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SCOUTING AND LITERACY



Part 1:

Understanding Literacy



Don't walk before me - I may not follow

Don't walk behind me - I cannot lead

Just walk beside me - And be my friend

SCOUTING AND LITERACY

PART 1. :	UNDERSTANDING LITERACY
PART 2. :	ORGANIZING A LITERACY PROGRAMME
PART 3. :	DESIGNING LITERACY MATERIALS

These booklets called "Scouting and Literacy" are written for Scout leaders.

They are about :

1. The meaning and importance of literacy.
2. What Scouts can do to introduce literacy to individuals, families, and communities, and to encourage its usefulness and permanence.
3. How Scouts can organize a literacy programme and its follow-up.

These booklets are about how Scouts can serve their community; how they can help people to help themselves. They are especially relevant for Scouts in high schools and colleges.

SCOUTS CAN :

- . help to design literacy programmes,
- . act as coordinators/instructors of literacy classes,
- . prepare educational materials (posters, games, exercises, plays...),
- . make the necessary preliminary surveys,
- . organize mobile libraries, theatre groups and film units,
- . organize publicity campaigns to encourage literacy,
- . produce regular newsletters for those who are newly literate,
- . "adopt" someone who is illiterate - a child or an adult - and share their own literacy.

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PART 1 : UNDERSTANDING LITERACY

INTRODUCTION

Illiterate people...

There are over 800 million people in the world who are illiterate. This is a fact.

It is also true that most of these illiterate people are poor. They are the ones who suffer most from unemployment, malnutrition and other consequences of poverty. Poverty and illiteracy are thus closely linked. This link emphasizes the importance of literacy in development programmes that are aimed at eliminating poverty. Literacy can help people benefit from the process of development.

But literacy is more than just a tool for development.

The world is changing very rapidly. Growing towns, advanced technology, more schools ... all these things bring change. But such changes often leave illiterate people behind. They cannot understand them; they cannot make use of them; they can only suffer from them. These changes bring a future, but it seems this future is for the educated, the rich, the townspeople...

However, this need not be so. Literacy can be the key that unlocks this future, that liberates illiterate people from "the 'tyranny of the past", from exploitation and from dependency, that helps them break out of the "vicious circle" of poverty, that gives them a sense of control over technological progress as it affects them. It means the rebirth of creativity; it offers greater self-fulfilment. It helps the poor find their true role and identity in the future.

As such literacy is a human right, because everyone has the right to be a creative part of the future.

...and Scouts

Participation in development is a cornerstone of the Scout programme. Therefore, Scouts cannot ignore the challenge that illiteracy presents to them. Scouts are part of a country's greatest resource - its young people. They have energy and enthusiasm; they are flexible and willing to learn. Most have some education and are seeking to contribute to the process of development and nation-building.

With appropriate training, organization and support, Scouts can initiate literacy and post-literacy (follow-up) programmes; they can help to create an environment in which literacy can be used. This is especially true of those older Scouts in secondary school and colleges and those who are working. They can help the people learn to read, write and calculate, to understand the situation in which they live so that they can improve it, to benefit from other development efforts, to feel strong and confident in the process of change.

Literacy activities cannot be done by the Scouts alone; they should cooperate with the authorities and other organizations. Such activities require hard work and commitment; they require strong leadership from the Scout Association. The Scouts will be working with people who have their own way of thinking and acting. They will have to build relationships of trust; this may take time and is not always easy. But it is possible. In some countries Scouts are already deeply involved.

If the programme is successful both the people and the Scouts learn and share; together they develop a motivation to go on; a responsibility as citizens towards their own future; the confidence that, in their own small way, they can change the world.

"OUR EYES SPARKLE AND NOW THEY CAN SEE"

1. WHO IS THE ILLITERATE PERSON ?

If we go to almost any community in the world, we can find illiterate people. It may be easier to think of illiteracy occurring in the villages of Africa and Asia, but there are also, for example, over two million people said to be illiterate in the United Kingdom.

Who are these illiterate people ?

"I THOUGHT EDUCATION WAS MEANT FOR PEOPLE LIKE CLERKS ONLY"

(a) CHILDREN

Illiteracy is something that seems difficult to eliminate once and for all; it keeps on coming back. We have to keep fighting it, to make its return more difficult. In many countries up to 50% of the children may leave school after less than four years. In Kenya, in 1973, 276,000 children began to look for jobs; only 55% had finished primary school. (Statistic: International Labour Office). The rest were dropouts. For most of them the jobs they sought did not exist. It is true that when they left school they were generally able to read, write and calculate. But within the next two or three years many of them would have lost these skills because they had been unable to practise them. They had no books or magazines; they felt no need to write. There would be many reasons that led them back into illiteracy.

However, the children who leave school early form only part of the problem. In the 35 countries of the world with the lowest per capita income, 42% of the children aged between 6 and 11 years never went to school at all. (World Atlas of the Child, World Bank, 1979). They never took the very first step towards literacy.



*SCHOOL CHILDREN: HOW MANY OF THEM
WILL STILL BE ABLE TO READ AND
WRITE IN 4 YEARS TIME ?*

"SEEK KNOWLEDGE FROM THE CRADLE TO THE GRAVE"

(b) IMMIGRANTS

For immigrants also the rate of illiteracy is high. For them perhaps the problem is more difficult, because they usually need to be literate in a language not their own. Without such literacy it would be impossible for them to be fully assimilated into their new country. They would remain a closed group, a ghetto, an island whom the rest of the country would be ready to blame in circumstances such as growing unemployment. Four million



people from Turkey live at the moment in West Germany where work is available for them. But if they are not to be exploited, they must be able to participate fully in society. Without literacy that becomes impossible.

