



**Interamerican
Scout Conference
28th
Conferencia
Scout Interamericana
Paraguay
2022**



Document

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**Scouting: Education that transforms lives
An Educational Proposal for the
Interamerican Scout Region**



SCOUTING: EDUCATION THAT TRANSFORMS LIVES

An Educational Proposal for the Interamerican Scout Region

Background

The Educational Proposal is the set of fundamental ideas and definitions that give identity and purpose to an organization, explaining its educational proposal and specifying the means to carry it out.

The purposes of the Educational Proposal are:

- Visualizes and anticipates the desired situation, proposing explicit objectives to be achieved.
- It establishes a global frame of reference, guiding the National Scout Organization's (NSOs) decision-making.
- Clearly defines the purpose around which the Youth Programme will be built, giving meaning, identity, and integrity to the association's educational proposal.
- It establishes the foundation on which the NSO adult management model is formed.
- It calls upon adults to commit themselves to the educational proposal of the NSO and to cooperate with the achievement of institutional objectives.
- It sets guidelines to establish criteria for the administration and governance of the NSO.
- Introduces Scouting to the community at large, expressing how an NSO responds to the demands of the youth and the community it serves.

The Interamerican Scout Region prepared the document *Educational Proposal of the Scout Movement* in 1995, so many of the concepts expressed in it are no longer valid and do not respond to the interests and needs of today's youth or the communities in which they develop. Based on the above and considering the great importance of the Interamerican Scout Region having an updated Educational Proposal to guide the Regional Strategy and serve as a reference for the Member Organizations of the Region, it was decided to update it.

Updating the Regional Education Proposal is a participatory process that seeks to integrate as many voices and perspectives as possible. To achieve this, the Regional Education Proposal was presented for review and feedback from the regional networks during the Regional Networks Meeting held in May 2020. In turn, the proposal was sent in September 2020 to all the NSOs in the Region, requesting that they analyze the proposal to make the necessary observations and contributions to enrich it. This final version of the Regional Education Proposal was drafted with inputs from the NSOs, Regional Networks, Interamerican Committee members, and the World Scout Bureau Interamerica Support Centre (the staff). It will be presented for approval at the 28th Interamerican Scout Conference.

We are a global movement of young people committed freely and voluntarily.

We know that education can transform people's lives, which is why we are working towards becoming the leading educational youth movement in the world, enabling 100 million young people to become active citizens and creating positive change in their communities based on our shared values.

We are a non-formal education movement that, along with other educational agents such as family and school, seek people's integral development and permanent education.

Our educational proposal is open to all people, without distinction of any kind, with an inclusive approach that attends to and values diversity.

We offer ourselves as a fruitful meeting space in which young people and adults share the task of common growth in a relationship based on intergenerational dialogue, experience, and cooperation.

We work to create a culture of Safe from Harm, favoring the physical, emotional, and mental integrity of all members of the organization, young and adults, prioritizing prevention and developing self-care skills.

We educate for life; we contribute to developing human potentialities to live a full life in which people grow personally and inside their community.

We have a humanist vision of education. This contributes to achieving a new model of sustainable development, where respect for the environment, concern for peace, inclusion, and social justice guide the growth of our communities.

We understand that every educational act has a political dimension. Based on this understanding, we collaborate in training men and women so that they assume an active role in transforming their communities into more just, supportive, and fraternal spaces. However, as an educational movement, we do not engage in the struggle for political power or take partisan positions.

Concerned about the social impact of our educational activities, we intend to contribute to creating a better world in each country and community where we act as a Movement.

We believe that young people, men, and women alike, are indispensable development actors with enormous potential to act as positive agents of change in the main problems affecting the planet. We encourage them to join group and community processes as an educational strategy that enables individual development.

We support young people so that they become the main protagonists of their educational process. To achieve this, we turn to learning through action, valuing curiosity, inquiry, experimentation, and autonomy as sources of knowledge of reality and the world.

That is why we stimulate their ability to play, dream, venture, and create, privileging means to discover their own identity, learn to live with other people, explore the world and transform realities and things.

We help young people choose freely and responsibly for a system of values based on spiritual, social, and personal principles, and we invite them to be consistent with that option in their daily lives.

We encourage them to discover the spiritual dimension of life and participate in the quest for transcendence while remaining open to dialogue and understanding other people's spiritual choices.

We seek to awaken young people their appreciation for the natural world and their commitment to the environment's integrity. We privilege life in nature as a window to astonishment, the return to natural rhythms, and the enjoyment of the outdoors.

We promote worldwide fellowship among young people and international cooperation between countries and organizations. We do so because we aspire to live in a more fraternal world with personal growth and fulfilment.

We encourage people to be loyal to their country and love their land, people, and culture in harmony with the promotion of peace and open to meeting other peoples and cultures, valuing diversity as a fundamental element for the construction of egalitarian, just, and fraternal societies.

Challenged again and again by the realities of childhood and youth in our continent, we renew our commitment to respond to their needs and interests, from the specificity of our educational proposal, offering ourselves as fellow travellers in the process of building their life projects.

TRENDS AND CHALLENGES

One of the most significant challenges faced by an educational movement like ours is maintaining its validity. We understand that the validity of Scouting is directly related to the relevance of its Educational Proposal.

An educational proposal is relevant when it responds to the needs and interests of the people it addresses. In addition, we affirm that it is relevant when there is a relationship between the objectives it pursues and the demands of the society it serves.

From the beginning, Scouting was presented as a possible response to the social needs of the early 20th century. Much of its success and expansion was due to its ability to provide concrete answers to the needs of young people from very different countries and cultures.

