independence and initiative, capable of facing adversity, capable of working constructively with others. In other words, what B-P called “*happy, active and useful citizens*”.⁷⁹

But Scouting’s significance in that context can be looked at from the macro-social point of view, thus putting it in a wider context. Without being exhaustive, here are a few examples:

- Scouting makes young people aware of the importance of belonging to an NGO which is part of civil society, where they have a voice, can discuss and act freely; where their opinions are respected and their projects taken into account, thus preparing them for active participation in civic and political life.
- At the same time, Scouting encourages virtues such as spirit of initiative, creativity, hard work and saving, without going to the extreme of making profit the main aim of life (thus valuing egoism, individualism, mercantilism, etc.).
- The whole of Central and Eastern Europe and the CIS is a patchwork of different ethnic groups, very frequently in conflict with their neighbours for historical reasons. Hence, for Scouting, the need to anchor the idea of tolerance, dialogue, understanding of differences and solidarity as key attitudes which will facilitate peaceful and constructive co-operation between peoples with different ways of life.

- Scouting helps to create in young people a critical spirit and a capacity to judge and discern, so as to be able to resist the pressure of audio-visual messages, the bombardment of publicity and the temptations of the consumer society.

The list could go on, but for the purpose of this paper it is important to record one concrete project which, if successful, is destined to have an important impact on the future. Many associations in the Eurasia Scout Region are presently run by adults in the 30-40-year age bracket often full of goodwill but lacking knowledge and experience in the field of education for democracy. They need and request, consequently, training and support, and they are receiving it to the greatest extent possible. But in the longer-term perspective, it appears even more vital to give young people (particularly teenagers between 16 and 18, who represent the next generation of leaders and who, unlike their parents, have not been submitted to the socio-political conditioning of the former regime) a chance to get rapidly acquainted with the relationship between Scouting's educational principles and method and the challenges presented by the societies in which they live.

To answer this need, the World Scout Bureau has prepared a special project which consists of two main complementary parts: the special training of young Scout leaders and the publication in Russian and other languages of a series of educational Scout handbooks specially adapted to the mentalities of the region concerned. In order to test the feasibility of this project, an Experimental Seminar was held at the Krasnokamenka (Crimea-Ukraine) Eurasia Regional Scout Centre involving 41 young leaders from eight countries (Azerbaijan, Armenia, Belarus, Georgia, Moldova, Russia, Tajikistan and Ukraine). The programme was built on a progressive scheme using all the rich human, historical and natural resources of Crimea. At the end of the seminar, each participant was invited to confront his/her Scout Promise and Law with the social realities and needs discovered during the week, and to make a personal commitment of action for the two years to come.⁸⁰

The evaluation of the experimental seminar was very positive and, resources permitting, it will be multiplied on a larger scale in the months and years to come.

The Peace Cruise

It can be said without exaggeration that this project illustrates very well the complexities of the subject of peace when it is dealt with in a real-life situation. Practically all the dimensions tackled in this paper are present in it: the political dimension, the dimensions of inner peace, of interpersonal relations and of intercultural relations are all inextricably linked.

As its title indicates, the project took place aboard a three-mast ship, the *Zawisza Czarny* (The Black Knight) belonging to the Polish Scout Association (ZHP). The boat was built in 1952 in Gdansk and modernised in 1965 and 1980. So far, it has welcomed more than 15,000 young people and sailed as far as Canada, the United States, and Chile.

The project was managed by the World Organization of the Scout Movement, but open to 18-25-year-old members of youth

organisations belonging to the European Youth Forum and the Mediterranean Youth Forum. Starting in Alexandria (Egypt) on 8 August 1999 and finishing in Piraeus (Greece) on 22 September 1999, calling into in Haifa (Israel), Larnaca (Cyprus), Rhodes (Greece) and Antalya and Istanbul (Turkey). Each of the four legs lasted 10 days and involved 24 duly selected participants from the countries bordering the Mediterranean Sea and four trainers. (Plans for stopovers in Gaza (Palestinian Territories) and Beirut (Lebanon) had to be cancelled at the last minute due to political difficulties.) Peace Cruise participants were chosen to come from “opposing” backgrounds: Palestinians with Israelis, Serbs with Albanians, Cypriots with Turks, etc.

During each 10-day leg, in addition to the obvious sailing skills they acquired, young people were trained in peace education, conflict resolution, mediation, intercultural learning, sociability, communication techniques and discovery of the natural environment. This has reinforced their capacity to disseminate initiatives for the prevention and management of conflict, to become mediators, and to implement training modules in their respective associations.

At each port of call, National Scout Organizations prepared peace events, with the support of the authorities, and often with other youth organisations. In these events, thousands of young people demonstrated their commitment to peace, reconciliation and development.⁸¹ However, the nature of the project was essentially educational. The 100 young leaders from 46 youth organisations in 27 countries were involved in a daily-life experience of co-operation with people they did not normally meet, particularly those from “hostile” countries. And “...when young men and women – Christians, Moslems and Jews – are all pulling on the same lines to hoist the sails, differences are blown away. The driving force was the spirit of solidarity, based on mutual understanding and respect”⁸²

One of the highlights of the trip occurred during the stop in Thessaloniki: several hundred people joined the Peace Cruise sailors to help launch the United Nations International Year for a Culture of Peace (2000). The peace sailors had a video conference lasting more than an hour with Federico Mayor, then Director General of UNESCO, who was in Paris. They exchanged views on tolerance and peace.

Such an ambitious initiative could not have taken place without the support of very important partners. Thus, the European Commission, UNESCO, the Geneva-based Centre for Applied Studies in International Negotiation (CASIN), the North-South Centre of the Council of Europe and the European Youth Forum were all grouped in a Committee of Partners and made important contributions of a complementary nature.

The preliminary evaluation made shows that from the educational point of view, the fact of putting together a group of young people from very different – and even antagonistic – origins could help dispel deeply-anchored prejudices and even to create a feeling of friendship and understanding. Thus, education for peace and tolerance is not a naïve initiative but a serious and concrete educational endeavour. To this should be added the impact of the

cruise on the thousands of young people who took part in the different events in the ports of call.

From an organisational and image point of view, the Peace Cruise has established in the minds of many key people, especially in European circles, the idea that Scouting is a movement open to all, comprising autonomous and responsible young people, capable of managing a major logistical operation in a very delicate political context and genuinely concerned with the pedagogy of peace-building in a tense and “real” world.⁸³

Plans in progress call for an in-depth evaluation, which will start with a written questionnaire directed at the young people, leaders, trainers and crew involved. It will help to assess the changes operated both at individual and organisational levels as a result of the cruise. On the basis of the written responses, a selected panel will hold a session to further analyse the data collected and examine future prospect

Tools produced by the World Scout Bureau – Adults in Scouting

Adults in Scouting play an important role. Male and female, they come from around 200 countries, from a wide variety of cultures, languages, and from all walks of life. Most of them are volunteers and perform many different functions: operating the programme in direct contact with young people or providing the necessary back-up.

They give their time and energy with one main purpose in mind: to ensure that Scouting is the rich, varied, multi-faceted experience for young people that it is meant to be. If young people enjoy their Scouting, they will stay longer and they will grow in maturity and gradually become self-fulfilled human beings, able to make a positive contribution to society.

To ensure that all National Scout Associations always have an adequate number of qualified adults, both in terms of motivation and expertise, a system of human resources development has been designed at world level and adopted as a policy by the World Organization of the Scout Movement. For the sake of clarity and brevity, the main World Scout Bureau publications on the subject are presented in four groups:

• Policy and supporting tools

– **Adults in Scouting:** The conceptual framework of “Adults in Scouting”, as introduced and accepted by the 32nd World Scout Conference in Paris (1990).

– **Recruiting Adults** (1990): A comprehensive package describing in detail the successive steps of the recruitment process and how to plan a recruitment campaign.

– **Introduction to Adults in Scouting** (1991): A practical tool for the introduction of the concepts of Adults in Scouting in an association, The booklet presents a series of session plans, each of them on a specific element of Adults in Scouting.

– **The World Adult Resources Policy:** The official text of WOSM’s Policy on the Management of Adult Resources, as adopted by the 33rd World Scout Conference in Bangkok, 1993.

– **Managing Adult Resources:** This booklet contains the text of the presentations made in Bangkok to introduce the Policy, Conference Resolution 4/93 on the Management of Adult Resources and the World Adult Resources Policy.

– **Adult Resources and Training** (1994): A comparative study of Policy documents, Helsinki 1969 and Bangkok 1993.

• Adult Resources Handbook (to replace the International Training Handbook)

The “blue” edition of the International Training Handbook was first published in 1974 to replace an older and outdated version of an International Handbook for Leader Trainers. It was replaced in 1985 by a “red” edition based on the same principle and regularly updated until 1993.

With the adoption of the World Adult Resources Policy (Bangkok 1993), a new Adult Resources Handbook has been prepared. It will be published very soon and includes three main sections.

– Section 1 on policy, which has already been published in booklet form and will be reproduced and expanded upon in the new handbook.

– Section 2 will be more “technical”, on how to deal with adults, provide adequate training and on-going support for each function in Scouting.

– Section 3 will deal with the “management” of adult resources.

Like its “predecessors”, this handbook will be circulated in binder form, with loose-leaf contents, to allow for the publication and insert of regular updates.

• Information Exchange

A series of bulletins presenting ideas and examples for the implementation of elements of “Adults in Scouting” in National Scout Organisations.

The series includes items on personal development, roles and functions of adult leaders, recruitment of new leaders, involvement of young members in decision-making and many others.

• Specialised publications

They cover particular aspects of personal and relationships skills, management skills and intercultural communication. A few examples, which are relevant for the dimensions of peace mentioned in this publication, are included below:

– **“Life Skills”** is based on the assumption that leaders and members of our Movement need to acquire more than technical skills. They need to relate to others, work co-operatively, communicate effectively and understand their own and others’ motivation. “Life skills” can be summed up as “personal and relationship skills” which “enable people to become self-reliant and interdependent rather than passively dependent on others”.

