



Scouterna

Svenska Scoutrådet

THEM'NUS

A toolkit on diversity in Scouting







Scouterna

Svenska Scoutrådet

THEM'NUS

A toolkit on diversity in Scouting

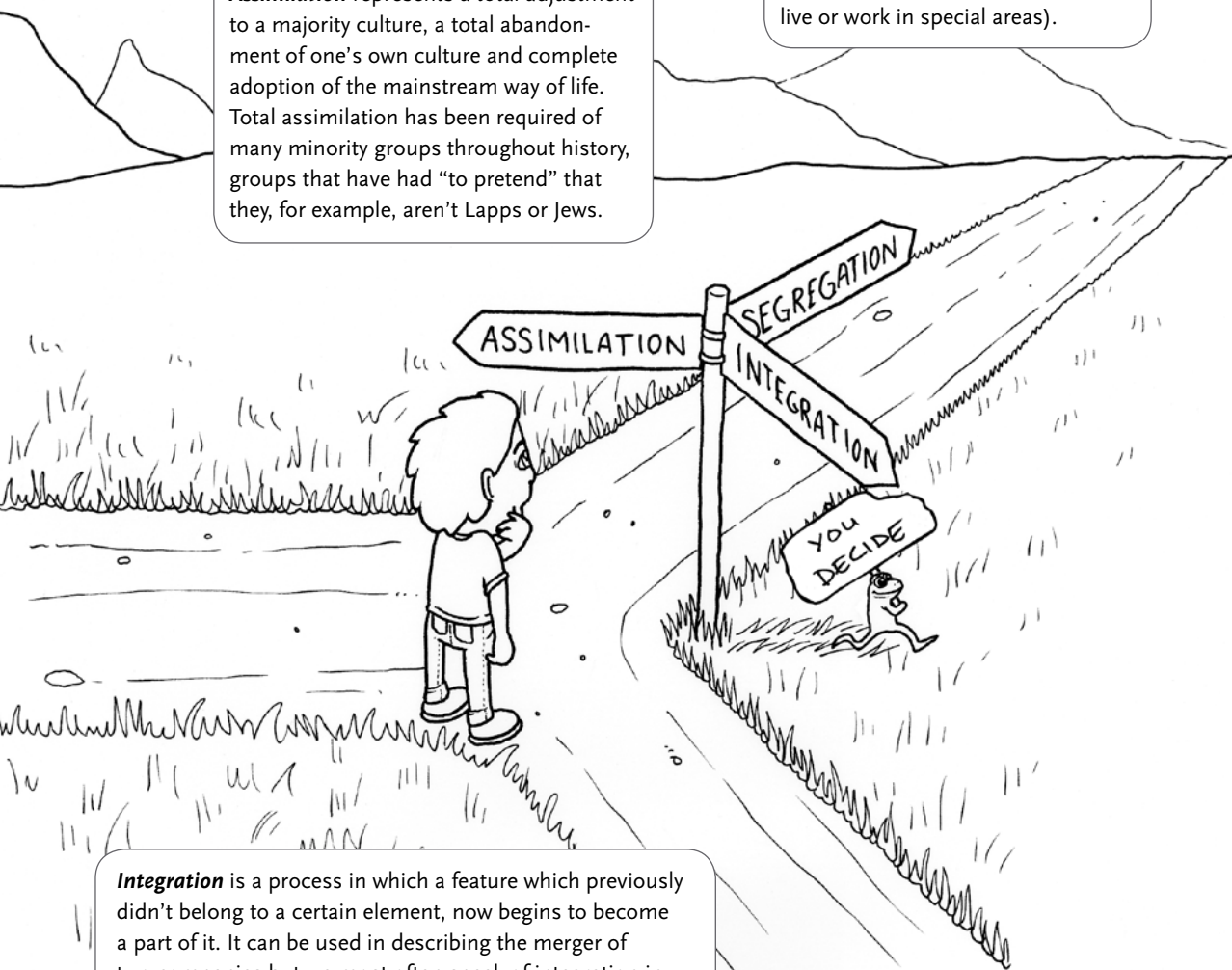
Author: Malin Kasper Burns
Layout and illustrations: Magnus Frederiksen, glafisk
Translation: Irene Linder

Copyright 2005 (Vi och Dom) and 2007 (English version): Malin Kasper Burns
and the Swedish Guide and Scout Council
www.scout.se

Which road will Scouting take?

Assimilation represents a total adjustment to a majority culture, a total abandonment of one's own culture and complete adoption of the mainstream way of life. Total assimilation has been required of many minority groups throughout history, groups that have had "to pretend" that they, for example, aren't Lapps or Jews.

Segregation implies making a distinction between people and primarily depicts differences in groups of population. Segregation can be of a voluntary nature (seeking the company of others like oneself) or mandatory (only being allowed to live or work in special areas).



Integration is a process in which a feature which previously didn't belong to a certain element, now begins to become a part of it. It can be used in describing the merger of two companies but we most often speak of integration in describing an ethnic minority becoming a part of a majority culture. This is a voluntary process which requires that both the majority and minority groups desire integration and that a practical possibility exists for such a cultural exchange. It's a matter of surrounding oneself with the new culture and in various degrees accepting it and contributing to it.

Preface

The goal of Scouting is to help young people become responsible citizens. This is our way of contributing to the development of society. Scouting was born in 1907 and its first camp had boys from different parts of society participating. Already there was focus on diversity and an idea of letting the English society of that time be represented. Since then Scouting has spread all over the world and has members from all cultures and ethnic groups. When we meet at various Scout events the world over, we do it with respect for each other's differences – e.g. ethnicity and religion.

Twenty per cent of the Swedish population are of foreign background, i.e. they were born in another country or have at least one parent born in another country. Many of us have neighbours, colleagues at work or classmates of foreign background. We should probably all have at least one of them as a friend, and yet many young people of foreign background say that one of the things they wish most is to be invited to a Swedish friend for coffee or dinner. Many of them have been in Sweden ten years or more, studying or working, but have not been invited to the home of a Swede in all that time. Why is it interesting to learn about new cultures abroad but not the natural thing to do just a block or two from where you live?

The Scout movement is part of Swedish society but we do not reflect it. Our Scouts are mainly of white, ethnic Swedish middle class. Moreover, our Scout units are not located in areas where most people are of foreign back-

ground. What we do in Scouting may seem excluding but if we are willing to put our efforts to it, it could become including instead. Scouts are well aware of the situation and we have accepted the challenge to work actively towards diversity and to be open to all.

This work of attaining more diversity has been going on a long time in different parts of our movement but with varied success. Almost two years ago now, it was decided that joint efforts by the different Swedish Scout associations would be put into what is called “Open to All”, a program aiming at diversity. The idea behind this project is that our members must mirror the population of Sweden, that we must get new Scouts from new groups, assure that the activities suit girls and boys equally well, and that all Scout groups must consciously work with diversity. The important, lasting result of this will be that diversity will become a natural part of everything we do at all levels.

“Open to All” is about starting development projects but also it is about making the most of, and co-ordinating, work that already exists in the different Scout associations. This book was initiated by the work group of the Swedish Guide and Scout Association called “Scouting i Samhället” (“Scouting in Society”). Through “Open to All” it has been allowed to develop by people from the whole Swedish Scout movement, working together in close cooperation.

“Them ‘n Us” is meant to be a reservoir of knowledge and ideas and a guide for you and me as Scout leaders. I hope that you will find both things you are familiar with and things that will surprise you. Most important of all is that you will think about your own opinions and about how you as a person and a leader can contribute towards creating a more welcoming, including Scout movement and a more open society.

Fredrik Krantz, *chairman*
of the Swedish Guide and Scout Council
Stockholm, October 2005

Introduction

There is nothing I enjoy more than working with diversity! It develops me as a person, makes me think, and it challenges what I take for granted. Working with diversity in Scouting forces me to reflect upon my own leadership, upon my prejudices and upon my view of Scouting. It is easy to say that one person is just as important as the next but harder to live up to it in reality and in all situations.

Very few people would answer “Yes,” if asked whether it is right to discriminate against certain people. Equally few would even consider thinking “Now I will make him or her feel left out”. It just happens – it simply occurs. This is why we have to work with basic values and try to change our behaviour when necessary, and I can think of no context better suited for this than Scouting.

What you have in your hands now is a book describing how to work with diversity in Scouting. In order to illustrate ethnic diversity, this book includes perspectives on ethnicity, religion, culture, Scout culture and outdoor life. It is an addition to literature already existing on diversity but excludes issues like sexuality, functional impairment, social diversity and gender equality.

This book presents some facts on various cultures and religions. It is good to know facts but nevertheless I advise you not to take these facts for granted. People are different – we are individuals first and foremost. What group we belong to comes second.

You will find many activities aimed at dealing with diversity in this book. They exist nowhere else in this form. They have been inspired by a multitude of sources, mixed with my own experience as a Scout and pedagogue. All activities suggest a certain number of participants, a certain age group and a suitable time-frame. There will be variations, of course, depending on how mature your Scouts are and how keen they are to participate. Only you know how your Scouts function. Discussion after the activity is vital since without it the activity will have been only one more game. You can allow silly play but have serious discussions afterwards.

Many of the suggested activities require a feeling of security in the group and good leadership. This is why I think they are suited to Scouting where our focus is on the group in order to create a feeling of security, and on leadership as well.

Diversity is to me not only what I enjoy most but also the most important challenge Scouting is facing today. We live in a multicultural society. Scouts could be in the forefront, creating integration. This is true not only because we could get more members from groups that we have not yet been able to reach, but also because all Scouts can get a chance to look at their values and to question their own prejudices.

Finally I want to say this: Enjoy this work on the issue of diversity, and seize the opportunity to develop as a human being!

Malin Kasper Burns
Stockholm, 2005

Table of Contents

Which road will Scouting take?	3	"Scout culture" – what's that?	52
Preface	4	The military connection	52
Introduction	6	The church	53
What is diversity and why should Scouts be involved in it?	10	"Making men out of boys"	53
The "categorizing trap"	12	<i>Activities</i>	55
The Scout definition of diversity	12	12. The Super Scout	55
Other people's definition of diversity	13	13. Go against your culture	56
Diversity inspires creativity	14	Outdoor life – wonderful or threatening?	58
Governing documents of Scouting in Sweden	15	"Out in Nature" – typically Swedish!	58
<i>Activities</i>	18	Nature seen as a threat	59
1. Finish the sentence!	18	Outdoor life and money	60
2. Diversity thermometer	19	More suggestions	61
3. First impression	21	What role does religion play in our everyday life?	66
4. Musical Chairs – to illustrate diversity	22	Judaism	68
THEM and US	24	Christendom	69
How can a feeling of US be achieved?	25	Islam	71
How does THEM come about?	26	Hinduism	73
Idealization versus demonization	27	Buddhism	74
<i>Activities</i>	28	Dealing with xenophobia and racism in Scouting	76
5. Me, too!	28	Where do prejudices come from? How do xenophobia and racism arise?	76
6. Attributed characteristics	30	Reacting to prejudices	79
7. Outsider	31	Prejudices as self-fulfilling prophecies	79
Ethnicity – sharing origin	34	"It was just a joke!"	80
From an emigrating society to one receiving immigrants	34	Nationalism, patriots and self-confidence	81
What is the present situation?	36	<i>Activities</i>	82
<i>Activities</i>	37	14. Who is who?	82
8. The Obstacle	37	Belonging to a group	83
9. My needs and my rights	39	Conducting Values Exercises	86
10. The Escape	40	Leading Values Exercises	86
Culture – what is "Swedish"?	44	Making your own Values Exercises	87
Industry or agriculture – modern or traditional ...	46	The Thermometer	88
Time seen as linear or circular	46	The first thing that comes to your mind	89
Individual or group	47	Listing	89
Ethnocentrism	48	Hot chair	90
<i>Activities</i>	50	Four corners	91
11. The white spot	50	List of references	94

“Recognizing diversity in the Swedish population basically means recognizing the equal value of all human beings.”

From the Swedish Government Office book “All equally different”

What is diversity and why should Scouts be involved in it?

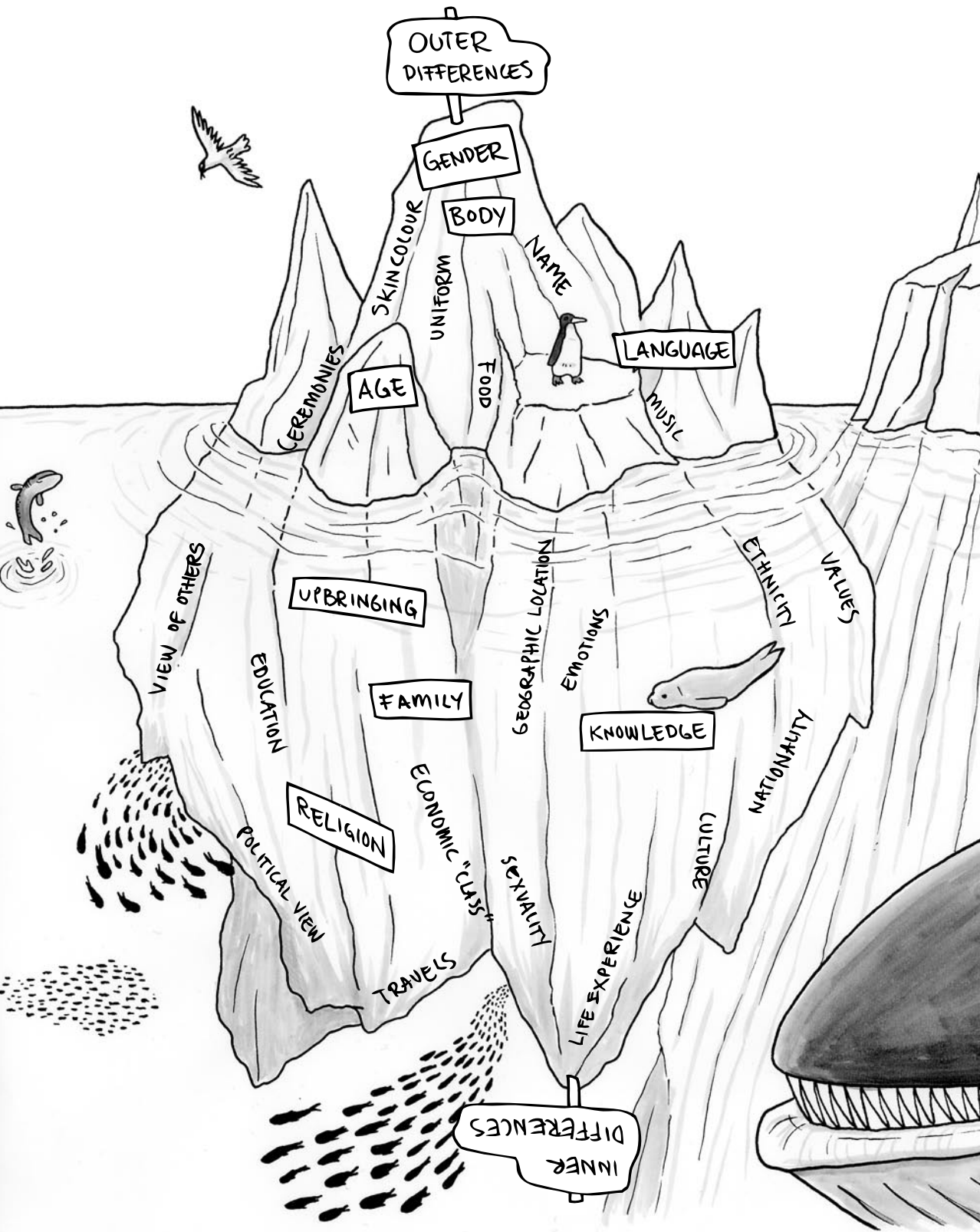
Diversity has become an “in” word like feminism was in the 60’s and anti-racism in the 80’s. All Swedish enterprises and organizations of today are expected to have it on their agenda. However, working with diversity is not the same thing as working against racism in the 80’s, or, for Scouting, to continue its “Scouting for all” program of the 60’s. Diversity is more than that. Working with diversity has two dimensions: anti-discrimination and diversity as such. Anti-discrimination deals with discrimination linked to belonging to a certain group, e.g. gender, ethnic group, religion, functional impairment or sexual nature. Diversity work is about welcoming individuals with their own personal experiences, values and characteristics. The problem of dealing only with anti-discrimination is that the group affinity does not necessarily have anything to do with the personal qualities of the individual. Only addressing obstacles that a group will face does not automatically give wider scope for the individual.