The second decade of the twenty-first century finds us facing new contexts. However, the challenge is the same: how to develop a relevant and updated proposal that satisfies some of the needs and interests of the children, adolescents, and young people of the countries of our region?

With this idea in mind, we turn to the document *Rethinking Education: Towards a Global Common Good?* Produced by UNESCO, to mention some trends and challenges that we face as a movement:

The situation around the world today is characterized by several paradoxes. While the intensification of economic globalization has reduced global poverty, it is also producing patterns of low-employment growth, rising youth unemployment, and vulnerable employment. Economic globalization is also widening inequalities between and within countries.

Educational systems contribute to these inequalities by ignoring the educational needs of students at a disadvantage and many living in poor countries while simultaneously concentrating educational opportunities among the affluent, thus making high-quality training and education very exclusive.

Current patterns of economic growth, coupled with demographic growth and urbanization, are depleting non-renewable natural resources and polluting the environment, causing irreversible ecological damage and climate change. Furthermore, along with growing recognition of cultural diversity (whether historically inherent to nation-states or resulting

from greater migration and mobility), we also note a dramatic increase in cultural and religious chauvinism.¹ And in identity-based political mobilization and violence.

Terrorism, drug-related violence, wars, internal conflicts, and even intra-family and school-related violence are mounting. These patterns of violence raise questions about education in its capacity to shape values and attitudes for living together. Additionally, due to such conflicts and crises, almost 30 million children are deprived of their right to primary education, creating generations of uneducated future adults who are too often ignored in development policies. These issues are fundamental challenges to human understanding of others and social cohesion across the globe.

At the same time, we are witnessing a greater demand for a voice in public affairs in a changing context of local and global governance. The spectacular progress in internet connectivity, mobile technologies, and other digital media, combined with the democratization of access to public education and the development of different forms of private education, is transforming social, civic, and political engagement patterns. Additionally, the greater mobility of workers and learners between countries, across jobs, and in learning spaces intensifies the need to reconsider how learning and competencies are recognized, validated, and assessed.

The changes have implications for education and signal the emergence of a new global context for learning. Not all of these changes call for educational policy responses, but in any case, they are forging new conditions. They require new practices and new perspectives from which to understand the nature of learning and the role of knowledge and education in human development. This new context of societal transformation demands that we revisit the purpose of education and learning organization.²

Although we do not have answers to all the problems affecting young people in the American continent, we need to identify the significant issues on which the Scout Movement can and should offer concrete alternatives.

National Scout Organizations must have up-to-date quality information on some key issues, such as: migration, work, poverty, inequality, education, violence, rights, LGBTIQ+ youth, indigenous and Afro-descendant communities, youth cultures, environment, malnutrition, leisure and free time, addictions, health, sexually transmitted diseases, teenage pregnancy, citizenship and gender, National Scout Organizations should base the decisions to update their educational proposal, the management of adult volunteers and institutional development on serious analyses, carried out based on the information obtained.

"This second decade of the twenty-first century marks a new historical juncture, bringing different challenges and fresh opportunities for human learning and development. We are entering a new historical phase characterized by the interconnectedness and interdependency of societies and by new levels of complexity, uncertainty, and tensions."³

Faced with this new historical juncture, is essential to take some time to ask ourselves:

- What should a Youth Programme that provides some answers to these challenges look like?
- What kind of adult management will provide people capable of supporting and carrying out this proposal?

¹ Excessive exaltation of the national versus the foreign.

² UNESCO. (2015b). Rethinking education. Towards a global common good? ISBN 978-92-3-100088-1
Available online: <https://unesdoc.unesco.org/ark:/48223/pf0000232555>

³ IDEM

- What features should these organizations have to allow us to reach more children, adolescents, and young people in our continent, considering that the whole organization should work to achieve our educational proposal?

Given the size of the challenges and the transforming power of our proposal, we have an enormous responsibility.

AN INTEGRAL AND PERMANENT EDUCATION FOR LIFE

The purpose of Scouting is to contribute to the development of young people so they can reach their full physical, intellectual, emotional, social, and spiritual potential as individuals, responsible citizens, and as members of their local, national, and international communities.

We understand that education is a life-long process that enables the integral and permanent development of the capabilities of an individual and a member of society.

Integral Development

The Scout Movement aims to contribute to the development of the totality of the human person, encouraging the balanced development of all dimensions of the personality: physical, intellectual, emotional, social, spiritual, and character.

We believe that integral development is only possible when:

- We understand that each person is a unique and complex being, living in a particular context with a private story, a person with different needs and interests, with varying rates of development and other potentialities.
- We understand that the person is also an integral part of the world in which they live and that it is necessary to help them develop a sense of belonging and responsibility, interacting and making significant contributions to that world of which they are a part (family, local, national and international community, culture and environment).
- We consider the different aspects of their personality, and we recognize that they are connected and influence others.
- We have a holistic approach to education and learning processes.
- We believe that each person can develop in all areas, and we provide educational opportunities to develop each young person's capabilities to the maximum of their possibilities.

Permanent education

Scientific and technological development and the exponential growth of information and knowledge call for continuous learning so people can constructively insert themselves in an increasingly complex world of accelerated and vertiginous changes.

In this context, education cannot be limited to one period of life (childhood and youth) or one field (the school system). Permanent education allows people to learn throughout their existence in multiple areas.

As a non-formal education movement, we affirm that it is necessary to provide opportunities for continuous learning and the recognition and validation of knowledge and skills acquired through multiple learning pathways, including Scouting.