– **“Introduction to Transactional Analysis”** is a training package, the main purpose of which is to suggest an approach to this technique to support adult leaders in their personal development and help them achieve a greater self-awareness and a better understanding of others. The training package contains two booklets, an audio-visual presentation, 18 handouts, 10 exercises, 30 transparencies and a copy of the book “Games People Play” by Eric Berne. The material has been developed for a one-day course, which could be extended up to two days.

– **“Human Relations in an Organisation”**: This title corresponds to a dossier which is part of the “Management Handbook” and to one issue of the periodical newsletter “Management Info”. Both tools are complementary and they form part of the support provided by the World Scout Bureau to assist National Scout Associations in the development of their managerial capacities. The dossier examines the different “ego states” as defined by Eric Berne, then the “transactions” between people, followed by the relationships between the individual, the group and the task, the solution of conflicts and “leader effectiveness training”. It concludes with an “egogram” to help people identify their most frequent spontaneous behaviour.

The related issue of “Management Info” presents several elements which are motivation factors within an organisation and others which hinder its smooth running from the point of view of interpersonal relationships. It also examines the factors which can increase the effectiveness of the decision-making process in an organisation such as a Scout association.

– **“Management of Human Resources”** is also part of the **“Management Handbook”**. The dossier presents a three-step approach. First, the necessary resources must be created. This implies the identification of jobs and positions to be filled, the preparation of job descriptions and job profiles and the recruitment process. The second step is the provision of appropriate training and support, taking into account the background of each person and his/her specific needs, identified by mutual agreement. The third step is the follow-up and evaluation, which should lead to renewal, reappointment or retirement. The dossier concludes with an explanation on the need to define a “Strategy for the Association” which introduces the system for the global management of adult resources. (Ref. Management Handbook No. 7, “Management of Human Resources”, World Scout Bureau, Geneva, 1999.)

– **ARGOS – Exploring the “Culture” of an Association**

This booklet, published in 1996 within the general framework of the *“Strategy for Scouting”*, attempts to contribute to the solution of a problem facing WOSM, particularly in the field of management. Sometimes, suggestions given to improve the management of Scout associations and develop the managerial capabilities of their leaders are not accepted because they are not considered consistent with the language, values and tradition of a given association. This is what is called an “association’s culture” by analogy with the term “corporate culture”. Therefore, if associations are given a tool to better understand their “own” culture, they will be in a better position to identify the conditions and constraints to be considered when changes need to be introduced. The booklet presents four “cultural models” based on allegorical illustrations, and encourages readers to examine the culture of their own association in relation to key concepts such as power, participation, equality, hierarchy, etc.

4.5 PEACE THROUGH INTERCULTURAL UNDERSTANDING

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

The Universal Declaration of Human Rights adopted by the United Nations in 1948 states: *“Article 26: Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.”*⁸⁴

The report “Our Creative Diversity”, prepared by the World Commission on Culture and Development appointed by the Director General of UNESCO and the Secretary General of the United Nations, – following the resolution adopted in November 1991 by the General Conference of UNESCO – under the leadership of Javier Pérez de Cuellar, former Secretary General of the United Nations, emphasises that:

*“Development divorced from its human or cultural context is growth without a soul”*⁸⁵ and that *“...the diversity of cultures... is vital to the well-being of the human race.”*⁸⁶ Moreover, it reminds us that when people are pushed *“...into the narrow walls of group identity... a new tide of smaller confrontations between ethnic, religious or national communities...”* may follow, thus threatening *“...peace and security”*, undermining *“...both economic growth and social harmony”* and violating *“...the inherent dignity of the person.”*⁸⁷

The quest for peace has many facets, but one which is essential is the recognition and respect of other people's cultures and ways of life. B-P expressed this notion in April 1940, thinking already of what could happen after the Second World War: *“No one knows what form Peace will take, Federal Unions, Economics, resuscitated Leagues of Nations, United States of Europe, and so on, are variously suggested; but one thing is essential to general and permanent peace of whatever form, and that is a total change of spirit among the peoples, the **change to closer mutual understanding, to subjugation of national prejudices, and the ability to see with the other fellow's eye in friendly sympathy.**”*⁸⁸

In order to fully understand the importance of this dimension, we shall briefly consider it from a sociological perspective. As we have already seen, (section 4.3 above) man is a **social being**, he lives in a society, where he interacts with other human beings. Every society has a **culture**. In its broadest sense, the term culture *“refers to a social heritage, that is, all the knowledge, beliefs, customs and skills that are available to the members of a society or a social group. The social heritage is the product of a specific and unique history; it is the distinctive way of life of a group of people, their complete design for living.”*⁸⁹

In other words, culture helps us to view the world in a certain way. Through the **process of socialisation**, the young child progressively acquires a **cultural identity**, a *“cultural reference framework”*, and he learns to judge events from his own view, his own approach.

Culture teaches him to determine what is “good” and what is “bad”, what is “fair” and what is “unfair”, what is “familiar” and what is “alien”.

In this respect, the process of socialisation in a given culture is at the same time normal and necessary (since life would be impossible without cultural values and norms) and dangerous, since it creates what has been called “**ethnocentrism**”. In its broadest sense, this is the tendency of every individual to judge another culture on the basis of the criteria established by his own culture, by his own view of the world. In the strictest sense of the term, “*ethnocentrism also implies a tendency to believe that one’s own culture is superior to others and to judge other cultures through the standards established by one’s own culture.*”⁹⁰

These judgements occur by means of a certain number of mechanisms which have been identified and studied by the social sciences: **prejudices, caricatures, stereotypes** and the extrapolation of a culture’s logic to become a “*universal logic*”⁹¹ These mechanisms easily cause the development of a certain number of negative attitudes: **chauvinism, intolerance** towards practices or customs which are different from our own, **racism** and **xenophobia**.

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

Three projects are of particular relevance for this section: the programme “Education for Peace in the Great Lakes Area (Africa)”, the Project “Children for the Future”, which shows the relevant educational and social role played by Scouting in Central and Eastern Europe, and the Operation “Solidarity with the Youth of Chernobyl”.

Education for Peace in the Great Lakes Area (Africa)

Several Scout associations in the Great Lakes Region of Africa, and very particularly Rwanda, have been responsive for many years to the social needs of disadvantaged young people in their countries, including, for example, the running of centres where street children could seek shelter and protection, receive skill training to help them find gainful employment, and find support for their reintegration into the community.

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

Obviously, forced by the circumstances, the leaders had to, in the first phase, concentrate their attention on emergency work. A few examples among many others: attention to unaccompanied displaced children within Burundi, re-education of child soldiers in refugee

camps in South Kivu, collecting the corpses of cholera victims in refugee camps in North Kivu, reception and reintegration of young people returning to Rwanda after the dismantling of refugee camps in former Zaire and in Tanzania.

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

The need surfaced to look beyond the emergency and to prepare a more comprehensive plan of action for the education of future generations in a spirit of peace, tolerance, understanding and reconciliation. In June 1996, in Bujumbura, a first seminar/workshop took place, which discussed the best ways to envisage the future and adopted the "Peace Charter of the Scouts of the Great Lakes" ("La Charte de Paix des Scouts des Grands Lacs"). Resolution 13/96 adopted by the World Scout Conference in Oslo commends this initiative and calls for support from the World Scout Committee and the World Scout Bureau (see Annex I). Several other seminars/workshops have been held regularly, in order to prepare, implement and evaluate the plan of action.

The plan starts with a serious analysis of the social situation: insecurity still prevails in large parts of the sub-region; adults who have drawn young people and even children into their tribal/ethnic hatred continue to instill negative attitudes; the school system is extremely weak and does not receive the necessary resources; political systems are very unstable and morals in general are becoming corrupt. It is not surprising that this situation affects particularly children and young people who have lost their families. In many cases, they organise themselves in small groups where, forced by the need to survive, they are involved in all kinds of anti-social activities and are prone to go to jail or fall into drug-abuse, alcoholism or prostitution.⁹²

The general plan of action is based, on the one hand, on Scouting's educational proposal and, on the other hand, on the philosophy and practice of non-violent action methods. Its general aims are:

- to give a new impetus to youth activities concerning peace;
- to promote exchanges between Scout and non-Scout young people;
- to improve qualitatively and quantitatively the management of adult resources within the member associations of the "Concertation Scoute des Grands Lacs."⁹³

The general plan calls for seminars/workshops to be held at national and regional level involving the top leadership of the four partner associations. Then, the guidelines agreed upon are passed along at the sub-regional, provincial, and local levels through the multiplier agents. They use the educational material produced and convey it throughout the region.

In this way, thousands of young people receive the same message and – using Scouting’s educational proposal – are educated in the promotion of peace. Scouting is particularly well equipped to carry out this task. Indeed, the international dimension is one of the essential elements of the Scout principles and method and, since its inception, Scouting has tried to practice the ideals of peace and understanding.

Fully in compliance with the Scout method, which emphasises “learning by doing”, and with modern educational techniques, which tend to favour a “learner-centred” approach, very active educational methods and techniques are used not only in the seminars and workshops but also in the youth activities: brainstorming, discussion groups, simulation games, theatre, role-playing, and personal stories, fantasy background, etc. It is important to note that the atmosphere of the activities –friendly, relaxed and supportive – also plays an important role. Finally, every opportunity is used to facilitate intercultural and inter-ethnic contacts, such as the working camps to rebuild houses in Burundi, where young people from other countries take part and work together.

On account of the social role played by the Scout associations in their difficult socio-political contexts, those activities have received the support of important regional, national and international bodies. Notable among them are: the different mayors of the cities and bishops of the dioceses involved, the Damien Foundation, the AHM Leprosy Relief Organisation (Munich), Save the Children, and different representatives of UNESCO, UNICEF and the UNHCR.

The Global Development Village held during the 19th World Scout Jamboree in Chile (1998-99) and the 11th World Scout Moot (Mexico, 2000) offered several workshops on the “Culture of Peace” presented by the leadership of the region, thus providing a platform for the multiplier effect.

**“Children for the Future”
Programme – Role of
Scouting in Central and
Eastern Europe**

Since the fall of the Berlin Wall and the disintegration of the former “Soviet bloc”, Scouting has re-emerged in Central and Eastern Europe and practically all countries now have Scout associations, many of them already recognised as members of WOSM and others at different degrees of organisation.

