

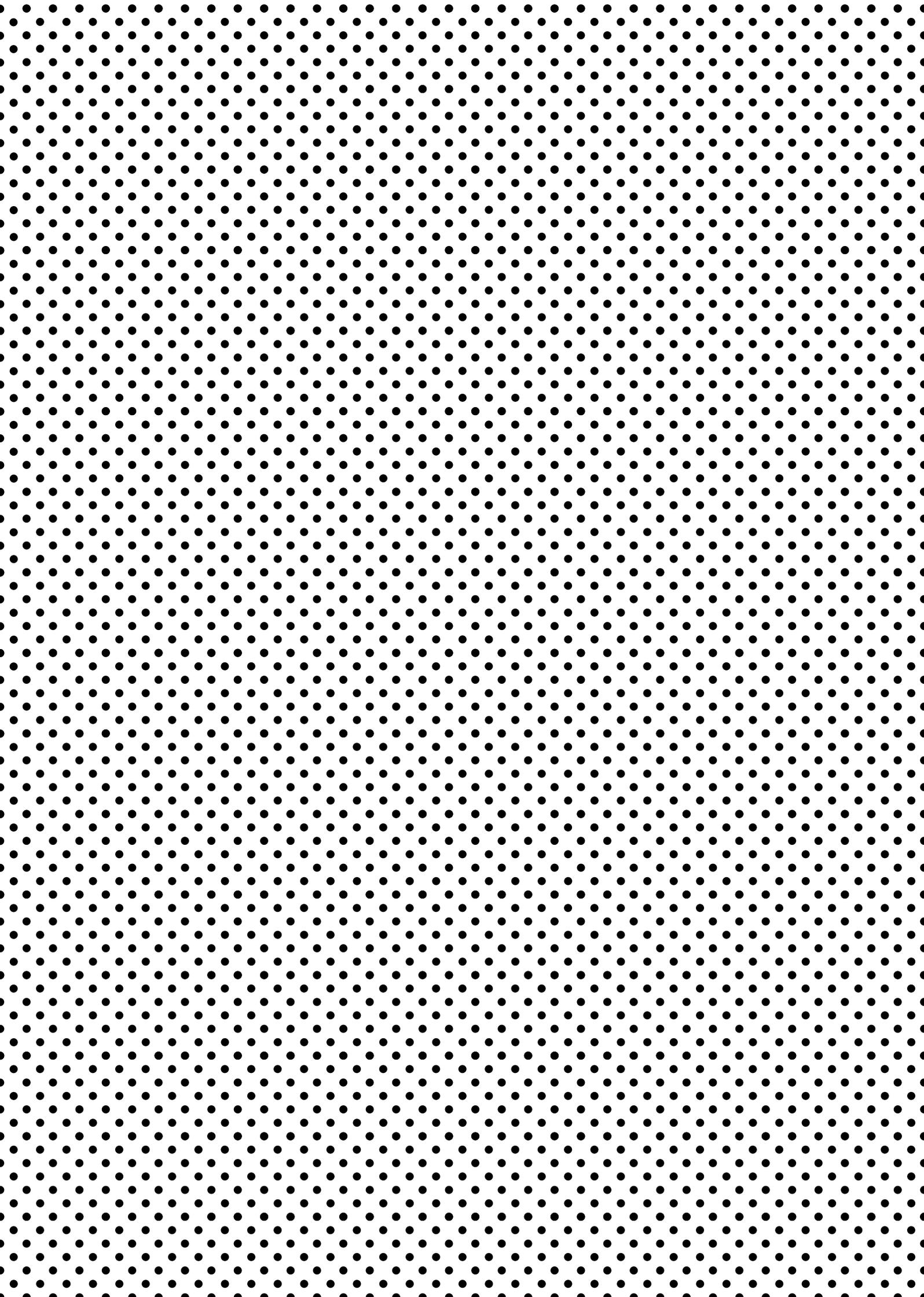


Scouts and Guides:
Active Global
Citizens





Scouts and Guides: Active Global Citizens



Look wide, beyond your immediate surroundings and limits, and you see things in their right proportion. Look above the level of things around you and see a higher aim and possibility to your work.

Lord Robert Baden-Powell

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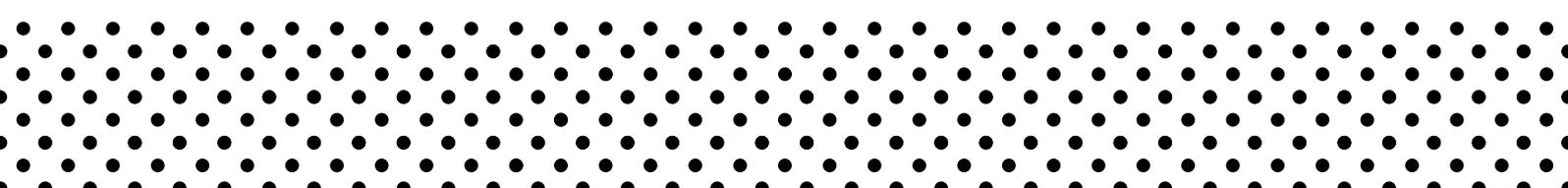
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About the Project

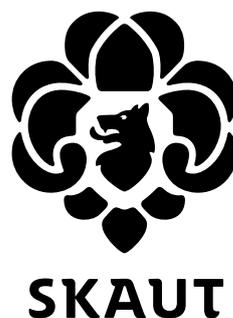
This book has come out of a three-year European project called Scouts and Guides: Active Global Citizens. As a worldwide youth movement, the project identified both the potential for working with the Scouts and Guides to embed Global Education more explicitly into their practice and the shared values which underpin both movements. Award-winning development education experts and representatives of development education NGOs highlighted the synergy between these dynamic, global youth movements and Global Education. There is a shared vision of educating responsible active citizens to contribute to making a better world for all.

Project partners realised the enormous potential within the Scout and Guide movements. The Scout movement is one of the few entities that have a broad grassroots membership in most countries of the world and thus have a real understanding of global partnership. The global Scout and Guide movements of the World Association of Girl Guides and Girl Scouts and World Organisation of the Scout Movement have more than 50 million members and are represented in more than 160 countries of the world. In Europe, there are almost four million members and the movement is represented in all EU countries.

The project created a new network through its formal and informal links between 11 interested partners, in seven European countries, and provided the space and time to explore the two spheres, Scouting and Guiding and Global Education. Together we have created new partnerships and ideas which have resulted in the materials and tools which are gathered together in this publication.

This partnership enabled Scouts and Guides to implement tailor-made activities on national and local levels and take **part in globally informed and reflective actions** – or GIRA for short. Furthermore, using existing international Scout and Guide networks and tools created during the project, young people in more than seven EU countries have been empowered to promote locally and globally responsible lifestyles in their communities, as well as in the European Scout and Guide movement and global society.

Czech Republic



Germany



Greece



Poland



About the Book

This publication draws together the many resources that have been developed during the project, which ran from 2015 to 2017, and represents a lasting legacy of the partnership between Scout and Guide associations and NGOs.

The aim of the book is to enable Scouts and Guides to explore and understand global interdependencies and the role they can play in them. It also seeks to inspire by offering examples of activities, opportunities and ideas for ways to recognize and participate in shaping global responsibilities in today's world.

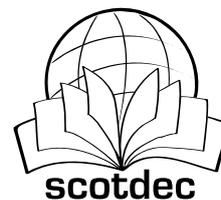
By bringing together all the project tools and detailing the connections between Global Education and the Scout and Guide movements, we hope to strengthen the key role these global movements can play in preparing the next generations to act for the eradication of poverty and the promotion of equality and equity in our globalised world.

This book is for all those who want to integrate Global Education more comprehensively into the Scout and Guide movements in Europe and beyond. We hope it will serve as both a practical guide on how to do this as well as providing a rationale for why this is important. If you are an educator or leader who has an interest in finding out more about Global Education and how to connect it with your programmes, this publication is here to help.

The project has created a number of tools which are referred to in the publication.

- The Competences for Global Citizens - underpins all the work of the project
- The Global Compass - audit of your troop
- Self evaluation tool - for Leaders
- GIRA - a guide to Globally Informed and Reflective Actions

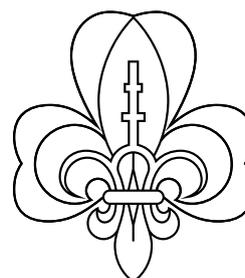
Scotland



Slovakia



**Slovak Centre
for Communication
and Development**



**SLOVENSKÝ
SKAUTING**

Slovenia



*Leave this world
a little better than
you found it.*

Lord Robert Baden-Powell

Introduction

Introduction

Global Education allows us to develop a global, holistic viewpoint and to explore current life systems and problematic conditions around the globe. Participants are invited to express their views and values, examine their lifestyles, reflect on their role and responsibilities within this interconnected world, and seek to interpret reality through others' eyes. Learning to listen, respect and value diversity are both tools and goals in this learning journey which aims to lead to informed choices about lifestyle, behaviour and responsibilities.

Challenges of modernity

Our modern world is in a state of flux with political change in Europe and the USA, the rise of Islamophobia, terrorism, wars and instability in the Middle East, and looming famine in parts of Africa. It can feel like we are living in an age of uncertainty. For a growing number of people, there is a belief that this is being fuelled by unsustainable policies and practices that mask true human and environmental costs, while promoting inequality and social instability. For many, there is a desire for change that would lead to a more sustainable and equitable future for all.

We believe that young people should be empowered to be at the heart of this change and play a role in shaping a world that has **human rights** and **environmental sustainability** as its defining characteristics. The Scout and Guide movements, with their wide, international membership have great potential to support this change and this is what we aimed to tap into through this Global Education project.

Global Education is a creative approach to bringing about change in our society. It is an active learning process based on the universal values of solidarity, equality, justice, inclusion, co-operation and non-violence. It seeks to raise awareness of global issues such as poverty or inequality caused by the uneven distribution of resources, environmental degradation, violent conflicts or human rights abuses. The result is a deeper understanding of the complexity of what causes our current reality. This approach highlights interdependencies and challenges us to consider our cultural viewpoints and attitudes by reflecting on the impacts of our behaviours and lifestyles. Ultimately, Global Education seeks to motivate and empower people to become active, responsible global citizens working to create a future characterised by justice, equity, sustainability and equality where all thrive and reach their full potential.

Global Education is not something which takes place only in the Scout or Guide organisations, but starts with us as individuals and how we engage with others and our environment. It requires us all to reflect on our own lives and choices. All young people deserve the chance to ask the questions and develop the skills and knowledge to explore the answers and the chance to decide what they think and to be aware of what difference their choices make.

This approach is underpinned by competences for Global Citizens, characterised by specific knowledge, skills and values. The competences provide structure for leaders to develop practical and active learning experiences for the young people they work with. At the heart of these competences lie two cross-cutting ideas: the need for creative and critical thinking, and the desire to respond as an active global citizen. The competences have been especially adapted to suit Scouts and Guides.

Fundamental principles for Global Education

Global Education is not only about tracing local-global interconnectedness. There are also some key principles that underpin the ideas and are linked to the principles of Scouts and Guides.

Seeing things from others' points of view

Living in Europe can lead to viewing the world through our own cultural lens and this can give a limited focus. Global Education encourages us to view the world from many perspectives, to be aware of our own limitations and to question things we take for granted.

Variety of methods

We need more than our rational brains to learn about and deal with the world. Therefore, Global Education uses a variety of learning methods which engage our head, heart and body.

Sensitivity to discrimination

In order to understand how the local is connected to the global, we must also ask ourselves about privileges we profit from. Within our own groups too, it is necessary to sharpen our awareness of discrimination: Are the methods chosen in a way that all can participate? Do we use a language that doesn't exclude or, unintentionally, insults anyone? Do we reflect our own prejudices towards people in and from the Global South?

Historical awareness

Global inequality is not new. 500 years of colonialism have left their mark. It's time to scrutinise how historic racism and exploitation are still present in the world today.

Perspective from the Global South

Often people from the Global South are perceived as passive from the European perspective. Global Education aims to teach that people from Africa, Asia and Latin America live and work with diverse interrelations and contexts. With their expertise and experience they shape and want to shape the world just as we do. In order to break prejudices, in Global Education it's important not only to talk about people from the Global South, but also with them.

An international movement

Scouting and Guiding, as an international movement with 40 million members, has the potential to have a huge impact on the lives of young people and, through them, promote positive change. Eduard Vallory, in his book *World Scouting: Educating for Global Citizenship*, points out the "huge power" of the Scout and Guide movements as the largest educational movement in the world. He suggested that Baden-Powell's *Scouting for Boys* was one from the first books about being active global citizen. Through games, adventures and friendship, Scouts and Guides are constantly taught civic education. They are encouraged to take an active role first in their troops, then in their communities. They take responsibility for their words, decisions and actions so it's important to encourage them in the best possible way. Global Education and the ideas in this book are simply a continuation of that.

Global Education and the Scout and Guide world

There are many synergies between the values and goals of Global Education and those of Scouting and Guiding. The fundamental principles of duty to others and duty to self resonate with the shared goals caring for and improving our local community and environment.

Lord Robert Baden-Powell wrote the first set of Scout laws in *Scouting for Boys* more than 100 years ago and they are still a valid starting point for considering Global Education.

A scout's duty is to be useful and to help others

Through games and activities, Scouts and Guides become more self-aware and learn how to adapt to new situations and to make the best choices. They are active citizens in their communities and should have the opportunity to develop critical thinking skills. They are open minded and opposed to discrimination. They respect human rights and fight for social justice.

A scout is a friend to animals and nature

Scouts and Guides protect the natural environment, inform others about environmental issues and promote a sustainable lifestyle. They aim to take a sustainable approach to life in reducing, reusing and recycling and taking care to minimise impact to the environment in all their actions.

A scout is a friend to all, and a brother to every other scout, no matter to what social class the other belongs.

Scouts and Guides are open to everyone no matter which social class, religion, gender, sexual orientation or political opinion the person adheres to. Nurturing a friendship and promoting social equality is fundamental to them. They also respect diversity and accept one another.

A scout is thrifty

Scouts and Guides strive to re-use or repair faulty items rather than buy new ones, thus avoiding over-consumption and reducing damage to the environment. They share what they have with others and care for everyone's wellbeing.

Methodologies

Scouts and Guides' methodology has similarities to that of Global Education, in particular a commitment to active learning and respect for people and planet. Given the nature and scale of the issues central to Global Education, it is important to consider how we approach and debate themes such as human rights, inequality and injustice. The approach we take in Global Education is an integral part of the process and seeks to encourage a critical and creative way of exploring global issues.

***Tell me and I forget, teach me and I may remember,
involve me and I learn.***

Benjamin Franklin

Many of the issues tackled in Global Education are surrounded by controversy. We do not all have the same views on issues such as world poverty, hunger, discrimination, so being aware of this reality and exploring, debating and assessing alternative views, solutions and agendas is essential to this. Equally important is to introduce a variety of views and perspectives that stimulate thinking. Simulation games, role playing, problem solving and mysteries are good ways of encouraging this. A good starting point is to access the values, views and knowledge that young people already hold.

Global Education teaches us to:

- Start with the lived experience of Scouts or Guides and be relevant to their needs
- Think globally and act locally
- Allow time for reflection during which Scouts or Guides can examine their own values, opinions, prejudices and stereotypes
- Identify the roots of oppression, injustice and inequality
- Formulate questions and support the development of critical and creative thinking
- Recognise the complexity of issues and the methodologies required to open topics up for exploration
- Provides people with the knowledge, skills and values necessary to participate fully in their local communities and take informed, reflective actions
- Enable mutual understanding of social and environmental relations

Taking action

During Global Education the question of 'what can I do?' will frequently arise. This leads to the issue of taking action. Global Education methodologies encourage, inspire and motivate in a way that makes people want to share their developing opinions and take action for positive change. Crucially, this should start with a reflection on how I am connected to the problem and how I can be part of the solution.

The essence of Global Education is its commitment to enabling people to bring about positive change. This requires the knowledge to make informed choices, plus the desire and skills to change things. Encouraging young people to reflect on their role in the problem or issue and, therefore, what they can change or influence is key to this approach. Using the competences supports them in making their own informed choices through critical evaluation of the options open to them and the possible implications of their choices. It is also about being aware that deciding not to do something is still an action and will have consequences like any other course of action. An important part of this process is to reflect on what has been learned through the action. In the project, we developed the tool, GIRA (globally informed and reflective actions), which groups can work with to help decide which actions are best and to reflect on their outcomes.

Global Citizenship competences for Scouts and Guides

Why competences?

As Scout and Guide active global citizens we, seek to prepare and empower the next generation to act for the eradication of poverty, fight injustice and inequality, and to promote sustainable lifestyles. Therefore, during the project Global Education, NGOs worked alongside Scouts and Guides to formulate the key competences which we believe are required for equipping young people to meet this challenge. It identifies the most important values and attitudes, areas of knowledge and understanding and skills that Scouts and Guides need for participating in and shaping a sustainable and just world. The competences also represent our shared vision of Global Citizenship for the Scout and Guide movements and underpin the trainings, resources and aspirations of the project.

- Understanding global interdependence
- Standing up for social justice and equity
- Sustainable way of living
- Respecting diversity and identity
- Conflict resolution and cooperation
- Critical and creative thinking
- Responding as Active Global Citizens

To explore the Global Citizenship competences in full see List of Competences.

Three steps for exploring the competences

All seven competences are mutually interconnected and should be seen and understood as a whole. At the same time, it is essential to explore each of the competences in detail and in its complexity. This three-step model has been designed to help.

The principle behind each of the competences is that to explore it in its complexity we first need **to see and acknowledge (1)** how certain issues or problems manifest themselves. Then, we need **to understand why (2)** this is happening, what caused and maintains it and what consequences this can have. And finally, we need to reflect on **how to challenge the problem (3)** both on an individual and collective level and then to take action.

If we take the competence *standing up for social justice and equity* as an example, we would consider how poverty and inequalities are manifest at both local and global level. Exploration of the causes of this issue, includes examining the systems and structures that perpetuate these inequalities and the unequal distribution of power. Strategies for challenging these inequalities could include identifying what we can do to raise awareness about this issue, how to take action as individuals and as a unit, and share our experiences in our community.

Key questions: Standing up for social justice and equity

- *What inequalities do I see around me and in the world?*
- *What do I know about social justice and equity?*
- *Why are these issues important?*
- *What are the causes of injustice and inequality?*
- *How can we challenge that?*
- *How can I make impact, individually and as part of a group?*
- *How can we share and promote what we do with the others?*

How to use the competences

The competences can be used by Scout or Guide leaders to shape their trainings, activities and materials for Global Citizenship in Scout and Guide Units. They might also be explored during in-depth training sessions on Global Education or by future leaders who wish to develop selected competence topics with their units.

They are divided into five thematic and two cross-cutting competences. Young people should be given opportunities to develop these competences through a focus on processes in which certain skills can be acquired and certain attitudes fostered. It is hoped that, with the help of resources in this publication, the competences can be introduced into daily life.

The choice of competence must depend on the goals, intentions and needs of you and the young people you work with. The situation can be very different if you are preparing an intensive summer course for leaders or if you are planning a weekend trip for your unit. However, below you can find some tips and suggestions on how to use the competences when you work as a trainer or when preparing a programme as a leader.

If you are a trainer

- When designing a training or a workshop on Global Education, decide whether you want to explore all the competences or whether you want to focus on one or two of them in more detail.
- Use practical hands-on activities that illustrate specific areas of the competences but also discuss and reflect how this element fits the whole.
- Share the competences with other trainers or people you cooperate with.

If you are a leader

- Review your favourite programmes and activities and reflect on how they correspond with the competences and how the programmes can be adapted to develop some areas of the competences.
- Use the Global Compass tool (www.globalnikompas.cz) to evaluate your current programmes and actions and find out which of the competences you should focus on.
- Work with other leaders in your unit and consider how you understand the competences, what you already do and how you can work with them during the year.
- Make a plan for the year and try to devote some time and space for each of the competences. You can use yearly programmes in this publication.
- Experiment and choose some of the short games and activities in this publication and see how the unit responds. This can give you ideas about how to proceed and what area you should focus on.
- Keep track of how you tackle issues and topics that are connected to the competences so you can reflect and evaluate.

Preparation

When conducting training or leading a programme, consider not only the content but also the methods and techniques that you are going to use as they influence the overall effect of the programme. Make sure that you reserve enough time for planning and preparation. Our experience is, that assuming that you work with content that you already know, the minimal planning time is equal to the delivery time. So if you are to conduct a three-hour session, you need at least three hours of planning and preparation.

A note on terminology

Many terms used over the years try to distinguish between countries which are more 'developed' than others. They all demonstrate the difficulty of trying to generalise where countries are judged to be on a scale of what some people consider to be development.

Some terms you may come across include first world/third world and developing world/developed world. Over time these phrases have developed various connotations. In particular, third world has become synonymous with 'poor world' which is inaccurate and has pejorative undertones.

In this publication, we use the term Global North and Global South, this is not a strict geographic categorisation but also refers to economic inequalities. It emphasizes that both the Global North and Global South are connected: conditions in the Global South are only understandable when they are set against those in the Global North. Global processes and structures make all countries part of an integrated world yet one in which power is not equally distributed.

An alternative term is Majority World which describes countries in Africa, Asia, South and Central America and the Caribbean where the greatest numbers of the world's population resides and is set in contrast to the Minority World of Europe and North America which has the most wealth, power and influence over global structures and processes.

The Sustainable Development Goals

On 25 September 2015, 193 world leaders committed to the Global Goals for Sustainable Development (SDGs). 17 goals to achieve three crucial things in the next 15 years. They aim to end extreme poverty, fight inequality and injustice, and to fix climate change. In doing so, they seek to realise human rights for all and to achieve gender equality and the empowerment of all women and girls.

The SDG agenda grew out of a series of global discussions on human rights, environment and future development and, in 2000, at the Millennium Summit of the United Nations, the Millennium Development Goals (MDGs) were introduced and endorsed by, at that time, 189 Member States. While the MDGs achieved some excellent results such as halving the extreme poverty in the world, the goals were primarily focused on less developed countries.

This time, the UN conducted the largest consultation programme in its history to gauge opinions on what the SDGs should include. As a result, the SDGs try to be more comprehensive and balance **the three dimensions of sustainable development: the economic, social and environmental**.

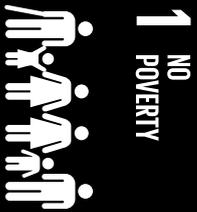
If the goals are going to work, everyone needs to know about them, especially young people who will be the next generation of leaders by 2030. The global issues and themes they cover are closely linked to the themes and topics of Global Education. They make a useful tool for understanding the challenges as well as the possible solutions for changing the world. Use them to inspire, stimulate thinking and provoke action.

References

- Vallory, Eduard (2012): World Scouting: Educating for Global Citizenship.
- Baden-Powell, Robert (1908): Scouting for Boys.



SUSTAINABLE DEVELOPMENT GOALS



1 NO POVERTY



2 ZERO HUNGER



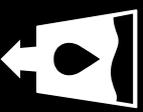
3 GOOD HEALTH AND WELL-BEING



4 QUALITY EDUCATION



5 GENDER EQUALITY



6 CLEAN WATER AND SANITATION



7 AFFORDABLE AND CLEAN ENERGY



8 DECENT WORK AND ECONOMIC GROWTH



9 INDUSTRY, INNOVATION AND INFRASTRUCTURE



10 REDUCED INEQUALITIES



11 SUSTAINABLE CITIES AND COMMUNITIES



12 RESPONSIBLE CONSUMPTION AND PRODUCTION



13 CLIMATE ACTION



14 LIFE BELOW WATER



15 LIFE ON LAND



16 PEACE, JUSTICE AND STRONG INSTITUTIONS



17 PARTNERSHIPS FOR THE GOALS

SUSTAINABLE DEVELOPMENT GOALS



The Role of the Facilitator

The role of the facilitator

Within the topics of Global Education and development of the Global Citizenship competences, it is crucial to point out the values of freedom, respect, safety, responsibility and equality among the participants regardless their mutual differences. In educational programmes, it is the facilitator who is mostly responsible for achieving these goals. The facilitator needs the skills and knowledge necessary to cultivate a safe environment, work with controversial issues and lead discussions well.

Discussion can be an effective tool in Global Education and beyond. However, it's important to understand principles, strategies and interventions in order for the discussion to be beneficial and meaningful to all participants.

Reflection is equally important to the whole learning process. Participants must reflect on the action and learning of Global Education. There are several ways to lead reflection and the one chosen will be based on the context and needs of the specific programme.

This chapter looks at some practical questions: the role of a facilitator in general, facilitation of discussions and how to lead reflections. It also describes different approaches to the role of facilitator, brings various possibilities of leading discussions and provides procedures for reflection. It is certainly not exhaustive, but it does contain key tools and considerations for working with Global Citizenship competences.

The facilitator is the one who holds the space, leads the process and guides a discussion so that the participants can share, learn from each other and involve themselves at an emotional and cognitive level. An important tool for a facilitator is the use of questions, which can be provocative, thought-provoking or reflective, depending what he or she wants to achieve.

The role of the facilitator is primarily to create safe space. A safe and friendly environment provides an opportunity for everyone to participate, to explore different views and, together, challenge prejudices and assumptions on which these opinions are based. The facilitator doesn't need to have and shouldn't give answers. He or she guides the participants and helps them to understand the result and implications of possible ways of thinking and acting. He or she does not have to offer answers and solutions, but should be aware of their own viewpoints and how they chose to share or conceal these.

Facilitation skills

A good facilitator knows how to truly listen with attention (to himself and others) and has good communication skills. He/she should be able to have empathy with participants, especially when dealing with controversial issues or emotionally difficult topics.

Put it into practice

- *Pay close attention to your body language and the body language of others*
- *Keep watching participants*
- *Use participants' names*
- *Summarise what participants say to check you have understood*
- *Ask participants to rephrase what you have asked to show they understand*
- *Avoid judgement*
- *Invite participants to cooperate, don't demand it*
- *Be the participants' partner in the process, not their teacher*
- *Review the discussion goals with the participants*

Tackling controversial issues

Controversial issues often deal with questions of values or beliefs and can be related to political, social or personal issues. There are often strong views and no easy answers. Many diverse opinions may be present in a discussion and it is important that facilitators avoid bias and learn techniques to counter prejudiced opinions. Some background knowledge will help, but questions raised by controversial issues cannot be answered by just providing facts or data. Instead they require reflection on the values behind these views.

When facilitating a workshop or a debate about controversial issues, conflict may easily occur. Remind the participants of the ground rules which you agreed upon at the beginning. It is important for the facilitator to assess whether they should express their own opinions and, if so, when.

Educational theorist Doug Harwood identified six possible roles when dealing with controversial issues. Facilitators should choose a role depending on the context, make-up of the group and topic under discussion.

1 Impartial chairperson

The facilitator helps the participants to express their opinions, but refrains from stating his or her position.

Strengths

- Minimises the influence of the facilitator.
- Gives everyone a chance to participate in the discussion.
- The participants can come up with questions and views that the facilitator didn't consider.
- Good opportunity for the participants to practice their communication skills.
- Works well if there is good background information.

Risks

- Can feel unnatural.
- Concealing your viewpoint can damage the relationship with the participants.
- It can take time for the participants to get used to this approach.
- It can reinforce existing attitudes and prejudices of the participants.
- It can be difficult for the participants.
- May not suit the personalities of all participants.

2 Objective or academic

The facilitator presents a range of possible viewpoints for the issue without stating his or her own position.

Strengths

- It shows that the topics are rarely black and white.
- Important when the opinions of the group are polarised.
- Very useful for topics with contradictory information.
- When the group doesn't represent the range of views.

Risks

- Can the spectrum of opinions be fully balanced?
- It can ignore the fact that "truth" is a grey area somewhere between respective views and positions.
- The learning process can never be fully impartial.
- The facilitator is the centre of action and keeps intervening in an attempt to keep a balance.

3 Declared interest

The facilitator always declares his or her own viewpoint.

Strengths

- Participants know the facilitator's position.
- By presenting his or her opinion at the beginning, the facilitator may provoke the participants to criticise it or call for counterarguments.
- When the participants know the position of the facilitator towards the topic, they can better assess his or her bias.
- Participants don't expect facilitators to be neutral.

Risks

- It can hinder discussion if participants feel they can't express their opposing positions.
- It may lead the participants to strongly advocate an opinion, just to oppose the opinion of the facilitator.
- It is difficult for the participants to distinguish facts from values. It can be even more complicated when they are both presented by the same facilitator.

Note: This approach is appropriate only if we deal with the dissenting position of the participants with respect.

4 Advocate – a combination of academic and declared Interest

The facilitator presents all available viewpoints, then concludes by stating his or her own position with reasons. The facilitator can then make the point that it is important for the participants to evaluate all viewpoints before forming their own opinions.

5 Devil's advocate

Irrespective of his or her own viewpoint, the facilitator adopts a stance which is opposed to the viewpoints of the participants. This enables him or her to ensure that all views are covered and challenged if a consensus view emerges early on.

Strengths

- An entertaining way to encourage participants to contribute to discussions.
- Ensures that all opinions are covered.
- Crucial when working with a group that seems to hold the same opinion, or when there is the risk that the consensus will be reached too early.
- Helps to stimulate discussion.

Risks

- Participants can associate the facilitator with opinions that he or she doesn't hold which can cause concerns.
- It can reinforce the prejudices of the participants.

6 Ally

The facilitator identifies with the opinion of some of the participants.

Strengths

- Supports any participants who are in the minority.
- Illustrates how to build and develop a line of reasoning.
- Allows participants to appreciate ideas and arguments that would not be heard otherwise.
- Provides an example of cooperation.

Risks

- Other participants may perceive it as the facilitator promoting his or her view.
- Other participants can see it as favouritism.
- The participants may not bother to formulate their arguments, as the facilitator does it for them.

7 Official line

The facilitator promotes the official stance given by public authorities.

Strengths

- Gives legitimacy to the facilitator.
- Protects the facilitator against criticism from authorities.
- The facilitator can present a view which the participants haven't fully understood before.

Risks

- Participants can get the impression that the facilitator is not interested in their opinions.
- Various public authorities can promote various different official opinions.
- The official opinion might not exist.
- The official opinion may be contrary to the human rights or facilitator's opinion.

Safe space

Global Education views facilitation as an inclusive process which gives voice to everyone, by creating an environment of respect and collaboration, where participants are encouraged to listen with attention and speak with intention. In longer workshops it is good to take time to establish the ground rules and common principles of working together.

Create guidelines or principles

- *Don't call them rules.*
- *Have participants suggest principles.*
- *Ask 'what do I need to feel comfortable and be creative?' to prompt suggestions.*
- *Participants should agree the principles.*
- *Display the guidelines on a poster.*

The most inclusive setting is a circle (with or without chairs), but the setting also depends on the circumstances and facilitation method. For example, if participants are viewing a video, an u-shaped configuration will be better. Try to avoid the classroom style as it can give the participant the feeling they will be recipients of knowledge and the person in front of them is an expert who knows it all.

Centre of the circle

- *Create a focus in the centre of your circle.*
- *Consider candles, stones, workshop materials or other object.*
- *Scouts traditionally use a fire as a focal point for gathering, so a small candle can serve the same purpose.*
- *Alternatively, select "talking pieces" as your focal point.*

Documenting the results

- *Consider displaying the result of discussions on the wall.*
- *Invite participants to collaborate in creating posters of the outcomes.*
- *Ensure participants' views are accurately reflected.*

Co-facilitation

When facilitating a longer workshop or a process that is more complicated, it is useful to do it with another facilitator. If facilitators work well together, they can guide the process in a way that can support each other. They can complement each other with questions in discussions. You can agree on discussion guidelines. However, it is important that there is a good, respectful energy between the facilitators. Make sure that you get to know each other beforehand, talk about expectations, your facilitation styles, agree with the agenda and goals together and after the workshop, take time to give constructive feedback to each other.

Discussion

Discussion as a series of monologues interrupting each other can be a common phenomenon. Everyone listens only to himself/herself, not to the others. In order to avoid this and lead to a deeper reflection and exploration of the topic, a discussion needs to be structured and well-facilitated. This section looks at the objectives of a discussion, the criteria for facilitating a quality discussion, and offers practical tips on how to develop good discussion.

Structuring a discussion

Stephan Brookfield in his book, *Teaching for Critical Thinking*, outlines these objectives for the discussion:

- Develop critical and informed understanding of the topic.
- Support self-criticism and self-reflection.
- Learn to appreciate different views.
- Help people to make informed choices.

It is useful to distinguish a debate from a discussion. In debates, we want to convince others that our opinion is the correct one. In discussions, the focus is an exploration of a topic without a predetermined conclusion. Both cases are about supporting our conviction with appropriate arguments, and questioning and exploring the identified attitudes of others as well as our own.

In both cases, it is essential to consider our approach towards the discussion or the debate. The goal is to improve our opinions, as well as the opinions of others. A common error is to focus only on improving (or disproving) the opinion of others. Adjusting our own opinion during a discussion is not an expression of weakness, but rather a virtue. In a discussion, there is a stronger focus on joint exploration of the question and on learning than in a debate and this is the process we will focus on.

Features of a discussion:

- **Equal space for everyone.** A discussion ensures every participant has the right to contribute regularly – whether taking the floor themselves or not. No individual or sub-group can control and dominate the discussion.
- **Space for thinking.** The participants can't always react immediately to other viewpoints. Allow intervals of structured silence in which they can develop their critical thinking.
- **Active listening.** Active listening is one of the most important parts of good communication.
- **Connecting the contributions.** Participants keep searching for similarities and differences between respective contributions and making connections.
- **Examining the relevance of contributions.** Each time there is a new idea or concept, the group tries to find examples illustrating its relevance. This can be a challenge as no one's view is valued more highly than another.

Discussion content:

- **Understanding requirements.** Participants identify and verify their assumptions. Subsequently, the discussion focuses on determining the extent to which these assumptions are accurate and valid.
- **Generalisation.** If an assertion is made that is based on the generalised experience of a participant, the group must look for evidence to support the generalisation.
- **Recording the line.** The group follows and records the conclusions reached whether or not they agree with them.
- **Multiple views.** Members of the group try to come up with as many views of the topic as possible, while giving everyone the room to express themselves.
- **Beware of a premature consensus.** Members of the group try to avoid so-called "Groupthinking syndrome" (a way of thinking driven by a desire to keep consensus within the group) and are suspicious of any premature conclusions.

Discussion in small groups

Depending on the sensitivity of the topic, it may be appropriate to divide the group into smaller groups. This will achieve greater confidentiality and give opportunities for less confident people to express their views. Any time during the programme you can insert “micro discussions” with people working in pairs, which give the participants a chance to formulate and gather their thoughts.

Principles of discussion

A particularly efficient way of maintaining control over the discussion is to ask the group to establish some ground rules or principles at the beginning of the session. The group is then able to direct and regulate their own process of learning. The form of these depends on the age of participants and the extent to which you want to work on discussions in the long-term. It is useful to have these rules in front of you during the programme and regularly provide feedback about their compliance or violation. These guidelines can be revised and developed over time, but it is better to start with a small number:

- Only one person to talk at a time – no interrupting.
- Take turns in talking.
- I shall listen and show respect for the views of others.
- I challenge the ideas not the people.
- When I don't agree, I explain my reasons.
- I use appropriate language – no racist or sexist comments.

Facilitator's role in discussion

A facilitator is someone who watches over the process of the discussion and the direction it is taking. The facilitator should aim to take the discussion on an issue to a deeper level. The facilitator can draw on his or her knowledge of the participants and their viewpoints to imagine the possible direction of the discussion, potential problems and how to deal with them. It is not appropriate to openly support one of the parties, as the facilitator holds a position of power which can influence the others.

Key activities of the facilitator:

- Keeps participants on task. If a group strays from the point of the discussion, they can be drawn back with questions like *How does it relate to...?*
- He or she follows and clarifies the points on which the participants agree and disagree. It can be useful to ask these questions: *What is the main point of contention now? Which point do you think should be clarified now to help us move on?*
- By asking questions he or she steers the discussion.
- Informs the participants about the current state of the discussion and where to continue.
- Reminds participants of the ground rules if necessary.
- Looks for connections between the contributions.
- Clarifies and asks complementary questions: *Do I understand correctly that your main argument?*
- Offers space for the voices that haven't been heard yet: *Does anyone see this differently?*
- Summarises and concludes. He or she should explain what they have learnt, summarises the existing opinions and suggests what they could focus on next time.

Exercise: Discussion interventions

Before you start with the programme based on discussion, hand out cards with discussion interventions to the participants and explain that they should try to use this intervention during the discussion. Before starting, read all of them with the group and explain their meaning. At the end reflect on how useful this process was.

Interventions:

- Ask a question or make a comment to **express your interest** in what the other person said.
- Ask a question or make a comment to the **speaking person to help develop** their statement.
- Make a comment to point out a **connection between two contributions**.
- **Nonverbally express your interest** in what the others are saying.
- Make a comment to make it clear that you find someone's contribution **interesting or useful**.
- Make a contribution based on the **contributions of the others**. Explicitly state that you are building on the idea of someone else.
- In your contribution use a partial paraphrase of what was said by someone else.
- Make a **summarising observation**, which takes into account several contributions and touches the topic of discussion.
- Ask about a **causality**.
- At an appropriate moment, ask the group for a **moment of silence** to slow down the rhythm of the conversation and have an opportunity to think.
- Find a way to **appreciate a discovery** that you have made thanks to this discussion. Be specific about what helped you understand something better.
- In a respectful and constructive manner **express your disagreement** with some of the contributions.
- **Create space** for someone who has not spoken yet to contribute to the conversation.

Exercise: Respectful reactions

Cover the right column of the table and describe how you would react in the given situation.

If	Say
Some expresses a strong position without any justification or illustration.	<i>You may be right, but I would like to understand what makes you believe that...</i>
It seems that the discussion has departed from the topic.	<i>It is not clear to me what we are talking about. Can you, please, tell me how it relates to our question?</i>
Multiple views are being advocated at the same time.	<i>Now we have much food for thought (name all of them). I suggest we look at them one after another.</i>
You notice negative reactions in other participants.	<i>I had the impression that when you heard the statement (insert a quote), you were angry. If it is true, I would like to know which part of this statement upset you.</i>
The message of the statement is not clear.	<i>You said that (fill in the possible interpretation). What did you mean?</i>
You hear generalisations.	<i>Which of the things you have seen or heard led you to this conclusion?</i>
It seems that a definition, a phrase, or a term leads to a dead end.	<i>When you say (insert the term), I usually imagine (insert the connotation). How do you understand it?</i>
You want to express disagreement.	<i>Instead of expressions like it's nonsense, because..., that's not true, because... use more cooperative statements like: how would you answer the objection that... it seems to me that..., I rather have the impression that...</i>
There's is a personal attack on a participant.	<i>Ask how the comment relates to the discussion.</i> <i>The rule is: contest the opinions, not the people who expressed them.</i>

Conflicts in discussion

A conflict arises when someone perceives a threat to something he or she believes in. When conflict arises, people tend to respond emotionally rather than rationally. Global Education is transformative learning and transformation can be difficult when it challenges values, attitudes or beliefs. For a facilitator, it is important to recognise conflicts and choose appropriate strategies to deal with them. We have covered some ways of intervening when disagreements arise. Now we will look more deeply at what conflict is and what strategies we can use to manage a conflict.

Strategies

We already mentioned the importance of setting common group guidelines or principles. Group guidelines mean participants take joint responsibility for them. If someone is acting against the principles, ideally the group will react to it. If this does not happen, you can remind the group about the guidelines and ask for ideas on how to follow them or adjust them.

When a participant is responding to something in an emotional way, focus on reviewing what lies behind the words or the action. Try to separate the person from the problem and the words.

It helps to rephrase what somebody has said and then check to see if this is what he/she meant. Ask for more information in order to make a summary of an emotional response or reframe disagreements into challenges which can be solved by the group. If the discussion gets too heated, you might even ask the participants to stop talking and spend a minute or two in silence or write their thoughts down.

As a facilitator, avoid judgements and observe what happened. Ask people how they feel, encourage them to express their own feelings, observations and needs.

Reflection

Reflection is an essential part of the learning process. We need to think about what the programme has delivered in terms of its goals and our personal progress. It helps us to realise what happened, how we felt about it, and to derive learning which we may apply next time. Sometimes it is said that if there is no reflection, there is no learning.

The process of reflection

During the reflection, participants can reflect on their progress on several levels:

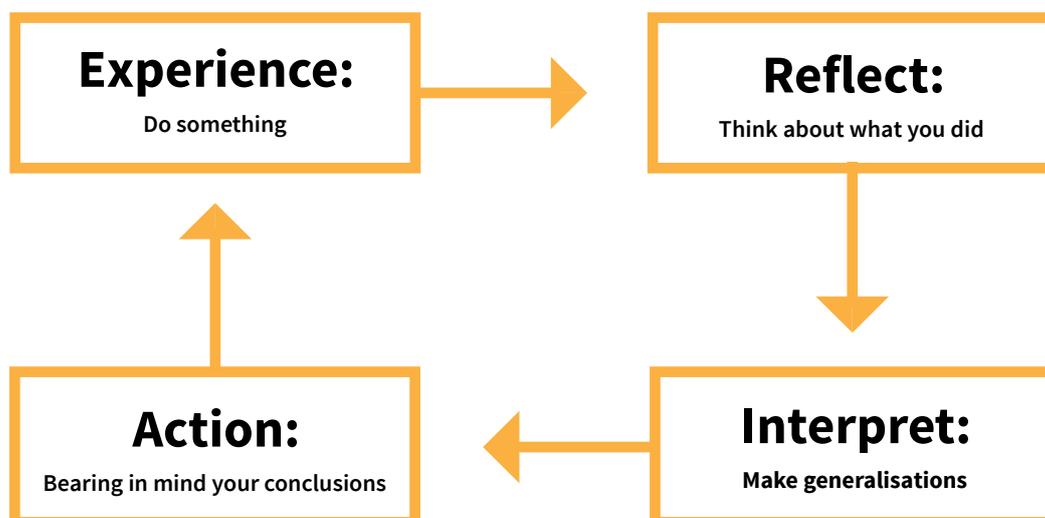
- *What have I learnt about myself? What knowledge have I gained? Which skills have I developed?*
- *What have I learnt about our group? What have we learnt about participation? What progress have we made as a group? What shall we do differently next time?*
- *What have I learnt about the world or about the topic? What new knowledge do I have? Has my attitude towards the topic changed in any way?*

Reflection may also make us aware that we are learning and how this process works. This allows us to consciously control our learning. Therefore, we also reflect on the process itself:

- *What helped me to learn something new about myself/the group/the topic?*
- *What have I learnt about the way we learn?*
- *Are there any things that I would like to learn better? What could help me?*

Kolb's cycle on reflection

The Kolb's cycle is a one of many recognised techniques for leading reflection. It is a four-stage process which says we experience something, we think about it, we form conclusions, then we plan to take action.



Questions for each step:

1. Experience

Objective questions related to thought, sight, hearing, touch, and smell are used to draw out observable data about the experience.

- *What images or scenes do you recall?*
- *Which people, comments, ideas, or words caught your attention, and why?*
- *What sounds do you recall?*
- *What tactile sensations do you recall?*

2. Reflect

Reflective questions relate to emotional responses, feelings and moods.

- *How did this experience affect you?*
- *What was the high point?*
- *What was the low point?*
- *What was the collective mood of the group involved?*
- *How did the group react?*
- *What were your feelings during the experience?*
- *During the experience were you surprised/angered/curious/confused?*

3. Interpret

The facilitator invites participants to consider the experience's value, meaning or significance for them.

- *What was your key insight?*
- *What was the most meaningful aspect of this activity?*
- *What can you conclude from this experience?*
- *What have you learned from this experience?*
- *How does this relate to any theories, models and/or other concepts?*

4. Decision/action

Individuals and the group determine future resolutions and actions.

- *How, if at all, has this experience changed your thinking?*
- *What was the significance of this experience to your study/work/life?*
- *What will you do differently as a result of the experience?*
- *What would you say about the experience to people who were not there?*
- *What would it take to help you apply what you learned?*

Other techniques for group reflections

The following techniques suggest other methods for group reflections. They can be used as a preparation for group reflection or on their own. Special attention is given to techniques for filtering and naming feelings.

- **Cards of feelings:** Prepare cards on which you write various emotions. Let the participants choose the cards that best express how they currently feel.
- **Pictures of feelings:** Use picture cards which express feelings. Everyone chooses one card that best expresses how they currently feel. Each participant then shows the card and describe why they have chosen it.
- **Using the body:** Feelings can be expressed also by the body. Invite the participants to show their current emotions by the position of their body or a grimace. If you think that the participants might be embarrassed, ask them to do it at the same time with their eyes closed.

- **Drawing of feelings:** Experience can be also reflected by drawing or graphic record. Give the participants papers and coloured pencils and a time limit. After they are done, you can spread these pictures on the floor or hang them on the wall and discuss them.

Summarising individual reflections

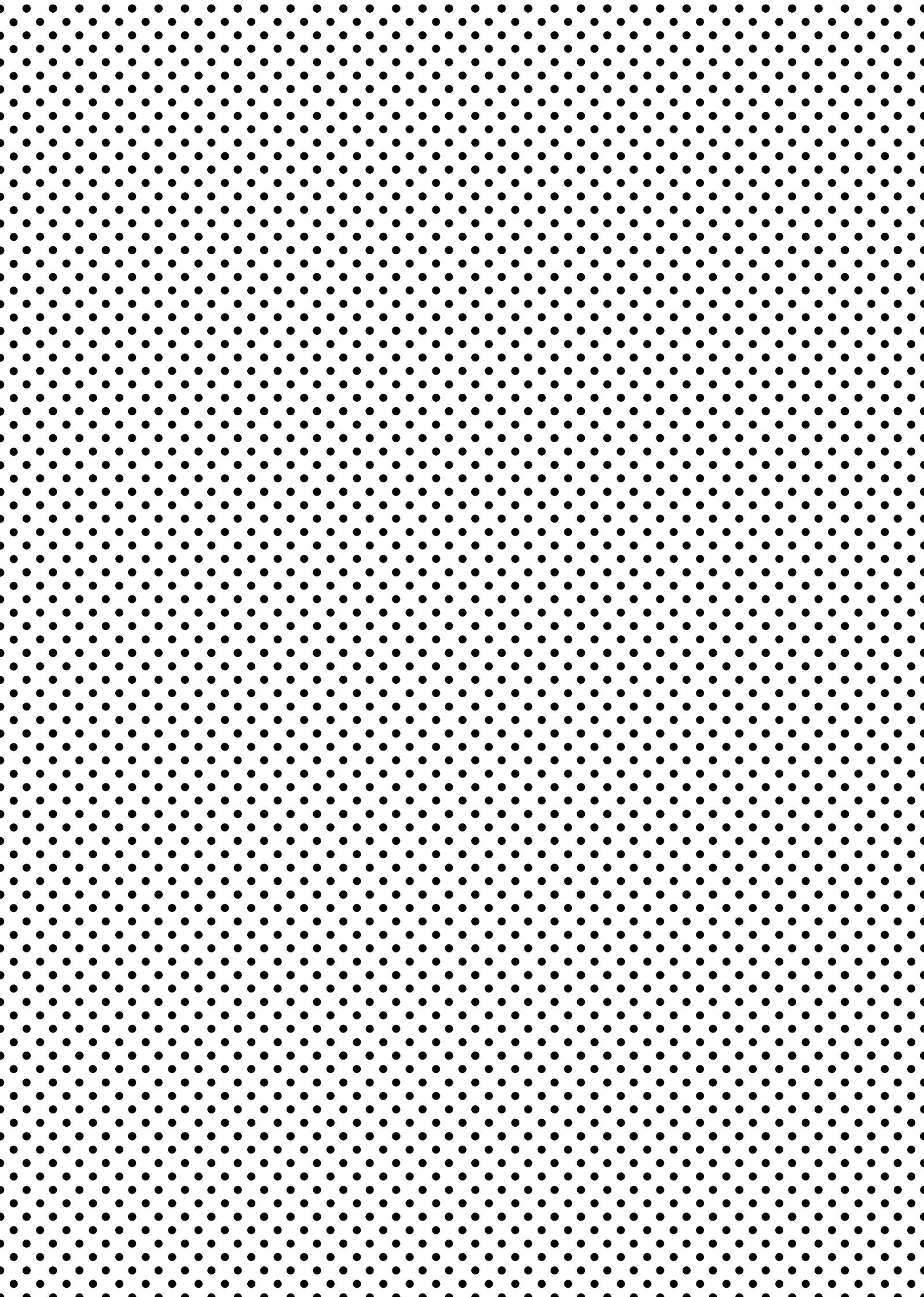
Everyone has a pen and a paper. They have three to five minutes to write about a given topic. The topic should relate to the goal of the programme – it is better to offer a choice of more topics. Alternatively, you can also offer a free theme for a broader reflection. When they are done writing, the participants re-read their texts, choose (underline) the most important passage and if they want, they can share it with the others.

Reflection and Global Education

Like reflection, Global Education works on four levels - experiencing something emotionally, cognitively, learning from it, and taking an informed action. But informed action cannot happen if we do not have time for reflection. It is important to take time with participants to support them in becoming aware of their learning and the transformations which have occurred. Global Education challenges the status quo and invites us to take responsibility for our actions in the world.

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List of Descriptions

Short games

Understanding
global
interdependence

Standing up
for social
justice
and equity

Sustainable
way of living

Respecting
diversity
and identity

Conflict
resolution
and cooperation

Yearly programmes

	COMPETENCES	TITLE	AGE	NUMBER	MIN.	SDGs	PAGE
	1	WHAT DOES THE GLOBALIZATION MEAN TO YOU?	14+	5-30	15	1,12,16,17	43
	2,3	AN APPLE GAME	8+	10-15	20	12	45
	3	BANANA SPLIT GAME	12+	5-30	30	8,12	47
	2,3	NEEDS AND WANTS	8+	15-20	45	3,11	51
	5,6	SNAPSHOTS	10+	6-20	30	16	55
	1	SYSTEMS TRIANGLE GAME	14+	10-30	40	10,17	57
	5	SPEED PASS	11+	10-15	30	16	61
	5	WHAT'S THE BEST WAY TO STOP A CONFLICT?	10+	5-25	30	16	63
1.	1,2,6	WE ALL ARE CAPTAIN COOK	16+	20-36	360	10	69
	1,6	DOTTED MAPS	12+	6-30	60	10	87
	1,2,3	PALM OIL MYSTERY	10+	5-25	45	12	89
	1,6,7	B-P'S MESSAGE FOR THE WORLD	15+	2-25	90-110	17	93
2.	1,2	(IN)EQUALITY OF NATIONS	15+	12+	45	8,9,10	103
	2,7	WHO MADE MY CLOTHES?	12+	5-15	75-110	1,8	107
	1,2	SCRAMBLE FOR WEALTH AND POWER	14+	8-25	90	3,4,10	113
	2,3,4	FAIR TRADE	13+	6+	50	1,4,8,10	117
	2,6	FLOWER POWER	12+	6+	80	10	123
	2,4	TAKE A STEP FORWARD	14+	10-30	60	1,5,8,10	129
3.	3,7	WHERE DO THE EGGS COME FROM?	10+	6-30	100-130	2,3,12,15	137
	3,7	POLITICAL STOCKPOT	16+	15+	240-300	2,12,15	151
	3,7	WHAT IS YOUR FOOTPRINT?	14+	5+	40-50	12,15	155
	1,2,3	WHERE ARE THOSE THINGS FROM?	12+	10-20	70-90	10,12	159
	1,3,7	FRAGILE TRAVELLERS	14+	10-30	60	12,15	165
	1,3	MEMO GAME	13+	8-30	45	12,15	173
4.	1,4,6	PIPPY LONGSTOCKING AND THE CHILDREN OF THE WORLD	8+	15-40	180	11,13,16,17	185
	4,6	FLOWER OF IDENTITY	12+	5-20	75-90	10	189
	2,4	EUROTRAIL	12+	5-20	30-40	5,1	191
	2,4	SABIRA AND HALIT	15+	3-10	150	5,10,16	195
	1,6	PERSON AS A TREE, PEOPLE AS A FOREST	7+	2-15	60-90	4,10,16	205
	4,6	EXPLORING CULTURAL BAGGAGE	15+	6-20	45	5,10,16	209
	1,4,5	REFUGEE ODYSSEY	13+	10-15	90	3,8,10,17	211
5.	4,5	THE ISLAND OF MONOMULTI	12+	20-30	90-120	17	219
	5,6	RESTORATIVE CIRCLES	10+	6-30	60	16	225
	1,5	WHO IS FLEEING CONGO?	15+	8-30	90	16	229
	5	CONFLICTS: HOW TO HANDLE THEM?	10+	2-20	140	16,17	235
	4,5,6	FORUM THEATRE	15+	6-20	45	10,16	241
365	1,4,7	EXPLORE THE WORLD TODAY	-	-	-	-	247
	3,7	THE THINGS IN MY LIFE	-	-	-	-	251

MIN.: Duration (minutes), SDGs: Sustainable Development Goals



What Does Globalisation Mean to You?

Participants express their understanding of globalisation and see that there are various dimensions to the topic.

Apple Game

Explore the differences between an apple grown and transported around the world to a locally grown apple and, in the process, open a discussion about protecting the environment and responsible consumption.

Banana Split Game

This activity will raise awareness about the food industry and the people who are exploited by it.

Needs and Wants

Outdoor activity to explore the differences between wants, needs and rights.

Snapshots

This activity encourages pupils to critically interrogate images of world events and how they are manipulated to tell a particular story.

Systems Triangle Game

Participants form a human system and reflect on how identifying and working with leverage points can help them plan social action. Participants discuss the ways in which viewing a problem as a result of a system can help solve the problem.

Speed Pass

The group must to pass a tennis ball through hands of all members finding the fastest and best way of doing this.

What's the Best Way To Stop a Conflict?

The aim of the activity is to reflect on a range of ways to resolve conflict. It is a flexible activity that can conclude with an extended discussion about wider conflict resolution issues.

1.

We All Are Captain Cook

This programme deals with colonialism and its consequences. The participants get an overview how the European perception of the world has been forming over the history and how the colonial patterns are still reproduced today.

Dotted Maps

The objective of this activity is to illustrate how the world is connected and make us realise how our view of the world is limited. The participants are presented with various pictures and they shall mark their answers on blind maps of the world. At the end of the activity these answers/maps are collectively evaluated.

Palm Oil Mystery

Using a series of clues, participants work out what connects the photo of the protestors to a plate of biscuits. Along the way, they will find out about all the issues involved in the production of palm oil in Indonesia.

B-P's Message for the World

Through a dialogue with Robert Baden-Powell, participants can think about implementation of his message: *Leave this world a little better than you found it.* In the context of individual and collective activities, the participants form their own visions of the world. They come to realise on what preconditions these visions are based and that these may sometimes be in conflict.

2.

(In)Equality of Nations

The activity aims to highlight the unequal balance of power in various parts of the world. Through industrial production, it shows that some countries do not have the same access to resources, technology and manpower.

Who Made My Clothes?

This activity aims to make participants aware of the poor working conditions of garment workers in countries such as India, China, Bangladesh, Sri Lanka or Pakistan. It includes discussion around the ways participants can get active in order to bring about change.

Scramble for Wealth and Power

Participants try to get as much money as possible. Then, according to their earnings, will be allocated to the three groups (rich, average and poor). This exercise is about trying to create and enforce a fair redistribution of wealth. Activity explores the real distribution of wealth and power in the world where the rich and powerful majority promote their interests.

Fair Trade

Participants learn about the differences between the standard business model and Fair Trade. First, they are presented with stories of ordinary people which they have to play as short scenes. Eventually they learn new information about Fair Trade as an alternative by using the I.N.S.E.R.T. technique.

Flower Power

At the end of this activity you will have a wall of flowers that represents the diversity of the group. This is a creative activity that leads to a discussion about human rights: what they are, why they exist and how we should protect them.