We all have a gender. We all belong to an ethnic group. We all have an age – as a matter of fact we have many ages during our lifetime. We all have a sexual preference. We all have a social background and as we get older, many of us will acquire some kind of impairment.”

From the Government Office book “Alla lika olika” (All equally different)”

Scouting wants to contribute to the development of young people and to a positive development of society at large. Already at the beginning of Scouting, the diversity of that time – class differences – was an important issue. We Scouts often say that we welcome everyone into our midst, but welcoming everyone is not only about uniting around words in a charter that speaks of independence of party politics, etc. It also requires active work with our values.





I want to be an individual and be treated as the person I am, with my unique competence, regardless of what group it might fit.”

*Daina Alm in the book
"Fördel Mångfald"
("Advantage Diversity")*

Discrimination means to treat people according to the stereotyped image of a certain group they belong to, e.g. treating all Scots as if they held on hard to their money. You can be discriminated against by being told directly that you should not do this or that, or indirectly by noticing that others are doing things you are never invited to join. Even seemingly positive special treatment like letting everyone wearing green pants move to the front of the line, is discriminating.

The word **diversity**, often used nowadays, can have many different meanings. From a linguistic point of view it can mean “pluralism”, or “manifold”. It is wise to study the various definitions of the word before using it.

If we want everyone to feel welcome we must take a firm grip on the whole issue of diversity.

The “categorizing trap”

Believing that belonging to a group gives us certain characteristics is very limiting. If the director of a company involved in development thinks that all Scouts are traditionalists, it will be very difficult for an innovative Scout to get a job there. Labelling a person by the behaviour of one particular individual is termed “categorizing”. Judging others by what groups they belong to risks getting you caught in a “categorizing trap”. From that position you may think, for example, that all women are like this and all men like that and treat them accordingly. If all through your life you are treated as a stereotype of your gender, you are limited to only being measured by that mould. Whether this categorizing creates a positive image (“All Scouts are good leaders”) or a negative one (“All Scouts are geeks”), it limits the individual’s opportunity to be him- or herself and nobody else.

The Scout definition of diversity

In Scouting we prefer to distinguish between what we mean by anti-discrimination and diversity. We consider differences to be of two kinds – outer differences like skin colour, gender and age which are connected with that group in society you are considered to belong to, and inner differences like characteristics and experiences which distinguish us as individuals. To us it is basic that outer differences are not necessarily connected with inner differences.

Scouting wants to offer membership to a greater number of ethnic, cultural, religious and social groups in society. All who are interested in Scouting and want to give the Scout pledge are welcome. This means that the Scout movement must take decisive actions against discrimination. We must also strive to help individuals assert themselves in Scouting, old members and newcomers alike. This

means that we have to allow for, and be able to handle, inner differences (characteristics, personalities, experiences). This, in our mind, is the meaning of diversity.

Other people's definition of diversity

"Diversity is the process of seeing, understanding, valuing and making use of differences within ourselves and the world around us."

Telia (Swedish Telecom)

"Diversity consists of people with different characteristics, prerequisites and life experiences. The goal must be to lead, develop and make use of this diversity. It is not the differences as such but the teamwork between them that makes diversity a success factor."

Swedish Ministry of Integration

"Diversity means that we should all have the same opportunities and possibilities to make our voices heard and achieve our goals in life. To us, working with diversity is about making use of various individuals' experiences and making more people understand that different perspectives are valuable and necessary."

The Swedish Red Cross

"Making use of diversity means applying a democratic, as well as an individual, perspective in order to make the capacity of the whole organization come to good use. "

Stockholm Local Authority



Working with diversity is mainly about changing existing power structures within the organization, including the hidden ones. Power is about who is in the majority and who is in the minority, and about who sets the norm. It is about who has the power to decide what needs to be discussed and to interpret different courses of events."

From "Välj mångfald" (Choose Diversity)"

by Ulrika Eklund and Margot Granvik

Inclusion means to comprise, include, embrace, involve, take into account. In other words, it means to be allowed in. The Swedish word for it, "inkluderings", usually also means feeling welcome, so an everyday word for inclusion could be "welcoming".

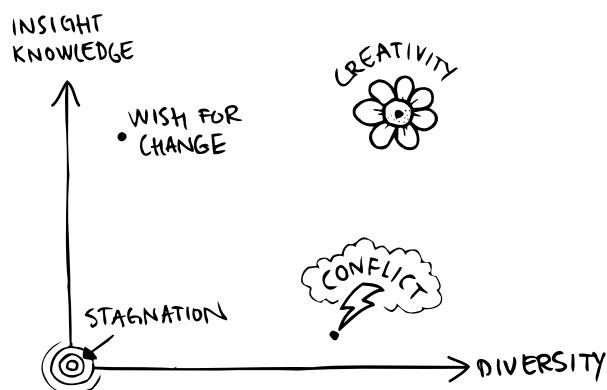
Exclusion means to shut out, to bar, so a more commonplace word for exclusion could be "shutting out".

Diversity inspires creativity

Research in the USA focusing on diversity has found clear connections between diversity and ability to solve problems in a creative way. In her book “Fördel Mångfald” (Advantage: Diversity), Daina Alm explains that a group which works to enhance and which values diversity is a group where members

- value both outer and inner differences,
- consider differences to be an asset,
- have a critical eye for all norms, whether they are openly expressed or not,
- reflect upon and question their own attitudes,
- show all this through their actions, in recruitment and in leadership.

In the model below, she shows that insight, knowledge and diversity are what foster creativity. Much knowledge but little diversity creates a wish for change but it may be difficult to figure out how it could come about. Much diversity and little knowledge creates a conflict. The worst thing that can happen to an organization is to have little diversity and little knowledge – this creates stagnation, and the organization will die from within.



What road will Scouting take? Our governing documents speak of a will to change. Real change can only come about at a local level, however, and the responsibility for letting diversity develop rests with the individual leaders there.



We believe that the people of Gothenburg will be better served if we promote diversity and integration in our own organization. We also believe that it will be more fun, more creative and more efficient if we see to it that the city's employees have various backgrounds and different experiences. Because of this we make serious efforts to increase diversity among our staff.”

City of Gothenburg

Governing documents of Scouting in Sweden

According to the objectives in the statutes of the Swedish Guide and Scout Council, opportunities must be offered for the members of the various Scout organizations to

- develop spiritually, meaning to provide opportunities for seeking answers to existential questions, and to seek a personal faith and respect the personal faith of others,
- feel responsibility for the world at large, meaning to take responsibility for one's fellow man and to work actively with environmental issues and other areas of the society from both local and global perspective,
- develop as a person, meaning to look closely at your own values and how you view others as well as to develop your own potential, including taking care of both body and soul.

Furthermore, the statutes refer to the United Nations Convention on the Rights of the Child which states that each child, regardless of background, has the right to be treated with respect. The four basic principles of this convention are as follows:

- No child may be discriminated against because of heritage, gender, religion, functional impairment or other, similar, reasons.
- All decisions regarding children and all measures involving children and young people shall be guided by what is best for the child.
- Children and young people must be allowed to take their own time to develop and do it from their own potential.
- Children and young people must be given the opportunity to express their opinions and be met with respect on issues that are important to them.

In addition to these general documents, each separate Scout organization has its own standards which also stress the importance of working with diversity.



Our entire organization is permeated with open, generous thinking where differences are an asset."

Truck Division, Volvo



The Swedish Guide and Scout Association

This organization's strategy document states, under "Diversity": "We view diversity as a potential for achieving development, meaning that we can learn from one another. It is the creative melting-pot where diversity brings opportunities and growth. It is about who the members are, relevant age spans, gender, ethnicity, and more. We will involve groups that are not with us today by meeting their needs. Our activities will strengthen what is unique within the group as well as profit by exchange."



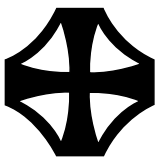
The Salvation Army Guide and Scout Association

The statutes of this Scout association say: "The Salvation Army Guide and Scout Association repudiates any form of oppression and actively promotes the equal value of all human beings."



The Temperance Guide and Scout Association

In its agenda for 2005 NSF writes: "NSF will take active part in the diversity project of the Swedish Guide and Scout Council by being represented in different work groups; also by having their units at local, district and national levels strive actively to enhance respect and promote equality regardless of gender, ethnic background or sexual preference. Our association will make strong efforts to reach new groups in society."

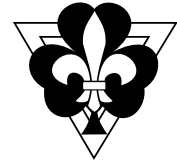


The Guide and Scout Organization of the Mission Covenant Youth of Sweden

The agenda states: "We want our organization to be a community where children and young people get the opportunity to discover and develop their interests and abilities, a place where they will be given space to grow as human beings. We want to inspire young people to learn more about and take responsibility for the living conditions of people both globally and in Sweden."

The Swedish YMCA-YWCA Guide and Scout Association

The aims of this Scout association read: "The Swedish YMCA-YWCA Guide and Scout Association wants to help its members develop according to their own abilities as individuals in a group where democracy and the recognized equal value of all human beings is the norm."



For discussion

In what way do you think that there is diversity in Scouting?

In what way do you think it shows that there is not diversity in Scouting?

Why do you think we should work with diversity in Scouting?

How would you like to do it?

How would you like your own Scout unit or units at higher levels to act?

What can you as a leader do to encourage diversity in your local Scout unit?

Activities

1. Finish the sentence!

Time: 10 minutes and then about

30 minutes for discussion

Number of participants: 5–30

Age: Adults

Material: Paper and pencil for each participant, and a number of unfinished sentences

Read aloud the unfinished sentences below, one at a time, and let the participants individually finish his/her sentence in writing. Let it be quick, no more than 30 seconds for each sentence. The idea is to write the very first thing that comes to mind, since this is usually the most unconscious thing – and can lead to real change. Make sure to say that there is no right or wrong. Very often participants need to hear this many times in order for it to sink in.

When all sentences have been given a personalized conclusion, ask the participants to read theirs aloud. Take one sentence at a time and listen to what everyone has to say. Then discuss this:

- Were the endings alike?
- What do they tell us about attitudes and values?
Ours as individuals? In Scouting?
- Do the endings point to more inclusive activities?
If not, how can we change this?

Examples of unfinished sentences:

In Scouting you learn to ...

Anyone can become a Scout if only they ...

You fit in with us if you ...

To become leader of the greater Scout unit (or district or even higher) you must ...

In Scouting I can ...

In Scouting new members can ...

We can have more diversity by ...

N.B. for the leader: If the group is unaccustomed to doing activities that deal with values, you can let the participants make a stack of all the completed papers then let each participant draw one. By doing this they read and discuss someone else's complete sentence instead of their own.

2. Diversity thermometer

An activity about our values and attitudes toward diversity

Time: 30 minutes or more

Number of participants: 7–40

Age: 12 years and more

Material: A number of statements and a “thermometer”

Draw a thermometer on the floor or the ground. If you want to make it as realistic as possible, make it both blue and red, but otherwise a line or a piece of string with markings 1, 2, 3, 4, 5, 6 is sufficient. Number 1 stands for “I totally disagree”, number 6 for “I agree totally” and the numbers in between represent degrees of agreement.

Read aloud the statements below one at a time and ask the participants to go to the place along the thermometer which corresponds best to their opinion. They must go to a distinct number, not stand between numbers. Start with easy, more general statements, saving the most difficult ones until last – the ones to which not even you know the answer. After each statement, let one or more of the participants explain how they think. At first it is enough that only one person gives his/her opinion. Then, when more difficult statements are treated, let there be a sincere discussion. The reason for this is that the participants need to get used to the method before you force them to state their opinion in more complicated matters.

N.B. for the leader: If you have never conducted “values exercises” before or feel insecure, go to the last chapter for advice.

Examples of statements

Going to Scout meetings is fun.

Our meeting place is always open to Scouts.

Anyone can become a Scout.

It is easy to make others want to become Scouts.

Scouting allows you to be yourself.

Scouting teaches you to question unwritten rules.

Scouts are good at diversity.

It is easy to be a new Scout since everyone cares for you.

Scouting attracts a certain type of person.

Scouts are changing the society.

All Scouts are equally well accepted and are treated equally.



3. First impression

A game about how our prejudices show themselves the first time we meet others.

Time: 10 minutes and then about 30 minutes for discussion

Participants: One or more patrols

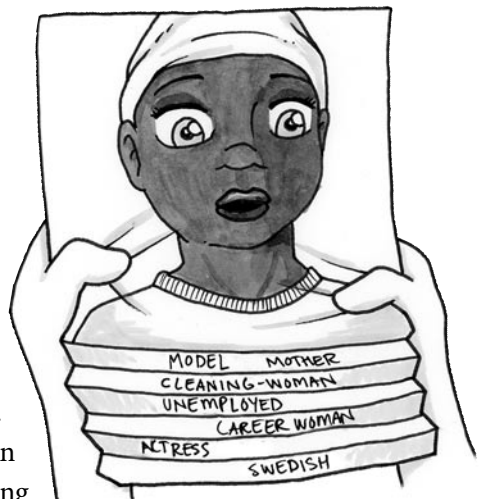
Age: 12 years and more

Material: Pens and pictures of unknown faces cut out from magazines and pasted at the top of sheets of paper.

Ask each patrol to sit in a circle. Give each person one sheet of paper with a picture on it and ask them to look at it without talking. After this, one Scout writes down her/his first impression of the person in the picture, then folds the paper to hide this and passes the paper on to the next person who will do the same thing. Let everyone write his/her impression of all pictures and then, when the papers return to the first person who had it, have him/her unfold the paper and read aloud all that has been said about the person in the picture. After this, talk about it:

- Did you have similar first impressions?
- On what were the first impressions based?
- How does this relate to real life – on what do we base our first impressions?
- What do you think other people's first impression is of you?
- How do our first impressions of people influence how we treat them?

N.B. for the leader of this activity: Let it be rather quick, do not let the participants think too long since it is all about the first impression. Select pictures with your particular participants in mind, pictures you think will encourage thinking about other people. Do not use pictures of well-known people.



4. Musical Chairs – to illustrate diversity

About being let in, being treated unfairly and creating a society that is more fair



People must be allowed to introduce themselves. Everyone knows that there are nice and unpleasant, lazy and energetic, stingy and generous people in all cultures and all colours of skin.”

From the book “Vem är inte riktigt klok?” (“Who’s crazy?”) by Gillis Herlitz

Time: 20 minutes and about 40 minutes for discussion

Number of participants: At least 10

Age: 12 years and older, suitable for leaders also

Material: Chairs, music, something to walk around

Put chairs in a row in the middle of a room, back to back, one chair less than the number of participants. When you play music everyone walks around the chairs at normal pace. After 10-12 seconds you stop the music and everyone has to quickly find a chair to sit on. He or she who does not is then out of the game. Then remove one more chair and start over.

This game is familiar to many but try it once anyway before you play it “for real”, to make sure that everyone plays by the same rules. After this you add a new rule: Divide the group into three parts and put something that everyone can see two or three meters from the chairs, e.g. a mug. Now select one third of the group to walk around both the chairs and the mug, or whatever object you have chosen. Pretty soon the chosen third will feel unfairly treated and many of them will have to leave the game. Stop it after a while to discuss this:

- How did it feel to have to walk around the mug?
- How did it feel to leave the game because of different conditions?
- If we were to translate the game to reality, who are the ones who have to walk the long way around?
- How could we shorten the distance between the object and the chairs in reality?
- What could Scouting do to shorten distances that exist in society?
- What distances between “objects” and “chairs” does Scouting itself create?
- What can Scouts do about it?

Now play the game again, but a little different than before. There is still one chair less than the number of participants but everyone must be given room to sit. After each round you take away one more chair but everyone must still be given room to sit. How many of you can there be with only two chairs left? Discuss:

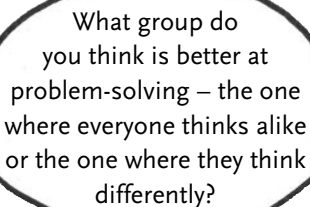
- How did it feel this time?
- What can we do to let everyone feel this way instead?
- How can we change society and Scouting so that there is room for everyone? Where everyone both wants to and is able to share what is there?