One of the responsibilities of the Scout Movement is to engage in dialogue with all educational modalities, establishing cooperative links that favor lifelong learning opportunities.

One of the main contributions that Scouting can make to continuing education is the possibility of providing self-learning competencies through the Scout Method, defined as a system of progressive self-education; in which each person is invited to take responsibility for their own development, becoming the main actor in their educational process.

Education for life

The cause of Scouting adopted at the 39th World Scout Conference defines *Scouting as Education for Life*.

It is necessary to go beyond a strictly utilitarian view of education that prioritizes the acquisition of skills for the world of work and production, which, although necessary, cover only one aspect of human life.

To educate for life is to reaffirm a humanist vision of education, which understands the human person in their enormous complexity and proposes the development and use of the potentialities of people to live a healthier, fuller, and happier life; people capable of intervening in the determinants of health and well-being and of participating creatively and actively in the construction of more just, solidary and equitable societies.

The essential purpose of education in the twenty-first century must be to support and enhance human dignity, capacity and well-being concerning others and nature.

"The humanistic values that should be the foundation and purpose of education include: respect for life and human dignity, equal rights and social justice, cultural and social diversity, and a sense of human solidarity and shared responsibility for our common future."⁴

A MISSION: TO CONTRIBUTE TO THE EDUCATION OF PEOPLE WHO WILL CHANGE THE WORLD

The Purpose of the Scout Movement translates in a more up-to-date and concrete way into Our Mission:

The Mission of Scouting⁵ It is to contribute to the education of young people, through a value system based on the Scout Promise and Scout Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society.

This Mission is fulfilled:

- Through the participation of young people in a non-formal education process during their formative years.
- Through the use of a specific method that makes each young person the primary agent of his/her development, so that he or she becomes an autonomous, supportive, responsible and committed person.

⁴ UNESCO. (2015b). Rethinking education. Towards a global common good? ISBN 978-92-3-100088-1 Available on line: <https://unesdoc.unesco.org/ark:/48223/pf0000232555>

⁵ This Mission was defined in the 35th World Scout Conference, held in Durban, South Africa, in July 1999.

- They were helping young people establish a system of values for their lives based on the spiritual, social and personal principles contained in the Promise and the Law.

A value system for life

All education systems are based on more or less explicit values. In the Scout Movement, these values are organized in personal, social and spiritual principles. Even though they are not exclusive to Scouting, they can link to Baden-Powell's thinking, his Vision of the individual, education, society and the world.

The Scout Movement's value system organized around three Principles, expressed in duties, which represent three levels of relationship of the individual:

- **Duty to God:** a person's relationship with the spiritual world.
- **Duty to others:** a person's relationship to others and the world.
- **Duty to self:** relationship of the person to oneself.

These Principles are not abstract concepts; they permeate all aspects of the Scout Movement and guide the lifestyle of its members through the graduation profile and educational competencies for each of the areas of development.

This system of values is proposed to young people through the Scout Promise and Law, inviting them to integrate these values into their daily behavior and life projects.

Duty to God⁶

A person's relationship with the spiritual values of life, the fundamental belief in a force above humankind, and the commitment to developing a spiritual dimension of life.

We invite people to:

- Transcend the material world and explore a spiritual reality that gives meaning to life and provides guidance.
- Discover the meaning of spiritual values and strive to live according to them.
- Respect the spiritual convictions of others.

Duty to others

A person's relationship with, and responsibility within, society in the broadest sense of the term: their family, local community, country, and the world at large, as well as respect for others and the natural world. The development of a commitment to the social dimension of life.

We invite people to:

- Play an active role in building a more just, fraternal, and inclusive society.
- Act responsibly in favor of sustainable development.
- Respect the dignity of each individual, promoting human rights.
- Be in solidarity, especially with the most vulnerable, unprotected people.
- Work for peace.

⁶ Although this statement alludes to a personal God, not all spiritual families have the idea of a "personal God," an example is Buddhism.

- Enjoy nature and contribute to its preservation and integrity.
- Find happiness in serving others.

Duty to self

We invite young people to progressively become protagonists and responsible for their physical, intellectual, emotional, social, and spiritual development; that is, the commitment to their comprehensive development.

We promote the progressive autonomy of young people, as a permanent exercise that allows them to self-govern. This requires personal knowledge of your abilities, resources, and limits.

We invite people to:

- Progressively assume responsibility for the choices made based on the decisions they make freely.
- Build their life project based on the values they choose freely and consciously.
- Take on the value and care of their body, health and well-being.
- Live life with a positive attitude.
- Discover their calling and work to achieve it.
- Develop their autonomy of thought.
- Continue to learn and increase their knowledge throughout their lives.

To participate in creating a better world

Scouting contributes to the education of young people so that they participate in creating a better world. Here lies the social meaning of the educational action of Scouting: what for?

From its very origin, Scouting focused on the development of active citizens. Today, more than ever, we understand that education is an instrument that generates citizenship, an indispensable condition of social inclusion, from which people can actively participate in society on an equal footing with others.

Inequalities in education are also inequalities in citizenship, which is why, as a movement, we must strive to reach the broadest spectrum of society with our educational proposal. This must be the fundamental reason for our need for growth and the meaning of our efforts.

Participatory democracy requires active, conscious and critical citizens. People who do not accept reality passively, as defined by existing institutions or laws, strive to take a critical look and, if appropriate, challenge the status quo using the tools and procedures of democracy.

In addition to preparing young people to be active citizens in their local communities, it is necessary to provide them with the competencies for citizenship performance at the global level. Young people play a fundamental role in developing their local and international communities based on their ability to interconnect with their peers from different parts of the world.