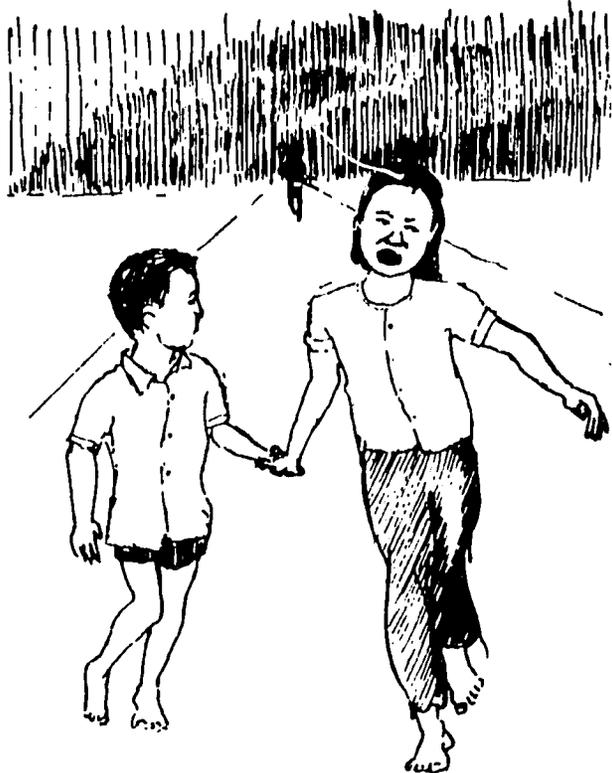
"WE CAN DEFEND OUR RIGHTS, WE CAN'T BE FORCED TO DO ANYTHING AGAINST OUR WISHES, WE CAN'T BE CHEATED."

IMMIGRANTS: HOW EASY IS IT FOR THEM TO BECOME PART OF ANOTHER COUNTRY ?

(c) REFUGEES

Many, many people escape their country to seek safety from violence and famine every year. About half of them are under 16 years old. For them to return would be dangerous, perhaps unthinkable. To go forward into the unknown is better than to remain in the hell they knew. The forces that cause a family to leave their home, their land, their community, their history, their familiar surroundings must indeed be frightening. The unknown can only be another country where they hope to find a new life.

REFUGEES: TO EXCHANGE THE HORRORS OF THE PAST FOR THE UNCERTAINTY OF THE FUTURE IS A TERRIFYING ORDEAL; LITERACY CAN HELP.



But like the immigrant workers, if they are not to remain permanently isolated from the rest of the community, they must become literate so that they can speak the language of their hosts, they can read to learn about the people among whom they live, and they can write so that they can communicate with them.

"TODAY WE FEEL THAT WE ARE HUMAN BEINGS LIKE OTHER HUMAN BEINGS"

(d) THE HANDICAPPED

Perhaps the poorest people in the world are those with handicaps - the blind, the deaf, the crippled, the mentally retarded. They make up 10% of the world population - 350 million people. They are the ones who are usually given the least chance of all, who are ignored, neglected. Medical services reach about 10% of them. But to walk through the streets of places like Calcutta brings you face to face with the condition of many of the others.

They had no chance to go to school - that was given to their brothers and sisters. Generally, they are left totally dependent on a society that does not want them, because the society thinks that they have nothing to contribute.

But that is not true.

In Malawi, they have found that blind farmers can run a tobacco farm as effectively as those who can see, if they are properly trained. The skills of reading, writing and calculating can be the first step by which someone with a handicap can become once again part of the society that has so long rejected him.



THE HANDICAPPED: WILL THEY BE ALLOWED TO CONTRIBUTE TO SOCIETY AS OTHERS ARE?

"I ONCE WAS BLIND, BUT NOW CAN SEE"

(e) THE POOR

Most numerous of all, however, are the ordinary people who have never learnt the skills of literacy, and who live in an environment that makes literacy difficult. They are the majority of the millions of small farming families who have little or no land, the workers who earn a meagre income in the cities and plantations, the unemployed and underemployed. These poor people live generally from hand to mouth, with never enough to eat.

NUMBER OF ILLITERATES AGED 15 YEARS AND OVER (UNESCO)
 1970 - 742 million (32.4% of world population)
 1990 - 884 million estimated (25.7% of world population)

In 1980 there are over 800 million people who are illiterate. In some countries the figure is over 90% of the population. The per capita income in such countries is often less than U.S. \$ 100 per year.

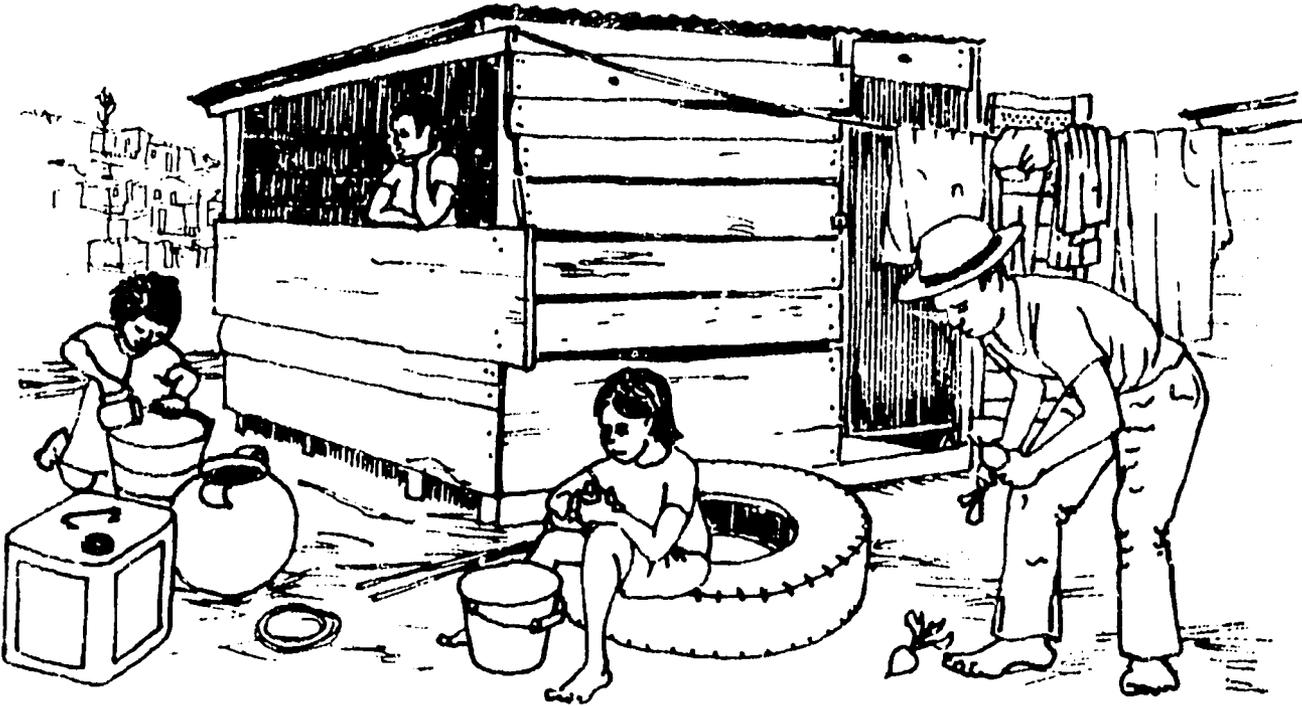
1970 - 34 COUNTRIES HAD AN ILLITERACY RATE OVER 70% (UNESCO)