Take a Step Forward

We are all equal, but some are more equal than others, to paraphrase George Orwell. In this activity participants take on roles of different people and move forward depending on their chances and opportunities.

3.

Where do the Eggs Come from?

This activity presents various systems of hen farming. The participants are divided into teams representing the respective types of farming and are tasked to create a Facebook profile of a hen. At first, they work with the information they know, then they add information that they learn from the attached materials. Next, they present these profiles to the other groups and share this information with them. Finally, they think how they can contribute to improving the living conditions of the hens.

Political Stockpot

The Political Stockpot is a cooking and talking event that aims to motivate Scouts and Guides to think about the industrialised food and agriculture system and its consequences for the ecological system and human beings.

Accessing alternative food initiatives, participants learn about and discuss new paths of agriculture and nutrition while jointly preparing and cooking a meal together.

What is Your Footprint?

Our ecological footprint varies according to our lifestyle. In this activity, participants have the opportunity to calculate their own ecological footprint and discuss how they could reduce it.

Where are Those Things from?

Specific products and crops (cotton t-shirt, football, banana, and chocolate) are used as an example to illustrate the background of things that we use every day, with special focus on the way how their consumption can influence lives of people in other parts of the world.

Fragile Travellers

Flowers are often imported into Europe from Africa or Latin America. Participants reflect on what the flowers mean to them, what they can mean for other people, how the flowers available at the market affect people and the environment. They consider possible alternatives.

Memo Game

The activity is suitable as an introduction or summary to the series on the negative impacts of consumption because it concerns several topics. The activity can be used also as a way for participants to decide which topic they would like to critically address in greater detail.

4.

Pippi Longstocking and the Children of the World

Visiting the Children of the World with Pippi Longstocking. With this activity, you can motivate participants to think about global connections and raise awareness that our countries have links to the rest of the world. Participants will become “aware of our connections to people around the world” and that children live differently in different parts of the world with different lifestyles, values and needs.

Flower of Identity

This is a safe structure for participants to learn more about themselves. This can be difficult, but it is essential for building relationships with other people. Participants will be reflecting on their own identity and its components, and looking at the risks of generalisation of the features of a group.

Eurotrail

We are going to jump into the train filled with different passengers and try to imagine how our values influence our choices. It explores stereotypes and prejudices in everyday life.

Sabira and Halit

Who becomes a refugee and why are they forced to leave their country of origin? What problems do they encounter during their journey and what awaits them, in the country where they apply for asylum? This is a role play, which will put the participants in the shoes of a couple from northern Georgia, who leave their homeland to go to the Czech Republic. The purpose of this activity is to better understand other people, regardless of their differences, through naming their emotions and needs.

Person as a Tree, People as a Forest

Every tree is unique, as is every person. However, every unique entity has certain characteristics that make them similar to the others. By drawing their own tree and a group tree, participants are led to reflect on personal growth and similarity of all people.

Exploring Cultural Baggage

Participants draw representations of the cultural baggage which they carry (the things we carry from our cultures that influence us). These are shared in the group and reflected on.

Refugee Odyssey

This is a short workshop deals with the refugee crisis through the lens of young volunteers.

It is a first step to the process of acquiring the values and developing the attitudes and skills to live and work in a refugee camp.

5.

The Island of Monomulti

This is a simulation game in which three different cultures meet and must cooperate. For participants, it can be important to experience a multicultural situation.

Restorative Circles

This activity teaches the participants to use restorative questions, which represent a basic tool of the restorative justice processes. It can be followed up with a programme about restorative justice. The restorative circle can also be used for resolving minor or major conflicts in the group.

Who is Fleeing Congo?

This program uses the conflict in the Democratic Republic of the Congo as an example for studying the broader context of war, its impact on the world and on the groups of people involved. The participants work with texts and reflect on who profits from a war and who serves it. How are we related to conflicts in other continents? And who are the people fleeing the conflict?

Conflicts: How to Handle Them?

The participants think of a conflict they are currently going through. Then, through a game, we help them determine the circumstances under which the conflict arose. They will learn how these circumstances are influenced by cooperative or competitive approach. Next game helps them look at a conflict through the eyes of several different people. Finally, they are going to apply the methods of conflict resolution on the situation from their life.

Forum Theatre

A role play activity that gives participants the chance to put into practice the skills and approaches they have learnt up to this point by listening to and giving opinions on situations of tension.

365

Explore the World Today

A series of activities which can be woven into regular activities during the scout year with the common aim of broadening horizons and exploring the continents and countries. They are suitable for different age groups and ideally, the leaders of these groups in the same local unit can work together to develop awareness among the young people. The programme includes ideas for autumn and spring activities, winter camp ambience, summer camp game and open-doors day. They are flexible and can be adapted to national contexts and different traditions of scouting.

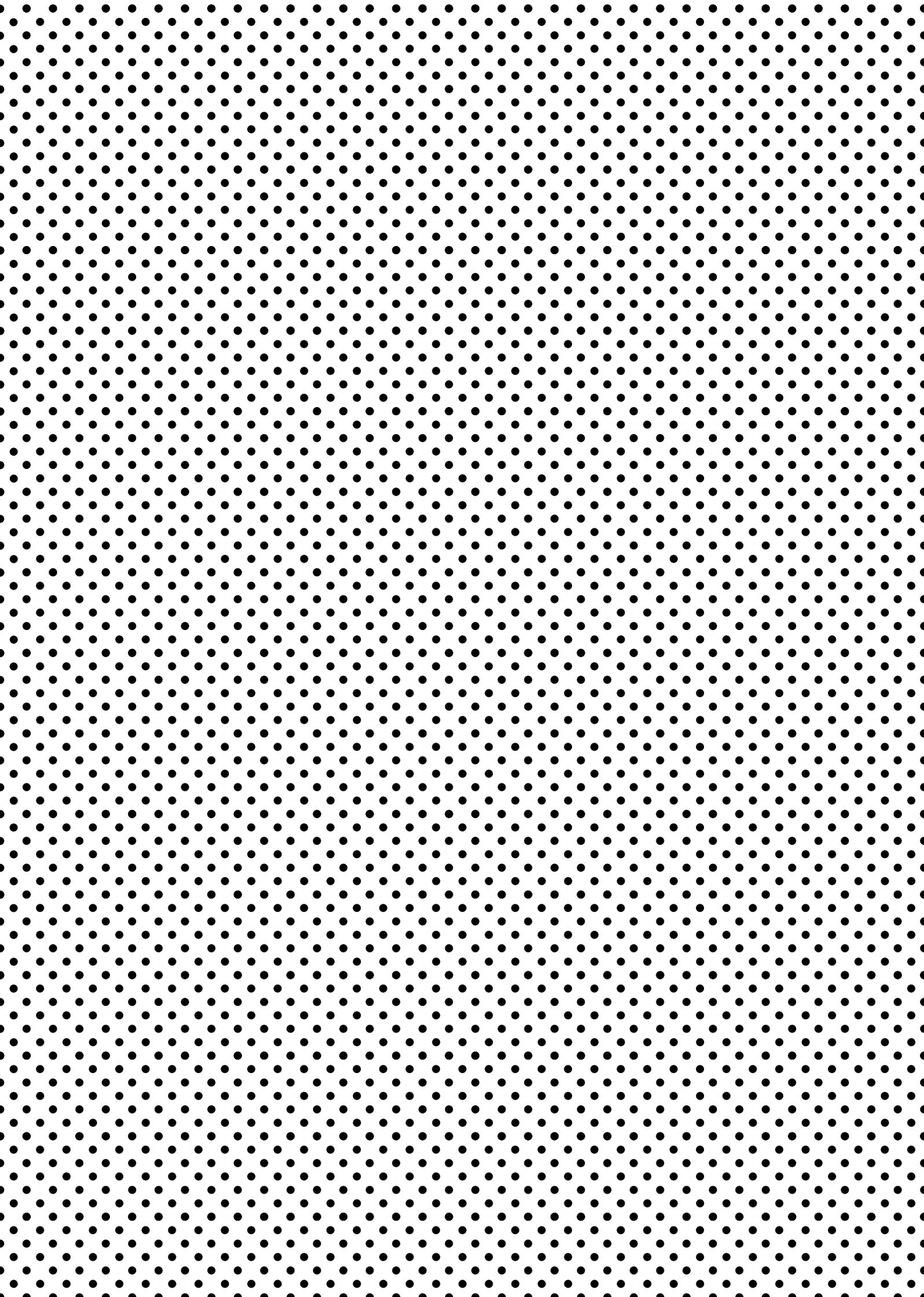
The Things in My Life

This programme offers you five activities for each season. The activities aim to draw awareness to a responsible and sustainable lifestyle while showing the consequences our consumption and lifestyle have for other people in the world and for our environment.

*Do not take things
too seriously ...
look on life
as a game
and the world
as a playground.*

Lord Robert Baden-Powell

Understanding the World



Understanding the World

The following pages are packed with different kinds of games, activities and programmes with the theory and discussions of Global Education in mind. Each activity is, where possible, fun and interactive. They are all guided by a game principle.

The activities are arranged under the five main competences for active global citizens. The two cross-cutting competences - active participation and critical or creative thinking - are integrated in all game, activities and programmes.

Short games

Eight short and dynamic games introduce Scouts and Guides to the themes of interconnectedness, justice, diversity, sustainability and conflict resolution.

You can use these games:

- To complement training on specific competences
- At the beginning of meetings, events and camps
- To introduce the topic
- As an ice-breaker
- For fun

Activities

These activities vary from 30 minutes to five hours and are structured to deliver important key learnings and develop specific competences. They focus on introducing and exploring an issue and conclude with a reflection.

You can use these activities:

- To develop specific competences and to open discussion
- At a regular weekly meetings
- As part of a camp programme
- As a part of training for leaders in order to share good practice

Programmes

Finally, we suggest three ideas for longer programmes which can be carried out in Scout/Guide groups. You will need to modify the ideas to fit the needs and specifics of your local unit.

You can use this programmes:

- To connect the activities of all age sections in a local unit with global education
- To systematically introduce global education in scouting/guiding
- To learn about the World together with Scouts and Guides from different perspectives

Reflections

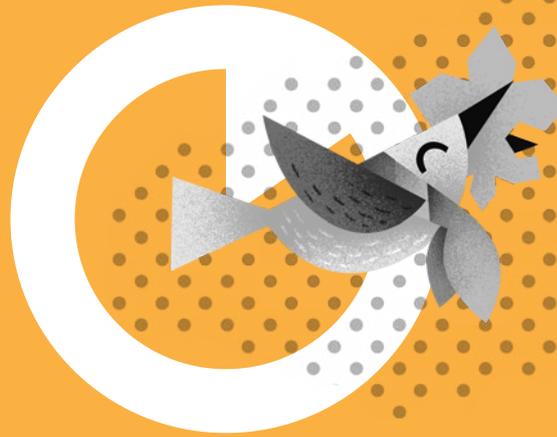
Most of the activities have a reflection at the end. This is very important of the activity and summarises the key learning for participants.

Most of the reflections take a similar form:

- Participants and facilitators sit in the circle.
- The facilitator asks appropriate questions, which help participants to synthesise the key learning from the activity, think about next steps and reflect on how it might impact on their lifestyle and behaviour

**Understanding
Global
Interdependence**

**Standing Up
For Social Jus-
tice And Equity**

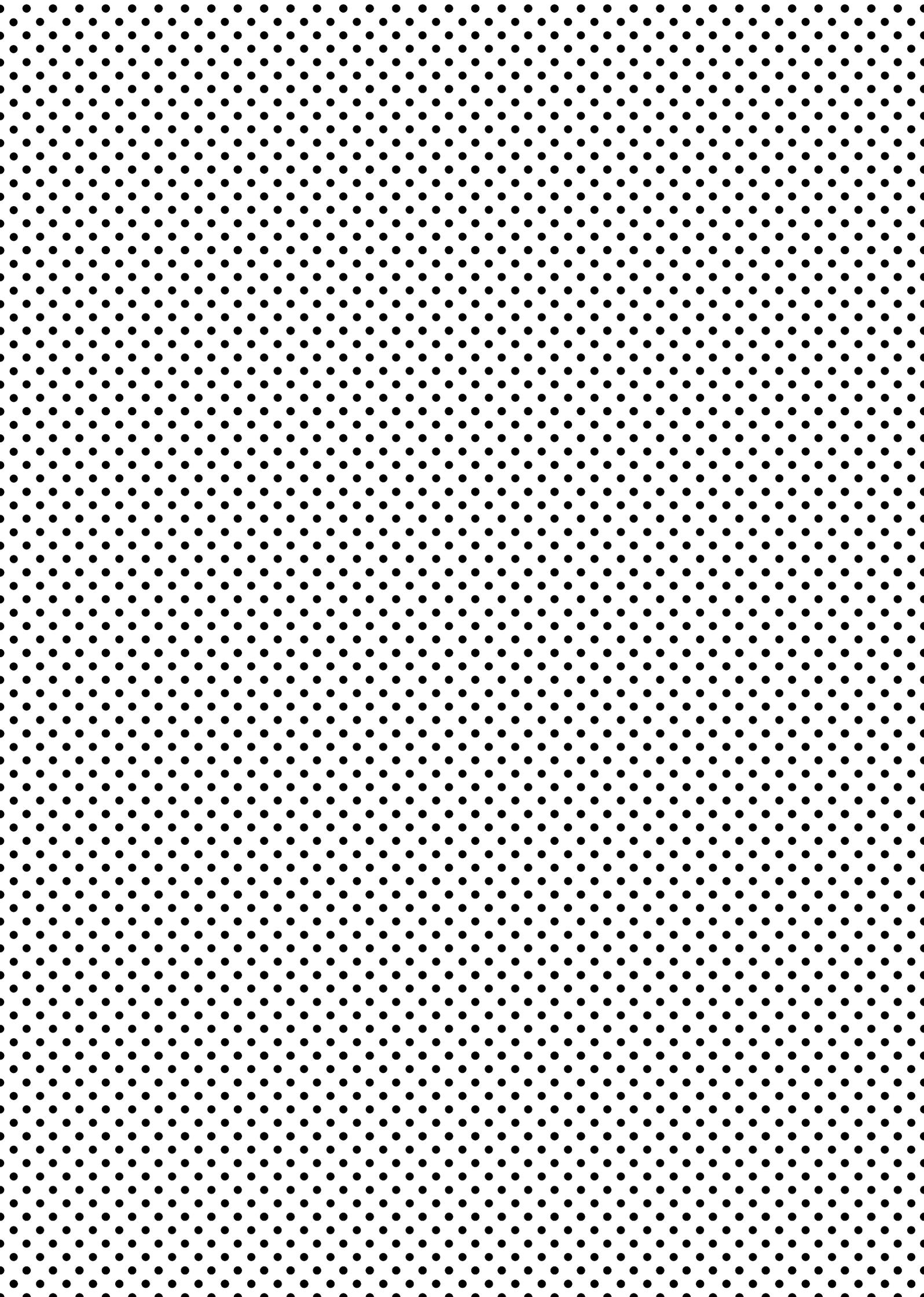


**Conflict
Resolution
and Cooperation**

**Sustainable
Way of Living**

**Respecting
Diversity
and Identity**

Short Games



What Does Globalisation Mean to You?

Description	Participants express their understanding of globalisation and see that there are various dimensions to the topic
Competences	<ul style="list-style-type: none"> • 1. Understanding global interdependence
Goals	<ul style="list-style-type: none"> • Participants get to know each other better. • Participants become aware of globalisation and what it means.
Connect to SDGs	<ul style="list-style-type: none"> • 17. Partnerships for the goals
Age	14+
Number	5-30
Time	15-20 min
Materials	<ul style="list-style-type: none"> • Small ball
Preparation	<ul style="list-style-type: none"> • Ask the participants to sit or stand in a circle

[What Does Globalisation Mean to You?]

Procedure / 15-20 min

Procedure

1. Ask the group to think about the word 'globalisation' and ask what comes to mind when they hear the term
2. Explain that whoever catches the ball says their name and what they associate with the term 'globalisation'. Continue until every person has had a turn
3. Ask the participants to consider how globalisation influences their lives and to think about an example in their everyday lives

Reflection / 5 min

Reflection

Suggested reflection questions:

- *Do you often use the term 'globalisation'?*
- *How would you explain the term?*
- *Do you know synonyms for it?*

Tips for facilitator

This game can be played with other terms. You can also ask the participants to mention his or her name, the name of the person who threw the ball to them and an association with the term.

Authors

Authors

- Adapted from Anthropolis/Südwind Agentur/C.E.G.A./CSDF/Europers/NaZemi

Source

Source

- Anthropolis/Südwind Agentur/C.E.G.A./CSDF/Europers/NaZemi (2011): Change your view: A toolkit for Global learning.

Apple Game

Description Explore the differences between an apple grown and transported around the world to a locally grown apple and, in the process, open a discussion about protecting the environment and responsible consumption

- Competences**
- 2. Standing for justice and equality
 - 3. Sustainable way of living

- Goals**
- Participants become familiar with production chains and food transport systems
 - Participants gain awareness of the benefits of buying local food and products

- Connect to SDGs**
- 12. Responsible consumption and production

Age 8+

Number 10-15

Time 20 min

- Materials**
- An apple
 - Someone to tell the story of an apple
 - A piece of paper per participant
 - Different items which can be used to symbolise pollution to an apple (For example sprays, injections, coloured water, gas sound or pencils)
 - A flipchart and pens
 - Data about the time it takes to travel between countries

- Preparation**
- Put out different materials representing transport and pollution
 - Prepare a story detailing the journey of an apple, making sure there are enough parts for all participants

[Apple Game]

Procedure

1. Choose a faraway country where apples are grown
2. Give each participant a symbol of one part of the apple's long journey
3. Tell the story as dramatically as possible, using a clock to show how long each part takes, include many types of transport and countries on the way
4. Get each participant to tell their object's part in the apple's journey and pass the apple from one person to the next
5. When the apple reaches the shop, everyone can decide between the cheaper fruit from the supermarket or the more expensive fruit from the farmer
6. Conclude by giving everyone a healthy local apple as a gift

Reflection

Suggested reflection questions:

- *Did you change your mind about something during experiencing this journey of an apple?*
- *Do you think you will do something different next time you go to the shop?*
- *What will you do differently?*
- *What can we (as a group) do with this awareness now?*

Authors

- Ratej, Eva (Skavti, Slovenia)

Banana Split Game

Description	This activity will raise awareness about the food industry and the people who are exploited by it
Competences	<ul style="list-style-type: none">• 3. Sustainable way of living
Goals	<ul style="list-style-type: none">• Participants become familiar with production chains and explore who profits most• Participants increase their own consumer awareness
Connect to SDGs	<ul style="list-style-type: none">• 8. Decent work and economic growth• 12. Responsible consumption and production
Age	12+
Number	5-30
Time	30 min
Materials	Five cards with information about the roles of: <ul style="list-style-type: none">• Plantation worker• Plantation owner• Shipper• Importer• Shops and stores
Preparation	<ul style="list-style-type: none">• Prepare the cards.

[Banana Split Game]

Procedure

1. Divide into groups for each of the different jobs in the production chain following the path of banana from its tropical plantation to your fruit bowl
2. Allocate the roles
Explain that each banana costs 100 golds (or whatever currency you choose)
3. Ask them to decide how many of the gold they should get for their role in the chain
4. Each group shares what they should get and why. Inevitably the total is more than 100 so the groups must negotiate to split the money
5. When they have agreed amounts, reveal the true breakdown of who gets what from the final price of a banana produced and imported from Latin America

True breakdown:

- Banana worker – 3
- Plantation owner – 17
- Shipper – 13
- Shop or supermarket – 43
- Importer – 24

Reflection

Questions for reflection:

- *Do you think this is a fair situation?*
- *Why is the 100 golds shared out as it is?*
- *Who has power and why?*
- *What could be done to improve the situation?*
- *What role can we play as the people who buy the bananas?*
- *Would you be prepared to pay more for your bananas?*
- *Do you know any alternatives to regularly produced bananas?*

Authors

- Adapted from CAFOD

Source

- CAFOD: www.cafod.org.uk.

[Banana Split Game]

Attachment – Groups



You need to know (or prepare the cards) about the roles in banana production:

Plantation worker:

- *12-14 hours per day of hard physical labour in hot conditions*
- *Selecting the best bananas*
- *You are working in very difficult conditions, often with fertilisers and pesticides which can lead to health risks such as cancer and other diseases*
- *Pesticides are also sprayed from planes – they are likely to fall on your home or the local school*
- *You will be discouraged from joining a trade union*
- *You could even lose your job while supporting it*

Plantation owner:

- *You will have to pay for expensive pesticides, fuel for pesticide-spraying aeroplanes, tools and machinery, lawyers and waste management*
- *There are regulations in most countries in Europe and shoppers want perfect fruit, if any of your bananas don't meet these high standards, they must be scrapped – so you lose money*
- *There is always a risk factor, connected with the weather conditions*
- *You have to invest your own money*

Shipper:

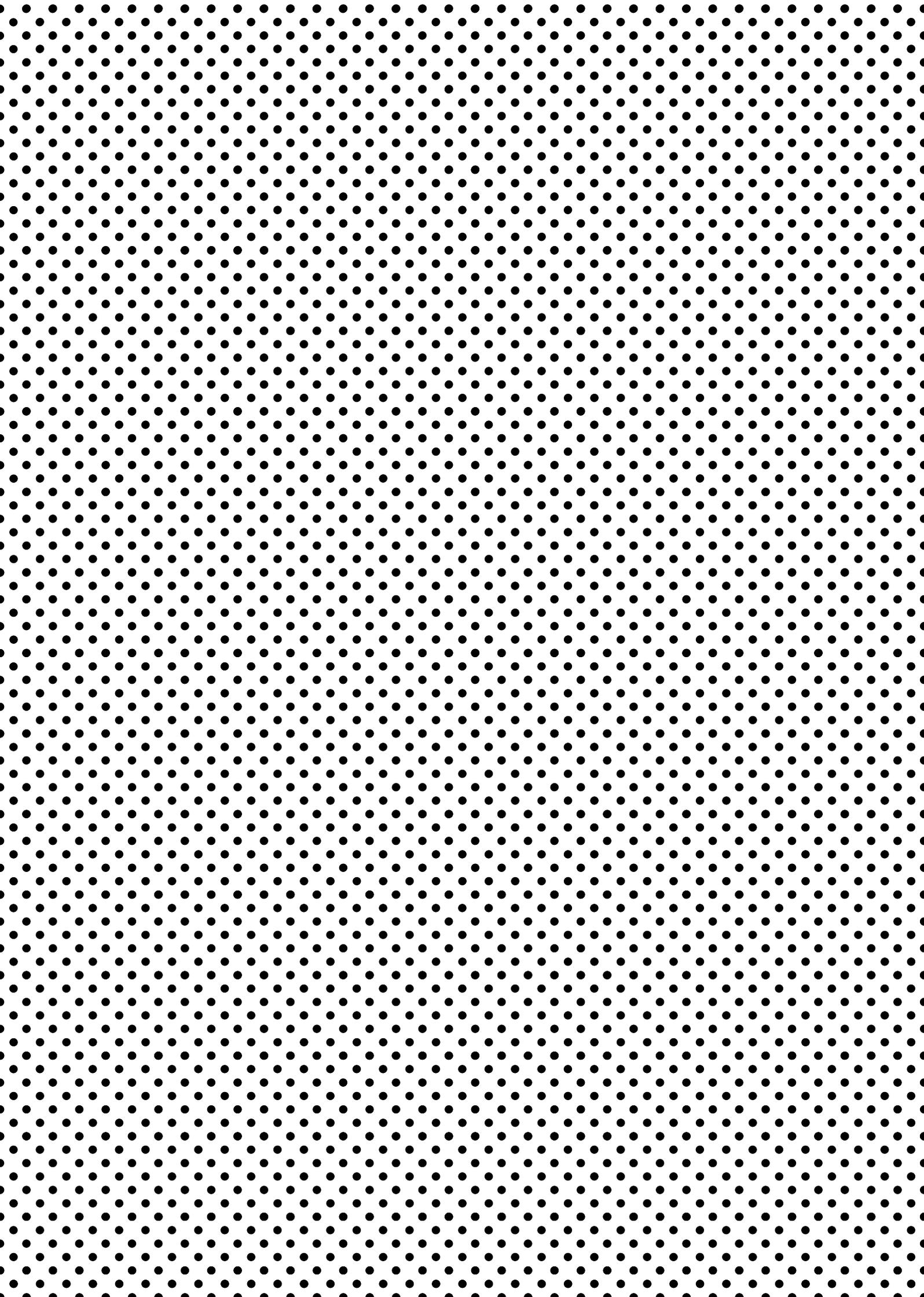
- *Big cargo ships are very expensive to buy and keep in working order*
- *They use a lot of fuel*
- *Refrigeration is a difficult business*
- *You have to pay for insurance and port fees*

Importer:

- *You need to transport fruits by truck from the port to big ripening centres and from there to the shops*
- *You will have to promise the shops you will provide a certain number of bananas each week and you cannot let them down*
- *You have to deal with all the licences for importing food*
- *You have to pay a lot to your employees*

Shops and stores:

- *You have to pay your staff and maintain the shop*
- *You need to compete in the market – with a price or with the quality*
- *Remember about advertising and the requirement to store the bananas*



Needs and Wants

Description	Outdoors activity to explore the differences between wants, needs and rights
Competences	<ul style="list-style-type: none"> • 2. Standing up for social justice and equity • 3. Living sustainably
Goals	<ul style="list-style-type: none"> • Participants find out the difference between needs and wants in a forest setting • Participants understand that all people have the same fundamental needs and should have the same rights
Connect to SDGs	<ul style="list-style-type: none"> • 3. Good health and well being • 11. Sustainable cities and communities
Age	8+
Number	15-20
Time	45 min
Materials	<ul style="list-style-type: none"> • Needs and wants cards
Preparation	<ul style="list-style-type: none"> • Sets of cards printed and cut up. • Place in envelopes - one set of cards per group, each group has four or five participants

[Needs and Wants]

Procedure

1. Take the participants into a wooded area and tell them it will be their home. Tell them they will need to find everything they need to survive in the forest, but the soil is poor and the water quality uncertain
2. Each group is given an envelope containing the cards. Explain that the government supports their new community and they must choose 15 cards that they will want to get help with
3. Explain that the government is struggling to provide the support their community needs so they must now take away seven of their cards.
4. Once they've made that selection, explain that there has been a change in government with new policies. Support is being reduced and participants must take away four more cards
5. Have a group discussion and encourage participants to identify the basic needs for survival. Explain that these needs are supported by rights, enshrined under the Universal Declaration of Rights by the UN.

Reflection

Suggested reflection questions:

- *Was it difficult to decide what items they would have to get rid of?*
- *Did groups have everything they needed?*
- *Did groups have everything they wanted?*
- *What is the difference between a need and a want?*
- *Do you all have these things (needs items)?*
- *Should all children have these things?*
- *Do you think all children in (specific country) have these things?*
- *How was the forest able to meet your needs?*

Authors

- Dwyer, Charlotte (Scotdec, Scotland)

Source

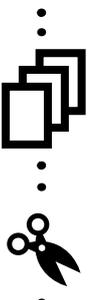
- Scotdec: www.ourforestourfuture.org.uk.

Procedure / 45 min

Reflection

Authors

Source



Attachment – Cards

Mobile
phone

Shelter

Cow

Baby
chickens

Bag
of medicine

Water
cleaning
tablets

Television

Fertile
soil

Tools



[Needs and Wants]

Attachment – Cards

Torch

Toothbrush

Matches

**Electrical
generator**

**Toilet
paper**

**Young
trees**

**Woodburning
stove**

Seed store

**Pots and
pans**

Snapshots

Description	This activity encourages pupils to critically interrogate images of world events and how they are manipulated to tell a particular story
Competences	<ul style="list-style-type: none"> • 5. Conflict resolution and cooperation • 6. Critical and creative thinking
Goals	<ul style="list-style-type: none"> • Participants think about why and how certain images of world events are used. • Participants reflect on the ways images do not always tell the complete story.
Connect to SDGs	<ul style="list-style-type: none"> • 16. Peace, justice and strong institutions
Age	10+
Number	6-25
Time	30 min
Materials	<ul style="list-style-type: none"> • A selection of photos from current world events, such as hurricanes, bombings and humanitarian crises
Preparation	<ul style="list-style-type: none"> • Put the photos on display

[Snapshots]

Procedure / 30 min

Procedure

Ask participants in pairs to choose a photograph and consider the following:

- What do you think is the purpose of the photograph?
- Who is it appealing to?
- What might be going on outside the frame?
- Who took the photo?

Ask each pair to share their photo and their thinking behind the way it's used.

Reflection

Reflection

Suggested reflection question:

What other images might have been used to present a different angle on the story?

Authors

Authors

- Adapted from Oxfam GB

Source

Source

- Oxfam: www.oxfam.org.uk/education.

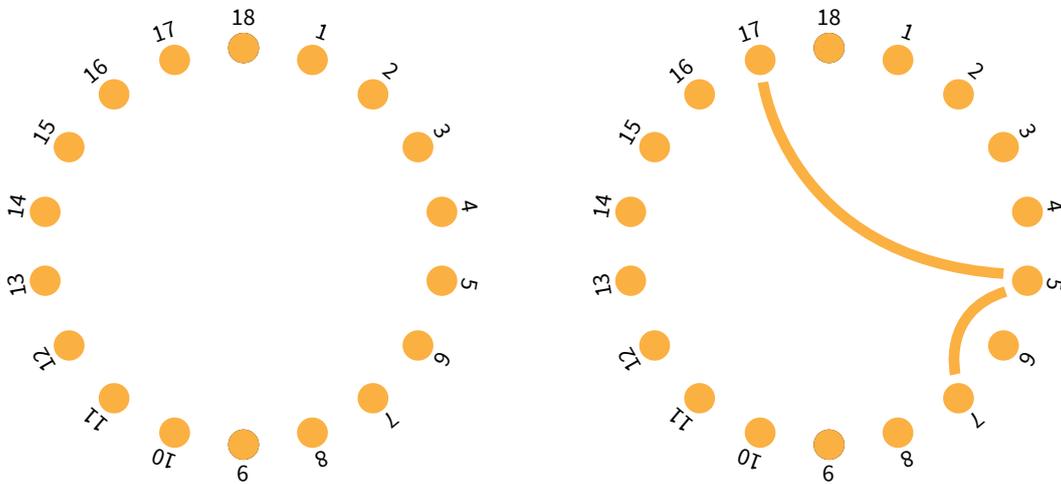
Systems Triangle Game

Description	Participants form a human system and reflect on how identifying and working with leverage points can help them plan social action. Participants discuss the ways in which viewing a problem as a result of a system can help solve the problem
Competences	<ul style="list-style-type: none">• 1. Understanding global interdependence
Goals	<ul style="list-style-type: none">• Participants will experience a situation in which they become simultaneously active and passive components of the system.• Participants reflect on the way the links inside the system affect its activity.
Connect to SDGs	<ul style="list-style-type: none">• 10. Reduced inequalities• 17. Partnerships for the goals
Age	14+
Number	10-30
Time	40 min
Materials	<ul style="list-style-type: none">• Sticky notes• Paper• Markers
Preparation	<ul style="list-style-type: none">• Prepare a chart with a circle and numbers around the circle based on the number of people in the group• Prepare a set of sticky notes numbered to correspond with the numbers on the circle.

[Systems Triangle Game]

Procedure

1. Every participant is given a sticky note and stands in a circle
2. Ask everyone to mentally choose two people in the circle and remember the numbers of these people (they should not tell anyone who they've chosen and not choose the facilitators). These people will be their reference points
3. Explain to participants that shortly they will move to be equal distance from their two reference points
4. Now ask everyone to move so they are equal distance between their reference points and encourage them to do this in silence, without talking to each other or revealing who their reference points are.
5. Allow the participants to stop moving if the system settles, or ask them to stop if it does not
6. Once the participants have stopped moving, ask one person to move and leave the group to settle for a second time.
7. Repeat this two or three times by moving someone different each time and ask participants to observe what happens to the whole system of participants each time you move someone
8. Invite participants to draw two lines on eh chart from their own number to each of their reference points.



Placement of students in the circle and situation in which a student number 5 secretly chose number 17 and number 7.

The student number 5 created a triangle with number 7 and 17. He or she must move along circle between them. He has two options - move to position 3 or 12. But the position is likely to change 7 and 17 too. Number 5 will find the correct place constantly in motion.

Reflection

Suggested reflection questions:

- *Can you identify who has the greatest leverage on the system?*
- *Can you see what happens when those people move?*
- *Are there balancing points (those with fewer connections but a lot of influence)?*
- *What have you seen about systems in this exercise?*
- *Can you be a better leader if you understand your system?*
- *What is the importance of finding the leverage points as revealed by the exercise?*

[Systems Triangle Game]

Infobox

Challenge of having an impact on systems	We can work with systems by:
It can feel too big to change	Focus on tweaking for big results. What are the leverage points where you can have an impact?
They are complex and our actions can lead to unintended consequences	Test out different ideas. Monitor and evaluate them closely. Act on the learning before scaling up to a larger project.
We only see what we expect to see	Change lenses to look at the system from different angles
The changes we make to a system can make it better for a short time, then worse	Try to look at what is making it better, is this sustainable? Look at the long-term picture, what are the risks?
You see parts, not the whole	Look at the bigger picture.

Infobox

Authors

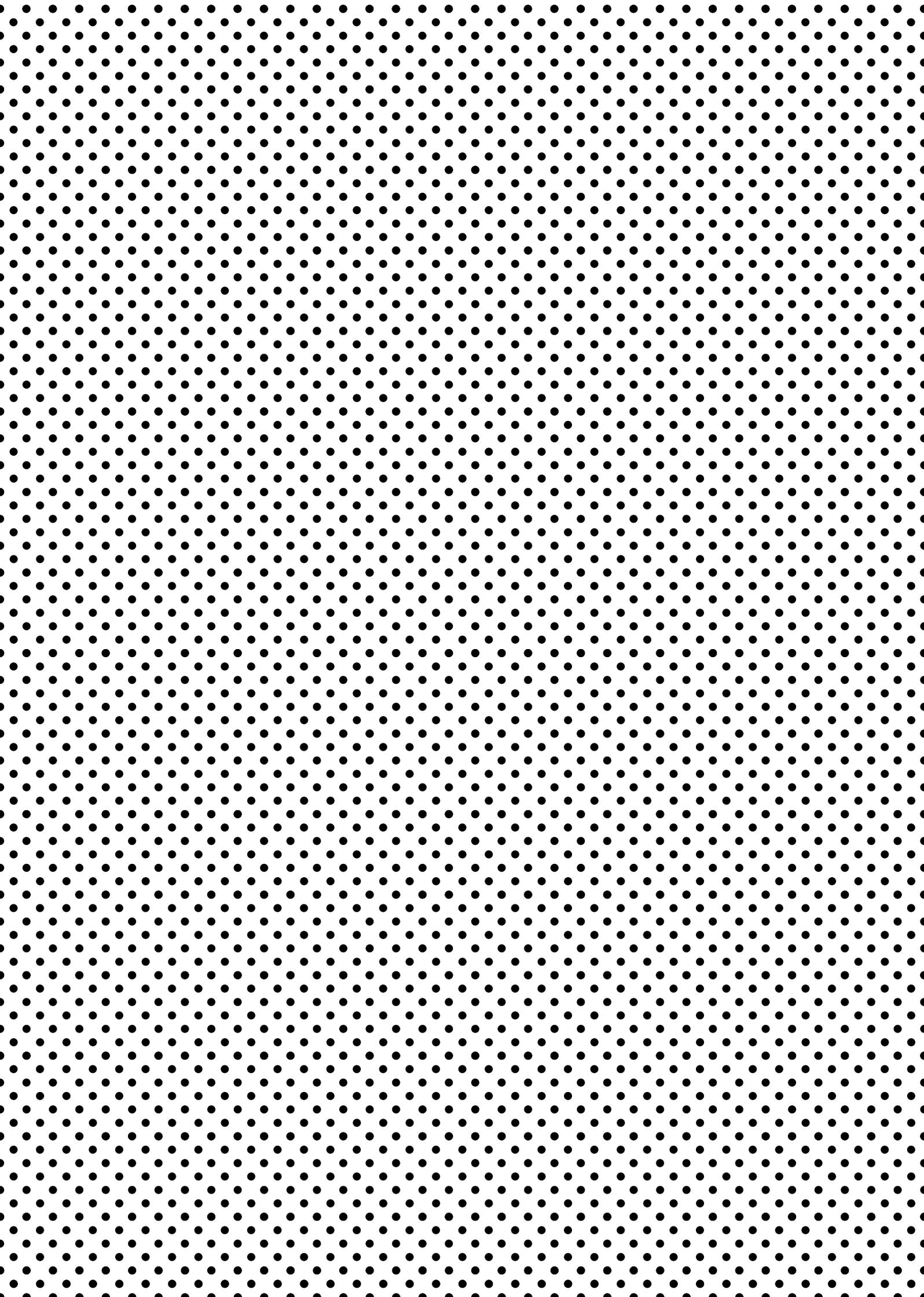
- Adapted from British Council

Authors

Source

- British Council (2014): Active Citizens - Facilitator's Toolkit.

Source



Speed Pass

Description	The group must to pass a tennis ball through hands of all members finding the fastest and best way of doing this
Competences	<ul style="list-style-type: none"> • 5. Conflict resolution
Goals	<ul style="list-style-type: none"> • Participants learn to consider multiple solutions for solving a conflict and to think about how it overlaps with their personal life
Connect to SDGs	<ul style="list-style-type: none"> • 16. Peace, justice and strong institutions
Age	11+
Number	10-15
Time	30 min
Materials	<ul style="list-style-type: none"> • Tennis ball • Stopwatch

[Speed Pass]

Procedure

1. Start with your team in a circle
2. Begin throwing the tennis ball around, establishing a pattern
3. Each player gets the ball only once, starting and ending with the facilitator
4. Once the pattern is established, the facilitator steps out of the circle to become the timekeeper
5. Time the team throwing the ball through the sequence, starting and ending with the same person, to get a base time
6. Next, challenge the team to see how fast they can move through the sequence and let them provide four solutions to the problem. The rules are that the ball has to follow a pattern and each person must have it for only a brief moment
7. Possible solutions include: standing in the original circle and passing the ball as fast as they can; switching places so they are standing next to the person they pass to; keeping the ball stationary while everyone touches it in order; or rolling the ball down everyone's hands.

Reflection

Suggested reflection questions:

- *What skills or characteristics did you use to discover additional solutions?*
- *Were all ideas heard? Why or why not?*
- *Do you usually take the time to discover additional solutions in conflict situations? Why or why not?*
- *Of your solutions, which one gave you the best time? What can we learn from that?*
- *How would a conflict benefit from this multi-solution technique?*
- *What would you have to do that you usually don't do in those types of situations?*
- *What kind of resolution would you come to?*
- *What is the likelihood the resolution would be a win-win resolution?*

Authors

- Scannell, Mary

Source

- Scannell, Mary (2010): The Big Book of Conflict Resolution Games

What's the Best Way to Stop a Conflict?

Description The aim of the activity is to reflect on a range of ways to resolve conflict. It is a flexible activity that can conclude with an extended discussion about wider conflict resolution issues

Competences • 5. Conflict resolution

Goals • Participants consider a range of ways in which they could resolve a conflict.
• Participants reflect on responses to historical or contemporary conflicts, locally and globally.

Connect to SDGs • 16. Peace, justice and strong institutions

Age 10+

Number 5-25

Time 30 min

Materials • A selection of nine 'What's the best way to stop a conflict?' cards (Attachment)

Preparation • Prepare a set of cards for each small group

[What's the Best Way to Stop a Conflict?]

Procedure / 30 min

Procedure

1. Put the participants into small groups with a set of cards and ask them for the best way to stop a conflict
2. They should arrange the cards into a diamond with their best option at the top of the diamond and the one they think would be least successful at the bottom
3. Ask the groups to share their top and bottom cards.
4. Discuss strategies participants have used to stop conflict and which ones they found most useful.

Reflection

Reflection

Suggested reflection questions:

- *Why do countries have soldiers?*
- *Why do people join the army?*
- *What would happen if there were no armies?*
- *When is it alright to use force?*
- *Why do countries go to war?*
- *Who decides?*

Authors

Authors

- Adapted from RISC

Source

Source

- RISC: <http://toolkit.risc.org.uk>.

[What's the Best Way to Stop a Conflict?]

Attachment – Questions



Fighting until
someone wins

Getting people
on your side

Mediating

Shouting

Negotiating

Compromising

Listening

Agreeing
to arbitration

Finding someone
who can talk
to both sides

Backing down

Thinking about
what might
happen next

Using a weapon

Apologising

Carrying a weapon

Arguing

Deciding who
is to blame

Avoiding violence



1.

Competences

**Understanding
global
interdependence**

Scout and Guide leaders recognise that people, places, economies and environments are interconnected and mutually dependent. They understand that these interdependencies impact on relationships locally, globally, have been shaped by history and will shape the future. They are aware that everyday choices and actions have intended and unintended impacts on the lives of others and the environment both locally and globally.

We All Are Captain Cook

Description This programme deals with colonialism and its consequences. The participants get an overview how the European perception of the world has been forming over the history and how the colonial patterns are still reproduced today

- Competences**
- 1. Understanding global interdependence
 - 2. Standing up for social justice and equality
 - 6. Critical and creative thinking

- Goals**
- The participants will understand how the European perception of the world and inhabitants of other continents has been forming over the history.
 - The participants will learn some facts, which they can use for deeper reflection on the legacy of colonialism.
 - The participants will realise how important it is to think of the consequences of their own actions.

- Connect to SDGs**
- 10. Reduced Inequalities

Age 16+

Number 20-36

Time 360 min, First part: 90 min, Second part: 270 min

[We All Are Captain Cook]

- Materials**
- Mid-18th Century costumes (King and the First Lord of the Admiralty, potentially others: the Second Lord of the Admiralty, counsellors, and so on)
 - Annex 2: Descriptions of roles – (5 to 6 copies, according to the number of crews)
 - Attributes (captain hat, coloured pencil, herbarium, telescope, quill) – one set per crew + one extra set
 - Scarves to cover the attributes
 - Annex 3: Historical texts – one copy per participant
 - Large sheets of paper to draw maps with pencils and coloured pencils
 - Flipcharts, markers, coloured pencils 2nd part:
 - Period costumes (indigenous peoples – Hawaii, Tahiti, Alaska)
 - Coloured streamers to mark the sites, schematic map with the location of the checkpoints, compasses for all the crews, coloured flags for each checkpoint
 - Copy of the rules
 - Welfare box (symbolic objects for: education, grains, weapons, infrastructure, houses, clothes – about 12 pieces of each)
 - Annex 4: Checkpoints – 1 copy (includes history of the place as well as explanations of the tasks)
 - Materials for the checkpoints: refreshments, objects symbolising sugar cane and coconuts, crepe paper, scarf, star map, timer, papers, pencils, ruler, 5 – 6 stuffed toys symbolising fish, supplies for each group (= snack)
 - Flipcharts, coloured pencils, markers
 - Annex 5: texts after 200 years – 1 copy

-
- Preparation** Participants must be informed in advanced to allow time to prepare costumes. The facilitators also need costumes (the royal court, mid-18th C, the indigenous people at the checkpoints). It is also a good idea to do some basic reading about that period and the life of Captain James Cook.
- In addition to collecting, printing and preparing all the materials, you need to do the following:
- prepare the pairs game
 - measure the azimuths and the distances to the respective checkpoints (with a map)
 - bring the materials to respective checkpoints, prepare the set of mirrors for Tahiti

[We All Are Captain Cook]

Procedure

1 Planning the mission (90min)

1. Introduction (10 min)

- The participants in their costumes meet the First Lord of the Admiralty, who symbolically welcomes them to Great Britain of the 18th century, at the dawn of the modern age with its great explorers. He/she vividly depicts the place and the period and then presents the programme: *Just as the navigator and explorer James Cook explored the world, we are also going to explore it together and look at some “white spots on the map”. You will now become Cook and his crew, who are planning another discovery mission.*
- Then briefly outline what will happen in the next part.

2. Crews and acquisition of attributes (30 min)

- Create 5 to 6 teams of 4 to 6 members – the crews of the ships Endeavour, Discovery Resolution, Adventure, Eagle, Friendship, and Freelove. The members of the teams will then choose roles according to what they think they are good at (they shall present their strengths, discuss, and come an arrangement that suits all of them).
 - **Captain** is in charge, presents the mission to King, his attribute is the hat
 - **Map draughtsman** in the first part is responsible for drawing the map, during the mission for other cartographic records; attribute: coloured pencil
 - **Botanist** during the mission draws flowers; attribute: herbarium
 - **Astronomer** during the mission creates records about star observing; attribute: telescope
 - **Scientific secretary** during the mission keeps records about the journey, completed tasks, help provided to the indigenous people, etc.; attribute: quill
- If there are only four crew members, one of them will take two roles. If there are more, two people can share a role.
- The participants shall get the attributes for their roles in a short game based on the principle of the pairs.
 - Create a grid in one area. Place the respective attributes for all the roles plus one extra set of the attributes randomly into the cells – there should be 30 objects altogether and cover them so that it is not possible to guess which object is where
 - The participants must stand in a line some distance from the grid
 - One member from each crew runs to the grid and uncovers two objects. If they find a pair of objects assigned to their role, they shall cover one and keep the other. If they find two different objects or if this object is not attributed to their role, they shall cover both of them.
 - Crew members take turns until everyone has the attribute assigned to their role.

3. We are Captain Cook and the map (30 min)

- Let the participants read the historical text about James Cook (Annex 2). The text focuses on facts, Cook’s strengths and the importance of maritime discoveries. It aims to motivate them into action and to paint a picture of heroism.
- Ask the crews to create a map of the world and a mission plan: *For the purpose of your journeys, draw a map of the world as known at those times. Based on the text and your ideas, first think of the journeys you would like to make and why. Plan what you want to discover, map, and bring back from your travels. Prepare a presentation of your missions for King George III.*

[We All Are Captain Cook]

4. Audience with King George III (20 min)

- The facilitators should create the atmosphere of a royal court – the more people, the better
- Each crew has three minutes to present their mission and answer The King's questions. He is interested mainly in the benefits for his country and the future profit from these discovery journeys. The King also announces the departure time and what the crews should bring with them.

2 The Mission (270min)

5. Rules and planning the strategy (20 min)

- The King shall present the goal of the mission and the First Lord of the Admiralty shall explain the rules. You can write down the main points on a flipchart and put it on display.
- **Goal:** to be as successful on your journeys as possible – after the return, there will be another audience with King, who will choose the winners, whom he will further support on their journeys
- **Task:** to sail at their own discretion to six places explored by Cook
- The crews will get a time limit and instructions where to find respective checkpoints (marked just with a symbol, without the name) on a map – azimuths + distances + their colour code
- The base represents Britain and is located in the centre of the map
- one checkpoint will not be marked (Opparree), and they have to think of a way to find it, inspired by Cook
- at the base, prepare 2 coloured flags per each checkpoint before going to the checkpoint, the team will take the relevant flag, and return it upon their arrival
- Teams can only take one flag at a time, returning to base after every journey

6. The rules:

- On each place, the crew should read the story and choose two tasks:
- Find out what Britain can use from this destination -> the process is as follows:
 - **Discovery** – fulfil the task at the checkpoint
 - **Potential material for export** – take the things that can be useful for Britain with them
- Find out what would contribute to the development of the local people and provide them with what they need -> by using the *welfare box*
- It is not compulsory to visit all the places (but it is recommended)
- The crew must stay together (they sail on one ship), unless the task at the discovered place explicitly says otherwise
- If they leave someone on a discovered place to fulfil a task, the whole crew has to return to pick them up
- One person can stay at the base, but for no longer than one discovery journey – then they have to join the crew again
- The scientific secretary makes notes about the course of the mission, which will be used during their presentation to King – where they arrived, what they took from there, what they discovered and what they brought to the discovered site
- They can carry only one thing at a time, whether they are exporting something from the discovered site or delivering something back there
- The crews will have time to plan their strategy.

[We All Are Captain Cook]

Discovery mission – the game (90 min)

If we estimate the activity should take 90 minutes, then the checkpoints should be about two to three minutes' walk from the base. The first journey to each checkpoint may take a little longer, because they will have to search for it, the crews will have time to make about 10 extra journeys to export/import goods.

7. Break and preparation of presentations (25 min)

- Give the crews some time to prepare for the audience with the King. Again, they can use flip-charts, as well as their maps from the first phase.

8. Presentation of the mission to the King (15 min)

- The crews gather and briefly present the results of their missions to the King. Each crew shall get a fixed period of time to present their mission, show their map and point out what they have achieved. They use the notes of the secretary.
- The King picks a winner. His choice is made on purely utilitarian basis – the crew that brought the highest number of benefits for Britain and its future expansion. He takes into account these factors (you can make notes about the results of respective crews):
 - How many places they discovered
 - What observations they made – plants, stars, mapping of sites
 - What amounts of raw materials they exported – coconuts, sugar cane, fish
 - How they expanded – they imported education and clothes, built settlements (buildings, infrastructure)

9. Travel in time (40 min)

- During the break, prepare the texts with consequences of colonialism for respective sites
- Then make an imaginary travel in time by taking off costumes. Say *Now you have travelled in time approximately 200 years forward, and you have the opportunity to re-visit the places which you discovered as James Cook. You have 40 minutes to go through these places. Take this time to learn what has been happening there in the last 200 years, or what is happening today. Do this in silence.*
- Tell the participants not to visit Opparree, since they will not find any text there

Reflection

Start the reflection with **free writing**. Write anything that comes to your mind in connection with the topic, without taking account of any formal requirements (stylistics, grammar). Free writing helps to come up with unexpected ideas, thoughts, and connections. Explain the method to participants and tell them they will have five minutes to write and they will not have to share it.

- Question for free writing: *What is on your mind right now?*
- Then make one **round**, in which everybody can (but does not have to) share what they consider the key message of their free writing.

1. Story (20 min)

- On the wall or on the floor, make a time line of the main moments of the activity - creating the crews – role distribution – getting the attributes – planning the mission – audience with the King– planning the strategy – discovery mission – audience with the King – travel in time).
- Each participant looks at the line and notes down **three strongest moments** they experienced during the programme. Next, they discuss them in pairs.
- Ask the crews to sit together and map how they were thinking about success in the course of the programme.

[We All Are Captain Cook]

- Questions to ask:
 - *What did you consider success during the initial planning of the mission? What did the King want? What did you consider success in the course of the game? How did your perception of success change after the time travel?*
 - *Who was the main person that determined what success is? Who could have seen it differently?*
 - Share the main findings of the group together.

2. Generalisation (25 min)

- Bring the group together and ask these questions:
 - *What consequences (positive and negative) have (our) discovery journeys had?*
 - *What are the essential things and patterns that were applied (in the course of the game) in viewing the world and the indigenous people?*
 - *How does the legacy of colonialism manifest today?*

3. What's next (15 min)

- Give the participants some time to answer at least one of the following questions:
 - *About what do I want to learn more?*
 - *What would I like to change in my life?*

Authors

- Petra Frühbauerová, Eliška Hanzlová, Adam Čajka (NaZemi, Czech Republic)

Source

- Enquist, Anna (2008): Návrat domů.

[We All Are Captain Cook]

Attachment 1 – Table

Location	What is Happening?	Material + People Necessary
Hawaii	<ul style="list-style-type: none"> story: the crew is offered refreshments (fruits and drinks), the native at the checkpoint obviously respects the crew <ul style="list-style-type: none"> If it's the second visit by the same crew, the native attempts to kill the captain (according to the real death of James Cook) export: sugar cane import: education 	<ul style="list-style-type: none"> historical text (Annex 3) refreshments objects symbolising sugar cane symbol of education from the welfare box 1 facilitator
Tahiti	<ul style="list-style-type: none"> discovery: the astronomer completes a mathematical and geometric task based on the impact of a ray of light into the telescope composed of mirrors, which cause magnification. say: <i>"After founding your observation station, your astronomer can try to get as accurate observations of Venus on the map of the night sky as possible. He/she should follow this procedure:</i> <ul style="list-style-type: none"> <i>the astronomer is blindfolded, but must complete the task – the other members of the crew can just navigate him/her</i> <i>he/she sets out in the direction of the arrow to the nearest tree, with an imaginary plane of the telescope mirror marked in the soil – we shall imagine that the astronomer's route is like a ray of light falling on the mirror</i> <i>while keeping the rule, that the angle of incidence is equal to the angle of reflection, we direct the astronomer to the next tree,</i> <i>repeat this procedure five times, then search for the map of the starry sky."</i> story: the crew can ask the inhabitants of this island for help with finding the secret checkpoint – Opparree export: coconuts 	<ul style="list-style-type: none"> historical text (Annex 3) task (Annex 3) crepe paper for the arrow and the mirror plane scarf for blindfold star chart objects representing coconuts 2 facilitators
Opparree (Society Islands) = Secret Checkpoint	<ul style="list-style-type: none"> discovery: a task for the botanist – to describe a plant. say: <i>"This island is ideal for your botanist. His/her task is to draw the indicated plant, as accurately as possible, with attention to detail and include a description. The time limit for drawing is 10 minutes. He/she keeps time himself/herself with the provided timer. You can leave the botanist here to fulfil the task and then return to collect him/her."</i> import: education <p>Note: The crews can find this checkpoint only if they ask the inhabitants of Tahiti for help and they will give them the directions (this is how it was discovered).</p>	<ul style="list-style-type: none"> historical text (Annex 3) task (Annex 3) crepe paper for marking the plant, timer, papers, drawing materials, ruler symbol of education from the welfare box no facilitators
Northwards of Vancouver Island (Alaska)	<ul style="list-style-type: none"> story/export: the crew has to trade goods for fish – they have to exchange a toy for something that the Native American will accept – they want bigger amounts of metals (the crews shall not be told directly, they can deduce it from the text) say: <i>"Try to get from the natives one trophy from the rare animals living on the island."</i> <p>Note: the metals, which they have to find and collect, do not count among the transported objects, so they can bring more than one at a time</p>	<ul style="list-style-type: none"> historical text (Annex 3) task (Annex 3) 5 – 6 toys symbolising fish 1 facilitator
Batavia (Indonesia)	<ul style="list-style-type: none"> story: the crew has to find supplies hidden for them by the indigenous people. say: <i>"Regardless of the attitude of the Dutch representative, the natives finally managed to secretly hide the supplies, so that you can collect them. Look for them within 10 metres of here. You can only collect one package of supplies."</i> <p>Note: This checkpoint can be made compulsory, so that all the participants get a snack.</p>	<ul style="list-style-type: none"> historical text (Annex 3) task (Annex 3) hidden supplies for each group (snack) no facilitators
New Zealand	<ul style="list-style-type: none"> discovery: a task for the map draughtsman – to draw a detailed map of the place. say: <i>"You consider this place appropriate for establishing a settlement. To do so, you need a map of the marked territory. This will be a task for your map draughtsman. He/she will have to draft a map of the marked territory, as accurately as possible, with attention to detail and including descriptions. You can leave your map draughtsman here for the period necessary to complete the drawing."</i> import: they can build infrastructure and houses – establishing settlements export: clothes, grains 	<ul style="list-style-type: none"> historical text (Annex 3) task (Annex 3) symbol of infrastructure, houses, clothes and grains from the welfare box no facilitators

Attachment 2 – Role descriptions



Map Draughtsman

You are a map draughtsman, who records previously unknown lands. Thanks to your knowledge, the expedition never gets lost and, even if it does, your maps always help them to find the right way again.

Botanist

You're a botanist who studies and protects the plants. On your travels you collect and document exotic plants that may have medicinal or other rare qualities and the discovery of which could be highly appreciated by the scientists.

Astronomer

You are an astronomer and during the clear nights you browse the night sky full of stars, comets and meteorites. You can navigate even in the darkest nights, and so you always keep your expedition in the right direction.