Facing in most cases a very difficult economic situation, political instability and frequent social upheavals, “today’s young people find that the institutions, resources and social norms that once smoothed the way from one generation to the next are either weak, in the process of fundamental change or non-existent.”⁹⁴

It is, however, encouraging to note that many Scout associations show a degree of social commitment and a spirit of service to the community that speaks very highly of their adherence to the Scout message. This paper is not the right place to tell the history of those difficult and challenging years, but some important initiatives should be mentioned.

Already during the 1999 Kosovo crisis, many activities were organised urgently for people who had been displaced or who were

refugees – paying particular attention to young people. Most of these projects were run in co-operation with the UN system.⁹⁵

However, beyond these emergency projects, WOSM and its member organizations in Europe are planning longer-term educational programmes, which highlight Scouting's commitment to peace and reconciliation, and to development. One such project is described below.

The project "Children for the Future" arises from a careful assessment of the situation. Even if the war is over, for the time being, "...*ethnic hatred and prejudices are still there, destroying peace and threatening with new horrors.*"⁹⁶

The *commitment* of the project is expressed through the following *objectives*:

"To help Scouts and their leaders throughout Europe to:

- Challenge ethnic hatred, prejudices and the belief that violence is the only way to solve conflicts.
- Promote intercultural understanding, tolerance among people and the respect of human rights.
- Help young people to resist propaganda by obtaining and analysing information from the various sides.
- Develop feelings of compassion for those who are suffering, particularly the weakest, such as children and the elderly.
- Develop the necessary motivation and skills to build a better future.
- Maintain links among Scout leaders and young people from the various countries involved in the conflict in order to develop understanding and prepare for reconciliation.
- Develop and use educational resources and materials.
- Facilitate youth mobility in South-East Europe."⁹⁷

The project covers a wide range of *activities*: organisation of summer camps open to all regardless of ethnic background, development of communications, including cybercafés for young people, the "Sunrise City" camps (see section 4.3 above), the provision of specialised training for adults, including the production of resources and the acquisition of equipment, facilities for the exchange of young people between countries, and so on.

The common denominator for all those activities is that they provide:

- an opportunity for young people to get together;
- an opportunity for adults to help young people, as a way to improve understanding between generations;
- and also, through the presence of volunteers from other countries, an opportunity to show that differences in ethnic group, language or culture should not be grounds for conflict but rather a source of enrichment for everyone.

In the first phase of the project, the goal is to provide as many children as possible with a relevant and attractive educational programme in the three countries directly involved – Albania, the Former Yugoslav Republic of Macedonia and the Federal Republic of Yugoslavia. Each “Children for the Future” centre will be run by a team of specially trained youth workers aged 18 to 30. Teams will be comprised of Scout leaders from National Scout Associations and other volunteers from youth organisations and young people from the refugee camps. The programme offered by the centres will be based on the Scout method and the education for development approach of UNICEF. ⁹⁸

The project also has an important solidarity dimension. It is called “Just One Day” and proposes that when a Scout unit (Cub Scouts, Scouts, Venturers or Rover Scouts) is planning a camp, it should add the cost of an extra day to the amount charged to their members. This is estimated to be about EURO 5 per person. The money raised will then be placed in a fund managed by the European Scout Foundation to support the “Children for the Future” centres. ⁹⁹

The Scout work for peace and reconciliation in South-East Europe is clear proof that for people involved in Scouting – leaders and young members – the motto “Children First” is far more than a slogan, and that they endeavour to make it a living reality, even in the most difficult circumstances.

Operation “Solidarity with the Youth of Chernobyl”

The world still remembers the terrible catastrophe at the nuclear plant in Chernobyl and the terrible consequences for hundreds of thousands of people in the nearby area, including children and young people. As always in such cases, Scouting could not remain indifferent.

In July and August 1990, 15 European Scout associations, plus Australia and Korea, welcomed more than 1,200 children from the area of Byelorussia irradiated by the Chernobyl disaster. The 13–15 year-olds were selected by the Soviet Children’s Fund, in accordance with criteria established by the World Scout Organization and Pro Victimis, a Swiss foundation which financed a large part of the operation. ¹⁰⁰

The operation called “Solidarity with the Youth of Chernobyl” was the result of an appeal by the Soviet Ambassador to UNESCO and contacts at the highest executive level between WOSM and UNESCO. Once the decision was reached and announced, the response from both Scout and Guide associations and officials in the Soviet Union was very enthusiastic. ¹⁰¹

In December 1990, 50 representatives of National Scout and Girl Guide Organizations met in Moscow to evaluate the 1990 operation. During that meeting, several young people who had participated in the operation in summer 1990 gave moving accounts of their experiences. Representatives of many host associations reported that the operation had been very rewarding to their members and that there was strong support for doing it again. Consequently, the decision was taken to repeat the operation in summer 1991. ¹⁰²

In both years, the programme in each country was organised in such a way that it included several parts, some of which were organised for small groups and others for the whole delegation: summer camp, home hospitality, sightseeing tours, sports, etc.

The duration of the visits varied from 21 to 40 days, the average being 26 days.

Representatives of the Children's Fund visited 11 of the countries. In six of those countries, a special programme was set up for them to get acquainted with the activities the children were taking part in.

It should be noted that "all of the host countries have evaluated the operation". Most of the remarks were extremely positive, such as: "improvement in regard to the health conditions of the children", "educational effects on all children that were linked with the operation", "sensibility of the general public to the Chernobyl catastrophe", etc. Many remarks also dealt with the image of Scouting, for instance: "Helped improve the image of the Movement as a modern organization prepared to tackle relevant issues", "put the Movement in the forefront of working towards overcoming international barriers", etc. ¹⁰³

A 60-minute video entitled "Clouds of our Childhood" was produced by a Soviet television crew under the auspices of UNESCO. The video follows the Chernobyl youngsters' stay in their host countries and was released by UNESCO to coincide with the launch of the 1991 operation. ¹⁰⁴

The Gold Medal of the Russian Children's Fund was awarded to WOSM for this solidarity operation (see section 5 below).

* * *

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

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

- **Eurofolk** is a European cultural festival organised every four years by the European Scout Committee and the European Guide Committee. The first was held in Turkey in 1977, then in Germany (1981), Spain (1985), Italy (1989), Austria (1993) and Belgium (1997).

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

Tools produced by the World Scout Bureau

• “Education for Peace and Human Understanding”

This was an experimental project undertaken under the leadership of the World Programme Committee between 1978 and 1984, “to study the best ways to use the Scout method in order to create among young people a feeling of appreciation and respect for other people’s culture and way of life, thus contributing to world friendship and human understanding”. (Ref. “Education for Peace and Human Understanding”, a resource publication prepared by the Programme Service of the World Scout Bureau, Geneva, Switzerland, July 1985, p. 3.) Three countries took part in the experimental project: Denmark, Mexico and Malaysia. Ad-hoc educational material (games, exercises and groups dynamics of different types) was prepared, tested and refined.

The book has an introductory chapter entitled “Background: Man, Society and Culture, Socialization and Values”, a chapter explaining how to use the games and exercises, and 20 games grouped in two series: “Value Clarification” and “Intercultural Communication”. In addition, it contains a chapter summarising the experimental project in the three selected countries.

The book was published by the World Scout Bureau in English and French, and has been translated into Arabic, Spanish and Italian. The Italian version, which contains several games introduced by AGESCI, was published as a result of co-operation between the Italian Committee for UNICEF, the Italian CARITAS and AGESCI. (Ref. “29 Giochi per educare alla pace”, published by AGESCI, Settore rapporti e animazione internazionale, Comitato Italiano per l’UNICEF and CARITAS Italiana, Edizione Borla, Roma, 1987.)

• “Scouting ‘Round the World”

This publication serves several purposes. It constitutes a comprehensive reference book on World Scouting, presenting the original features of national associations, each of which has *its* “strong points, ingenious ideas, particular experiences and unique problems”. It encourages National Scout Associations to “introduce world brotherhood programme ideas to encourage more contacts and exchanges among Scouts and Scouters ‘round the world”. It also provides Scout editors with information for adaptation and dissemination at youth level. (Ref. “Scouting ‘Round the World”, 1979 edition, published by the Public Relations and Communications Service of the World Scout Bureau, Geneva, 1979, p. i.) It was first published in 1975, republished in 1977 and 1979, and completely revised and republished in 1990. It is expected to be updated in 2001 and also published on the Internet.

blowing, dressmaking and cookery. Usually, local artists and craftsmen lead the workshops. On average, the number of participants varies between 2,000 and 3,000. ¹⁰⁵

• **National Integration Camps** are a unique feature of the Bharat Scouts and Guides of India. They are held periodically on a multi-state basis, to help promote social and cultural integration among young people from states with different traditions and cultures. These camps are a cornerstone of the association’s “nation-building activities” ¹⁰⁶ and have been widely recognised at national level as a powerful factor in the promotion of intercultural awareness and appreciation, which in turn is a very important aspect in the promotion of national peace.

In 1987, the Bharat Scouts and Guides were nominated as “Peace Messengers” by the United Nations, in recognition of their outstanding contribution to the International Year of Peace in 1986. ¹⁰⁷

• The “**Friendship Trefoil**” is an interesting experiment in triangular co-operation involving three European associations: the Scouts de France (Haute-Savoie region), the Swiss Scout Movement (Valais canton) and AGESCI (Italy, Val d’Aoste region). For more than 10 years, each association in turn has organised regional gatherings with activities for all age sections. They have a joint committee (all members wear the same scarf), their own constitution, newspaper and traditions. ¹⁰⁸

• In addition, many National Scout Associations have introduced “**cultural badges**” to enable Scouts to become better acquainted with the rich cultural heritage of their country and, therefore, to contribute to the preservation of national cultural values. Many associations have also created badges such as “*citizen of my country*” and “*citizen of the world*”, which are learning units intended to open the eyes of Scouts to the rich diversity of cultures.