THEM and US

Distinguishing among ourselves and others is important for creating one's identity. By identifying with some and distancing from others we learn who we are and what our place is in the world around us. We draw lines in many instances throughout our life – my family and yours, my profession and yours, my local football team and yours, my Scout group and yours, etc. These distinctions are natural and necessary, but when they turn into condemnation of the others – your weird football team, your crazy Scout group, your strange family – they may lead to exclusion and segregation. By attributing the THEM characteristics that we do not want to be concerned with – e.g. they are revengeful, they humiliate women, etc. – we declare that we are not so and do not. We attribute to others what we consider to be our opposite.

Scouting has many elements which create a feeling of US, for example, the patrol and the larger Scout group. These elements are important in establishing self-esteem and a spirit of community. Many of us know that singling out THEM is a shortcut to feeling that we belong to an US. They are the other unit, the neighbouring unit, or non-Scouts. Very often simple activities like this make the group want to do their best, but it is important to take care that we do not create “self” and “group” esteem at somebody else's expense.



What group do you think is better at problem-solving – the one where everyone thinks alike or the one where they think differently?

How can a feeling of US be achieved?

How a feeling of a companionship – US – is created, as a strong spirit of community in a group, depends on which groups and which individuals are involved. Sometimes it is hard to understand where the feeling that we are so unique and special – “it is just that the others do not see it” – comes from. As stated above, belonging to an US is important to us. It makes it possible for us to understand and make distinctions within the world around us. Unless we are able to feel with whom it is that we can identify, it becomes difficult to handle all the impressions we get. See below for some basic elements which are almost always a part of creating an US.

What is strange we attribute to others, what is familiar is ours. Nothing must blur this division, since it would make us get in touch with our own inner complications and conflicting emotions.”

From the book
“Inte som vi”
(“Not like us”)
by Tomas Böhm

Language and name

A uniting language hastens the identity process.

This happens partly by having a common vocabulary of special words or a special meaning of other words – hike, throw-line, lashing or offside – or partly by the names (individual names that must be known and pronounced right), and a common name for the group, e.g. the patrol or the basketball team.



Uniforms, symbols and a special place

The feeling of resembling someone else becomes strong if we look alike, for instance by wearing the Scout shirt or the T-shirt from our camp. Outside Scouting, think of the bus driver's uniform. If in addition to this you have symbols shared by everyone in the group, e.g. the Scout Emblem and the Patrol Flag, the spirit of community will grow. Having our own separate place where we make the decisions and where no one else has access, e.g. your very own patrol corner or den, your Scout premises or the youth club, will quickly create group identity.



Culture

Very typical cultural symbols like the camp-fire, the Scout Song, a specific book and other things we have in common, as well as invisible norms and behaviour, will soon tell who belongs and who does not. We may not be able to express what constitutes typical Scout behaviour but we notice at once when something deviates from it.

History, traditions, ceremonies

All groups have their own history whether it be connected with Scouting or something else, including companies, and they all have institutional memories of what has happened since the present group started. Traditions build on history and ceremonies often build on these traditions – and all of this helps the group distinguish itself from other groups.

Heroes and Villains

All groups have both historic and living heroes. The longer they have been dead, the more heroic their contribution – Baden-Powell or St. George. All groups also have their villains, historic or still alive. Our own villains are unconsciously protected – we see reasons for what they have done. If a villain of our own has done something wrong, we determine that only she/he is guilty, individually. We cannot understand villains of other groups and so sometimes we judge the whole group by what only one person did.

How does THEM come about?

Aside from the fact that we may think and function differently with regard to other people, part of what makes a group feel like a group may be cultural differences, e.g. how we view other individuals, other groups, or time. It is easy to create a THEM by simply turning the above concepts upside down. It is a question of language and a name we do not understand or cannot pronounce, symbols we do not recognize, a culture we are not accustomed to, traditions we do not understand, heroes we never heard of and

villains we condemn. If we anticipate that we do things in different ways, if we have an open attitude and show each other respect, then there will be no conflict between a “we” and a “they.”

Idealization versus demonization

If I see THEM as a threat to my US, I often consider my US to be right and their THEM to be wrong. My US is then the norm and this norm becomes a question of power, influence and exclusion. By idealizing our own and demonizing others, we create a rift in society. This will give some people – US – greater influence, more jobs and better incomes, and others – THEM – less of those benefits.

The idealization and demonization syndrome is often built upon fear. Unless I set the norm, others will do it and then I will have to adjust or accept. This is usually subconscious, something we have learned from childhood and which is confirmed by large parts of our society. A frequently used Swedish material on diversity and dialogue, “MOD-pärmen” by Orvar Alinder and Marco Helles, created to help us become more aware of our attitudes, gives these examples:

US	THEM	US	THEM
Idealization	Demonization	Idealization	Demonization
Christian	Muslim	Muslims	Christians
White	Dark	Love their children	Send their children to day care
Democrats	Fundamentalists	Love their parents	Send their parents to an old people's home
Civilized	Primitive	Respect women	Sell pornography
Rational	Irrational	Spiritual	Frivolous materialists
Nuanced	Single-minded	Respect the faith of others	Evangelize
Equal	Oppressor of women	Sound lifestyle	Use alcohol and narcotics
Forgiving	Martial	Respect traditions	Disrespectful
Open	Secretive	Peaceful	Drop atom bombs
Law-abiding	Terrorists		

By becoming aware that we demonize and idealize, we can reach an understanding of THEM. It is good to try to see the world from their point of view, try to see ourselves as they see US.

Discussion

Can you relate to the picture of US versus THEM?

What in Scouting creates a feeling of US/THEM? What situations? In what way?

Do you agree that an US can be created through what has been said above?

What groups do you idealize? What groups do you demonize?

What US and THEM groups exist in Scouting?

How would you like the greater society to be with respect to US and THEM?

What should we do to accomplish this?



Activities

5. Me, too!

An exercise to show that we are more alike than different

Time: 15 minutes and about 20 minutes for discussion

Number of participants: A minimum of 10

Age: 8 to 12 years

Material: Chairs

Sit on chairs in a circle. Ask the participants to think of something that is unique for them, something they think that only they can do, know, have done or will do – e.g. been three times to Turkey. If this is true for one of them, he/she will say, “I have been in Turkey three times!”, and another

person who has also been to Turkey three times will jump up and say “Me, too!”. Then they sit down again and the first person must find something else that is unique.

When nobody else can share what is unique, you move on to the next person in the circle. The first round ends when all participants have said something about themselves that is unique only for them in this group.

The next step is to ask everyone to think of something that they believe they share with all the others. Remove one chair and ask the person whose turn it is to stand in the middle. When she/he starts and says, for example, “I am a Scout”, then everyone who agrees jumps up and says “Me, too!” – and the person in the middle tries to grab a chair. Then a new person goes to stand in the middle.

When everyone has said something which all in the group share, or when you think the game has gone on long enough, you stop it to talk about this:

- What was the easiest, finding something unique or something you share with others?
- What do you generally like best, feeling unique or sharing things with others?
- What you thought was unique – did you share it with others after all?
- What you share – is it shared by everyone?

N.B. for the leader of the activity It is good if you yourself take part in this activity also, especially at the beginning since you will then show what type of unique or shared qualities you are looking for. If the participants are very young you may find yourselves talking about common physical things like heart, eyes, hair, feet, but with older participants you can discuss other things. Are there things common to all Scouts? Can any of these things make others feel left out? Can you find anything that is common

to all people? In your town? In your country? In the world? Do not hesitate to put a little pressure on the participants, so they will not take the easy way out. Help them choose words for what they all agree is common to everybody in the whole world.

6. Attributed characteristics

An activity about being treated according to how others see you

Time: 15 minutes and about 30 minutes for discussion

Number of participants: 10 or more

Age: 12 years and more

Material: Notes with words like stupid, slow, lazy, happy, quiet, clumsy, smart, irresponsible. Something with which to fasten the notes – tape, rubber band or pieces of string.

Tell the participants to close their eyes and fasten a note on each person, with one of the words on it visible to all others but themselves. Now tell the group to treat each other, in the game that will follow, according to what the note says but without telling the person what the word is. (Instead of saying “lazy” you can say, “It is typical of you not be ready on time”, etc.)

Now play a game that everybody knows well, e.g. “tag.” When the time feels right, when everyone has had a chance to treat others according to “their” characteristic (but before it goes too far), you stop the game. Then ask the participants to sit by themselves quietly for a while and write down what they think their word was, how it felt to be treated accordingly and whether it affected their own behaviour. Also let them think about whether they started to act the same way as they were treated – that is, if they “proved” what the note said. After this, all participants are gathered again for everyone to look at their notes. Invite volunteers to tell what they wrote, followed by a joint discussion:

- What type of characteristics do we attribute to others in real life?
- Is there any characteristic at all that you agree is common to a whole group of people?
- How do you think it feels to be attributed those characteristics?
- Who in society are attributed the characteristics from the notes by the rest of society?

N.B. for the leader: Do this activity only with a group you know well or know to be a group where the participants feel secure with one another. It could bring forth many emotions so talking afterwards is very important. Since some participants might be upset thinking that you have given a certain word to them on purpose, make sure to hand out the notes at random and tell the group that you do so.

7. Outsider

Being one of a majority or marginalized

Time: 10 minutes and about 30 minutes for discussion

Participants: At least two patrols

Age: 12 years and more

Material: Paper and pencil for the observers

This activity is about making a circle so that nobody from the outside can get inside it. One person from each patrol is asked to volunteer to be on the outside. One observer for each patrol is required (it can be either someone from the patrol or a leader).

The patrol forms a tight circle shoulder to shoulder preventing the outsider from coming in. The outsider tries everything he/she can to get in while the patrol resists it fiercely. The observer notes which strategies the patrol and

the outsider use. What tricks do they try? The observer also listens and writes down words they use about each other. After a couple of minutes someone else can be the outsider instead. Let anyone take over who wants to do so.

What group do you think will come up with the best solution to a problem – one where everyone thinks alike or one where everyone has his/her own way of thinking?

After the activity is ended, sit down and discuss this:

- How did it feel to be part of the circle the patrol formed?
- How did it feel to be an outsider?
- What did the observer notice? Strategies?
What did the participants say about each other?
- Do you recognize this type of situation from real life?
- Who are outsiders in our society?
Who are outsiders in Scouting?
- What can Scouting do to help outsiders be admitted into society?
- What can we do to make outsiders feel at home in Scouting?



N.B. for the leader: This activity often turns into a game, the outsider wants to get in at any price. It does not matter very much, but when you have the discussion afterwards it is important to make comparisons with situations where things are for real. Unless you do this, the activity misses the point. Talk about how it can feel to be an outsider in reality and draw parallels to the society at large. Clear instructions to the observers also help, both during the activity as such and in the discussion afterwards. Be careful when an outsider is chosen. Anyone who wants to be one can try, but it will be noted whom you accept first. Make sure that it is not someone who is already considered by the group to be an outsider, or else that role will be reinforced even more.



It is not necessarily what is similar that makes good relationships but rather our ability to handle what is different. Conflicts will not appear if we can treat what is different with respect and curiosity. So, it is not differences as such that cause conflicts but lack of respect and lack of good will."

*Gillis Herlitz in his book
"Vem är inte riktigt klok?"
(Who's crazy?)*

Ethnicity – sharing origin

Sharing ethnicity is about sharing culture, language, religion and/or origin. In northern Sweden the Lapp people are sometimes linked to their own ethnicity although many of them consider themselves primarily as Swedes. Ethnicity and nationality do not always constitute the same thing. Another example: If you look at those people living in Sweden (according to statistical data) having a Turkish background, some of them will have Kurdish or Assyrian ethnicity. These groups have different language, culture and religion although they may have lived in Turkey.



In our society, it is often age, profession, social class, gender, etc that are used to identify people. This is not equally applied when we talk about immigrants. They are often treated as a homogeneous group - whether they come from Turkey, Iran or Somalia. They are immigrants, period. In this way, they have been put into a single category in the belief that they are all 'alike'."

From "MOD-pärmen"
by Orvar Alinder
and Marco Helles

From an emigrating society to one receiving immigrants

People have always been on the move, for different reasons. Early Swedish history tells of Vikings travelling far and wide. During the Middle Ages, Sweden received its first recorded immigrants, mostly Germans of the Hanseatic League, Romanies, Walloons, and Finns from Savolax. The 1700's saw Jews, Italians, French and Scots coming to Sweden. In the 19th and 20th centuries, however, many Swedes emigrated. More than one million Swedes moved to the USA, Canada, South America and Australia.

After the Second World War, Sweden became an immigrant country again. Since 1945, 2.4 million people have moved to Sweden and 1.4 million left the country. Now there are about one million people of foreign background living in Sweden.

You can see what has happened in the world by looking at what groups of people have immigrated to Sweden and when they did. After the Second World War, immigrants came as refugees from Germany, the Baltic and the Nordic countries. Others came as work-force immigrants from Scandinavia, from Italy, Greece, Turkey and Yugoslavia. This “labour immigration”, mainly during the 1950’s and ’60’s, was a result both of people coming of their own will to seek work and of Swedish employment authorities actively seeking workers abroad for Swedish companies. They went to countries around the Mediterranean, related about life in Sweden and offered jobs.

At the end of the 1960’s, immigration laws were changed, limiting immigration for work by anyone not coming from one of the Nordic countries. From then on, everyone wanting to come to Sweden to work had to have a job offer already before leaving his or her country and must have been screened by the Swedish Migration Board against a test of “work market needs” before being admitted. After this, the most common types of immigration have had to do with re-uniting families and relatives that have been separated as well as forming new families when someone marries a person with a Swedish residency permit or Swedish citizenship. In addition to this, Sweden has traditionally received refugees.

During the 70’s, 80’s and 90’s, tragic and disastrous events all over the world were reflected in large groups of refugees coming to Sweden. In the 70’s people came who were fleeing the military takeover in Chile and civil war in Lebanon and Syria. In the 80’s people came from Iran, Iraq, Lebanon, Syria, Turkey, Poland, Ethiopia and Eritrea – most of them fleeing war but some of them fleeing persecution after the war was ended and a new regime had taken over. At the end of the 1980’s, the number of refugees from Somalia and Kosovo increased, and after the fall of the Soviet Union, people came from the former East European states. In the 1990’s many came from former Yugoslavia, Bosnia-Herzegovina and Macedonia.

Ethnic minority. This term is used to identify people who share language, culture, religion, physical distinctions, origin, etc. An ethnic minority is a group of people who are in the minority in society. In Sweden, all ethnic groups except for ethnic Swedes are in the minority.

A person of foreign background is a person who is registered in Sweden but was born in another country or both of whose parents were born abroad.

A residence permit is a permit to settle in a country. In Sweden a residence permit can be issued for work or studies, and a temporary permit is one (e.g. during a war) which can be turned into a permanent residence permit after reconsideration, for lifetime settlement.

Citizenship. As an immigrant, to become a Swedish citizen you must have been granted a permanent residence permit and have been living in Sweden for five years (four years if you are stateless or a refugee). You must also meet a requirement of reliability, i.e. not having committed crimes or being registered with the Swedish Enforcement Service.

Sweden made its laws on immigration tougher and started to demand visas in some periods of the 1990's, resulting in fewer people seeking asylum and residency permits. From the year 2000 fewer and fewer people have been granted residency permits. Immigration for family reasons continues but more restrictions have been introduced for this type of immigration also.

What is the present situation?

Refugees are people who have come to Sweden seeking asylum and then have been granted permission to settle here. Other refugees are people who, prior to the journey to Sweden, were given residence permits within the refugee quota determined by the Swedish Government and Parliament. Travel costs of those refugees are paid by the Swedish Migration Board and UNHCR, the United Nations special organization for refugees.

People seeking asylum are people who come to Sweden on their own accord and ask for protection against persecution, applying for permission to stay in Sweden and awaiting the final decision by the Swedish Migration Board.

Many people have left Sweden to move back to their countries of origin, a phenomenon called repatriation by the Ministry of Migration. Everyone cannot do this, however, and will never be able to, and so they become Swedish citizens and will remain in Sweden for the rest of their lives.

The Swedish society of today has 12 per cent citizens born abroad and 4 per cent children both of whose parents were born abroad. In addition to this, we have generations of people of immigrant background who have lived and been raised in Sweden. Many people of foreign origin live in separate areas today, having their own suburbs, parts of towns and villages. Integration is slow. Unemployment is more common among people of foreign background than among Swedes. A majority of those of foreign background have low-paying jobs and as a result of this their financial situation is weaker.