Scientific Secretary

You are a scientific secretary, who is always at the right place at the right time to record all the information. Your task is to create a travel documents that will be very useful not just for your expedition, but also for the expeditions of other discoverers.

Captain

You are the captain and thus the commander of the whole expedition, who must make decisions in the most difficult moments. The whole crew relies on you. Your main task is to successfully accomplish the mission and ensure safe return of the entire crew.

Attachment 3 – Historical text about James Cook



James Cook

In the second half of the 18th century, Britain was in control of about one-eighth of the known world. After the British drove the French from North America and India, they wanted to expand their influence to the unknown areas of the Pacific Ocean. Within four years, they sent two expeditions to the Pacific, which were to discover new territories and conquer them. One of them was led by Captain Wallis and they discovered and named Tahiti. The second one, under the command of the brave and legendary Captain Sturt, spent long months sailing the ocean, without discovering anything significant.

In the spring of 1768 the British Admiralty issued a command to James Cook to sail to the Pacific and conduct astronomical observations. Thousands of islands in the vast Pacific Ocean have not yet been discovered and explored. Neither had the mysterious Southern continent, which, as Ptolemy assumed, might have been just a figment of imagination. Nevertheless, Alexander Dalrymple, a contemporary of Cook, included it in his map. In the mid-18th century, there were many territories in the southern hemisphere which had not yet been explored.

Europe was obsessed with the chase for new discoveries and new territories. The unrelenting rivals – Britain, France, Spain and Portugal – had divided all the known territories in the world. The sea routes to North, Central and South America, Dutch India, China and Japan were constantly busy. Yet, little was still known about the Pacific. Both shipping routes to the Pacific, through the Strait of Magellan and around Cape Horn, were very demanding for the ships, and their crews.

James Cook was able to overcome all the obstacles in his way mainly due to very detailed preparations. He was also an excellent navigator. He was the right man for greedy Britain, which was constantly looking for more and more colonies. Cook was able to create the much-needed maps of the unknown ocean in the southern hemisphere.

Cook's personality is best reflected by the thoroughness and accuracy with which he documented his discoveries. *"The world will not pardon someone who makes a discovery, but is not able to describe it in the smallest detail,"* he wrote in his diary. For the British Empire, maps and accurate data about distances were as important as insanely brave and bold captains.

This is how Cook was described by one of his contemporaries: *"Captain Cook is of a robust build and tough to the extreme. He patiently endured hunger and thirst, cold and heat. His spirit was of the same strength as his body; his ideas were of great brightness and his judgement of great certainty. His admirable sang-froid in perilous situations, infinitely good heart and sensibility complemented the image of his character."* The names of the ships, with which Cook sailed three times around the world, speak for themselves: Endeavour, Resolution, Adventure, and Discovery.

James Cook was a self-made man who devoted his entire life to the service to progress. He conquered thousands of islands, New Zealand, and Australia for the British crown and substantially expanded the British territory. Yet he was no conquistador like the Spanish Cortés and Pizarro in South America. He was not searching for gold or trying to convert anyone to Christianity. He did not care about what others would do with his discoveries later. James Cook was "just" a fearless captain and cartographer, one of the greatest navigators of all time.

Geographical science owes him for discovering the Society Islands, for the proof that New Zealand consists of two islands, and for the discovery of the eastern part of New Holland (Australia) during his first journey. During his second journey he unravelled the truth about the existence of the so-called Southern mainland, discovered New Caledonia, Friendly Islands, Easter Island, Sandwich Islands, and many others. During his third journey he explored other Sandwich Islands, the west coast of America, and determined the proximity of eastern Asia and western America between 60-70° of latitude.

In his diary, Cook wrote: *"I live in hope to achieve more than anyone else before me."*

Attachment 4 – Checkpoints



Tahiti

Tahiti is surrounded by coral reefs that form secure and convenient harbours with enough space for a number of large ships. It is easily recognisable by its mountain rising in the middle of the island. The coast has beautiful sandy beach, a large river supplies the island with plenty of healthy water. In the middle of the island you can see the mountains stretching over 20 miles. The soil is extremely fertile and rich, irrigated by many streams and covered by trees with dense foliage and very thick trunks.

On the north side of the island we managed to find a suitable place for observing the passage of Venus, so we pitched our tents here and set up an observation station. The natives are impressed by our muskets and have repeatedly tried to steal them. On the second day they brought us on board coconuts and even two pigs.

Men in Tahiti are mostly tall, with well-formed limbs. The anatomy of the women is similar to European women. Their hair is black, thick and strong; they have white teeth, pursed lips, a short nose, pleasant facial features, and graceful walk. It's a very neat nation, both in terms of people and food. Their houses are very well adapted to local climate. They are built in certain distance from each other and shaded by trees. In no other country one can make walks as beautiful as here. The flat landscape is covered with jackfruits and coconut palms, and between them are paths leading from one house to another.

The products of this island are bread, fruits, coconuts, bananas, fruits known as “egg Melloa”; sugar cane, which the inhabitants eat raw; a root of salep, a fruit in a pod and many roots. From domestic animals they like pigs.”

Source: Cook, James (1911): První cesta kolem světa.

After founding your observation station, your astronomer can try to get as accurate observations of Venus on the map of the night sky as possible. He/she should follow this procedure:

- the astronomer is blindfolded, and it must be him/her, who fulfils the task – the other members of the crew can just navigate him/her,
- he/she sets out in the direction of the arrow to the nearest tree, with an imaginary plane of the telescope mirror marked in the soil – we shall imagine that the astronomer's route is like a ray of light falling on the mirror,
- while keeping the rule, that the angle of incidence is equal to the angle of reflection, we direct the astronomer to the next tree,
- repeat this procedure five times, then search for the map of the starry sky.

Batavia

“We spent the whole afternoon in the king's palace, but we negotiated nothing, and we had to return to our ship only with the promise that we would get some buffalos in the morning. The Dutch governor and the king of the island did not keep his promise to provide us some supplies for the same price, for which he sells to the Dutch East India Company. However, in the morning, about 100 of natives appeared near the ship, armed with rifles and spears. Besides, the officer in command spoke Portuguese, and I reckon he was Portuguese. He passed me the order of the king, or rather the Dutch representative, saying that we can only stay here today; he pretended that the natives were not willing to trade with us, because we wanted to get their provisions for free, etc., while the natives themselves demonstrated their greatest desire to supply us with everything they had, and they would have been happier to exchange it for goods instead of money.”

Source: Cook, James (1911): První cesta kolem světa.

Regardless of the attitude of the Dutch representative, the natives finally managed to secretly hide the supplies, so that you can collect them. Look for them within 10 metres of here. You can only collect one package of supplies.

Attachment 4 – Checkpoints



New Zealand

“If this country was inhabited by hardworking people, not only would they have everything that is necessary for living, but they would be living in plenty. The sea and the bays offer excellent kinds of fish. There is not much waterfowl and terrestrial birds, though. Neither are there any bigger animals, wild or domestic. However, the natives hunt whales, as they wear decorations made of whale teeth on their chests. If this land was to be colonised, the best place for a new settlement would be either by the river, which we call Thames, or in the gulf of the island. As I could study the mentality of the natives, I think foreigners should not have any problem to establish a settlement in this country.

The local natives transport all their possessions in small carts, and they content themselves with any place, as long as it provides them enough nourishment. They live scattered in small groups. They are the poorest people on the Earth. They do not have anything and they do not desire anything. They are of medium height, upright figure, with dexterous limbs. Their skin is of the colour of charcoal, or dark chocolate, they have black, often curly hair. Men as well as women go around completely naked, without any piece of clothing. They seem not to have any fixed houses, they move from one place to another, like wild animals searching for food. They live in miserable shacks, which they make from branches and grasses and that are not much bigger than a fireplace.”

Source: Cook, James (1911): Druhá cesta kolem světa.

You consider this place appropriate for establishing a settlement. To do so, you need a map of the marked territory. This will be a task for your map draughtsman. He/she will have to draft a map of the marked territory, as accurately as possible, with attention to detail and including descriptions. You can leave your map draughtsman here for the period necessary to complete the drawing.

Northwards of Vancouver Island

“The country is very mountainous – not only around the gulf, but also further inland. Seldom can you find a view so harsh, since inland you cannot see but mountain peaks of exceptional height, which consist of completely bare rocks, if not covered with snow. However, the land around the coast is covered with woods up to the shore.

The chieftain of the natives was equally hard to overlook; his head was covered with many feathers and his body oddly painted. We could not persuade any of them to get on board. And still, they were willing to give us everything they brought with them, and they were content with what we offered them in exchange. Iron was the most attractive item for them; it seemed they have known how to use it for a long time. And so we began to trade. Brass was also found so appealing that when leaving, we did not have almost any left on board. We had to cut off buttons from clothes, fittings from tables – copper cauldrons, tin boxes, chandeliers, etc. – everything was sacrificed.” Their ordinary clothing resembles to the inhabitants of Greenland. The faces of women and children were of white colour, without redness, and some men were rather brown. Their boats are built in the same style, and from the same material, as the Eskimo boats. They also have large amounts of tools and iron knives. There is no doubt they drink water, as on their boats they brought snow in wooden containers, and from time to time they took a handful and swallowed it.”

Source: Cook, James (1911): Třetí cesta kolem světa.

Try to get from the natives one trophy from the rare animals living on the island.

Attachment 4 – Checkpoints



Hawaii

“During my recent voyage, I discovered five islands that are completely different from the others. Their mountain peaks are constantly shrouded in clouds, which, as one can certainly assume, cause frequent heavy rains. The slopes of these mountains are covered with juicy hillocks. The area between the sea and these wooded hills contains grass of excellent quality. Among the plants we can mention mainly banana trees, jackfruit trees, coconut palms, and walnut trees. We have seen brown falcons, blue herons, wild ducks and long-eared owls flying around. The only domestic animals are pigs, dogs, and chickens.

The looks of the natives are agreeable, their walk graceful and their conduct direct, friendly and polite. As I observed, they are not able of betrayal, their only flaw is that they rob everyone, and they would steal everything that comes in their way, and with such a skill that many dippers in Europe would be ashamed. It was difficult to stop them from stealing, especially telescopes, snuffboxes and other iron objects which they did not know. Their clothing is made either of cloth or canvas of different kinds. The robes for both sexes are the same; they are wrapped two or three times around their waist and hanging down to their knees, in the front as well as in the back. They are of medium height and their faces, particularly round, especially in women, have harmonic features. Their skin is of a walnut-brown colour. They all have beautiful teeth and dye their hair red. Despite their amiable nature, they do not have the natural ease of the Tahitians.”

Source: Marc, Pierre (1992): Cesty kapitána Cooka.

Opparree (Society Islands)

“At 10am, Discovery gave us the sign that they saw land. We spotted it as well, from the top of the mast, almost at the same moment. Soon we recognised it is an island of a small volume, and we were heading towards it until the sundown. Now we noticed that we are in an area with more islands and we could see outlines of unknown mountains on the horizon. In general, the island was pleasant to look at and it could have been a nice place, had it been educated. We started to be amazed by the richness of fauna and flora, and Mr. Banks and other botanists had a lot of work in this country.”

Source: Cook, James (1911): Třetí cesta kolem světa.

This island is ideal for your botanist. His/her task is to draw the indicated plant, as accurately as possible, with attention to detail, and including description. The time limit for drawing is 10 minutes. He/she keeps time himself/herself with the provided timer. You can leave the botanist here to fulfil the task and then return to collect him/her.



New Zealand

New Zealand is today among countries with a high standard of living; in 2014 it ranked 7th according to the Human Development Index and it occupies top positions in the ranking of the quality of life made by The Economist.

The first Europeans to sail to the Zealand islands were the Dutch in 1642. But detailed maps of this area were only created only by the British Captain James Cook. Europeans started to trade with the Maori – the local tribal population, who considered European technologies miraculous. This trade helped, among other things, to spread firearms around the island, which led to Musket Wars between the tribes in 1801 to 1840, during which more than 40,000 Maori were killed.

In 1840, British settlers founded the city of Wellington on the Northern Island and New Zealand, which was lucrative for the UK especially for its natural resources, fertile soil and mild climate, was declared an independent territory of New South Wales under British protection. However, this sovereignty could have been granted only after negotiations by the settlers with the chiefs of indigenous Maori tribes, who were saved from extinction mainly due to missionary efforts. In the Treaty of Waitangi from 1840 the Maori, who then represented only 12% of the population, were granted formal equality.

When gold was discovered on the South Island in 1861, the country was hit by a new wave of settlers, who were trying to gain wealth. In 1860s, the settlers were in conflict with the Maori over the land on which the goldfields had been discovered, and this led to several other wars which resulted in the Maori losing many of their rights and territories. In 1890–1920, the land owned by indigenous people shrank from 4.4 to 0.8 million hectares. In an effort to integrate the Maori into the society, the system of common ownership, on which the Maori social system was based, was replaced by private ownership (Mander 1991: 315).

In 1907, New Zealand became an independent state, but retained strong political and economic ties to the UK. In 1931, it became effectively independent within the Commonwealth and later it became more aligned with Australia and other South Pacific states. After a period of Maori riots in the 1970s, interest in the old Maori culture and traditions is reviving today.

Source: Mander, Jerry (1991): V nepřítomnosti posvátného. Selhání moderních technologií a zápas indiánských národů o přežití.

Marc, Pierre (1992): Cesty kapitána Cooka.



Hawaii

“Although I grew up as a Hawaiian and these islands belonged to us, the people of non-Hawaiian origin kept telling me that I’m a fool. I spent the first forty years of my life believing it.” Harry Mitchell, 1980

Although the Hawaiian archipelago consists of 132 islands, the original population, between 300,000 and one million people, lived on only the eight largest of them (Hawai’i, O’ahu, Maui, Kaua’i, Moloka’i, Lna’i, Ni , ihau and Kaho’olawe). After the arrival of Captain Cook in 1778, the population was much reduced – over fifty years, their numbers dropped to 80,000 and then over other fifty years to 54 000. This was because Cook’s expedition, as well as others that arrived later, had brought here diseases to which the locals were not immune – cholera, mumps, influenza, and venereal diseases. And European weapons.

Hawaii is the 50th US state, and it has 1,360,301 inhabitants, according to the census of 2010. Slightly more than 22 per cent of the population identifies themselves with the traditions of their ancestors. The Hawaiians suffer the highest unemployment and alcoholism rate compared to other ethnic groups in the state. Since the 1980s, there are a growing number of people trying to regain land, revitalize the local economy and prevent further desecration of the traditional culture and sacred sites.

A Molokai teacher Colette Machado is the leading representative of the resistance of the locals towards expansion of tourism on Moloka’i Island.

She said: *“Since most of our fertile farmland is now used for growing coffee, pineapples and sugar cane or for building golf courses, hotels, and holiday complexes, the people of Hawaii must fight to defend their remaining rights to water and soil for growing the traditional crop Taro. Without fish and land, our people have no other choice but to work for hotels or live on social benefits. Otherwise, they have nothing to do, so they get drunk and go crazy.”*

The biggest fight concentrates around the ban of construction on the west coast of the island. The south-eastern part of Moloka’i is lined with old fish ponds. Small fish were put into the ponds, which attracted other fish. Once the fish grew and could not escape. Similar ponds disappeared on Maui and Oahu islands, where they were dredged and people lost this option of livelihood.

Before Cook, the land in Hawaii was in community ownership. When Cook and his men brought firearms to the islands, one of the chiefs, Kamehameha I, used them to conquer all the Hawaiian islands and their inhabitants and proclaimed himself a king – using the title from the West. The Hawaiian King meant a significant advantage for European business. Commercial companies of white men were able to focus solely on one partner and easily convinced Kamehameha about the benefits of changing the traditional way of farming. The king broke away from the past and ordered the inhabitants to leave their farms and cut down entire forests of sandal trees for export. Missionaries started with literacy programmes, but used only Christian texts with the Western conception of morality and economy. Missionaries taught that “private property” pleased the God more than common assets.

The land reform in the 19th century transferred land into private ownership. A handful of white men took advantage of the ownership system, unknown to the locals, to gain the vast majority of the land. Traditional self-supporting farming was replaced by plantations with market crops for export (especially sugar cane and pineapples, today also coffee). Plantation owners imported Chinese, Filipinos, Japanese and Koreans, who were willing to work for low wages and in poor conditions. This got the Hawaiians into an even more difficult situation, because they had to compete with the new immigrant groups for the bottom steps of the economic ladder. Hawaii has the largest proportion of people of Asian origin of all the US states (38 per cent).

It was only the penultimate king, Kalākaua, crowned in 1874, who stood up for the indigenous people. However, the army, subsidised by the plantation owners, forced him to abolish the old Hawaiian constitution and replace it with a new one, which granted the voting right only to the great landowners. This “Bayonet” Constitution practically deprived the Hawaiians of the right to govern themselves. Shortly before he died, the king Kalākaua uttered the famous phrase: *“Tell my people that I’ve been trying.”*

In 1890, the USA abolished the duty on sugar for all states, which meant economic difficulties for Hawaii, in particular the local landowners, as they had previously had a monopoly. The Hawaiian League led by planters then asked the USA for an intervention to overthrow the last Queen Liliuokalani. In 1892, US troops entered the Hawaiian territory and after the conquest of the Queen’s palace they dethroned her. In 1900, the islands finally became a US territory and all the government lands were handed over to the US government. The Americans built a strategic military base in Pearl Harbor. The process by which Hawaiians were deprived of their lands lasted only fifty years; from the land reform, which abolished the common property and allowed for trading with land until the conquest by the United States.¹

¹ Source: Mander, Jerry (1991): V nepřítomnosti posvátného. Selhání moderních technologií a zápas indiánských národů o přežití.



Indonesia

The first Europeans arrived in Indonesia in 1512. These were Portuguese traders, who attempted to get control of the source of exotic spices, nutmeg, cloves, and cubeb. They were soon followed by British and Dutch traders. In 1602, the Dutch East India Company was founded and became the dominant European power on the islands. In 1800, the Dutch government declared the Dutch East Indies its colony, with the capital of Batavia (today's Jakarta). At that time, this was one of the unhealthiest towns. When the Dutch founded it, they built a system of channels similar to the Dutch cities. But in the warm and humid climate the channels quickly become breeding ground for germs and deadly viruses.

For most of the colonial period, the Dutch control of the archipelago was limited to the ports and coastal forts. Only in the early 20th century did the Dutch influence extended to the entire territory of today's Indonesia. However, Dutch rule was ended by the Second World War and the Japanese invasion. The war was followed by a period of decolonisation, in which the overseas dependencies of the European powers started to gain independence.

There is a belief about Indonesia (Mander 1991: 318) that, like the Philippines, there was no reason to join hundreds of islands with nations speaking hundreds of languages into one federation other than to facilitate the colonial rule. By creating a single political entity, it was easier for the army to control respective nations and efficiently manage the trade. In the period of gaining independence, one dominant political power was chosen – the Javans. The Indonesian government today acknowledges existence of up to two million of indigenous inhabitants, with more than 100 different nationalities. For a long time, these people have been relocated from the areas where they traditionally live, as they contain valuable natural resources.

Economic growth of Indonesia is based on extraction and processing of resources – oil, copper, tin, nickel, cobalt, silver, and gold. These resources are harvested by multinational companies like Shell, Texaco, Total, and Chevron. Indonesia is a leader in export of palm oil, which, in 2000, became the most-traded vegetable oil in the world. In 2010, palm oil production in Indonesia reached 16 million tonnes. This export means the inflow of investments in the country, but intensive cultivation of the oil palm has a devastating impact on Indonesian environment and on food security of local communities, because due to the palm trees planted for export not enough food is grown. Every year oil palm plantations in Indonesia grow by 300,000 hectares.

Sources: Glopolis (2014): Certifikace palmového oleje - od partnerství k udržitelnosti.

Mander, Jerry (1991): V nepřítomnosti posvátného. Selhání moderních technologií a zápas indiánských národů o přežití.



Alaska

Until the turn of the 19th century, when gold was discovered here, the majority of indigenous people of Alaska lived without feeling threatened. The first problem came with the invasion of the gold diggers. After the gold rush, the American fish industry spread along the coast and then logging began in the southern forests. However, even in the 1960s the traditional way of life was not yet endangered. Hundreds of indigenous communities lived in small villages, made their livelihood by fishing and hunting from the the land and the sea. After the discovery of oil in 1968 in Prudhoe Bay, the US commercial interests faced a serious issue about to settle the claims of the indigenous people. Oil companies, environmental organisations and the State of Alaska – all needed to agree what belonged to whom. The State of Alaska and the oil companies supported development, but the environmentalists wanted the land to be preserved as a national park and awarded the status of a protected area.

Few Americans realise that until the enactment of the Alaska Native Claims Settlement Act in 1973, the indigenous people of Alaska had the right to virtually the whole territory of the state. This law was preceded by negotiations to which none of the leaders of the 200 Alaskan communities concerned was invited. Instead, it was negotiated with the leaders of the municipal projects within the indigenous people communities, supported by the federal government. These projects included programs for economic development, treatment of drug and alcohol addiction, and support for families. After six years of “negotiations” the following agreement was announced: the indigenous peoples were given the right to 10 per cent of the territory (150,000 kilometres) of Alaska. As a compensation for the loss of 90 per cent of Alaska (1.35 million kilometres) they should have received three dollars per acre, 962.5 million dollars in total. Nobody got any money or land directly. The country was divided into twelve areas, which were put under administration of “corporations” and the indigenous people got shares in them. They would get the money only if their corporations managed well the resources and generated profit.

This had a direct impact on land ownership. Management of the corporations required a different type of education than was available in these remote areas. It was necessary to provide adequate profits; otherwise the stocks would lose their value. Their owners could easily get tempted to sell shares to get at least part of the monetary compensation granted. The need to ensure profit caused disagreements between the regional and village corporations, because the village corporations had a much bigger interest in maintaining the traditional way of life and their powers to some extent enabled the residents to promote their own ideas. Most of the villagers opposed excessive exploitation of natural resources, but since the regional corporations owned lands around the villages as well as everything below the surface, conflicts of previously unknown extent started to occur between the indigenous inhabitants.

The most contentious point of the law for the indigenous inhabitants is the new governmental power to regulate hunting and fishing throughout the state. The government sets the quota for fishing and hunting even for the today's 10 per cent of Alaska land owned by the local corporations. This change meant another blow to the traditional self-sustaining practices.

The anthology *Does One Way of Life Have to Die So Another Can Live?*, quotes a study that attempted to quantify the monetary value of respective parts of the self-sustaining economy – animals, birds, plants – which people would otherwise have to buy at the store. Just the annual equivalent for food was higher than \$3,000 per person, while most families have more than five members. Since the average income per capita in the indigenous families in the region is only \$800 per year, it is clear that if they give up self-supplying, they will have to find new jobs for much higher salaries than what they currently receive.

“For Westerners, profit means money. For the indigenous peoples profit means a happy life, gained from the land and from the sea... The land under our protection is our wealth. It is the only wealth that we can leave to our descendants... Without the land we will become really poor people,” says Antoinette Helmer from Craig. For many indigenous people the first and the most important step in solving the problem of Alaska is to remove the tribal land (10 per cent of the Alaskan territory) from the jurisdiction of the corporations and return it to the original communities.

Source: Mander, Jerry (1991): V nepřítomnosti posvátného. Selhání moderních technologií a zápas indiánských národů o přežití.



Tahiti

Tahiti is the largest island of French Polynesia, located in the archipelago of *Îles de la Société* (Society Islands) in the Pacific Ocean. The island has 178,133 inhabitants (2007), which represent 68 per cent of the total population of French Polynesia, and an area of 1,048km². 70 per cent of the local population are of Polynesian origin, the rest are Europeans, Chinese, and smaller groups of other nationalities. The mountainous island is covered by rainforest.

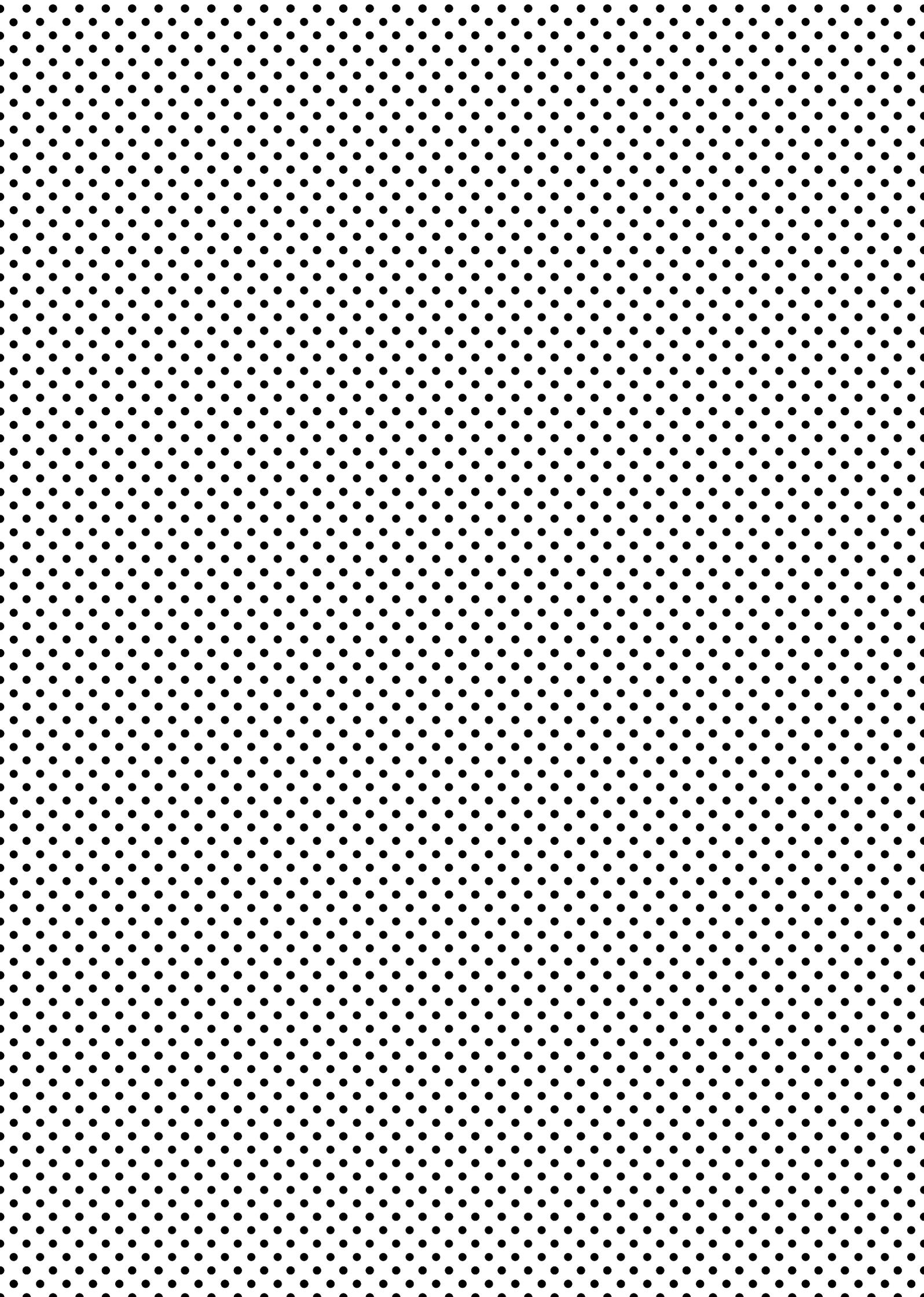
The first Europeans to discover Tahiti were the Spanish, but they did not attempt to colonise the island or to trade here. The British are considered the first visitors of the island. In 1774, James Cook visited the island and estimated it had about 200,000 inhabitants. After Cook's visit, European ships began to appear here more frequently. The most famous of them was *Bounty*, whose crew mutinied shortly after leaving the island in 1789. The presence of Europeans seriously disrupted the local community, especially by bringing viral and venereal diseases and alcohol. Diseases such as typhoid fever, influenza and smallpox killed so many Tahitians that in 1779, just 5 years after Cook's visit, there were only about 16,000 left.

In the 19th century, many traders and missionaries arrived in Tahiti and began to introduce new practices. They were spreading Christianity and forbidding some traditional Polynesian customs such as the traditional language, tattooing or local religion. Simultaneously, the French influence was on the rise in this area. The French bloodless colonisation policy was rather successful, and in 1880 Tahiti became a French colony. The island was made famous by the works of the French painter Paul Gauguin. In 1946, Tahiti and French Polynesia became the *Territoire d'outre-mer* (French overseas territories) and from this year on the local residents can become French citizens.

Nowadays, the Tahitians are French citizens with full civil and political rights. The local people speak Tahitian as well as French. Tahiti is part of French Polynesia (Polynésie Française), which is a semiautonomous French territory with its own president, budget and laws. President Oscar Temari urged for full independence of the country from France, but he only has support of around 20 per cent of the population.

Tahiti exports mainly black pearls, vanilla, fruits, flowers, monoi, fish and noni fruit. The key income of the country comes from tourism. Visitors mean money and jobs in services. On the other hand, the landscape, especially the coastal areas, is being transformed into hotel complexes, which are seldom owned by the local people.

Source: Mander, Jerry (1991): V nepřítomnosti posvátného. Selhání moderních technologií a zápas indiánských národů o přežití.



Dotted Maps

Description The objective of this activity is to illustrate how the world is connected and make us realise how our view of the world is limited. The participants are presented with various pictures and they shall mark their answers on blind maps of the world. At the end of the activity these answers/maps are collectively evaluated

- Competences**
- 1. Understanding global interdependence
 - 6. Critical and creative thinking

- Goals**
- Participants understand that our perception of the world is shaped by incomplete information.
 - Participants explore our connections with the world.
 - Participants deduce the principles of education leading to cognition of the complexity of the world.

- Connect to SDGs**
- 10. Reduced Inequalities

Age 12+

Number 6-30

Time 60 min

- Materials**
- Flipcharts
 - Markers
 - Sticky notes
 - Pens
 - A bell

[Dotted Maps]

Procedure

Making dots (30min)

Each of the 6 groups draws a blind map of the world on a flipchart.

On the top of each flipchart there is one question.

The groups respond to this question by putting dots on the map representing the countries in their answer.

The questions:

- *Which countries do we learn about from the media?*
- *Which countries did you learn about in history lessons?*
- *Where do the authors of the books you read come from?*
- *Where in the world are people happy?*
- *In which part of the world would you like to change something?*
- *Which countries do our clothes come from?*

The groups rotate, so that they can make dots on all the maps.

Reflection

1st phase (20 min)

Look at all the maps together and reflect on each question:

- *What caught your attention?*
- *How did you understand this question when making your dots?*

2nd phase (10 min)

Then discuss the following questions:

- *What do the maps show us?*
- *What can we deduce from our answers?*
- *What are our blank spaces?*
- *What do they tell us about the world and the way we learn things about it?*
- *How does our perception influence our relationships with other people in the world? How does it influence our behaviour?*

Global education aims to fill in the blanks in the maps in our minds. How can we contribute as leaders? We can share our reflections on one flip board.

Authors

- Adapted from NaZemi

Palm Oil Mystery

Description Using a series of clues, participants work out what connects the photo of the protesters to a plate of biscuits. Along the way, they will find out about all the issues involved in the production of palm oil in Indonesia

- Competences**
- 1. Understanding global interdependence
 - 2. Responding as active global citizens
 - 3. Sustainable living

- Goals**
- Participants find out how that we consume palm oil in many different products every day.
 - Participants explore some of the issues connected to the production of palm oil.

- Connect to SDGs**
- 12. responsible consumption and production

Age 10+

Number 5-25

Time 45 min

- Materials**
- Photo of protesters
 - Photo of biscuits
 - Set of clues for each group

- Preparation**
- Prepare a set of clues per group. Groups should be around five people. Display the two pictures so that everyone can see them.

[Palm Oil Mystery]

Procedure

Explain that they have to solve the mystery of what connects the picture of the protestors to the biscuits.

Give the group 15 minutes to read the clues and prepare an answer.

Each group shares their answer and holds a reflection session using the points below.

To extend this activity, participants could collect as many products as they can containing palm oil. They could think about whether they can find alternative palm oil free versions of these products.

Reflection

Suggested reflection questions:

- *What did you learn about palm oil in the activity? What are the main global issues?*
- *How are you connected to the issues?*
- *How many products do you use every day which contain palm oil?*
- *What surprised you?*
- *How do you feel about what you have found out?*

Authors

- Dwyer, Charlotte (Scotdec, Scotland)

Source

- Protest
photo: Samuel Mann: CC BY 2.0
- Biscuits
photo: Clem Onojeghuo – CC0 License
<https://www.pexels.com/photo/abundance-bazaar-biscuits-blur-375904/>

Procedure / 45 min

Reflection / 10 min

Authors

Source

Attachment 1 – Photos



Protest



Biscuits



[Palm Oil Mystery]

Attachment – Mystery Clues



Palm oil is now the world's most popular vegetable oil.

Palm oil is present in many products, from breakfast cereals to biscuits to soup.

Malaysia and Indonesia produce around 90% of the world's palm oil.

Palm oil production is a leading cause of deforestation in South East Asia.

Global demand for palm oil has increased dramatically.

Orangutans are attracted to the palm fruit in the plantations.

Some plantations offer bounties to workers who bring in dead orangutans.

Palm oil can be used as a biofuel.

Palm oil production has led to 'land-grabbing', through which indigenous people have been forced off their land to create more plantations.

Palm oil companies have gone back on promises to provide education and health facilities for affected communities.

Many indigenous people who cultivate palm oil struggle to earn enough to feed their families.

The palm oil companies burn the rainforests to clear land for palm.

Palm oil can be difficult to boycott as it is often referred to simply as vegetable oil.

Deforestation kills other animals. The forests are home to the Sumatran rhino, elephants, the Sumatran tiger and other primates.

Sustainably farmed palm oil is possible and is supported through the CSPO labelling scheme.

In some places, indigenous people have organised protests against the loss of their traditional lands.

B-P's Message for the World

Description Through a dialogue with Robert Baden-Powell, participants can think about implementation of his message: *Leave this world a little better than you found it.*

In the context of individual and collective activities, the participants form their own visions of the world. They come to realise on what preconditions these visions are based and that these may sometimes be in conflict

- Competences**
- 1. Understanding global interdependence
 - 6. Critical and creative thinking
 - 7. Responding as active global citizens

- Goals**
- Participants realise on which preconditions they build their visions of a better world.
 - Participants understand possible inconsistencies in fulfilling the visions of a better world.
 - Participants become familiar with the Sustainable Development Goals.
 - Participants will be motivated to act (individually, and within their troops) to fulfil their visions.

- Connect to SDGs**
- 17. Partnership for the goals

Age 15+

Number 2-25

Time 90-110 min

- Materials**
- Printouts of the comic strips and documents
 - Set of values
 - Flipchart or wrapping paper
 - Markers
 - Relaxing music

[B-P's Message for the World]

Procedure

1 Dreaming about a better world (20-25 mins)

1. Hand out the first comic strip (three frames) and give the participants two minutes to consider what Baden-Powell's answer would be.
2. Invite participants to lie down and close their eyes. Create a pleasant atmosphere with relaxing music and a short introduction about the human mind and imagination. Ask them to create in their minds an image of their new world inspired by our existing world. Then start asking the following questions and note down the answers on a flipchart with a drawing of the world (record everything that is said).
 - Describe your new world?
 - What does it look like?
 - If you were really creating such a world, what would you pay attention to?
 - What is better in your new world than the real one?
 - What are the benefits of your new world?
3. You can also choose to ask other additional and more specific questions:
 - How do people in your world behave to each other?
 - What rights do you have in your world (if any)?
 - How do you approach justice in your world?
 - Do you have any differences in your new world? How do you work with them?
 - How is nature in your world?
 - If it is better than in the existing world, why is it so?
4. If the participants do not mention directly how the conditions in the new world were achieved, ask them. Question whether they know if this approach has already been used in the real world.
5. At the end, sit together and go through the notes on the flipchart. Then show the participants the 17 Sustainable Development Goals of the United Nations. Try to assign the visions to individual goals.
6. Then ask them:
 - Are you familiar with these categories? Do you know where they come from? What is their purpose?
 - Which category did you cover most and why do you think it was the case?
 - Is there anything you did not take into account at all while thinking about your new world? Why? Do you think some topics are closer to us than others?
 - Do you consider these categories equally important? Explain your answer?
 - Why should we try to create a "better world" at all?

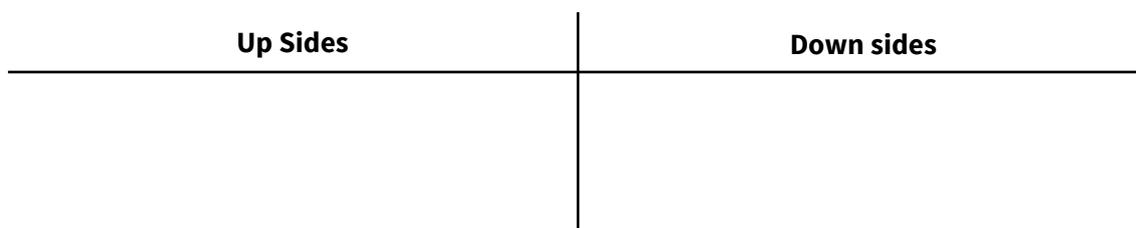
2 On which values are the visions of a better world based? (15 minutes)

1. Display the cards with values (Annex 2): freedom, education, solidarity, environmental protection, morality, friendship, success, enjoying life, independence, responsible consumption, ethical shopping, non-violent conflict resolution, unselfishness, modesty, trust in the good, truth, human dignity, persistence, patience, endurance.
2. Ask these questions:
 - Which of these values and efforts appear in your world from the previous activity?
 - Could all of these values be found in your world?
 - What gets in the way of achieving these values?
 - Do any of the values enhance each other? If so, how?
 - Do any of the values interfere with each other?

[B-P's Message for the World]

3 Easy solutions (30 -45 mins)

1. Return to the question of how some of the values and sustainable development goals might interfere with each other. For example, how economic growth and environmental protection may work against each other (see Annex).
2. Together think about potential upsides and downsides of respective efforts and write your ideas into the T-chart below.
3. Create two groups and ask them to study the materials for these values (see the links in the Annex), their contributions and alternatives.
4. Then let them present their vision of the world. With the help of the audience and their reactions, note down possible negative consequences of this approach to the T-chart.
5. The content of the T-charts should reveal different sides of the approaches and lead to discussion.



Reflection

4 What are the solutions? (20 min)

1. Return to what was written down when participants dreamed up their new worlds. Consider the examples in connection with the values and what kind of action should be taken.
2. Then share your ideas and write them to the common table (attached). Choose one per category and try to find possible complications.
3. Look at the result and consider whether you can take action.
4. Hand out the rest of the comic strips to the participants. The second part is for recording their personal thoughts and actions.
5. The third part is for recording the efforts at the troop level, while the fourth can be used for an annual review and evaluation.
6. End the activity by stating that every effort to realise B-P's dream counts. Encourage participants to keep the comic strips and return to them from time to time. You can support their efforts by occasional reminders or if you use an online shared space, use that to store them.
7. During the year, encourage participants to revise the document, comment on it and look for possible disadvantages.

Authors

- Musilová, Markéta (Junák - český skaut, Czech Republic)

Attachment 1 – Set of Values

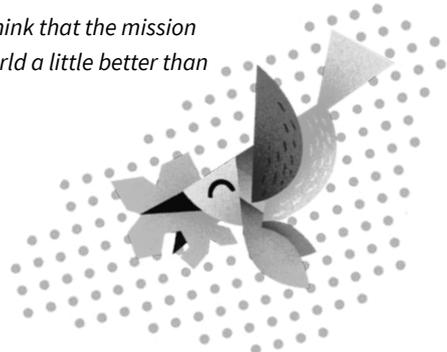


1.

22. 2. 2017



Dear _____, I think that the mission of scouts is to leave this world a little better than you found it.



But what exactly does it mean, B-P? What shall I do?

2.



There are no small deeds, everything counts. For example, what can YOU do?



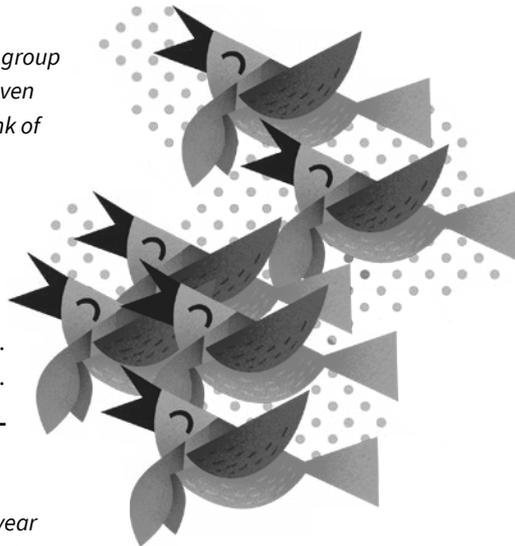
Me, I would like to...

3.



In a bigger (scout) group you may achieve even more. Can you think of something?

.....
.....



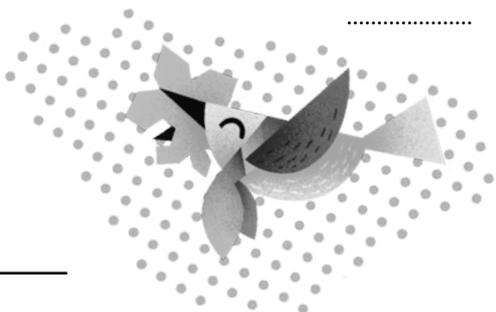
4.



So, how was your year in terms of leaving this world a little better?

.....
.....

21. 2. 2018



Attachment 2 – Set of Values



Ethical shopping

Freedom

Education

Solidarity

Independence

Morality

Success

Enjoying Life

Responsible Consumption

Environmental Protection

Friendship

Non-Violent Conflict Resolution

Unselfishness

Modesty

Trust In The Good

Truth

Human Dignity

Persistence

Patience

Endurance

Attachment 3 – Table



ME	IMMEDIATE SURROUNDINGS	STATE	SUPRANATIONAL EFFORTS
(SCOUT)	(TROOP, SCOUT GROUP)	(NATIONAL SCOUT MOVEMENT)	(WORLD SCOUT COMMUNITY)

Attachment 4

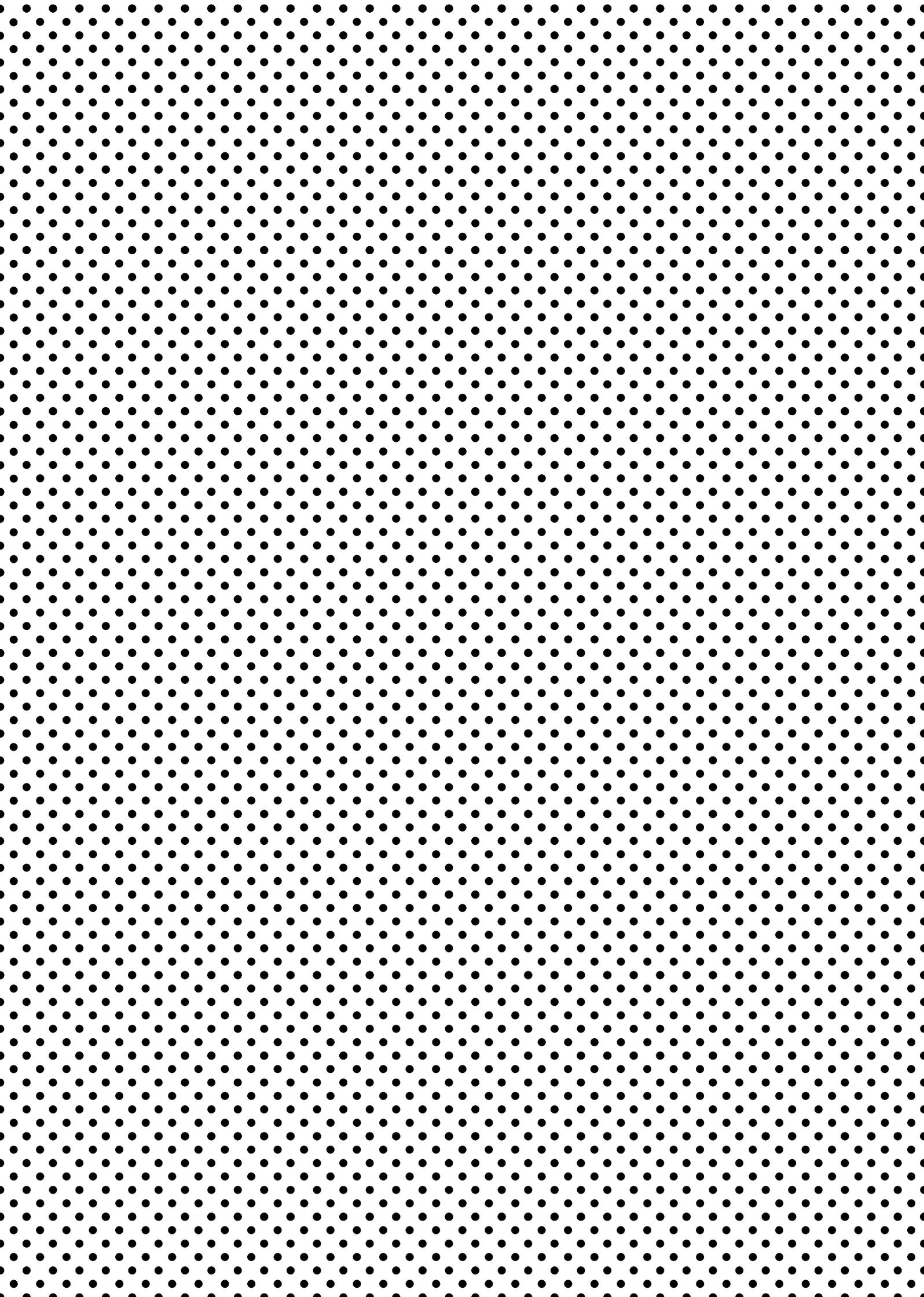
Example, how economic growth and environmental protection may work against each other.

On economic growth:

- Preface to the book Blue Planet in Green Shackles by Václav Klaus (<https://www.klaus.cz/clanky/825>)

On degrowth and protection of natural resources:

- Short cartoon (34 min) on depletion of natural resources and unsustainability of economic growth: <https://www.youtube.com/watch?v=VOMWzjrRiBg&t=1262s>
- Article from the magazine Sedmá generace (7th Generation) explaining the dilemma of growth and degrowth (www.nazemi.cz/grow)



2



Competences

**Standing Up
For Social Justice
and Equity**

Scout and Guide leaders are aware of injustice and inequality present in both behaviour and systems. This includes access to and unequal distribution of power, wealth and natural resources both within countries and between countries. They should understand some of the causes of inequality and reflect on how past events have impacted on current local and global problems. They should be aware of the impacts of inequality on the dignity and quality of people's lives and the health of the planet.

(In)Equality of Nations

Description The activity aims to highlight the unequal balance of power in various parts of the world. Through a simulation of industrial production, it shows that some countries do not have the same access to resource, technology and manpower

- Competences**
- 1. Understanding global interdependence
 - 2. Standing for justice and equality

- Goals**
- Participants will become aware of unequal production conditions in different parts of world

- Connect to SDGs**
- 8. Decent work and economic growth
 - 9. Industry, innovation and infrastructure
 - 10. Reduced inequalities

Age 15+

Number 12

Time 45 min

- Materials**
- 2x triangular cardboard template (13x10x8cm)
 - 2x scissors
 - 2x ruler
 - Blank paper and coloured paper
 - Small yellow tokens to represent golden bricks
 - 2x flipchart and marker
 - 2 x paper with 13x10x8cm written on it

[(In)Equality of Nations]

- Preparation**
1. Prepare the stands with material (according to the table 1 attached)
 2. Write the following rules on a flipchart:
 - Aim: to produce as many paper triangles with the given measurements as possible
 - Exchange Office: 1 triangle=1 golden brick, 1 coloured triangle=2 golden bricks
 - Triangles have to have the exact measurements, otherwise the Exchange Office will not accept them.
 - Groups can exchange or borrow material among themselves
 - The winner is the group with the most golden bricks
 3. Write the following explanation on a flipchart to be used at the end of the game:
 - Number of people in the group = manpower
 - Exact measurements = quality control
 - Blank paper =commodities
 - Coloured paper = precious commodities
 - Scissors = machines
 - Template = modern technology
 - Rulers and paper with written measurements = outdated technology
 - Each group of players = different part of the world

[(In)Equality of Nations]

Procedure

1. Introduction (5 mins)

- Divide players into four groups (according to the table 1 attached)
- Introduce rules
- Select one member of the team to be the Exchange Officer (he or she has one triangle template and controls whether the triangles comply with the measurements and exchanges them to for the golden bricks if they do)

2. Simulation (35 min)

- The game starts. During the game you can introduce new unexpected conditions, for example, simulate technological developments by giving one team scissors or taking paper from a team to simulate a natural disaster.
- The game can be ended when appropriate.

3. Explanation (5 min)

- After the game, present the explanation (written on the flipchart)
- Facilitate the discussion around who was in what role

Reflection

Suggested reflection questions:

- *Was the division of the materials and conditions fair?*
- *How do players feel from the different groups?*
- *Did groups cooperate?*
- *Did players aim to get as much gold for their own group? Or were they fine with the fact that all groups could have the same amount of the gold?*
- *What are the similarities of this simulation game with the real global inequalities?*

Authors

- Korčeková, Veronika (Slovenský Skauting, Slovakia)

Attachment – Table



GROUP NO.	BLANK PAPER	COLOUR PAPER	SCISSORS	RULERS AND PAPER WITH THE WRITTEN MEASURES	TEMPLATE, PENCIL	# OF PEOPLE IN THE GROUP	PART OF THE WORLD
	Commodities	Precious commodities	Machines	Outdated technology	Modern technology	Man power (in total 10 people)	
1	2	-	yes	-	yes	2	Developed world, e.g. western Europe, north America
2	3	-	yes	yes	-	3	Newly industrialized countries, e.g. BRIC countries / Brazil, Russia, India, China
3	4	1	-	yes	-	3	Economically less developed world, e.g. SE Asia, Africa, Latin Amerika
4	3	-	-	-	-	2	failed states e.g. Somalia, Iraq, Afganistan, Syria

Who Made My Clothes?

Description This activity aims to make participants aware of the poor working conditions of garment workers in countries such as India, China, Bangladesh, Sri Lanka or Pakistan. It includes discussion around the ways participants can get active in order to bring about change

Competences

- 2. Standing up for social justice and equity
- 7. Responding as active global citizen

Goals

- Participants reflect on the expectations they would have if they worked as a garment worker in a textile factory.
- Participants explore the poor working conditions in the garment industry in Bangladesh and compare it with their expectations.
- Participants understand the perspective of garment workers and reflect on their own perspective.
- Participants think of ideas for taking action on the issue.

Connect to SDGs

- 1. End poverty in all its forms everywhere
- 8. Decent work and economic growth

Age 14+

Number 5-15

Time 75-110 min

Materials

- World map
- A couple of different items of clothing with tags showing country of origin
- Pins
- Several big sheets of paper and pencils
- Sticky notes
- Quiz and information (see annex)
- Description of roles and description of situation (see annex)

[Who Made My Clothes?]

Preparation Write each of the following headings on a flipchart paper and display them:

- Wages
- Working hours and breaks
- Condition of factory
- Other things which are important for you with regard to working conditions.

Write the evaluation questions on a sheet of paper.

Display a world map or and place pins next to it.

Create copies of the quiz questions for all participants.

Put out all clothes you brought for the workshop.

Procedure

1. Getting started (10-15 min)

- Ask the participants to have a look at their clothes tags to find out where they were made. Give them a couple of extra garments to check their origin. Ask participants to mark the countries on a world map with a pin. Read out the names of the countries and ask for the continent the countries belong to.

2. Imagine you are a garment worker (5-7 min)

- Ask the participants to imagine that they are garment workers in a factory in Bangladesh. Point out that next to China, Bangladesh is the second largest exporter of clothes. Their task is now to go around and write down their thoughts and expectations they would have about their job. This task is done in silence.

3. Test your knowledge (15-20 min)

- After the group has reflected on their own expectations on working conditions, they will now find out about the working conditions of the garment workers in Bangladesh. Give out the quiz to be completed in groups or individually. They have a few minutes for the quiz questions. Elicit the quiz answers from the group and provide some further background information on each question.
- Emphasise that problematic working conditions can be found all over the world in the garment industry, Bangladesh is just one example.

4. Interim reflection (5-8 min)

- Ask participants what they feel and think when they compare what they have just learned in the quiz with the expectations they wrote down.

5. Change of perspective (20-25 min)

- The next task aims to encourage Scouts and Guides to critically examine their view and explore a perspective from the Global South.
- Give out the five role descriptions to participants. Ask the participants to silently read their role description and prepare to adopt it. Ask the participants to position themselves in a row with space to step backwards.
- Read out each situation from attachment 2. After each one, ask the participants to think about what that means for them in their role. If they think that it would worsen their situation, they should take one step back. If they think it would worsen their situation a lot, they take two steps back. If they think it doesn't change anything about their current situation they keep standing where they are.
- After all situations have been read, ask the following questions:
 - *Which role do you have and why are you standing at this new spot. Was there a situation where you weren't sure how to react?*

[Who Made My Clothes?]

- *Do all of you who have the same role stand more or less on the same position? If not, why?*
- *How did you feel during the task? And what do you feel now that you compare your position with the position of others?*

6. What can we do? (15-20 min)

- The group should spend some time discussing what they - individually and as a group - can do in order to raise awareness about the topic, to change the working conditions and to buy clothes in a more responsible way.
- In pairs, they choose their two best ideas for a group action and for an individual action and write them on a sticky note. The sticky notes will be stuck on a big sheet of paper and organised into similar groups.
- After all ideas have been presented, the group agrees on the idea they like most and feel motivated to put into action. While the group discusses what the next steps should be to implement the action, take notes on a big sheet of paper for everyone to see.

Reflection

The workshop ends with a reflection. One after the other, participants finish the four statements. If they don't have thoughts on one of the statements, they don't have to answer:

- *Today, I liked that...*
- *I'll take ... back home with me*
- *It made me sad that...*
- *I feel motivated by...*

Authors

- Kraft, Karoline (INKOTA, Germany)

Source

- BMZ (2017): Arbeitsbedingungen in der globalisierten Textilwirtschaft.
- INKOTA/Clean Clothes Campaign (2012): Discover Fairness! Aktiv für Menschenrechte: Fashion – Ein Globales Geschäft



Attachment 1 – Quiz

- 1. How many people work in garments factories all over the world?**
 - a. 1 million
 - b. 20 million
 - c. 30 million

- 2. What is the percentage of women among the garment workers?**
 - a. 30%
 - b. 50%
 - c. 80%

- 3. How long is usually a working day for a garment worker in Bangladesh?**
 - a. 6-8 hours
 - b. 8-11 hours
 - c. 12-16 hours

- 4. How much is the wage per month a garment worker earns in Bangladesh?**
 - a. 5300 taka (around 63 Euro)
 - b. 7400 taka (around 88 Euro)
 - c. 16000 taka (around 190 Euro)

- 5. How much of the total wage do garment workers spend on an average on food?**
 - a. 20%
 - b. 40%
 - c. 60%

- 6. How much higher would the wage have to be in order to be sufficient for a living? That includes an appropriate accommodation, food, clothing, formal education, medical care, and so on.**
 - a. around twice as high
 - b. around three times as high
 - c. around five times as high

- 7. What happened on April 24, 2013 at Rana Plaza?**
 - a. the biggest demonstration of garment workers
 - b. a building collapse
 - c. the opening of the biggest garment factory in Bangladesh

[Who Made My Clothes?]

Attachment 1 – Background information and answers to the quiz



1. How many people work in garments factories all over the world?

- **ANSWER: 30 million**
- The garment industry is one of the most labour-intensive industries. Around the world, around 30 million workers are directly employed, and millions of relatives are dependent from the earnings from the garment industry.