4.6 PEACE AND SOCIAL DEVELOPMENT

The concept of social involvement, social commitment, or community involvement or community development (the terminology changes from one country to another) is deeply rooted in the philosophy and ideals of Scouting. Its germ can be found in the Scout Promise and Law and has been embodied since the beginning of the Movement in the famous “*good turn*”, which – despite all the caricatures made of it throughout the world – serves to remind every Scout that he/she should help his/her neighbour and actively seek opportunities to do so.

This principle was established in the Constitution of WOSM adopted in 1977 by the World Scout Conference in Montreal. Under the heading “Principles of the Scout Movement”, after “*Duty to God*” comes “*Duty to others*”, the second paragraph of which reads as follows: “*Participation in the development of society with recognition and respect for the dignity of one’s fellow-man and for the integrity of the natural world*”.¹⁰⁹

In 1967, the World Scout Conference held in Seattle, USA, accepted the “Nagy Report” as the basis for the reorganisation of the Movement and its author became the Secretary General of WOSM. One of the report’s leitmotifs was to stress the importance of a stronger Scout presence in society and the need for Scouts to be involved in development activities.

In 1971, the 23rd World Scout Conference held in Tokyo adopted Resolution No. 14, which “...reminds leaders in the developing countries to devise the means whereby the Scouts can actively participate in the process of development of their countries” and “...reminds leaders in the developed countries to inculcate in the Scouts an awareness of the problem of development”¹¹⁰ As a follow-up to this resolution, a World Scout Development Committee composed of experienced volunteers was set up and a Community Development Service was created in the World Scout Bureau.

Parallel to this development, the creation of the World Programme Committee led to sound reflection on the best ways to adapt Scout programmes to the needs of society and to the aspirations of young people. In developing countries, community development activities diversified to cover ever-widening spheres: child health, promotion of safe drinking water and hygiene, appropriate technology, habitat, literacy, agriculture and food, family life education, renewable energies, reforestation, vocational training and many others. Following the same inspiration, Scout associations in the North set up activities and programmes to combat the isolation of the elderly, the increasing use of alcohol and drugs among young people, the rise of racism and xenophobia, the exclusion of the homeless in large cities, and so on.

What has followed belongs not only to the history of the Scout Movement but also to its present. In this section, we will record three important initiatives which bear witness to the tremendous vitality and importance of the social development dimension in the Scout Movement world-wide: *partnership, co-operation, international solidarity and community development are only a few facets of Scouting’s involvement in education and action to improve society.*

Partnership and Solidarity in Scouting – Kigali and Marrakech

We have seen above a short summary of the recent history of Scouting's involvement in development activities. This serves as an introduction to explain the origin of the two initiatives mentioned in this section: Kigali and Marrakech.

At the same time as development activities acquired a growing importance in the North as well as in the South, the concrete demonstration of the international dimension of the Movement also intensified, in the form of development co-operation activities, usually as a result of partnership between a Scout association in the industrialised North and another in the developing South. The expansion of those partnerships led to the organisation of two international events, which had a significant impact on our Movement: the Kigali Forum (Rwanda, 1990) and the Marrakech Symposium (Morocco, 1994).

The *Kigali Forum* was an initiative of several partner associations from the North and the South. It was held in Rwanda in December 1989/January 1990 and brought together 20 Scout associations from 15 different countries from Africa and Europe, plus Haiti and Canada. The main aim of the forum was to evaluate different experiences in the field and, in the light of this assessment, to draw up a charter which “...incorporates the principles of reference which may serve as a framework for genuine partnerships and as guidelines for the establishment of agreements of co-operation between our associations”.¹¹¹

Resolution 18/90 adopted by the World Scout Conference in Paris “...invites National Scout Organizations to examine the conclusions of the forum, known as the “Kigali Charter”, and to use this charter as a reference framework for their partnerships with other Scout and Guide associations”. Furthermore, it recommends that... “the World Committee takes every possible opportunity to promote partnership, which is the key element of the Kigali Charter” (see Annex D).

It is within this context that the invitation from the National Scout Association of Morocco was received and accepted by the World Committee. Thus, the International Symposium “*Scouting: Youth without Borders – Partnership and Solidarity*” was held in Marrakech in November 1994. Some 440 participants attended the symposium, which brought together 118 associations from 94 countries world-wide, as well as many international organisations engaged in partnerships with WOSM, such as the UNHCR, UNFPA, WHO, UNESCO, UNICEF, AHM Leprosy Relief Organisation Munich, the Danish International Development Agency (DANIDA) and many more.

Two innovative elements are worth mentioning:

- for the first time in Scouting, an event of this type had simultaneous translation in five languages, including Russian, which bears witness to its wide geographical representation; and,
- the scope of the programme was broadened, as it included “...North-South partnerships, but also explored new forms of solidarity, including East-West, South-South and multilateral partnerships.”¹¹²

Participants shared and evaluated their different partnership experiences, in order to update the recommendations of the “Kigali Charter”. The conclusions of this work are summarised in the “Marrakech Charter”, which “...expresses the determination of the World Scout Movement to strengthen partnership, both between National Scout Associations and between these associations and other organisations concerned with the education of young people to build a world “without borders”. At the request of participants, the World Scout Committee submitted the text of the Charter to the World Scout Conference held in Oslo in 1996 and it was adopted (see Annex D).¹¹³

What can we conclude from all the above?

- Partnership, with its three dimensions – a contribution to the development of Scouting, a contribution to the development of the community (local, national, international), and a contribution to the understanding of peoples and to peace – should act as a driving force in the internal dynamics of the Movement that the Strategy seeks to establish.
- The guidelines given by the “Kigali Forum” and updated by the “Marrakech Charter” provide not only technical guidance but are also a source of inspiration for associations and leaders wishing to be involved in partnership and co-operation.

World Community Development Camp (World COMDECA)

The idea of holding a World Community Development Camp (World COMDECA) came from Gerakan Pramuka and it was accepted by Resolution 17/90 of the World Scout Conference held in Paris in 1990 (see Annex D). COMDECA was held in Indonesia from 27 July to 7 August 1993. More than 2,000 participants from 22 countries met in the village of Lebarhakjo in East Java.

Participants had the opportunity to take part in a variety of community development activities, including road construction to connect two villages, tree planting, fish breeding and irrigation. They were also involved in activities related to health education and environmental education. The local population, numbering 5,000, was actively involved in the different activities. Participants also had the possibility to visit several ongoing community development projects. Parallel to the event, a “Lokakarya” (community development workshop) gave participants the opportunity to link their concrete work with discussions on development issues and how to enrich the quality of life of their respective communities. Environment, health, rural development, appropriate technology, forestry and sustainable development were discussed during the workshop.

Participants from foreign countries enjoyed the opportunity to exchange views and learn on-the-job from Indonesian Scouts and leaders. Indeed, Gerakan Pramuka has been a pioneer in community development projects throughout the country for more than 25 years, and countless villagers live in a healthier environment and possess practical skills for earning their living thanks to the efforts of Indonesian Scouts.¹¹⁴

Even if, in the early stage, some people felt that COMDECA could give birth to a new type of event, specifically devoted to community involvement, it appeared at a later stage that COMDECA addressed the same age section as World Scout Moots and that this age group (18-25-year-olds) is particularly motivated and perfectly capable not only of being involved in community development activities during a particular event but also ideally suited to take the skills and motivation learned back to their home situation – hence the idea of integrating the community development dimension into the new generation of World Scout Moots. This is reflected in the rules adopted by the World Scout Committee in 1995, which have served as guidelines for the organisers of the most recent Moots held in Sweden in 1996 and Mexico in 2000. ¹¹⁵

The Global Development Village

Every Scout leader is aware of the very special role of World Scout Jamborees in the Movement, for historical as well as for educational reasons. The introduction of the “Global Development Village” (GDV) has been a significant innovation in the history of the World Scout Jamborees.

The purpose of the GDV is to help participants better understand the global issues facing today’s world, to discover how Scouts can help make a difference in tackling these issues, and to learn concrete techniques they can use in their own community for that purpose. ¹¹⁶

- The GDV was introduced for the first time during the 17th World Scout Jamboree held in Korea in August 1991. The GDV was an active information space designed to promote community involvement through the principle of learning by doing. Around 20 associations from developing and industrialised countries, which had implemented activities in the fields of community development, development co-operation and environmental education, were invited to take part.

The village was divided into a number of “districts”. There were three main districts: Health, Development and Education, and Environment. The Health district focussed on activities such as immunisation, nutrition and hygiene, dispensaries, drugs and AIDS education, while the Development and Education district included themes such as housing, sanitation and community facilities such as schools and playgrounds. It also featured activities relating to agriculture, crafts, education and religion. The Environment district focussed on issues such as recycling, wildlife conservation and reforestation.

The GDV was organised by the World Scout Bureau in co-operation with Scouting’s main partners in development, such as United Nations agencies (UNEP, UNICEF, WHO), the International Planned Parenthood Federation (IPPF) and the Red Cross. The Boy Scouts of Korea provided the background infrastructure for the initiative.

The village was an integral part of the programme for the World Jamboree, and more than 10,000 participants benefited from it.

- Building on the experience and enthusiasm generated by the Global Development Village in Korea, the 18th World Scout Jamboree, held in the Netherlands in 1995, included a more

ambitious set of activities. The GDV was built like a real village, with a central square and five main streets, each of these devoted to one of the main themes: educational programme, environmental programme, health programme, travel around the world and human rights. Along the same lines, a Memorandum of Understanding between the United Nations High Commissioner for Refugees (UNHCR), represented by Mrs. Sadako Ogata, and the World Organization of the Scout Movement was signed.

In total, more than 50 workshops and 150 walk-in activities were offered to the participants. Each day, about 2,500 participants, grouped in international patrols, visited the Village and took part in its activities, which were a requisite to obtain the coveted “World Jamboree Friendship Award”. Activities in connection with peace and development dealt with substantive subjects such as refugees, religious freedom, racism, development aid, fair trade and so on. However, several of them were intended to provide useful skills to participants, such as building techniques, Internet, water purification, youth networks, etc.