2. WHY ARE ILLITERATE PEOPLE MOSTLY POOR ?

(a) THE RATIONAL REASONS OF POVERTY

At the first sight it seems that they are poor because they are :

- cheated by the dishonest trader because they cannot count,
- exploited by the landowner because they cannot organize themselves,
- robbed by the corrupt tax collector because they cannot read.



*THE POOR: IF POVERTY IS NOT THEIR CHOICE, THEN WHOSE IS IT ?
FOR THE WORLD HAS THE RESOURCES TO ELIMINATE IT.*

At this level of survival they dare not take risks, because change might make their situation even worse.

But it goes deeper than that.

It is not only people who exploit them; it is also the social system which they cannot understand. Children of literate parents have more chances of reaching secondary school than those of illiterate parents. Most of the health services are in the towns, while most of the poor live in the countryside. The introduction of advanced technology so often takes away their jobs; they cannot offer security so that loans are more expensive for those who need them most.

"I NOW VALUE MYSELF A GREAT DEAL AND I FEEL A MORE COMPLETE HUMAN BEING, WHEREAS FORMERLY I FELT A SENSE OF DEFICIENCY, FOR I DID NOT UNDERSTAND MANY THINGS."

CASE STUDY:THE OROKAIVAN FARMER

We lived in a village of about 100 families. The countryside was hilly and covered with forest. The soil was good and the rainfall plentiful. We grew most of the food we needed; when we finished one garden, we just cleared the trees to make another.

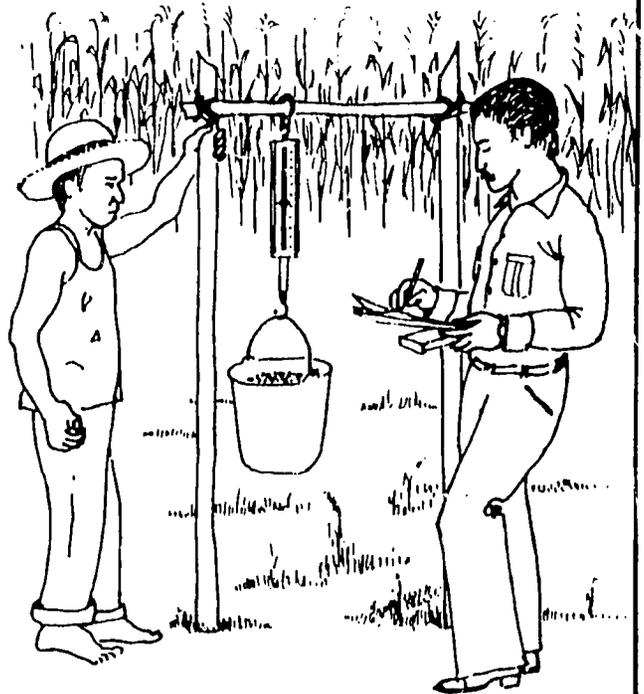
We needed money, however, to pay tax, buy clothes and tools, pay for medicines and school fees. To earn this money we grew coffee. An agricultural officer had shown us how to do this and there was a cooperative in the town, twenty miles away, that purchased and marketed it.

When the coffee was ready, the cooperative would send someone with a truck and we would meet him on the road. He would weigh the coffee and pay us immediately in cash at a fixed price per kilo.

One day a cousin who had lived in the capital for a long time returned to the village for the funeral of his father. He helped us also with picking the coffee and suggested that we weigh it before the trader came so that we would know how much money we should receive. So he built a simple pair of scales and developed a system of weights. He showed us how to calculate the weight.

We did not tell the trader that we knew the weight of the coffee. But when he weighed it he gave us less money than we had expected. So we challenged him and found that he had been cheating us on the weights by over 10% each time.

None of us had been able to calculate. Nor could we read or write. We wondered in how many other ways we were being cheated.



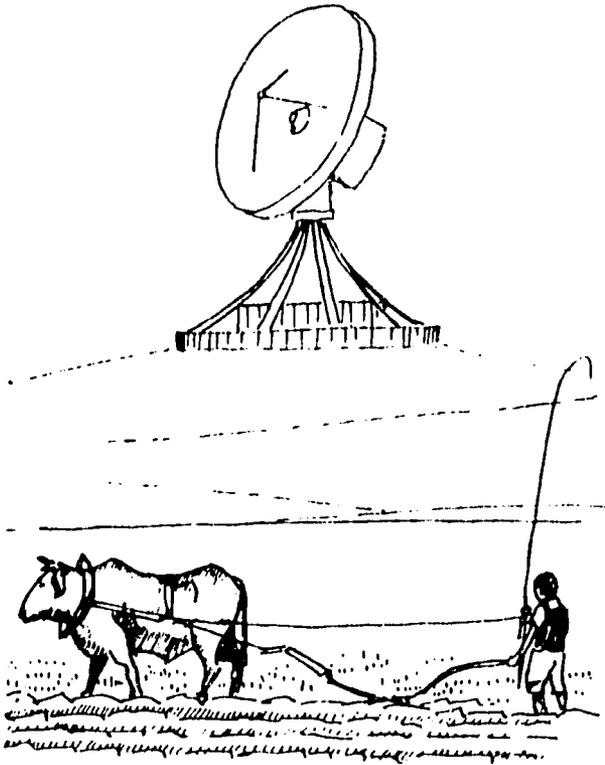
*WHOSE FAULT IS IT IF YOU ARE
CHEATED BECAUSE YOU CANNOT
CALCULATE ?*

"PEOPLE DON'T DESPISE YOU; YOU DESPISE YOURSELF BECAUSE YOU FEEL OPPRESSED AS A RESULT OF ILLITERACY AND IGNORANCE. BUT NOW THAT I KNOW AND UNDERSTAND, I DON'T FEEL INFERIOR."