2. What is the percentage of women among the garment workers?

- **ANSWER: 80%**
- More than 80% of the garment workers are girls and women - most of them are between 14 and 25 years old. Working in a garment factory is often the only way for them to make a living and provide for their families.

3. How long is usually a working day for a garment worker in Bangladesh?

- **ANSWER: 12-16 hours**
- Girls and women working in the garment industry often don't have any alternative to this. Many of them work under inhumane and unhealthy conditions for 12 hours per day, seven days a week. They don't always get paid on time, are forced to work long hours, don't have maternity protection and are attacked or even suffer sexual assaults by their employers.

4. How much is the wage per month a garment worker earns in Bangladesh?

- **ANSWER: 5300 taka (63 Euro)**
- Since November 2013, the minimum wage in Bangladesh amounts to 5300 taka. However, earning a minimum wage doesn't mean that this is enough to make an appropriate living. Often, the only choice for garment workers is to work long hours in order to earn overtime charges. Out of fear of losing their jobs many workers don't take time off when being sick or injured through work. If they lose their jobs usually they don't have any savings to live off.

5. How much of the total wage do garment workers spend on an average on food?

- **ANSWER: 60%**
- While in Germany around 15% of the wage is spend on food, in Asia an average of 50 to 70% of the whole income is spend on food only.

6. How much higher would the wage have to be in order to be sufficient for a living? That includes an appropriate accomodation, food, clothing, formal education, medical care, and so on.

- **ANSWER: around five times as high**
- Estimated by the Asia Floor Wage Alliance (AFWA), the minimum wage in garment factories in Bangladesh is a fifth of the living wage.

7. What happened on April 24, 2013 at Rana Plaza?

- **ANSWER: a building collapse**
- Rana Plaza was an eight-floor commercial building in Bangladesh housing a bank, storse and garment companies. On April 13, the building collapsed, killing 1129 young workers and leaving about 2500 heavily injured. It was the deadliest garment-factory accident in the history of Bangladesh.

The day before the collapse, the building was closed by the police because of huge cracks in the wall. On the morning of April 24, the bank and stores didn't allow their workers to go to work, however, the owners of the garment companies insisted that it would be safe. The workers were given the choice to either go to their work place or not be paid, although the police closed the building. The workers returned to the building out of fear of not being paid and potentially losing their jobs.

Although the accident caused an international outcry and there was some improvement in the safety of factories there is still much progress to be made.

Attachment 2 – Description of Roles and Situations



Description of Roles

Role 1

You are a Bangladeshi garment worker, working long hours almost every day. Your husband left you. You live with your kids and parents in a small hovel. You can't send your kids to school, instead they are working to provide for the family. But still, it is a daily struggle to get by. You spend 60% of your income on food alone.

Role 2

You are a Bangladeshi garment worker. You are married and live with your husband and parents in a small apartment. Your husband has a job in a machine factory. He earns a little bit more than you and gets more free time. You don't have any savings. You spend 60% of your income on food alone.

Role 3

You have a job in a book store. The money you make is not much, but it's just enough to get by. However, you can hardly put some money aside. You are single and live alone in small one-bedroom apartment. You spend 60% of your income on food alone.

Role 4

You and your husband have a job in a software company where you work 5 days a week. You live together with your parents in a small house. Over the years, you were able to put some money aside.

Role 5

You are a highly educated woman and the owner of two companies in Bangladesh. You have sufficient means and live with your family and parents in a huge villa with garden and maids.

Description of Situations

Situation 1

The food prices in the country rise. – *If this worsens your situation take a step back. If this worsens your situation dramatically take two steps back. If this doesn't affect you don't move.*

Situation 2

Your father got sick. You have to buy medicine and take care of him several hours each day. – *If this worsens your situation take a step back. If this worsens your situation dramatically take two steps back. If this doesn't affect you don't move.*

Situation 3

At work, you got seriously injured and cannot work for a while. You also have to go to the hospital where you have to pay for the treatment. – *If this worsens your situation take a step back. If this worsens your situation dramatically take two steps back. If this doesn't affect you don't move.*

Situation 4

You suffer from a burnout and have to stop working for a while. – *If this worsens your situation take a step back. If this worsens your situation dramatically take two steps back. If this doesn't affect you don't move.*

Situation 5

Due to an economic crisis, everything gets more expensive: food, medical care, oil, transportation, etc. – *If this worsens your situation take a step back. If this worsens your situation dramatically take two steps back. If this doesn't affect you don't move.*

Scramble for Wealth and Power

Description Participants try to get as much money as possible. Then, according to their earnings, will be allocated to the three groups (rich, average and poor). This exercise is about trying to create and enforce a fair redistribution of wealth. Activity explores the real distribution of wealth and power in the world where the rich and powerful majority promote their interests

- Competences**
- 1. Understanding global interdependence
 - 2. Standing up for social justice and equality

- Goals**
- Participants become familiar with the causes and consequences of uneven distribution of wealth and power in the world.
 - Participants analyse the various aspects of spread of wealth and power in the world.
 - Participants develop a plan for the fair redistribution wealth and power.

- Connect to SDGs**
- 3. Good health and well-being
 - 4. Quality education
 - 10. Reduced inequalities

Age 14+

Number 8-25

Time 90 min

[Scramble for Wealth and Power]

- Materials**
- 120 coins
 - Three or four pairs of socks
 - 2 large sheets of paper and markers
 - Paper and pens
 - An open space
-

- Preparation**
- The simulation is divided into three parts: The Scramble (10 minutes); The Donations (10 minutes); part 3, Creating Economic Fairness (40 minutes).
- Put 20 coins aside
 - Choose three people to take the role of migrants.
 - Make a wall chart to record players' wealth (Annex 1),
 - Prepare a chart headed 'Honourable Donors'

[Scramble for Wealth and Power]

Procedure

Explain that this is a simulation game. Participants will distribute the world's wealth and power among themselves.

The Scramble (10 minutes)

1. There is only one rule: no participant may touch another member of the group at any time (You may stipulate a punishment for this, for example, paying 1 coin)
2. Ask everyone, to sit on the floor in a large circle (so that they can have enough space to play)
3. Take the reserved 20 coins and share them out between any four or five of the participants
4. Give four other participants one pair of socks each. Tell them that they must put them on their hands and keep them on during the whole game. Postpone any discussions of the reasons for sharing out the coins and socks until the debriefing.
5. Scatter 100 coins evenly in the middle of the circle
6. Say 'go' and gather up as many coins as possible
7. After all the coins have been collected, ask participants to report their wealth to the rest of the group, record the results on the chart
8. Remind the group that these coins represent their wealth and power in the world. The amount they possess will affect their capacity to satisfy their needs for food, housing, clothes, health care and basic education, and so on and their wants, higher education, cars, computers, toys, etc.
9. Reveal the implications are as follows:
 - six or more coins – people will be able to meet all their basic needs and most of their wants
 - three to five coins – people will be able to meet their basic needs
 - two or fewer coins – people will have difficulty surviving due to disease, malnutrition, inadequate shelter and lack of education to get a job.

The donations (10 minutes)

1. Tell participants that they may, if they wish, give coins away to others. However, they are not required to do so. Tell them that those who do share will be honoured as donors, with their names written on the list of honourable donors.
2. Allow 3-4 minutes for participants to redistribute the coins if they wish.
3. Ask if anyone has changed category as a result of giving or receiving coins, and record these shifts on the chart with an arrow.

Creating economic fairness (40 minutes)

1. Divide the players up into three groups according to the number of coins they have (great wealth, some wealth and little wealth)
2. Hand out pens and paper. Give each group the task of creating a plan for the fair distribution of coins (the world's wealth) in order to decrease the gap between the different categories of wealth and power. Each group's plan of action should:
 - Explain what needs to be done (if anything)
 - Describe what the group plans to do and why
 - show why their plan is fair.

GREAT WEALTH AND POWER (6 OR MORE COINS)	SOME WEALTH AND POWER (3 OR 5 COINS)	LITTLE WEALTH AND POWER (2 COINS OR LESS)

[Scramble for Wealth and Power]

Reflection / 30 min

3. Give the groups ten minutes to devise their plans. Explain that it is not necessary to go too deeply into the drawing-up of the plan, but rather that they should highlight some of the possible actions that should be done to address the problem of poverty
4. Ask each group to explain their plan to the others and answer questions. List the proposed plans on a large sheet of paper.
5. Now announce that a vote will be held to decide which plan to adopt. The distribution of votes will be as follows:
 - Each participant in the group with great wealth and power – five votes
 - Each participant in the group with some wealth and power – two votes
 - Each participant in the group with little wealth and power – half a vote
6. Tell the participants to vote. Record the votes on the large sheet of paper. Announce which plan is to be implemented.
7. Carry out this plan, redistributing the wealth if necessary

Reflection

Suggested reflection questions:

- *How did participants feel about the way in which the coins were acquired and distributed? Were they treated fairly?*
- *Why did those who gave coins away do so?*
- *How did the participants who received coins in part 2 feel?*
- *What about the participants with socks? What kinds of people do they represent? Which group did they end up in?*
- *What differences were there in the recommended plans for fair distribution?*
- *Why were some people given more votes than others?*
- *Who are the haves and the have-nots in the world in your country and in your community?*
- *Why might the haves give money or resources to the have-nots? Is this a way to solve the problems of poverty?*
- *What could the have-nots do to improve their situation? What are some actions that have-nots have taken around the world and in our country to address the inequalities of wealth and power?*
- *Do you think there should be a redistribution of wealth and power throughout the world? Why or why not? If yes, how would you propose trying to accomplish this? What principles would guide your proposals for change?*
- *Can human rights discussions be used to support a new redistribution of wealth? (Read The Universal Declaration of Human Rights - Annex of activity Flower Power)*

Procedure / 60 min

Tips for facilitator

Try to get participants into the spirit of the game so they get involved and really act as if the coins were their wealth. You could tell them that they will be allowed to keep the coins and after the activity or during the tea break, be able to “buy” drinks and biscuits with the money.

Authors

Authors

- Adapted from Council of Europe

Source

Source

- Brander, Patricia/et al. (2012): Compass: manual for human rights education with young people.

Fair Trade

Description Participants learn about the differences between the standard business model and Fair Trade.
First, they are presented with stories of ordinary people which they have to play as short scenes.
Eventually they learn new information about Fair Trade as an alternative by using INSERT technique

- Competences**
- 2. Understanding global interdependence
 - 3. Sustainable way of living
 - 4. Respecting diversity and identity

- Goals**
- Participants become aware of the vulnerable position of small-scale farmers in the world trade system.
 - Participants understand the concept of Fair Trade and its benefits for small-scale farmers.

- Connect to SDGs**
- 1. No poverty
 - 4. Quality education
 - 8. Decent work and economic growth
 - 10. Reduced inequalities

Age 13+

Number 6-30

Time 50 min

- Materials**
- Unfair and fair trade stories (Attachment 1a, b)
 - Text about fair trade (Attachment 2)
 - Statements (Attachment 3)
 - Papers with 'agree' and 'disagree' on them

Preparation Prepare all attachments

[Fair Trade]

Procedure

Fair play? (5 min)

- Ask participants if they know the expression “fair play” and when it gets used. Possible answers include sport, business, friendship, communication, human relationships, school.
- Ask participants to explain the expression in their own words. Participants also explain the expression “unfair” by giving an example, preferably their own experience of being treated in an unfair way. Tell the participants that besides the expression “fair play” there is also the expression “fair trade”. The following activity will explain what fair trade is

Texts (30min)

- Participants form two groups. One group gets unfair stories, the other fair trade stories (Attachment 1a, b). After participants have read the stories, as a group they will prepare a short sketch or sketches to introduce the situation of their farmers to the other group.
- After performing the sketches, participants from both groups compare the situation of farmers producing for conventional trade and farmers producing for fair trade.
- In pairs, participants write a paragraph on what Fair Trade means to them.
- Participants read the text explaining the concept of fair trade and make notes about its differences to conventional trade. They consider finding what they already know, what they learn, what changes their existing knowledge and what they don't understand.

Reflection

Read out the statements in attachment 3. If participants agree, they stand up, if they disagree they stay seated. Allow some space for thinking about and discussing what they have learned.

Infobox

Explanations:

Interventions:

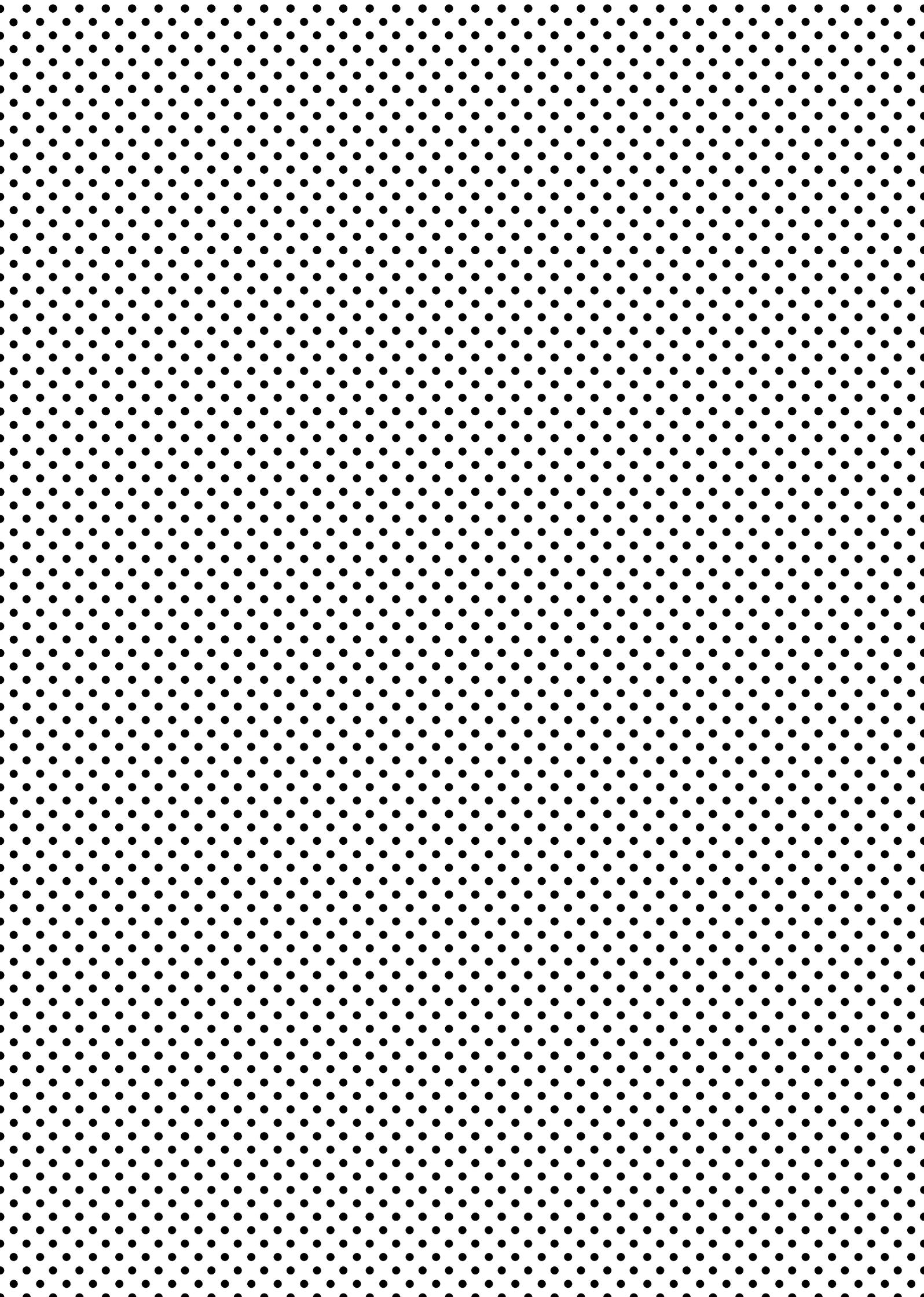
- **Global South** - the so-called developing countries in Asia, Africa and Latin America
- **Global North** - so-called developed countries in Europe, North America and Japan, sometimes also Australia, New Zealand and other wealthy countries
- **Cash crop** – an agricultural crop which is grown for sale, for profit. The term is used to differentiate marketed crops from subsistence crops, which are those fed to the producer's own livestock or grown as food for the producer's family.
- **sweat-shop** – a shop, work environment with very difficult or dangerous working conditions, usually marked by a violation of the labour rights of the workers, who are often abused by their employers
- **Fair trade** – is an organised social movement that aims to help producers from the Global South to create better trading conditions and promote sustainability. It advocates the payment of a higher price to exporters as well as higher social and environmental standards

Authors

- Adapted from Pavlíčková, Martina (NaZemi, Czech Republic)

Source

- Bolek, Jaroslav/Malírova, Eva/et al. (2011): UnderCover.



Attachment 1



CONVENTIONAL STORY 1: George De Freitas

George works for the company that exports bananas from the Windward Islands. He is also a banana farmer himself.

Our country is completely dependent on bananas. Whereas other crops might only be harvested once or twice a year, bananas give people a weekly income. That's why the banana is so popular as a cash crop. I cut bananas on a fortnightly basis. My wife washes and helps with the packing. Sometimes my old dad or our three children help out as well. My oldest son, Deryck, is only thirteen, but already knows very well how to harvest bananas. It is hard work, but the family has to get involved in order to survive. We depend heavily on being able to sell at a good price to a good market. But now it is much more work for very little money. The problem with the bananas on the conventional market is that the price always goes up and down.

CONVENTIONAL STORY 2: Lawrence Seguya

Lawrence is a small-scale coffee farmer from Uganda. Like many of his neighbours, he is struggling to feed his family. Coffee provides him with only a meagre income.

I'd like to tell people from your country that the drink they are enjoying is the cause of most of our problems. We grow it with our sweat and sell it for nothing. Coffee prices are simply too low to keep our children in school or to buy food and pay for health. The buyers are cheating us. Sometimes they take our coffee and pay for it several months later. Then we have to borrow money. Money is expensive – after three months we pay twice as much as we have borrowed.

CONVENTIONAL STORY 3: Ana Olmedo Aliste

Ana Olmedo is a fruit industry worker from Chile. She works in a packaging factory where wine grapes and other fruit is prepared for transport to Europe.

During the packing seasons we work about 12–14 hours a day. We have to stand for the whole shift. In some vineyards there is not even a toilet, or water to drink. Sometimes we get very sick. We know that this is because of the use of chemical pesticides, but we cannot do anything – those who complain have to search soon for another job.

FAIR TRADE STORY 1: Nioka Abbott

Nioka has been a banana farmer on St Vincent for 15 years and is now a member of the local Fair Trade cooperative.

I harvest every week or fortnight. Bananas are better than any other crop for regular harvesting. You get an income all through the year.

The good thing about being involved in Fair Trade is the social premium we get. Last year we bought a truck with the extra money from Fair Trade. Before we joined Fair Trade, we had to carry the harvested bananas long distances on our backs. I ask people to buy more Fair Trade bananas and start putting pressure on supermarkets who don't buy Fair Trade. The market now is so small for Fair Trade bananas that we need to get more supermarkets to buy them. If we could produce at a larger volume then we'd get a larger income in return.

FAIR TRADE STORY 2: Lucy Mansa

Lucy Mansa is a cocoa farmer from Ghana. She is a member of Kuapa Kokoo – a Fair Trade cooperative. She talks about the change that fair trade has made in her life.

Most of the cocoa beans grown in Ghana are sent to the UK and other countries in Europe where they are made into chocolate. We rely on the money we get from cocoa for everything: for food, clothes, medicines and school fees. Before I joined Kuapa Kokoo we often didn't get paid and had to borrow money or live without it. With Fair Trade, it's different. Kuapa Kokoo pays all its farmers a fair price for their crop – in cash and on time. I am very happy as since I joined Fair Trade I can afford to send my children to school.

Women and children in my village now do not have to walk for miles to fetch water from rivers and waterholes, which were dirty and full of disease. Now, thanks to wells that have been built with money from the Fair Trade premium, people have safe, clean water right in the heart of the village. Children can go to school because they do not need to spend hours fetching water.

Desmond Mensah, a schoolboy from Lucy Mansa's village:

I'm very happy that we have this well. I've never seen clean water like this before. We want to sell more of our cocoa to Fair Trade companies so that we can invest in more things for the community.

Attachment 2



Why Fair Trade

Many farmers and other workers in countries of the Global South do not see the advantages of growing world trade – they earn much less than what they need to lead a decent life. The prices paid for cash crops, such as bananas, tea, coffee and cocoa, are unpredictable and so farmers struggle to plan their future.

Producers are often left with no other choice but to borrow money at high interest rates, which means that debts become part of their lives. They often cannot afford to send their children to school, repair their houses or pay for health care.

Also, most workers at plantations owned by big companies have problems because they work in hazardous conditions. Other workers who produce most of our clothes, electronics, and household utensils in “sweatshops” labour long hours in poor conditions and for low wages. By protesting they risk their jobs.

Fair trade is an alternative approach to conventional global trade. It is a partnership established between producers and consumers. Fair trade makes sure that producers from the countries of the Global South receive a fair price for the work they do and that they get better market access in the Global North.

Hundreds of products (coffee, tea, bananas, chocolate, cocoa, juices, sugar or honey) carry the Fair-trade label. The Fairtrade label guarantees that farmers and workers receive better wages and have better working conditions. It also assures that the producers receive a fair price. Fair trade means more money for the community and the possibility for small farmers to get organized.

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Attachment 3



Which are examples of the benefits of fair trade?

- A. Children often have to work to help their family survive.
- B. Farmers earn far less for their work than they deserve.
- C. Injuries and health problems are frequent, as workers do not have any protective gear.
- D. Farmers get a social premium – extra money which is used for the whole community.
- E. In peak seasons, workers have to work very long hours without taking proper breaks.
- F. Farmers form cooperatives which strengthen the individual farmer's position.
- G. Farmers are often cheated by traders and get much lower prices than they should.
- H. Disadvantaged producers such as women, handicapped people or indigenous communities are involved and supported.
- I. Environmental projects, such as tree planting or organic farming, are supported.
- J. The logo on the product guarantees to the consumer that the product has been produced under acceptable social and environmental conditions.

Flower Power

Description At the end of this activity you will have a wall of flowers that represents the diversity of the group. This is a creative activity that leads to a discussion about human rights: what they are, why they exist and how we should protect them

Competences

- 2. Standing up for social justice and equality
- 6. Critical and creative thinking

Goals

- Participants identify their own needs as human beings and realise how important they are.
- Participants develop understanding about the connection between human needs, personal well-being and human rights.
- Participants explore some aspects of human rights and try to decide which ones are more important than others.

Connect to SDGs

- 10. Reduced Inequalities

Age 12+

Number 6+

Time 80 min

Materials

- A plain wall with enough space to hang all the drawings
- Copies of the handout sheet, one per person
- A pencil for each participant, erasers, coloured markers to share
- Tape to hang the drawings on the wall
- Flipchart and markers

Preparation

- Photocopy the handout sheet.
- Read The Universal Declaration of Human Rights

[Flower Power]

Procedure

Explain that this discussion about human rights will start by thinking about what it is to be human.

Identifying what it means to be a complete human being (35 min)

1. Explain that to feel complete as a human being a person needs to have certain needs fulfilled. For instance, we all need to have food and water, sleep and air to breathe. We also need safety: personal and financial security and good health. We also need love and belonging: friendship, intimacy and a family. We also need esteem: to feel accepted and valued by others and to feel that we can develop to our full potential and feel personally fulfilled.
2. Tell participants that each of them is to draw a flower to represent their own needs as human beings. The flower should have eight petals:
 - Basic needs
 - Personal security
 - Financial security
 - Health
 - Friendship
 - Family
 - Esteem
 - Personal fulfilment
3. The sizes of the petals should correspond to how important each of the eight needs is for them at this time in their lives.
4. Give out the paper, pens and coloured markers and ask each participant to draw their own flower in the middle of the paper leaving space around. Give them ten minutes to do this stage.
5. Now ask participants to think about the conditions that have to exist so that they can blossom and be complete human beings. Ask people to draw leaves around the flower to represent these conditions and to write key words on the leaves. Allow ten minutes for this.
6. Finally ask participants to fix their work on a wall to make an exhibition.

Linking human needs to human rights (20 min)

1. Allow participants time to look at the flowers. Then ask them to get into small groups of and ask them to discuss the following questions:
 - Are there any links between human rights and the flowers and the leaves? If so, what are the links?
 - Are human rights important? Why?
 - What do the words human rights mean to you?
2. Now ask each group to give their feedback, and then go on to the debriefing and evaluation.

Reflection

Suggested reflection questions:

- *Did you enjoy the activity? Why?*
- *Was it hard to decide about the size of the petals? Are all of the eight needs important for a fulfilled life?*
- *Are there other needs that are not represented by the petals, that is, are there other petals to add?*
- *Did anyone write anything in the centre of the flower?*
- *Are you surprised by any similarities and differences between different people's petals? What does this tell you about human beings?*
- *What are the consequences for the individual of having damaged petals?*

[Flower Power]

- *What is needed to protect the different petals? What did participants write on the leaves?*
- *Are there any connections between what was written on the leaves and the idea of human rights?*
- *What did you learn about your own identity as a human being? How does this relate to human rights?*
- *Which human rights do we need most to let us blossom and grow to be complete human beings (where you live)?*
- *Are some human rights more important than others? For whom? When? Where?*
- *Why do we need to be on our guard to protect and develop human rights?*
- *What can we do to best protect human rights?*
- *Are there any needs not covered by any of the existing human rights conventions?*

Authors

- Adapted from Council of Europe

Source

- Brander, Patricia/et al. (2012): Compass: manual for human rights education with young people.

Source: Attachment 1

- Human Rights Resource Center (1999): The Universal Declaration of Human Rights.

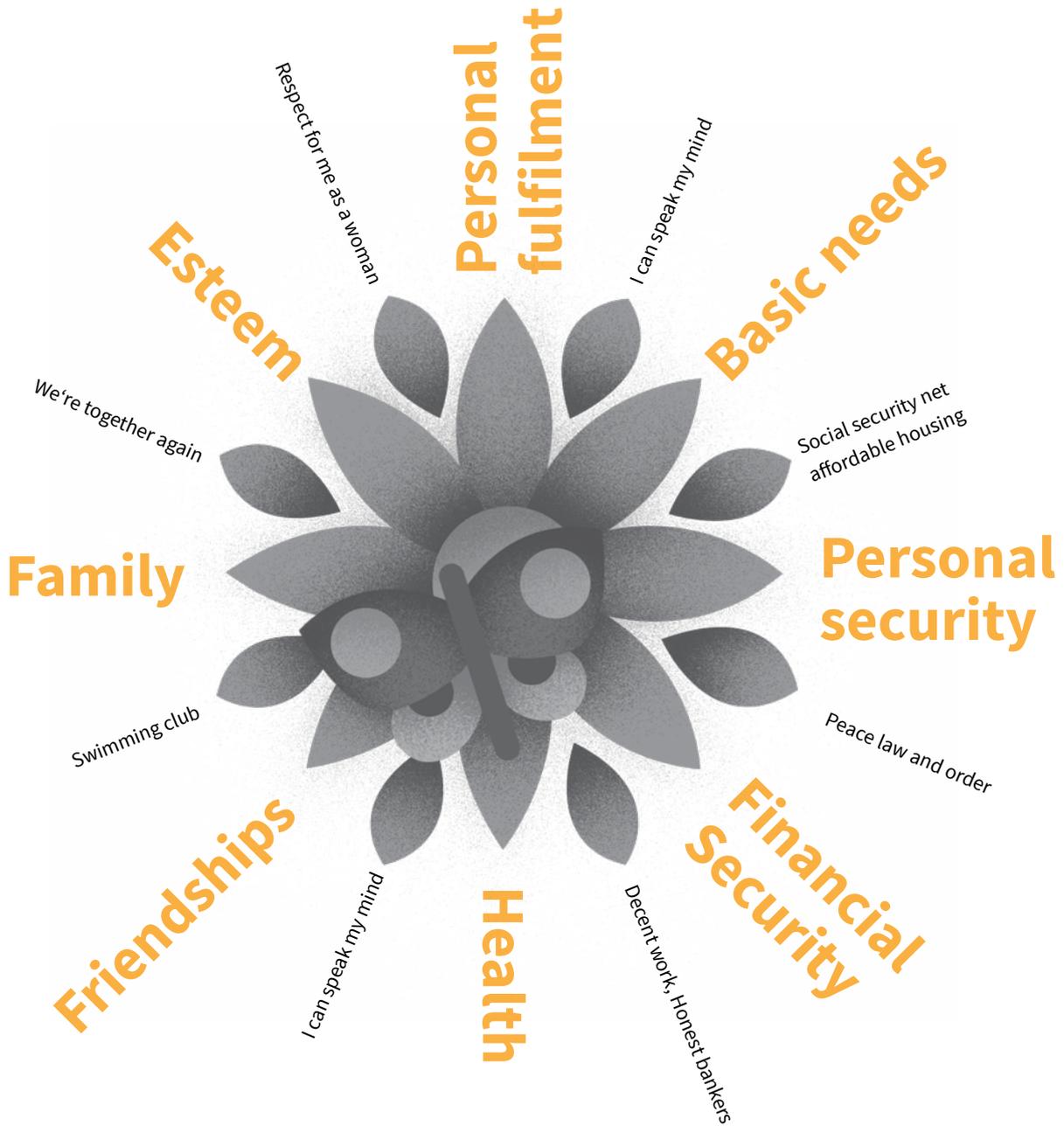
Attachment 1 – The Universal Declaration of Human Rights

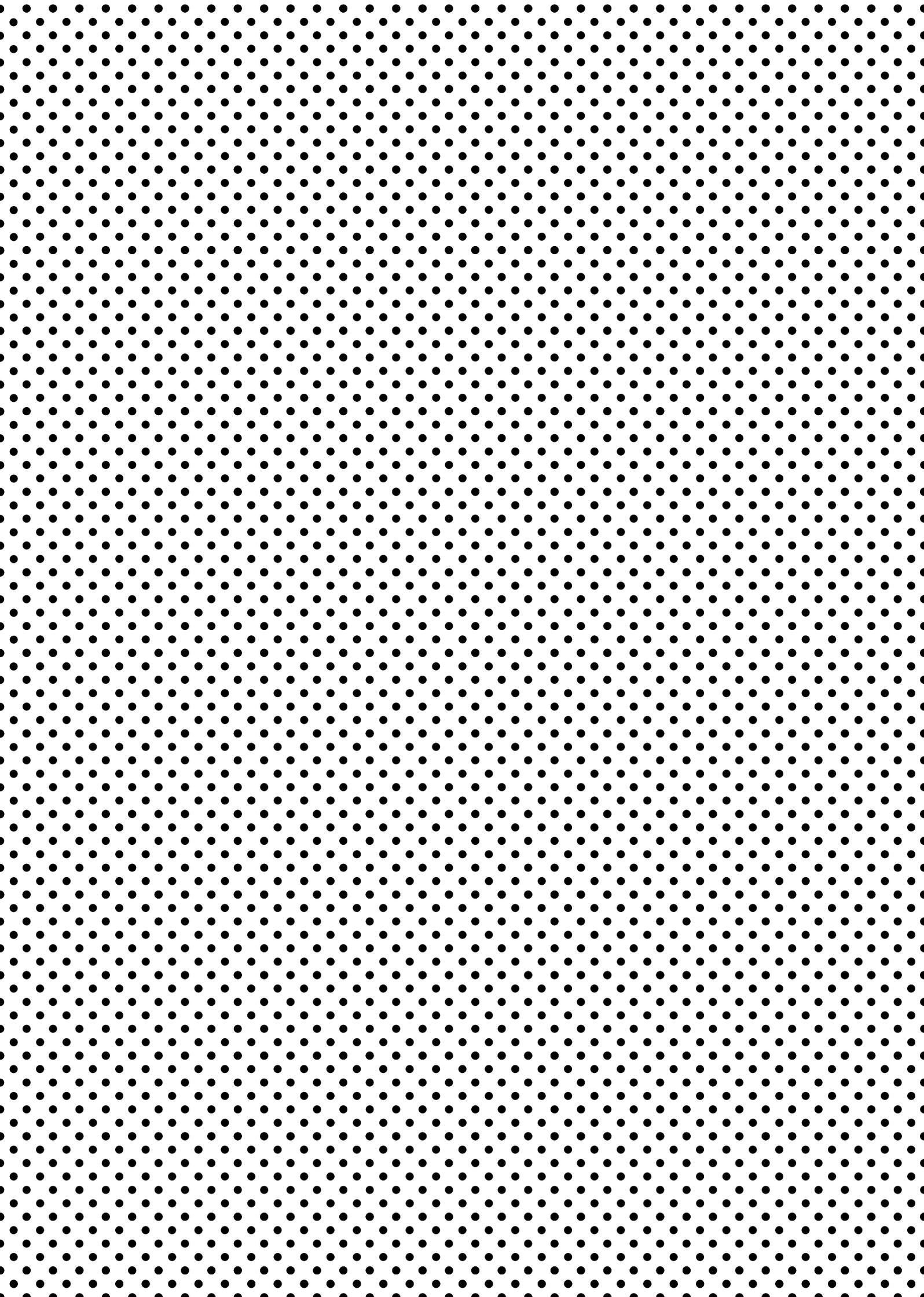


The Universal Declaration of Human Rights

- Article 1: Right to Equality
- Article 2: Freedom from Discrimination
- Article 3: Right to Life, Liberty, Personal Security
- Article 4: Freedom from Slavery
- Article 5: Freedom from Torture and Degrading Treatment
- Article 6: Right to Recognition as a Person before the Law
- Article 7: Right to Equality before the Law
- Article 8: Right to Remedy by Competent Tribunal
- Article 9: Freedom from Arbitrary Arrest and Exile
- Article 10: Right to Fair Public Hearing
- Article 11: Right to be Considered Innocent until Proven Guilty
- Article 12: Freedom from Interference with Privacy, Family, Home and Correspondence
- Article 13: Right to Free Movement in and out of the Country
- Article 14: Right to Asylum in other Countries from Persecution
- Article 15: Right to a Nationality and the Freedom to Change It
- Article 16: Right to Marriage and Family
- Article 17: Right to Own Property
- Article 18: Freedom of Belief and Religion
- Article 19: Freedom of Opinion and Information
- Article 20: Right of Peaceful Assembly and Association
- Article 21: Right to Participate in Government and in Free Elections
- Article 22: Right to Social Security
- Article 23: Right to Desirable Work and to Join Trade Unions
- Article 24: Right to Rest and Leisure
- Article 25: Right to Adequate Living Standard
- Article 26: Right to Education
- Article 27: Right to Participate in the Cultural Life of Community
- Article 28: Right to a Social Order that Articulates this Document
- Article 29: Community Duties Essential to Free and Full Development
- Article 30: Freedom from State or Personal Interference in the above Rights

Sources: Human Rights Resource Center (1999): The Universal Declaration of Human Rights.





Take a Step Forward

Description We are all equal, but some are more equal than others, to misquote George Orwell. In this activity participants take on roles of different people and move forward depending on their chances and opportunities

- Competences**
- 2. Standing up for social justice and equality
 - 4. Respecting diversity and identity

- Goals**
- Participants become aware of the unequal access to human rights and learn to foster empathy with others who are less fortunate.

- Connect to SDGs**
- 1. No poverty
 - 5. Gender equality
 - 8. Decent work and economic growth
 - 10. Reduced inequalities

Age 14+

Number 10-30

Time 60 min

- Materials**
- Role cards (attachment 1)
 - An open space (a corridor, large room or outdoors)
 - Soft, relaxing music
 - A hat

- Preparation**
- Review the list of situations and events and adapt it to the group that you are working with.
 - Make the role cards, one per participant.
 - Copy the role cards; cut out the strips, fold them over and put them in the hat.
 - Read The Universal Declaration of Human Rights (Annex of activity Flower Power)

[Take a Step Forward]

Procedure

1. Create a calm atmosphere with some soft background music. Alternatively, ask participants for silence
2. Ask participants to take a role card out of the hat (Attachment 1). Tell them to keep it to themselves and not to show it to anyone else
3. Invite them to sit down (preferably on the floor) and to read carefully what is on their role card.
4. Ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves in the role and their lives:
 - *What does your everyday life look like?*
 - *How do you spend evenings and weekends?*
 - *How often do you meet your friends? What do you do together?*
 - *Where do you live? What does it look like there?*
 - *How do you spend your holiday?*
 - *How was your childhood? What games did you play? What kind of work did your parents do?*
 - *What dreams did you have as a child or adolescent? What did you want to do in life?*
 - *What do you want from life now?*
 - *What is your biggest worry in your life? What do you fear?*
5. Ask people to remain silent as they line up beside each other (like on a starting line)
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time (Attachment 2). Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing all together.

Reflection

Suggested reflection questions:

- *How did you feel stepping forward - or not stepping forward?*
- *If you stepped forward, at what point did you begin to notice that others were not moving as fast as they were?*
- *Did you feel that there were moments when their basic human rights were being ignored?*
- *Can you guess each other's roles? (Let people reveal their roles during this part of the discussion)*
- *How easy or difficult was it to play the different roles? How did you imagine what the person they were playing was like?*
- *Does the exercise mirror society in some way? How?*
- *Which human rights are at stake for each of the roles? Could you say that your human rights were not being respected or that you did not have access to them?*
- *What first steps could be taken to address the inequalities in society?*

Tips for facilitator

During the debriefing and evaluation it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes) Are they sure the information and the images they have of the characters are reliable? In this way you can introduce how stereotypes and prejudice work.

[Take a Step Forward]

Authors

- Adapted from Council of Europe

Source

- Brander, Patricia/et al. (2012): Compass: manual for human rights education with young people.

[Take a Step Forward]

Attachment 1 – Roles



Oleg

You moved here eight years ago from Ukraine, where you couldn't find work. You are a university graduate, but here you earn your living as a construction worker. You live in a dormitory and you send the extra money that you save to your family back in Ukraine.

Jane

You are a 40-year-old woman. One year ago, you lost your job and, consequently, due to debts, also your apartment. Now you live on the street. You sell the street papers, yet you have the feeling that your life is not worth living.

Michael

You are a disabled young man. You have been in a wheelchair for three years. You live in a city and work for an NGO helping the disabled people. You are happily married.

Marta

You are a middle-aged librarian from a small town. You have been doing this job for more than ten years. You are happy to see that your library has money for buying books as well as equipment. You have started to learn a foreign language, but you are still too shy to speak. Fortunately, there are not many foreigners coming to the library.

Jessica

You are a 30-year-old American who travels around the world and teaches English. You have been living in a small town in the Czech Republic for two years. You get along well with your students at high school; however, the communication with some teachers is difficult. You feel you have few opportunities to meet people.

Frank

You are a 50-year-old man who started to gamble five years ago. You underwent a treatment programme and stopped gambling for a year. But then your wife left you and you started again. Your relationship with your children is also poor now. You are again in debt.

Anna

You are a 45-year-old woman. You live in a small town and for two years have not been able to find work. You think that they usually refuse you because you are Romanian. Your family is currently financially supported by your partner.

Kim

You are a 42-year-old man. You came here a year ago from South Korea and are working as a manager in a branch of a Korean company. You speak Korean and English. You feel uncomfortable when your employees speak their language in front of you and you don't understand them.

Jarred

You are a 55-year-old man. You live in a small town, alone. You are a journalist. Your family and close friends know that you are gay. You like photography.

Mark

You are a man and a student at the Faculty of Economy (full-time programme). You like meeting new people. You spend your weekends with friends and extended family. Sometimes you are annoyed when your non-Romanian friends claim you are an "exception" and that you are not like the other Romanians.

Muhammad

You're a middle-aged man. You moved here 12 years ago from Iraq with your wife. You had to spend some time at a refugee camp. Now you live in a town with your three children. You have a news stand. You still are not fluent in the local language; however, your children already speak it perfectly.

Clara

You are a 23-year-old woman. You have a three-year-old child, whom you raise by yourself. The father of the child left you soon after its birth. You haven't seen him since then and he doesn't support you financially. You do not know what will happen next and you are worried about how you'll handle everything.

Monika

You are a 30-year-old woman. Since high school you have been active in an environmental movement, you participate in various events and campaigns around Europe, for example demonstrations against nuclear power plants. It annoys you when people call you an "eco terrorist".

Paul

You are a young man, who has just finished the university. You are a devoted Catholic living in a small village. You are unhappy that you still haven't found the woman of your life.

Attachment 2 – Situations and events



Situations and events

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.
- You are not afraid of the consequences of climate change.
- You are free to use any site on the Internet without fear of censorship.

3.



Competences

**Sustainable
Way of Living**

Scout and Guide leaders appreciate how we share and use the earth's resources affects the health of the planet and everyone with whom we share it – now and in the future. They recognise the inequality of the ecological footprint between different regions of the world. They appreciate that our relationships with the earth need to acknowledge the limits of finite resources and human rights of all. They actively support a sustainable lifestyle which preserves a healthy planet for future generations.

Where Do the Eggs Come from?

Description This activity presents various systems of hen farming. The participants are divided into teams representing the respective types of farming and are tasked to create a Facebook profile of a hen. At first, they work with the information they know, then they add information that they learn from the attached materials. Next, they present these profiles to the other groups and share this information with them. Finally, they think how they can contribute to improving the living conditions of the hens

Competences

- 3. Sustainable way of living
- 7. Responding as active global citizens

Goals

- Participants learn about the necessities of hens and compare conditions of different types of farming.
- Participants understand the meaning of different markings used for the eggs in shops.
- Participants can consider which farming alternative is acceptable to them and how they can support it.

Connect to SDGs

- 2. Zero hunger
- 3. Good health and well-being
- 12. Responsible consumption and production
- 15. Life on land

Age 10+

Number 6-30

Time 100-130 min

[Where Do the Eggs Come from?]

Materials

Compulsory:

- Pens and coloured pencils
- 9 – 10 big sheets of paper
- Paper and pen for each participant
- Egg trays (for different kinds of hen farming systems)
- Pieces of paper
- Markers
- Box for ideas
- All the materials from annexes.

Optional:

- Ideas for improvement written on paper
- Videos with different kinds of farming

Preparation

- Print annexes and prepare all checkpoints.

[Where Do the Eggs Come from?]

Procedure

1. What do we know? (25 minutes)

- Divide the participants into four teams and give each a big sheet of paper.
- Their task is to draw a Facebook profile of a hen according to your idea about the life of hens: how they feed, how their eggs are collected, where they sleep, what they do during the day. Or instead of a Facebook profile, you can ask them to draft a CV or a life story of a hen.
- Hand out pieces of paper with questions from Annex 1 and ask the teams to answer them. Do not give them the right answers yet – they will learn them later.
- Ask the teams to present their works. Then ask:
 - *How easy or difficult was this drawing for you?*
 - *Was there something you were not sure about?*
 - *So, what do you know now and what would you like to learn (you can make a list on a big sheet of paper)?*

2. What is the reality? (30 – 40 minutes)

- Let each team choose one type of egg tray (each type represents one type of farming). Ask them to have a close look at the tray and find as much information about the origin of the eggs from the particular type of farming as possible. The teams can find the information on four checkpoints with found in Annexes 2, 3, 4, and 5.
- Give them these tasks:
 - Compare your previous idea about the life of hens with the information about the type of farming available at the checkpoint
 - Find answers to the questions from the initial part of the programme
 - Update the Facebook profile based on the new information
 - Prepare another short presentation of the updated profile
 - Discuss the type of farming in the team – what you like/dislike, how to improve this situation, etc.

Reflection

Suggested reflection questions:

- *About which type of farming have you learnt some new information?*
- *What are the differences between the respective types of hen farming?*
- *What did you find interesting about the respective types of housing? How do you feel about it? What questions come to your mind?*
- *Which type of farming dominates?*

Invite participants to write ideas about the types of farming they find appropriate and drop them into a box. Discuss the ideas one-by-one with the group.

Authors

- Týčová, Anna/Štefková, Evka (Junák - český skaut, Czech Republic)

[Where Do the Eggs Come from?]

Attachment 1 – Cards



How many eggs
do we eat per year?

How many eggs
does a hen lay per day?

What would a hen
eat in nature?

How long does a hen live?

How many eggs
do we eat per year?

How many eggs
does a hen lay per day?

What would a hen
eat in nature?

How long does a hen live?

How many eggs
do we eat per year?

How many eggs
does a hen lay per day?

What would a hen
eat in nature?

How long does a hen live?

How many eggs
do we eat per year?

How many eggs
does a hen lay per day?

What would a hen
eat in nature?

How long does a hen live?



Reasons for Cheaper Ways of Farming

All the technological systems for production of eggs with more than 350 laying hens are governed by the Council Directive 1999/74/EC. This directive also contains provisions applicable to alternative systems, which include free-range farming and organic farming (and also floor system and aviary system).



Alternative farming means higher costs per egg for the farmer, without ensuring the required quality of eggs. This can be the decisive criterion for selection of the farming system, and for this reason the alternative systems are in minority compared to the battery cage systems. The signs like “fresh eggs”, “selection eggs”, etc. do not refer to the system of farming. Eggs from organic farming, as well as all the other products of organic farming, have to be marked with the label “organic”.

Small Farmers

You can occasionally find eggs from free-range farming in the stores; the majority of these farmers distributes them only to a limited circle of local customers or keep them just for their own household.

If you encounter eggs without a stamp, these usually come from direct sales or from a farm shop. The eggs do not have to be stamped only when they are sold by farmers with fewer than 50 laying hens directly to the end user.

Domestic farms do not undergo any inspection and the eggs are not disinfected.

Sales at Stalls

Each seller must visibly display the information about the farming system, the date of minimum durability, the class and the weight of the eggs near the stall. The sellers have to have the stamp on them, as they can be asked to provide it.

Few Figures from the Czech Republic

- In the Czech Republic, over 80 per cent of the eggs sold come from the battery cage farming.
- In 2013, there were 4,003,130 laying hens in industrial farming, and about the same number in small domestic farming.
- The consumption in the Czech Republic is approx. 250 eggs/person/year.
- The Czech Republic imports eggs mainly from Poland and Slovakia.
- The eggs from the Czech Republic are exported mainly to Russia, but for example also to Iraq.

Average Prices of the Class M Eggs in the Czech Republic in 2015

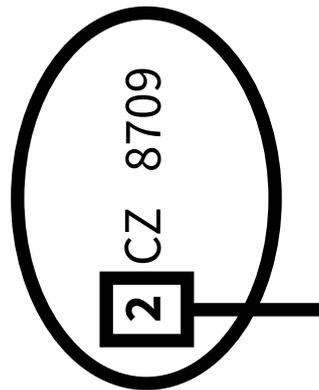
1. from cage farming: 3.29 CZK/pc.
2. from barn farming: 4.50 CZK/pc. to 5 CZK/pc.
3. from free-range farming: 7.48 CZK/pc.
4. from organic farming: 8.32 CZK/pc.

Egg Weight Classes:

- XL** – extra large: 73 g and more
- L** – large: 63 g to 73 g
- M** – medium: 53 g to 73 g
- S** – small: up to 53 g

Egg Marking

- 3** - cage farming
- 2** - barn farming
- 1** - free-range farming
- 0** - organic farming



The way of breeding

Attachment 2 – General Checkpoint



Life of a Hen

The chicken was one of the first animals domesticated by man, more than 5000 years ago in today's India.

The chicken has a short pointed beak adapted to pecking food. It does not have teeth and crushes the food in its muscular stomach with rough mucosa, sand and little stones. It has four toes. The thumb is oriented to the back, to ensure stability when standing.

It is an omnivore, which eats different kinds of grain and in the wild they also like berries, fruits and vegetables, as well as insects, worms and snails. They find food mostly by scratching, which they do for most of the day. They sleep on elevated sites (perches).

Chickens naturally live in a small flock composed of one cock and several (10 – 20) hens.

It seems that they recognise respective members and create a hierarchy, which they respect.

In the wild, a hen would lay 12 to 13 eggs per year. However, as a result of breeding, around 1900, the hen was already laying about 100 eggs per year. Nowadays they lay even more than 300 eggs/year. The egg laying is influenced mainly by artificially prolonging of the daylight.

Most breeds have lost the ability to efficiently sit on the eggs, and that is why chickens are hatched artificially now.

Nowadays, chickens are bred primarily for meat and egg production. They are also used for feathers (blankets, clothing, pastry brushes, quills for decoration...) and their manure is an excellent fertilizer. In many countries, chickens are also bred as ornamental birds or for fighting (cockfighting).

Source - Attachment 2

- Caklová, Karolína (2011): Čeští spotřebitelé a welfare hospodářských zvířat na pozadí nákupu živočišných produktů.
- Gourmade, Petite (2012): Scuk očko jinak aneb velký výklad o vejcích.
- Celní statistika MZe (2016): Komoditní karta - Vejce.
- Farma Staré Budky (2015): Vajíčka.

Attachment 3 – Battery cage farming

Requirements for the Cages

- The cage area of at least 750 cm²/laying hen
- The size of the cage at least 2000 cm²
- The length of the feed trough at least 12 cm/ laying hen
- 2 nipple drinkers
- Cage height of 45 cm on the entire surface of the cage, the floor slope shall not exceed 14 % (8 °)
- These cages must include perches (15 cm/ laying hen), nests, dust baths and a claw-shortening devices

Enriched Cages from the Perspective of the Website Hens in Need

In so-called „enriched“ cages, the use of which has no time limit within the EU, each laying hen has an extra space of 50 cm² (area of three matchboxes). Besides, these cages provide little space for dust bathing, nesting, and perching. Unfortunately, these are only “cosmetic” modifications, which do not bring real improvement for the hens. In the Czech Republic the conventional cages may not be used any more, but for example in Poland the unenriched cages are still common.



Basic Information About Battery Cage Farming

The laying hens kept in the non-conventional unenriched battery cages are crammed in barren cages, with living space of about one page of the phone book (A4). The cages are arranged in long rows in at least three levels one above the other – this arrangement is called “batteries”. The batteries are situated in halls with intense artificial lighting that shines up to 17 hours a day, because light encourages egg-laying. The hens live here for about one year, they are fed medicated compound feeds and during their lifetime they never see the natural light or grass. They do not have the opportunity to develop any of their natural needs, such as scratching, pecking, nesting or fluffing and cleaning their feathers. After one laying period, all the hens are removed from the hall and transported to the slaughterhouse. During this operation many of them suffer fractures of long bones, which are very fragile due to lack of movement and exhaustion from the long period of egg-laying.

- Battery (unenriched) cages are so small that the hens are not able to stretch their wings. The cages are absolutely barren with wire floor.
- Since 2011, the use of battery cages has been banned within the whole EU. The hens must have nests, litter and perches. However, outside of the EU, battery cages are still commonly used.
- Today, the modern breeds of laying hens lay about 300 eggs per year, which is two times more than 50 years ago.
- 65 % of all the hens in the Czech Republic are kept in cages; the rest comes predominantly from barn farming.
- 85 % of all the feeds produced in the EU are genetically modified.
- Young cocks are killed immediately after hatching; usually they are grinded alive in high frequency grinders.
- The advantages of this housing system are low production costs, high degree of mechanisation and easy control of health and the quality of eggs.
- The eggs from barn systems are marked with code 2 on their shells, in compliance with the legislation of the EU and the Czech Republic.

Information on the Website of the Enriched Cages Seller

Multilevel technological equipment for laying hens kept in cages:

- Number of levels and length of the technology according to customer's requirements.
- Made of resistance welded wire mesh and galvanized sheets.
- Feeding by chain feeding system or feed hopper system.
- Nipple drinkers.
- Manure removed by longitudinal and transverse conveyor belts.
- The device meets all requirements of the Council Directive 1999/74/EC.

The cage includes:

- a nest – separate space for laying eggs,
- a dust bath – for pecking and scratching,
- perches – for perching,
- claw-shortening devices.



Extract from an Interview With Petr Dlouhý for the Newspaper of the Czech University of Life Sciences Prague, iZUN

What do you think about battery cage farming?

Battery cage farming is nothing else but cruelty to animals for getting the cheapest eggs possible. What else can be said about the system, where the hen is kept in a cage together with other, usually nine, hens, and the average space per hen is just slightly bigger than an A4 sheet of paper – in this space the hen normally cannot even stretch her wings. Moreover, for hygienic purposes it stands on metal wires, closed in a hall with other tens of thousands of similar unfortunate birds. The factory farming halls are dark and incredibly smelly. The poor hen usually must spend about 16 months in this environment and then, as a “reward”, is sent to the slaughterhouse, although it could still live for quite a few years. The hens from the factory farms never in their lives see the sun, grass, an earthworm, they cannot scratch and dust bathe, shortly, they cannot do anything that is natural for them. The only thing they can and must do is lay eggs.

Petr Dlouhý is an author of the project Hens in Need.



photo: Love Kittaya: CC BY-SA



photo: Dzivnieku briviba: CC BY-NC 2.0



photo: Dzivnieku briviba: CC BY-NC 2.0



photo: Dzivnieku briviba: CC BY-NC 2.0

Attachment 3 – Battery Cage Farming



Source - Attachment 3

- Slepice v nouzi (2014): Vajíčkový velkochov - typy chovů.
- Bazalka (2016): Víte jaký je rozdíl mezi konvenčním a ekologickým chovem slepic?
- Stupka, Roman (2010): Chov zvířat.
- Ledvinka, Zdeněk/Zita, Lukáš/Tůmová, Eva (2008): Vybrané kapitoly z chovu drůbeže.
- Kovobel - výrobní družstvo (2017): Obohacený klecový systém pro chov nosnic.
- Antošová, Tereza (2017): Slepice v nouzi aneb STOP klecovému chovu.



A Barn Farmer's Point of View

Only a small percentage of hens live on deep litter. And we are proud to be one of the farms which use this system.

Hens are social animals and they communicate within the flock by means of sounds, contact and visual signals. If they can, they do many activities associated with taking care of their bodies. Like every higher animal, they do feel pain.

Our way of farming is fully adapted to the needs of the laying hens, so that they could perform their natural behaviours, such as building nests, looking for food, dust bathing, perching, and stretching and flapping their wings. The hens can move freely around the barn without any limitations. They lay eggs in nests, where they have privacy without being disturbed. And since we also have our own field, we produce the compound feeds ourselves; therefore, we can provide richer and healthier food, which will positively influence the taste of eggs.

The hens come from subtropical areas and, for their welfare, they need relatively stable temperature, relative humidity and light. All these are achieved by controlling the microclimate in the barn.

Animals in cages suffer from brittle bones that often break, or they have problems with dislocated limbs. Standing in a cage is painful for them. The cages provoke increased aggression and cannibalism is common among birds.

It is hard to understand scientifically whether a hen is happy or not. But it is easy to understand ethically. Surely we can say that animal welfare is part of the quality.



photo: Dchrisoh: CC BY-NC-ND 2.0



photo: Michael M. S.: CC BY 2.0



photo: Normanack: CC BY 2.0



photo: RedDrgn056: CC BY-NC-ND 2.0



Attachment 4 – Barn Farming

Basic Information about Barn Farming

- *Eggs from this type of farming are already commonly available in the stores under the label “eggs from deep-litter hens”.*
- *In the barns, hens can move freely, the floor is covered by litter, hens can stand on perches and lay eggs in nests. The maximum density is 12 hens per 1 m².*
- *If well-organised, these systems allow a tolerable life, despite a relatively high density of birds.*
- *The problem is the high density and possible aggressive behaviour – thousands of hens in a small space can mean that the weaker birds are terrorised – pecked.*
- *In cage farming and barn farming, the hens are kept for about one year; then the amount of the laid eggs decreases and the hens are slaughtered (normally they would live for six years or more).*
- *85 per cent of all the feeds produced in the EU are genetically modified.*
- *Young cocks are killed immediately after hatching; usually they are ground alive in high frequency grinders.*
- *Hens do not have access outside into the run.*

Source - Attachment 4

- Chlumská, Lubomíra (2004): Není vejce jako vejce.
- Bazalka (2016): Víte jaký je rozdíl mezi konvenčním a ekologickým chovem slepic?
- Farma Čerčany (2017): Co možná nevíte..?