It is important to mention the concern of the organisers to allow participants to disseminate the content of the workshops back home: every workshop had a small booklet in English and French describing the objectives of the activities, the content and the explanation of some of the games played.¹¹⁷

- The 19th World Scout Jamboree was held in Chile from 26 December 1998 to 6 January 1999. Following a well-established pattern, more than 30 National Scout Organizations and a record number of 11 United Nations agencies were involved in the workshops and the interactive exhibitions. The strong involvement of UNESCO, taking into account the relationship between the central theme of the Jamboree and the Culture of Peace, should be emphasised. It is clear that the success of the two previous GDVs has made WOSM a credible and desirable partner for the international organisations concerned.

The workshops were organised around four themes: peace and intercultural understanding; environment; science and technology, and folklore and handicraft. Around 50 workshops were held on each one of the four themes, for a total of almost 200 workshops. Each workshop was run by an expert, usually from an international organisation or a Chilean one, and often by an invited National Scout Association.

Reference has already been made to one of the most important activities of the GDV: the landmines game (see section 4.2 above). Also during the Jamboree, an Agreement of Co-operation was signed between the World Organization of the Scout Movement and Handicap International. One of the key aspects of this Agreement has been the production and distribution of the educational kit entitled “Together, we can make a mine-free earth”.

Fully integrated within the Global Development Village is the World Scout Centre. The World Scout Centre is a combination of educational and attractive exhibitions, audio-visual presentations, activities such as quizzes and expression workshops, and interactive

computer programmes, all designed to help participants to discover and better understand the international dimension of Scouting in present-day society. It is a place for World Scouting to show what it is and how it works. It is also a place for other international organisations to show how they work in partnership with Scouting.

- The 11th World Scout Moot was held in Mexico from 11 to 24 July 2000 with a total of 4,754 participants, including more than 1,600 staff and service team members. The more than 3,100 young people attending the event came from 71 countries, with important representations from the Inter-American Region and from Europe. It was the first time that a complete GDV had been set up at a World Moot. In addition to numerous Mexican NGOs, the United Nations and five of its specialised agencies – notably UNESCO – were present, both at the interactive exhibition area and running workshops on issues such as refugees, culture of peace, violence on the screen and substance abuse prevention. The Fair of Nations celebrated in the area around the GDV was a good opportunity for exchanges among participants from all over the world.

It should be mentioned that, in addition to its main positive functions, the GDV also allows many Scout associations from the North and from the South to establish informal contacts which in many cases result in partnership projects later on, and in other cases, to follow up or check on the progress of projects already under way.

In conclusion, it can be said that the GDV has been a true springboard, in which thousands of people have taken part and the activities of which have been disseminated throughout the world, first through the example and enthusiasm of those present, and secondly through publications of very different types. Its recent introduction in the World Scout Moots further reinforces its educational impact and its world-wide multiplier effect.

4.7 PEACE BETWEEN MAN AND NATURE

The relationship between man and nature is one of the most crucial concerns of our times. In 1985, the United Nations appointed a “World Commission on Environment and Development” to deal with this serious and urgent problem. The Commission conducted its work until 1987, under the leadership of Gro H. Brundtland, former Prime Minister of Norway, and published a Report entitled “Our Common Future”¹¹⁸

The United Nations Conference on Environment and Development, better known as the “Earth Summit”, was held in Rio de Janeiro in 1992. It was an opportunity for heads of state, prime ministers, leading politicians, representatives from the scientific and the business communities, international governmental and non-governmental organisations to measure the extent of the challenge and to take decisions for the future. The conference adopted a “Convention on Biological Diversity” and a plan of action entitled “Agenda 21”. It also gave birth, directly or indirectly, to several forums where crucial questions such as global warming, climatic change, ozone layer, marine waste dumping, etc. are discussed. The coverage given by the mass media all over the world has certainly raised the level of awareness in many places. However, even the most optimistic assessments of the situation indicate that the world as a whole is still very far from the concept of global governance and, if

the situation is improving in certain areas, it is rapidly deteriorating in others.

To deal with this rich and complex subject would go far beyond the limits of this paper. A new updated and enlarged version of the document “Scouting and the Environment” – published for the first time in 1992 by the Centre for Prospective Studies and Documentation of the World Scout Bureau – has just appeared. It deals with this subject in depth. In that document, the reader will find a recapitulation of the changing panorama of “environment” both within and outside Scouting. The document records the important contribution of Scouting in this field, which has been most significant since its inception. For this reason, the dimension of “peace between man and nature” is not developed here, and the interested reader should refer to the above-mentioned document.

5. INTERNATIONAL RECOGNITION OF SCOUTING'S CONTRIBUTION TO PEACE

• Silver Anvil Award

In 1976, the World Organization of the Scout Movement won the “Silver Anvil”, the top award of the 7,000-member Public Relations Society of America, for its “Join-In-Jamboree” (see section 4.2 above), judged to be *“the most outstanding international public relations programme of 1975”*. The successful launch of the Join-In-Jamboree concept and its implementation throughout the world were recognised for having enabled no less than two million members around the world to participate in activities intended to promote the cause of international understanding and peace. ¹¹⁹

• UNESCO Prize for Peace Education

In 1981, the World Organization of the Scout Movement received the UNESCO Prize for Peace Education, sharing it with Mrs Helena Kekkonen, an adult educator from Finland. It was the first time that UNESCO awarded such Prize.

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

At the awards ceremony, held at UNESCO’s headquarters in Paris on 1 October 1981, the Director General of UNESCO declared: *“...what has earned the Scouts the prize that is about to be awarded to them is their important contribution to the education of young people in a spirit of concord, peace, friendship and fraternity.”* ¹²⁰

• Rotary International Presidential Citation

This was awarded to WOSM in 1982 to mark the 75th Anniversary of Scouting. It is only the third citation ever to be presented, and it recognises Scouting’s contribution to the education of young people. ¹²¹

• Freedom Prize of the Max Schmidheiny Foundation

In 1982, the Max Schmidheiny Foundation awarded the Freedom Prize jointly to the World Organization of the Scout Movement, the World Association of Girl Guides and Girl Scouts, the Swiss Scout Movement and the Swiss Guide Movement. *“The prize is awarded each year to honour outstanding achievements to safeguard individual freedom and responsibility.”* ¹²²

• Rotary Award for World Understanding

In 1984, the Rotary Award for World Understanding was bestowed upon the World Organization of the Scout Movement. The award is Rotary International’s *“most prestigious honour, which recognises persons or institutions whose actions exemplify Rotary’s objective of*

promoting international understanding, goodwill and peace through selfless service to others.”

The award was presented, with a standing ovation, at the Rotary International Convention in Birmingham, England. The Convention was attended by 24,000 Rotarians from 100 countries. ¹²³

• **Gold Medal of the Russian Children’s Fund**

The Operation “Solidarity with the Youth of Chernobyl” has been described in section 4.5 above. The Gold Medal of the Russian Children’s Fund was presented to the World Organization of the Scout Movement on 24 September 1994 *“in appreciation of the help provided by Scouts throughout the world to the children of Chernobyl”*.

• **International Public Relations Association Award**

The International Public Relations Association (IPRA) gave its President’s Award for 1994 to the World Association of Girl Guides and Girl Scouts (WAGGGS) and the World Organization of the Scout Movement (WOSM). The award was presented in Paris on 3 February 1994, on the occasion of a dinner for the inauguration of its new president. The award is given for an *“outstanding contribution to better world understanding”*. In giving the award, the President of IPRA said: *“We want to recognise the wonderful work they are accomplishing in educating children and young adults to respect basic life values, the environment, internationalism and one another”*. ¹²⁴

• **United Nations High Commissioner for Refugees (UNHCR) Award**

Building on the Memorandum of Understanding signed between WOSM and the UNHCR in 1995, the UNHCR announced in 1999 the creation of an Award for Scout and Guide Projects involving Refugees. The award is funded by the UNHCR and the International Scout and Guide Fellowship (IFSG). The award is intended to reward and support existing Scout and Girl Scouts/Girl Guides refugee projects through formal recognition by the UNHCR and a small financial grant. ¹²⁵

The first such awards were announced at the 35th World Scout Conference held in Durban, South Africa, in July 1999. They were given to Armenia for “making children aware of their rights”; Burundi, Croatia and The Democratic Republic of Congo for the “rehabilitation of traumatised children”; France (Eclaireuses et Eclaireurs de France), Mexico and the Netherlands for “breaking the isolation of refugee children”; Tanzania for “health and environmental education in refugee camps”; and Turkey for “supporting Bosnian refugee children”. ¹²⁶

6. PROSPECTS FOR THE FUTURE

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

6.1 THE STRATEGY FOR WORLD SCOUTING AND THE MISSION OF SCOUTING

Scout leaders are no doubt aware of the process the Movement has followed over the past 11 years, starting with the World Scout Conference in Melbourne in 1988, when an in-depth examination of the Movement led to the adoption of the Strategy for World Scouting, and culminating in the development of a Mission Statement for Scouting at the World Conference in Durban.

This process – which has been carried out with the full involvement of National Scout Organisations – has helped, in no small measure, to reinforce the feeling of belonging to “World Scouting”. But from the point of view of this document, the most important aspect is the content of the Mission Statement.

The introductory paragraph explains that: *“The mission of Scouting is to contribute to the education of young people... to help build a better world where people are self-fulfilled as individuals and play a constructive role in society”*. And the following statements define the non-formal educational process where *“...each individual (is) the principal agent in his or her development as a self-reliant, supportive, responsible and committed person”*.

To guide the work of Scouting in the coming years, there is a process which comprises two aspects of a complementary nature:

1) To reflect in more depth about the educational nature of the Movement

The importance of the Mission Statement adopted in Durban cannot be over-emphasised. It will condition the work of the World Scout Committee – and most particularly of its Educational Methods Group – and the input it provides to National Scout Organisations in several important fields, such as:

- the question of youth involvement in decision-making;
- the development of a methodology for the Scout section;
- a fact-finding study for the older age sections;
- the possibility of developing “WONDER”, a “World Network for Developing Educational Resources”, which will be created using the facilities provided by the Internet with a view to encouraging creativity, at all levels, in youth programme development, to identify and validate relevant experiences and to disseminate useful resource material;

- gender education, in implementation of the policy approved by the World Scout Conference held in Durban on “Girls and Boys, Women and Men in Scouting”;
- personal growth areas, with particular emphasis on emotional development and spiritual development.

