

SELF LEARNING MODULES



BASIC COURSE FOR FLOCK LEADERS

**THE BHARAT SCOUTS & GUIDES
NATIONAL HEAD QUARTERS
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Origin and Growth of the Guide Movement

Certainly you would feel elated when you realise that you are a member of a worldwide Guide Movement, which is more than 100 years old. Naturally this great feeling would lead to an urge within oneself to get to know how and where the Movement originated, who has been responsible for this and how did it spread all over the world. This module has been prepared to meet this purpose.

Objectives

At the end of this Module, you should be able to:

1. Narrate the history of the Guide Movement.
2. Explain how the Bulbul section had evolved.
3. Explain how Guiding spread to various countries around the world.

Thought for Reflection

I have over and over again explained that the purpose of the Boy Scout and Girl Guide Movement is to build men and women as citizens endowed with the three H's namely, Health, Happiness and Helpfulness. The man or woman who succeeds in developing these three attributes has secured the main steps to success this Life.

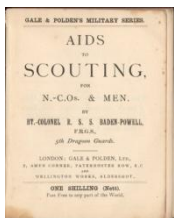
- Baden-Powell

Birth of Scouting

Scouting's history commences with a British Army Officer, Robert Stephenson Smyth Baden-Powell. It is not merely one act or initiative of Baden-Powell that led to formation of Scouting but a number of events, prevailing conditions in England at that point of time, and influences which attracted the attention of Baden-Powell to draw up a plan to be of service to society, particularly the young boys. We shall explore them one by one. These influences are not presented in a sequential order.



Influence 1: While stationed in Lucknow, India as an Army Officer in 1876, Baden-Powell (B.-P.) found that his men did not know basic first aid or outdoor survival skills. They were not able to follow a trail, tell directions, read danger signs, or find food and water. Hoping to teach his men resourcefulness, adaptability and the leadership qualities demanded by frontier conditions, in 1896, Baden-Powell began to write a small military handbook titled *Aids to Scouting*.



Influence 2: In 1896 a rebellion broke out in Matabeleland, or Rhodesia as we now call it. On 19 May 1896 B.-P. arrived at Cape Town on a new assignment which he afterwards called "the best adventure of my life". He was the Chief of Staff of Sir Frederick Carrington in the operations against the rebelling tribes of Rhodesia's Matabeleland. On April 11, 1900 the Boers



bombarded Mafeking for four hours. On 16th May, an advance party of the relieving force rode into Mafeking. Amongst them was Major Baden-Powell.

Baden-Powell became world famous during this South African Boer War. He held the small town of Mafeking during a 217-day siege. The relief was hailed with delight throughout the Empire. As soon as the news of the Relief was brought to Queen Victoria, she had the following telegram sent to Baden-Powell:

'I and my whole Empire greatly rejoice at the relief of Mafeking after the splendid defence made by you through all these months. I heartily congratulate you and all under you, military and civil, British and native, for the heroism and devotion you have shown.'

Influence 3: The boys of Mafeking from nine years up were organized into the Mafeking Cadet Corps, which was eventually recognized as an official part of the Mafeking defences. They took over all manner of duties such as message-carrying, orderly work in the field kitchens, anything that could free a trained man for combat duties. B.-P. had noticed how useful these boys were and how they responded to responsibility being put on them. The courage and resourcefulness shown by the boys in the corps of messengers at Mafeking made a lasting impression on him.



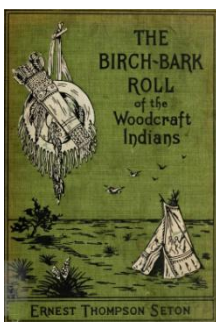
Influence 4: When B.-P. returned to London as a national hero, he was promoted to Lieutenant General. In England, he found that his little handbook written for soldiers was being used to teach observation and woodcraft to members of Boys' Clubs and Boys' Brigade. It had captured the imagination of English boys and was widely read. B.-P. felt the need to rewrite the book especially for boys.



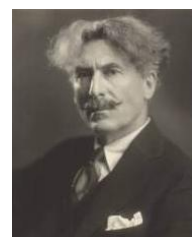
Influence 5: On 30th April 1904, Baden-Powell inspected the Annual Drill Inspection and Review of the Boys' Brigade on the occasion of the organization's coming-of-age. The Drill Inspection and Review was an impressive affair, with seven thousand youngsters performing before eleven thousand 'ticket-holder onlookers'. As the boys marched off the field, Baden-Powell turned to congratulate the Boys' Brigade founder William Alexander Smith. He also added that the Brigade, to his way of thinking, should have many more members than it had-and would have ten times the number with more variety and attraction in the training.



Without a moment's hesitation, Smith agreed and instantly challenged Baden-Powell to develop a programme that would provide that added 'variety and attraction'. He specifically suggested that it might be done through a boys' version of B.-P.'s small book, "Aids to Scouting".



Influence 6: At the end of July 1906, Baden-Powell received a small book by mail titled: 'The Birch-bark Roll of the Woodcraft Indians' written by Ernest Thompson Seton, a British citizen living in the United States. He was very much



impressed with the content of the book. On 30 October, the 46-year-old naturalist-writer and the 49-year-old general lunched together. The day after their meeting, Baden-Powell sent Seton his 'Aids to Scouting' and a copy of the material he had prepared earlier that year regarding his ideas on 'Scouting for Boys'. Seton secured B.-P.'s promise of assistance in revising the Campcraft section of The Birch-bark Roll for the sixth printing and Baden-Powell got Seton's permission to use some of the games of the Woodcraft Indians in his programme.