Attachment 5 – Organic Farming



Conditions for Laying Hens in Organic Farming

- They must not be kept in cages.
- They must be able to peck, dust bathe and perch.
- At least 1/3 of the floor in the barn must be covered with deep litter, in which the hens can scratch.
- They can be kept in barns, but the maximum number of hens per barn is 3,000, with the area of 2.5 m² per hen.
- The length of the daylight is important for the intensity of egg-laying. For organic farming it is permitted to prolong the daylight with artificial lighting up to the maximum of 16 hours a day.
- With regard to the various changes of the weather (cold, rain, etc.), it is necessary for the hens to have access to an outdoor run for at least 1/3 of the length of their lives. The run should be covered with vegetation and include shelters or trees and bushes where the birds can hide.
- They can lay eggs in nests.
- Hens are fed from organic production (without artificial fertilizers and pesticides).
- Eggs from organic farms have the code 0 on the shell, in compliance with the legislation of the EU and the Czech Republic.

Risks of Organic Farming

- The eggs must have enough nitrogenous substances; in conventional farming this is achieved by soybeans, in organic farming the soybeans must be replaced with peas.
- Hens generally do not fully use the runs, as they are afraid of predators.
- Generally, the more hens are kept in a small space, the more there are cases of feather pecking and cannibalism (in organic farms hens cannot have their beaks trimmed).
- In the open environments there is a greater risk of contracting diseases and parasites.

ORGANIC FARMING IN NUMBERS

In the Czech Republic the organic farms that provide eggs for the market include fewer than 0.5 per cent of the hen population, which is fewer than 15,000 birds (in 2011).

Within the EU, the main countries with organic production of eggs include France, the Netherlands, Italy, Germany and the United Kingdom. In these countries, the number of hens in organic farms ranges from 2.3 to 1.2 million birds.

The Main Principles of Organic Farming Are:

- Selecting a suitable breed.
- Allowing the animals to behave naturally, predominantly in the conditions of free-range farms with outside runs.
- Maintaining good health conditions and providing appropriate housing and healthy, nutritious feed.
- General provision of medication and various stimulants to healthy animals is forbidden, as are transfers of and interventions in embryos, gene manipulation, shortening of tails, beaks and similar modifications.

Problems of Free-Range Farms

Although the hens can use the outdoor run, it has been found that they feel rather unsafe outside of the covered area and only a small portion of the flock can be found in the run at any moment. Moreover, the hens usually remain close to the barn, which leads to destruction of vegetation at these places. Trees, bushes, alternatively other shelters for the hens to hide increase the chances of the hens going out. A higher proportion of hens in the run has a positive impact on reducing feather pecking and cannibalism, which tend to be a major problem in organic farming, due to the ban on beak trimming. In the Netherlands, feather pecking is a problem for 70 per cent of organic farms, which is an indicator of poor welfare and stress in the flock.

Welfare

It deals with preserving the basic living conditions and health of animals and their protection against negative factors that may threaten their health, cause them pain, suffering and mental damage. In the Czech Republic, protection of animals against cruelty is governed by applicable law and other legislation, as amended. These laws regulate, for example food, transportation, breeding, slaughtering, and so on.



Organic Farming and Welfare



photo: RedDrgn056: CC BY-NC-ND 2.0

The objectives of organic farming are primarily focused on environmental sustainability rather than on animal welfare. Nevertheless, the principles of welfare are an integral part of organic farming.

Standards of the International Federation of Organic Agriculture Movements (IFOAM) set out the requirements for animal farming, which include allowing animals to behave according to their basic needs, as well as requirements for technological measures.



photo: Jessica Lucia: CC BY-NC-ND 2.0



photo: Jessica Lucia: CC BY-NC-ND 2.0



photo: Peter O'Connor aka anemoneprojectors:
CC BY-SA 2.0



Health of Hens

Animal health is an important indicator when it comes to welfare. Mortality in organic farms is highly variable and laying hens farming ranges from 0 to 25 per cent. The most common causes of death may be *E. coli*, *infectious bronchitis*, *coccidiosis* or *dermanyssus gallinae*, which is the major problem in the production of table eggs. In the outdoor runs there is a greater chance of contact with carriers of various diseases (wild birds). This concerns mainly *salmonella* and *campylobacter*.

We distinguish between free-range farming and organic farming. The main difference is in the food served to the hens.

Source - Attachment 5

- Lichovníková, Martina (2015): Ekologický chov slepic.
- Zootechnika.cz (2009): Welfare obecně.
- Bio-info (2017): Proč mít v nabídce biovejce?
- Šonková, Romana (2006): Welfare v ekologickém zemědělství: Šance pro lepší život hospodářských zvířat.
- Šarapatka, Bořivoj /Urban, Jiří (2005): Ekologické zemědělství.

Political Stockpot

Description The Political Stockpot is a cooking and talking event that aims to motivate Scouts and Guides to think about the industrialised food and agriculture system and its consequences for the ecological system and human beings.

Accessing alternative food initiatives, participants learn about and discuss new paths of agriculture and nutrition while jointly preparing and cooking a meal together

-
- Competences**
- 3. Sustainable Way of Living
 - 7. Responding as Active Global Citizen

-
- Goals**
- Participants discuss alternative food systems by getting to know (local) food initiatives.
 - The participants discuss ideas for taking action and promoting change on the local and global level.

-
- Connect to SDGs**
- 2. Zero hunger
 - 12. Responsible consumption and production
 - 15. Life on land

Age 16+

Number 15+

Time 4-5 hours plus preparation and clear up

[Political Stockpot]

- Materials**
- Cooking supplies
 - Crockery and cutlery
 - Groceries
 - Laptop and projector
 - Flipchart paper
 - Pencils
 - Location with cooking and dining facilities

-
- Preparation**
- Schedule a date and time for the event which gives you enough time in advance to prepare it.
 - Research different alternative food initiatives in your region and discuss which you want to invite for the event.
 - Invite four or five initiatives and ask them to prepare a short presentation about what they are doing.
 - To introduce the topic of industrialised and globalised agriculture and its consequences, and to show why a more sustainable system is needed, the event will be started with a short presentation. Decide if someone from your group wants to do this or if you want to invite an expert.
 - Decide in your group who you want to invite for the event. Should it be just for Scouts and Guides or friends and family? Organise invitations.
 - Discuss in your group what you want to cook during the event. Preparing and cooking the food should not take too long. Organise the necessary groceries and cooking supplies. Fresh vegetables and other groceries can be purchased from regional stores or farmers. Another way is to get in touch with grocery savers or to ask grocery stores or a weekly market for rejects.
 - During the event, a cooking team is in charge of making the meal and instructing participants on what they need to do to help.
 - Consider how any costs, such as for groceries, are going to be met.

[Political Stockpot]

Procedure

1. Get ready

- Before the event starts, prepare the room, set up tables, arrange a table with small snacks and some drinks and make sure that everything needed is in the right place.

2. Welcome (15 min)

- The moderator welcomes everyone to the event and explains the order of the event. If it is practical, everyone can introduce themselves. Consider name badges.

3. Letting others talk – presentations (65 min)

- Start with the presentation on the topic followed by a short question-and-answer session.
- The food initiatives present themselves and their ideas and concepts. Participants can ask questions after each presentation.

4. It's chopping time (20-30 min)

- It's time to start preparing the food. The cooking team explains how to chop the vegetables and what else needs to be done. While the group – the participants as well as the invited guests – are jointly preparing the vegetables, there is room for further questions and discussions.

5. Group work – room for discussion (60-70 min)

- Split into smaller groups. The aim of the group work is to give room for deeper discussions and to develop ideas about what can be done in order to improve the situation. Each group decides on a moderator and someone to take notes and keep an eye on the time.
- The following questions can be used as prompts:
 - *What works well in the current food system (in general and with regard to the local neighbourhood)?*
 - *What is wrong in the current food system (in general and with regard to the local neighbourhood)?*
 - *What should be changed?*
 - *What exactly could the group do about it (together or individually)? What are the next steps? Who wants to be responsible for getting the action/idea started?*
- The results should be written down.

6. Presentation of ideas (20-30 min)

- The small groups come back together and present three main points from their discussion and ideas for taking action. After each presentation provide space for questions.

7. Summary – next steps (5 min)

- The moderator briefly sums up the action ideas and tasks are allocated.

8. It's time to eat (30-40 min)

- It is finally time to gather at the tables and eat.

9. Last but not least – clean up

- After the meal, everybody helps to clean up.

[Political Stockpot]

Infobox

Political Stockpot

Further background information

Our current industrialised food and agriculture systems lead to huge social and ecological problems. Worldwide, they can be found destroying biodiversity, exhausting soil and poisoning drinking water.

They are dependent on depleting resources and add to climate change through high level of greenhouse gases. One third of the global greenhouse gas emissions come from production, transportation, storage and further processing of food. Another aspect is packaging waste and millions of tons of food being thrown out instead of being eaten.

People in the countries where the food is produced suffer as a result. Many farm workers and employees in the food industry are being exploited and work for poverty wages. And more and more people – especially in the Global South – are driven off their land to make way for more farming for export.

In the world, more than 800 million people are starving and more than two billion are malnourished although enough food is produced to feed 12-14 billion people. At the same time, more and more convenience food with high sugar, fat and salt content is available while fewer and fewer people know how to make a meal with fresh ingredient – either because of lack of knowledge, time or because they can't afford to buy fresh and healthy ingredients.

Our food system is neither ecologically sustainable nor socially or globally fair. A change is needed. What would another system look like? Who will safeguard future food supplies? What are the challenges for sustainable agriculture and our food system – on the local and global level? What kind of initiatives already exists in different regions of the country to break new ground?

Infobox

Reflection

Suggested reflection questions:

- *What do you still want to get rid of?*
- *What will you take with you from the event?*

Reflection / 10-15 min

Authors

- Kraft, Karoline (INKOTA, Germany)

Authors

Source

- INKOTA/Meine Landwirtschaft (2015): Politischer Suppentopf. Workshops für eine zukunftsfähige Landwirtschaft und Ernährung.

Source

What Is Your Footprint?

Description	Our ecological footprint varies according to our lifestyle. In this activity, participants have the opportunity to calculate their own ecological footprint and discuss how they could reduce it
Competences	<ul style="list-style-type: none">• 3. Sustainable way of living• 7. Responding as active global citizens
Goals	<ul style="list-style-type: none">• Participants become familiar with the concept of ecological footprint and calculate their own footprint.• Participants discuss possible implications of their lifestyle and consumer behaviour.• Participants propose specific steps that could reduce their own ecological footprint.
Connect to SDGs	<ul style="list-style-type: none">• 12. Responsible Consumption and Production• 15. Life on Land
Age	14+
Number	5+
Time	40-50 min
Materials	<ul style="list-style-type: none">• PC or tablet with access to the internet for each participant
Preparation	<ul style="list-style-type: none">• Read overview basic information about ecological footprint (Info box)

[What Is Your Footprint?]

Procedure

1. Wide discussion about what ecological footprint might mean. Before you begin, remind the participants the basic rule of brainstorming – each idea, association and thought counts.
2. Briefly present the concept of ecological footprint (use the information from the Info box). Compare this information with the results from Step 1.
3. Participants work out their own ecological footprint on the website
<http://www.footprintnetwork.org/resources/footprint-calculator/>
(if you do not have a computer with the internet, the participants can do this at home and you can continue with this activity at the next meeting).
4. Each participant presents their ecological footprint. Form smaller groups to discuss the results of the footprint calculations.

Reflection

Suggested reflection questions:

- *What did you learn? What is your ecological footprint?*
- *Why is the ecological footprint of the Global North more than doubled compared to the world average?*
- *What does it tell about our lifestyle, consumption of resources, and approach to waste?*
- *What problems can it cause? And what consequences can it have in the future?*
- *Which of our normal habits could we change to reduce our ecological footprint and make our lifestyle more sustainable?*

Finally, ask the participants to think and write down three concrete actions which they could take to reduce their own ecological footprint. Emphasize that it has to be something realistic, what they will be able to do in a long term. Let them share these three commitments with the group.

Infobox

Ecological footprint

Humankind needs the things nature offers us, but how do we find out, how much of it we are using and how much is still left? Ecological footprint was created as a tool for measuring the demands of humankind on nature. It measures the amount of land and expanse of water that people need for producing the resources they use, absorption of CO₂ emissions and waste management.

Ecological footprint was created in 1990 by Mathis Wackernagel and William Rees at the University of British Columbia, Canada, and today it is widely used by scientists, companies, governments, agencies, individuals, as well as institutions, which try to monitor the use of natural resources and promote sustainable development.

William Rees explains ecological footprint as follows: "How big area (of land and water ecosystems) is required for continuous provision of all the resources that we need for our current lifestyle and disposal of all the waste we produce?"

Currently we are in an ecological excess, which means that we annually consume more resources than it is possible to regenerate on the Earth.

Consequently, this excess is sustained by destroying natural resources. This problem represents a strongly underestimated danger for humanity and for the health of the planet and counts among the problems which are not adequately addressed.

By measuring ecological footprint of the population – individuals, cities, societies, nations, or the whole humanity, we can assess our pressure on the planet and that can help us with wiser management of our natural resources and living in a more sustainable way.

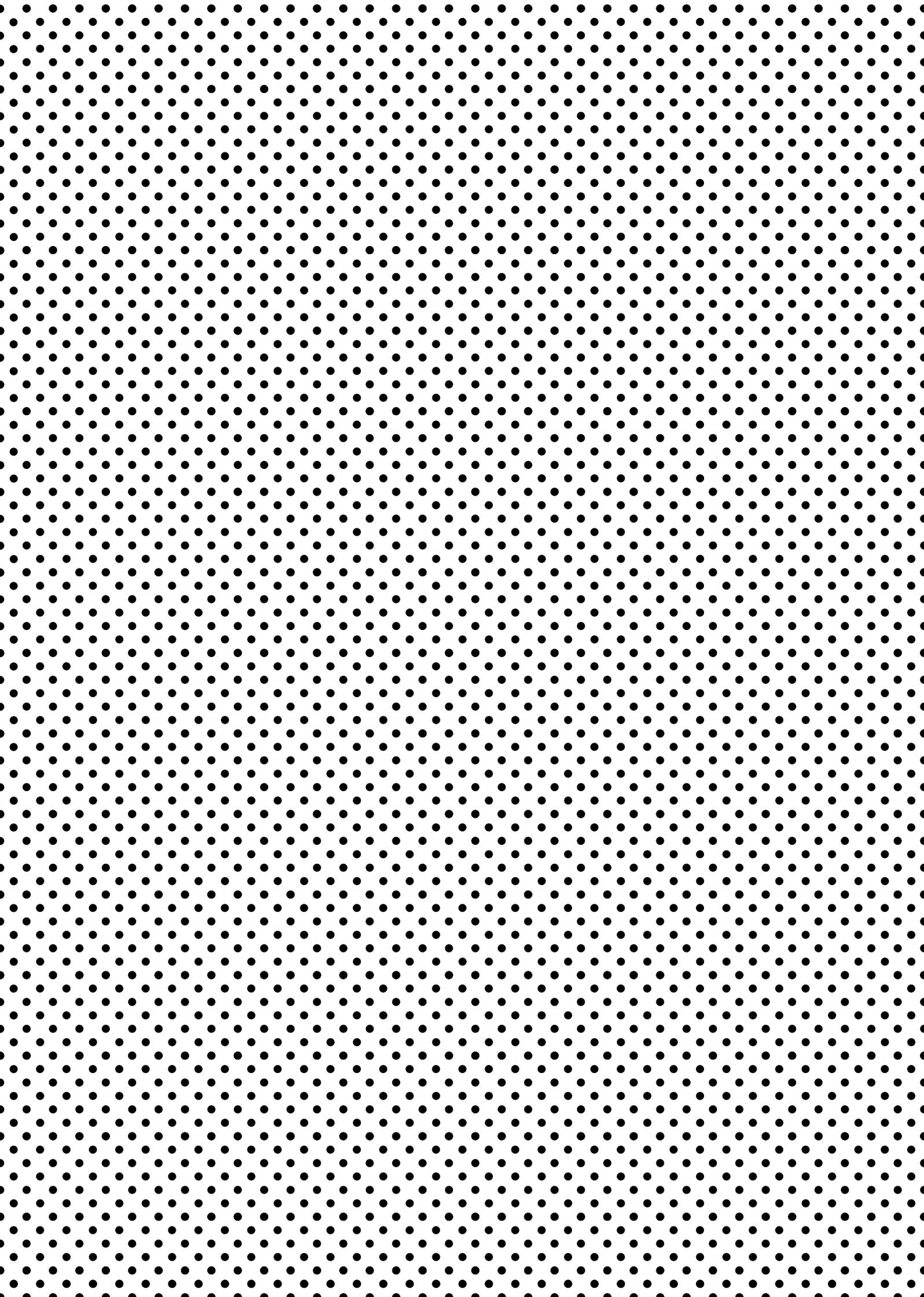
[What Is Your Footprint?]

Authors

- Adapted from NaZemi

Source

- NaZemi (2011): Buzola: příručka globálního rozvojového vzdělávání nejen pro volný čas.



Where Are Those Things from?

Description Specific products and crops (cotton t-shirt, football, banana, and chocolate) are used as an example to illustrate the background of things that we use every day, with special focus on the way how their consumption can influence lives of people in other parts of the world

- Competences**
- 1. Understanding global interdependence
 - 2. Standing up for social justice and equality
 - 3. Sustainable way of living

- Goals**
- The participants learn about the background of production of four common products (cotton t-shirt, football, banana, chocolate) and observe what impact it can have on people in the countries where they are produced and on the environment.
 - The participants reflect on what these impacts mean for them as consumers and suggest possible ways of reducing negative impacts of the given production processes.

- Connect to SDGs**
- 10. Reduced inequalities
 - 12. Responsible consumption and production

Age 10+

Number 10-20

Time 70-90 min

- Materials**
- 4 product stories (Annex 1)
 - Banana, football, t-shirt, chocolate (or at least their pictures or photos)
 - Pencils, coloured pencils and felt-tip pens
 - Scissors, glue
 - Big sheets of paper for posters
 - Various magazines and newspapers for cutting
 - Political map of the world

- Preparation**
- Prepare four products which you will be using during the activity. If you cannot bring them, print out their pictures from the internet or draw them.

[Where Are Those Things from?]

Procedure

1. Show participants the objects. Ask them: What do you think these things have in common? Write their answers on a board or a big sheet of paper.
2. Divide participants into four groups and assign one product to each group. Ask the participants to think in the groups about the whole production or cultivation process of this product. To help them, provide them the following questions:
 - *Name all the things that are necessary for production/cultivation of this product.*
 - *Name all the people involved in its production/cultivation.*
 - *Where was it made/grown?*
 - *How did it get to you?*
1. Ask each group to share their answers.
2. Distribute the stories of respective products to the corresponding groups (Annex 1). Let them read the stories and compare them to their observations.
5. Each group will make a poster with the story of their product. Then each group shall present their poster. Other groups can ask questions.

Reflection

Suggested reflection questions:

- *Which information was new for you?*
- *What surprised you and why?*
- *What else would you like to learn about these things?*
- *What impact does cultivation of bananas and cocoa beans, and manufacture of footballs and t-shirts have on people in other countries in the world? And how does it impact on the environment?*
- *What does it mean for us? How does it concern us?*
- *What can we do with it? How to reduce negative impacts on people in other countries? And on the environment? What are the alternatives?*

Authors

- Adapted from NaZemi

Source

- NaZemi (2011): Buzola: příručka globálního rozvojového vzdělávání nejen pro volný čas.
- BANANA - Ekumenická akademie (2017): Za férové banány.
- T-SHIRT - NaZemi (2011): Ušili to na nás!
- COCOA - NaZemi (2008): Horká chuť čokolády.
- FOTBALL - Bachpan Bachao Andolan (2008): Child Labour in Football Stitching Activity in India.



Banana

Bananas are grown on plantations in Africa, Asia and Latin America. For the inhabitants of these parts of the world, bananas are an important part of their diet, as well as a source of income. Bananas are harvested while still green. Then they are transported to a packing plant, where big bunches are cut into smaller ones. Then they are washed, labelled and packed into boxes for transport. The boxes with bananas are transported in refrigerated chambers with constant temperature to avoid their ripening. They only grow ripe after having reached the storehouses in the destination country. From there, they are sent to shops where customers buy them. Bananas are available all year round.

Eighty per cent of the world's production of bananas is controlled by five large companies. A major problem associated with banana growing is the violation of human rights and destruction of the environment. Many workers on banana plantations are paid very low wages and it is virtually impossible for them to earn a living wage at eight hours of work a day. Absence of labour law and problems with founding trade unions are common problems for the workers in the banana growing industry. Workers are often fired for joining trade unions and other banana plantations refuse to employ them. Plantations usually are not very safe workplaces and the use of chemicals often ruins health of the employees (frequent consequences are headaches, stomach ache, but also cancer). These chemicals also have negative effect on the environment because they pollute the soil, water and the surrounding area. Deforestation, loss of biodiversity and loss of soil fertility are other known consequences of banana plantation expansion.

The responsibility for these problems falls not only on the global companies doing business in banana production, but increasingly on supermarkets, which put pressure on their suppliers to lower prices. Lower prices are transferred within the production chain and impact mainly the plantation workers.

Source: Ekumenická akademie (2017): Za férové banány.

T-shirt

Most t-shirts are made of cotton, polyester or a mixture of these materials. Conventional cotton growing is the sector of agriculture with the highest use of chemicals. Cotton is harvested manually or mechanically and the fibres are further purified. Next stage after this treatment is spinning. The yarn is further processed by mechanical or manual knitting and weaving. For example, in India there are around 17 million hand-weavers. The processes of bleaching and dyeing are also problematic. Workers stand beside the containers of dye and stir the substance inside. Sometimes they stand inside the containers. This extensive exposure to chemicals results in many serious health problems.

The production of clothes itself includes many steps from cutting through sewing, putting in zips, sewing on buttons, ornaments and brand labels to the final ironing and packing of finished products. The largest exporters are Asian countries, with China at the forefront. China manufactures one quarter of the world production. The textile industry has low requirements for technologies and know-how. For this reason, textile factories emerge worldwide.

The problems associated with working conditions in these factories include:

- *too long working hours, often 15 hours or more a day, 7 days a week,*
- *lower wages than the statutory minimum,*
- *mandatory overtime without statutory premiums,*
- *missing or insufficient protective equipment and lack of space for work,*
- *absence of employment contracts,*
- *absence of social benefits, such as maternity leave, unemployment benefits, retirement pension,*
- *false documents, twisting the information on the numbers of hours worked, overtime and wages,*
- *prohibition of joining trade unions,*
- *discrimination against women,*
- *insufficient work safety resulting in many serious and fatal accidents.*

Source: NaZemi (2011): Užili to na nás!

Attachment – Products



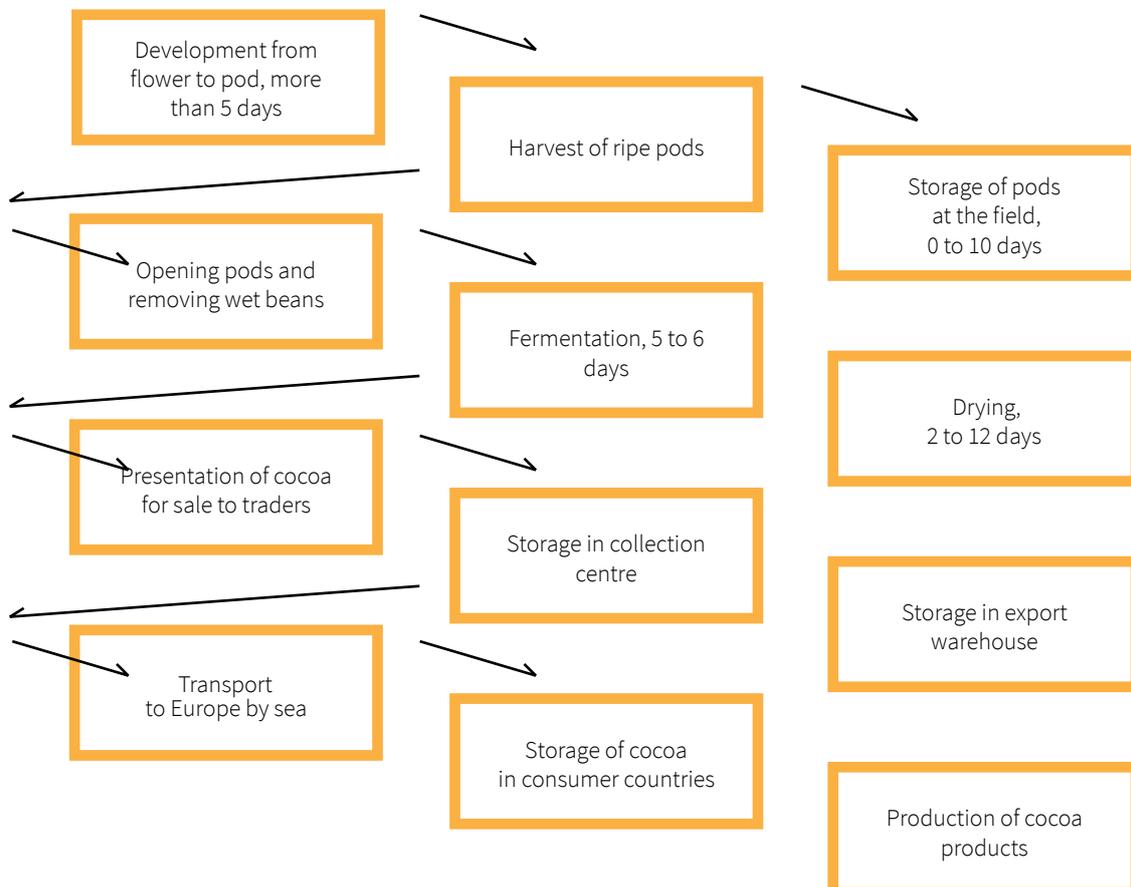
Cocoa

The basic ingredient for production of chocolate is cocoa powder obtained from cocoa beans. These beans are harvested from a tropical tree *Theobroma cacao*, also known as the cacao tree. This tree originally comes from South America, but nowadays is cultivated mainly at the Western African coast – in Ghana, Ivory Coast and other countries. Other major producers are Indonesia and Brazil.

The cocoa tree is an evergreen tree that produces 15 – 30 cm long yellow pods full of white beans all year round. These beans are wrapped in sweet white flesh that is very nutritious, and it is used for cooking in countries where the cocoa is grown. Over one year, one tree produce 30 – 50 fruits, and each of them may contain 15 to 40 beans. One year's production of one tree is enough to make three chocolate bars. Since the fruits grow directly on the trunk and the largest branches, and machines could easily damage the tree, they are harvested manually. After the harvest, the beans are removed from the pods, covered by leaves and left to ferment in the sun for several days, where they get the brown colour and their typical bitter taste. After the fermentation, the beans are dried, usually directly in the sun, cleaned, sorted, and then bagged and exported.

Child labour is quite common in cocoa growing sector. Instead of going to school, children are forced to harvest and further process the cocoa beans for low wages to help their poor families. Work in the farms is often difficult and harmful for children. But many of them have no other choice, as working in plantations is the only way how to sustain themselves and their families. In the cocoa processing countries, which are mostly Switzerland, Belgium, and the USA, the beans are then roasted, cracked and further ground, until their cell tissue is broken up and a liquid mass is created. This mass is separated into fat (cocoa butter) and powder. In the process of chocolate manufacturing, other ingredients are added: sugar, milk powder and other additives, depending on the quality and type of chocolate. The best chocolate does not contain any other fat than the cocoa butter.

Source: NaZemi (2008): Horká chuť čokolády.





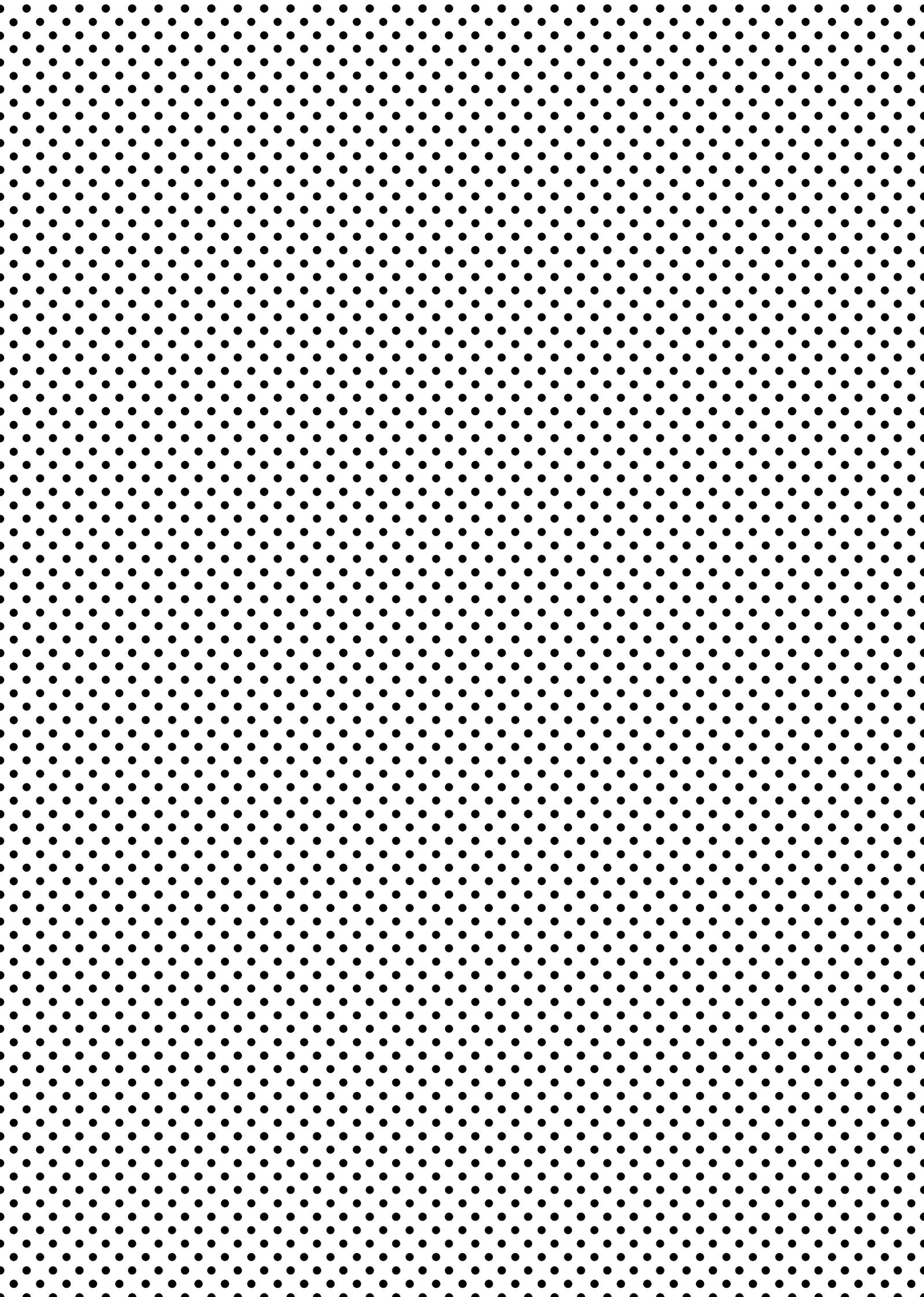
Football

Footballs, previously made of cowhide, are now made of synthetic materials. Footballs are manufactured by big global companies, such as Nike. Nike is the world's leading supplier of sports shoes, apparel and sporting goods and is based in the USA. However, their goods are produced in many other countries, such as Pakistan, India or China. The production costs in these countries are very low, mainly due to low wages.

The most common type of a football consists of 32 hexagonal parts, which can be hand-sewn with 650 stitches in about 1.5 hours. These balls are usually stitched directly in the houses of the workers and whole families are involved in this job, often including children. As this work is paid by the piece, the adults as well as the children can spend 10 to 15 hours a day stitching. This job is very tedious, as it requires long hours of sitting and it strains the workers' eyes and arms. It can cause health problems such as deterioration of vision, chronic back pain or deformation of fingers.

Footballs from Pakistan and other countries are transported to distribution centres on all the continents. The production chain of the footballs ends in stores.

Source: Bachpan Bachao Andolan (2008): Child Labour in Football Stitching Activity in India.



Fragile Travellers

Description Flowers are often imported into Europe from Africa or Latin America. Participants reflect on what the flowers mean to them, what they can mean for other people, how the flowers available at the market affect people and the environment. They consider possible alternatives

-
- Competences**
- 1. Understanding global interdependence
 - 3. Sustainable way of living
 - 7. Responding as active global citizens

-
- Goals**
- Participants think about what flowers symbolise and how we use them in their daily life.
 - Participants explore some of the issues in the flower business.
 - Participants express their views on the issue and consider alternatives.

-
- Connect to SDGs**
- 12. Responsible consumption and production
 - 15. Life on land

Age 14+

Number 10-30

Time 60 min

-
- Materials**
- Printed questionnaire for each participant (Attachment 1)
 - Photographs (Attachment 2)
 - Flower production information for each participant (Attachment 3)
 - Handout for each participant (Attachment 4)

-
- Preparation**
- Prepare all attachments.

[Fragile Travellers]

Procedure

Survey (10min)

1. Give out the flower survey. The participants must move around the room asking each question to a different person and write down the answer. Play music as they move around. When the music stops, they must find a different person to talk to.
2. Go through the questions with the group and ask participants what they learned:
 - *Have you found anything interesting?*
 - *Has anything surprised you?*
 - *Have you got any answers that were repeated more than once?*
3. Consider the last survey question: Where do flowers come from? and ask participants to come up with their ideas.

Main part (30min)

4. Prepare four different photos (Attachment 2) showing the different stages of flower production.
5. Divide participants into pairs or small groups, ask them to look at each photo and answer three questions:
 - *What do you see in the picture?*
 - *Where was the photo taken?*
 - *Is there anything interesting or surprising? What? Why?*
6. Back with the whole group, go through the questions and ask participants to share their ideas, but don't tell them more information about the photos yet.
7. Give participants a slip of paper with a piece of information about the flower production chain (Attachment 3) and ask them to match it to the photo they think relates the most.
8. In groups, participants share the information they learned from the slips of paper and tell the group why they chose this. Tell them that each group should now decide what the most important thing they have learned is and perform a pantomime in which they express it. Every member of the group should be a part of the performance.
9. The groups present their performances – the rest of the group tries to guess what they were trying to express. The authors of the performances can then inform the group what their performance was supposed to represent and add more details. Give every participant a handout (Attachment 4) with details about the flower business. Return to the photos from Worksheet 2 that represent the stages of flower production and ask the question "Where were the photos taken?" again. Let participants express their ideas. After that, tell them about the origin of the photographs (see Attachment 2).

Reflection

- The questions for reflection are on Attachment 5. Participants should answer them in writing.
- Ask participants to share their answers to the last question on the worksheet: You are going to a birthday party and you are expected to bring a small present, such as flowers. The thing is, you do not have enough time. What will you do?
- You can suggest the alternative of certified flowers (see Infobox).

Infobox

Certified flowers

There are initiatives around the world that are trying to raise awareness about the negative effects of flower production in the Global South. Their aim is to change our consumption and shopping patterns towards ensuring that flowers are produced in socially and environmentally friendly conditions.

One alternative to conventional flower production – one that ensures better working conditions for the workers on the flower farms and reduces environmental pollution caused by the flower farming – is certified flowers. One example of such production is the flower farm in Oserien in Kenya, which produces certified fair trade flowers (Attachment 2, photo 3.).

For more information go to:

www.fairflowersfairplants.com

www.flowers-for-human-dignity.org

www.transfairusa.org/content/flowers

www.fairtrade.org.uk/

Authors

- Adapted from NaZemi

Source

- Brander, Patricia/et al. (2012): Compass: manual for human rights education with young people.

Source: Attachment 2

- Sunflowers - Netherlands, 2009
photo: 1Veertje: CC-BY-2.0
- Flower farm in Uganda
Photo: SuSanA Secretariat: CC-BY-2.0
- Fair trade flower farm Oserien, Kenya
photo: Eva Malířová
- Flower shop in Brno, Czech Republic
photo: Petr Foltýn

Source: Attachment 4

- Lindner, Tomáš (2010): Růže pro tebe
- Uganda Workers' Education Association (2011): Action Research Report on Impacts of Pesticides on Horticultural Workers in Ugandan Horticultural Farms.
- Flowers For Human Dignity: www.flowers-for-human-dignity.org
- Ekumenická akademie: www.ekumakad.cz



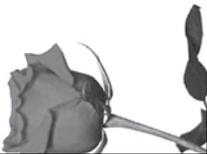
Attachment 1 – Table



	Person 1	Person 2	Person 3
What occasions do you associate flowers with?			
Why do you think people give or get flowers?			
When did you last give or get flowers?			
Where do the flowers come from?			



	Person 1	Person 2	Person 3
What occasions do you associate flowers with?			
Why do you think people give or get flowers?			
When did you last give or get flowers?			
Where do the flowers come from?			



	Person 1	Person 2	Person 3
What occasions do you associate flowers with?			
Why do you think people give or get flowers?			
When did you last give or get flowers?			
Where do the flowers come from?			



	Person 1	Person 2	Person 3
What occasions do you associate flowers with?			
Why do you think people give or get flowers?			
When did you last give or get flowers?			
Where do the flowers come from?			



Attachment 2 – Preview



Sunflowers - Netherlands, 2009

photo: 1Veertje: CC-BY-2.0



Flower farm in Uganda

Photo: SuSanA Secretariat: CC-BY-2.0



Fair trade flower farm Oserien, Kenya

photo: Eva Malířová



Flower shop in Brno, Czech Republic

photo: Petr Foltýn



Attachment 3

Roughly a third of all the roses bought annually in the Czech Republic are sold – at twice the normal price – on St Valentine’s Day.

Only one out of every 50 roses sold in the Czech Republic comes from a domestic supplier now.

The vast majority of flowers are imported from traditional Dutch flower auctions. In the past, they were grown in the Netherlands, too.

Today, flowers traded at Dutch auctions have been airlifted there from Africa, Asia or Latin America, where the climate is more favorable for year-round growing.

A flower’s journey from a field in Kenya, Ethiopia or Uganda to a flowershop in Europe takes no more than five days.

Every third rose sold in Europe on St Valentine’s day comes from Kenya.

During the last 20 years, Africa has become an important producer of roses, gerberas , chrysanthemums, carnations and other flowers sold mostly in Europe.

Almost one third of the world’s flower production comes from Kenya, which exports to Europe 85 thousand tons of flowers a year. Agriculture is the second largest contributor to Kenya’s gross domestic product (GDP) after the service sector.

To produce 1 hectare of roses, 10 to 30 thousand litres of water is needed every year.

Flowers are treated with various types of dangerous chemicals called pesticides, which threaten the health of the workers on the farms and pollute the water resources near the farms.

If we buy roses or chrysanthemums in a flower shop, probably 9 out of 10 flowers will come from Africa and those flowers have travelled more than some of us in our lifetime.

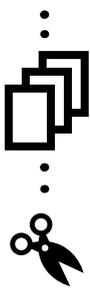
Some of the flowers, depending on the climate conditions, are refrigerated just after cutting. Then they are transported to the airports and airlifted to flower markets in Europe.

Every growing rose needs 1.5 litres of water a day. Yet, flower farms are often placed in areas that suffer water scarcity.

In Kenya, around 300 000 people work in the flower production business. However, in most cases, those new job opportunities bring bad working conditions and salaries that often do not cover living costs.

The best-selling flowers at the biggest Dutch flower auction in Aalsmeer are roses, followed by chrysanthemums, tulips, lilies and gerberas. Every year, the auction sells 12 billion cut flowers.

Chemicals (various types of pesticides) used on the flower farms are very dangerous for the workers, who are often not provided with proper protection. The symptoms related to pesticide exposure include excessive tiredness, nausea and vomiting, headache, dizziness, skin and eye irritation.



Attachment 4 – Flower Business

Flower Business

- Roughly a third of all the roses bought annually in the Czech Republic are sold – at twice the normal price – on St Valentine’s Day. Every third rose sold in Europe on St Valentine’s day comes from Kenya.
- A flower’s journey from a field in Kenya, Ethiopia or Uganda to a flower shop in Liberec takes no more than five days.
- Only one out of every 50 roses sold in the Czech Republic comes from a domestic supplier now.
- If we buy roses or chrysanthemums in a flower shop, probably 9 out of 10 flowers will come from Africa and those flowers have travelled more than some of us in our lifetime.
- The vast majority of flowers is imported from traditional Dutch flower auctions. In the past, they were grown in the Netherlands too. Today, flowers traded at Dutch auctions have been airlifted there from Africa, Asia or Latin America, where the climate is more favourable for year-round growing.
- The best-selling flowers at the biggest Dutch flower auction in Aalsmeer are roses, followed by chrysanthemums, tulips, lilies and gerberas. Every year, the auction sells 12 billion cut flowers.
- During the last 20 years, Africa has become an important flower producer of roses, gerberas, chrysanthemums, carnations and other flowers sold mostly in Europe.
- Almost one third of the world flower production comes from Kenya, which exports to Europe 85 thousand tons of flowers a year and agriculture is the second largest contributor to Kenya’s gross domestic product (GDP), after the service sector.
- To produce 1 hectare of roses, 10 to 30 thousand litres of water is needed every year.
- Flowers are treated with various types of dangerous chemicals called pesticides, which threaten the health of the workers on the farms and pollute the water resources near the farms.
- Every rose needs 1.5 litres of water a day. Yet, flower farms are often placed in areas that suffer water scarcity.
- In Kenya, around 300 000 people work in the flower production business. However, in most cases, those new job opportunities bring bad working conditions and salaries that often do not cover living costs.
- Chemicals (various types of pesticides) used on the flower farms are very dangerous for the workers, who are often not provided with proper protection. The symptoms related to pesticide exposure include excessive tiredness, nausea and vomiting, headache, dizziness, skin and eye irritation.
- Some of the flowers, depending on the climate conditions, are refrigerated just after cutting. Then they are transported to the airports and airlifted to flower markets in Europe.

Source: Lindner, Tomáš (2010): *Růže pro tebe*

Uganda Workers’ Education Association (2011): *Action Research Report on Impacts of Pesticides on Horticultural Workers in Ugandan Horticultural Farms.*

Flowers For Human Dignity: www.flowers-for-human-dignity.org

Ekumenická akademie: www.ekumakad.cz



Attachment 5 – Questions

Answer the following questions:

What comes into your mind when you think of flowers now?

.....
.....
.....
.....

Is there anything that surprised you? If so, what?

.....
.....
.....
.....

What do you think the main problems with the flower business are?

.....
.....
.....
.....

You are going to a birthday party and you are expected to bring a small present, such as flowers. The thing is, you do not have enough time. What will you do?

.....
.....
.....
.....

Memo Game

Description The activity is suitable as an introduction or summary to the series on the negative impacts of consumption because it concerns several topics. The activity can be used also as a way for participants to decide which topic they would like to critically address in greater detail

-
- Competences**
- 1. Understanding global interdependence
 - 3. Sustainable way of living

-
- Goals**
- Participants are motivated to analyse the connections between everyday items and specific social, economic and environmental problems in the Global South.

-
- Connect to SDGs**
- 12. Responsible consumption and production
 - 15. Life on land

Age 13+

Number 8-30

Time 45 min

-
- Materials**
- Memory cards (Attachment 1)
 - Reflection charts (Attachment 2)
 - Boards and coloured chalks or a large sheet of brown or flipchart paper and coloured markers

-
- Preparation**
- Print and prepare all attachments.

[Memo Game]

Procedure

Own stuff (10min)

1. Try to make a list of at least 25 items that you or your parents buy routinely (including foodstuffs) or with which you use on a daily basis. Write on the board everything mentioned.
2. Ask the following:
 - *Which of these items were completely produced in your country?* Circle these items. If you are not sure mark the item with a question mark.
 - *Which items do you assume could be partly produced here and abroad?* Circle these items using another colour.
 - *Which of these items can in some way be related to these issues as a result of their manufacturing process, transport or consumption?*
 - *Poverty and malnutrition*
 - *Child labour*
 - *Destruction of rainforests*
 - *Undignified working conditions*
 - *Lack of drinking water*
 - *Pollution of the environment*
 - *Excessive waste production*

Survey (10min)

3. This is a memory game that differs from an ordinary memory game only in the fact that the pairs are not formed by matching cards but by cards that show some interrelationship between ordinary consumer behaviour and a specific problem in another corner of the world.
4. A pair is therefore always formed by a picture from the countries of the Global North or the Global South.
5. Divide the participants into several groups of four. Give each group a memory card set (Attachment 1) and ask the participants to play as usual. The game should last maximum 15 minutes after the cards have been distributed.
6. Assess the game together:
 - *How did the game go?*
 - *Who has "won"?*
 - *How easy or difficult was it to match the pairs?*
 - *Did someone match the cards incorrectly?*

Reflection

- Hand out the Attachment 2 chart to each group for reflection. The chart should be completed by each group. They can mention as many issues as they wish. Inform the participants that they will have to give reasons for their choices.
- When everybody has finished, let them present what they have written to the others. Give space to contrasting opinions – why do they believe a piece of information or why do they relate to it. You can talk to participants about your own ambiguities or doubts regarding what you see as the most serious issue.
- If you use this activity as an introductory one, let the participants write down all of the matters they would like to explore further.

Authors

- Adapted from NaZemi

[Memo Game]

Source

- Biolek, Jaroslav/Malirova, Eva/et al. (2011): UnderCover.

Source: On the individual topics generally

- Rychtecká, Michaela (ed.) (2010): Svět v nákupním košíku – případové studie dopadů spotřeby na rozvojové země.
- Zelený Kruh/Hnutí Duha (2005): Česká stopa – ekologické a sociální dopady domácí spotřeby za našimi hranicemi.
- Chmelař, Pavel/Rut, Ondřej (2007): Dopady naší spotřeby na rozvojové země.

Source: Cotton and textile industry

- Cisaríková, Anna/Hošková, Kateřina/Rychtecká, Michaela (2010): Ušili to na nás.
- Environmental Justice Foundation (2007): Deadly chemicals in cotton

Source: Coltan

- Čajka, Adam (2009): Vliv světových cen primárních komodit na konflikt v Demokratické republice Kongo v letech 1998 až 2003. Thesis.
- MakeITfair (2011): www.makeitfairca.com
- Vesperini, Helen (2001): Congo's coltan rush.

Source: Electronic waste

- Greenpeace (2009): PC za sebou nechávají herní konzole v toxickém oparu.

Source: The operation of Coca-Cola is monitored by the following organizations

- Lok Samiti: Campaign against the Coca-Cola plant in Mehdiganj.
- India Resource Center: www.indiaresource.org

Source: Rainforests

- Mongabay: <https://rainforests.mongabay.com>

Source: Palm oil

- Greenpeace International (2010): Caught red handed.

Source: Paper – eucalyptus cellulose

- PAD international seminar: Case Systematization. Eucalyptus/Aracruz cellulose.

Source: Soy

- Why Eat Less Meat: www.whyeatlessmeat.com
- La soya mata: Soy kills.

Source: Footballs

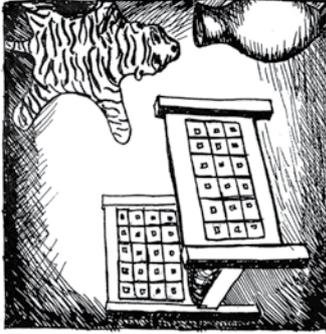
- ILRF (2010): Missed the Goal for workers: The reality of soccer ball stitches in Pakistan, India, China and Thailand.
- DigitalCommons@ILR (2008): Child Labour in Football Stitching Activity in India: A case study of Meerut District in Uttar Pradesh.

Source: Flowers

- Kosová, Kateřina (2006): Riskantní krása květin.
- Flowers For Human Dignity: www.flowers-for-human-dignity.org

[Memo Game]

Attachment – Game



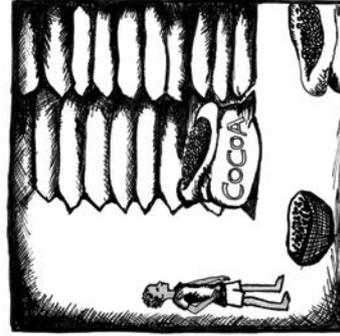
At present, the market with exotic wood products is quickly expanding here. The wood originating from rainforests is imported here from South America, Asia, Africa and Australia.



Every two seconds, the surface area equal to one football pitch of rainforest disappears. It is estimated that 60–80% off all timber extraction for the woodindustry is illegal.



In the Czech Republic, one person consumes 2.5 kg of chocolate on average per year. The average annual harvest of one cocoa plant, (30–50 fruits per year) is enough to produce three large chocolate bars.



At present, around 50 million children under the age of 11 are forced to work in conditions that are directly harmful to their health. A cocoa plantation is an example of such working conditions. Children working on cocoa plantations have never in their lives tasted chocolate.



Website of Coca-Cola CR states that "the popularity of Coca-Cola is obvious from the fact that the daily consumption of just the Coke beverage amounts to 606 million glasses, i.e. 143 million litres." The amount of drinking water necessary for the product onof 1 litre of Coke is 3.12 litres.



The operation of one of the largest Coca-Cola bottling plants in India consumes ca. 5 million litres of drinking water daily. This causes the drying of the surrounding wells and a lack of drinking water for the local people.

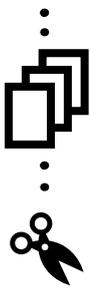


Toward the end of 2008, 13.6 million mobile numbers were registered in the CR. This means that each citizen, including infants, has more than one mobile phone number. A growing number of people also own several mobile devices.



Growing demand for mobile phones goes hand in hand with the need for coltan – raw material that contains niobium and tantalum essential for the production of the majority of small electronic gadgets. The Democratic Republic of Congo has the largest coltan deposits in the world. A short time ago, a five-year-long war ended over their control that cost the lives of 5 million people.



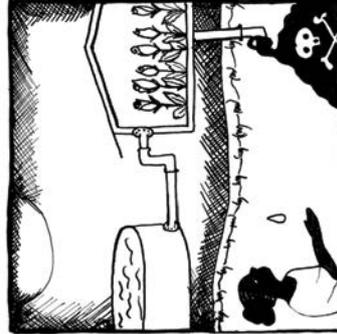


[Memo Game]

Attachment – Game



Transporting flowers from a Kenyan or Ethiopian farm to a Czech florist's shop takes almost 5 days. Every third rose sold in Europe on Saint Valentine's Day comes from Kenya.



Annual production of 1 hectare of roses uses up between 10 and 30 thousand litres of water. Each rose needs 1.5 litres of water a day. Farms overuse local drinking water resources and the treatment of blossoms by dangerous pesticides causes their severe pollution and the occurrence of various serious diseases among the workers.



Rich countries use increasingly more single use sanitary products (kitchen towels, napkins, diapers) produced from cellulose.



Cellulose for the European market is acquired primarily from trees of the temperate zone. A smaller, but constantly growing proportion is imported to Europe from Brazil, for example. This cellulose originates from eucalyptus plantations. Although they are replanted, they were often established replacing the primeval forest. Eucalyptus plantation is moreover a form of forest characterized by a much lower species variety.



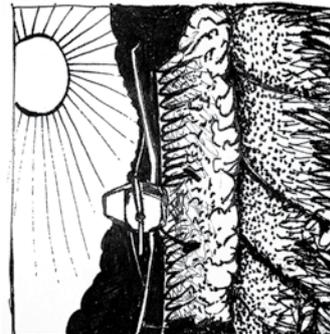
The production of a computer chip requires large amounts of water and 1,000 different chemicals (many of which are well-known toxins). Disposal of computer parts causes the creation of a mountain of toxic waste that pollutes the environment and endangers human health.



In 20 years, one European family produces approximately 900 kg of electronic waste whose greater part is illegally exported to China or West Africa due to cheaper processing costs and less severe laws.



The average consumption of cotton per person in the USA, EU and Japan is ca. 11 kg (data as of the end of 2000). Cotton fields take up approx. 4 % of the world's farmland.



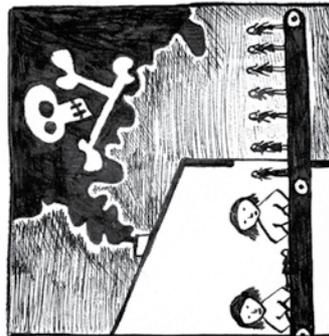
In 2000, mean annual consumption of cotton per person in Southeast Asia was roughly 1.8 kg. Up to 16 % of the global pesticides are used on cotton fields. Large quantities of toxic chemicals are used also in the further stages of cotton processing.

[Memo Game]

Attachment – Game



Three Mattel Barbie dolls are sold every second. In 1995, the Executive Director's wage was more than the wages of all Mattel workers in China combined.



80 % of all toys sold worldwide are manufactured in China. A Chinese worker is paid only 12 cents for one Barbie (in Europe it is sold for roughly 15 euro).



An average Czech person drinks 4 kg of coffee per year. Although around 20 million small farmers produce roughly 50 % of the world's coffee, coffee trade is controlled only by three big companies. This situation in coffee processing is similar – 5 multinationals (among them Nestlé and Kraft Foods) control 87 % of the European coffee market.



From 1 euro that they charge you for a cup of coffee in a café the farmer receives 2 cents at most. A small farmer receives only between 2 and 8 % of the final price of a coffee pack. In 2002, an average small coffee farmer producing around 200 kg earned only 128 euro for an entire year!



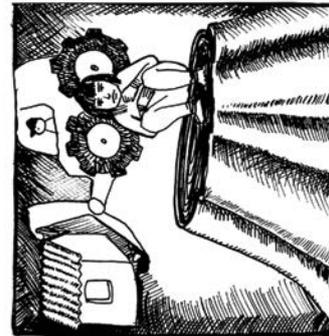
Mean annual meat consumption of inhabitants of the wealthy countries lies between 70 and 110 kg. The diet of consumers of meat products is incomparably more demanding than the diet of vegetarians or vegans, especially in terms of the surface required for the cultivation of foodstuffs and the energy input.



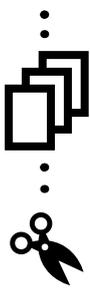
European cattle presently consume soy feed cultivated on a surface 7 times larger than all farmland in Europe and 90 % of this soy originates in plantations occupying the land of cleared rainforests.



The same amount of energy is required for the production of one aluminium can as for watching eight football matches on TV (758 minutes). Production of one ton of aluminium results in the creation of 1.3–1.5 tons of toxic waste.



Due to the construction of dams and hydraulic power installations that supply energy chiefly to factories for producing aluminium for export, between 40 and 60 million local inhabitants all over the world have had to relocate.



[Memo Game]

Attachment – Game



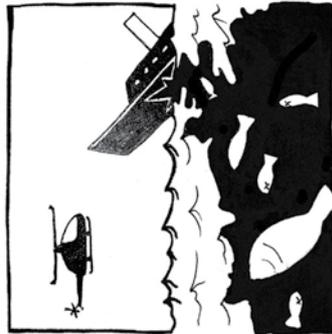
Palm oil is presently used for producing around 50 % of all consumer goods ranging from cosmetics and consumables to foodstuffs and bio fuel



In Indonesia, the area of rainforest equal to one third of the Czech territory has been cleared just to make space for the production of palm oil for the Western market. The deforested areas have been replaced by large palm plantations that cause soil degradation, wind erosion and environmental pollution due to pesticide spraying.



Since 1990, the consumption of fuel in Europe grew by 72 %. At present, there are over 600 million cars in the world. If the present trend continues, in the 2030s the number of cars will double.