"...young people can contribute with elements that facilitate the transit of ideas, values, and concepts from one space to another. While reflecting on and protecting the local's economic, political, social, and cultural value, we must broaden the horizon and understand the global context, identify and work for the great challenges that present themselves at a global level." ⁷. An example of this is the contribution that young people can make to achieving Sustainable Development Goals.

⁷ OIJ (2015) Aproximación a las realidades de las personas jóvenes en Iberoamérica y al tema de Juventud en la Región [Approximation to the realities of young people in Ibero-America and to the subject of Youth in the Region] - Working Document.

Finally, we could summarize all the ideas expressed so far in the words of Paulo Freire: "*Education does not change the world. It changes the people who are going to change the world.*"

A Relevant and Up-to-Date Youth Programme

Scouting is not only a set of ideas about youth and education, but a specific proposal that finds its *raison d'être* when it has a real impact on young people, contributing not only to their integral development as individuals, but also to the empowerment of autonomous citizens, committed to and responsible for improving their community.

Scouting makes their educational proposal available to young people through the Youth Programme.

We define the Youth Programme as the set of learning opportunities young people can benefit from (What), created to meet the Scout Movement's purpose (Why) and experienced through the Scout Movement (How).

It is a broad definition that encompasses the totality of educational experiences of young people in the Scout Movement. This definition contains the...

- **Why:** the set of educational skills according to the purpose and principles of the Scout Movement.
- **What:** All the educational experiences and situations, that is, every learning opportunity, both spontaneous and planned.
- **How:** the way in which the programme is applied, that is, the Scout Method.

However, this definition is not enough. We believe that, for the Youth Programme to serve its purpose, it must meet certain conditions or specific characteristics.

A Youth Programme...

- **That puts young people at the center of its educational proposal.**

Scouting sees young people as the main actors in their development processes. From a human rights perspective, young people are subjects of rights and obligations essential for their growth as individuals and for building fairer and more equitable societies.

It believes in the potentialities of young people, focusing more on their strengths than on their weaknesses or limitations.

Thus, the development and implementation of the Youth Programme must consider the needs and interests of young people. This is why it is vital to include them in the decision-making processes, listening to their voices and considering their points of view.

- **That leads to the development of active citizenship.**

Implementing a programme that promotes democratic values requires democratic institutions with democratic educational practices.

A programme that provides tools for building a better society promotes critical thinking and the training of autonomous, solidary, responsible, committed, and culturally sensitive people.

In this regard, we insist on the strategic importance of young people's participation in decision-making processes, both at the unit level, in the scout organization, and in the community in general. This is a powerful means for developing active citizenship.

- **That promotes inclusion and equity.**

We consider education an essential human right and, at the same time, a key factor for the sustainable development of our communities. It is also a vital instrument for the inclusion of citizens in economic and social systems.

Democratic societies need educational processes that guarantee inclusion and equity. Thus, developing a programme that reaches as many young people as possible and addresses all forms of exclusion, marginalization, disparity, vulnerability, and inequality is necessary.

*"The Scout Movement, as a non-formal educational proposal, considers diversity and inclusion as a valuable element cutting across every area of its educational offer and, therefore, commits to the training of individuals who live according to these elements, thus strengthening the social fabric."*⁸

Along the same lines, it is necessary to include in our Youth Programme a gender approach, that is, a programme that considers the different opportunities men and women have, as well as the interrelations between them and the different roles assigned to them by society. In this regard, it is vital to have a programme that eliminates gender inequalities expressed in stereotypes and patterns society gives to people according to sex.

- **That provides life skills**

The primary purpose of the Youth Programme is not to make more and better scouts but to provide them with tools to develop their full potential to live healthier, more fulfilling, and happy life. This will make them capable of intervening in the determining factors of health and well-being, actively and creatively in building more solidary, equitable, and fair societies.

A self-education method for autonomy and personal development

Scouting is based on the self-education concept. For us, self-education is a conscious and voluntary process through which every young person makes themselves responsible for their personal development.

The Scout Method is our tool for creating educational conditions that enable empowerment⁹ of young people regarding their personal development.

⁸ World Organization of the Scout Movement, Interamerican Region (2016). *Política Interamericana de Diversidad e Inclusión*. City of Knowledge. Panama

⁹ The process through which a person, community, or social group is given a set of tools to increase their strength, improve their skills, and expand their potential.

The Scout Method is a system of progressive self-education based on the interaction of equally essential elements working together as a cohesive system; the combined and balanced implementation of these elements makes the Scout Movement unique.

Each of the elements of the Scout Method has a specific educational function. In addition, each of them interacts with other factors, reinforcing and complementing their educational action.

Even if, each of the elements exist individually, and may be found in other educational proposals, the originality of the Scout Method lies in their integration to a system as part of a whole. Thus, if any elements are missing or are not applied correctly, the system loses effectiveness and cannot achieve its original purpose.

The Scout Method is expressed through the following elements:

The Scout Promise and Law

In a world of accelerated changes, where people usually have a precarious idea of the future, and the only certainty is uncertainty¹⁰, the values proposed by Scouting are offered to children and youth as a solid base from which they can build their life projects.

The Scout Law is an educational instrument through which a set of social, spiritual, and personal principles are communicated in an understandable language for the different age groups. On the other hand, the Scout Promise is the personal, free, and voluntary manifestation of doing whatever it takes to live following the Scout Law; it is about a personal decision of enormous symbolic value in young people's self-education process.

The Scout Law is an educational instrument through which the principles of Scouting are expressed in an understandable language for different ages. It is a code of personal life that each young person can use to guide decision-making, both now and for their future development.