The Ministry of Integration considers employment to be an important part of integration. Another aspect is where you live, your school and what you can do in your spare time. Integration is about meeting others, seeing whether we are alike or not, and understanding that we are all simply "people". Here is a big challenge to all Swedish youth organizations. Will the Scout movement take part?

Discussion

Are there any people of foreign background in your Scout group?

If not, what do you think is the reason for this?

In what way could Scouts help people become integrated into your society?

Activities

8. The Obstacle

An activity about trying to get to another country

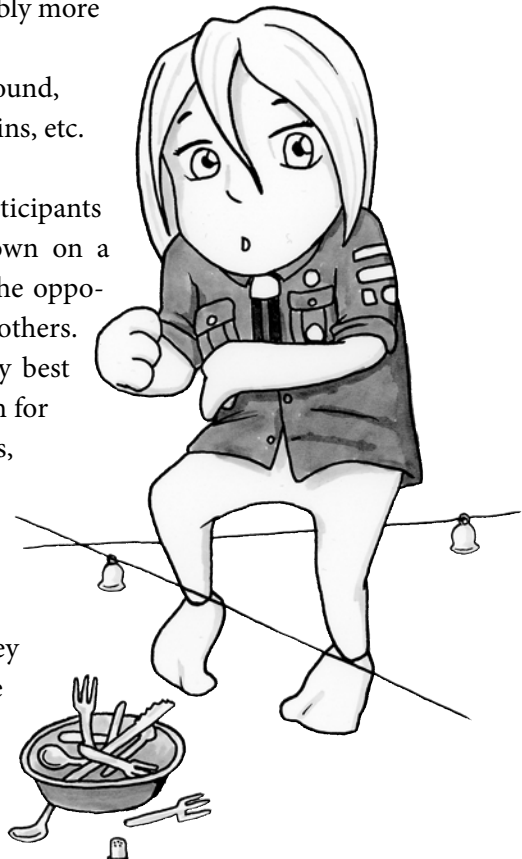
Time: 30 minutes at first and about 30 more minutes for a discussion afterwards

Number of participants: At least 10 but preferably more

Age: 12 years and more

Material: A drum or the like to make a clear sound, things to use as obstacles, e.g. chairs, cutlery, tins, etc.

Divide the room into two parts. Put the participants along one of the walls. You yourself sit down on a chair, drum in hand, one meter in front of the opposite wall with your back turned towards the others. Tell the participants that you live in the very best country. It has everything anybody could wish for – it is warm and comfortable, about 25 degrees, people are on holiday all year round, there is free ice-cream and constant attention to your needs. The participants are told that they live in a country which is cold, dark and slushy, and the shops have nothing to sell. They want to go to your country but to get there they must sneak in at night, you are not to hear them coming and they are not safe until everybody is across. As soon as you hear the



slightest sound you will beat the drum. Even if someone has managed to get into the country, everyone must go back and start all over again.

When the group has been successful once in getting across, you put an obstacle in the middle, for example, chairs in a mess, so that it will be harder to get into your country. Now the participants have to climb over the obstacle or move it, without a sound, to reach their goal. Once they have managed even this, you can put things that rattle on top of the chairs, e.g. tins and cutlery. Arrange them so that they will fall down easily. Now the group has to overcome this even more difficult obstacle, still completely quietly, and you sound the alarm if you hear them.

When the group has managed this also, you select two or three people to act injured and needing help to get to your country. Someone has only one leg, another cannot walk at all and someone else has a broken arm. Depending on how it goes (some groups are successful, while others get discouraged), next time you can give the group a minute to plan how they think they could manage to get across. You finish the activity by discussing this:

- How did it go? What was difficult?
- How come it was easier some times than others?
- What feelings did the activity create?
- Do you recognize the situation from somewhere else?
- What would the real obstacles be?
- Has anyone of you experienced wanting to get in somewhere but not being allowed to?

N.B. for the leader: Be rather stern and beat the drum at the slightest sound from the very beginning, even for the faint rustle of fabric when trouser legs touch each other. This will reduce speed and take away the feeling of competition. By the time you have put obstacles in their way and appointed some to play injured, the participants are generally working well as a team and may need your support, so then you can be a little nicer.

If they are unaccustomed to group activities, you can remind them that it does not matter who made a sound – the one who made it is well aware of it and does not need to hear sighing or comments from the others.

If any member of the group has a history of being a refugee, reveal to this participant beforehand what will happen and ask if she/he wants to participate or not. You do not want to open wounds that have begun to heal.

9. My needs and my rights

An activity about having and needing

Time: 20 minutes and about 20 minutes for discussion

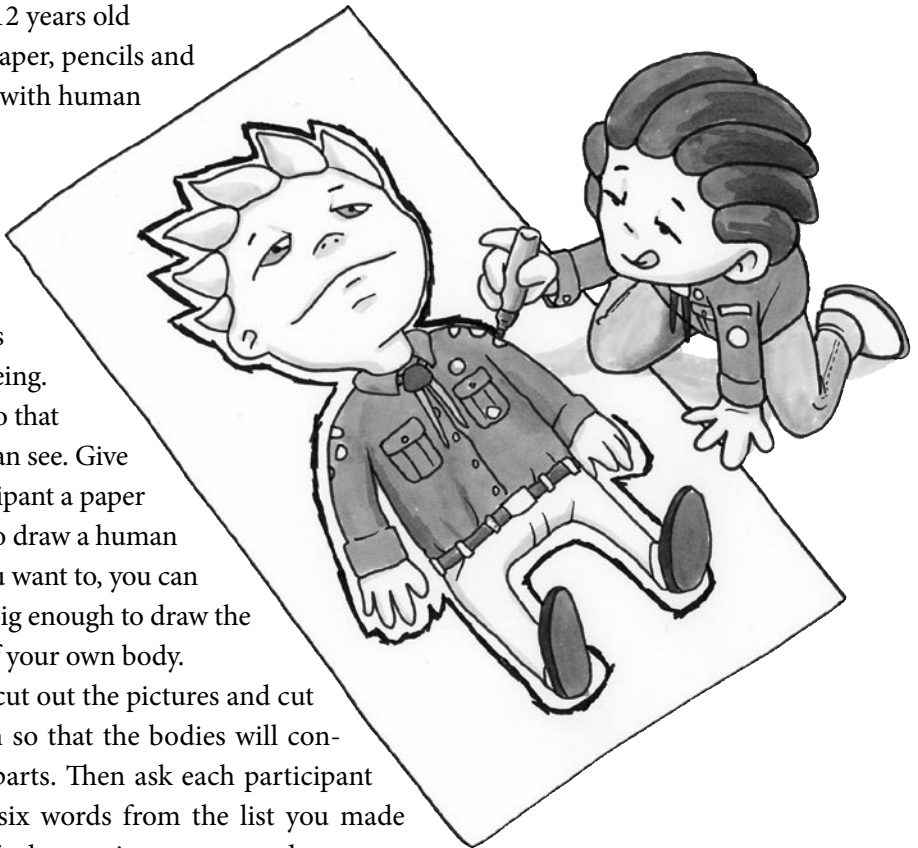
Number of participants: 6–20

Age: 10 to 12 years old

Material: Paper, pencils and familiarity with human rights

Make a list together of what you need as a human being. Write big so that everyone can see. Give each participant a paper on which to draw a human body. If you want to, you can use paper big enough to draw the contours of your own body.

Now cut out the pictures and cut them again so that the bodies will consist of six parts. Then ask each participant to choose six words from the list you made that they find most important, and to put one



word on each part of their drawing. When everybody has done this, they show it and tell what word they put where, re-assembling the parts of “their” body piece by piece. When everyone has done this, tell them about human rights and look to see if they are all there. Then have a discussion about this:

- How did you choose the most important words?
- Would your list of important words have been different when you were younger? Do you think it will change?
- Is there any word that appears on everybody’s list?
- Is there something that all human beings need?
- Are all people able to satisfy these needs?

The Swedish law concerning refugees rests on the Geneva Convention, the UN Refugee Convention of 1951. A refugee is someone who risks persecution in his/her home country because of race, nationality, membership in a certain group in the society, or is persecuted because of his/her religious or political opinions and cannot return to the home country. Persecution can be exercised by the authorities of that home country and, in some cases, from other groups there. In addition to refugees’ right to asylum, Swedish law also allows protection for anyone who

- risks death penalty, torture, bodily punishment or other inhuman, demeaning treatment or punishment,
- cannot return to their home country because of armed conflict or environmental disaster,
- risks persecution because of gender or sexual preference.

N.B. for the leader: Cutting out bodies is symbolic – if I cannot have my needs satisfied it is like cutting off a leg or an arm. If you would rather use another symbol that can also be cut into several pieces, please do so.

10. The Escape

An activity about abandoning everything and trying to find a new home

Time: 20 minutes and about 20 minutes for discussion afterwards

Number of participants: 5–15

Age: 15 years and more

Material: Paper and pencil and the story below

Give each participant a piece of paper and a pencil. Read the story aloud and tell them to follow the instructions that will follow. Stop reading after each instruction to make sure that everyone has time to write and make changes. Let it take time so that they will really think. After hearing the story, discuss this:

- How did it feel to select only ten things?
- How did it feel when you had to take some out?
- Have you met anyone who has experienced anything like this?

- Look at what the law says about reasons for coming as a refugee. Would you have been allowed to stay if the country you came to was your country?
- What kind of help do you think you would need when you came to your new country?
- Are refugees coming here getting such help?
- What can we as Scouts and fellow human beings do to give support to refugees?

N.B. for the leader: This is a serious activity that can result in strong emotions. Do it only with a group where the members know each other well, a group you yourself know well, or in a safe context. Do not make anyone who has been a refugee take part without talking about it with this person first. It may evoke painful memories.

The Story

There has been a war in our country and those who have seized power have forbidden any kind of organization. You as a Scout leader or Scout must either leave Scouting or leave the country. You know what Scouting means to children and young people who have experienced war, so you decide to try to continue being a Scout but prepare to escape. As you commence to plan the escape, you make a list of the ten most important things you want to take with you ¹⁾.

Now you ask a fisherman if he can help you escape. He says it will cost you 10 000 euros and you can only take a very small bag. You start saving money and always carry passport and money on your body, even when you sleep.

One night when you have difficulty sleeping you hear a car stop outside your door. You are frightened, you jump out of bed and get dressed. Suddenly there is a knock on the door, someone shouts outside and you realize you have to jump from the window and escape by the back entrance. You take a bag, grab a few things and jump out. Since you had so very little time, you could only pack five things ²⁾.

1 Instruction to participants:
Write down ten things you
would take!.

2 Instruction: Delete five
things from your list of ten!

You run outside in the middle of the night during curfew and you know that should anyone see you, it would be the end. You sneak down to the harbour and awaken the fisherman. He says it is too risky to go during the night and that you must wait in the container where more people who want to escape are already waiting. He will tell you when it is time to go.

Early in the morning he comes to the container and tells everyone it is time to pay. You have not been able to save 10 000 euros yet but the fisherman is kind – he says you can give him all the money you have and the two most valuable things you have brought³).

3 Instruction: Delete two more things from the list!

Now you sneak into the boat and find even more people there waiting to escape. It is crowded and smells bad. Once you are out at sea the waves are high, and since you cannot look out many people get seasick. A child sitting next to you vomits on your bag. You snatch the bag and manage to save two things from being ruined – but have to sacrifice the third as well as the bag itself⁴).

4 Instruction: Delete one more thing from the list!

When you are sitting there hugging your last two possessions, the boat suddenly stops with a jerk and somebody shouts that you must leave the boat quickly. It is dark outside and you stumble over something – and drop one of the two things you are carrying because of the haste you are in⁵).

5 Instruction: Delete one more thing from the list!

You leave the boat and follow the others into the forest. You hurt because of your fall and cannot see much in the darkness. Suddenly everything becomes bright and someone calls “Stop!” and something else in a language you do not understand. You stop, and the policeman who shouted at you catches up with you. You are taken to a police station where they start to interrogate you. You do not understand what they say but they speak a little English so you can tell them your name and where you came from. They start talking to one another and suddenly you have to go somewhere. You are confused, tired and scared. Now you know you have arrived but understand that it will be a long time before you know if you can stay...”



Inspired by an illustration in "Vem är inte riktigt klok?" ("Who's crazy?") by Gillis Herlitz

Culture – what is “Swedish”?



The word culture stands for many things. On the one hand you talk about culture in connection with dance, art, literature and theatre – what you read about in the culture section of the newspaper, the kind of culture often referred to as “high” or “popular”. On the other hand culture is considered to be shown in behaviour, way of thinking, norms, ethics and values typical of a certain group of people. Even this last interpretation of it can be subdivided – e.g. the “skateboard culture” and the “Scout culture”, which will be discussed in the next chapter – and various ethnic groups – e.g. the Kurdish culture, or Swedish.

This chapter is about patterns of thinking, norms, ethics and values of different ethnic groups. One should not believe that everyone belonging to a certain culture follows what is described below. But it is important to understand there are differences between groups and that these differences can create confusion. However, it must be underlined that there is no absolute truth or person who will fit totally into the pattern that the group is said to follow.

There is a link between culture and power. Whoever has control over cultural life in society has the power to decide what culture will be accepted. The fact that most villains in American films, the Bond films for instance, spoke English with a Russian accent during the Cold War while villains in films of today look Arabic is an example of how power over cultural expressions leads to power over culture as such.

Culture is constituted of norms and values. What signifies this concept of culture is that it is

- *invisible*. Culture is like the air we breathe – we don’t see it but we can’t live without it. We cannot explain our own culture but we can see when others differ from it.
- *shared*. To be called a culture it must be shared by a group. Look at the opposites: individual = personal and cultural = shared.
- *changing*. All cultures change and are re-created and develop the whole time, highbrow culture as well as ethnic cultures and sub-cultures. What was taken for granted in the 1960’s is not taken for granted today – what is taken for granted today will perhaps not be so tomorrow.



Culture is invisible until someone breaks its laws.”

Seija Wellros in the book
“Välj mångfald”
 (“Choose Diversity”)
by Ulrika Eklund
and Margot Granvik



Much like other mechanisms used to draw the line, culture is used to identify and establish what is “ours” and acceptable as opposed to what is considered strange and unacceptable in ‘the culture of the Others’. So culture becomes an important marker of identity and differences in terms of ‘Us’ and ‘Them’ – when ‘Muslim culture’ is portrayed as being incompatible with ‘Western culture’.”

www.sverigemotrasism.nu

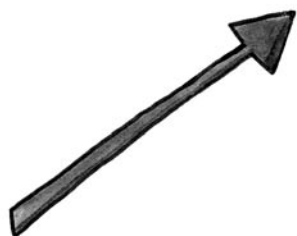


Industry or agriculture – modern or traditional

Sweden is a modern, western industrial society. In order for our children to cope in such a society we raise them to be independent individuals who will take responsibility for their own life and for their actions. Each and every one has to learn how to take care of her/himself, to question the world around her/him and decide what is right and wrong. We want to find new ways to continue developing our modern society.

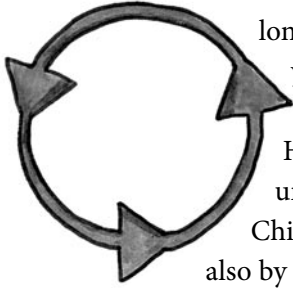
Many people who have immigrated to Sweden come from countries with norms typical of an agrarian society. In such conditions the children are taught to refrain from seeking personal gain, instead to work for the benefit of the group. They learn to obey the experienced leader in order to strengthen the family. There are big differences between towns and rural country. Norms of an industrial society can rule in town while norms of the agrarian society still rule in the countryside. Our western society holds “modern” to be better. We think that “traditional” is old-fashioned and reactionary, but in reality it is neither positive nor negative to be either. It simply “is”.

Some cultural values of these different types of society can lead to conflict unless we understand what is behind them. See below how cultural differences in the ways we look at time, group or individual may differ. These are only crude generalizations but they might nevertheless give a picture of the pattern of thinking that constitutes part of the culture. The goal should be to understand connections and see patterns, not to explain how individuals think and live their lives. No individual exists who is only this way or that way, and the same goes for any society.