(b) THE HOPELESS HOPES OF DEVELOPMENT

Despite all the new schools built, all the literacy programmes being organized, the number of illiterate people is increasing; between 1950 and 1970 this increase was 83 million.

How is this possible after so many "development" programmes? We can find in these countries new roads, industries, electrification, railways, schools, hospitals, better agricultural methods...



*INDUSTRIALIZATION: HOW DID IT HELP
THE RURAL COMMUNITY ?*

But most of this "development" has benefitted those who are rich or educated enough to use it. Hospitals, secondary schools and colleges were built especially to serve those in towns. Roads were used by those with cars. Electricity was developed for urban industries. Tractors were bought by those with enough land and capital.

Most of this development bypassed the poor, and in many cases made them poorer. A new modern sandal factory employing 30 people would put 1000 traditional sandal-makers out of work.

Yet at the same time there were many benefits. Necessary infrastructures had been built; communications put separate parts of the country into contact with each other; several diseases were eliminated; food production increased; there was a core of highly educated people.

Why then did this "development" not reach the poor ? What was missing ?

"LITERACY: READING THE WORD OR READING THE WORLD ?"

(c) THE PROCESS OF CHANGING CHANGE

All communities today are in the process of rapid change. Change has always been present in any healthy society. The relationship between a community, its neighbours and its environment is a dynamic one. A change in one, like a drought, affects the others. Generally these changes were small.

Traditionally there were customs, beliefs and structures that enabled the people to minimize the effects of such changes and to explain those that did occur.

But today change is faster and of a different kind. For example :

- . Better health leads to an increase in population. This requires more food to be produced, usually from the same piece of land.
- . Urbanization attracts young people away from their villages and changes family patterns.
- . Modern technology influences employment for it generally requires less labour to do the same amount of work.



*HOW DOES THIS VILLAGE DIRECT CHANGE
TODAY ?*

"SINCE ILLITERACY IS AN INTEGRAL PART OF UNDER-DEVELOPMENT, LITERACY MUST BECOME AN INTEGRAL PART OF DEVELOPMENT"

Many people feel they have lost control of the changes and of the direction of their lives. They feel they have become onlookers to a process of modernization which they cannot understand. They have become "objects" of development projects conceived and planned by others. They see the towns growing on the horizon, taking the young people away from their homes; they see the schools teaching their children to think and hope in a way they cannot follow. The towns, the schools reflect a "new life", and the few who succeed provide false hopes for the many who fail.



PEOPLE: THE "OBJECTS" OR "SUBJECTS" OF THE DEVELOPMENT PROCESS ?

Yet history shows that real development does not just come to people. It is created through the motivation, dynamism and participation of the people themselves. People cannot be developed by others; they alone can develop their own communities, with the help of others if necessary; it is they who must take responsibility for creating their future. The task of Governments and other organizations is to help them do that.

"IF YOU CAN TEACH, TEACH; IF YOU CANNOT TEACH, LEARN"

But first they have to understand the nature of their poverty, why their present situation is as it is, what kind of future is possible, and how they can create it. They have to become "subjects" in this process of change and be encouraged to take responsibility for the way their lives are changed.

It is the task of literacy to provide the motivation, understanding and skill necessary for them to take this responsibility.

"In the province of Gilan, North-West Iran, consider the rice growers who were advised to use 34 kilogrammes of paddy seed to the hectare when sowing seed-nurseries: unable to calculate, very few of these farmers were able to apply the formula correctly, and most of them used much more than the prescribed quantity of seed. The rice office has calculated that every year, for the province of Gilan alone, the ignorance of the rice growers costs 14,000 metric tons of paddy, worth over 210 million Rials in wasted seed."

(H.M. Phillips: "Literacy and Development")

"LITERACY IS EDUCATION FOR CHANGE"

CASE-STUDY

In one village the Government decided to build a small health clinic to provide a health auxiliary to work there full-time and to stock the clinic with medicines. This clinic would serve many villages. When the clinic was built, and the auxiliary ready to work, there was a great opening ceremony, with much celebration. The villagers seemed to be happy.

But only a few people came to the clinic, and those that came were usually very sick indeed, and it was often not possible for the health auxiliary to do much for them. One day a woman brought her two year old son to the clinic; the child was so pale and weak, suffering from acute anaemia. But it was too late. Two days later the child died. The auxiliary knew that it was a wasted life. Why had the mother waited so long before bringing her son for treatment ?