Bullying, peaceful conflict resolution, responsibility for caring for the environment, responsible consumption, respect for human rights and diversity, and rejection of all forms of discrimination... are some of the challenges presented in the face of ethical decision-making in the daily life of people in our continent.

The person's well-being focuses on the possibility that their values are in tune with their actions and with a vision of the world that harmoniously integrates all their relationships: with other people, with nature, with the transcendent, and with themselves.

Learning by doing

From the educational conception of Scouting, we argue that knowledge is not transmitted but built through inquiry, exploration, practice, and reflection. In other words, it is not the result of passive transmission but of a dynamic relationship in which the individual is the protagonist of their learning process.

However, it is not enough to do—that would be mere activism—it is necessary to produce intuitive knowledge from the action. Thus, we believe that action and reflection are two essential moments of the same learning process.

In learning by doing, *the world is our classroom*. Therefore, it is necessary to establish strong links between young people and the environment in which they live since people learn in direct contact with diverse, changing, and challenging situations of the social and natural reality.

¹⁰ Reguillo Cruz, R. (2000). *Emergencia de culturas juveniles. Estrategias del desencanto*. Grupo Editorial Norma. Colombia.

We believe that all educational activity must have a playful dimension because it is in the context of play that young people have the greatest opportunities to imagine, dream, project, create, role play, discover rules, assume responsibilities... broadening in this way the learning opportunities.

Experiential learning requires generating conditions of safety and trust, configuring an educational climate in which trial and error are valued and are part of the learning dynamics, self-assessment being an essential part and for this reason, we encourage each young person to inquire about their learning processes, their successes, and mistakes, we recognize their achievements and the identification of new learning goals.

In a world and a continent of vertiginous changes, which demands continuous and permanent education, the experiential learning approach enables the acquisition of skills for **learning to learn**, that is, the ability to continue learning autonomously and increasingly more effectively. based on your own goals and needs. In this way, the person is aware of what they know and what they need to learn, how they learn and manage their learning processes to meet their needs.

Personal progression

It is the tool through which we guide and motivate young people to acquire skills and, therefore, in their personal development process.

Through personal progression:

- We present to young people the skills of the six growth areas in an understandable language for each age group and adapt to their needs and interests.
- We motivate young people to acquire the planned skills for each age group, encouraging the desire to progress toward their personal development. Skills aren't meant to model young people according to a stereotyped or standard growth matrix but to help them develop their potential.
- We enable the personalization of educational skills according to the specific conditions, capacities, needs, and interests of each young woman/man.
- We enable the self-evaluation process in which each young individual is the first and foremost evaluator of their learning. The personal progression scheme is a reference for setting goals and analyzing progress.
- We acknowledge young people's development progress to reinforce their confidence in themselves and their self-esteem while it motivates them to continue growing.
- We use personal progression to favor in each young individual an emancipatory process¹¹.

Our continent has a high percentage of young people who do not complete their secondary education, and there are severe problems in quality education; in this context, our progression system can help children, adolescents, and young people to acquire self-learning skills. That allows them to achieve learning strategies (learning to learn), broaden their interests, and strengthen and support their educational trajectories.

Team System

All education is both an individual and a social process. In that process, groups play an essential role, satisfying the needs of moral support, affective and belonging, as well as helping to support

¹¹ The process allows someone to access a state of autonomy and critical thinking and to display all aspects of their personality.

and increase young people's self-esteem.

Since its origins, the Scout Movement acknowledged the vital role played by the group in the individual's development process. Baden-Powell, in *Aids to Scoutmastership*, stated that: *"From the boy's point of view Scouting puts them into fraternity-gangs which is their natural organization, whether for games, mischief, of loafing"*.

The team system lies in the natural tendency of young people to associate with gangs and bands organized by themselves. Our educational proposal considers a team to be, first and foremost, a group of friends, a place where the need for freedom is met, one can make decisions and do fun things, and one is acknowledged and respected.

It is only by maintaining the characteristics of the gang, to which the founder alluded, that small group will have the educational power to create the conditions through which it may:

- Exercise the education among peers: learn from one another.
- Debate, look for consensus, solve conflicts and make decisions democratically.
- Make one's voice heard, engage in dialogue, freely express their points of view, and accept the ideas and opinions of others.
- Cooperate and work to achieve common goals.
- Accept and assume responsibilities.
- Take part in governing the unit and, in that process, progressively exercise its autonomy.

The team system is a partnership between young people and the educators, based on dialogue, experience and cooperation, through which young people actively participate in the democratic management of the life of their unit, debating, making decisions, and taking responsibility for them; learning in that process to discover that they can change the things that happen around them.

The team system proposes the formation of a society between young people and adults, an alliance based on dialogue, experience, and cooperation, in which boys, girls, adolescents and young people actively participate in the democratic management of the life of their unit, which constitutes a powerful means of learning for active citizenship.

Education for citizenship is especially important in a context where the enormous inequalities that persist in our continent, together with the perception that democracy has not been able to provide answers to the main problems of society, have eroded confidence in the democracy and its values, and favoured the emergence of authoritarian and violent options.

Adults

To introduce the role of the adult in the educational proposal of Scouting, we turn to Baden-Powell's words, in *Aids to Scoutmastership*, describing what is expected of a scout educator:

"He has simply to be a boy-man, that is:

- 1) He must have the boy spirit in him and be able to place himself on the right plane with his boys as a first step.*
- 2) He must realize the needs, outlooks, and desires of the different ages of boy life.*
- 3) He must deal with the individual boy rather than with the mass.*
- 4) He needs to promote a corporate spirit among his individuals to gain the best results.*

"He has got to put himself on the level of the older brother, that is, to see things from the boy's point of view and to lead and guide and give enthusiasm in the right direction."