Time seen as linear or circular

An industrial society sees time as a line, an arrow pointing upward. Starting from this moment, development moves forward. The word forward is essential – we believe in the future, we want to be successful; we look forward to and



long for the future. Our children are the future, youth is the ideal. You have to keep up with development or you will be left behind. History will repeat itself, that is true, but the unique opportunities of today will never return. Children are raised partly by their parents but also by institutions of different kinds – day care centres, schools and youth clubs. Those places apply the latest teachings and developments of knowledge. We consider ageing to be negative. We sell anti-wrinkle cream and the only advertising that will shows old people is about yoghurt and pension funds.

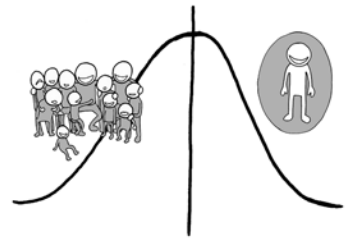
Agrarian societies see time as circular. Year after year, everything is repeated. The ancient rhythm of sowing, growth, harvest and rest repeats itself. Knowledge is static – what worked last year will work this year also. What I learned from my father will work for me today, and tomorrow. I will raise my children the way I was raised. Old people are important. Those who have lived a long time know a lot and have authority. Repetition is positive and necessary. What I recognize feels safe.

Individual or group

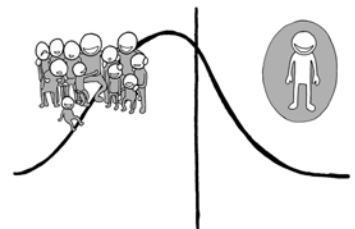
In her book “Här går gränsen” (“This is the limit”), Annick Sjögren, research scientist and herself an immigrant to Sweden from France, describes the differences she experienced between Sweden and France when she first came here and what she has found in ten years of doing research and teaching Ethnology.

One big difference she points out is “thinking individually” versus “group thinking”. In a society dominated by focus on the individual, the thinking of the individual will be signified by the person’s own will, self-interest and personal development. In a group-centred society the way the individual thinks will be characterized by what the group wants, family interests and development of the group. Decisions concerning the individual are made with respect to the family.

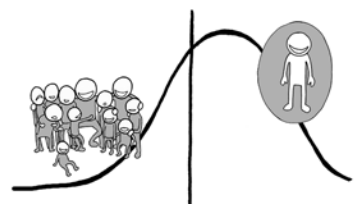
A society focusing on the individual or the group?



No society is only one or the other, nor in the middle.



Agrarian societies are closer to focusing on the group.



Industrial societies are closer to focusing on the individual.

In Annick Sjögren's opinion Sweden is closer to being individual-centred while what she calls the Mediterranean countries (France, Greece, Turkey, etc.) are closer to being group-centred. The characteristics she finds in Mediterranean countries can be compared to the agrarian societies mentioned above – representing great parts of all the countries of the world.

In a society centred on the individual, the self -- the ego -- rules and punishes you if you have done something wrong. Whether you are found out or not you feel guilty and have a bad conscience about it. In a group-centred society the group rules and punishes. When you do something wrong you bring shame to the whole family. Shaming the family may ruin family honour.

Honour is a concept that many of us who were brought up in Sweden may find difficult to understand. We who were raised to “think individually” cannot understand how any action of an individual could make someone else lose face – only you are responsible for your actions, are you not? On the other hand it is very hard for someone who was raised “group-centred” to understand why we worry about things we have done if it has not been discovered. This does not mean that people in a society focused on the group do not have a conscience. The ethics may well be the same – we have a similar view of what is right and wrong – but we have different systems of morality, different ways of upholding what we consider to be right or wrong.

Ethnocentrism

Ethnocentrism means putting your own culture in the centre and viewing the world by your own values and experiences. You consider your own culture to be normal and other cultures as abnormal. What I know and how I see the world should be the way everybody else ought to see it. The way I live should be the right way for everyone else, too. This is how you think ethnocentrically. It

is often a subconscious process. We do not register that we consider ourselves to be the norm. A person who has an ethnocentric perspective usually expects everyone else to behave the same way as he does and is surprised when this does not happen. Ethnocentric people are often considered to be naive

When whole groups, or even whole societies, act according to ethnocentric perspectives, there is uneven balance of power and oppression of other groups. Then the ethnocentrism stops being naive and harmless, it becomes a threat to entire groups of people by minimizing and ridiculing them. Many societies appear to be ethnocentric although it does not apply to everyone there. These tendencies are enforced by poor understanding of one’s own culture and of other cultures also.

Discussion

Can you agree with what is said about agrarian and industrial societies?

Can you agree with what is said about thinking as an individual versus thinking as part of a group?

Where do you think you fit in best?

Can you find both perspectives represented in your country? In that case, where?

How can we create respect between these two perspectives?

Cultural expedition

All through history Swedish culture has had an influence on, as well as has been influenced by, others. Things we consider to be typically Swedish often originate from other countries. The tradition of celebrating Lucia, for instance, comes from Italy. Typical Swedish foods like meat balls and stuffed cabbage rolls were brought in from Turkey by King Karl XII in the 18th century. All these things have been “swedified” over time. We have also influenced

others. Our “smörgåsbord” has been exported to many other countries and so has the concept of “ombudsman” which has even kept its name in English. What traces can you find of other cultures in your country? What traces of your country can you find in other cultures? Take your Scouts on a cultural expedition!

Activities

11. The white spot

An exercise about belonging

Time: 5 minute and about 20 minutes for discussion

Number of participants: 12 (If there are more you need to have more groups and more colours)

Age: 10 years and more

Material: Coloured post-it – four red, four green, three yellow and one white

Ask the participants to close their eyes, then put a post-it on the forehead of each of them. Then you tell them to open their eyes and form groups of four. Soon they will discover that some of them fit in the group and that some are left out. After this you sit down and discuss what happened.

- How did it feel to meet someone having the same colour as you?
- How did it feel to the person with the white spot not to find anyone else with the same colour?
- Did you cooperate in making groups?
- What groups do you belong to? (Scouting, school, family, sports club...)
- Can anyone be a member of those groups?
- Who are carrying “white spots” in our society?

N.B. for the leader: Make sure that nobody who is already outside the group gets the white spot. If you do not know



the group, ask another leader. It is important that the activity questions norms in general, not prove what norms exist in this group.

Bearing in mind how old the Scouts are, you can also discuss the fact that you as their leader simply told them to form groups but not how to do it. Why is it that we seem instinctively to join those who are like us and shut out those who are not? If we made groups of one red, one green, one yellow and one white – then the sole person with the white spot would feel special and not left out..

Anything I say about others
tells something about myself
because when I describe
another culture, I do it with
my own as a starting point.

"Scout culture" – what's that?

What Scouting is depends on what kind of Scout group it is – in different parts of Sweden, in different Scout associations and in different parts of the world. We have statutes and by-laws describing for Scouts what Scouting is. We have folders and recruitment films telling the world around us.

Apart from this, in Scouting as well as in all other groups there are values and norms that influence our behaviour – a Scout culture. It decides what jokes are funny, what lingo is OK, how you speak to each other and how you dress. These rules are often unspoken; they are not noticed until you break them.



The military connection

Scouting was started by a military man at a time when the military were heroes, when chivalry was a virtue and war an exciting game on the other side of the world. Nationalism bloomed in Europe and preserving the national identity was the goal of many people. In his book "Maskulinitet" ("Masculinity") Bo Nilsson writes this about nationalism: "A true Scout will defend the nation at any cost or, as the earlier Scout Law put it: A Scout will always consider his duty to God and Country". Today we have a different reality. Nationalists are no longer glorified and the military are seldom held to be in the front rank of society. As Fredrik Mandelin expresses it in his text "Scouting for All", "Most people in Sweden certainly do not connect the

military and war with heroism, noble battle and fun.” And yet Scouting keeps its military traditions. We still call the small group a patrol – a term directly taken from military terminology. We still wear a uniform although it has changed. We do not often talk about our connection with the military – it is an invisible, self-explanatory norm, part of the Scout culture.

The church

A strong bond with the Christian church was also evident when Scouting first started. It still exists although society at large does not have the same connection with the church and although all religions are welcome in Scouting. Sweden now has three Scout associations belonging to Christian umbrella organizations: the Guide and Scout Organization of the Mission Covenant Youth of Sweden, the Salvation Army Guide and Scout Association and the Swedish YMCA-YWCA Guide and Scout Association. The other two Scout associations, the Temperance Guide and Scout Association and the Swedish Guide and Scout Association are not expressly Christian but have kept Christian traditions. This connection with the church can be a problem for people of another faith. But it can also make other religious people want to become Scouts since openly religious people are in the minority in Sweden today, regardless of denomination. But perhaps we ought to think about the fact that we use churches for special Scout ceremonies, say the Scout Prayer, sing the hymn-like Scout Song and march to church – carrying flaming torches on Christmas morning as part of our church heritage – although all Scouts are not connected with the church. Is ending the term with a ceremony in a church an important part of Scouting or is it something we do only because we have always done it?

“Making men out of boys”

Scouting was started for boys – to make men out of them. Then the Girl Guide movement started not long thereafter

– to help girls become women. The Boy Scout movement has always dominated, had the most members, been the largest in the world and has rendered the most influence in society. Bo Nilsson in his book "Maskulinitet" has a whole chapter about how "manliness" in Scouting was created in the years 1910 through 1980. He writes, "A Scout is independent, proud, strong, conscientious and diligent, and humble, obedient, helpful and chivalrous."

He goes on to tell of a general concern about manliness in the society: "Scouting alleviated the worry of grown men not only by training boys to become men but also by providing them with a sphere where they could get their manliness confirmed."

The book "Hon och Han" ("Him 'n Her") published by The Swedish Guide and Scout Association, shows that the male heritage had the greatest impact when the separate organizations of girl and boy Scouts merged in Sweden in the 1960's. Scouting is still a movement mostly for boys, which the statistics on how many members we manage to keep will show. What is it then that makes what we do "manly"? This is not an easy question to answer. The norm is invisible but strong. One explanation may be that we focus on activities, not on meeting one another, that we have military traditions and a hierarchic structure – not level – and that we have different tasks for girls and boys although our groups are mixed, and that the tasks that boys do are considered to have higher status. We are a part of Swedish society, which is not altogether equal either.

Discussion

How would you describe Scouting culture?

Do you agree with what has been said above?

What kinds of individuals are interested in becoming Scouts?

From where do Scouting norms stem?

How should you be to have a chance of getting a position of trust in Scouting?

Activities

12. The Super Scout

Detecting Scout norms

Time: 10 minutes and about 30 minutes for discussion

Number of participants: At least 5

Age: 12 years and more, suitable for leaders also

Material: Big sheets of paper and crayons or pens

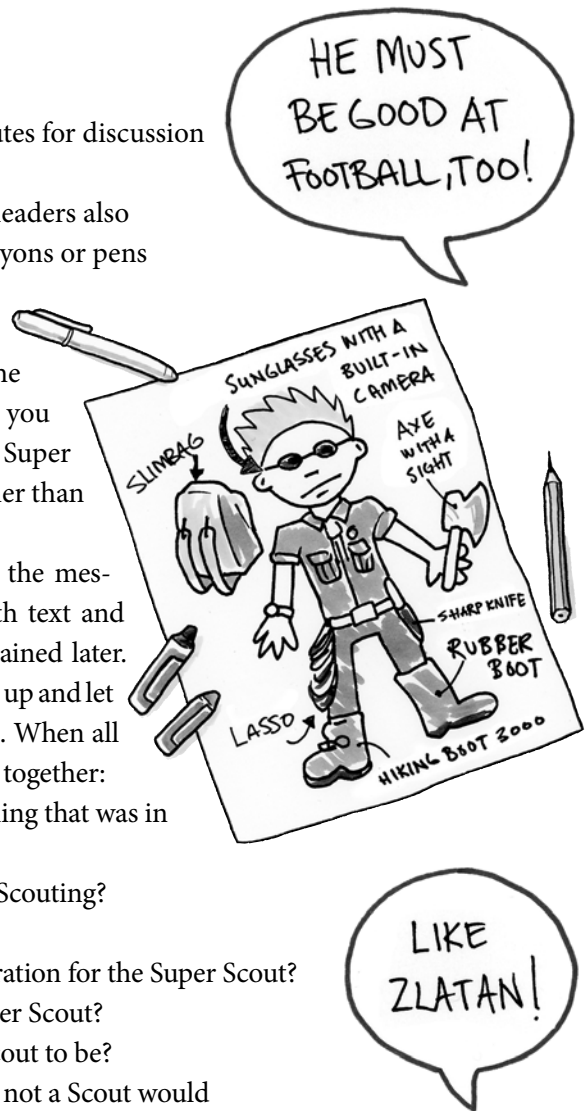
Ask the Scouts to draw a "Super Scout" on paper in small groups or the whole patrol together. Tell them that you want to know everything – what this Super Scout is wearing, feels, lives, likes other than Scouting, what sex "it" is, etc.

Artistry is not important, only the message. Allow arrows and balloons with text and even vague pictures that can be explained later. When the pictures are ready, put them up and let the groups tell the others about them. When all pictures have been described, discuss together:

- Did you find any similarity, something that was in more than one picture?
- Is this something you have seen in Scouting?
- Do you know any Super Scout?
- From where did you get your inspiration for the Super Scout?
- Is it positive or negative to be a Super Scout?
- How would you like a real Super Scout to be?
- How do you think someone who is not a Scout would draw a Super Scout?

If you like you can do the activity once more after this discussion. Ask the participants to make a drawing showing how they would like the Super Scout to be. Then have another discussion:

- What values did you attribute to the Super Scout now?
- What can we do to make this picture come true?



N.B. for the leader: If you do not have paper and crayons or pens you can do the activity this way instead: Sit in a circle and let everyone think of the word "Super Scout" for one minute. Then make small groups, if possible with one leader in each group, and let them tell each other about their "Super Scout". Then let each group tell the other groups.

13. Go against your culture

About doing the opposite of what people expect

Time: 3 hours

Number of participants: About 10 people

Age: 15 years and more

Material: This chapter about Scout culture, big sheets of paper, pen and if possible, people who are involved in Scouting activities (at camp or on a hike)

Examples of "culture crimes" in our society:

Take a banana with you, go to a food store, stand by the bananas and eat the one you brought there.

Go to a party wearing your sweater back to front.

Say hello to unknown people in the street.

Offer sweets to everyone on the bus.

Read this chapter and talk about culture, norms and values. What do these words mean? Name clear examples of Scout culture and write them on a big sheet of paper to be looked at again later. Then make groups of 4–5 people and let each group choose one visible part of Scout culture that they would like to challenge. Help them stay at a realistic, practicable level.

After this, all participants go off to make the planned "breach of culture". One person from each group breaks the norm and the other members of the group observe what happens, how people around them react and what they do. Then the whole group reassembles and each group tells both what they did and what the observers saw. A discussion afterwards will tie everything together:

- How did it feel to break the norm?
- What is the function of culture?
- Is culture a help or only a "must"?
- Are there cultural rules that cannot be broken? What would the sanctions be?

We were not born prejudiced –
it is something we learn over time.
Since we learn them we can also
“unlearn” them.

Outdoor life – wonderful or threatening?

The seven parts of the Swedish Scout Method

- ☆ Scout Law and Scout Pledge
- ☆ The Patrol System
- ☆ Learning by Doing
- ☆ Symbols and Ceremonies
- ☆ Outdoor Life
- ☆ Local and Global Commitment
- ☆ Supportive and Listening Leadership

“There is an increasing number of people in Sweden today who neither can, nor feel that they may or want to be out in nature. These include people of foreign background who do not know about the legal right of access to private land, and the ‘Swedish’ way of looking at nature and what it offers.”

*From the presentation of the exhibition
“Cultural diversity meets biological diversity”
at the Regional Museum in Kristianstad*

Outdoor life is a part the “Scout Method” in Sweden. Many Scouts feel that without it, Scouting would not be Scouting. Many Swedes like doing things in the open air. We want to be in nature in order to get away, take it easy and leave all that is stressful behind.

Unfortunately outdoor life has sometimes turned out to be perceived as excluding by certain groups of people, especially to those of foreign origin and people with less economic means. But it need not stay this way! Outdoor activities could make everyone feel welcome, as it is only a matter of how we conduct them.

“Out in Nature” – typically Swedish!