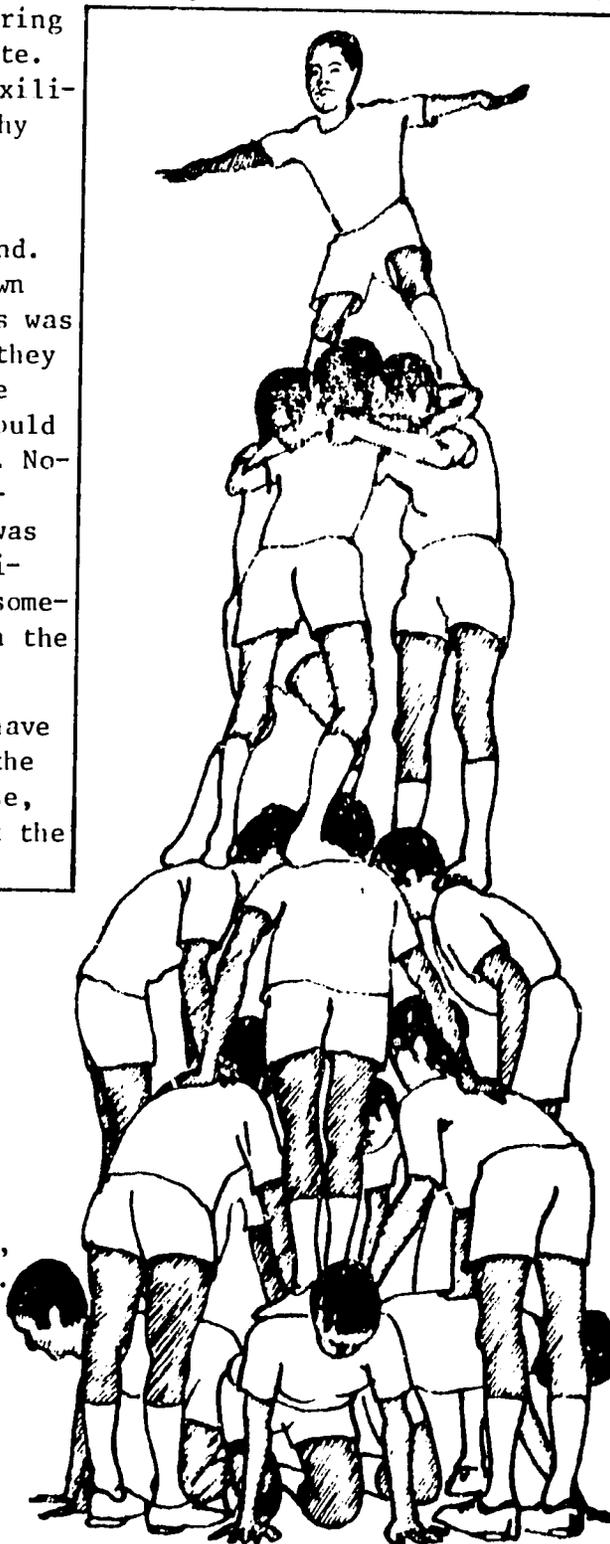
Slowly the auxiliary came to understand. The villagers had always used their own system of medicine which in many cases was very effective. No-one asked them if they wanted or needed a clinic. No-one made them aware of the benefits a clinic could bring to them if it was used properly. No-one helped them to expand their understanding of health, to question what was false and what was good in their traditional system of medicine. How could someone from far away look after health in the village ?

Only when their own system seemed to have failed would they bring a patient to the clinic, by which time it was, of course, too late. So they came to believe that the clinic was a place where one dies.

(d) THE SEDUCTIVE SYSTEM OF SCHOOL

It is often thought that the school system will provide the necessary training for change. Most primary schools prepare a child for the next stage (secondary school) and the next (college) until they reach this "new life". It is like a gateway into a new world. If they drop out before the end, as most do, they feel they have failed. Even if they reach the end, most find that the jobs they seek are not available.

But some school systems are beginning to change. The relative expansion of the primary schools, alterations to the curriculum, new structures, different objectives, more community responsibility ... all these things



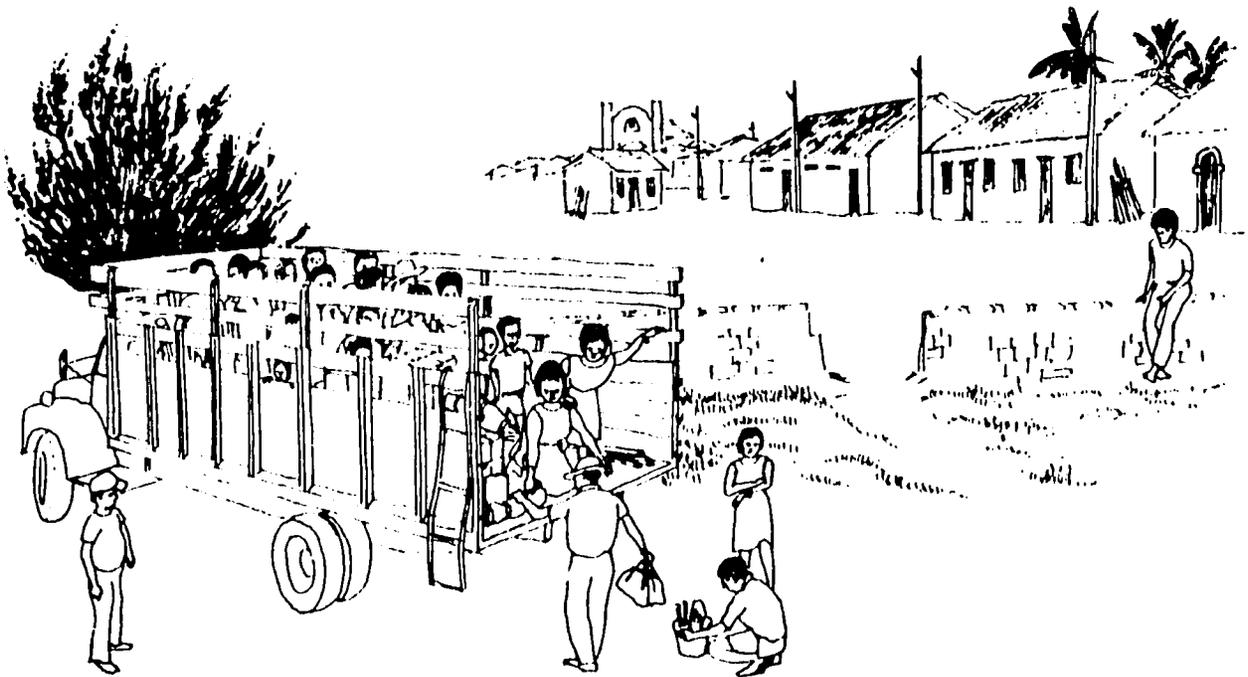
THE SCHOOL: A GATEWAY TO THE "NEW LIFE" - BUT FOR HOW MANY ?

are helping to prepare more effectively some of the younger generation for the world of the future. Instead of teaching them that this world lies only in an urban job or in further education, the modern school teaches them to become full participating members in their own communities, and that their future lies where they are. For most that is in an agricultural society, even though modern communications give them much greater mobility than ever before.

"EACH ONE TEACH ONE"

But basic changes in school systems take time and money, and at the moment affect no more than a small minority.

Furthermore, to encourage a young person to look to his community for the future becomes an act of injustice, if nothing is done at the same time to enable the community to provide an appropriate environment for that future. As long as more education, recreation and health facilities are available in the town, as long as one can find there enough work more easily and earn more money, then people will continue to leave the villages despite the kind of education they have received.