The role of the adult in the educational proposal of Scouting is to enable the self-education process of young people through the correct application of the Scout Method, creating an educational environment that generates and promotes learning. This implies a particular challenge in a

continent in which an adult-centric culture persists, in which the capacities of children and young people to make decisions and assume responsibilities for their lives are underestimated.

Only by recognizing children and youth as valid interlocutors, subjects of rights, and key actors in development can we accompany their dreams, utopias, and projects from respect, dialogue, and intergenerational cooperation.

Symbolic Framework

Since its origins, the Scout Movement has frequently turned to symbols. It was starting with the name of the "Scout" Movement, adopted by Baden-Powell, who was inspired by the great explorations of the pioneers and the people living in inhospitable places... to encourage young people to experience their explorations. This is how the idea of the symbolic framework in our Movement was born.

If we had named it the "Society for the Propagation of Moral Attributes" (which is what it was), young people would not have been interested in joining. However, by calling it "exploration" and asking young people to become explorers, that was something else."

The symbolic framework comprises a unified set of symbols (words, badges, tales, gestures...) that configure an atmosphere or environment where the unit's life takes place.

It is a means to communicate the values of Scouting, introducing them to young people in an attractive, fun, and relatable way, favoring the identification process with those values.

The symbolic framework reinforces the sense of belonging to the group, which young people make up with the same purpose and ideals, encourages imagination, creativity, and the development of sensitivity in young people, motivating them to go beyond the everyday.

The symbolic framework evolves gradually, adapting to the needs and interests of children and young people in various age groups, going from the fantasy of the children's world to the realities of the adult world.

Nature

The growth of our cities has brought with it the loss of green spaces suitable for recreation, knowledge, and enjoyment of nature. A high percentage of children and adolescents in the continent's cities have difficulty accessing green spaces or cannot enjoy them freely and safely.

Today, perhaps more than ever, it is necessary to place nature as the privileged setting for our educational activities and increase the opportunities for contact with nature and, above all, the quality of these contacts.

In this same sense, Baden-Powell understood that nature is like a laboratory, club, and temple at once.

Nature is a laboratory insofar as it offers us opportunities for exploration, the use of the senses, and the chance to ask ourselves questions and find answers. A space in which we can experience the natural rhythms of the day, the seasons, and of living beings, the interrelationships that all living beings have with each other and the environment.

We could add that nature is also a classroom, in which we can experience how a human community lives a relationship of respect and protection with the environment, carrying out activities with minimal impact, avoiding the waste of natural resources and pollution, and experiencing the use of renewable energies. Issues such as the loss of biodiversity, climate change, the unsustainable use of resources, and inequalities, among others, must be present in our activities and projects.

Nature is also a club, where we can overcome the challenges it throws at us, such as bad weather, the darkness of the night, long distances, or the lack of comfort we are accustomed. Therefore, creativity, individual inventiveness, and the ability to make the most of available resources are necessary, but we also need cooperation and teamwork. In this process, we also learn to get to know ourselves and others in situations different from those we experience daily. At the same time, we establish deep ties in the context of these experiences.

Although the health situation that we have faced in recent years has allowed the Movement to adapt to various virtual and hybrid contexts, it is far from our home, from the family and from the spaces that we pass through daily, that nature offers us opportunities to learn to make decisions, exercise our freedom and take care of ourselves.

Nature is a temple insofar as it gives us a space and a time to ask ourselves about the origin and meaning of life and a time for wonder. As Catherine L'Ecuyer affirms "nature is one of the first windows of wonder for the child, and it is certainly the window that can help those who have lost it to recover their wonder."

Community involvement

If nature is a privileged sphere in the educational proposal of the Scout Movement, the other is community.

By community we mean a group of people living in a specific geographic area whose members share activities, common interests, and other aspects such as language, customs, worldview, spiritual reality, norms, symbols, codes...

For a scout, community has to do both with the spaces they share within the Scout Movement (team, unit, scout group, district, association...) and with the other instances outside the Movement (family, school, city, nation...), both locally and globally.

Every educational action of the Scouting is oriented to contribute to the education of young people so they participate in building a better world. Community involvement is a decisive factor in the success of that goal.

The application of the Scout Method takes place mainly in the context of a local community. Many activities take place in this context, and their purpose is to explore, get to know, get involved and transform reality contributing meaningfully to their community.

Scouting sees young people as essential actors in change and development. Young people have proven to be ready to make meaningful contributions to the problems that affect society with novel ideas and creative approaches.

Our educational activities favor action and reflection dynamics, whose purpose is to help young people understand the sociocultural reality in which they live. Far from an immobilizing fatalism, we all need to realize that reality "is like that", but that "it doesn't have to be like that" and, therefore, our actions must change that reality to make it better instead of passively accommodating to it.

Creating a better world is not an individual task or one for the scouts only but a collective utopia that mobilizes various social sectors. Service with and from the community allows young people to interact with different people, experience other realities, increase intercultural and intergenerational understanding, and see themselves as active, critical, and responsible citizens to improve the local and global community.

Going out into the world, children, adolescents, and young people could learn how to care for the world, to be interested in it, to forge a bond with both the natural world and the community, to inhabit these spaces as citizens of the world, both local and global.

AN EDUCATIONAL PROPOSAL FOR THE WHOLE ORGANIZATION

The comprehensive implementation of the Educational Proposal requires the commitment of all areas of the organization. This commitment is expressed through concrete actions consistent with the institutional ideology, both in the governance and management of adults.