The Strategy for Scouting and the Mission Statement adopted in Durban provide the overall framework for this process, and a focus for the work undertaken at world, regional and national levels.

In this respect, it is worth mentioning that just a few months after Durban, the process of reflection leading to the next World Scout Conference was launched, with the publication of two booklets with a common title – “A Strategy for Scouting...from Durban to Thessaloníki” – and different sub-titles: “1. Understanding the Mission Statement” and “2. Achieving the Mission of Scouting”.

It should be noted that many of the above-mentioned priorities correspond with UNESCO’s concerns and priorities. Just two examples: the emphasis on youth involvement in decision-making goes along the concern for “*participation*” and “*respect for democratic principles*”¹²⁷; the emphasis on gender education goes along the same lines as the concern for “...*the development of my community, with the full participation of women...*”¹²⁸ and the “*promotion of equal rights...and opportunities for women and men*”¹²⁹.

2) Increase Scouting’s social role and visibility in society

In this document, we have presented a few examples. There is no doubt that the Peace Cruise, the Operation “Solidarity with the Youth of Chernobyl”, the Sunrise City project, the peace education and action in the Great Lakes Region of Africa, and many others, are emblematic initiatives which show that Scouting’s commitment to the improvement of the quality of life in society is not a slogan but a living reality.

But there are other forward-looking initiatives, for instance:

- The recent creation of a “World Events Unit” within the World Scout Bureau will not only allow the Bureau to better fulfil one of its constitutional functions but also provide advice and operational support to National Scout Organisations selected by the World Scout Conference as hosts of a World Scout event, thus contributing to the overall improvement of those events and to the positive image of Scouting resulting therefrom.¹³⁰ It is worth stressing that the creation of the Unit will also reinforce the impact of such events on peace building, through the educational content of a number of activities carried out during the events.
- The strengthening of present partnerships with international governmental and non-governmental organisations in such areas as adolescent health, non-formal education and the school system, peace education, child protection and education for development.
- The increasing role of five of the largest, world-wide, non-formal-education organisations, which came together in 1997 under the chairmanship of the Duke of Edinburgh, Chairman of the

International Award Association to share "...their vision of the education of young people... into the next century". The result of their work was the publication of a document entitled "The Education of Young People – A Statement at the Dawn of the 21st Century". The five organisations (World YMCA, World YWCA, WOSM, WAGGGS and the International Federation of Red Cross and Red Crescent Societies), which together "...actively involve in excess of 100 million young people" feel that the value of non-formal education is "...often underestimated and its benefits undervalued" and they call for recognition that "...non-formal education is an essential part of the educational process" and therefore that "...the contribution made by non-formal education organisations" deserves appreciation and support. ¹³¹

Their group now also includes the International Youth Foundation, and, together, they have produced another basic document on "National Youth Policies – Towards autonomous, Supportive, Responsible and Committed Youth".

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

In the second part of this section we will deal with a more specific way of involvement with the Culture of Peace.

6.2 THE CULTURE OF PEACE: CO-OPERATION WITH UNESCO

Co-operation between World Scouting and UNESCO, in view of common interests and long-term objectives, is multifaceted and, therefore, only a few highlights can be mentioned here. However, for the attentive reader of this document, it will be evident that in many areas mentioned under different headings, such co-operation has been very fruitful. In this section, reference is made to the "Culture of Peace" Programme of UNESCO.

6.2.1 The World Scout Jamboree

UNESCO was the main guest of the 19th World Scout Jamboree, which was quite appropriate, given the Jamboree theme of "Building Peace Together".

The Global Development Village has already been presented (see section 4.6 above), but it is important to mention here the specific aspects referring to the Culture of Peace.

Thanks to careful planning and intensive contacts for many months between Paris, Geneva and Santiago de Chile, the presence of the "Culture of Peace Programme" at the Global Development Village was coherent and integrated, with stands being manned jointly by people from both organisations. The areas covered were:

- *Culture of Peace*: Through an interactive computer game, participants had the opportunity to discover the eight "treasures" of the Culture of Peace.
- *Violence on the Screen*: Participants learned about the results of research on this subject (see section 4.3 above) undertaken with the involvement of Scouts in 23 countries; they watched film

sequences to discover the difference between several types of violence, and completed a follow-up questionnaire.

- *Cultural Heritage*: This included an exhibition of UNESCO's work to protect cultural heritage, with the support of Scouts in many countries, and a presentation by the Boy Scouts of Korea on their research concerning castles, watch-towers and beacons.
- *Street Children*: With panels describing life on the streets, this stand was run by a patrol from Honduras composed of former street children who are now in Scouting and have returned to school or apprenticeship.¹³²
- *The World Scout Centre* stand was located at the heart of the Global Development Village and had two interactive exhibitions: "*Baden-Powell, A Man of Peace*" and "*WOSM and Peace*". In the same area, a TV/video recorder recorded the peace messages of participants in a wide variety of languages.¹³³
- *Cultural Centres*: 10 Cultural Centres offered more than 150 varied cultural activities during the Jamboree, many of them related to the subject of peace: theatre, music, circus, exhibitions, discussions forums, etc. This initiative of the Chilean Jamboree team helped animate the village throughout the day.

All the above (workshops, interactive stands and cultural centres) were part of the requirements for participants to earn the coveted "Peace Badge".

Finally, it is worth mentioning that, for the first time, Amerindian Scouts from Latin America took part in the Jamboree: Tarahumaras from Mexico, Incas from Peru, Aymaras and Quechuas from Bolivia, Mapuches from Chile, etc. A grant from UNESCO made their participation possible.¹³⁴

In conclusion on this point, it can be said that the GDV in Chile was a success not only on quantitative but also in qualitative terms. Considerable positive feedback was received from participants and from those who conducted the activities. More specifically, the co-operation between WOSM and UNESCO received high visibility and was appreciated by thousands of participants and visitors.

In this context, it is not surprising that the 35th World Scout Conference held in Durban in July 1999 adopted two resolutions related to the subject. In Resolution 18/99, the Conference noted that "...WOSM and UNESCO share the same vision of the contribution education makes to establishing lasting peace" and "invited National Scout Organisations to join in the programmes and activities organised under the aegis of UNESCO for the International Year of a Culture of Peace, and to take advantage of the Year to launch, at national level, new initiatives to promote the Culture of Peace, in particular by developing and implementing educational Scout programmes with this objective". Furthermore, Resolution 19/99 "...recommends that National Scout Organisations develop creative ways of raising awareness of the importance of preserving local heritage...and of integrating such actions into their association's youth programme" (see Annex I).

6.2.2 UNESCO's International Forums on Peace

WOSM has been invited in recent years to take part in and make presentations to a number of international forums on the subject of the "Culture of Peace". The first one was held in Tbilissi, Republic of Georgia, in July 1995, and the second in Chisinau, Republic of Moldova, in May 1998. In both cases, the contribution of Scouting was entitled "Education for Tolerance and for a Dialogue between Cultures: The Role of Scouting".

The third forum of this type was held in Moscow under the title of "For a Culture of Peace and Dialogue among Civilisations in the Third Millennium". One of the round tables of the forum was devoted to education for peace, and the WOSM representative stressed the importance of non-formal education in the process of developing a culture of peace among youth.

Such forums provide a unique opportunity for a selected number of internationally recognised community leaders to exchange views on the promotion of a culture of peace and, therefore, the involvement of WOSM in such forums strengthens the image of World Scouting as a credible partner and actor in the international community.

6.2.3 International Year for the Culture of Peace

The year 2000 was proclaimed the "*International Year for the Culture of Peace*" (IYCP) by resolution of the United Nations,¹³⁵ and UNESCO was designated as the co-ordinating body for the Year.

The main objective of the IYCP was to highlight the action already being undertaken all around the world by individuals, groups, and organisations in connection with the various aspects of a culture of peace: human rights, democracy, non-violence, solidarity, equality of women, sustainable human development, etc.

Non-governmental organisations were invited to contribute to the objectives of the Year and to sign a Partnership Agreement with UNESCO. WOSM was among the first to do so. Within the framework of the Year, the 11th World Scout Moot in Mexico was designated as a "flagship event". UNESCO and WOSM ran together a stand in the Global Development Village, where participants had the opportunity to consult the website for the Year and to sign the "Manifesto 2000 for a Culture of Peace and Non-violence". This manifesto was drafted by a group of Nobel Peace Prize laureates, and the world-wide collection of signatures still continues.

Each of the signatories of the Partnership Agreement was asked to begin considering how their contribution to the IYCP could be extended and further developed as part of the Decade proclaimed by the United Nations for 2001-2010 under the title of "*International Decade for a Culture of Peace and Non-violence for the Children of the World*". Plans are already being made for World Scouting's involvement in the Decade "...as helping to build a better world through the education of young people is at the heart of our Mission."¹³⁶

7. CONCLUSION

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

How can it be summarised?

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

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

- 6) Scouting also helps to create peace in the world through its *contribution to the cause of justice and social development*. By involving young people in the efforts to eliminate hunger and reduce poverty, both in their own communities and abroad, to fight illiteracy and promote Human Rights all over the world, Scouting is lending its hand to the task of building a human community where men and women can live truly human lives. In this way, Scouting is establishing the preconditions for the achievement of true and lasting peace.
- 7) The same can be said of Scouting's contribution to peace between man and his environment. By *creating an awareness and a feeling of responsibility towards their natural environment*, Scouting is helping to educate a generation of

citizens and decision-makers determined to avoid the ecologically disastrous decisions of the past, willing to adopt a lifestyle which is compatible with the protection of natural resources and to demonstrate the new “environmental ethic” necessary for the survival of our world.

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

In normal circumstances, all of the above happens all over the world, where 28 million Scouts, boys and girls, regularly meet in small units (patrols, troops, teams, groups, etc.). But there are painful events (wars, natural disasters, etc.) which disrupt human lives, destroy existing communities and shatter the normal life of societies. In such difficult circumstances, Scouting is also a powerful force for helping young people rebuild their lives. Many recent examples have been given in this document: in the Balkans, in the Great Lakes Region of Africa, in Colombia in a war-like situation, dealing with refugees in many parts of the world – and those examples are only the tip of the iceberg!