RURAL EXODUS: IF PEOPLE LEAVE THE VILLAGE FOR THE TOWN, THEN SOMETHING MAY BE WRONG WITH THE VILLAGE ?

However, if the school enrolment trends of the last 20 years in 25 of the poorer countries of the world continue, it is estimated by UNESCO that by 1985 less than 30% of the children between 6 and 11 years old will be in school.

The school system has therefore often magnified the problems of social change; there is a growing gap between the older and younger generations, between the literate and the illiterate, between the rich and the poor, between the townspeople and the villagers.

The formal school system is also an expensive method. It can reach many of the younger children, and some of the older ones. But many others are unreached or are made to feel a failure. And it has little influence on the parents. Most feel unprepared to cope with the future they are forced to face.

Literacy training can complement the education received in school to help young people find their place in their own community.



CAN THE SCHOOL REACH EVERYONE ?

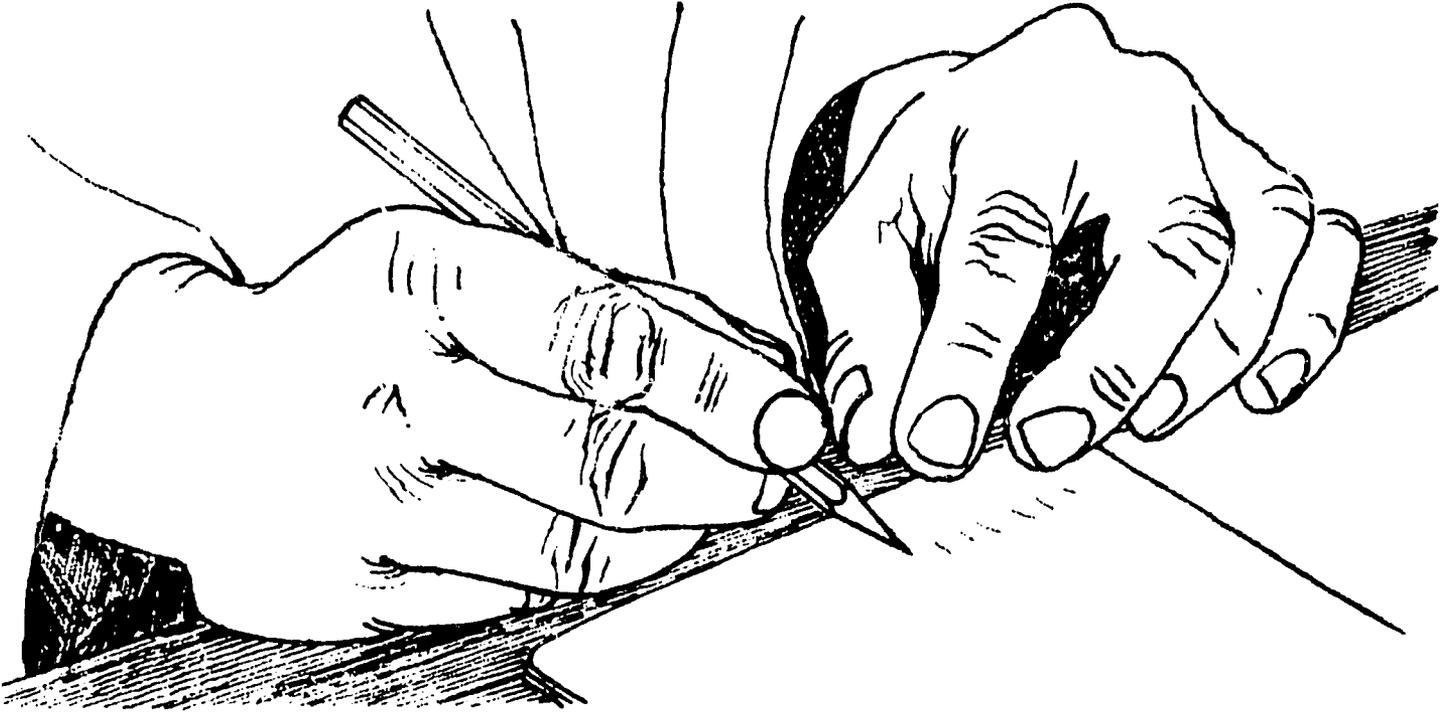
"THESE DAYS WHEN PEOPLE SEE ME THEY SAY TO THEMSELVES,
'YOU CANNOT DECEIVE THIS OLD MAN - HE KNOWS'"

* * *

*

3. WHY IS LITERACY SO IMPORTANT ?

Those who are illiterate are unable to participate in social and economic change creatively, nor can they take maximum advantage of the present development effort. They remain the "object" of welfare, if they are not ignored. And so often that "welfare" does not consider their real needs and priorities. They remain dependent.



LITERACY: THE RIGHT OF EVERY HUMAN BEING

They slowly lose contact with their school-going children because they cannot follow their thinking and dreaming. They are at the mercy of those who exploit, who cheat, who oppress, who lie. They suffer from poverty, ignorance and disease because they do not have the appropriate ideas, abilities and support to fight them.

Literacy contains within itself these ideas and abilities. It is more than the skills of reading, writing and calculation; it is also the ability to use these skills in this fight against poverty, ignorance and disease, and because of the reasons behind them; it is with this awareness that the real fight starts.

Thus literacy can be the first step on the road to freedom and social justice. As such it is a human right. It becomes the condition for other human rights - good health, adequate income, proper shelter, creative employment.

Literacy makes participation in community, national and international life possible. It becomes the cornerstone of personal and community identity and fulfilment; it is the beginning of the road to the future.

That is why literacy is so urgent.

"I NOW FEEL A MORE COMPLETE HUMAN BEING.
IT IS LIKE BEING BORN AGAIN..."

THE ADVANTAGES OF LITERACY

(a) Literacy can help a person to:

- . write and receive letters, sign his name, fill out bank account forms, read documents and posters, understand contracts;

"IF I DO NOT AGREE WITH THE CONTENTS OF THE DOCUMENT, I JUST DO NOT SIGN, WHEREAS BEFORE, ONE COULD NEVER REFUSE TO SIGN."