Adults who perform functions in the areas of support to the Youth Programme such as Institutional Development and Adults in Scouting, need to have the same awareness and clarity of the educational role of the organization and, from that perspective, guide all their decisions, actions, and processes to support the work of those who work directly with young people.

Adults for the Mission

The implementation of the Educational Proposal requires adults:

- That are aware of their role as educators and of their enormous responsibility to transform the lives of girls, boys and young people who are part of their community, not only those who are linked to Scouting.
- That are committed to developing their own technical and personal skills to offer young people quality experiences that enable the development of their educational skills.
- Flexible and adaptable to change, as well as proactive, purposeful and critical in the face of changes, realities and challenges in the world.
- Open to intergenerational dialogue, promoters of the rights of children and youth.
- With a positive outlook on the potentialities of childhoods and youth, as leading change subjects.

The Adult Management System must be designed and/or reviewed under the focus of the Educational Proposal, since all the actions and processes established in the training, accompaniment and evaluation of adults will directly impact the educational practices. For this reason, joint work between the area of Adults in Scouting and the Youth Programme is essential, in a permanent reviewing of the Adult Management System processes and its results in the quality in the application of the Youth Programme that is delivered.

In the same line, the Regional Policy for Adults in Scouting proposes 13 principles that must be considered in all processes and actions of adults in the organization:

- **Competence-based approach:** seeks the development of all aspects of the adult person in terms of knowledge, skills, and attitudes required to be able to perform their duties in an ideal manner.
- **Coherence:** links the work between areas taking into account the policies of all existing levels.
- **Organization that learns:** promotes and recognizes the person's development in the interaction with others and with their environment, understanding this as an individual and collective learning process.
- **Subsidiarity and decentralization:** it stimulates learning and decision-making opportunities at the levels closest to where the adult performs.

- **Accessibility and flexibility:** it facilitates the access of all people to the training system through different and varied educational experiences inside and outside of Scouting.
- **Horizontality:** allows adults to interact in a continuous educational process and mutual feedback.
- **Transparency:** Promotes confidence in the processes and in the organization.
- **Personalization:** Recognizes each person's individual characteristics and previous experience to structure their own personal training plan, receiving permanent support.
- **Significant learning:** links the development of necessary and appropriate skills to the environment and the needs identified in the Educational Project.
- **Participation:** promotes joint decision-making between the person and those who guide and accompany their work.
- **Gender equality:** recognizes the qualities, abilities, differences, and similarities between all people, with equal opportunities in all processes.
- **Quality:** favors the continuous improvement of the organization and processes, ensuring the management of adults consistently and systematically.
- **Youth Insertion:** Promotes those young adults, with the necessary profile and skills, access the positions or functions of their choice.

An Organization for the Mission

Organizations serving Scouting must be dynamic, innovative, plural in their approaches, and flexible. Supported by a solid base of distinctive values expressed in the Mission and Vision.

This is how it becomes necessary to make the leap from ideas to reality, to have organizations made up of ethical, competent, and committed people, with the resources required, who design and execute plans that make the ideas expressed in the Educational Proposal.

The realization of this Educational Proposal requires institutions that meet and sustain over time the following attributes:

- A clear awareness of the Mission, Vision, and the values it promotes and which, therefore, must be consistently observed.
- Political-partisan, cultural, economic, and religious independence guarantees their identity and permanence over time; able to cooperate with other organizations in both the public and private spheres, as well as other organizations in the scout field.
- In permanent dialogue with the realities of the environment, to make the necessary adaptations to keep it active and current.
- That manages the conflict effectively, achieving agreements and institutional consensus of all the actors and resources committed to achieving the common objectives, expressed in its policies, plans and programs, with internal regulations that support and favour these processes.
- Solvency and financial sustainability to have the necessary resources promptly, guarantee its permanence over time, and keep it free from external influences that distract it from fulfilling its Mission.

- Ability to generate solid public, inter-institutional and international relations and to build and maintain a stable image that positions it as a benchmark in citizen education, the interests of children and youth, and community service.
- Anticipation and preparation to face the risks to which it is constantly exposed.
- Ability to manage and democratize knowledge, intelligently mobilize their knowledge, and systematize their good practices, oriented towards innovation as a way of responding to the challenges of the 21st century.
- That knows and effectively serves its members – young people and adults, men, and women – recognizing the diversity and plurality of contexts, cultures, and territories in which it operates.
- Transparency of its management and clear and timely accountability to its members and to the society it serves.
- Youth participation at all levels of its structure and in all its bodies, both government and executive, as befits a youth organization.

All of this must occur in a high degree of democratic culture -understanding that democracy transcends the electoral and voting act-; organized based on the will expressed by the majority, but with absolute respect for the minority; that promotes, defends, and complies with the regulations against which all people enjoy the same rights and have the same duties.

This democratic culture is essentially expressed in the appreciation of diversity, inclusion, openness, and respect for differences.

An organization inserted in plural societies is made up of people with a broad spectrum of cultures and ideas, coexisting peacefully and orderly within it.

The organizations needed to bring the proposal of Scouting to more young people in more territories, with an updated and relevant Programme. Are those Organizations working to be more robust every day, are consistent with the values that we promote, remain faithful, and closely linked to the fulfilment of the Mission, which come a little closer to the Vision daily. Organizations that place the Educational Project at the center of all their thoughts, desires, actions, efforts, and aspirations.

IDEAL PERSON PROFILE

The ideal person profile expresses the set of desirable characteristics of a person at the time of graduation from Scouting. They are written in a utopian language so that it serves as a horizon towards which we direct our educational action.