EHuge drill-ships extracting oil from the depths of the seas are constantly at work to satisfy the world's dependence on oil. The actual operation and numerous explosions of oil rigs disastrously pollute the seas and oceans by oil spills that destroy all life.



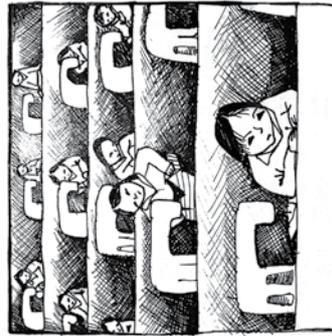
Every year, millions of footballs are made to satisfy the European and American markets. Chief producer countries are Pakistan, India, China and Thailand.



Production of footballs is associated with a number of severe violations of labour rights. Home production in small workshops is typical for this sector with workers receiving unbearably low wages (ca. CZK 6 for one football) and being constantly threatened with the risk of losing their job. In recent years, the occurrence of child labour was curtailed but other issues are escaping the public eye.



If we buy a T-shirt in a normal shop for CZK 250, up to CZK 2000 from this amount is marketing costs and merchant margins.



Women sewing clothes for famous brands are normally forced to work from 8am to 10pm, 7 days a week with 1 day off only once every 3 months. If we pay around CZK 250 for a T-shirt, the seamstress's wage amounts to only about CZK 2.50.

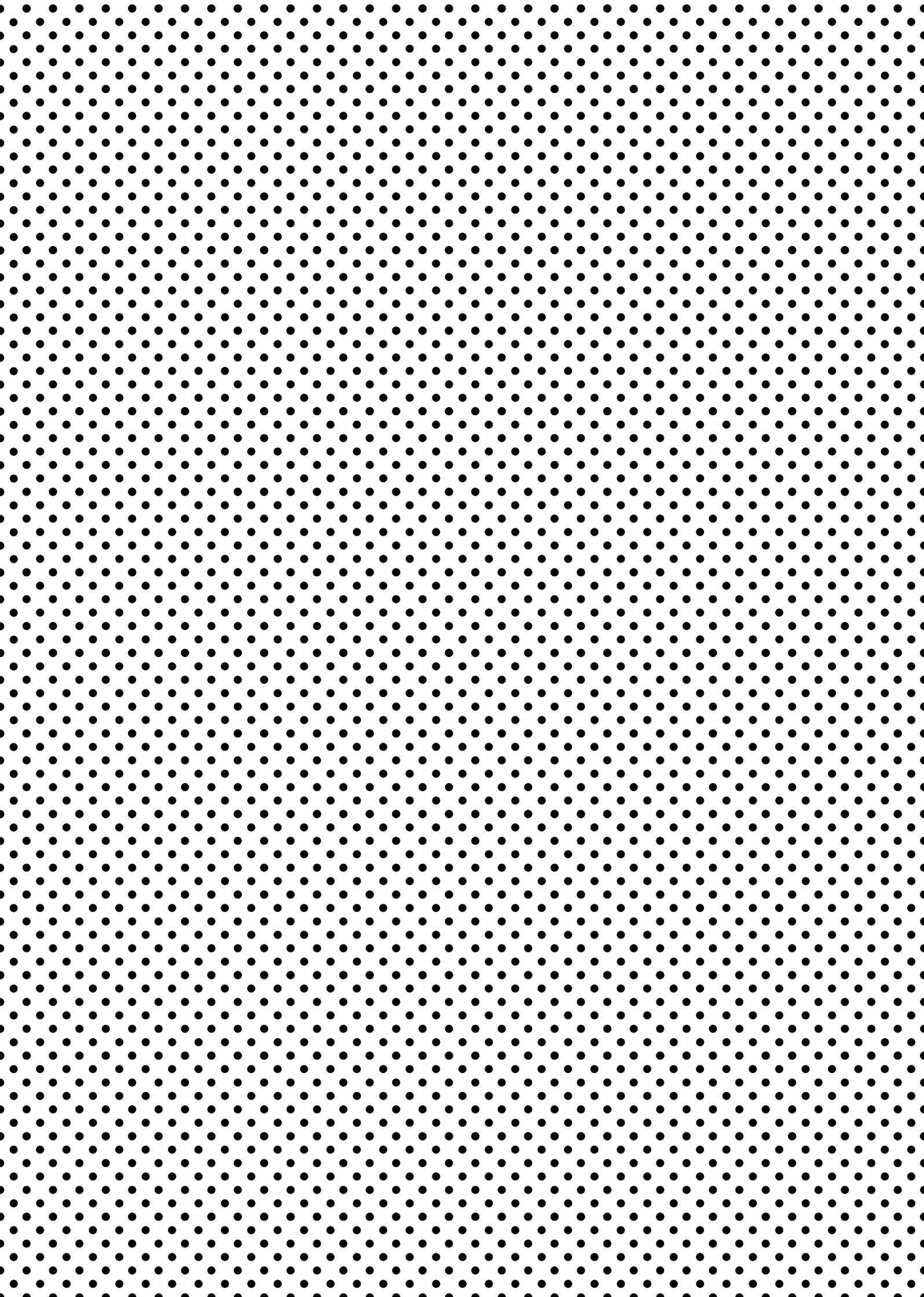
[Memo Game]



Attachment – Table

What do we already know?	
What surprised us most?	
What do we distrust?	
What does not really concern us?	
Which of the issues in question do we consider as the most serious?	
What would we like to know more about?	

What do we already know?	
What surprised us most?	
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Which of the issues in question do we consider as the most serious?	
What would we like to know more about?	



4.



Competences

**Respecting
Diversity
and Identity**

Scout and Guide leaders recognise that we all have the same basic needs but that there are many ways of meeting them. They are aware that differences in gender, culture, class, nationality, religion, ethnicity, sexuality, language and status are significant in shaping identity. They are open to engaging positively with other identities and cultures and appreciate that this can strengthen our collective response to the challenges of our complex world. They actively take action against any form of discrimination.

Pippi Longstocking and the Children of the World

Description Visiting the Children of the World with Pippi Longstocking.
With this activity, you can motivate participants to think about global connections and raise awareness that our country has links to the rest of the world.
Participants will become aware of our connections to people around the world and that children live differently in different parts of the world with different lifestyles, values and needs

-
- Competences**
- 1. Understanding global interdependence
 - 4. Respecting diversity and identity
 - 6. Critical and creative thinking

-
- Goals**
- Participants will find out about at least 10 different countries and learn how to say hello and goodbye in the languages.
 - Participants will see different images of children around the world.
 - Participants will think about similarities, differences and connections with other children.

[Pippi Longstocking and the Children of the World]

- Connect to SDGs**
- 11. Sustainable cities and communities
 - 13. Protect the planet
 - 16. Peace and justice
 - 17. Partnership for the goals

Age 8+

Number 15-40

Time 180 min

-
- Materials**
- The Gall–Peters projection of the world map (Annex 1)
 - Cards with transport symbols
 - Pictures of children
 - Cards with printed big flags from selected countries
 - Facts about countries
 - Badges for each group in each country (small flags or some other symbol).
 - Paper for each group in home country where they tape marker.
 - Costume for Pippi Longstocking (improvised).
 - ‘Passports’ and visa office
 - Quiz about countries

-
- Preparation**
- Search on the internet (depends on the countries that you chose to represent in the game):
 - pictures of children from different parts of the world
 - big flags
 - facts about the countries
 - Cards with transport symbols - car, airplane, ship
 - Print searched material and prepare cards to show on each country’s spot.
 - Print annexe
 - Prepare quiz for the end. Choose facts about countries and world they should learn through the game.

[Pippi Longstocking and the Children of the World]

Procedure

1. Pippi lives in a small Swedish village, sharing the house she calls Villa Villekulla with her monkey named Mr. Nilsson and her horse (Lilla Gubben, Swedish for “little old man”). She befriends the two children living next door: Tommy and Annika Settergren. The three have many adventures.
2. Pippi Longstocking invites participants to her birthday party in her villa. The theme of the party is to go on imaginary trip around the world.
3. Participants divide into three groups – one group goes with Pippi, second with Anikka and third with Tommy. One travels by car, one by plane and the third by boat. They stop in specific countries (symbolical flags printed where the stop is + picture of a child from that country + world map with a mark where the country is).
4. In each country, the group plays a game from that region and tries to remember as many facts from that region as possible.
5. The money for the trips around the world is earned in their home country so the travellers must constantly return. The spot which represents the home country serves as a point where groups take notes about countries they’ve visited and stick their flags.
6. To make the game more exciting create some danger on the road – a robber that threatens to steal money from groups, so they couldn’t travel.
7. There is also a visa office, where participants stop to get visas for specific countries. Sometimes they won’t be issued a visa and explain that for people from some countries it can be hard to get a visa to Europe.
8. The game ends with a quiz at a birthday party where the groups compete using the knowledge and experiences they gathered from the 10 countries.

Reflection

Suggested reflection questions:

- *Did you learn something new during this activity?*
- *Do you have a feeling that something changed in you? What? Do you think about something in a different way?*
- *If someone asked you what have you done today - would you answer that you’ve played a game, or would you maybe answer something different?*

Authors

- Pinter, Jasna/Scout and Guide leaders from the local unit Rakova steza 1 (Skavti, Slovenia)

Source

- Staněk, Karel/Friedmanová, Lucie/NaZemi (2010): The Gall–Peters projection of the world map, in: CIA World DataBank 2

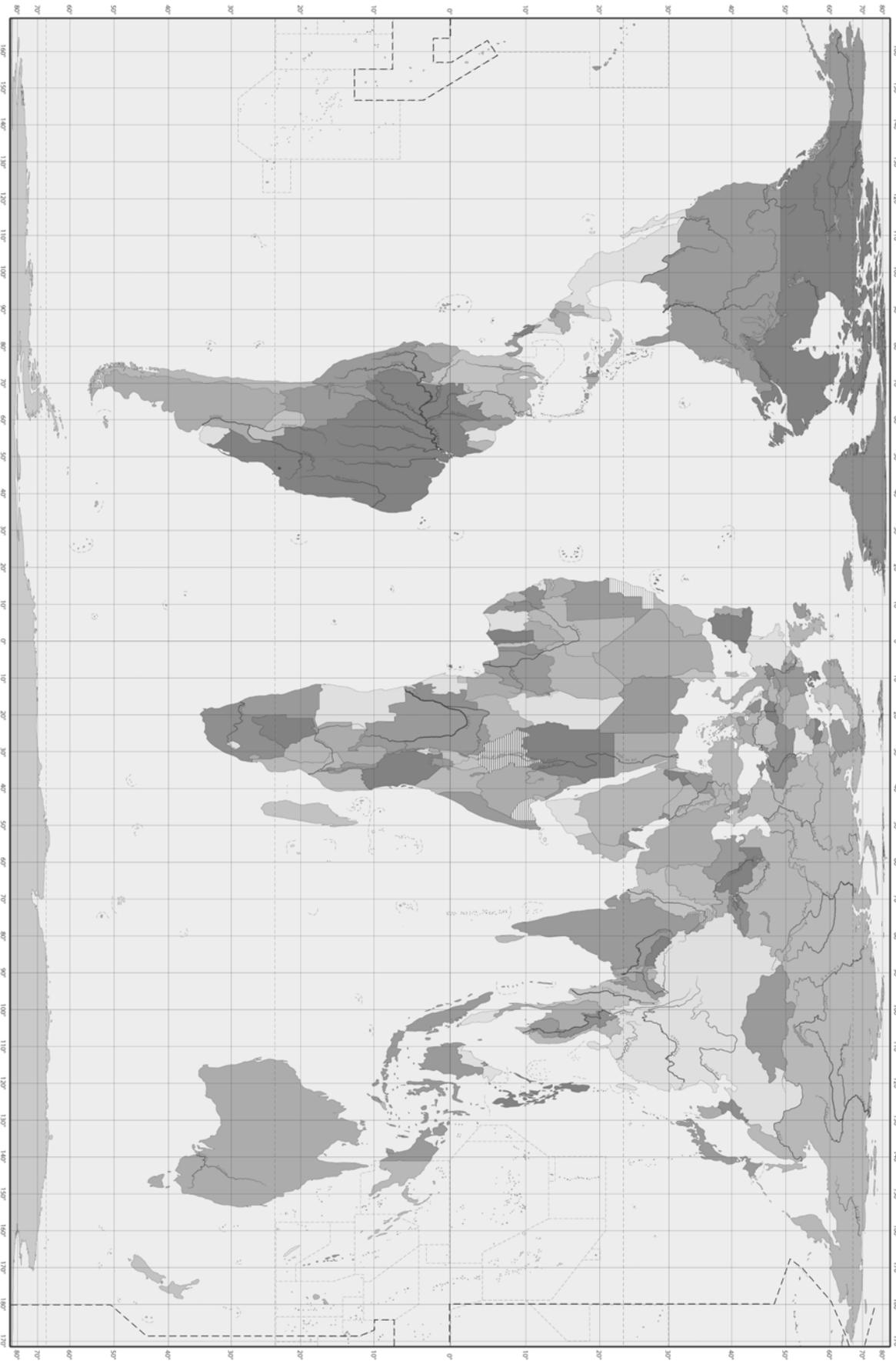
Procedure / 180 min

Reflection / 15 min

Authors

Source

Attachment 1 – The Gall-Peters projection of the world map



Attachment 1 – The Gall-Peters projection of the world map

Flower of Identity

Description This is a safe structure for participants to learn more about themselves. This can be difficult, but it is essential for building relationships with other people. Participants will be reflecting on their own identity and its components, and looking at the risks of generalisation of the features of a group

-
- Competences**
- 4. Respecting diversity and identity
 - 6. Critical and creative thinking

-
- Goals**
- Participants reflect on their own identity and name its respective components
 - Participants realise every person is an individual
 - Participants understand the risks of generalising the features of a group and applying it to all its members

-
- Connect to SDGs**
- 10. Reduced inequalities

Age 12+

Number 5-20

Time 75-90 min

-
- Materials**
- A pen and a sheet of paper for everyone

[Flower of Identity]

Procedure

Creating the flower of identity (45 minutes)

1. Explain to the participants that the purpose of this activity is to learn more about themselves.
2. Tell the participants to start by answering six questions with different answers. Their task will be to answer each question in writing and without thinking a lot about their response. Point out that the answers cannot be repeated. The questions are:
 - *Who are you? Who are you? Who are you? Who are you?*
3. Participants will probably be surprised that the question is the same. Try to motivate them to think of new answers if they are finding it difficult. Let them share their answers.
4. Ask participants to draw a flower with six petals. The flower should be big enough to write into the petals as well as in the middle.
5. Then ask the participants to write their name in the middle and think about respective parts of the flower as different identities, the combination of which determines who we are.
6. Participants can pair up to share their flowers, if appropriate, pairs can shift several times.

Reflection

1. In the first part of the reflection, focus on how the participants felt when thinking about their identity. Ask:
 - *How did it go with creating the flowers?*
 - *Which part was easy?*
 - *Which part was difficult?*
 - *Which part of the flower, do you find the most important?*
2. In the first part of the reflection, focus on how the participants felt when thinking about their identity. Ask:
 - *When you meet somebody, what do you think is the first thing they notice?*
 - *Which part of your flower do they see as the first one?*
 - *What do you think is the reason?*
 - *How would you feel, if others viewed you only based on one category?*
3. Next, focus on how we treat and perceive identity of people we do not know well. Ask:
 - *How would a flower of identity created by a child from a refugee family look?*
4. Finally, ask:
 - *Is it important (and possible) to know other people's flowers?*
 - *What can it bring to us?*
 - *And what can it bring to them?*
 - *What often happens when we do not try to know these flowers?*
 - *When you meet somebody, what can you do to get to know them well?*

Authors

- Adapted from Hrubanová, Kristýna/Frühbauerová, Petra (NaZemi, Czech Republic)

Source

- Malířová, Eva/Frühbauerová, Petra/et al. (2016): Lidé v pohybu: metodika pro práci s tématy uprchlictví a migrace.
- Pavlíčková, Martina /Holcová, Martina/et al. (2012): La Ngonpo – Místo setkávání.
- Moore, Dana (2008): Než začneme s multikulturní výchovou.

Eurotrail

Description	We are going to jump into the train filled with different passengers and try to imagine how our values influence our choices. It explores stereotypes in everyday life
Competences	<ul style="list-style-type: none">• 2. Standing up for social justice and equity• 4. Respecting diversity and identity
Goals	<ul style="list-style-type: none">• Participants identify stereotypes, prejudices and discrimination based, for example, faith, ethnicity, culture, nationality, age, health gender and sexuality.• Participants recognize the impact of stereotyping, prejudice and discrimination and how to challenge it.• Participants understand the benefits of being open-minded and respectful of the many various ways of thinking, living and behaving.
Connect to SDGs	<ul style="list-style-type: none">• 5. Gender equality• 10. Reducing inequalities
Age	12+
Number	5-20
Time	30-40 min
Materials	<ul style="list-style-type: none">• Attachment 1 – list of passengers• Pencils or pens and pieces of paper for everyone
Preparation	<ul style="list-style-type: none">• Use Attachment 1 and print the list of passengers.

[Eurotrail]

Procedure

Introduction (5 min)

1. Imagine, that you are traveling on the long-distance train. The trip will take you seven days. You have to choose three other passengers with whom you will be traveling in your compartment.

Work in groups (15 min)

3. Create smaller ones (3-4 people).
4. Let participants get acquainted with the list of passengers.
5. Give them time to discuss who they are choosing.
6. Ask participants to work out three best and the worst options (in the whole group).
7. Ask each group to make a short presentation about their choices with a short explanation.

Reflection

Suggested reflection questions:

- *Does this situation happen in the real life?*
- *Have you been in such a situation?*
- *What factors did you consider while making choices?*
- *What was the most difficult part during decision-making process?*
- *What stereotypes were in the passenger lists?*
- *Where do stereotypes come from?*
- *How would you feel if someone did not want to share the compartment with you?*

Tips for facilitator

You can change the list of passengers to adapt it to your situation. It is essential that the list of passengers includes representatives of minorities – homosexuals, disabled, HIV carriers.

Authors

- Kacprowicz, Aleksandra (The Polish Scouting and Guiding Association, Poland)

Source

- Omiecińska, Anna/Kacprowicz, Aleksandra/Kulczyk-Prus, Emilia (2015): Każdy Inny Wszyscy Równi.

[Eurotrail]

Attachment – List of passengers

Be aware that the descriptions of the passengers are stereotypical – it is done on purpose. Does it reflect real life?



Overweighed Swiss – tax executive

Italian DJ – showing around with his money

Woman from Egypt – she sells leather stuff

Young artist – probably infected with HIV virus

Gypsy from Hungary – just has been released from prison

Basque nationalist - he regularly travels to Russia

German rapper – he lives in quite alternative way

Blind accordion player from Austria

Ukrainian student – he does not want to come back home

Mongolian woman, with one-year-old kid, without valid visa

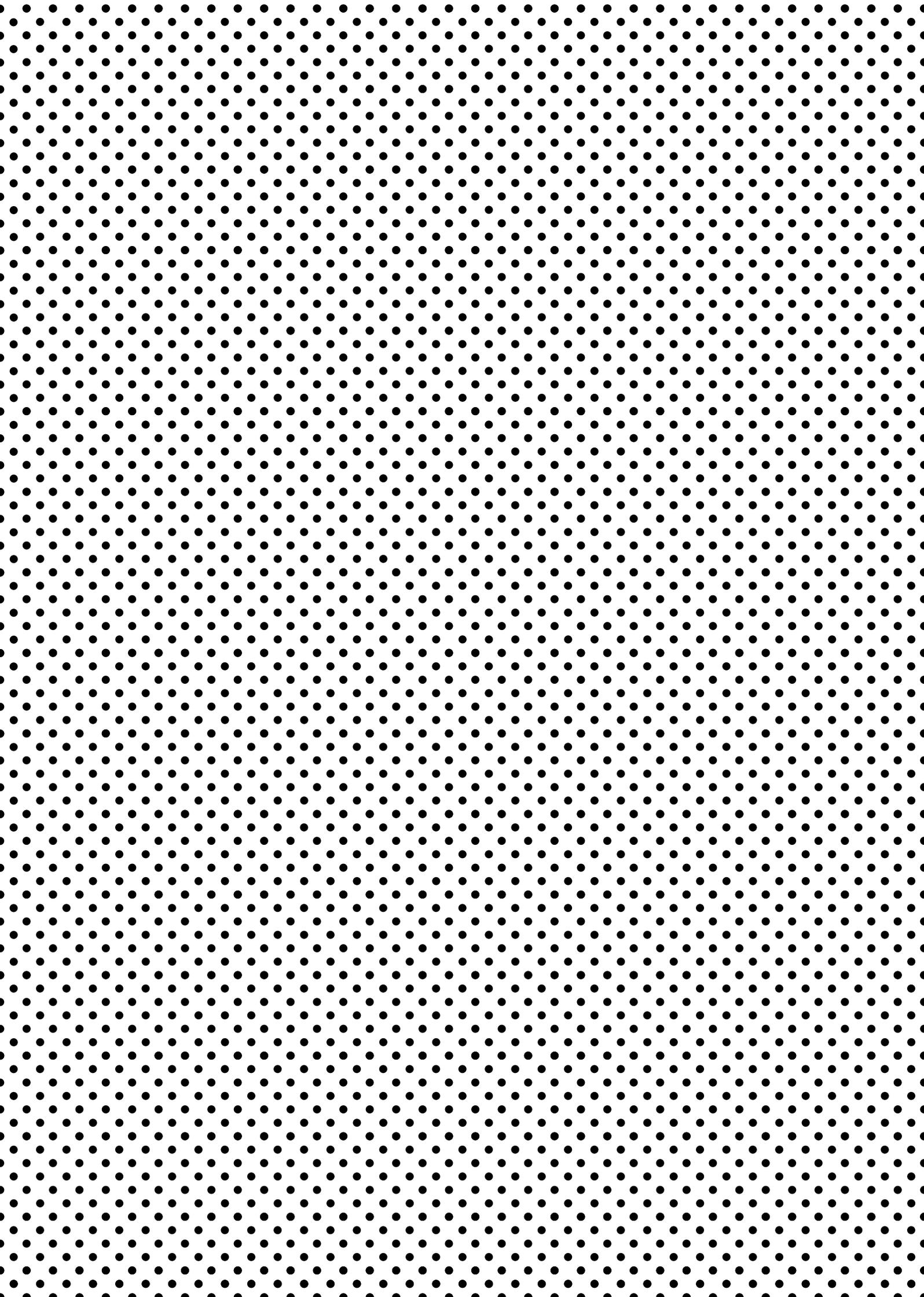
A woman from Netherlands – aggressive and loud feminist

Skinhead from Sweden – probably drunk

A wrestler from Belfast – he is travelling to see the football game live

French farmer – he only speaks French and travels with a huge basket of smelling cheese

Kurdish refugee who is on his way back to Iraq



Sabira and Halit

Description Who becomes a refugee and why are they forced to leave their country of origin? What problems do they encounter during their journey and what awaits them in the country where they apply for asylum?

This is a role play, which will put the participants in the shoes of a couple from northern Georgia, who leave their homeland to go to the Czech Republic. The purpose of this activity is to better understand other people, regardless of their differences, through naming their emotions and needs

-
- Competences**
- 2. Standing up for social justice and equity
 - 4. Respecting diversity and identity

-
- Goals**
- Participants will understand how difficult it is to decide to leave one's homeland, what situations the refugee goes through after leaving their homes, and what options they have in the new country.
 - Participants will determine what helps them better understand other people in various situations.

-
- Connect to SDGs**
- 5. Gender equality
 - 10. Reduced inequalities
 - 16. Peace, justice and strong institutions

Age 15+

Number 3-10

Time 150 min

[Sabira and Halit]

Materials

For the organisers:

- A map for each participant, with marked checkpoints and meeting points with the partner
- Game rules for everyone (Attachment 1)
- Texts of the story cut into parts for everyone (Attachment 2)
- Forms for the checkpoints (Attachment 3)
- Tools for reflection (a cord, cards, blank cards).

For the participants:

- A pencil
- Blank sheets of paper
- A writing pad
- A costume (optional).

Preparation

This game takes a lot of preparation, you should allow about 60 minutes before the start. You will also need six to 10 organisers to stay at the checkpoints.

Divide the participants into mixed pairs (married couples – Sabira and Halit).

Each participant must receive a map of an unfamiliar city with marked and numbered checkpoints (indicate also the time when the respective checkpoints are open) and marked meeting points, where the partners should exchange the letters. Show also the final meeting place and the time by which they must arrive.

Note: although the checkpoints on boys' and girls' maps have the same numbers, they are located at different places. The couples will only see each other at the meeting points to exchange letters. These meeting points are placed in between the respective checkpoints.

Prepare the checkpoints. At each checkpoint, the participants will receive another part of their story, sometimes they will also get a task to do or further instructions. There will be two sets of five checkpoints. Therefore, make sure you have enough organisers (ideally, one per a checkpoint).

List of the checkpoints:

1. Checkpoint 1: the starting point – here you hand out the rules, maps and the first part of the story
2. Checkpoint 2: hand out the second text
 - task (both): *During your journey, buy some food that you miss from your homeland. You can ask the passers-by or your partner where to find it.*
 - instructions (both): *Each time, when you get a new part of the story at the checkpoint, read it and write a letter to your partner about what happened and how you feel in this situation. Otherwise you should not talk except to ask about the directions.*
3. Checkpoint 3: hand out the third text
4. Checkpoint 4: hand out the fourth text
 - 1. task (boys): Fill in an application for a work permit in a foreign language (Attachment 3a).
 - 2. task (girls): Fill in a questionnaire in a foreign language about the school activities, in which your daughter can participate (Attachment 3 b).
5. Checkpoint 5: hand out the last part of the story
 - task (boys): Discuss in a foreign language about the work in Austria.
 - task (girls): Discuss in a foreign language about a check-up in the hospital.
 - Instructions (both): You are going to meet your partner for the last time and exchange your last letters. Read them and then come together to the final meeting place.

Prepare the tools for reflection.

For better identification with the characters, the participants can be dressed in costumes during the game. However, you must consider the environment and whether it is safe to go around the city dressed like a Muslim. You also have to inform the participants in advance to bring the clothes.

The rules for the participants are to be found in Attachment 1.

[Sabira and Halit]

Procedure

1. Divide the participants into pairs and give them the hand-outs with a summary of the game rules (Attachment 1) and the map.
2. After any questions have been answered, distribute the first part of their story (Attachment 2).
3. From now on, the course of the game is in the hands of the participants until they arrive at the final meeting place, which is marked in the maps and where the group reflection will take place.
4. Before starting the reflection, the participants need to step out of their roles. If they are wearing costumes, they can do so by taking them off. If they do not have costumes, ask them to step out at least verbally.

Reflection

1. Remind participants of the course of the game and the emotions they went through. They should review the letters they have received from their partners to remember what happened and what they experienced. They should ask themselves:
 - *Which part of the letters affected me the most?*
 - *What were the key moments for me?*
2. Using the cord, create a time axis on the floor. Then start naming the key moments, write them down on pieces of paper and place them on the time axis.
3. Each participant should choose three moments of the game (probably they will choose some from the axis) and name the emotions they experienced.
4. They shall write them on cards, read them out (they can add an explanation or a comment) and align these cards with the relevant moments on the axis.
5. Next, concentrate on how they managed to identify with the emotions of the characters. Ask:
 - *When were your emotions identical with the emotions of your character, which you were describing in your letters?*
 - *On the contrary, when were you not able to feel these emotions? Why?*
 - *What would have helped you to identify with your character?*
6. Move on to asking about their own lives:
 - *Have you ever not understood the behaviour of a person in a particular situation?*
 - *What would have helped you to tune in to this person?*
 - *Thinking of the situation that you remembered from your life, what could you do differently next time? When and why should we try to understand other people?*

Authors

- Adapted from Lucie Kulhavá, Lucie/Frühbauerová, Petra/ Hanzlová Eliška (NaZemi, Czech Republic)

Source

- Malířová, Eva/Frühbauerová, Petra/et al. (2016): Lidé v pohybu: metodika pro práci s tématy uprchlictví a migrace.



Attachment 1 – Game Rules

Game Rules

- Your task for the next more than two hours will be to go through the story of Sabira and Halit. To make sure that everything goes the way it should, please, follow these rules:
- Follow the map to go through all the marked checkpoints in the given order and times.
- Do really pay attention to the time, it is essential to keep the schedule. Be careful not to get lost. In case you are not sure about the directions, do not hesitate to ask the people passing by.
- During your journey, you shall exchange information with your partner. You should do so in a predetermined form (you will learn more at the second checkpoint) and at predetermined locations.
- This will be your only form of communication – otherwise avoid talking to your partner or anyone else. One exception is discussing how to get to the next checkpoint. But you should not discuss anything else.
- Each of you has a different map with different checkpoints. You also get different texts and tasks. Therefore make sure not to exchange your maps.
- In case of any complications you can contact us at this number: _____
- Now each of you should read your first text. Then read the first common task. To make things easier for you, you can do this first task together. But then each of you should head for your own checkpoint and play according to these rules.

Attachment 2 – Parts of the Story of Sabira and Halit

Parts of the Story of Sabira and Halit

Your name is Sabira and you come from northern Georgia. You're an orthodox Muslim and your community is not doing very well in the country that is predominantly Christian. You have three children and a country house where you live with your husband Halit, and also with his second wife, who also has two children.

Your life in this shared household is quite fine, you help each other, sometimes you have an argument, but you take all this as part of your everyday life. The situation changes, when the people in your neighbourhood start selling their land to newcomers, who are ethnic Russians. Tension between Georgians and Russians is gradually escalating in the town. Therefore more neighbours sell their land and houses to Russians for relatively good prices and leave.

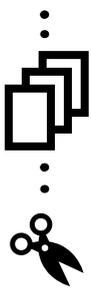
Your house is suddenly surrounded only by Russian neighbours, who are Orthodox Christians. The women from your neighbourhood, who you knew and used to spend time with, moved to other towns or to the suburbs of your town. Quarrels and insults are suddenly heard on a daily basis in your street, the atmosphere is growing tense; some houses have been set on fire and there are cases of shooting. The members of the Muslim community feel religiously oppressed.

Your husband explains the situation. You have to sell your house – your Russian neighbours don't give you any choice – you have to leave. You will get very little money for the house. It would have been much better, if you had sold it before everyone else. Your husband wants to go to Europe. He has chosen the Czech Republic, as it is cheap to get the visa and you can easily reach Austria or Germany from there.

After talking to your husband, you have to make a choice – either you leave with him for the Czech Republic or you can go and live with your sister, but alone.

You ask yourself: Could I abandon my children? If I stay, how will I manage without my husband? How will my family treat me, if I don't follow him? Where is the Czech Republic? How is the life there? How to prepare for the journey and the life there? Will my husband be able to support all of us there?

Finally, you decide to leave with your husband to the Czech Republic, although you don't even know where it is.



Attachment 2 – Parts of the Story of Sabira and Halit

Your name is Halit and you come from northern Georgia. You're an orthodox Muslim and your community is not doing very well in the country that is predominantly Christian. But you have a job and a country house, and you manage to support your two wives and five children. Your life in this shared household is quite fine and you help each other. However, due to the situation in Caucasus there is a growing number of attacks against the local Islam community.

People in your neighbourhood start selling their land to newcomers, who are ethnic Russians. Tension between Georgians and Russians is gradually escalating in the town. Therefore more neighbours sell their land and houses to Russians for relatively good prices and leave. Your house is suddenly surrounded only by Russian neighbours, who are Orthodox Christians. The neighbours, who you knew and used to spend time with, moved to other towns or to the suburbs of your town. Quarrels and insults are suddenly heard on a daily basis in your street, the atmosphere is growing tense; some houses have been set on fire and there are cases of shooting. What if there will be a war? Will I be able to take care of my family?

The members of the Muslim community feel religiously oppressed. Therefore the leaders of the community call upon its members to leave the country – beside the persecution there is also a threat of a civil war between the Georgians and the Russians. Many Georgians apply for Russian citizenship, claiming that double citizenship can always bring some advantages.

You have to sell your house – your Russian neighbours don't give you any choice – you have to leave. You will get very little money for the house. It would have been much better if you had sold it before everyone else. The community wants to go to Europe. They have chosen the Czech Republic – it is cheap to get the visa and one can easily reach Austria or Germany from there.

You ask yourself: Shall I go or not? How will the life be there? What shall we take with us? The money you get for the house will hardly cover the travel expenses and the visa – where will we get money for living there? What if the situation here improves? Maybe there won't be any civil war...

You decide not to think about it and to stick with the community. You inform your two wives about your decision to sell the house and leave with the children. You don't discuss it with them, a man of your position never discusses with a woman. However, you let them make their choice whether they want to leave with you and the children, or stay here. The women do not resist too much, at least that's your impression, and they leave with you and the community.

As a refugee in the Czech Republic, you get to a refugee camp in Havirov. One of the first things they deal with here is polygamous marriages. Since you are a second wife of your husband, your marriage is annulled and you are declared free in the eyes of the law of the Czech Republic.

You are relocated, together with your three children, to a different building reserved for women. So you lose the opportunity to live in a community, as you were used to. Your lawyer promises you that if you consent to the annulment, it will speed up the legalization of your residence. He also explains you that if you decide to refuse the annulment, you can stop the asylum procedure and return to Georgia. You are desperate and don't know what to do.

You ask yourself: Shall I accept the annulment and lose all the support of my husband, to whom I won't be officially married any more? After all, the bond between us shall not change – our marriage was declared before God, not before an official. Will he still love me? Or shall I go back home and remain officially married to Halit? What shall I do as a good wife?

You are considering: if you decide to annul your marriage, you could speed up the asylum procedure for your husband. After one month of waiting you and your two children really get a positive decision on your asylum application. Not the third child though, as its legal representative is his father, Halit, who is still waiting for the decision, together with his first wife. One negative aspect of being granted asylum is that now you have to leave the refugee camp within four days. You can move to the integration asylum centre (IAC) at most for three months, but then you have to find your own accommodation. Together with the approval of asylum you receive a starting pack – a one-time contribution of 3100 CZK (less than £100) per family member with granted asylum. So for you it's 9300 CZK altogether. You have to live on this money until you find a job or apply for social benefits.



Attachment 2 – Parts of the Story of Sabira and Halit

In the Czech Republic, you get to a refugee camp in Havirov. One of the first things they deal with here is polygamous marriages. Since Sabira is your second wife, your marriage is annulled and she is declared free in the eyes of the law of the Czech Republic. Sabira and her three children are relocated to a different building reserved for women. You continue to live in one room with your first wife and her two children. You are still meeting Sabira and you try to live as before. The total income for you, your two children, and your first wife is 3.800 CZK per month. The food and accommodation are for free, but for the rest you have to pay. To make some extra money, you occasionally find an illegal job as a bricklayer, but you rarely get paid.

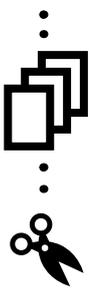
You think about the position of your ex-wife Sabira and your relationship after the annulment. Besides, her and her two children have been granted the asylum. Unlike your last son, who is legally represented by you. You find that as a big injustice and you consider stopping support for your second wife. After all, she is now your wife only according to the Muslim law, which doesn't apply here. You ask yourself: What if I renounced her? Would I be able to do so? In any case, I should see her less often. Now, when I don't have a job, supporting one family is more than enough.

After being granted asylum, Sabira must leave the refugee camp within 14 days. For three months she can stay in the integration asylum centre (IAC), which is in the faraway town of Most. Sabira receives a starting pack – a one-time contribution of 3.100 CZK per family member with granted asylum. That's 9.300 CZK altogether. You are relieved that you don't have to support her financially. But on the other hand, you don't like the idea of having half of your family in Most, especially when you and your first wife still have to stay in the refugee camp in Havirov.

During your stay in the IAC you are searching for an accommodation in Most. With the support of local Georgian community, you manage to find some. But your husband wants you to move to Prostejov, where you will be able to meet more often. You don't really want to leave the community in Most. You ask yourself: Shall I move? I've already managed to make some contacts with the people from the community. Would it be the same in Prostejov? What if my eldest daughter, Madina, stops talking to me again, like when we left Georgia?

Eventually, you obey your husband and move to Prostejov to a flat found by his friends. But you don't know anybody in the town and the flat has only some basic equipment. Therefore, you seek company of other Muslim women, who live in the town. At first, your husband comes every second day (he can obtain a pass in the camp), but then his visits become less and less frequent.

During your stay in the IAC you applied for the social benefits. The whole process took you one full month. Before receiving the first payment, you managed to make ends meet with the money you received as a starting pack when leaving the refugee camp. But even afterwards you are not able to save anything. You use a big portion of the money to pay for your accommodation, and the rest goes on food and other necessities.



[Sabira and Halit]

Attachment 2 – Parts of the Story of Sabira and Halit

During her stay in the IAC, Sabira is searching for an accommodation. She manages to find some in Most where there is also a big Georgian community. But when you learn about that, you dislike the idea of her living at the opposite end of the country. Therefore, you decide to ask your friend for help to find an accommodation for her and the children around Havirov. You find a flat in Prostejov. At least you will be able to visit them. After all, she is still your wife. At first, you come to see them every second day (you can obtain a pass in the camp), but then your visits become less and less frequent. The asylum process is nearing its end and needs a lot of effort to make it end well for the rest of your family. Rumours are spreading around the camp that if a man has two wives, one is left in the Czech Republic and the rest of the family is expelled. You tell yourself: I cannot let this happen. Who can I turn to for help? Is there any point in getting some money to bribe someone? And what about Sabira and the children? Shouldn't I visit them more often? I miss my children...

Your financial situation is tense. Food and accommodation for you and your family are still free, but the trips to visit Sabira, clothes for the children and medical care are getting more and more expensive. Together with your first wife and your children you live from hand to mouth. You hope that soon you will get asylum and thus will be able to earn money legally.

You feel quite lonely in the new town, therefore you make a companion of your nine year old daughter Madina. You spoil her a lot and treat her as your best friend; you talk to her about your concerns, even though she often cannot understand them. She takes this situation very badly. She is supposed to start attending a new school, but she doesn't want to go there. She doesn't have any friends there and there aren't any other Muslim students. Besides, Madina's Czech is rather poor and she dislikes this school. She wants to go back to Georgia, or at least to Most where she had a girlfriend called Safia. In the end, she takes advantage of her position in the household, taking care of her two pre-school siblings instead of going to school. Director of the school is very angry because of her frequent absences. In the end, you decide that Madina will change school. At the new school, there is another Muslim girl in the same year as Madina – you vaguely know her family from the refugee camp.

Your financial situation is not improving. From the social benefits you pay for housing, food, clothes and school supplies. There is nothing left and you are not able to save. You ask: Was it a good decision to move here? Shouldn't I oppose my husband and go back to Most? Or maybe I should ask him to give us more money?

You hear disturbing news about the behaviour of your daughter Madina, who doesn't want to go to school. It is clear that her mother cannot handle her, she needs some paternal authority. You borrow money from your friends in the camp, buy a new schoolbag and go to Prostejov to visit your family. You reproach Madina, who finally decides to go to school. You stay here for two days and it seems everything will be fine. But how are you supposed to look after them from a different town? Wouldn't it have been better to stay under one roof in Georgia? You don't even speak Czech, your friends have to arrange everything for you. You feel like a burden.

After returning to the camp you receive the decision that you, your children and your first wife were granted asylum. You are relieved and since your debts are increasing little by little, you decide immediately to leave for Austria and earn some money. You have a few friends there, and feel sure you are going to find some job. However, you have to borrow more money for the journey and some initial expenses – altogether it is about 10.000 CZK. Your wife must leave the refugee camp, so you send her to the IAC in Most – there is also a strong Muslim community. They will take a good care of her. You are thinking about Sabira and her children, maybe they should move back there as well. You tell yourself: Now that I solved the problem with Madina and her school attendance in Prostejov, another moving and arrangements would be just an extra complication. Now I should concentrate on making some money in Austria to support my whole family.



Attachment 2 – Parts of the Story of Sabira and Halit

Since your financial situation is very bad, you ask your husband for help. He manages to get some money for you before he leaves for Austria – however, it is not the only “gift” you receive from him. A month after his departure you find out that you are pregnant. The pregnancy is not going well. You have a problem to find a female gynecologist, as none of them receives new patients. You don’t want to be treated by a male gynecologist. Finally, thanks to the intervention of your social worker you find a female doctor. She detects major complications and sends you for further examination. It turns out that the child won’t be born alive. During the prenatal diagnosis you are offered an abortion, but you refuse, as it conflicts with your religion. Therefore, they send you to a hospital, where you won’t be forced to undergo the abortion. However, there are only male gynecologists here, so you refuse further examinations. You say to yourself: And what if there is really something wrong with the child? But how can I undress in front of a man and let him examine me? I simply cannot do that. What would Halit say?

In the end, due to your condition, you have to consent to the examination by a male gynecologist. You go for regular check-ups, albeit rather reluctantly. During one of these check-ups you are told that the heart of your child has stopped beating. It is necessary to induce a stillbirth and you have to spend three days in a hospital. In these difficult times, you receive some financial support from an NGOs as well as from your friends from the community. Even so, the situation after the death of your child is very hard for you and you have to borrow money for the funeral.

At least after returning from the hospital, you receive some good news from school. Madina is doing well, unlike her classmate, another Muslim girl, who will probably fail the year. But Madina refuses to continue school without her friend. After discussion with your husband, you decide to move back to Most. You are looking for a new flat. The approach of your social worker has much improved after the funeral of your child, and she promises to help you with moving. You are looking forward to going back to Most, as you will be again with the Muslim community, as well as with your husband and family.

You manage to get a job in Austria as a bricklayer. You are earning quite well and you know that when you return, you can pay off your debts. Your contact with your family is very limited. You do not expect that in the three months that you allowed to be Austria without a work permit something major would happened at home. However, at the end of the second month you receive disturbing news from your ex-wife Sabira. She is pregnant, she complains about the approach in the hospital and the child is not doing well.

Therefore, you return to the Czech Republic, wondering how you could help Sabira in this situation. One week after your arrival, your unborn child dies. You are uncertain about what to do next. Sabira has lost value in your eyes. You wonder: Did she make any mistake? Or was it me who took little care of them? You cannot imagine supporting both families in the future. On the other hand, you do not want your children to suffer in Prostějov. Once Sabira returns from the hospital, you’ll have to decide. For now, you are staying with your first wife in Most.

After Sabira’s return from the hospital, you learn that Madina has problems at school again. Although she is doing well, her friend is going to fail, and that affects Madina’s motivation to go to school. That is the last straw for you. You decide that Sabira and your children should move to Most. You will thus be able to oversee the education of all your children. You are looking for a separate flat for Sabira, because you’re not quite sure what to do next. However, for now everything is resolved. The main problem is the work. Because of the language barrier it is very difficult for you to find a legal and paid job. On the other hand, you can always make regular three month trips to Austria and find a work there, with support of the local Georgian Muslim community.



Attachment 3a – Application for a Work Permit

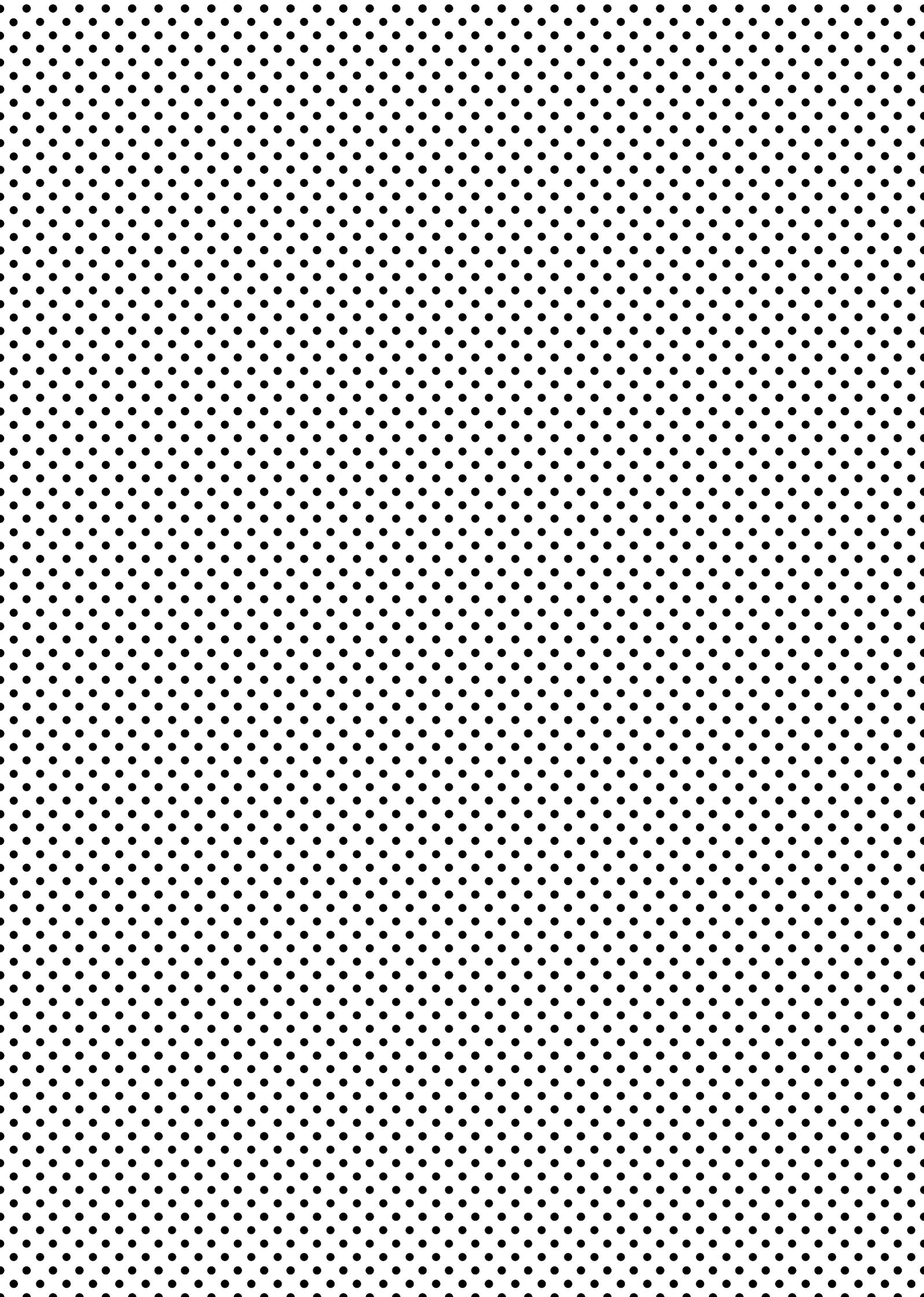
Application for a Work Permit

- Download an application for a work permit in a foreign language from the internet. The objective is to make this task more challenging for the participants, as it usually is for the real applicants. Therefore we recommend using a form in other language than English.
- You can find the basic information and the forms e. g. at www.schengenvisa.info.com.

Attachment 3b – Application for a Work Permit

Please, indicate in which school activities your daughter can participate:

	YES/NO
Physical education, joined with boys	
Singing in music classes	
Biology and geography	
Drawing living creatures in arts classes	
Reading of Czech literature	
Lunch in school canteen	



Person as a Tree, People as a Forest

Description Every tree is unique, as is every person. However, every unique entity has certain characteristics that make them similar to the others. By drawing their own tree and a group tree, participants are led to reflect on personal growth and similarity of all people

-
- Competences**
- 1. Understanding global interdependence
 - 6. Critical and creative thinking

-
- Goals**
- Participants identify, by drawing a tree, what may influence their development and what abilities, skills, qualities, attitudes, and values they would like to have as adults.
 - Participants realise the importance of personal growth for achieving the criteria set out in the first goal.
 - Participants realise that every person is different (has different roots, trunk, and leaves), but at the same time, we are all very similar and we live in the same forest.

-
- Connect to SDGs**
- 4. Quality education
 - 10. Reduced inequalities
 - 16. Peace, justice and strong institutions

[Person as a Tree, People as a Forest]

Age 7+

Number 2-15

Time 60-90 min

- Materials**
- Big sheet of paper (A3 or larger)
 - Sheet of paper for every participant (A4 or larger)
 - Pens and coloured pencils

Procedure

1 Trees around us (5 – 10 min)

1. Read out the quote: Things created by the nature are always better than the things created artificially. (Cicero)
2. Invite participants to look around (preferably do the activity in an environment with trees) and ask them:
 - *What is beautiful about trees?*
 - *Where can trees grow?*
 - *How are they different? What are the differences and similarities between the trees?*
 - *Do we have to protect trees? Do all the trees deserve to be protected, or just some of them?*

2 Drawing a tree (30 – 45 min)

1. Hand out paper, pens, coloured pencils, felt pens, and other drawing equipment.
2. Say: *Now, I would like you to draw your own tree, including the roots, the trunk and the crown. You have five minutes. Of course, you can also draw branches, leaves, flowers, and fruits. This is up to you.*
3. *Now we are going to finish our trees together. But write just for yourself. Let's start with the trunk. Write down the values that are important in life. The tree crown is the part of us we are trying to reach – your good qualities, abilities, and skills which you would like to develop.*
4. *Finally, fill in the roots. This is the base of our tree, which supplies it with water and nutrients. Roots are the source of strength, courage, stability, resilience. Thanks to the roots, the tree can grow, develop and become stronger. Therefore, write in these roots what you should do to ensure good nutrition, support, and growth of your trunk and crown.*
5. Once the participants have completed their trees, let them sit in a circle and unroll a paper with a large tree.
6. Say: *Now, we are going to create one large tree together, a tree that all of us will like and that will be for everybody.*

3 Story about a tree (5 – 10 min)

Invite the participants to sit, close their eyes, and listen to the following story:

Life is like a tree. The seed grows its first roots, then a trunk, branches and leaves. If the tree thrives, over time it becomes tall, with a strong trunk (our values), and a rich crown (our qualities, abilities, and skills). The bigger roots we have (the more we try and improve), the more beautiful and green the tree is.

The weather is not always good. Sometimes there is a strong wind and rain, and our tree bends, but it resists. A strong tree can survive even the worst of storms, or even a stroke of lightning.

Each tree is composed of the same parts, which are common for all of the trees. Although each tree grows its branches differently, has a different height, can have leaves and bark of different colours, different size of the trunk and different needs for living, all the trees always have roots, a trunk and branches – just like people.

4 Tree hugging (10 min)

Invite the participants to find each their own tree and hug it. It is important to point out that at this moment they should think about what they have experienced and heard until now.

[Person as a Tree, People as a Forest]

Reflection

Suggested reflection questions:

- *What did you feel while hugging the tree? What did you think about, what was on your mind?*
- *Who had similar feelings? And who felt something completely different?*
- *Do you think trees are beautiful?*
- *What have you taken from this programme? Why?*

Infobox

Addition about Scouting (10 – 15 min)

In the story about a tree you can insert an extra paragraph about scouting:

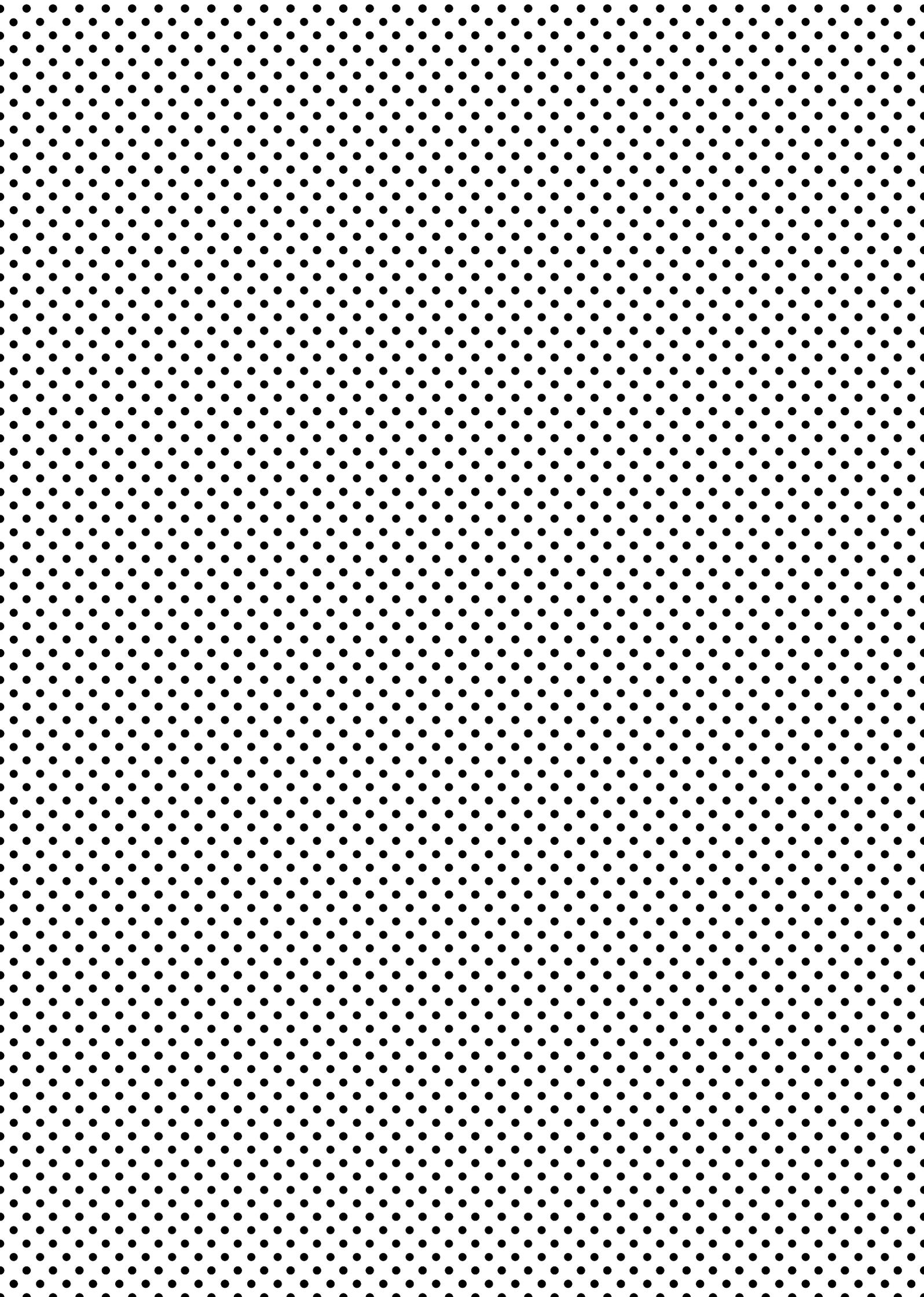
Trees live their lives, and so do people, and Scouts. Founder of Scouting, Lord Robert Baden-Powell was born on 22 February. Baden-Powell founded the first Scout troop in the world, and, thanks to him, we can be Scouts. Imagine that there are only six countries in the world without scouting. Otherwise the scouts are really everywhere, like trees in the nature. Although it may seem that scouts from other countries are different from us, we all resemble, like the trees. Where can the scouts live? What are they like?

In this case, you can include the following questions in the reflection:

- *What new information did you learn about the scouts?*

Authors

- Takačová, Lucie (Junák - český skaut, Czech Republic)



Exploring Cultural Baggage

Description Participants draw representations of the cultural baggage which they carry (the things we carry from our cultures that influence us). These are shared in the group and reflected on

-
- Competences**
- 4. Respecting diversity and identity
 - 6. Critical and creative thinking

-
- Goals**
- Participants name various cultural influences that help shape their values and attitudes.
 - Participants come to respect diversity.
 - Participants reflect on the way culture influences behaviour of individuals.