In no way can Scouting take exclusive credit for such action. Throughout the years, World Scouting and its National Scout Associations have developed friendly and reliable links with international governmental organisations (such as UNESCO, UNICEF, WHO, UNHCR, UNAIDS and many others) and with international non-governmental organisations (such as Handicap International, AHM Leprosy Relief Organisation, Rotary International, World Wide Fund for Nature (WWF) and International Union for Conservation of Nature (IUCN) and many others). Such co-operation is the fruit of institutional relationships that have been selectively developed and nurtured over the years. By its words and its deeds, Scouting has become a credible partner, both on the international scene and at national level, and a force for positive change in society.

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

In 2007, Scouting will be 100 years old (or 100 years young!) and will continue to produce the kind of men and women – autonomous, supportive, responsible and committed – that the world needs to face the challenges of today and tomorrow... and to create a more peaceful world.

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- ¹²⁵ “*World Scout News*”, World Scout Bureau, Geneva, May-June 1999.
- ¹²⁶ “*World Scouting News*”, World Scout Bureau, Geneva, July-October 1999.
- ¹²⁷ “*Manifesto 2000*”, booklet, UNESCO 2000.
- ¹²⁸ “*Manifesto 2000*”, booklet, UNESCO 2000.

- ¹²⁹ *“Peace is in our hands”*, 2000 International Year for the Culture of Peace, UNESCO 2000.
- ¹³⁰ Circulars No. 12/2000 “World Scout Bureau Services”, May 2000, and 23/2000 *“International Scout Events”*, October 2000, World Scout Bureau, Geneva.
- ¹³¹ Document *“The Education of Young People, A Statement at the Dawn of the 21st Century”* and article *“World Youth Organizations launch education initiative for the new millennium”* in “World Scouting News”, World Scout Bureau, Geneva, October-November 1997.
- ¹³² *“World Scouting News”*, November 1998 – February 1999, World Scout Bureau, Geneva and *“Monthly Report”*, December 1998-January 1999.
- ¹³³ *“Monthly Report”*, December 1998-January 1999.
- ¹³⁴ *“Monthly Report”*, December 1998-January 1999.
- ¹³⁵ Resolution A/RES/52/15.
- ¹³⁶ Circular No. 25/2000, *“International Year for the Culture of Peace 2000”*, World Scout Bureau, Geneva, October 2000.

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

PEACE AND PEACE EDUCATION

1983

The 29th World Scout Conference adopts Resolution No. 4, in which it:

“... requests the World Committee to include “Peace Education” as an item on the agenda of the 30th World Scout Conference in 1985, ensuring that it makes provision for the sharing of practical experiences and encourages discussion of possible future actions.”

1985

The 30th World Scout Conference adopts Resolution No. 5:

“The Conference – recognising that Scouting since its beginning has been a peace-creating force in the world and due to its world-wide character has a unique possibility to develop peace education into practical activities,

- welcomes the publishing of the dossier on peace and human understanding and urges National Scout Organizations to utilise this material in their respective countries and in co-operation with other countries,*
- recommends to the World Committee to provide opportunities for sharing of practical experiences on peace education at the next World Conference.”*

1988

The 31st World Scout Conference adopts Resolution No. 7:

“The Conference – recognising that Scouting through its international character and tradition has unique opportunities to build understanding and friendship among young people

- encourages National Scout Organizations to review their youth programmes to ensure education for peace and human understanding is an integral part of them*
- recommends to National Scout Organizations to focus particularly on activities related to education for peace and human understanding during a special “peace week” around Founder’s Day in February 1989.”*

1990

The 32nd World Scout Conference adopts Resolution No. 15:

“The Conference

- noting that different kinds of Peace activities involving many Scouts and Guides took place during Peace Week 1989,*
- believing firmly in the aim of “Peace – one day, at least”,*
- recognising that the 26 million Scouts and Guides constitute an important force in the world,*
- noting that the General Assembly of the United Nations, in November 1981, declared in Resolution 36/67 that the opening day of the regular session of the General Assembly each year will be officially dedicated and observed as the International Day of Peace and shall be devoted to commemorating and strengthening the ideas of peace both within and among all nations and peoples,*
- decides that, to promote peace education and to show our sincere dedication to peace, the World Organization will promote the United Nations’ International Day of Peace on the third Tuesday of September each year*

- *encourages all National Scout Organizations to initiate and participate in activities related to Peace on that day under the theme “Peace – one day, at least”.*

1996

The 34th World Scout Conference adopts Resolution No. 13:

“The Conference

- *referring to resolution 7/88 adopted in Melbourne concerning education for peace and understanding*
- *noting the proliferation of conflicts which devastate the world and destroy human lives as well as socio-economic and cultural infrastructure*
- *particularly welcoming initiatives by Scout associations to help safeguard and re-establish peace, notably the seminar on the role of Scouting in socio-political crises organised by Scout associations in the Great Lakes area (Burundi-Rwanda-Zaire)*
- *challenging xenophobia and racism, and noting that intercultural learning opportunities for young people challenge nationalistic stereotyping and provide education for peace and tolerance*
- *recommends that the World Scout Committee encourages Scout associations to review their youth programmes in order to:*
 - *enable Scouts and their leaders to research and analyse the underlying causes of conflict*
 - *promote peace, tolerance and reconciliation between communities, especially among young people, thereby helping to establish solidarity*
 - *encourage co-operation and exchanges which transcend ethnic, religious and cultural differences*
- *recommends that the World Scout Bureau supports such initiatives by providing Scout associations with educational input and by helping them to find financial and human resources.”*

1999

The 35th World Scout Conference adopts Resolution No. 18:

“The Conference

- *noting that the General Assembly of the United Nations has proclaimed the year 2000 as the International Year for a Culture of Peace and entrusted UNESCO with the co-ordination of the Year*
- *noting that WOSM and UNESCO share the same vision of the contribution education makes to establishing lasting peace*
- *commending the co-operation established many years ago between WOSM and UNESCO*
- *recalling the many resolutions previously adopted by the World Scout Conference on the subject of education for peace*
- *welcoming the initiatives taken by many National Scout Organizations to contribute to the advent of a Culture of Peace through education*
- *invites National Scout Organizations to join in the programmes and activities organised under the aegis of UNESCO for the International Year of a Culture of Peace, and to take advantage of the Year to launch, at national level, new initiatives to promote the Culture of Peace, in particular by*

developing and implementing educational Scout programmes with this objective.

- *recommends to the World Scout Committee to encourage and support action by National Scout Organizations in this field by all appropriate means.”*

INTERNATIONAL BROTHERHOOD

1924

The 3rd World Scout Conference adopts Resolution No. 14, in which it: *“... declares that the Boy Scout Movement is a movement of national, international and universal character, the object of which is to endow each separate nation and the whole world with a youth which is physically, morally and spiritually strong.*

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

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

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

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

1937

The 9th World Scout Conference adopts Resolution No. 15, in which it:

“... resolves that the International Committee be requested to do all that it can to ensure that Scouting and Rovering in all countries, while fostering true patriotism, are genuinely kept within the limits of international co-operation and friendship, irrespective of creed and race, as has always been outlined by the Chief Scout. Thus, any steps to the militarization of Scouting or the introduction of political aims, which might cause misunderstanding and thus handicap our work for peace and goodwill among nations and individuals should be entirely avoided in our programmes.”

1951

The 13th World Scout Conference adopts Resolution No. 18, in which it:

“... recommends that training manuals or programme plans for boys of 14 and over of all Member Associations should include provision of periodic sessions for study or activity related to world affairs;

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

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

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

1955

The 15th World Scout Conference adopts Resolution No. 10, in which it:

“... recommends to all associations that they consider incorporating in their training manuals such as “First Steps in Scouting”, “Tenderfoot Tests” or “Boy Scouts Handbook” an explanatory paragraph in simple terms relating to the significance of the Scout Law, “A Scout is a friend to all and a brother to every other Scout” and to the term used in the investiture ceremony “You are now a member of the world-wide brotherhood of Scouts”.”

and Resolution No. 18, in which it: *“...believes that Scouting with its methods as initiated by B-P. can always attract the boy if we insist on giving boys real Scouting with its romance, adventure, inspired leadership, advancement programme and spiritual life.*

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

1988

The 31st World Scout Conference adopts Resolution No. 17, in which it:

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

• strongly recommends to National Scout Organizations to expand and amplify such initiatives, which contribute to making Jamborees – a unique opportunity for all Scouts of the world to meet – a tangible expression of world brotherhood.”

JOIN-IN-JAMBOREE

1975

The 25th World Scout Conference adopts Resolution No. 8, in which it:

“...strongly commends the practice of the “Join-In-Jamboree” in connection with the holding of World Jamborees.

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

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

UNIVERSAL FUND

1969

The 22nd World Scout Conference adopts Resolution No. 6, in which it:

“Authorises the creation of a new fund to be called the Scout Universal Fund to receive new gifts and grants...”

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

1973

The 24th World Scout Conference adopts Resolution No. 12B where it *“resolves that the existing balance of the Handicapped Scout ... and the B-P. Memorial Grants Fund ... be incorporated in the “U” Fund current account and kept, together with future grants for the same purposes....”*

1983

The 29th World Scout Conference adopts Resolution No. 13, in which it:

“...welcomes the spontaneous and generous response of the Canadian International Development Agency to the launch of the revitalised “U” Fund, accepts the challenge of raising matching funds from local Scout sources for the list of projects circulated by the “U” Fund and commends the “U” Fund to all Member Associations for their active attention.”

INTERNATIONAL YEAR OF THE CHILD

1977

The 26th World Scout Conference adopts Resolution No. 14, in which it:

“... resolves that the World Organization of the Scout Movement play an important role in ensuring the success of the International Year of the Child 1979.”

1979

The 27th World Scout Conference adopts Resolution No. 6, in which it:

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

INTERNATIONAL YOUTH YEAR

1981

The 28th World Scout Conference adopts Resolution No. 14, in which it:

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

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

1983

The 29th World Scout Conference adopts Resolution No. 11:

“The Conference, recognising that the World Organization of the Scout Movement holds consultative status with the United Nations Organizations, re-affirms its support of the International Youth Year 1985, and recommends that Scout Associations participate in the activities planned for this event.”