Sweden gives you the legal right to be on somebody else’s land as long as you do not abuse it. This is unique to Sweden

– not even our closest neighbours Finland and Denmark have this right. The idea behind it is to allow us to move freely in nature and to take care of it. We grew up with this. We have day-care centres, which focus on being outside in all types of weather. Other day-care centres have nature activities to help children discover and get used to being out in nature. The world's first open air museum – “Skansen” – is in Stockholm and there are many other outdoor sights as well. We have nature TV programmes on prime time television and nature programs especially made for children. That children should have waterproof clothes available at the day-care centre is taken for granted. In other words, we are brought up being out in nature. That makes it natural for us to want to contribute to a clean environment and that is why there is a significant environmental movement in Sweden as compared to other countries. We turn to nature when we want to be left alone, when we want peace and quiet, a holiday or a rest. Many townspeople dream of having a little cottage in the countryside.

Nature seen as a threat

Explosive landmines, tigers, bandits, darkness, poisonous snakes, lethal spiders, getting lost – there is much in nature you can be afraid of unless you are accustomed to it and if nature where you came from is not as friendly as Swedish nature. Annick Sjögren puts it like this in her book “Här går gränsen” (“This is the limit”): “... in spite of a harsh climate Swedish nature is kind. You can walk in the forest without getting scratched on bushes or threatened by poisonous insects.” “... a Romanian refugee told me of his surprise when he came to Sweden – you walked in the forest! To him the forest was a dark, dangerous place that nobody would want to visit.”

Many people who come to this country marvel at the enjoyment many Swedes share in being outdoors – even if it rains! You can laugh at the Swedish expression “Det finns inget dåligt väder, bara dåliga kläder” (“There is no bad weather, only bad clothes”) – because really bad weather



Our relationship to ‘Nature’ and how you ‘should’ behave there is anything but ‘natural’.

Quite the contrary. This is something you learn, maybe at day-care or in school or possibly in Scouting. But primarily you are socialized more or less consciously into a relationship with Nature in the same way as into other expressions of culture.”

Nora Weintraub in the magazine “*Invandrare och minoriteter*” (“Immigrants and minorities”)

does exist, of course, and that is when you stay indoors. To many people of foreign background, the outdoors is for doing things together, having a party, a barbecue, to dance and meet people so they often dress up and wear clothes that are by Swedish standards highly impractical. Such clothes are suitable only if the sole reason to be in nature is to gather together. Many immigrants would never dream of having a small house in the forest with no neighbours around; rather, they dream of having an apartment in town.

Outdoor life and money

The type of outdoor life Scouting engages in often requires a lot of equipment. Apart from a Scout uniform and tough outdoor pants, there is raingear, boots for rain or shine, sleeping-bag, ground sheet, long-johns, cap and mittens. It must all be of good quality also, for who has not experienced raingear that leaks or a sleeping-bag that is so cold that it does not even keep you warm at summer camp? Outdoor life with poor equipment is no fun. Being wet or cold and not being able to sleep can ruin the most fantastic opportunity to experience the outdoors.

What do you do, then, to enable a new Scout to go to camp without having to spend too much money on equipment? One thing that has been tried is to have a “bank” of equipment, a cache from which you can borrow what you need. Another alternative is to have “lighter” camps or sleepovers where you do not need so much equipment, which means that you experience the outdoors but simply stay indoors if it rains or is too cold, and sleep indoors also. Yet another idea is to help Scouts find good equipment at a good price. Managing in the forest does not require expensive designer-brand raingear; high quality second-hand oil-skin clothes will do splendidly. At a parents’ meeting, talk about equipment and what requirements it must meet, or discuss it with your Scouts. Find ways together to get good prices and take away focus from the expensive brands.



Nature is not the same for everyone. In spite of ‘Allemansrätten’, the right of access to privately owned land, there are great differences in how people relate to Nature. Lack of equality, you might say, but it is also a difference of interest depending on everything from personal interest to cultural and social background.”

*Sverker Sörlin in the magazine
"Invandrare och minoriteter"*

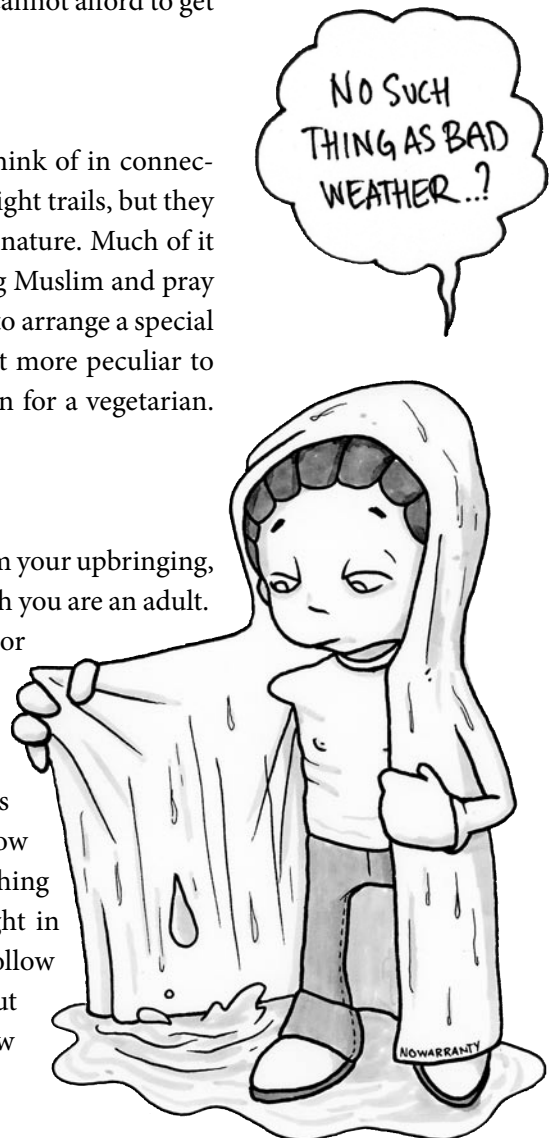
Another thing worth trying is to arrange “Clothes Exchange Days” in your group or district. Anyone who has grown out of a Scout uniform or outdoor equipment takes it to the Scout meeting on a certain day and anyone who needs something goes there to make exchanges or purchases at low cost. Seize this opportunity to talk to the Scouts about values regarding equipment – it is not OK to laugh at that big, inherited or second-hand sleeping-bag! We must respect those who have little money and not allow Scouting to exclude anyone who cannot afford to get expensive equipment.

More suggestions

A number of things can be useful to think of in connection with camps, camp-fires or candle-light trails, but they are just as handy in other situations in nature. Much of it may be obvious – if you are a practising Muslim and pray three to five times a day, then you need to arrange a special place where you can do it, and it is not more peculiar to make food for a Jewish participant than for a vegetarian. You only have to remember to do it!

Camp

- If you are not used to outdoor life from your upbringing, then you are a “beginner” even though you are an adult. You can also be familiar with outdoor life in the country you came from and yet be a “beginner” in Sweden. As a leader, take it easy at first and find out what the new participants are accustomed to. Maybe they know all about keeping a fire going but nothing about “*allemansrätten*” (the legal right in Sweden to be on private land if you follow the rules.) Give help when needed but leave them alone when they know what they are doing.



- If you are a beginner you cannot be expected to have the right gear. Do not believe that it is sufficient simply to include rainwear and boots on the list of equipment. Unless they already have appropriate equipment, some of the participants may turn up wearing a jeans jacket, walking shoes and umbrella. Besides, many cultures raise their girls to be pretty, so it is quite possible that they may show up in “nice” clothes and do not like the smell of a camp-fire, nor to sweat and to get their hair messed up. This is something we must learn to deal with. These girls probably want to join, only do not know how. Help them little by little but do not force them to do anything at first. Another thing you can do is to make sure that showers, or other means of keeping clean, are always available. Buy “pump showers” for camp use.



- Keeping girls and boys separate in some situations can make it easier for many people. Separate places to bathe, swim and sleep is important in many cultures. To some it is even relevant to have separate patrols for girls and boys, but if you make it clear that having mixed patrols does not mean that they will be sleeping in mixed quarters, it is usually accepted.
- If you have practising Muslims, arrange a separate place for prayer and a place to wash beforehand.
- Food is important. If food was bad at camp it will be remembered. We usually ask about allergies in the written information we send out prior to the camp. Add a question about special food since some of the participants may be vegetarians or do not eat fish for example, even if they are not allergic to it.

Camp-fire

- To anyone who is not used to being in nature, maybe even afraid to be there, it may seem very strange to go out in the forest when it is dark, sit around a fire and sing. Talk about it beforehand, explain what will happen and make it very clear that nobody will be left alone in the dark.
- Camp-fire time has certain rules, for instance that you do not applaud. Tell this to everyone before or in the beginning of the camp fire so that the newcomers will not feel that they make a fool of themselves.
- It is always important to select songs, games and skits for the camp-fire with care. If you are not sure, inquire of the new participants. Let them read the song texts in advance and you will avoid misunderstandings. Also, many of our camp-fire songs are difficult to understand. Why on earth do we shout “oggi-oggi-oggi” and what does it mean? If you explain this, it will make it easier for the newcomer to feel included.

Candle-light trail

- Many Scouts like this activity very much. It can build on something that has been done during the day or on something we want the participants to think about.
- As with camp-fires, it might feel frightening for some to have to walk alone in the dark, so suggest walking two and two together.
- We often want to have quotations along the trail, only be careful when you choose them. Having only Christian quotations may feel discriminatory to those who are not Christian. So if you want to have religious quotations, look for them in the Koran, the Torah and the Bible, etc. and try to have a mix, if possible, to make everyone feel welcome. Quoting Baden-Powell may appear strange to new Scouts, so selecting other quotations is probably to be preferred. If you want the candle-light trail to have a theme like “diversity” you can quote from this book or write open questions – What do you think? How would you like it to be? And so on. You can always ask the new members to help.
- Sometimes we choose to illuminate certain objects – a beautiful tree, an axe in a chopping-block or something else. Please keep in mind that these symbols will be interpreted differently depending on what is behind them. What is beautiful to some may be frightening to others. Consider the participants’ backgrounds, and ask them if you are not sure.

Discussion

In what way does our view of outdoor life influence whether we can include others or not?

Could we change parts of our outdoor activities to make them more inclusive?

How can we be in nature without it having to cost so much?

How can we explain how wonderful it is in nature to people who have never experienced it?

“I realized the night before that it was time to go to my Scout leader training tomorrow. A pretty strange thing to do for someone who had never been a Scout. During the day, I had bought the first mess kit of my life, including the special mug. I wondered if it would be apparent that it was all brand new and never been used. I could not imagine what the course would be like. Should I wear blue jeans or pocket pants? Nope, blue jeans would probably not be right.”

From someone who was never a Scout before, by Petra Sintorn

What role does religion play in our everyday life?

“Sweden is the most secular country in the world. At the same time there are one million people here for whom religion plays a big part every day of the week. How will we learn to live together? This is one of the challenges of the new millenium.”

Görel Byström Janarav, initiator and artistic leader of the “God has 99 names” exhibition



Being a Christian, Muslim, Jew, Hindu or Buddhist in the Swedish society means to accept a religious identity in a surrounding that has little understanding of religion at all, an experience all believers in Sweden share, regardless of what confession they have.”

Pia Karlsson and Ingvar Svanberg in the book “Religionsfrihet i Sverige” (“Freedom of religion in Sweden”)

Scouts and God belong together. The first paragraph of the Swedish Scout Law states this. But how do we relate to each other and to what God or Gods? This varies internationally and even within Sweden. Four out of the five Swedish Scout associations mention Christianity in their statutes, but how it is expressed, how it is used and in what way it influences Scouting differs among them. It can even differ between Scout groups in the same organization.

What is Christian, then? Many people refer to Christian tradition, and assert that our whole society is built on Christian values. Others claim that it means to respect people who have a personal faith. Whatever way we interpret the concepts and use them in Scouting it is important to think about it. Is the Christian element excluding? Do we have end-of-term ceremonies in church in which non-Christians cannot participate? Or is the Christian element embracing? Since openly religious people are a minority

in Sweden they may appreciate meeting believers of other faiths, regardless of religion.

All religions of the world are represented in Sweden. This chapter will give information about the five biggest ones: Christendom, Judaism, Islam, Buddhism and Hinduism. One very big group that is not represented has been called the “privately religious” in academic research. Many consider this to be the biggest group of believers by far – if you can call it a group, considering that their faiths vary. What you need to know when you see numbers is that many people belong a church, a mosque or a synagogue without being active members. According to statistics there are over 7 million members in the Church of Sweden but most of them are passive members.

What will follow below is a presentation showing how the five major religions are expressed in daily life – holidays, food, clothes – it will not give facts about the several faiths as such.

To many secularized Protestants, religion is something you simply do not talk about. Doing it might feel embarrassing and much too personal. But to many people who do have a faith, religion is an important part of life and for this reason neither embarrassing nor too personal to talk about. Add to this a cultural perspective; Sweden, focusing on the individual, considers religion to be a private matter. Many other cultures, which focus on the group, consider religion to be of concern to the entire group, not only to “me and my family”.

Discussion

How does the religious part of Scouting relate to your interest in Scouting?

Is it welcoming or excluding?

What can we do to become more open-minded vis-à-vis believers in Scouting?

What ceremonies do we have that might be excluding?



It is not enough to learn ‘all’ about Islam in order to understand Turkish or North African immigrants to Sweden. What do these groups do with Islam in Sweden? What happens when Muslim rules and conceptions encounter the conditions in Sweden?”

Åke Daun and Billy Ehn in the book “Bland-Sverige” (“Swedish Blend”)

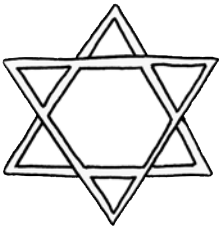
Secularization means that the society is not governed by religion. The opposite of secular is sacred, which means ecclesiastical, religious, holy. Sweden is secular since a major part of the population is not involved in the church and since the State and the Church are separated from each other.

Remember this: Faith means different things to different people, and religion matters differently to different people. Don't be afraid to ask questions – it is a sign of respect!

During the war in former Yugoslavia, the media reported about the war among Serbs, Croats and Muslims. How come they did not talk about Serbs, Croats and Bosnians? Or Orthodox Christians, Catholics and Muslims? We have all heard of wars between nations or so-called religious wars – not both at the same time. For many years now media rhetoricians speak of Muslims as being martial and terrorists, this aspect much increased after 9/11. Why is it that when Muslims are at war it is important to point out that they are Muslims – but when Christians are at war the most important thing is what ethnic group they belong to?

Judaism

The first Jewish congregation in Sweden was formed at the end of the 18th century. Today there are about 20,000 Jews here. There are synagogues in a couple of places in Sweden and Jewish cemeteries in most towns. Jews celebrate Shabbat, 24 hours of rest, each week. It begins at sunset on Friday and ends on Saturday night. During all these hours nothing of creative kind may be performed, cooking or writing for instance. A large part of Saturday is spent in the synagogue or by reading from the Torah, which is the holy scripture. Almost all holidays are celebrated in memory of something from Jewish history.



The Star of David, the hexagonal star. It became a symbol of Judaism in the 14th century.



By wearing a 'kippa' Jewish men show respect for God. Some men wear it all the time, others only when they pray.

Clothes

When a Jewish man enters a synagogue he always wears a "kippa" on his head. Many Jewish men wear this kippa all the time while others choose to wear it only in the synagogue. They wear it to show respect and not to appear "naked" in front of God. Jewish women cover their shoulders and knees for the same reason.

Food

Jews who live a “kosher” life abide by special rules regarding food. All living animals are divided into groups called “tahor” (clean) and “tame” (unclean). Horses, pigs and predators are tame. Fish with fins and scales are allowed but not shellfish and eel. If you keep a strict kosher diet, the animals must be slaughtered by a special Jewish butcher. Slaughter according to kosher rules is not allowed in Sweden but is in almost all other European countries and the USA and Canada. If you want to buy meat from animals that have been slaughtered in this way you must go to special stores which import their meat.

Another important rule regarding food is never to mix meat and milk, so Jewish kitchens have different saucepans and pots for milk and meat.

Jews fast several times a year, at “Yom Kippur” (day of reconciliation) for example, meaning that they refrain from having any food and drink at all.

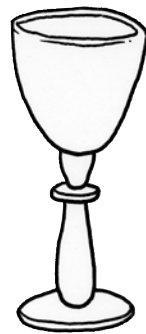
Whether a Jew is highly kosher or not depends on family and tradition, so the best way to find out is to ask!