-
- Connect to SDGs**
- 5. Gender equality
 - 10. Reduced inequalities
 - 16. Peace, justice and strong institutions

Age 15+

Number 6-20

Time varies

-
- Materials**
- A4 paper
 - Pens

[Exploring Cultural Baggage]

Procedure / 30 min

Procedure

1. Reflect on the points raised by the group about how to work effectively with difference. Introduce the idea that acknowledging ‘cultural baggage’, can help us to have effective conversations with difference.
2. Introduce the idea of cultural baggage: what we carry with us from our cultures that influences our outlook. Perhaps it’s from history, religion, occupation, politics, national character – they can be generally positive and negative influences.
3. Invite participants to leave the room taking paper and pens. They should draw a suitcase showing two or three words that represent their own cultural baggage. They have ten minutes to do this.
4. On re-entering the room, the participants leave their baggage by the door, face down. The facilitators select at random a number of cases (or run a gallery walk) and explore:
 - *What they have written*
 - *Why they have identified it as cultural baggage*
 - *Where it comes from. For example, a cultural dimension, history, religion, colonial expansionism, profession, politics, revolution, evolution, national character, and so on.*
 - *Whether it is broadly positive or negative*
 - *Whether it ever gets in the way, clouds judgement, affects decisions, leads to exclusion*

Reflection

Reflection

The facilitator invites the group to reflect on how acknowledging our cultural baggage could help us to communicate with difference (people who are different from us).

Authors

Authors

- Adapted from British Council

Source

Source

- British Council (2014): Active Citizens - Facilitator’s Toolkit.

Refugee Odyssey

Description This is a short workshop deals with the refugee crisis through the lens of young volunteers.

It is a first step to the process of acquiring the values and developing the attitudes and skills to live and work in a refugee camp

-
- Competences**
- 1. Understanding global interdependence
 - 4. Respecting diversity and identity
 - 5. Conflict resolution and cooperation

-
- Goals**
- Participants understand the terms, know the difference, raise own awareness of different identities and labels in society.
 - Participants reduce inappropriate curiosity about strangers
 - Participants reduce prejudices and discover commonalities

-
- Connect to SDGs**
- 3. Good health and well-being
 - 8. Decent work and economic growth
 - 10. Reduce inequalities
 - 17. Peace, Justice and strong institution

Age 13+

Number 10-15

Time 90 min

-
- Materials**
- 2 flipcharts with paper and markers
 - A3 paper
 - Crayons
 - Projector
 - PC and sound system

[Refugee Odyssey]

Procedure

Opening words:

During the past two years, 1.3 million people fleeing conflict and persecution have travelled through Greece in search of safety and a better life in Europe. With the closure of the Balkan borders and the implementation of the EU-Turkey agreement in March 2016, refugees can no longer continue their journeys.

The majority of refugees who have travelled to Greece by sea come from Syria, Afghanistan and Iraq, countries badly affected by conflict. More than half of them are women and children desperate to find a safe place to live or to reunite with family members scattered by war.

Having endured years of conflict and months making the dangerous journey to Europe, often in the hands of smugglers, they now find themselves stranded for the foreseeable future.

The legal path available to refugees in Greece—either asylum in the country or relocation elsewhere in Europe—is a long one: The relevant authorities don't have enough staff to process asylum claims quickly. Refugees have been forced to wait in temporary camps, with limited access to crucial information and available services. The psychological toll is immense. Many suffer, not only from the trauma of witnessing the death of loved ones, but also the profound sense of powerlessness of a refugee's life in limbo.

Activity 1: Brainstorming relay race (15 min)

1. The game may be used as a path to understand how people have different opinions on several issues. In this version, the participants are to learn the terms immigrant and refugee, they will know the difference and have an increased awareness of different identities and labels in society.
2. Write on one flipchart the word immigrant and on a second the word refugee, put them at different ends of the room.
3. Split the participants into two equal teams and assign each team to a flipchart. Each team has one pen and must run (one after another) to their flipchart write a word until every team member has written one.
4. Summarise the results and compare them with the U.N descriptive definitions:
 - *An immigrant is someone from a foreign country who relocates to live in different country. They may or may not be citizens. Usually driven by economic factors. They are subject to the laws of their adopted country. They may only come if they have work or a place to live. Immigrants can usually find a home in their new country.*
 - *Refugees move out of fear or necessity. For example, to flee persecution, or because their homes have been destroyed in a natural disaster. Their legal status is defined by the United Nations. Refugees are forced to relocate for reasons such as fear of persecution due to war, religion or political opinion. They resettle to refugee camps in other countries. Usually cannot return to their own country.*
5. Open a discussion about asylum rights and the terminology used. Explain the differences between an environmental refugee, an economic migrant, internal migration and other forms of population movement.

Activity 2: Daira daira (Da'ira, a circular talisman) (15 min)

Opening words:

Torn from their homes and the comfort of their daily routines, many child refugees have experienced levels of violence, loss and instability that not only rob them of the chance to 'be a kid', but seriously threaten their mental, emotional and social development.

Through play, we can help children recapture their childhoods and learn the skills they need to recover from trauma and overcome the new challenges they face as refugees.

Communicating with children and young people, who don't share the same language and communication codes, can be difficult and demand skills significantly different from those used when communicating with people from your country.

[Refugee Odyssey]

1. The game can be used as an opportunity to nurture understanding and communication with nonverbal tools. The idea is to explain and play a game without using a common language.
2. Separate the participants into two teams of equal number.
3. Give both teams a few minutes to decide on a game they want to present to the opposite team. Explaining and playing a game with the other group using no common language, taking them to the situation of trying to play with children, coming from different parts of the world, in a refugee camp.
 - *Members of each team should try to explain the game to others without using words.*
 - *Both teams must explain and manage to get players of the opposite team engaged.*
4. Ask participants the following:
 - *How difficult was for you to choose the game?*
 - *What were your criteria?*
 - *How easy it was for you to agree on content to be described?*
 - *How easy it was for you to get members of the opposite engaged?*
 - *How do you feel after being able to communicate without words?*

Activity 3: Step out of your problem (45 min)

Opening words:

When was the last time you walked in someone else's shoes? The last time you paused and changed your perspective: thought of how another's reality might be different from your own?

Empathy is the experience of understanding another person's condition from their perspective. You place yourself in their shoes and feel what they are feeling. Empathy is known to increase helping behaviours.

We may feel powerless when thinking about the state of international politics, in particular, the conflict and difficult existence of more than 60 million refugees. But we know that if we cultivate empathy and encourage others to do so as well, we'll be making the small steps that are necessary to make any difference at all.

1. This game is about understanding the value of humanity and the benefits of knowing their fellow citizens. It will help them to know how to tackle hate speech.
2. Each participant is given a few minutes to write down their biggest fears or concerns regarding the refugee and migration challenge Europe is facing.
 - *Ask participants to put down their pieces of paper in a circle and step on them. Once they are standing on their problem, they explain it. Move around the circle until all participants have expressed themselves.*
 - *Ask the participants to perform a small jump on their right so that they'll step on the paper next to them. Ask them to consider the problem as their own and try proposing a solution for it.*
 - *Continue with the procedure until each participant has answered all the problems except their own.*
 - *Ask the participants to describe the feeling of having every problem solved and how this will affect their lives.*
3. Ask the participants the following:
 - *If the problem they referred to is something they came up with on their own or something they heard or been told*
 - *If they feel like this is a problem or a belief*
 - *How do you feel about facing false beliefs or concerns regarding migration and refugees?*
 - *Did you learn anything about yourself as you worked on this piece?*

[Refugee Odyssey]

Reflection

Finalising the workshop, a video was filmed about Greek Scouts and Guides involvement with immigrant and refugee-related programs on the islands of Lesbos, Kos and Chios.

1. Video 1 - <https://www.youtube.com/watch?v=MLp4nQ9yBFc>

- *Highlights from the video (it has subtitles you can read in your own language):*
 - *500,000 refugees entered the EU through the island of Lesbos in 2015.*
 - *There were thousands of children*
 - *And many of them found a tent, a plate with food, a glass of water, a toy, a hug, a smile from children with a blue Scout scarf on their necks*

2. Video 2 - https://www.youtube.com/watch?v=_Q_lxUgLtnA

Suggested reflection questions:

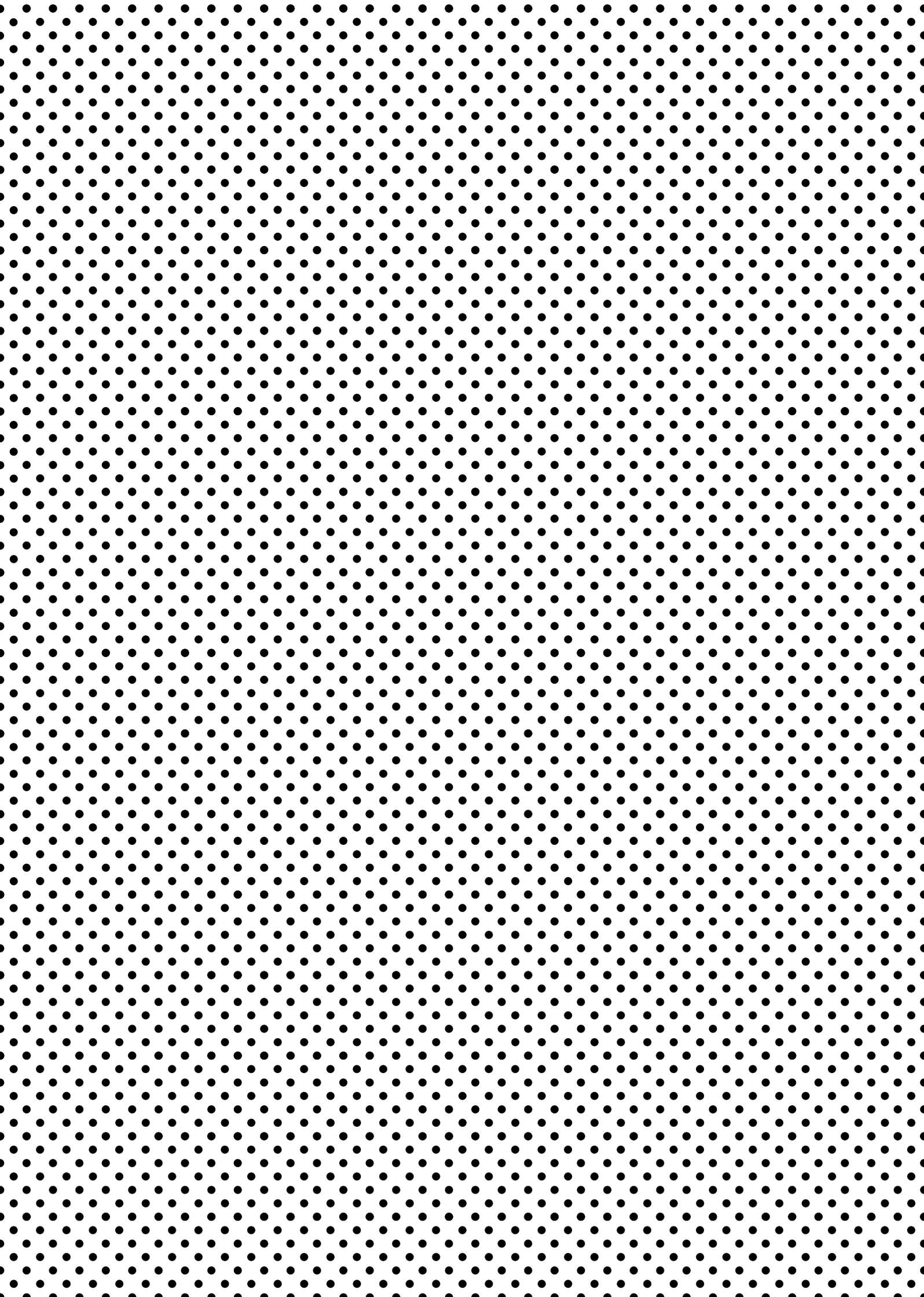
- *How much did you know about the subject before we started?*
- *Does this video tells a story?*
- *What feelings did you encounter while you were watching this video?*
- *What do you think is the situation right now?*
- *Where are these thousand refugees now?*
- *Have you done a similar kind of volunteer work in the past?*
- *Would you help on a refugee camp or at the border?*

Authors

- Georgalis, Alexios (Soma Ellinon Proskopon, Greece)

Source

- UNHCR: The 1951 Refugee Convention.



5.



Competences

**Conflict
Resolution
and Cooperation**

Understands the causes and consequences of conflicts on different levels: international, civic, communal, interpersonal and interpersonal and looks for her/his role in them and her/his influence. Is aware of the various ways of dealing with conflicts and their impact on people and the environment and peace. Sees conflict as a natural phenomenon and an opportunity for learning and transformation of relationships. In personal, as well as social conflicts is able to look for strategies that help to find solutions that fulfill the needs of all those involved. Scout and Guide leader supports others in developing this competence.

The Island of Monomulti

Description	This is a simulation game in which three different cultures meet and must cooperate. For participants, it can be important to experience a multicultural situation
Competences	<ul style="list-style-type: none">• 4. Respecting diversity and identity• 5. Conflict resolution and cooperation
Goals	<ul style="list-style-type: none">• Participants raise their own awareness of diversity its consequences.• Participant explore opportunities to deal with differences.
Connect to SDGs	<ul style="list-style-type: none">• 17. Partnerships for the Goals
Age	12+
Number	20 - 30
Time	90-120 min
Materials	<ul style="list-style-type: none">• Card boxes (a variety)• Scissors• Glue• Pencils• Role cards (attachment)• Observation questions (attachment)
Preparation	<ul style="list-style-type: none">• Print off role cards and observation questions.

[The Island of Monomulti]

Procedure

1. The group is divided into three groups. Each group is given a role card and has 25 minutes to become familiar with the culture described on the role cards and to prepare for the game. In each group one observer should be chosen.

Opening words:

An enormous storm in this area has caused your ship to sink, fortunately, you and your fellow travellers have managed to find refuge on this desert island. It seems that other ships have also been wrecked in the storm and groups from other ships have also made it to the island for safety.

The island is very mountainous and there seems to be only one spot where it's possible to live. This means that you have to live with the other groups.

Due to the location of the island, help is not expected to arrive before the end of next month. So, you must survive for at least five weeks. Food doesn't seem to be a problem. There are lots of fruits growing and lots of animals to hunt.

The first concern is to build a shelter where all the people can sleep and be protected from heavy rain, storms and wild animals. It is important to do this as fast as possible because this area is known for sudden changing weather conditions.

You will have to live together with the other groups because there is not enough space and materials to build more than one shelter. The materials for building the shelter are: cardboard, scissors, glue, rulers and pencils. The shelter must be stable and should be at least 100cm high and 150cm wide. It should have a roof and a door.

2. The group have 25 minutes to build the shelter. The three observers (one from each culture) take notes on their given questions during this process.

Reflection

Suggested reflection questions:

- *How did you feel during the simulation?*
- *What do you think about the construction-process?*
- *Were there moments when you felt insecure or not respected?*
- *What do you think are the characteristics of the other cultures?*
- *Observers can give their reports.*
- *Can you see a link between this simulation and reality?*
- *What can we learn from this simulation?*

Authors

- Adapted from The North - South Network - The European Partnership Network

Source

- The North-South Network: <https://www.coe.int/en/web/north-south-centre/home>.

Attachment 1 – Culture Role Cards



Coldonia

- In your culture, intelligence and working hard are most valued. Other cultures consider you to be cold. But you see yourself as a very successful and wealthy country, mainly because of your very effective way of working.
- You don't discuss feelings, you like intellectual debates on logical arguments. Showing your feelings is considered childish. Self-control is an important quality.
- Religion totally disappeared in your country and is considered as stupid and a waste of time.
- You greet other people by looking in their eyes. Personal space is very important in Coldonia. That's why you never touch people while greeting or communicating and you don't like to be touched. Your body language reflects your culture. You only use small gestures, your back is straight and you always stay calm.
- It's very normal in Coldonia to interrupt another person whenever you feel the need to do that.
- An important characteristic of Coldonians is that they are very willing and see it as their task to teach and train other cultures to help them to become as efficient and as successful as they are. Whenever you can teach other cultures, you do.
- Coldonia is famous for building big oil-platforms and huge bridges.
- Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 15 minutes to prepare yourself in your own group. **Practice the behaviour.** Also make sure that there is one thing that shows in your appearance that you are from the same country. (For example, the way you dress, the way you do your hair) It's very important to practice well because you will need it in the follow-up

Turtelina

- In Turtelina friendship and taking care of each other are important values. Turtelinians show their emotions all the time and personal feelings are always the central issue in communication. Your face and your gestures show how you feel. You always touch each other. When you talk to someone you hold his or her ear. You stand close to the other. A distance more than 30 cm is considered as rude. When you greet someone you put his or her hand on your heart.
- Time is very important in Turtelina. You are never in a hurry. You like to take your time. When you work together you first want to be sure that the atmosphere is good. So, you ask the others all the time how they feel and you inform them about your feelings.
- Interrupting people when they are speaking is considered impolite. You wait till they have finished their story. When people interrupt you, you feel rejected and you react very emotionally.
- Turtelina is well known for their round shaped colourful buildings. Houses are always built in round shapes because this reflects friendship and harmony.
- Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 15 minutes to prepare yourself in your own group. **Practice the behaviour.** Also make sure that there is one thing that shows in your appearance that you are from the same country. (For example, the way you dress, the way you do your hair.) It's very important to practice well because you will need it in the follow-up.

Attachment 1 – Culture role cards



Smilia

- In Smilia politeness and friendship and harmony are the most important values. You don't like conflicts and you consider arguments as impolite behaviour. That's why you don't know the word 'no'. Even when you don't agree you say 'yes'. You always smile at people, even when you don't like their attitude.
- When you are working together and somebody asks you to do something you don't want to do, you say 'yes' but you always find a way not to do it.
- Smilia is a very religious country. In daily life, this means that you pray often. Every five minutes you stop whatever you do to come together to worship your gods. You do that by sitting together and whistling.
- The Smilians greet each other by rubbing each other's legs. While speaking to each other your feet or legs are always in contact with the other's feet or legs. You don't touch each other from the waist up and it is forbidden to touch shoulders, heads, hands or arms.
- You have very strict rules towards tools and materials. Cardboard and scissors are male and cannot be used by women. Rulers and pencils are female and cannot be used by men. Glue can be used by both sexes.
- Smilia is famous for its paintings and interior decorations.
- Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 15 minutes to prepare yourself in your own group. **Practice the behaviour.** Also make sure that there is one thing that shows in your appearance that you are from the same country. (For example, the way you dress, the way you do your hair.) It's very important to practice well because you will need it in the follow-up.



[The Island of Monomulti]

Attachment – Questions for Observers



Questions for Observers (each culture has one observer):

How do they 'practice' their culture?

.....
.....
.....
.....

Are there any differences in how people practice their role in this culture?

.....
.....
.....
.....

Are they successful in working with the other cultures?

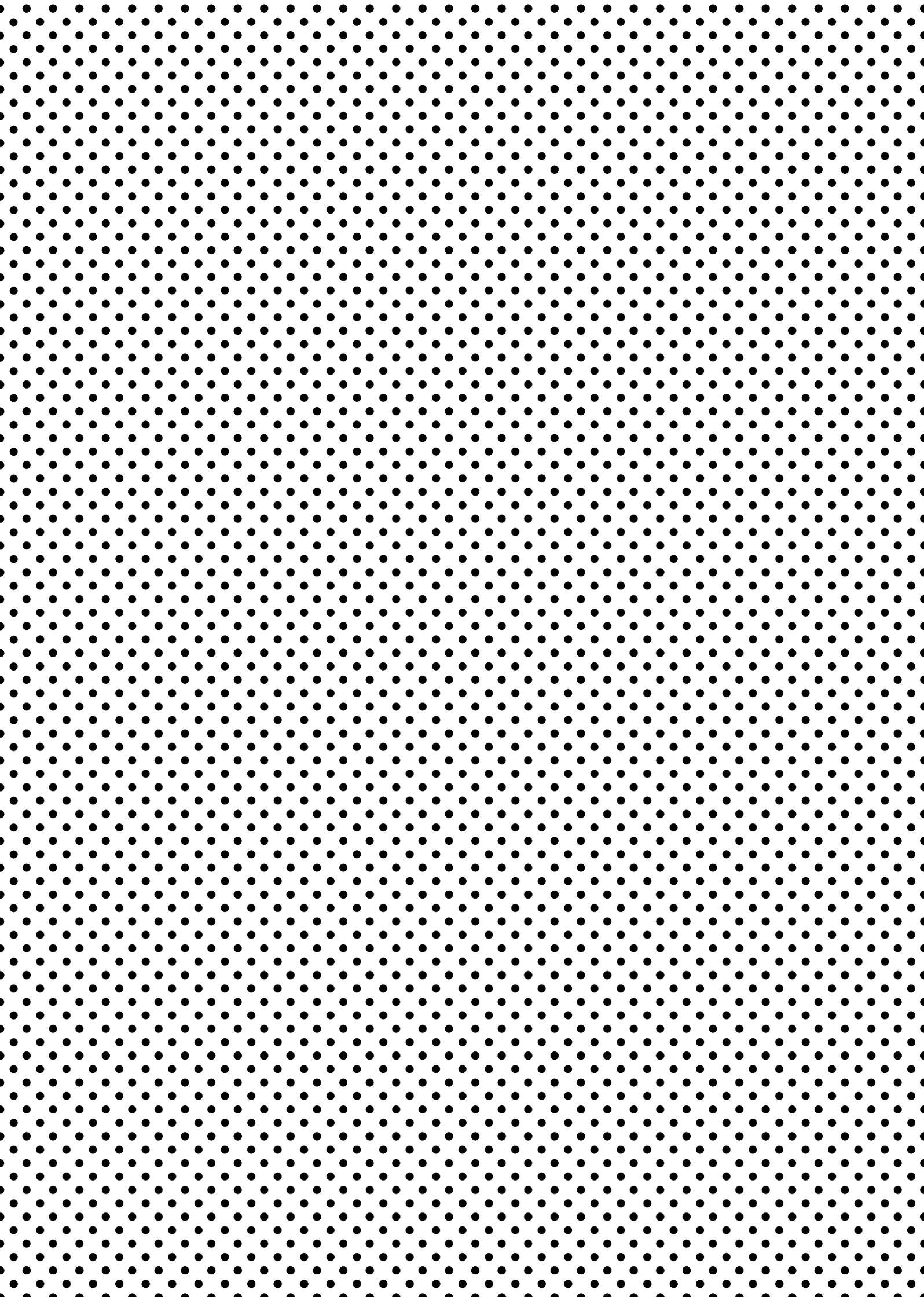
.....
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What main problems do they meet in dealing with the other cultures?

.....
.....
.....
.....

Observers give feedback about their personal notes to their cultural group during evaluation in the small groups.





Restorative Circles

Description This activity teaches the participants to use restorative questions, which represent a basic tool of the restorative justice processes. It can be followed up with a programme about restorative justice. The restorative circle can also be used for resolving minor or major conflicts in the group

-
- Competences**
- 5. Conflict resolution and cooperation
 - 6. Critical and creative thinking

-
- Goals**
- The participants use restorative questions to analyse a conflict with their friends and move forward in searching for possible solutions.

-
- Connect to SDGs**
- 16. Peace, justice and strong institutions

Age 10+

Number 6 - 30

Time 60 min

-
- Materials**
- Posters with the rules of the circle
 - Two posters with five restorative questions hung so all participants can see
 - Talking object

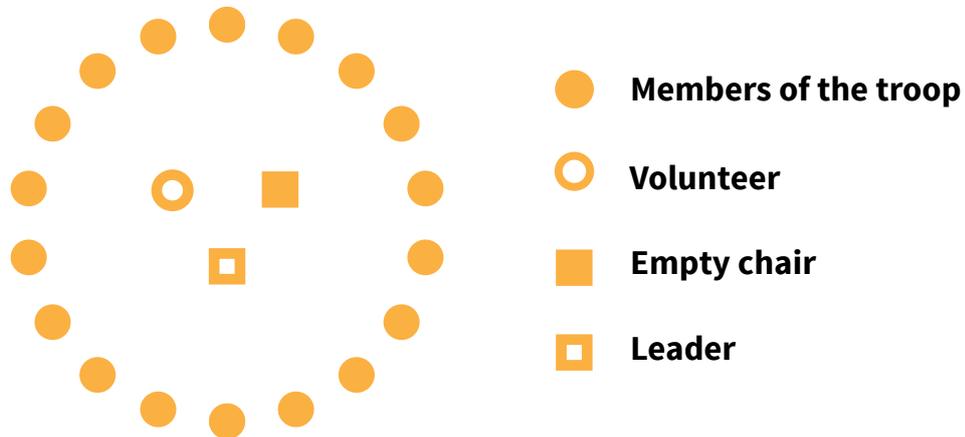
[Restorative Circles]

Procedure

Opening round (10 minutes)

1. Participants sit in a circle. During the introductory round, all participants are invited to answer a question related to the following programme or theme. Everyone has the room to talk, as it strengthens the ties between the participants. Pass the talking object. Start by asking:
 - *What is important for you when resolving a conflict with your friends?*
2. Rules of the circle:
 - *Be sincere. When presenting our opinion, experience, perspective.*
 - *Listen with your ears and heart. Try to hear also the unspoken behind the words that is important for the speaker.*
 - *Be confident that you will say what you want to say. It is not necessary to prepare your speech mentally.*
 - *Be accurate. Although we are not under time pressure, respect the time of the others.*

Organisation



Main activity

1. In the middle of the circle there are three chairs – one for the leader, one for the volunteer and one for the invitee.
2. The leader explains the purpose of the circle:
This circle offers an opportunity to settle things between ourselves. You can be invited into the circle and you can choose whether you want to accept this invitation.
3. Then the leader invites a volunteer in the middle of the circle and asks him or her to invite someone with whom he or she wants to settle an argument or reduce tension. The leader asks the volunteer who he or she would like to invite and tells him or her to turn directly to the person concerned. If the invitation is accepted, the third person goes to sit on the empty chair. If it is declined, the leader asks the volunteer if there is someone else he or she would like to invite.
4. For an illustration, here are some basic restorative questions (in bold) and auxiliary questions (regular font).

Restorative questions:

1. **What is your version of what happened?**

- *It is not about proving who is right, but about listening to the versions of all the people involved.*
- *Tell us your version of what happened and how you perceived it.*

[Restorative Circles]

2. What did you think at that moment?

- *What did you think when it happened?*
- *How have you been thinking about it since then?*
- *(After the others express their opinions) How do you think about it now, after you have heard the others?*

3. How did it influence you and the others?

- *How did it influence you? And the others?*
- *What was the most difficult for you?*

4. What would you like to happen now?

- *What would help to settle and correct everything?*
- *Is there anything you would like to ask for? Is there anything you would like to offer?*

5. How do you feel now and what is the most important thing for you at this moment?

5. The leader will ask the restorative questions (in bold). Even though the questions are posed by the leader, the answers should be directed to the invitee, as if it was him or her asking. When reading the questions, the leader should be looking at the poster and read the questions exactly as they are. It is important to make it clear that he or she is not trying to offer advice or resolve the problem. The leader may also use optional auxiliary questions to help the participants with answering and telling their story. After the volunteer answers all the questions, the leader shall ask: *Is it all you have to say?* If the answer is no, the leader asks: *What else is there?*
6. When the volunteer feels he or she has said everything he or she had to say, the leader poses the same questions to the invitee. Again, the answers should be addressed to the volunteer, as if it was him or her asking the questions.
7. Then the leader asks both the fifth question: *How do you feel now and what is the most important thing for you at this moment?*
8. It is very important to conclude with a secret sixth question: *How did it feel for you to participate in this interview?*
8. After the interview is over, the leader asks the volunteer to return to the circle, and the original invitee can invite another person.

Concluding circle (5-10 minutes)

1. Ask: Those of you, who had the opportunity to sit on both chairs, how you would compare these two roles?
2. In the final round, pass the talking object and invite the participants to share their experiences from the circle. Ask: What has this experience given you?

Authors

- Adapted from Centre for Restorative Process

Source

- Clifford, Amos/Centre for Restorative Process (2013): Teaching Restorative Practices with Classroom Circles.

[Restorative Circles]

Infobox

The restorative approach to justice can be very inspiring as a way of approaching and resolving problematic behaviour or conflicts in a group.

Unlike the classical concept of justice in the society, based on punishments and rewards, in the core of the restorative approach is authentic communication of all the parties with the aim to reach an agreement.

Restorative process involves not only the offender, but also the victim and the members of the group. They lead a dialogue and try to understand respective actions and their consequences. Together they look for measures that would restore healthy relations in the group or community.

During this dialogue, all the participants sit in a circle, which is called the restorative circle.

The leader gives up the position of the only judge and the whole troop takes responsibility for resolving problematic situations.

The basic premise is the atmosphere of trust within the group, which allows the participants to speak their minds.

We can build this trust by regular discussions in a circle with a talking object, where everyone gets room to express their opinion. We determine a topic and only the person who is holding the talking object can speak.

By regularly repeating this activity, even with neutral topics like the best experience of the day, we develop the ability to listen to the others.

Justice of punishments and rewards	x	Restorative justice
Bad behaviour is suppressed in a child because it is not desirable.	x	We acknowledge that a bad behaviour in a child also tells us something about the collective and teaches us to work with emotions.
When using the punishment, the leader focuses on the offender.	x	The restorative circle includes all the parties involved – the whole group meets here.
To achieve a change in the behaviour of a child, the child is punished or temporarily expelled from the group	x	Group agreement on the next steps. Looking for measures that would help to resolve the consequences of the act and restore good relations within the group.

Who is Fleeing Congo?

Description This program uses the conflict in the Democratic Republic of the Congo as an example for studying the broader context of war, its impact on the world and on the groups of people involved. The participants work with texts and reflect on who profits from a war and who serves it. How are we related to conflicts in other continents? And who are the people fleeing the conflict?

- Competences**
- 1. Understanding global interdependence
 - 5. Conflict resolution and cooperation

- Goals**
- The participants understand broader implications of war for various people, who are directly or indirectly involved in the conflict. They think about who profits from the war and who pays the highest price.
 - By getting to know the groups of people involved in the conflict, participants recognise how the today's world is connected.

- Connect to SDGs**
- 16. Peace, justice and strong institutions

Age 15+

Number 8+

Time 90 min

- Materials**
- A cord to make the axes
 - Signs to mark their ends
 - Text with description of the conflict (Annex 1)
 - Sheets of paper A3 for description of those involved
 - Flipchart and markers

[Who is Fleeling Congo?]

Procedure

Introduction: Graph of safety (20 minutes)

1. With use of a cord make a graph with two axes on the floor. This graph represents a framework of thinking about the safety in the world.
2. Mark one end of the x-axis as *Danger*, the other as *Safety*. As for the y-axis, one end should be marked as with weapons and the other as without weapons. When you are done, ask the participants to move within the graph and find the spot that best expresses their answer to your question.

Ask:

- *How do you imagine an ideal world?*
- *How do you personally feel?*

After the second question, ask the participants to make groups of two or three (with the people standing close to them) and discuss why they chose that spot.

Ask:

- *How do you see the world in general?*
- *Why did you move here?*
- *Has your position changed between the second and the third question? Why?*

Working with information: DR Congo – an example of an armed conflict (40 minutes)

Introduction:

Now we are going to have a look at one of the current armed conflicts, which may be one of the reasons why we do not consider the world to be safe. It is a conflict for resources, which has been going on in the Democratic Republic of the Congo (DR Congo) since 1998.

1. After this introduction, hand out the text describing this conflict (Annex 1) to the participants. Give them an opportunity to read and ask questions.
2. Take sheets of paper and put them on a table or on the floor. Each sheet has a name of one of the people directly or indirectly involved in the conflict in the DR Congo. Under the names the paper is divided in half.
3. Each group of two or three participants shall take one or two people's roles. On one side of the paper, they list the positive implications of the conflict for the given role; on the other side, they write the negative implications. Use the following roles: a civilian woman in the DR Congo, a mercenary, an UN soldier, a raw material dealer, a female war photographer, a female stock market trader, a manufacturer of mobile phones, the Czech Minister of Foreign Affairs, myself.
4. When all the implications are filled in, stick the paper on the wall giving participants the chance to add to the lists if they want.

Reflection

Suggested reflection questions:

- *What did you find interesting?*
- *What is the most interesting thing that you have learnt about the relations between the people and the conflict, or between the people themselves?*
- *What do the people have in common?*
- *What do you find as the most fundamental differences between them?*
- *What are the key implications of the conflict for the individuals or groups of people?*
- *Which actors have the highest chances of becoming refugees?*
- *How am I related to this conflict?*

[Who is Fleeling Congo?]

Final individual reflection: Second graph of safety (10 minutes)

1. Return to the initial activity and again ask the participants to take position in response to the question: *How do you personally feel?*
2. Let them discuss in pairs whether their position has changed compared to where they stood at the beginning.
3. Conclude the activity with an individual reflection.

Authors

- Adapted from Frühbauerová, Petra/Čajka, Adam/Džestr (NaZemi, Czech Republic)

Source

- Malířová, Eva/Frühbauerová, Petra/et al. (2016): Lidé v pohybu: metodika pro práci s tématy uprchlictví a migrace.
- Collier, Paul/Hoeffler, Anke (2004): Greed and Grievance in Civil War.
- Čajka, Adam. (2009): Vliv světových cen primárních komodit na konflikt v DR Kongo v letech 1998 až 2003. Thesis.
- Global Witness (2012): Artisanal mining communities in eastern DRC: seven baseline studies in the Kivus.
- Global Witness (2011): Congolese mining ban fails to end armed control of trade.
- Kutilová, Markéta (2008): Kongo: země, kde se rodí počítače.

Attachment 1 – Describing Conflict



African World War

The Democratic Republic of the Congo (DRC) is the third biggest country in Africa (2,345,408 square kilometres) and has 70 million inhabitants. Although the DRC is one of the richest countries in the world in terms of quantity and diversity of natural resources, three quarters of its population live below the poverty line. Since 1960, when they gained their independence from Belgium, the inhabitants of Congo have had a very little profit from these mineral resources. For more than thirty years, the country was controlled by a dictator Mobutu Sese Seko, and in 1990s it was engulfed in two armed conflicts.

The most serious conflict became known also as the African World War, as it involved eight African countries directly and many other indirectly. It was ignited by the genocide in the neighbouring Rwanda, when those guilty fled across the border to the west of the DRC. Since 1998, an alliance led by the president Kabila, supported by Angola, Zimbabwe, Chad and Namibia, led a defence war against the rebel movements in the east of Congo and the units from Rwanda, Uganda and Burundi, who intervened in the country.

This war was going on for an unbearably long time due to an excessive illegal harvesting of raw materials, especially precious metals, and their distribution, which were totally out of control of the government. In 2000, the UN deployed the largest mission in its history, called MONUSCO, is still operating today.¹ Although the soldiers of the peacekeeping forces managed to create several safe zones, they have not been able to stop the illicit trade. Harvested raw materials are illegally exported from Congo through a territory controlled by the rebels or armed groups of other states. According to a rather absurd statistic, the main exporter of coltan is not the DRC, but the neighbouring Rwanda, which has almost no resources on its territory.

¹ Until 2010, this mission was known as MONUC. The acronym MONUSCO means the United Nations Organisation Stabilization Mission in the Democratic Republic of the Congo.

Natural resources of DRC

The state has extraordinary reserves of precious metals and minerals. The Congo Basin is covered by the second largest tropical rainforest, and the coast and the continental shelf are deposits of oil. Congo also has vast water resources: its eponymous river has the world's second largest discharge of water, after the Amazon. The country has deposits of diamonds, gold, cobalt, tin, copper, uranium, natural gas and coltan.

Coltan

Coltan (abbreviation for columbite-tantalite) is an ore, from which the rare metal tantalum is obtained. Tantalum is exceptionally hard and extremely conductive. Therefore, this raw material has wide application in industries, from health care through production of highly resistant materials, turbines, ballistic missiles, military equipment and nuclear reactors to microchip components (essential element for the manufacture of mobile phones, computers and other consumer electronics).

It is estimated that 80 per cent of the world's deposits of coltan are found around the Great Lakes in the heart of Africa. Although this area is a meeting point of the borders of Congo, Rwanda, Uganda and Burundi, the resources can be found solely on the Congolese territory. Therefore this region has been the main battlefield and the government still has not gained control over it. The metal is harvested in surface mines or from the black sands of the river and marine sediments. Coltan diggers do not need any special technical equipment. During the processing, which takes place in industrial countries, the tantalum ore is melted and turned into a fine powder, which is excellent in preserving electrical voltage. No wonder that the conflict in Congo is often labelled as a war for modern technology resources.



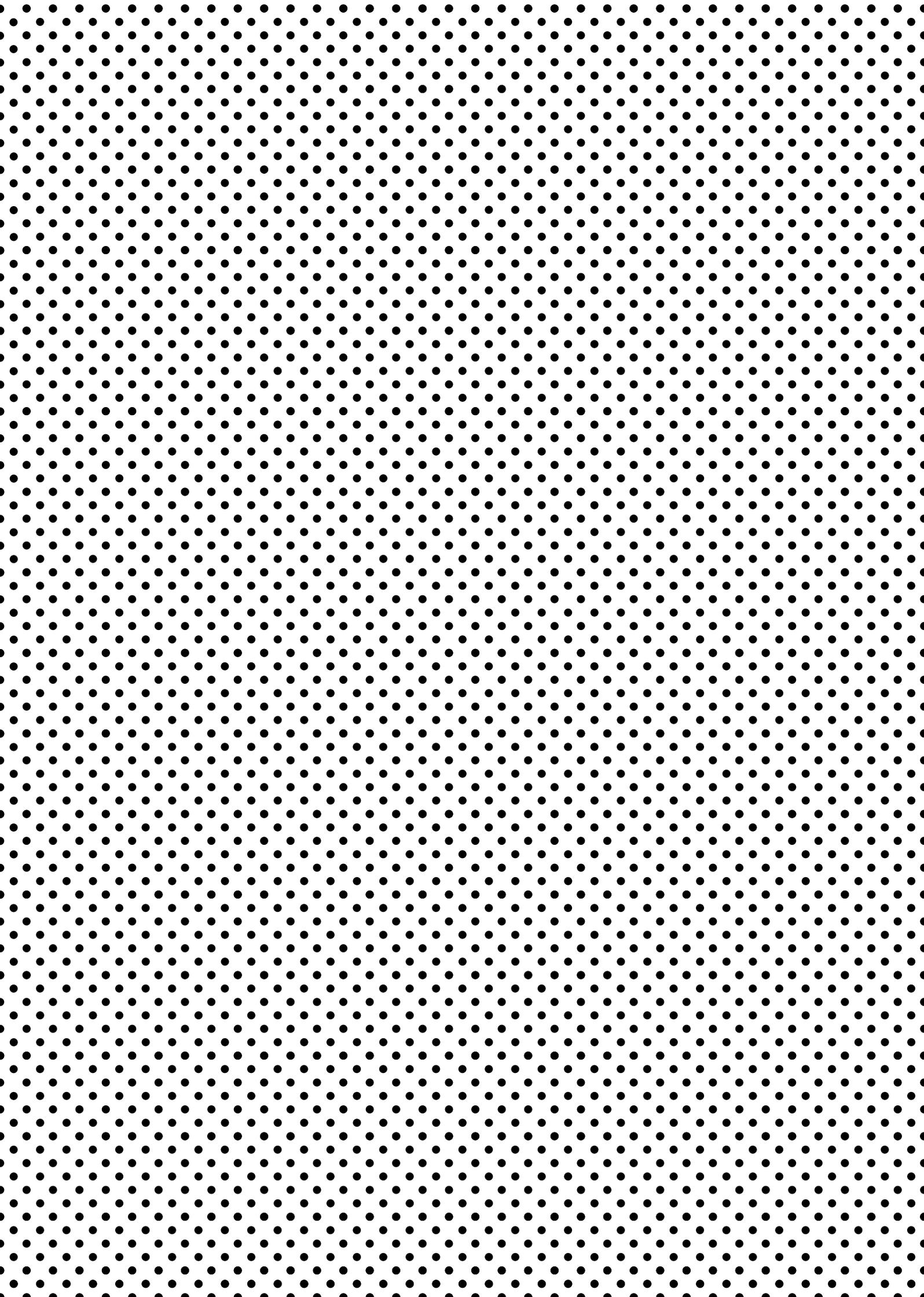
Country in War

It is estimated that the war in Congo has killed 5.4 million people. Although it officially ended in 2003, unrest continues until today, as well as a major humanitarian crisis. Currently, the biggest problem is diseases such as malaria, diarrhoea, pneumonia and malnutrition, related to acute shortage of food and medicines. Most of deaths were caused by easily treatable diseases that would not occur if the war had not caused the collapse of the health system and disrupted the traditional livelihood of the population. People are leaving their homes to find work in the mines. There are cases of students who, motivated by money, left school to work in the coltan mines. But even work in the mines is uncertain and the diggers left without any employment often become soldiers. The tribes of Pygmies, living in the forest, were killed and enslaved during the conflict. Many animals were killed for profit, including populations of elephants and mountain gorillas in national parks in the east of the country.

The reports from the UN Panel of Experts directly accuse Rwanda, Uganda and Burundi of illegal mining and export of the raw materials belonging to the DRC. They also name the companies using the coltan from Africa. The controversial list comprises 125 companies, many of them from Europe and America, such as Alcatel, Compaq, Dell, IBM, Ericsson, Nokia and so on.

“If the West turned off the taps through which millions of dollars flow into the region, perhaps it would force the warring parties to conclude peace,” says Paul Mikes, a Czech Africanist and a former ambassador to Congo.

According to Alex Shoumantoff, a reporter for the American magazine Vanity Fair, the largest amounts of coltan from Congo go to the USA, namely to the US army, which uses it to produce weapons. “In this way, big amounts of Congolese coltan ended up in Iraq,” says Shoumantoff.



Conflicts: How to Handle Them?

Description The participants think of a conflict they are currently going through. Then, through a game, we help them determine the circumstances under which the conflict arose. They will learn how these circumstances are influenced by cooperative or competitive approach.

Another game helps them look at a conflict through the eyes of several different people. Finally, they are going to apply the methods of conflict resolution on the situation from their life

Competences • 5. Conflict resolution and cooperation

Goals

- The participants realise that conflicts must be considered from different perspectives.
- The participants learn new information about legislation and realise how the small conflicts are linked to the big ones.
- The participants apply various methods of conflict resolution on a situation from their life.

Connect to SDGs

- 16. Peace, justice and strong institutions
- 17. Partnership for the goals

Age 10+

Number 2-20

Time 140 min

[Conflicts: How to Handle Them?]

- Materials**
- Cards A and B – one card for each participant (Annex 1)
 - A blank sheet of A4 paper (one per pair)
 - A pen for everyone
 - A questionnaire for everyone (Annex 2)
 - A big sheet of paper

-
- Preparation**
- Invite a guest whose job involves conflict resolution. For example, this could be a person working at a court or an employee from the council.

Procedure

Introduction (15 minutes)

Opening words:

We are going to study conflicts and their resolutions on many levels, from personal to global. And we will search for some principles that can be applied across all these levels. That is why we are going to start with an example of our personal conflict, and at the end we will return to it and apply everything that we are going to learn about conflicts.

1. Ask them:
 - *Are you angry? Who are you angry with? Are you going through some conflict?*
2. Everybody writes their answers on a piece of paper and keeps it. Ask participants not to tell anyone about their conflict yet.

Game: Who is drawing? (15 minutes)

1. Give participants pencils and tell them that they must not speak.
2. Hand out the cards, so that half of the group gets the card A and the other half the card B. (Annex 1)
3. Make sure nobody notices that you have two kinds of cards. Have them quickly read the cards and then return them to you.
4. Make pairs by combining the A people with the B people. Give the pairs a sheet of paper and a pencil and have them sit opposite each other. They both have to hold the pencil while they complete the task on the card.
5. Watch the pairs while drawing. Are they competing or cooperating?

Reflection on the game (15 minutes)

Hand out the questionnaires (Annex 2) and give the participants 10 minutes to fill them in. After they are done, let them discuss the first four questions with their drawing partner. Then go through all of the questions in a group.

Working with information (60 minutes)

1. Next, you are going to introduce the person whose job is to resolve conflicts. The aim of this discussion is to point out how even a banal conflict can become difficult to resolve.
2. Suggested discussion questions:
 - *How do the neighbourhood conflicts arise and how many are there locally?*
 - *What are the most common subjects of these conflicts?*
 - *Can we prevent these conflicts?*
 - *What can we do to avoid official proceedings?*
 - *What is the course of a legal process?*
 - *What impact do conflicts have on the society and individuals?*
 - *What are the current conflicts at local level? How are they dealt with?*

[Conflicts: How to Handle Them?]

Reflection (15 minutes)

1. Give the participants a big sheet of paper and pens.

Ask them:

- *When thinking about the previous exercise, what did you find interesting and what surprised you? Write down the answers.*
- *How can we prevent the kind of problems mentioned in the previous section? How can we influence local conflicts?*

Reflection

Summary reflection (for the whole programme)

1. Now return to the very beginning of this programme, when everybody noted down some personal conflict.
2. Think together about the question:
 - *Do you think the conflict that you noted down at the beginning, has a solution? What would it be?*
3. If the participants chose a conflict from the past, which has already been solved, focus on the question:
 - *What could have been done to prevent this conflict? What could we do in a similar situation in the future? What did we learn about conflicts and their handling?*
4. The participants share their answers with the whole group or in smaller groups.

Authors

- Adapted from Šnevajsová, Helena (NaZemi, Czech Republic)

Source

- Malířová, Eva/Frühbauerová, Petra/et al. (2016): Lidé v pohybu: metodika pro práci s tématy uprchlictví a migrace.
- NaZemi (2011): Buzola: příručka globálního rozvojového vzdělávání nejen pro volný čas.

[Conflicts: How to Handle Them?]

Attachment 1 – Cards



Your task is to draw
a house.

Your task is to draw
a tree.

Your task is to draw
a house.

Your task is to draw
a tree.

Your task is to draw
a house.

Your task is to draw
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a tree.

Your task is to draw
a house.

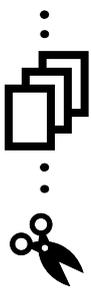
Your task is to draw
a tree.

Your task is to draw
a house.

Your task is to draw
a tree.

Your task is to draw
a house.

Your task is to draw
a tree.



[Conflicts: How to Handle Them?]

Attachment 2 – Questions



Answer the following questions:

How did you feel during drawing?

.....
.....
.....

What did you do, when each of you was drawing something else? Did you have a conflict? How did you solve it?

.....
.....
.....

When did you decide to cooperate? Did this cooperation bring some advantages?

.....
.....
.....

If you had to repeat this activity, what would you do differently?

.....
.....
.....

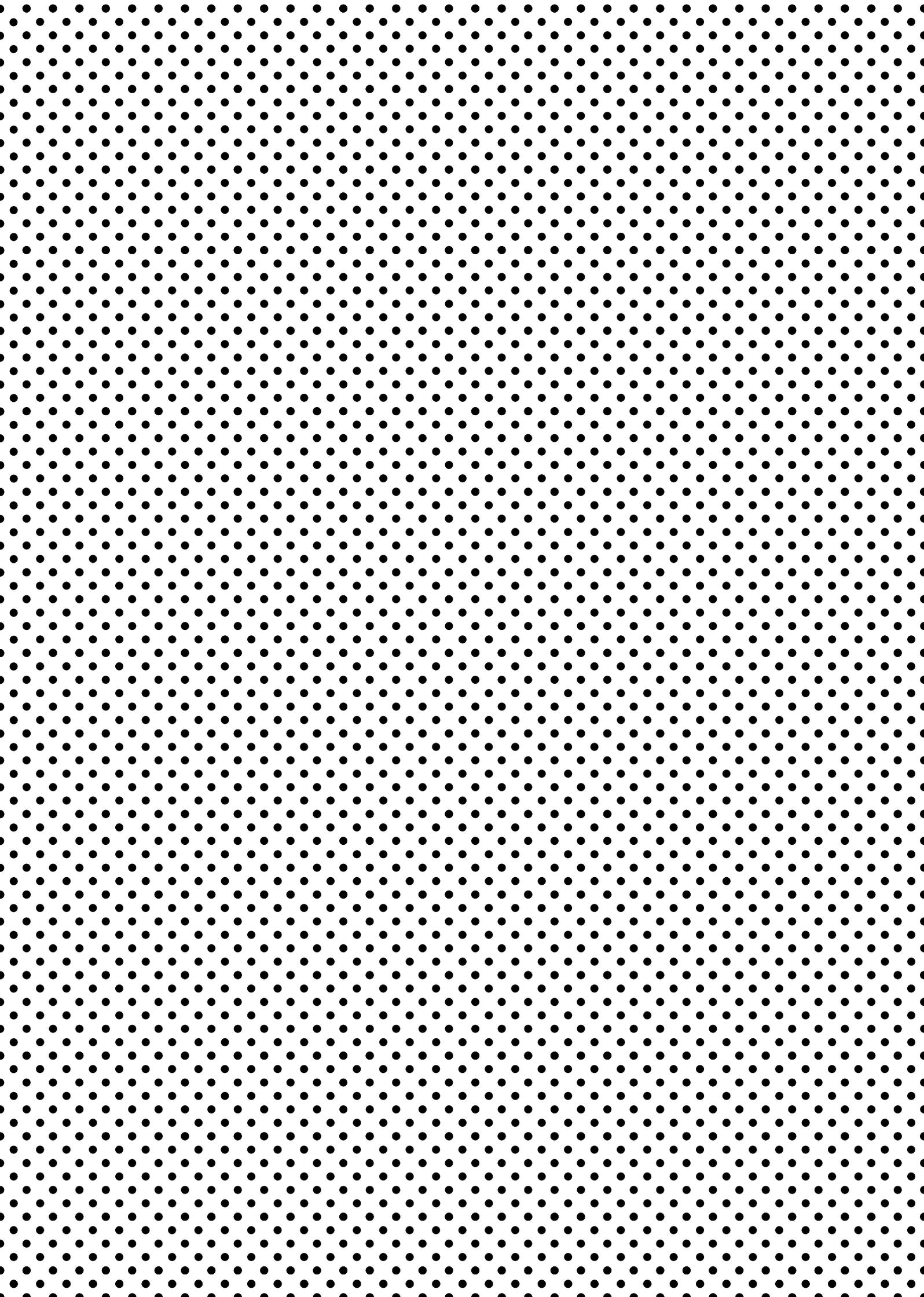
Where can a conflict arise?

.....
.....
.....

Can you think of any conflicts on:

- personal level:
- local (municipal) level:
- national level:
- international level:





Forum Theatre

Description	A role play activity that gives participants the chance to put into practice the skills and approaches they have learnt up to this point by listening to and giving opinions on situations of tension
Competences	<ul style="list-style-type: none">• 4. Respecting diversity and identity• 5. Conflict resolution and cooperation• 6. Critical and creative thinking
Goals	<ul style="list-style-type: none">• Participants identify what actions lead to the creation of a conflict and to the subsequent solution.• Participants see how using the method of forum theatre can transform a conflict situation through negotiation and dialogue.
Connect to SDGs	<ul style="list-style-type: none">• 10. Reduced inequalities• 16. Peace, justice and strong institutions
Age	15+
Number	6-20
Time	45 min

[Forum Theatre]

Procedure

1. Give participants pencils and tell them that they must not speak.
 - Holding our assumptions lightly
 - Acknowledging cultural baggage
 - Revealing parts of our hidden identities
 - Listening at different levels
 - Holding multiple perspectives
 - Diversity
2. Write up the points on a flip chart and display it in a prominent part of the room
3. Share with the group that they are now going to role-play putting some of these ideas into practice. Explain how the process will work.
4. Split participants into four groups and tell them they have 15 minutes to complete the following task.
 - Groups one and two work alone to come up with a three to five-minute role-play scenario where a situation or conversation escalates into conflict. For example, somebody borrowed property without asking first, or somebody said something hurtful to a friend about you.
 - Groups three and four work alone to think of how in a possible conflict scenario they could express opinions in a way which would help to resolve the situation and avoid conflict. They should practise examples of how they would respond, paying attention to the language they use and body language.
5. Put each performance group (1 or 2) together with an expressing opinions group (3 or 4). You should now have two groups.
6. The two groups deliver their performances and give five minutes for the expressing opinions groups to discuss the conflict scenario they have just seen and to plan an intervention.
7. Interventions: This is where the performances are repeated and a member from each of the expressing opinions groups makes an intervention. An intervention is when someone calls out freeze, the role play freezes and the audience member comes up to take the place of a central character. They then act in the role play to try to resolve the situation using the skills they have discussed in their group.
8. Tell the performance groups to avoid making it easy and no unrealistic, magical solutions should be used – it should feel real.
9. One rule is that no one may offer violence as a solution.
10. It is best to have a facilitator present at each role play.