- . find more possibilities of employment;
- . understand and practise better nutrition, modern agricultural methods;
- . continue to educate himself, and grow in self-confidence;
- . give his children a more literate environment;
- . understand the role of government and therefore participate in it more effectively;
- . understand the process of trading so that he can get the best prices for his produce;
- . understand better his children who go to school or college, and so bring the generations closer together;
- . understand industrial practices better, thus bringing higher productivity, fewer accidents, more care for machinery, less need for supervision...

"I CAN NOW EXERCISE MY OWN INITIATIVE IN MY JOB"

(b) Literacy can help a community to:

- . identify, understand and articulate its real needs, and use wisely its own resources;
- . develop its own leadership;
- . participate in the process of decision-making and action that affects its every day life;
- . feel part of the wider national and international community.

LITERACY IS A KEY THAT UNLOCKS A NEW LIFE

* * *

*

4. WHAT IS THE ROAD TO LITERACY ?

We may know where literacy is able to lead us; but to arrive there it is important for any literacy programme to follow certain principles.

- (a) An illiterate person comes from his own history and culture. He has his own ways of thinking, counting and communicating. If he is to learn new skills and develop new attitudes, then these have to be built on his own language and understanding. What is positive in his thinking must be respected and encouraged.

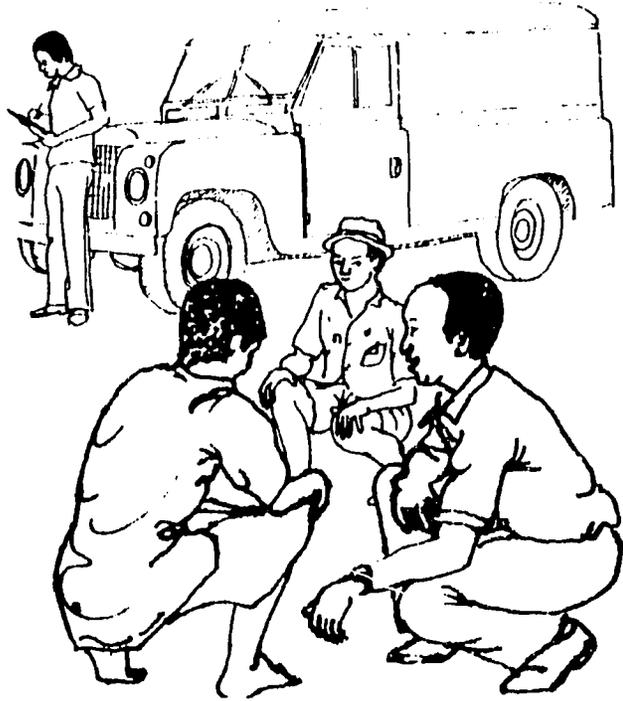
*THE STARTING POINT IS THE
WORLD VIEW OF THE ILLITERATE.*



- (b) It is known that the greatest successes have been achieved when "literacy was linked to meeting man's fundamental requirements, ranging from his immediate vital needs of food, clothing and shelter to effective participation in social change..." (UNESCO). This means that if a basic need of a community is to increase food production, then that should be the first theme of a literacy programme.

*LITERACY SHOULD RELATE TO
PEOPLE'S BASIC NEEDS*

- (c) In order to ensure that the programme reflects the real needs and wants of the people, the people themselves should participate as "subjects" in the programme. They should help in the survey, the decision-making, the planning and the evaluation. Thus they will be personally involved, and will accept more and more responsibility for the success of the programme.



*THE PEOPLE SHOULD PARTICIPATE
IN ALL STAGES OF THE PROGRAMME*



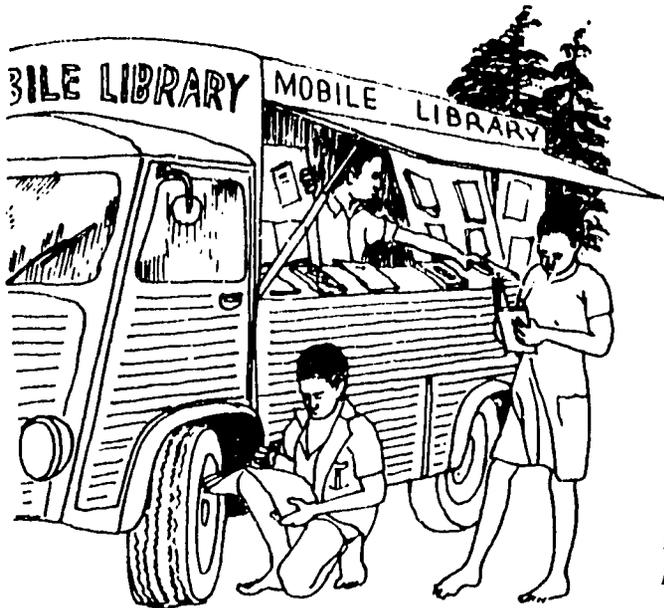
- (d) Literacy should be part of a process of "life long" education. From learning to read, a person goes on to reading to learn. Thus he learns how to use his learning to make his future, to direct the course of his life.

*LITERACY SHOULD HELP A PERSON
RELATE TO THE FUTURE*

- (e) Literacy should be integrated into the economic, political and social life of the community. It must relate to the process of change within these dimensions. Thus a person will come to understand more clearly how his society works, how health is related to agriculture, and how he is part of the total environment.



*LITERACY SHOULD HELP A PERSON
RELATE TO HIS ENVIRONMENT*



- (f) A person must be able to use his literacy skills. There must be newspapers, books and magazines to read. Radio broadcasts will help him understand the wider world. Local politics will help him exercise his need for participation, and increase his sense of responsibility. Officials should be willing to listen to what he says. A literacy programme does not stop with teaching skills, but helps to make the environment more literate.

LITERACY REQUIRES A LITERATE ENVIRONMENT

- (g) An urban community has different needs from a rural community; men have different needs to women; sometimes educational materials are available, sometimes they must be created. Some communities have a strong tradition of literacy, others a weak one.

A single universal approach to literacy is impossible; all possibilities must be explored.