The octagonal chandelier is lit at the annual celebration, called Chanukah. The eight branches represent the number of days that the celebration is held.

Christendom

Christendom came to Sweden in the eleventh century. Before this, religious beliefs were centred on Old Norse cults of the Aesir gods. The first Christian churches were Catholic since all Christendom was Catholic at this time. There are Christian churches in all Swedish towns. The holy day of Christendom is Sunday, a day when church services are held, often with communion. Most Christian holidays commemorate the life of Jesus. The two biggest holidays are Easter, when the resurrection of Jesus is celebrated, and Christmas, celebrating his birth.



When celebrating Holy Communion, wine is consumed from a chalice. (Chalices can have varying appearances).

Svenska kyrkan (Church of Sweden)

The Church of Sweden was founded in 1593 and belongs to the Lutheran denomination of Christendom. About 7.4 million people in Sweden are members of this church. It



A candle is often lit to symbolize the presence of God.

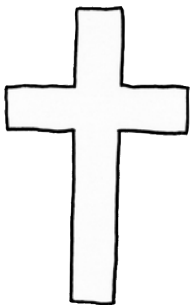
is hard to say how many of them are active members but it is probably far less than half. Until 1996 you became a member of the Church of Sweden automatically when you were born and had to announce withdrawal if you did not want to be a member, but since the decision to separate the church from the State you become a member only through baptism.

Independent Churches

A movement for the establishment of churches independent of the state was started in Sweden in the latter part of the nineteenth century. Their numbers have varied, and they have divided and merged through the years. Today there are eight major independent church denominations of different doctrines and beliefs. About 400,000 people participate in activities offered by them.

The Catholic Church

In the 1930's there were only 5,000 Catholics in Sweden but now there are about 200,000. Many Catholics are immigrants from Germany, Italy, Hungary, Poland, Croatia and Latin America and, in the last few years, from Asia and Africa as well. Since the largest Catholic groups are Spanish-speaking and Poles, many Catholic masses are conducted in Spanish or Polish. In addition to having holidays celebrating Jesus, Catholic churches also celebrate his mother Mary and other saints.



The Cross and the Crucifix are the strongest symbols of Christendom.

Orthodox and Eastern churches

In 1940 only 500 people in Sweden confessed to the Christian Orthodox faith. Today they number about 100,000. The increase is due mainly to work-force immigration in the 1950's and '60's. and refugee immigration from Turkey, the Middle East and North Africa. Orthodox faith is different in different countries, so its churches are divided into national congregations. Orthodox churches have holidays in remembrance of Jesus, Mary and other saints. Some Christian Orthodox confessors go by the

Julian calendar and because of this their holidays are celebrated at a different time than the ones that follow the Gregorian calendar, which is used in Sweden.

Clothes

A Christian man takes off his hat when he enters a church and in some Christian churches the women cover their head to show respect. According to some Christian traditions women should cover their shoulders and knees.

Food

Most Christians have no restrictions when it comes to food and they can eat everything the year around. Many Orthodox Christians and Catholics fast sometimes, especially before Easter and Christmas. Many of them also fast every Friday, meaning that most of them do not eat meat and/or milk. There are different rules for different churches and individuals. If you want to know what “fasting” and “fast” mean to the people you meet, ask!

Islam

There are 250,000 – 300,000 Muslims living in Sweden now. Most of them are immigrants from Turkey and the Middle East. Muslims in Sweden are not a homogenous group. They come from different countries, speak different languages and have different political opinions. Their common denominator is that their religion is Islam.

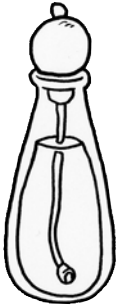
Islam divides along two lines, “Sunni” and “Shia”. Sunni Muslims dominate among Muslims in Sweden. There are mosques in a number of places, big buildings with a dome and a minaret as well as small ones in basements.

The devout meet in the Mosque every Friday to say the most important prayer of the week together. A practising Muslim prays five times a day. What time the prayers are said varies with the moon and is changed every day. The praying person turns towards Mecca, the Holy City, and



recites from the Koran, which is the holy scripture of Islam. Before praying, everybody washes hands, face and feet.

“Eid” is the most important holiday of Islam. Eid is the day that ends a month of fasting, called “Ramadan”. Muslims go by the moon calendar and so the time of Ramadan differs about ten days year by year.



Some Muslim men will put on a special perfume without alcohol before praying.

Clothes

Many Muslim women cover their hair with a veil. How much they cover it depends on tradition and culture. Some of them only cover their hair but show hairline and ears while others cover all hair, the hairline, ears and throat. In some cultures the woman covers her whole body, showing only her eyes.

The Koran says that a woman should cover her hair but how much is a matter of interpretation – some argue that they do not need to do it at all except when praying. Many Muslims also interpret the Koran as saying that body contact between women and men is not allowed, but since this custom varies, if you want to know – ask! In Sweden it is very common to shake hands, for instance, but this custom might feel uncomfortable to some.



A tasbeih, subha or misbaha is used for the prayer. It can have 33 or 99 beads.

Food

Practising Muslims do not eat pork and the meat they eat must be “halal”, i.e. the animal must have been turned towards Mekka while slaughtered by a butcher saying a prayer. Meat from predators is also “haram”, forbidden.

During Ramadan Muslims neither eat nor drink from sunrise to sunset. This means that they are allowed to eat before and after. Since the time for sunrise and sunset varies in the north and south and with the time of year, ask the Muslims you meet when they can eat and when they need to fast.

N.B. about Muslims and prayer

Practising Muslims pray five times a day or three if they are travelling. Therefore, ask your participants how often they want to pray.

Take longer breaks so that those who are Muslims can wash, pray and have their snack. The time they need is usually 10–15 minutes depending on how many they are and if they need to wait for their turn to wash.

Offer a separate room for the prayer, preferably with a door they can close. Make sure that there is a place where they can wash themselves before.

Hinduism

There are about 6,000 Hindus in Sweden originally from India, South-East Asia and East Africa. A couple of Swedish cities have a Hindu temple but many Hindus have their religious ceremony, “puja”, by an altar of their own in their home. The altar has pictures of gods and statues of one of the many gods that Hindus worship. What god it is and what name it has depends on where you come from – what part of India, for example.

Food

Most Hindus are vegetarians, i.e. they do not eat any kind of meat, fish, fowl or eggs. Many of them prefer a strict vegan diet, meaning that they do not eat any dairy products either. Hindus do not like to smoke and drink alcohol since, like Buddhists, they consider it important to take good care of their body.

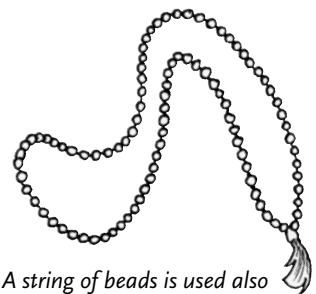
Some Hindus fast during various periods. How rigorous a diet they keep varies, so to really find out what you need to know, ask!



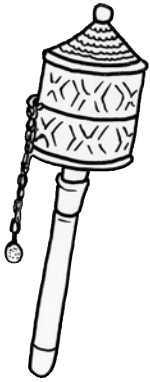
The Aum sign stands for the holiest word of the Hindus.



Vishnu is one of the gods in Hinduism. His four arms represent power over the four cardinal points.



A string of beads is used also within Hinduism.



A prayer-mill is used during meditation and prayer.



A beggar's bowl is one of the things a buddhist monk is allowed to own.



Siddhartha Gautama was the name of the first Buddha.

Buddhism

The first Buddhist congregation in Sweden formed in the 1950's and today there are about 25,000 Buddhists in the country. The majority of them have immigrated from Vietnam, Thailand, Sri Lanka and Tibet but there is also a large group of ethnic Swedes. There are a couple of Buddhist temples in Sweden and a number of places for meditation.

Much of Buddhist religious life centres on the "sanghans", where their monks and nuns live. Many holidays are celebrated by meditating when the moon is full or new. Different Buddhist groups use different calendars and because of this their holidays are celebrated at different times.

Food

Many Buddhists are vegetarians since the most important principle by which they live is not to kill anything that is alive. Some Buddhists are vegans, i.e. they also avoid dairy products. Their rules of conduct also include temperance, which means that some Buddhists do not drink alcohol at all.

Many Buddhists live by the Buddha's advice to take "the middle road" and will eat what is offered by their host. To show respect – ask what they prefer!

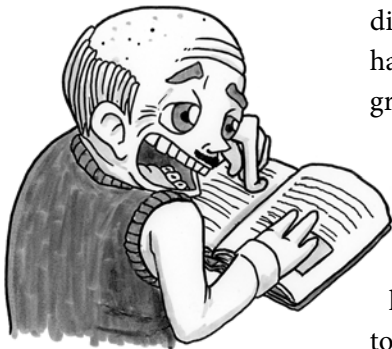
”Officially Sweden is often referred to as being a Christian country, but in spite of far-reaching secularization a number of studies in the past ten years have shown that many Swedes who do not share the belief of the church nevertheless say that they do have faith, only ‘in their own way’. Studies say these people make up 67 per cent of the Swedish population.”

*Görel Byström Janarv in “Resväskan”
 (“The Suitcase”)*

Dealing with xenophobia and racism in Scouting

Perhaps many will flinch at the mere thought that this headline expresses – that there is xenophobia and racism in Scouting. But there is, unfortunately. Scouting is part of society and since racism exists in society, it exists in Scouting too. It is also true that Scouting has some attributes which might make people want to join who do not necessarily share our values about concerning democracy and equal value of all human beings. Such symbols – the uniform, having “Vikings” and runes at camp and on hikes and paying reverence to the Swedish flag (hoisting it and saluting) – require special attention. What does it signal? How do we treat members of our movement?

LOOK!
I TOLD YOU,
DIDN'T I?



Where do prejudices come from? How do xenophobia and racism arise?

Sometimes we talk about prejudices as if they were a result of misconceptions or ignorance. If prejudices were only a sign of ignorance, education would be able to make them disappear. Unfortunately it is not as simple as that. We all have prejudices – against certain times in history, people, groups or opinions. Usually we are not aware of having them. Others may see it, but to us it is just a matter of opinion and we do not know why we think the way we do. It is also very common that most of our prejudices have an origin in and are a “proof” of something that happened in our life in the past by which we have come to interpret other situations since then.

Many prejudices are formed early in life by something that happens or by a person who has been close, often parents or teachers (later Scout leaders also). Unless challenged they will remain with us the rest of our lives. Orvar Alinder and Marco Helles (in “MOD-pärmen” written by them) compare the forming of prejudices with being afraid of dogs:

My image of German Shepherds and other dogs unknown to me is influenced by

- experience (I have been attacked)
- fear (because of my earlier experience)
- anger (with dog owners who let their dogs go unleashed)
- suspicion (the next German shepherd will probably be as dangerous as the last one)
- proof (that other people have told me about aggressive dogs and also the media substantiate my own experience)
- alienation (I had better stay away from all German Shepherds)
- projection and generalization (most other dogs are probably a little dangerous, too)
- hesitation and distancing (I do not think I will go near a dog again, better to avoid them all).

According to Thomas Böhm, a psychiatrist, prejudices arise from conceptions or notions we usually are unaware of. We can get these notions in many different ways, often in our childhood. In his book “Inte som vi” (“Not like us”) he talks of four different ways in which prejudices may form:

- Identifying with parents and people with authority – through expressed values or silent actions
- Your own immature conclusions – ideas that form in our childhood and develop into beliefs as we grow older. Example: A child who thinks that girls’ germs are especially contagious, may just develop into an



We are strangers because we do not know each other. If I accompany you, we will get to know each other and then we will not be strangers any more.”

Zorba as quoted in www.integrationsverket.se



Racism is founded on the idea that mankind is divided into races and that some races are superior to others. Because of this, some people think they have the right to dominate the so-called inferior race. They also maintain that there are biological differences between different races and that this is what justifies the difference in their worth. These ideas have had several advocates over the years, the social-darwinists, for example, and Nietzsche’s ‘Uebermensch’, superior being, and they are represented in Nazi and Fascist manifestoes.

Fear of strangers means being afraid of what is strange. It can lead to hostility but need not do so.

Xenophobia, hostility towards foreigners, manifests itself to various degrees through reluctance, fear of or even hatred towards peoples or groups of people of different origin or different customs.

adult who thinks that homosexuals are gay simply because they had too much contact with females when they grew up.

- Media – has great influence over us early in our life, and creates fragmentary images of people. Example: If we see terrorists on TV but do not understand the context, then everyone resembling them will become terrorists in our mind.
- Myths – some conceptions can be adopted by a whole culture and live on for generations. Some of them become legends, others become “truths”.

In their book “Vit makt och blågula drömmar” (“White power and patriotic dreams”), Anna-Lena Lodenius and Per Wikström, journalists and authors, write that there are several additional factors besides personal conditions – like bad upbringing, vulnerability and lack of male role models – that make people, mostly men, become racists. These are other factors they consider to have an influence:

- Society. When society suffers from a financial crisis and when unemployment numbers are high and hopes for the future low, then there is a context where racist opinions may form.
- Political decisions. “Institutionalized” discrimination and housing segregation are said to make way for racist views even in political decisions and hence “sanitiz” them.
- History. Swedish history is full of racist views and actions. We are beginning to forget about the Holocaust and Racial Biology and because of this, views from back then are heard again. The Christian Church of the early days had a very limited view of what should be the norm and condemned anything that was different. Although the church of today does not hold these views, racists make use of that history.
- Feminism. The more influence women have in society and the less power men have over them, the more some men will see women as a threat to them and to

Prejudice. The word in itself means “judgment in advance.” Prejudices are ideas and notions that somebody or something should be or act in a certain way. We often have prejudices with regard to whole groups of people, prejudices founded on incorrect information. Most of our prejudices are subconscious.

their view of what is “manly”. Many racist ideologies express opinions that will strengthen men and weaken women.

Reacting to prejudices

As described above, prejudices are seldom a result of statistics and reality. They are emotions or an interpretation of reality. Responding to an emotion by stating a lot of facts is seldom of any use. Reacting to prejudices is much more complex than that. For you as a leader it is wise not to take part in the discussion. It is better to ask questions of the people voicing their opinions. Telling them what you see or saying that they are wrong will hardly change anything on a deeper level; rather, it will only have a momentary influence.

When you are angry, it may be difficult to remember that there is a human being behind the attitudes you react to but you should always take that person seriously. Do not make ironic remarks about what is expressed; instead, show respect although you cannot share the opinions. Try to avoid confrontation – ask questions and talk about the matter but do not attack because if you do, there will certainly be a deadlock in your discussion.

Another thing that is important to remember is that we were not born with our opinions but choose how we will think and act, even if it is subconsciously. Because of this, one question could be: How did you come to think the way you do?

Prejudices as self-fulfilling prophecies

People who have prejudices will always look for proof that they are right. If you think that all immigrants live on “social welfare”, you will stop there when you see the statistics and not think of the reasons for it. Most probably you will also automatically treat people you label “immigrants” as dependent on benefits, having lower status and exploiting the System.

Once prejudices have taken hold, no logic seems to register. Even if you show statistics or other proof that the prejudices are unfounded, the response will still be, ‘Well, that’s how it is anyhow’. It is as if all logical switches have been unplugged. – However, an idea that has not yet become a prejudice can still be changed if it is questioned and by confrontation with reality.”

Tomas Böhm in his book “Inte som vi!” (Not like us.)



HAHAHA!



JUST A JOKE...

Several studies show that you usually tend to live up to the expectations that other people have of you. Probably the most well-known study of all is the one done by an American teacher, Jane Elliot. She treated students with brown eyes as being less intelligent, informed them that they were dumb and treated students with blue eyes as being of higher standing. The next day she announced that she had made a mistake, that it was the blue-eyed students who were not intelligent and the brown-eyed ones were the ones with possibilities. The students changed and their self-confidence and achievements reflected the teacher's treatment of them.

As a Scout leader you know well that if you have come to a Scout meeting feeling tired and reluctant to be the leader, the children have often responded by being rowdy and demanding.

It is important to respond to people's prejudices especially if they have started to become self-fulfilling prophecies. Proving a prejudice wrong can be difficult and will not always help as discussed before, but it is important not to let it go unquestioned, to take the stand that "it is not always like that". If a self-fulfilling prophecy is refuted enough times even the person who voiced it before will begin to doubt it.