Reflection

Suggested reflection questions:

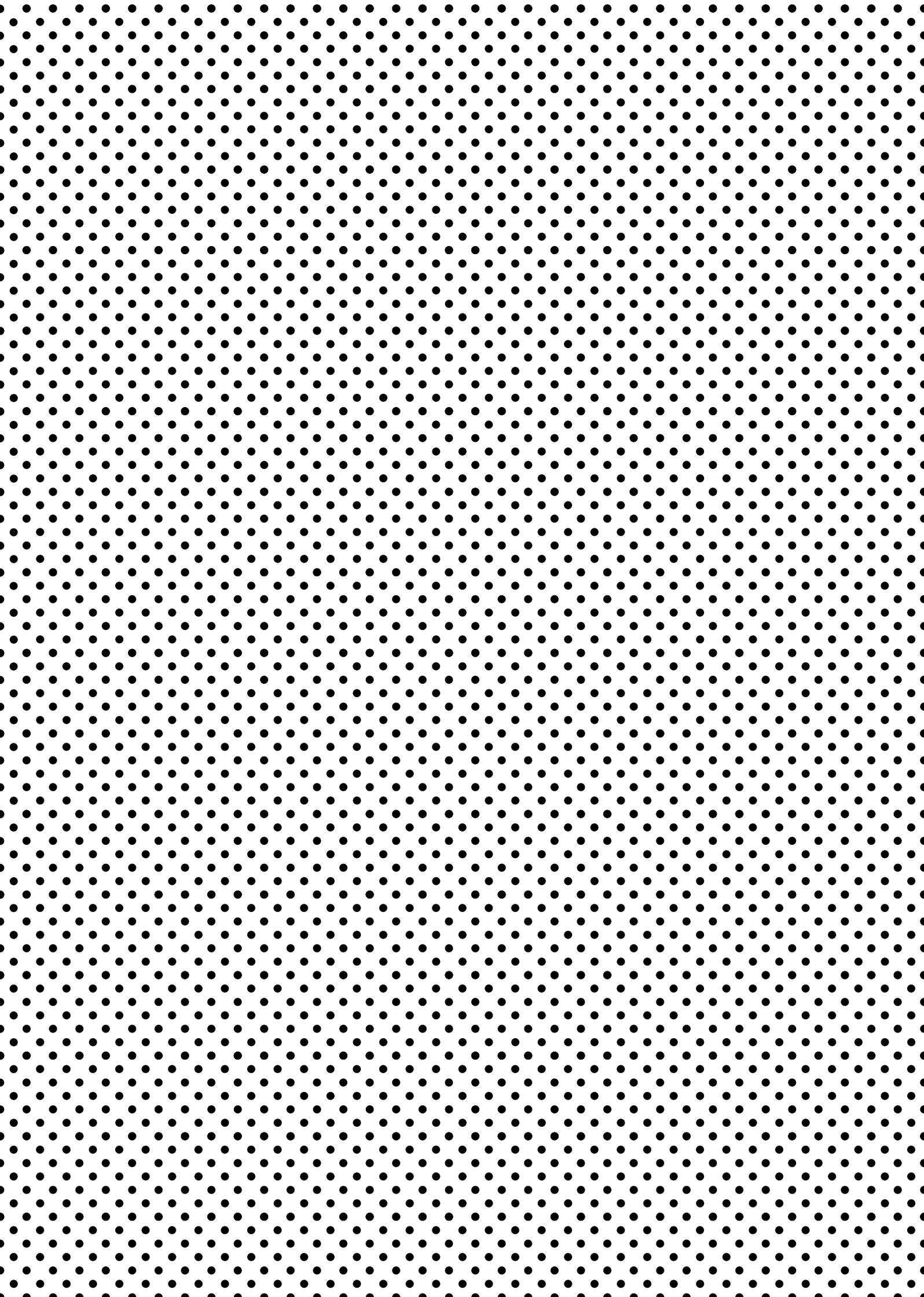
- *What did we value about this experience?*
- *What worked for us and what was difficult?*
- *How can we use this experience in our daily lives and as Scouts and Guides?*
- *Explore issues in relationship to conflict. What did we learn about conflict?*
- *Is conflict always negative?*
- *In what ways can conflict be positive?*

Authors

- Adapted from British Council

Source

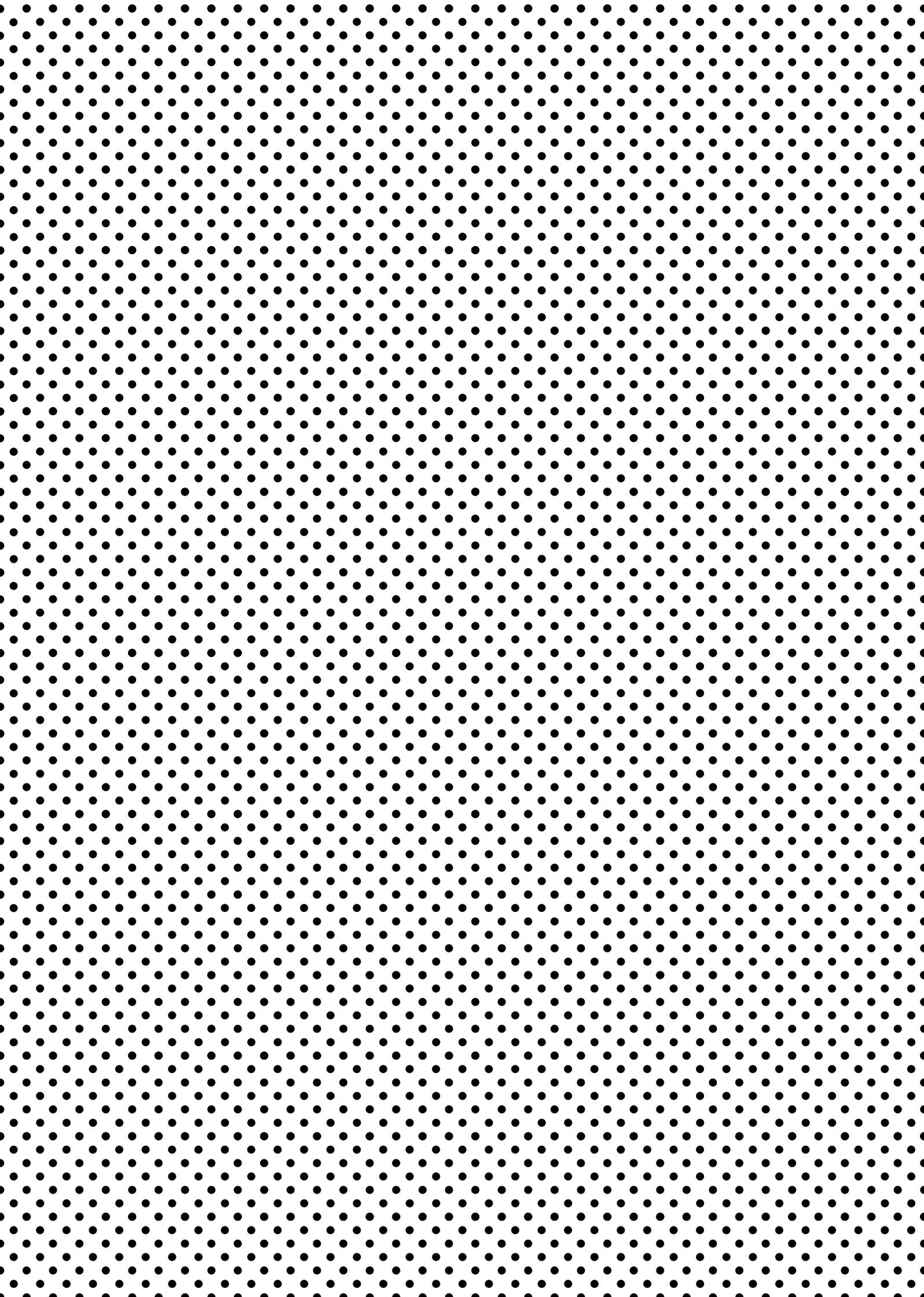
- British Council (2014): Active Citizens - Facilitator's Toolkit.





365

Yearly Programmes



Explore the World Today

Description A series of activities which can be woven into regular activities during the scout year with the common aim of broadening horizons and exploring the continents and countries. They are suitable for different age groups and ideally, the leaders of these groups in the same local unit can work together to develop awareness among the young people. The programme includes ideas for autumn and spring activities, winter camp ambience, summer camp game and open-doors day. They are flexible and can be adapted to national contexts and different traditions of scouting

-
- Competences**
- 1. Understanding global interdependence
 - 4. Respecting diversity and identity
 - 7. Responding as active global citizens

-
- Goals**
- To broaden participants' horizons
 - To introduce participants to new continents and countries
 - Participants will raise their own awareness of interconnectedness
 - Participants will become aware that common things in the Global North are not to be taken for granted

-
- What you need**
- Large map of the world (home-made or printed) to put on the wall
 - At least one informed leader from each group or age section
 - Different material – specific to detailed plans of individual groups.

[Explore the World Today]

What to do

1. Make a yearly plan for the whole local unit with sub-plans as necessary

When you make your annual plans at the end of the summer before term starts again, put together a Global Education plan. If possible try to invite a scout GE trainer to the planning event to introduce Global Education principles and topics. Decide on the GE direction for the whole group and elaborate so everyone understands the topic.

2. Make a yearly plan for age group

After the common plan, leaders then prepare a more detailed yearly plan for their specific groups. Where possible together.

Informed leader: at the beginning of the year chose a leader to take on the task of regularly following the current topics, to motivate the groups to stay on topic and to report with updates from the sections.

Example that a group in Slovenia chose for 2015-2016

Common plan:

- Explore the world today
- Become more familiar with all seven continents and five oceans of the world
- Explore the current challenges in our local community
- Follow current global topics in different media
- Answer the needs of local and global society
- Learn to be better global citizens

Autumn activity

Kitchens of the world: Prepare one-day culinary activity for the whole group. Members of the group invite parents and friends and local community. Divide the groups by continents or countries, give everyone in the group a role. Cook dishes from around the world and prepare presentations of the food and culture of that continent or country.

Winter activity

Walk in someone else's shoes: Choose one current topic from the media on a stigmatized or marginalized group. Learn about their situation and prepare simulation activities through three or four days at winter camp. For example: in Slovenia (2016) group from 11-16 years old chose to walk a mile in a migrants' shoes and experienced some situations as a migrant through their eyes. Their journey to a winter camp began with putting everything they need in only one plastic bag and leaving everything else from their rucksacks behind (later in the evening when they got to the camp, they received the rucksacks back).

Spring activity

Sustainable scouting: Prepare an activity for a regular weekly meeting to motivate members to think about the best answer to question "how can I make my/our/local/global world a little more sustainable with the help of my fellow scouts?" Think outside the box, be creative in ideas, there are no limits. Choose the best idea – transform it to a realistic plan and carry it out on the next one-day spring activity of the group.

Summer camp

Open-doors day and camp game: Dedicate the programme to Global Education and including wider public in scout activities.

- Camp game inspired by games from far away countries, exploring history facts and human rights issues, and being glad for basic things in life. At the end of the game the informed leader leads a reflection on the dilemmas and to make some global learning conclusions
- Open-doors day on summer camp is well-prepared and packed with different activities for visiting public.
 - Use sustainable methods and natural materials,
 - Use local food and as little as possible shop-bought processed food
 - Set an example of running a low-waste event
 - Dedicate one activity to make something better in local community

[Explore the World Today]

Share the stories

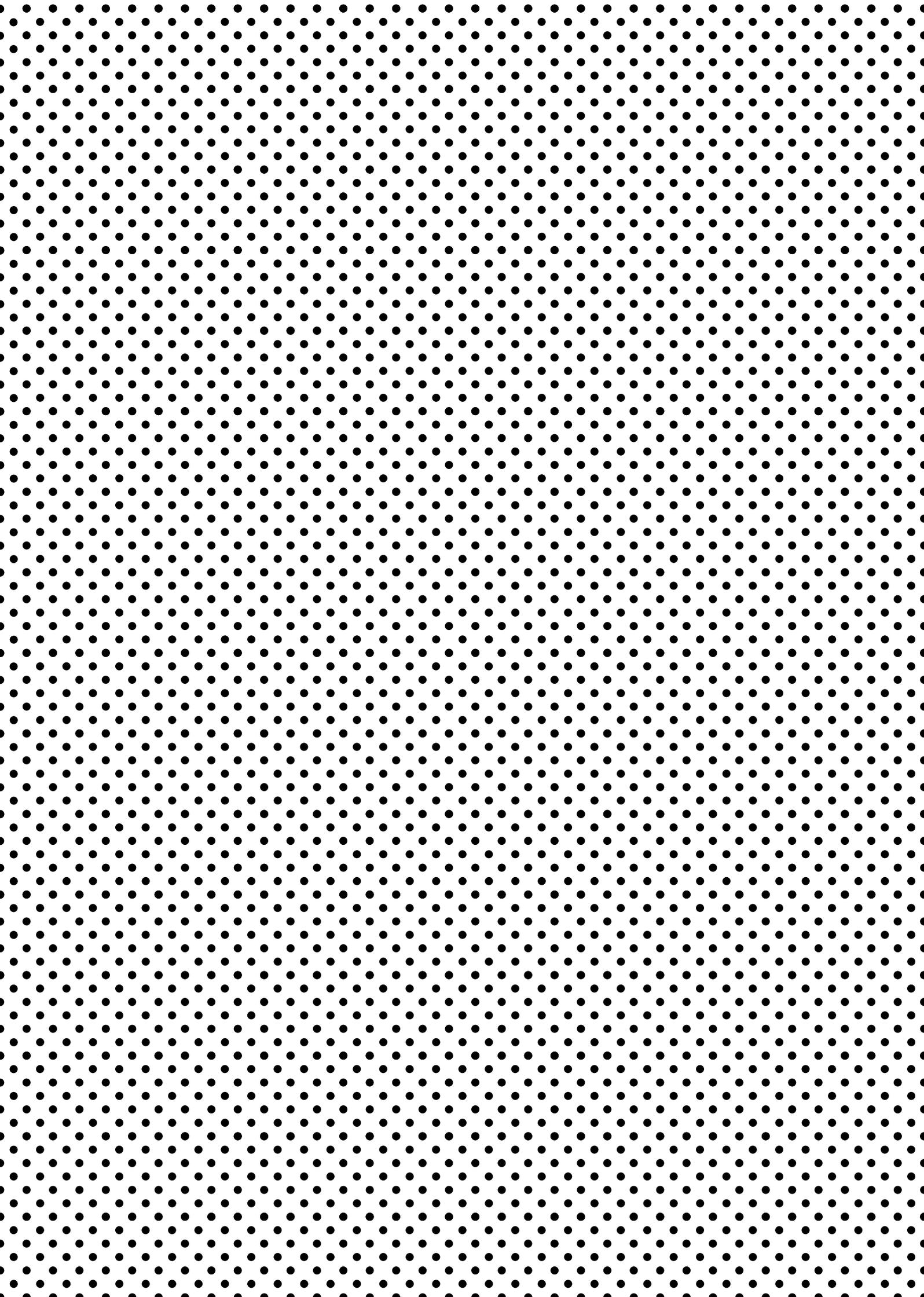
At leaders' meetings devote five minutes to harvest the activities and plans on Global Education. Make sure that the process of gaining competences in that local unit is being reported also on national level to spread the idea and disseminate the stories of good practice to other units to motivate and to raise awareness.

Carry out a thorough evaluation

At the end of all activities, don't forget to put a little more effort to combine all stories and evaluate on common plan with added feedback. Evaluation and taking enough time for reflection is crucial to digest everything that happened during the year and to harvest learning outcomes for the local unit.

Authors

- Zalar Premrl, Petra/Scout and Guide Leaders from local unit Postojnan (Skavti, Slovenia)



The Things in My Life

Description This programme offers you five activities for each season. The activities aim to draw awareness to a responsible and sustainable lifestyle while showing the consequences our consumption and lifestyle have for other people in the world and for our environment

Competences

- 3. Sustainable living
- 7. Responding as active global citizens

What you need

- For activity 1: PDF from project Know Your Lifestyle on mobiles and smartphones (www.knowyourlifestyle.eu), paper, pencils
- For activity 2: Movie The True Cost (www.truecostmovie.com)
- For activity 3: Fair trade products and candles
- For activity 4: Natural ingredients for producing soap, deodorant and detergent
- For activity 5: Paper, pencils, different objects

What to do

Dedicate at least five meetings to research and explore the topics of how to make, use and promote more sustainable ways of using and buying things.

- Beginning of the scout/guide year: Mobiles and smartphones
- Autumn: Textile
- Winter: Chocolate
- Spring: Cleaning materials, cosmetics and trash
- Summer (summer camp and beyond): Water

1. Beginning of the Scout/Guide year: Mobiles and smartphones

For most of us it's not possible to imagine a life without mobile phones. Still, we hardly think about the human rights abuses and ecological devastation in other countries which go along with the production of raw material for our mobiles or with the production of mobiles in general.

To address this, prepare workshop sessions that explore what goes into a mobile phone and where the materials come from.

1. Before the meeting, tell everyone to bring along their smartphones or a laptop. At the meeting, split up the group into two small groups. One group will do research on the raw materials production, the other on the mobile and smartphone production. Their task is to present their research results to each other. To support their presentation, the group can draw a poster.

Group 1: Raw material production

- Name a couple of materials a mobile/smartphone consists of and name some of the countries where they can be found. Do you know how many different materials are inside it in total?
- What can you find out about the working conditions of gold mining in Ghana and coltan mining in Congo (working hours, earnings, protection during work, safety of mines, child labour, ...)?
- What can you find out about the impacts of raw material production for the environment?
- Collect the information and present them to the group. As support, you can also create a poster.
- You can start your research here: www.knowyourlifestyle.eu/images/uploads/kyl_1_handy_english.pdf (page 16ff.)

Group 2: Production

- What are the main countries where the production of our mobiles and smartphones takes place?
- What can you find out about the working conditions (working hours, wages, vacation, treatment of workers at their workplace, protection at the workplace, ...)?
- Collect the information and present them to the group. As support, you can also create a poster.
- You can start your research here: www.knowyourlifestyle.eu/images/uploads/kyl_1_handy_english.pdf (page 40ff.)

2. After the presentations, execute the activity on page 72 and 73 of the Know Your Lifestyle section on mobiles and smartphones: www.knowyourlifestyle.eu/images/uploads/kyl_1_handy_english.pdf. The aim is to show individual Scouts and Guides that there are ways to make their mobile phone usage more responsibly.
3. As a follow up activity, collect all the old mobile phones you have hidden in your drawers and arrange to have them recycled. Also, ask friends and family to look for their old phones

For further background information have a look at the Know Your Lifestyle and their workshop publication about mobiles and smartphones: www.knowyourlifestyle.eu.

2. Autumn: Textile

Many of us like to go shopping to buy new clothes. Either to have a change, to replace old ones or to have more options in the wardrobe. However, while we're doing this, do we give it enough thought where most of our clothes come from and under what working conditions they are produced?

Autumn is the perfect time to get together for a social event and indulge yourselves with a good and important movie. You also can use this event to promote Scouting to friends and others.

1. Give Scouts and Guides the responsibility of arranging a global movie night showing *The True Cost*. Invite friends and a wider public. Prepare some local snacks and invite them to stay for a discussion after the film. Invite someone who is working on this topic and who can give further information.
2. For the discussion, work with Scouts or Guides to prepare the questions:
 - How did you feel during the film?
 - Did something surprise you?
 - Was there something you didn't understand?
 - What do you think you can do in order to contribute to more fair behaviour towards textile workers in the Global South?
3. In addition, prepare a clothes swap market at the event. Ask everyone to bring few items of clothing from their closet to trade with others. Remind them about their over or undersized uniforms and invite them to find someone who might need them in order to avoid buying new ones.

For further information visit the webpage of the Clean Clothes Campaign: www.cleanclothes.org. You also can have a look at the project *Know Your Lifestyle* and their workshop-publication on textile industry: www.knowyourlifestyle.eu.

3. Winter: Chocolate

Have you ever asked yourself where the cocoa beans for chocolate Santas, for the hot chocolate or for all the other chocolate products we love to eat come from?

Have you ever asked yourself what the working conditions of many cacao farmers in countries such as Ghana, Ivory Coast or Indonesia look like? And did you know that many children have to work so that we can eat chocolate?

While you're enjoying chocolate during winter, take the time to explore with your unit what the story is behind it and what you can do to change it.

1. Before you explore this topic in the meeting, distribute research tasks among the group. Each aspect can be either researched by one Scout or Guide or in a small group:
 - What are the main countries our cocoa beans come from? If possible, show and tag them on a map?
 - Why do most of cocoa farmers live below the absolute poverty line? Why and where do a lot of children work on cocoa plantations? Why are some of them modern slaves and what does that mean for their lives?
 - What is fair trade and what does it try to achieve?
2. The groups can start their research on the page of the campaign *Make Chocolate Fair*: www.makechocolatefair.org. Here, they also find material and further organisations working on that topic: www.makechocolatefair.org/material.
3. To create a nice atmosphere during the session, buy some fair trade food and drinks and light fair trade candles.
4. As New Year's resolution, discuss with all members buying fair trade products for your events. You can buy fair trade chocolate, bananas, tea, coffee, juice.

4. Spring: Cleaning materials, cosmetics and trash

When the spring begins, the nature shows its beauty and Scouts and Guides often rush out to prepare cleaning activities on the banks of the rivers or by the paths and roads. That is obvious trash.

But have you ever thought what is there in our homes that might look nice at first glance, such as toothpaste, creams, washing lotions, deodorants, cleaning liquids for bathroom and kitchen, but can also be damaging to the nature and seas because a lot of it contains chemicals and plastic?

1. Use the time of spring cleaning to educate Scouts and Guides about to prepare their own deodorant, soap and detergent for clothes or dishes. There are simple recipes which can be found online. Hand-made soaps can be given as gifts.
2. Talk with the group about the chemicals and plastic that are dangerous to our bodies, nature and seas. Also, talk about the problems of the huge amount of waste which is produced all over world every day and discuss how you can avoid producing trash in your daily life. You can get inspired on this by blogs and literature on Zero Waste.

5. Summer (summer camp and beyond): Water

We use and need water all the time, although we aren't always aware of it. We don't only need drinking water, we also need water for cleaning and washing our clothes, water for watering plants etc.

There is also virtual water in everything around us, in food, clothes, shoes, paper, mobile phones, cars and many other products. Water is a valuable commodity which is essential for surviving – and in some regions of the world it's already becoming scarce. This is partly due to our extensive use of water and partly due to climate change.

A lot of the things we buy aren't produced in our country but rather in countries where it is cheaper, because of low wages, weak employment laws, poor working conditions and lower environmental standards. The people and environment in these countries are often paying a high price for it.

1. For summer camp – organize a little exhibition with your unit in advance which you can show at the camp.

Create posters about different things in your lives. For example, uniforms, walking boots, jeans, tents, meat and soy for animal food, coffee, mobile phones, computers, etc. Do research on the following:

- How much water is needed to produce the items?
- In what countries are these items produced and whose water do we use for the production of our stuff?
- What are the environmental consequences of the industrial water usage and what happens with the water after being used?
- What are the social consequences for the people living in these places?

2. For each item, create a poster that contains the most important facts and some pictures.

Before the camp, or as it starts, take time to explain and share the reasons why we should conserve water and talk about the different ways to behave more responsibly during camp. Try to implement rules to save the water during the summer camp. These include:

- Cleaning teeth and washing station should be situated far from water.
- Toilet - must be set far from water.
- Make sure to prepare suitable filter for bio-waste.
- Make sure scouts and guides buy biodegradable shampoos and liquid detergents for dishwashing

For further background information have a look at the project Know Your Lifestyle their workshop-publication on water as a global good: www.knowyourlifestyle.eu.

[The Things in My Life]

Infobox

“Globalisation can be found everywhere in our day-to-day lives, starting with our shirt from Bangladesh, the cup of coffee brewed with beans from Guatemala, right up to our mobile phone which would not function without coltan from the Republic of Congo. Shopping knows no closing time, because via internet we can always purchase. Consumption imparts experience. Consumption socialises, gives meaning to our life and shapes our modern lifestyle. Consumerism is an expression of societal development and individualism. Consumption sometimes appears as natural as eating, drinking, being mobile or working”. (www.knowyourlifestyle.eu)

Authors

- Tehovnik, Barbara (Skavti, Slovenia)/Kraft, Karoline (INKOTA, Germany)

Source

- Know Your Lifestyle (2017): www.knowyourlifestyle.eu.

“If you think you are too small to make a difference, try sleeping with a mosquito.”

Dalai Lama

Taking Action

Taking action

Even the greatest change starts with a small spark of action. Scouts and Guides believe in a duty to others, doing good deeds and community service. But how often do they consider if doing a good deed is actually a good thing on all levels? Are they actively thinking about the bigger, global picture or are they too focused on what they, as individuals, believe is best?

Developing critical and creative thinking is a key competence for Global Citizenship and one of our cross-cutting competences. Actions in a Global Education approach should always start with a reflection on how the individual is connected to the problem and how they can be part of the solution.

Why Global?

Action which takes place locally can have an impact globally.

Scout and Guide Leaders can support this by making sure they do enough to empower Scouts and Guides to do good global deeds and fulfil their global community service. Key points to remember:

- Action for positive change connects the local (place where we live) and the global (rest of the world)
- Through common global challenges: part of the problem and part of the solution
- By using parallels: the same processes that are happening in this country are happening in other countries
- Through solidarity and empathy: support someone in their ambition for a decent life

Process for taking action: Plan-Do-Review

There are three really simple steps.

- Plan! Generate ideas for activities and formulate a plan
- Do! Carry out the activities according to the plan developed
- Review! Take time to evaluate the activities in all aspects

Plan!

Generate ideas for activities:

- Scouts and Guides get to know the local community. Find out what community groups and residents are campaigning about and consider supporting one of these campaigns
- Decide what action to take
- Consider what local and global impact the action may have
- Identify if the action supports the Sustainable Development Goals targets
- Think about how others within the local and global community can get involved
- Plan what equipment you will need and how to get it
- Establish roles and deadlines, ensuring that the needs of individual are being supported
- Be aware that your plans may have to be adapted closer to the date

Do!

Carry out the activities according to the plan developed:

- Share the responsibilities between the members of the group
- Take photos and, if appropriate, use social media to inform the wider community
- Comply with all the commitments promised when it finishes

Review!

Take time to evaluate the activities and reflect on what participants learnt:

- Give everyone the opportunity to think about what they learnt
- Share successes and challenges.
- Identify key points about how activities could have been improved.
- Take notes.
- If appropriate celebrate with the local community by organising refreshments and an exhibition of photos.

Common Mistakes

Here are some of the main pitfalls to be avoided:

- Unclear or unmeasurable goals
- “Save the World” approach with exaggerated goals
- Uncontrolled or unrealistic budget
- Too many or too few people involved
- Unrealistic timeline

Checklist for effective action

Here are some of the main pitfalls to be avoided:

1. Are you sure you have not used negative and/ or offensive stereotypes about people or places?
YES / NO
2. Does your action explore the interdependency of the world - the connections between people from different parts of the world and how we all depend on each other and on natural resources?
YES / NO
3. Does your action encourage participants to become aware that we are all part of the problem and part of the solution? Will participants have an opportunity to think about possible solutions during the action?
YES / NO
4. Do you use and offer various sources of information about the topic you want to address, even those that might look unusual at a first glance?
YES / NO
5. Do you encourage participants to ask questions that encourage critical thinking?
YES / NO
6. Does your action motivate the participants to get active themselves and inspire them to stay involved in the issue even after your action?
YES / NO
7. Are you sure all the materials (images, videos, texts etc.) that you intend to use for your action present people and places in a non-stereotypical way? Will you present a broader context of the used image or situation and indicate its source?
YES / NO
8. Have you thought about long-term effect of the action and its bigger impact in the local/global environment?
YES / NO
9. Will all participants have an opportunity to speak freely about their feelings, thoughts and experiences after the action? Are you ready to accept criticism from participants of your action?
YES / NO
10. Do you have an evaluation plan and plan to take some time together with participants to think about possible improvement after the action?
YES / NO



Reflection – The Global Compass

Reflection

Once a group has done some learning about a topic and carried out an informed action, it is useful to reflect on what they have achieved and to think about what they might do next. The Global Compass is a useful tool through which to do this.

The Global Compass is a reflective self-evaluation tool to review the extent to which a Global Education perspective shapes the everyday activities of a unit. It's available online. It includes useful tips and ideas for ways in which the Global Education learnings can be embedded in all aspects of the life of the unit.

The Compass is divided into five sections:

- Connections to the world
- Programmes
- Consumption
- Communication
- Participation

How to use the Compass

The Compass is designed for use by the Scout and Guide leaders to support the planning and evaluation of the work of their unit or group. You might opt to focus on one aspect initially, assessing the current state with regards to that aspect and then identifying areas for improvement and setting goals for the next term.

The tool can also be used with young people to evaluate different aspects of the Compass and suggest things they could do to increase the Global Citizenship perspective within the unit.

What does your section do to benefit the global and local community?

Connections to the world

On many levels, every person is involved in a network of relationships and connections with the rest of the world. At the same time, as Scouts and Guides, we are part of a worldwide movement shaped by people from different cultures and with different identities. Being aware of and open to these relationships is the first step towards using them for the benefit of society, both in our neighbourhoods and in the wider world.

As groups and as individuals, our actions affect others, both in our communities and further afield. For example, buying fair trade supports farmers in other countries. We can also make a difference through local support for global campaigns or with activities that help vulnerable people in our own communities.

Challenge: How many informed actions can your group take over three months?

Programme

If we help young people to understand the relationships that connect them to people and places in other parts of the planet, they will learn that their decisions can have an affect around the world. With your programmes, you can contribute to your organisation's efforts to encourage inclusive, fair and non-violent relations with the rest of the world, including the natural world. Think about how issues are connected: refugees are fleeing war, civil unrest and poverty. How do we deal with refugees when they reach our borders? How do we ensure their human rights are met? How do we examine our responses to them?

Visit the activities section of this resource to find lots of ideas for exploring global issues and bringing different perspectives into your programmes.

Challenge: How many different aspects of my programme can I add a Global Education dimension to?

Are you supporting active Global Education through your programme?

Consumption

Exercising our consumer choice, we can reinforce what we think is right about the environment and the working conditions of the people who grow food or produce things for us. We can also consider alternatives to buying new products, can we recycle or grow and make our own?

One example is palm oil, in Indonesia, as well as other places it is produced, it has resulted in extensive forest clearance, land degradation, land grabs and the loss of agricultural land for food. Palm oil has many different names and can be found in a huge array of products including chocolate, sweets, processed foods, shampoo and soap. Can you find alternative products?

The Compass provides hints and tips for reducing our own personal consumption as well as ideas for making our organisations' practices more sustainable.

Challenge: How can I lower my personal or my sections carbon or water footprint?

Do you consume with consideration for other people and the environment?

Do you consider the needs of everybody when you communicate?

Communication

The form of communication that young people see becomes their model for interaction and influences how they will communicate as adults and what kind of world they are going to create. Explore what kind of pattern you are creating for them in your section. Do you encourage true participation where all voices are heard? Do the young people you work with know about human rights?

Challenge: Do all the young people I work with know about their human rights and how to respect the rights of others?

Participation

How your section decides things creates, for young people, a model of how the world works. Explore whether the mechanisms of your section are shaping a world that works for everyone, where everyone is involved and has responsibility. Do some people get to participate more than others? How do you organise activities and programmes to be as inclusive as possible?

Do you encourage participation?

Challenge: Where does your section sit on the Ladder of Participation? How can we improve our participative practices?

Reference

Roger Hart's Ladder of Participation suggests that we can measure 8 different steps of young people's participation, starting from 'manipulation' which is adult directed activities to 'youth initiated shared decision making with adults'. The ladder can be used to reflect on how participative the practices of your group are.

See table: <https://goo.gl/J24ZAM>

List of Competences

***Responding as active global citizens**

**Cross-cutting competences*

Conflict resolution and cooperation

Understanding global interdependence

Sustainable way of living

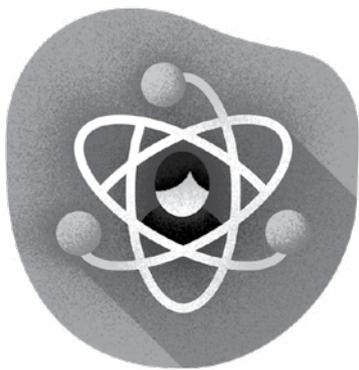
Respecting diversity and identity

Standing Up For Social Justice and Equity

Critical and Creative Thinking

**Cross-cutting competences*





1. Understanding global interdependence

Scout and Guide leaders recognise that people, places, economies and environments are interconnected and mutually dependent. They understand that these interdependencies impact on relationships locally, globally, have been shaped by history and will shape the future. They are aware that everyday choices and actions have intended and unintended impacts on the lives of others and the environment both locally and globally.

2. Standing up for social justice and equity

Scout and Guide leaders are aware of injustice and inequality present in both behaviour and systems. This includes access to and unequal distribution of power, wealth and natural resources both within countries and between countries. They should understand some of the causes of inequality and reflect on how past events have impacted on current local and global problems. They should be aware of the impacts of inequality on the dignity and quality of people's lives and the health of the planet.



3. Sustainable way of living

Scout and Guide leaders appreciate how we share and use the earth's resources affects the health of the planet and everyone with who we share it – now and in the future. They recognise the inequality of the ecological footprint between different regions of the world. They appreciate that our relationships with the earth needs to acknowledge the limits of finite resources and human rights of all. They actively support a sustainable lifestyle which preserves a healthy planet for future generations.

4. Respecting diversity and identity

Scout and Guide leaders recognise that we all have the same basic needs but that there are many ways of meeting them. They are aware that differences in gender, culture, class, nationality, religion, ethnicity, sexuality, language and status are significant in shaping identity. They are open to engaging positively with other identities and cultures and appreciate that this can strengthen our collective response to the challenges of our complex world. They actively take action against any form of discrimination.





5. Conflict resolution and cooperation

Understands the causes and consequences of conflicts on different levels: international, civic, communal, interpersonal and interpersonal and looks for her/his role in them and her/his influence. Is aware of the various ways of dealing with conflicts and their impact on people and the environment and peace. Sees conflict as a natural phenomenon and an opportunity for learning and transformation of relationships. In personal, as well as social conflicts is able to look for strategies that help to find solutions that fulfill the needs of all those involved. Scout and Guide leader supports others in developing this competence.

*Critical and creative thinking

Scout and Guide leader are aware that the way individual people see the world is constructed by various influences – political, social, cultural, economic and environmental. They explore different perspectives and their implications and pay attention to silent or opposing voices. They are aware that every perspective is incomplete and confident in re-evaluating their opinions. They are open to new ideas and approaches and recognise the importance of actively contributing to and creating alternative and better futures.



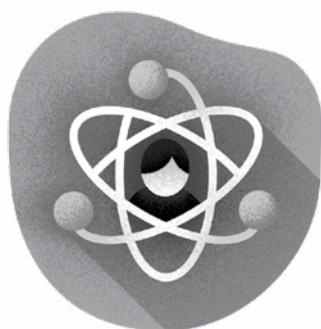
*Cross-cutting competences



*Responding as active global citizens

Scout and Guide leaders are aware that they can bring about positive change and can work with others to make the world a more equitable and sustainable place. They make informed choices and are aware of how these choices might impact on others and the health of the planet. They participate in the community at a range of levels, from local to global. They actively support young people to make informed choices based on critical evaluation of the options open to them and build the skills and confidence to act on these choices in their lives.

*Cross-cutting competences



1. Understanding global interdependence

Scout and Guide leaders recognise that people, places, economies and environments are interconnected and mutually dependent. They understand that these interdependencies impact on relationships locally, globally, have been shaped by history and will shape the future. They are aware that everyday choices and actions have intended and unintended impacts on the lives of others and the environment both locally and globally.

Attitudes

= what are my values and motivations

- Takes responsibility for their actions and willing to act to make the world a better place
- Supports others to take positive actions.
- Commitment to participation and inclusion
- Respect for people and human rights
- Strives to understand our interdependent world

Knowledge

= what can I read about

- Interdependence through trade, technology, economy, migration, political systems
- Relationship between consumer and producer within the supply chain (eg. Food, clothes, technology etc.)
- Lifestyle choices and how they impact on the environment and others
- Impact of decision at national and global level on people and the environment
- Unequal cause and effect of climate change globally
- Links between issues - poverty, climate change, migration, conflicts
- Historical influence of colonial past shaping present trade and power relations
- Scout and Guide movement interdependencies

Skills

= what can I do/
what am I able of

- Critical thinking
- Make connections between causes and consequences
- Ability to manage complexity and uncertainty
- Informed and reflective action as global citizens



2. Standing up for social justice and equity

Scout and Guide leaders are aware of injustice and inequality present in both behaviour and systems. This includes access to and unequal distribution of power, wealth and natural resources both within countries and between countries. They should understand some of the causes of inequality and reflect on how past events have impacted on current local and global problems. They should be aware of the impacts of inequality on the dignity and quality of people's lives and the health of the planet.

Attitudes

= what are my values and motivations

- Commitment to social justice and equity
- Respect for people and human rights
- Solidarity

Knowledge

= what can I read about

- Trade, unfair trade
- Poverty within country and between country
- Life chances
- Unequal balance of power
- Different perspectives on development (MDG, SDG, indigenous...)
- Different perspectives on social justice and equity
- Inequality in access to the resources
- Human Rights
- Gender
- Historical influence of colonial past shaping present trade and power relations

Skills

= what can I do/
what am I able of

- Critical thinking
- Make connections between causes and consequences
- Ability to manage complexity and uncertainty
- Informed and reflective action
- as global citizens



3. Sustainable way of living

Scout and Guide leaders appreciate how we share and use the earth's resources affects the health of the planet and everyone with who we share it – now and in the future. They recognise the inequality of the ecological footprint between different regions of the world. They appreciate that our relationships with the earth needs to acknowledge the limits of finite resources and human rights of all. They actively support a sustainable lifestyle which preserves a healthy planet for future generations.

Attitudes

= what are my values and motivations

- Strive to use natural resources in a responsible way
- Mindful of future generations' needs.
- Commitment to protect the environment and quality of life for people locally and globally
- Appreciation of interdependence between people and planet
- Willingness to take personal responsibility for changing lifestyle

Knowledge

= what can I read about

- Responsible consumption
- Aware of water and energy usage
- Ecological -footprint, carbon footprint, water footprint
- Food production
- Ecological limit of the planet
- Alternative economic systems (eg. de-growth)
- Waste management
- Climate change
- Population growth
- SDGs Agenda

Skills

= what can I do/
what am I able of

- Creative and future thinking
- Self-awareness and reflection
- Co-operation and conflict resolution
- Ability to manage complexity and uncertainty
- Informed and reflective action as a global citizen



4. Respecting diversity and identity

Scout and Guide leaders recognise that we all have the same basic needs but that there are many ways of meeting them. They are aware that differences in gender, culture, class, nationality, religion, ethnicity, sexuality, language and status are significant in shaping identity. They are open to engaging positively with other identities and cultures and appreciate that this can strengthen our collective response to the challenges of our complex world. They actively take action against any form of discrimination.

Attitudes

= what are my values and motivations

- Value diversity
- Being open-minded and respectful of the many various ways of thinking, living and behaving
- Respect the rights of all to have a point of view
- Respect and promote human rights of all people
- Be committed to challenge prejudices and discriminatory views and practices

Knowledge

= what can I read about

- Similarities and differences
- Shifting/changing / multi-layered identities; personal and group identities
- Identifying stereotypes, prejudices and discrimination based on eg. faith, ethnicity, culture, nationality, age, health gender and sexuality
- Impacts of stereotyping, prejudice and discrimination and how to challenge them
- Influence of language, beliefs and values in cultural identity
- Importance of diversity within culture and the environment
- Human rights
- Different ways of knowing

Skills

= what can I do/
what am I able of

- Challenge stereotypes and prejudices
- To develop participatory, inclusive and safe environment for all
- Self-awareness and reflection
- Co-operation and conflict resolution
- Informed and reflective action as a global citizen



5. Conflict resolution and cooperation

Understands the causes and consequences of conflicts on different levels: international, civic, communal, interpersonal and interpersonal and looks for her/his role in them and her/his influence. Is aware of the various ways of dealing with conflicts and their impact on people and the environment and peace. Sees conflict as a natural phenomenon and an opportunity for learning and transformation of relationships. In personal, as well as social conflicts is able to look for strategies that help to find solutions that fulfill the needs of all those involved. Scout and Guide leader supports others in developing this competence.

Attitudes

= what are my values and motivations

- Approaching conflict as an opportunity to learn together
- Appreciation that conflict can lead to positive transformation of attitudes, human relations and societies.
- Respecting opposing sides within a conflict.
- Willingness to be inclusive when resolving conflict

Knowledge

= what can I read about

- Causes and effects of conflicts at all levels eg. community disorder, war, terrorism, domestic violence
- Arms trade
- Strategies for managing, resolving and preventing conflict eg. peer mediation, restorative justice, non-violent communication, negotiation, mediation
- Protest movements eg. suffragettes, anti-apartheid, political disobedience through non-violent struggle Creative and positive outcomes of conflict

Skills

= what can I do/
what am I able of

- Empathy
- Co-operation and conflict resolution
- Ability to manage complexity and uncertainty
- Communication
- Mediation



*Critical and creative thinking

Scout and Guide leader are aware that the way individual people see the world is constructed by various influences – political, social, cultural, economic and environmental. They explore different perspectives and their implications and pay attention to silent or opposing voices. They are aware that every perspective is incomplete and confident in re-evaluating their opinions. They are open to new ideas and approaches and recognise the importance of actively contributing to and creating alternative and better futures.

Attitudes

= what are my values and motivations

- To be willing to change your opinion and viewpoint.
- To develop self-reflective attitude.
- To be open-minded
- Strive to understand our interdependent world
- Is willing to explore marginalized perspectives

Knowledge

= what can I read about

- Various traditions of critical thinking
- Identifying implicit values and assumptions
- The ways our perceptions of the world are shaped
- Different ways of knowing and learning about the World
- Understanding how power affects views, voice, decision making, governance and construction of knowledge
- Theories about thinking “outside the box”

Skills

= what can I do/
what am I able of

- Evaluation of sources of information for bias, stereotypes and a range of voices and perspectives
- Differentiate between facts, opinions and observations
- Exploring multiple perspectives
- Analysing own and others assumptions about people and issues.
- Metacognitions – reflecting on our own thinking processes
- Ability to manage complexity and uncertainty
- Engage in the creative development of new solutions to local and global problems



*Responding as active global citizens

Scout and Guide leaders are aware that they can bring about positive change and can work with others to make the world a more equitable and sustainable place. They make informed choices and are aware of how these choices might impact on others and the health of the planet. They participate in the community at a range of levels, from local to global. They actively support young people to make informed choices based on critical evaluation of the options open to them and build the skills and confidence to act on these choices in their lives.

Attitudes

= what are my values and motivations

- Commitment to participation and inclusion
- Belief that people can bring about positive change

Knowledge

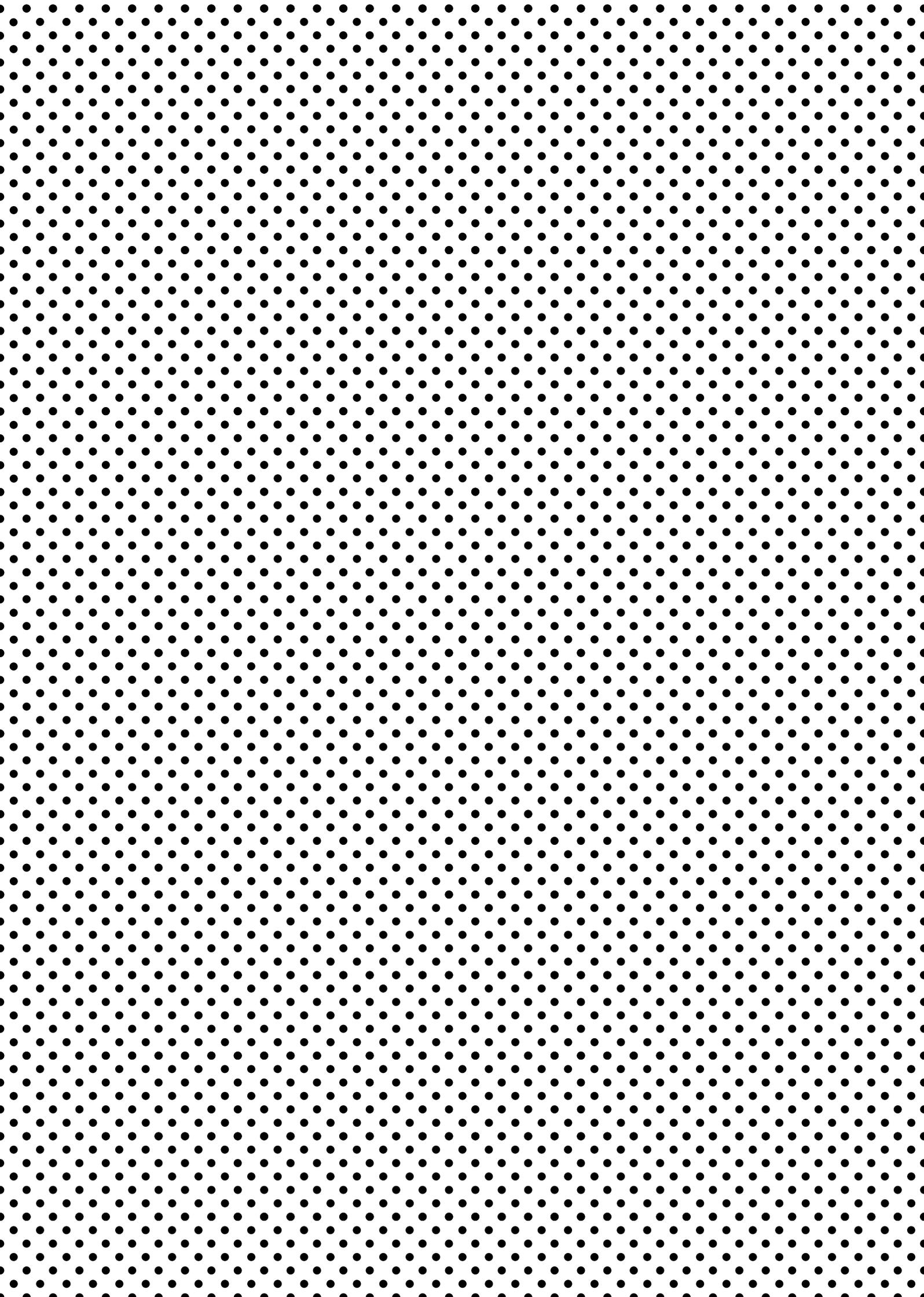
= what can I read about

- Participatory and inclusive approaches to leadership
- Different types of participation and engagement in civil society through local, national and global organisations.
- Opportunities for individuals or groups to participate in the decision making processes at all levels from local to global within the Scout and Guide movements.
- Opportunities offered through local, national and global organisations
- Development cooperation
- Rights and responsibilities
- Responsible consumption

Skills

= what can I do/
what am I able of

- Self-reflection and self-evaluation
- Confidence to deliver participatory approaches
- Plan, organize, manage and carry out activities ,in local and worldwide society



Explanation of skills and attitudes

Ability to manage complexity and uncertainty

21st century life can be complex and uncertain and developing skills of resilience and ways to adapt to new situations is important for our wellbeing. Being open to new and alternative visions of the future can help us make informed and responsible choices as active citizens.

Belief that people can bring about positive change

Making the world a more equitable and sustainable place can be achieved by collective action from people who are willing to stand up and act for what they believe in. Even small steps can create positive change. Will you stand up and take part?

Challenge stereotypes and prejudice

Stereotypes and prejudice help perpetuate misunderstanding, conflict and can stigmatise particular groups of people. Developing the skills and confidence to identify and challenge stereotypes and prejudice is key to changing attitudes.

Concern for the environment

We need to be mindful of the interdependence between ourselves and Earth. Our lifestyles and consumer choices impact on others and on the environment both locally and globally. This could mean changing your lifestyle and promoting this change to other people. It also means striving to use resources in a responsible way.

Commitment to social justice and equity

Social justice is the view that everyone deserves equal economic, political and social rights and opportunities. There are many activities and campaigns we can get involved in which promote social justice, equity and the eradication of poverty.

Commitment to participation and inclusion

A participatory environment is one where everyone's voice is heard. Sometimes people need encouragement to use that voice and feel included in a safe space.

Co-operation and conflict resolution

This is connected to how we work in a groups, communicate and work collaboratively to solve problems and achieve goals. When conflict does arise a range of strategies and skills to manage the situation is important. Conflict can also be a catalyst for positive change.

Creative thinking

Essentially this means thinking outside the box. This might mean brainstorming with a group, looking at things from a different perspective or providing a fresh approach to a problem or issue. Could you use images or objects to help you reframe an issue?

Critical thinking

Critical thinking is the ability to think clearly and rationally about what to do or what to believe. It includes the ability to engage in reflective and independent thinking. Crucially when finding out about global issues it involved the skills to evaluate sources of information for bias, stereotypes and range of perspectives. This approach encourages questioning and recognising multiple perspectives on an issue.

Informed and reflective action as a global citizen

At the heart of global citizenship is the commitment to bring about positive change. This requires the knowledge to make informed choices, the desire to change things and the skills to do so. Actions might be connected to how we live our life or how we engage with an issue we care about. How do these actions impact on others both locally and globally? How do these actions impact on the environment?

Empathy

Empathy is the experience of understanding another person's condition from their perspective. You place yourself in their shoes and feel what they are feeling and needing. The way people experience the world is different and affected by their culture, beliefs and personality. Empathy helps us connect with other people locally and globally and is an important aspect in recognising different viewpoints and perspectives. Open mind

We should be open minded and respectful to the many and various ways of thinking, living and behaving. Think before you judge! Are you willing to change your viewpoint and opinions?

Respect for people and human rights

Human rights are universal and inalienable. We can respect the rights of others as a basis for the way we interact with others in our daily life. On a wider platform we can fight against discrimination and human rights violations. It is also important to recognise the needs and rights of future generations and how our lifestyles impact on that.

Self-awareness and reflection

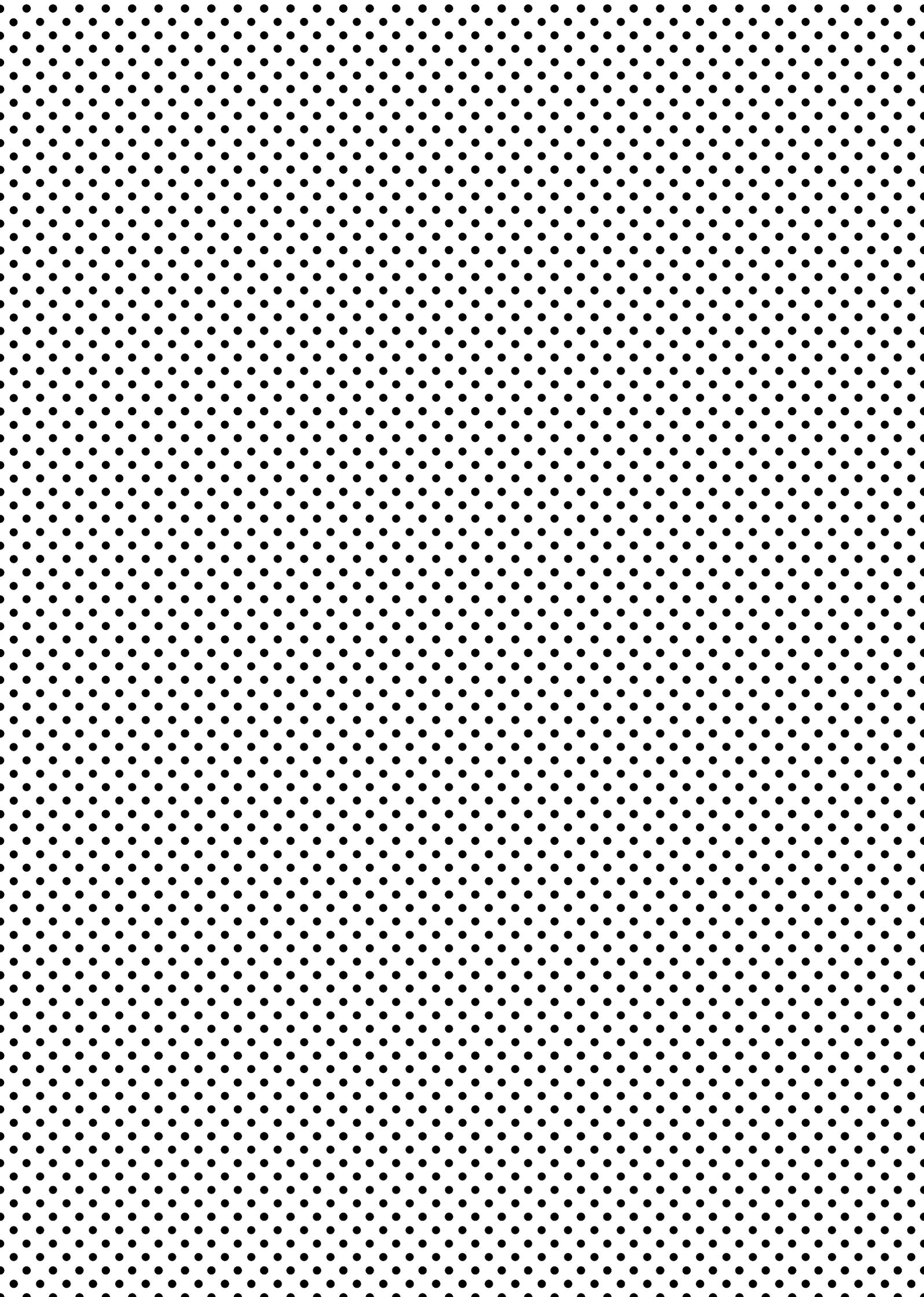
How we see the world is influenced by our own cultural background and awareness that this is a limited perspective can help us embrace the viewpoints of others. Taking a step back and reflecting on our own values and how they influence choices and lifestyles is an important step towards taking informed actions.

Solidarity

Solidarity implies a collective responsibility rather than individual one. In showing solidarity we should stand up for those whose voices are not heard or are being suppressed and indicate our support for their perspectives and values.

Value diversity

We are all equal yet different. Difference should not be a basis for discrimination but something to embrace, value and respect.



Scouts and Guides: Active Global Citizens

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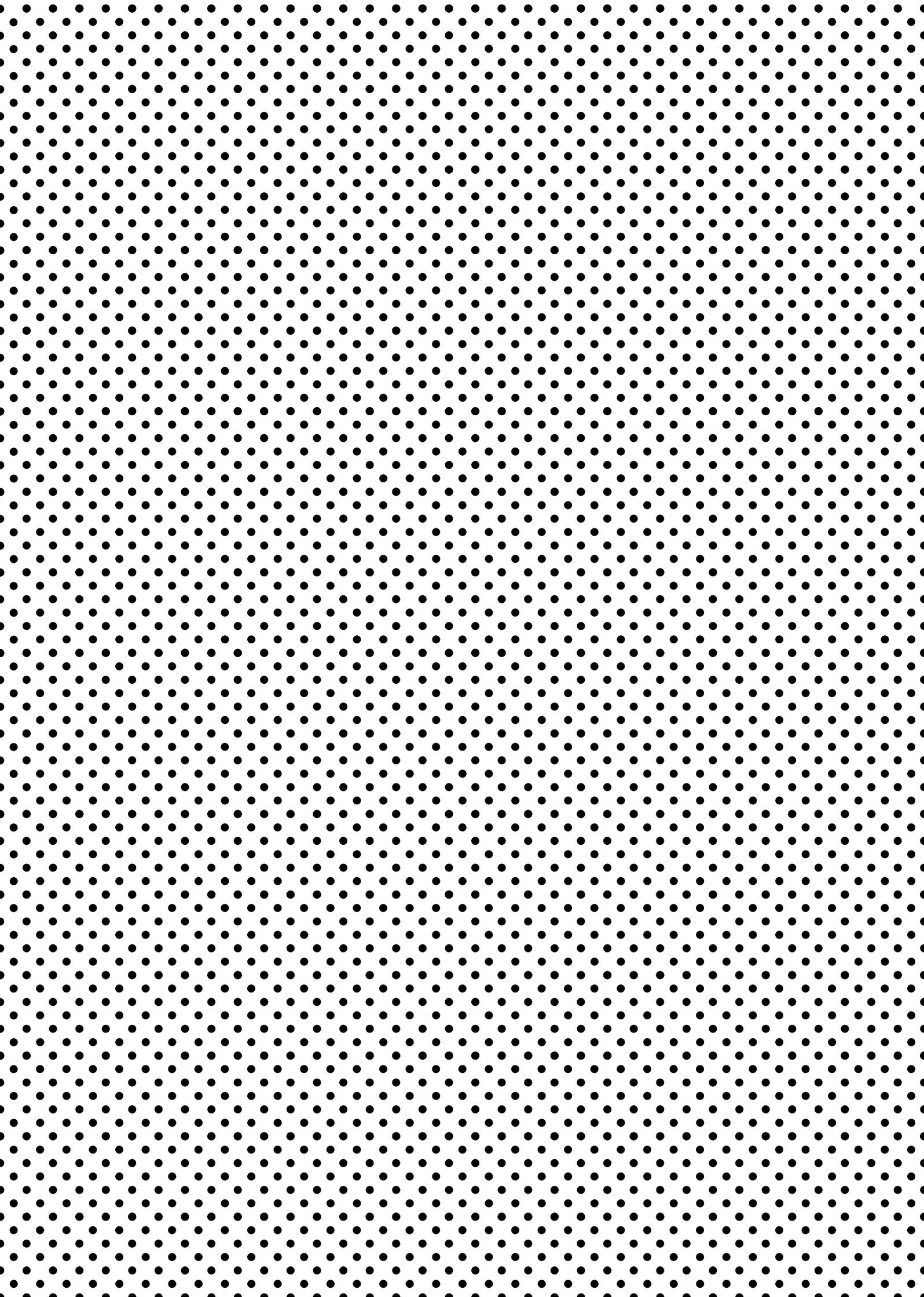
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www.globalscouting.eu



This publication draws together the many resources that have been developed during the project, which ran from 2015 to 2017, and represents a lasting legacy of the partnership between Scout and Guide associations and NGOs.

The aim of the book is to enable Scouts and Guides to explore and understand global interdependencies and the role they can play in them. It also seeks to inspire by offering examples of activities, opportunities and ideas for ways to recognize and participate in shaping global responsibilities in today's world.

By bringing together all the project tools and detailing the connections between Global Education and the Scout and Guide movements, we hope to strengthen the key role these global movements can play in preparing the next generations to act for the eradication of poverty and the promotion of equality and equity in our globalised world.

This book is for all those who want to integrate Global Education more comprehensively into the Scout and Guide movements in Europe and beyond. We hope it will serve as both a practical guide on how to do this as well as providing a rationale for why this is important. If you are an educator or leader who has an interest in finding out more about Global Education and how to connect it with your programmes, this publication is here to help.