LITERACY REQUIRES DIFFERENT APPROACHES

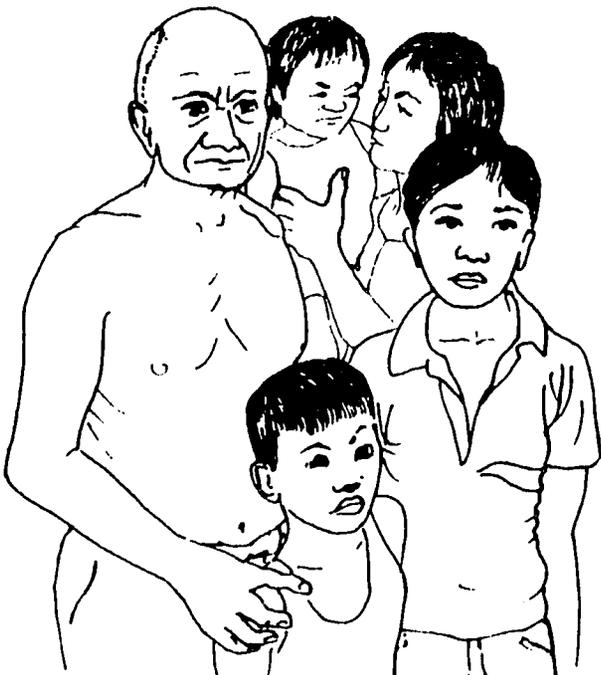


- (h) Different groups of people have different expectations:

- young people seek to earn a living,
- children seek basic knowledge,
- farmers seek to increase food production,
- parents seek every chance for their children.

A flexible approach, based on people's needs, and creating an appropriate environment, can help each group achieve their expectations. Otherwise there is frustration.

LITERACY MUST HELP PEOPLE ACHIEVE THEIR EDUCATIONAL EXPECTATIONS



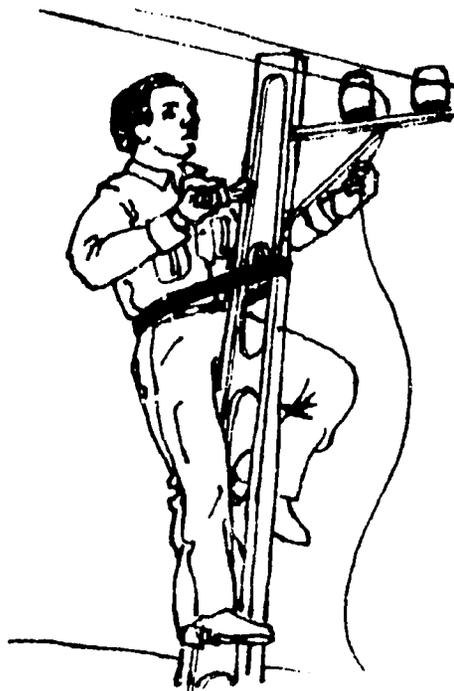
5. WHO IS THE LITERATE PERSON ?

A literate person is not just someone who can read and write. Those are just tools to serve a greater purpose. As tools they are important. But unless there are means in the community for using them, e.g. a newspaper, then they will soon be forgotten.

Literacy is also not just the learning of a technical skill, like carpentry, for that only involves part of the person.

But such skills are necessary for a literate person, and provide a basis for building further literacy.

In a literate person literacy becomes self-generating; he continually searches to improve his skills and understanding. This results in attitudes and behaviour more appropriate to today's changing world - without at the same time losing his own identity, based on his own culture.



LITERACY INVOLVES THE WHOLE PERSON

Literacy involves the whole person - his skills, his understanding, his attitudes, his behaviour. All are important. A literate person is someone who participates in this changing society with his whole being.

Having learnt to read, he can read to learn; having learnt to write he can write to communicate; having learnt to calculate, he can calculate for greater justice; having learnt to participate, he can take responsibility for building the world of tomorrow.

Thus we come to a vision of a new person, one who understands, who contributes, who participates and accepts responsibility. He is a person whose identity has been made stronger, because he has become the "subject" in the process of change; he has come to believe in himself and in the strength and value of his community.

We also come to the vision of a new community, a dynamic community; one which knows where it is going and how to get there; one in which everyone has certain rights and certain responsibilities; a sharing and caring community; the community of tomorrow.

WHERE THE MIND IS WITHOUT FEAR AND THE HEAD IS HELD HIGH;
 WHERE KNOWLEDGE IS FREE;
 WHERE THE WORLD HAS NOT BEEN BROKEN UP INTO FRAGMENTS BY NARROW
 WHERE WORDS COME OUT FROM THE DEPTH OF TRUTH; DOMESTIC WALLS;
 WHERE TIRELESS STRIVING STRETCHES ITS ARMS TOWARDS PERFECTION;
 WHERE THE CLEAR STREAM OF REASON HAS NOT LOST ITS WAY INTO THE DREARY
 DESERT SAND OF DEAD HABIT;
 WHERE THE MIND IS LED FORWARD BY THEE INTO EVER-WIDENING THOUGHT AND
 INTO THAT HEAVEN OF FREEDOM, MY FATHER, LET MY COUNTRY AWAKE. ACTION -
 RABINDRANATH TAGORE

"THE COMMUNITY DEVELOPMENT SERIES"

The "Community Development Series" is the title of the set of dossiers on Community Development being produced by the World Scout Bureau.

Each dossier contains materials (booklets, wall-charts, etc.) that :

- discuss the subject,
- suggest techniques and activities for Scout troops,
- provide exercises for training sessions for Scout leaders.

These dossiers are written for Scout leaders to be used as :

- basic material in training courses, seminars and workshops,
- a manual for community development activities,
- a model for adaptation and translation into other languages.

THIS SET OF DOSSIERS INCLUDES :

1. Scouting and Community Development
2. Project Management
3. Scouting and Agriculture
4. Scouting and Health
5. Scouting and Literacy
6. Scouting and Appropriate Technology

(Note: Some of these dossiers are already available, others shall become available in the near future.)

CREDIT

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All inquiries should be sent to:

WORLD SCOUT BUREAU
COMMUNITY DEVELOPMENT SERVICE
P.O. Box 78
CH-1211 GENEVA 4
SWITZERLAND

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