"It was just a joke!"

Many prejudices we encounter in our everyday life are masked as jokes. We often hear "Just a joke!", but the question is how it was received by the person at whom it was aimed. A funny story built around the idea that people from Scotland are stingy with their money may not be all that fun to hear for someone who is from there – and if he or she hears it many times it will not only feel repetitious but sometimes also demeaning.

It can be difficult to respond appropriately to a joke that shows prejudice since many of them were not

intended to do any harm. Other jokes are more subtle, making it hard to say exactly what was for example racist. But we get the feeling that it is not quite acceptable to say something like that. It is important to show that you do not find jokes showing racist tendencies amusing. By doing this you show that you will not accept racist views in your presence.

Another way of dealing with “jokes” is to have a discussion in the group it concerns, for example the leaders’ team or the Scout unit as such, and to talk about which kinds of jokes are OK and which are not. The basic rule with children can be that a joke is fun only if everybody thinks so – that is, even the person it is about. As a leader you are always a role model and this means responsibility. Jokes you approve will set a standard and jokes you openly disapprove of will cease.

Nationalism, patriots and self-confidence

One thing you often hear people who have xenophobic opinions say is, “I am not a racist, I am a Patriot/Nationalist”. In their book “Vit makt och blågula drömmar” (“White power and patriotic dreams”) Anna-Lena Lodenius and Per Wikström say that being a “nationalist” means to think that the nation is of great value to unite people and that “my nation” is superior to others. Few ideas have started more wars throughout history than has nationalism. Patriots on the other hand mean that the people should unite and that “my people” are superior to others. Patriots celebrate the history of their people, the family is important and often the role of women is limited to bearing children.

To love Sweden is not the same thing as saying that Sweden is superior to all other countries. Nationalists have almost made it feel shameful to the rest of us to like our country and our flag. Because of this, many people hesitate to speak appreciatively of their country or say that they find the flag beautiful. But having collective self-confidence is not the same thing as being self-righteous.



It is very disheartening to live in a time when it is easier to split an atom than a prejudice.”

Albert Einstein, quoted by Orvar Alinder and Marco Helles in “MOD-pärmen”

Genuine self-confidence can be welcoming – if I feel accepted as I am I need not feel threatened by others. If I feel insecure on the other hand, I will see others as a threat to me and my identity. If the population of a country has a sound, collective self-confidence, they can be happy and proud of their country, want to show it off while at the same time be open to influence from other cultures.

Discussion

Do you agree that prejudices can arise for the reasons expressed in the first part of this chapter?

What can Scouting do to prevent prejudices in the society?

How can we help create self-confidence in our country without it leading to self-righteousness and exclusion of others?

Activities

14. Who is who?

An activity about what groups we belong to and how we chose them

Time: 10 minutes and about 30 minutes for discussion

Number of participants: 10 or more

Age: 15 years and more

Material: Chairs or something else to mark somebody's place

Ask the participants to sit in a circle on chairs or something else which marks a place but have one seat too many. When you, the leader, asks a question – for instance, “Who is from Stockholm?” – everybody from Stockholm gets up

and changes places in the circle. Then you ask another question and others will change places.

Examples of things you can ask about: Country, town, family, age, left or right handed, favourite food, hobby, opinions, eye colour, or language. Make up your own questions, too, to fit your particular group. The important thing is that all questions should symbolize belonging in a group. Stop the activity after a while and read the text below about this very thing.

Belonging to a group

Every person belongs to several groups. Most of them you choose consciously, clubs for instance, and some of them more subconsciously – where you live for example. Sometimes you are put into a group by someone else, like your class at school, and other groups you are born into, like your sex. If you have brown eyes, it is obvious that you can be grouped with other brown-eyed people, but there can be an invisible group also, for instance people having the same kind of work.

There is a mutual relationship between the individual and the group – I can influence the group and the group can influence me. Together, all groups of which I am a member will have an effect on my personality. Groups can also bring about prejudices since all group members are lumped together. These prejudices can form in various ways. You may have received incorrect information – something you happened to stumble onto, saw in the paper or at the cinema and registered in the back of your head. Or maybe you heard something about a certain person in a group and judge the whole group by that one person, whether consciously or not. It is important to know that most of what you hear about other groups stems from such false information and are prejudices and nothing else.



After reading the text, have a discussion about this:

- What groups do we choose to be in and what groups are we born into?
- What groups are we members of consciously and in what groups are we members without being conscious of it?
- What groups do you belong to only for an hour and what groups will you belong to all your life?
- In what way can a group influence the individual member and how can the individual influence the group?
- What opinions do we have of other groups?
- What opinions do you think other groups have of us?

”The greatest difficulty is not to get people to accept new ideas but to make them abandon old ones.”

John M. Keynes, quoted by Orvar Alinder and Marco Helles in “MOD-pärmen”

Conducting Values Exercises

Activities and exercises about values will help participants to reflect upon and be able to take a stand on difficult issues. For this reason it is a very good method for working with Scouts on the subject of xenophobia and racism. "Values exercises" are suitable for all age groups but must always be adapted to the group at hand. We all need to think about and be able to explain our views, to practise expressing ourselves, to question and to listen to others. The overriding goal of values exercises is that hopefully they will lead to new thoughts and new actions. By holding on to our opinions or sometimes daring to change them we will mature as human beings.

Leading Values Exercises

It is important that you as a leader show interest, listen, ask open questions and express your thoughts honestly. You should not take part in the activity yourself by stating your opinions or commenting on views expressed by the participants. However, you should be active and ask questions and say what you wonder about, and if somebody asks what you mean it is important to be absolutely honest.

Conducting a Values Exercise requires preparation, partly by deciding on questions and types of exercises and partly by getting the group ready by talking with them about the rules. Tell them that decisions are up to each and every individual, and that nobody has the right to decide for someone else in a values exercise. You should

also talk to them about comments, explaining that some comments can prevent many participants from speaking. If you have talked about this beforehand, all you need to do if someone forgets during the activity is to remind everyone that you have decided not to make comments.

It is important to encourage the group but make sure not to encourage a particular opinion. Do not hesitate to say someone is brave who dares to express a very personal opinion but as the leader never show that you agree with a certain view – otherwise some of the participants will think there is a right and a wrong.

Many values activities are quick, decisions that have to be made in a very short time. If you work with adults you had better warn them about this. Children adapt easily but adults want to give things more thought. Speed is important, especially with adults, or else participants may start to consider how their opinion will be received and refrain from expressing it freely.

Listening with an open mind and asking questions that will lead to explanations is important. Even if you do not agree with what is said, it is essential that you take it seriously. Take care not to sound ironic since this would make whoever expressed the opinion feel belittled. Ask in a way that will make you and the group understand better but avoid the word “why” (since we usually do not know anyway). Ask the participant to tell more instead, asking how he or she thinks and help clarify even more by saying, for instance, “Have I got it right about...”

This way of listening takes courage. It may even have the result that you, the leader, learn that you need to reassess your old opinions.

Making your own Values Exercises

Below you will find a number of Values Exercises. It is important that the subjects you choose feel relevant and meaningful both to you as the leader and to the group. If you find a statement too personal, skip it! You must feel safe and comfortable when you lead the activity.

When you make up statements, questions and choices, it is important to remember that it is all about values, not acting. Values Exercises are about values only, about what we think and want – not about how we perform. Keeping it general, not personal, is equally important – saying “one” and not “I” or “you”. This makes it easier to simply express an opinion and not worry about any performance.

The Thermometer

(See also the “Diversity thermometer” in the chapter on Diversity)

This is a good exercise when you want to prepare a group for Values Exercises. It makes everybody move, think and choose. Put pieces of paper numbered from 1 to 6 in a line on the floor. The number must be even so that there is no “middle” number.

Give a statement and point to it on the “thermometer”, for example: The most important thing in Scouting is leadership training (number 1) or training to cooperate (number 6). Then the participants are asked to go to the number that corresponds with their opinion. They must stand on the very number, not between numbers. Let them talk to the person standing next to them and then let the whole group tell what opinions are represented.

The whole thing must be rather quick, making the decision and presenting the opinions, both. No lengthy discussions. The goal is to get started, start thinking and hold on to your view.

Examples of statements

The greatest threat to democracy is: racists – anarchists

Prejudices are created by: parents – media

Criminality is a result of: your upbringing – your friends

The most important thing to prevent prejudice is: knowledge – good role models

The most vital task for a Scout leader is to: teach new things – question values

The first thing that comes to your mind

To get the thinking started, ask the participants to write down their first thought when they hear you saying a word. Let it be quick – 20 seconds at the most for each word. Examples of words: boy, girl, vegetarian, Muslim, Turk, racist, suburb, Swedish.

If you want, you can let the participants tell their words to each other. If not you can simply use the exercise as a starter and then move on to other exercises.

Listing

Give the participants a piece of paper and a pen and ask them to sit by themselves. They should be prepared to either write an answer to a question asking why (see below) or write down anything they can think of regarding a certain word or phenomenon, for example racism or diversity. Let them write individually for a little while and then tell what they have written to others in groups of three. Then have these groups write a list in common on a big sheet of paper and present what they have written to the larger group.

Now you have collected the thoughts of the entire group on a certain subject and are ready for other exercises which will take you even deeper into the subject.

Examples of questions asking why

Why does one start fighting?

Why does one become a racist?

Why are there wars between countries?

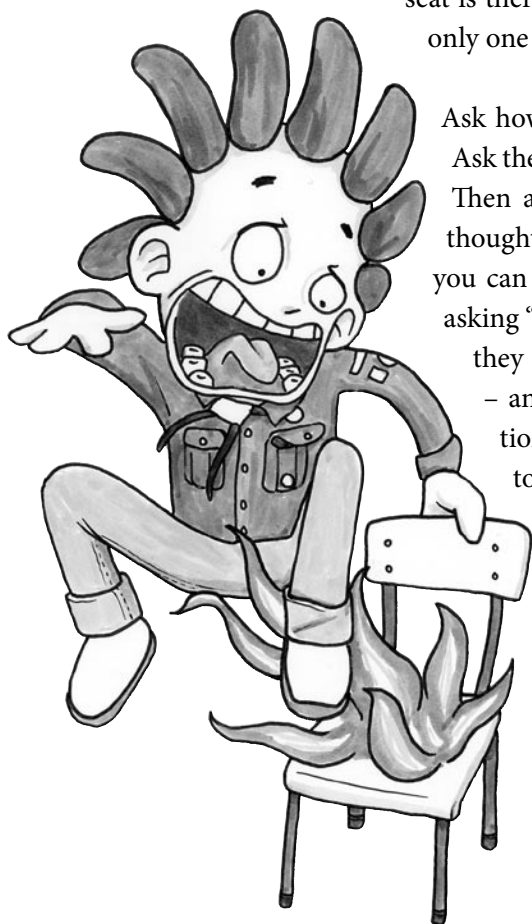
Why is there civil war in some countries?

Why do only certain people become Scouts?



Hot chair

Sit in a circle on chairs or something else that symbolizes seats. Have one seat too many. Read a statement to which the answer can only be either “Yes” or “No”, for instance this: “Scouting is much more fun than football.” Participants who agree change places, those who disagree or need more time to think stay in their places. The extra seat is there so that it is possible to change places even if only one participant wants to do it.



Ask how the ones who stayed in their place thought. Ask them to raise their hand when they want to speak. Then ask the ones who changed places about their thoughts. If nobody wants to raise their hand to speak you can make them do it by looking at someone and asking “How did you think?” Always make it clear that they do not have to answer if they do not want to – and if somebody volunteers to answer all questions, say that you want to give everyone a chance to answer, and that it is important to let everybody have a say.

Start with simple questions and repeat what they must do to answer: If you agree you change places, if you disagree you stay put.

Examples of hot chair statements

Racists are insecure people.

It is easy to be friends with an immigrant.

Prejudices are created by the media.

Some prejudices are more acceptable than others.

There is equality in our society.

Everyone can be a Scout.

Immigrants do not want to be Scouts.

Being different helps the society develop.

Four corners

In this exercise the four corners of the room will represent different standpoints. The leader presents a problem to the participants, or presents an opinion, and gives them three different options and an “open corner”. Example:

The nicest thing about summer is

- that ice cream melts in the sun
- summer rain
- Scout camps
- open corner – your own suggestion

The participants are asked to go to the corner that represents what they agree with. The open corner is not an “I do not know” –corner but a corner for those who think something else, or have another solution – for instance that the best thing about summer is going swimming. If anyone is standing alone in a corner it is recommended that you, as the leader, go to that corner and conduct the exercise from there. This will mark that it is not wrong to be the only person holding a certain view, as it will give support to him or her.

Next you ask the participants to talk to each other for a minute or so about why their corner is important. This is what they should focus on, and it is not relevant to know why the other corners are considered less important. If there are many people in one and the same corner, divide them into smaller groups. Then let the groups tell each other what they think and if anyone wants to change corners – change opinion – it is OK once everybody has had a chance to tell why they chose this particular corner.

Then the leader gives a new statement with three options and an open corner as before. Remember to make the exercise more difficult step by step, starting with easy, common things like the one above and towards the end building up to ones rather difficult to take a position on. Here are two examples of more difficult statements:

The main reason that some groups are so prejudiced about each other is that

- they are afraid of one another
- they live apart
- their cultures clash
- open corner.

You are a Swede if

- you were born to Swedish parents
- have a Swedish passport
- feel Swedish
- open corner.

Remember

”People are different – we are individuals first and foremost. What group we belong to comes second.”

List of references

Alinder, Orvar and Helles, Marco,
"MOD-pärmen", Sensus, 1998

Alm, Daina, "Fördel mångfald! En tankeväckare
om mångfald i organisationer".
"Advantage diversity! A thought provoker on
diversity within organisations."
Konsultförlaget, 1999

Böhm, Tomas, "Inte som vi!", "Not like us!",
Natur och Kultur, 1996

Daun, Åke and Ehn, Billy, "Bland-Sverige",
"Swedish Blend", Carlssons, 1988

Eklund, Ulrika and Granvik, Margot, "Välj
mångfald!" En metodbok för dig som vill arbeta
för inkludering.", "Choose Diversity! A handbook
for working towards inclusion." LSU 2005

Herlitz, Gillis, "Vem är inte riktigt klok?",
"Who's crazy?" Argument förlag, 1999

Janarv, Görel Byström, "Resväskan",
"The suitcase", Sensus 2003

Karlsson, Pia and Svanberg, Ingvar,
"Religionsfrihet i Sverige", "Freedom of religion in
Sweden", Studentlitteratur, 1997

Lodenius, Anna-Lena and Wikström, Per,
"Vit makt och blågula drömmar",
"White power and patriotic dreams",
Natur och Kultur, 1997

Mandelin, Fredrik, "Nio bilder av scouting,
Scouting för alla", "Nine views of scouts. Scouting
for all", www.ssf.scout.se

Nilsson, Bo, "Maskulinitet", "Masculinity"
Boréa, 1999

Sjögren, Annick, "Här går gränsen",
"This is the limit!" Arena, 1993

Zetterlund, Karin, "Hon och Han", "Him 'n Her"
Scoutförlaget, 2003



Scouting has always been involved in questions of diversity. Now we have a chance to become even better at it. Thinking, reflecting and working with the activity exercises in this book will help us to realize our vision: Everyone is welcome in scouting.

*Them 'n Us is a booklet with a mixture of facts, activity exercises and questions for discussion. You can read it yourself, discuss it with your scout-leader friends and do the exercises with scouts of all ages. Them 'n Us takes up the question of diversity from the various perspectives of ethnicity, culture, religion and, of course, through our view of ourselves and of others. *Scout culture" and outdoor life are taken up as specific elements of scouting.*

"Them 'n Us is meant to be a reservoir of knowledge and ideas and a guide for you and me as Scout leaders. I hope that you will find both things you are familiar with and things that will surprise you. Most important of all is that you will think about your own opinions and about how you as a person and a leader can contribute towards creating a more welcoming, including Scout movement and a more open society."

Fredrik Krantz, chairman of the Swedish Guide and Scout Council

Greater openness has penetrated the entire scouting commitment of the author, Malin Kasper Burns. She has been active as a scout leader and course instructor as well as board member of the Swedish Guide and Scout Association. She was one of those responsible for the Global Development Village, GDV, at Scout 2001. Kasper is a trained drama pedagogue and Creative Arts teacher. She has also studied ethnology with an emphasis on multi-cultural concepts.