WORLD COMMUNITY DEVELOPMENT CAMPS

1990

The 32nd World Scout Conference adopts Resolution No. 17:

“The Conference,

- *accepts the invitation of Gerakan Pramuka to host a World Community Development Camp (World COMDECA) in Indonesia for the 16-25 age range, subject to receipt by 31 December 1990 of a guarantee in writing from the Government of Indonesia that members of all National Scout Organizations will be allowed entry to the host country*

“• requests the World Committee to discuss with Gerakan Pramuka possible dates in 1993, taking into account the capabilities of Gerakan Pramuka and the need to avoid conflict of dates with already planned events addressed to the same age range

- *calls for invitations to this event to be extended to all WOSM Member Organizations and also to WAGGGS Member Organizations in the same manner as for World Jamborees*

- *welcomes the idea of organising a “Summer University on Scouting and Development” in conjunction with the World COMDECA and requests the World Committee to take practical steps to implement this idea in co-operation with Gerakan Pramuka.”*

1993

The 33rd World Scout Conference adopts Resolution No. 21:

“The Conference

– considering that, at a Community Development Camp (COMDECA), young people develop their capacity to carry out a solidarity-oriented service activity in the community and to work by respecting the needs and the involvement of that community

– considering that participation in a COMDECA contributes to the development of the personality of the young people and of the community which welcomes them

- *decides that the World COMDECA should be evaluated after the first camp in Indonesia, in order to examine the possibility of transforming it into a World Event*

- *recommends that National Scout Associations include community development activities in their yearly programme*

- *recommends that the five Regions, based on the evaluation of the first COMDECA, examine the possibility of organising regional COMDECAs.”*

INTERNATIONAL SOLIDARITY AND PARTNERSHIP

1990

The 32nd World Scout Conference adopts Resolution No. 6:

“The Conference

– considering the favourable and enthusiastic response to the programme of solidarity with the children of Chernobyl made by Scout groups and associations and by local and national authorities

– considering the positive consequences of this experience for the children benefitting from it, for Scout solidarity and between nations, and also for the image of Scouting

- *recommends to the World Committee, to Regional Committees and to National Scout Organizations that this type of action be promoted and strengthened in all Regions.”*

The 32nd World Scout Conference adopts Resolution N°18:

“The Conference

“– considering the new global context of international relationships and the will expressed by 20 Scout and Guide associations from the North and the South who met at the Kigali Forum in January 1990 in order to develop harmonious relations between partners

- invites National Scout Organizations to examine the conclusions of the Forum, known as the “Kigali Charter”, and to use this charter as a reference framework for their partnerships with other Scout and Guide associations*
- recommends that the World Committee takes every possible opportunity to promote partnership, which is the key element of the charter.”*

1993

The 33rd World Scout Conference adopts Resolution No. 14:

“The Conference

- recalling the numerous resolutions adopted by the 32nd World Scout Conference on the subject of solidarity and partnership*
- welcoming the resolution on fees adopted by the present Conference as falling within the same spirit*
- stresses, however, that solidarity and partnership are not only a matter of financial support but that they should be part of the educational mission of our Movement, as a contribution to the respect of the dignity of children and young people, women and men*
- invites National Scout Associations to strengthen this dimension of education for solidarity and partnership within their Youth Programme*
- invites National Scout Associations to translate solidarity and partnership into concrete action such as support to re-emerging associations, timely aid to areas which are victims of natural disasters or armed conflict, participation in long-term development programmes in co-operation with other organisations or agencies, the establishment of bilateral or multilateral partnerships with other Scout associations or youth exchange programmes*
- encourages particularly National Scout Associations to orientate their action towards multilateral partnership projects proposed or supported by the World Scout Bureau including its regional offices, thereby avoiding any dependency*
- requests the World Committee to make better known the achievements already accomplished in this field and to promote this kind of action.”*

1996

The 34th World Scout Conference adopts Resolution No. 9:

“The Conference

- recalling the success of the International Symposium on “Scouting: Youth without Borders, Partnership and Solidarity” organised in Marrakech in November 1994*
- adopts the text of the “Marrakech Charter” contained in Conference Document No. 8 as an expression of the determination of the World Scout Movement to strengthen partnership, both between National Scout Associations, and between these associations and other organisations concerned with the education of young people, to build a world “without borders”.*

1999

The 35th World Scout Conference adopts Resolution No. 15:

“The Conference

- *recalling the adoption of the Marrakech Charter by the 34th World Scout Conference in 1996*
- *noting the need to move now to strengthen relations between National Scout Associations as set out in the Marrakech Charter*
- *noting especially the current situation of National Scout Associations in developing countries*
 - *encourages each National Scout Association concerned to develop or renew its partnerships, both between National Scout Associations and between these associations and other organisations concerned with the education of young people*
 - *recommends that the World Scout Committee review the implementation of the Marrakech Charter and report on that review to the next World Scout Conference*
 - *recommends that National Scout Associations investigate what they can do, practically, to improve partnerships between National Scout Associations within the framework of the Marrakech Charter, with particular attention to partnerships with National Scout Associations in developing countries.”*

INTERCULTURAL EDUCATION

1993

The 33rd World Scout Conference adopts Resolution No. 13:

“The Conference

- *concerned by the development of disturbing phenomena, such as the upsurge of intolerance, nationalism, racism and social exclusion, in many parts of the world, which increasingly result in acts of violence and even armed conflict*
- *recalling that Scouting is an educational Movement open to all without distinction of origin, race or religion, and based on the principle of the promotion of local, national and international peace, understanding and co-operation*
 - *reaffirms that Scouting has a crucial role to play in the fight against these disturbing phenomena through the education of its members in mutual understanding, tolerance and the search for justice between individuals and communities*
 - *earnestly invites National Scout Associations to: review their youth programme in order to reinforce the dimension of intercultural education; make their association even more open to all individuals and all communities without exception, in the spirit of the right to equality with the respect of differences; and to direct the necessary adult resources and means towards these objectives*
 - *requests National Scout Associations hosting any international or world event to strengthen the programme of these gatherings in the area of intercultural education*
 - *asks the World Committee and the World Bureau to increase their support to National Scout Associations to help them to act in this direction.”*

RELATED SUBJECTS

1924

The 3rd World Scout Conference adopts Resolution No. 16, in which it: *“... re-asserts and emphasises the non-military character of the Boy Scout Movement.*

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

1947

The 11th World Scout Conference adopts Resolution No. 1, in which it: *“...records its heartfelt gratitude for the life, leadership and example of the late Lord Baden-Powell of Gilwell, Chief Scout of the World and Founder of the Boy Scout Movement, and reaffirms its steadfast loyalty to the aims, principles and methods of Scouting for boys, as inaugurated by the late Lord Baden-Powell, and its belief in the value of international Scouting in the promotion of understanding and goodwill among all peoples.”*

1949

The 12th World Scout Conference adopts Resolution No. 27, in which it states that: *“We rededicate ourselves to the principles of liberty and the freedom of peoples and nations. We believe that the cause of peace and understanding can effectively be served by encouraging the spirit of world brotherhood amongst the youth of the world through Scouting.*

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

1957

The 16th World Scout Conference adopts Resolution No. 19, in which it states *“The Conference, as the central body of the Boy Scouts world brotherhood, on the occasion of its Founder’s Centenary and the fiftieth Anniversary of the birth of Scouting in the world, reaffirms its faith in the fundamental principles of Scouting as founded by the former Chief Scout of the world, the late Lord Baden-Powell of Gilwell:*

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

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

1969

The 22nd World Scout Conference adopts Resolution No. 3, in which it: *“... a) Asserts its belief that the ideals as set forth in “Scouting for Boys” are so fundamental as to transcend the limits of race and country.*

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

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

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

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

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

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

Therefore

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

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

1993

The 33rd World Scout Conference adopts Resolution No. 22:

“The Conference

– noting that the United Nations will celebrate in October 1995 fifty years of dedicated service to the peoples of the world

– recognising that the United Nations has provided leadership and support through its multiple activities and programmes, thus improving conditions of health, security, peace education, economic growth, community development and humanitarian relief

- *extends its deep and warm-hearted congratulations*

- *values highly its close association with the United Nations in many of its fields of endeavour*

- *recommends that WOSM takes the necessary steps to strengthen its relationships with the United Nations.”*

1999

The 35th World Scout Conference adopts Resolution No. 17:

“The Conference

– considering that there are tens of millions of landmines spread throughout the world and, statistically, someone steps on a mine every twenty minutes

– noting that a large number of their victims are children and young people living in a country in peace time

- *reminding its members that the problem is a humanitarian, not a political, one and that Scouting, as Baden-Powell said, is a movement for peace education*
- *welcoming the recently signed co-operation agreement between the World Organization of the Scout Movement and Handicap International, and the first product of that agreement, the landmines awareness kit including the awareness game developed by the Geneva branch of the Mouvement Scout de Suisse*
 - *encourages National Scout Organizations to use the kit in their programmes and activities to increase awareness of the problem, and to co-operate with Handicap International at national level*
 - *declares its solidarity with non-governmental organisations working within the International Campaign to Ban Landmines to achieve a total ban on the manufacture, export, storage, transport, trade and use of all types of anti-personnel mines.”*

The 35th World Scout Conference adopts Resolution No. 19:

“The Conference

- *convinced alongside UNESCO of the importance of young people’s commitment towards both preserving national heritage and the tangible and intangible cultural heritage of mankind and showing it off to its best advantage*
- *noting with satisfaction the concrete results achieved during the international youth work camps to preserve heritage organised on Gorée Island (Senegal) and in Luxor (Egypt)*
- *aware of the fact that such international work camps can mobilise young people for useful, concrete and visible activities which contribute towards mutual understanding, solidarity and peace*
 - *recommends that the World Scout Committee strengthens co-operation with UNESCO in the field of cultural heritage*
 - *recommends that National Scout Organizations develop creative ways of raising awareness of the importance of preserving local heritage, as well as the tangible and intangible heritage of mankind, and of integrating such actions into their association’s youth programme.”*