It is also a global guideline or a reference from which we will build terminal educational competencies.

It is a profile of a person especially inspired by the concept of **education for life**, that is, people with the qualities to act as protagonists of personal and community change, beyond the scope of the Scout Movement, in the different scenarios that provide a complex and changing future.

A responsible person...

Who build their life project based on the values of the Scout Law and the Promise and, being responsible for their integral development, strives for constant self-improvement.

Who acts in favor of development through sustainable production and consumption habits.
Free and capable of making ethical decisions.
Values the self-care and the integral well-being of people.

A solidary person...

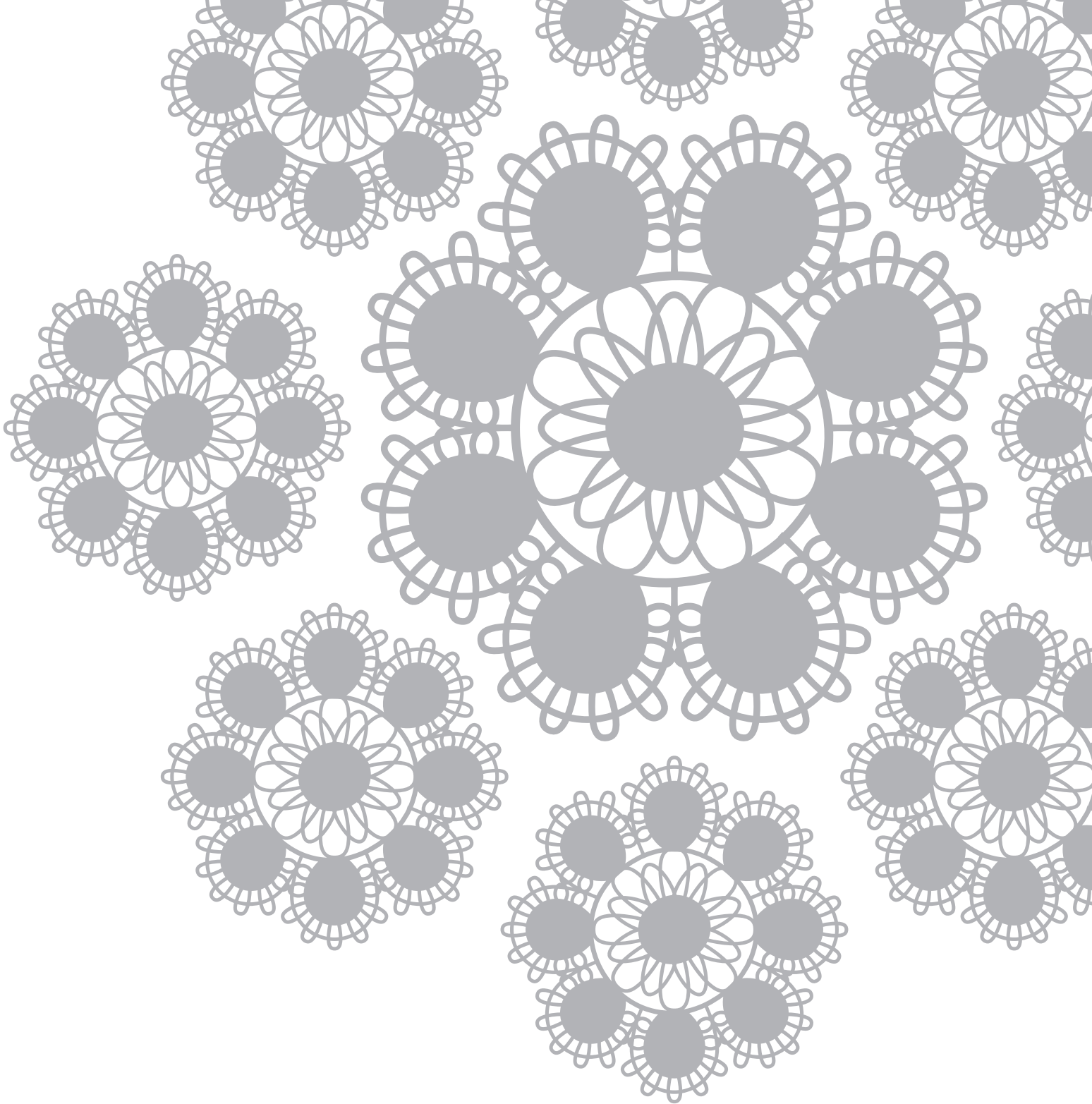
Who treasures and participates in the values of their country, people and culture.
The promoter of cultural diversity, inclusion, peace, and social justice.
Citizen of their country and of the world, capable of linking their local action to a broader global context.
Capable of working as part of a team, integrating to collective projects, actively serving in the community, and influencing the change process for the common good.

A committed person...

Who promotes and defends human rights as an expression of the dignity of all people.
Who acts to achieve gender equality.
Who acknowledge and explore a spiritual dimension in life, integrate their spiritual principles into everyday life, and are open to dialogue and other people's spiritual choices.

An autonomous person...

Who accept their sexuality with an attitude of respect and care for his/herself and others.
Capable of acknowledging and challenging gender and all kinds of stereotypes.
Critical, creative, with a capacity for reflection, interiority, and questioning.
Who acts as an agent of positive change in the various spaces in which they work in their lives, their family, their immediate environment, and the global context.
That is happy making others happy, that tries to leave the world in better conditions than how they found it and doing everything possible to do good.



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28th Interamerican Scout Conference
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Paraguay 2022