Influence 7: A report of conditions in the British capital, just published after exhaustive study, revealed the shocking fact that 30% of the population of London -a city that prided itself on being the richest in the world -were suffering from malnutrition. Another report showed that of more than two million school boys, only about a quarter of a million were under any kind of 'good' influence after school hours. Poverty, squalor, overcrowding, marginalization, exploitation, crime, etc., were prevalent in the poor areas of London. This bothered many especially Baden-Powell who returned to London in 1903 after spending several years abroad as part of his military career. He could not believe that nearly a third of London's population was under-nourished. He was shocked with the fact that alcoholism, vandalism and crime rate were becoming increasingly rampant.

B.-P. termed these as "failings". He believed that such "failings" sap the very foundation of society, thus placing it in danger and compromising its future. Such harsh realities prompted B.-P. to offer something concrete to such dehumanizing situation and particularly to the young boys of the country.

B.-P. believed that it was necessary to "develop character" to tackle such problems. The educational institutions failed to do this – they merely transmitted knowledge. He basically believed that "education aims to draw out and develop from the inside 'the good', to the exclusion of the bad". He therefore proposed a twin plan – a **purpose** – to improve society by improving the individuals of which it is composed, and a **method** intended to "draw out" rather than "impress upon".



Baden-Powell was determined to give his Boy Scouts scheme a thorough test before he developed the final details. Since one of its main characteristics was to be adventuring outdoors the only way of doing this testing was by camping with a group of boys. This, in itself, was a revolutionary idea at the time. Hitherto, camping had been reserved almost exclusively for the military at home and abroad, and for explorers and sportsmen overseas. Now, for the first time, it would be made generally available to British boys on their home ground.

The result crystallised in the form of an experimental camp in Brownsea Island, in Poole Harbour, Dorset, England in August 1907 organised by Baden-Powell. He wanted to see how far his scheme would interest boys of different upbringing and education and therefore recruited his 20 campers from various walks of English life. Some were from large public schools, others from the slums, shops or farms.

To the boys, the Brownsea camp became a thrilling adventure. They were having fun and excitement.. They were organized into patrols. They played games, took hikes, cooked without utensils, learned stalking and pioneering skills. In the evenings, around the magic of a campfire, they were spellbound by B.-P.'s stories of his army adventures. Scouting had begun in earnest and was destined to spread around the world.

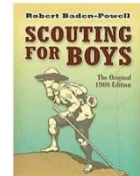


B.-P. himself considered the camp a success. Within a few days of his return B.-P. began to receive letters from the boys and their parents. The boys expressed themselves enthusiastically about the marvelous time they had experienced. The reactions of the parents were of the greatest importance to Baden-Powell. They had trusted their boys to his care for an experiment. The parents felt that their boys had not only picked up useful knowledge but had become more resourceful and more independent.



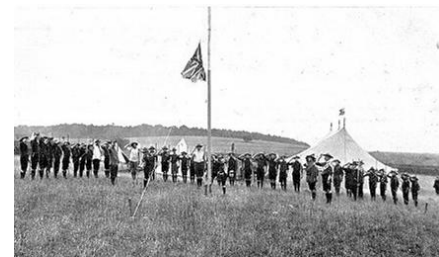
After the Brownsea camp, B.-P. rewrote his earlier handbook and called it Scouting for Boys. He incorporated many ideas from two American programmes for boys: The Woodcraft Indians, and The Sons of Daniel Boone.

Scouting for Boys was first published as a six – part series of magazine articles. People liked the series so well that it was published as a book in



1908.

Spurred by Baden-Powell’s enthusiasm and personal magnetism, Boy Scout patrols started to appear in each of communities in which the General had stopped on his countrywide tour to describe his Boy Scouts scheme. By the time the sixth and final part of the book made its appearance at the end of March, Boy Scouting had swept like a tidal wave across the length and breadth of the United Kingdom.



The general doubt that is likely to arise is as to when exactly Scouting was born. The conduct of the first experimental camp by Baden-Powell at Brownsea Island in 1907 is considered to be the birth of Scouting.

Growth of the Movement

Scouting spread throughout England and began spreading to other countries. The first recognized overseas unit was chartered in Gibraltar in 1908, followed quickly by a unit in Malta. Canada became the first overseas dominion with a sanctioned Boy Scout program, followed by Australia, New Zealand and South Africa. Chile was the first country outside the British dominions to have a recognized Scouting program. Scouting came to India in the year 1909. By 1910, Argentina, Denmark, Finland, France, Germany, Greece, Malaya, Mexico, the Netherlands, Norway, Russia, Sweden and the United States had Boy Scouts.

By 1909 the Movement had taken firm root. “Scouting for Boys” had been translated into five languages.

Birth of Guiding

1909 is the memorable year in the history of Scouting to have the first gathering of Scouts at Crystal Place, London. Over 11,000 Scouts in uniform who attended the rally proved their willingness to play the game of Scouting.



Along with these 11,000 Scouts, there were a handful of girls who

too wanted to join the game. It was a surprise for Baden-Powell to see girls at the rally, wearing uniforms like Boy Scouts. When he asked them “ Who are you?” they replied, **“We are Girl Scouts!”** They said they too wanted very much to be in the game like their brothers.



He tried to persuade the girls to give up the idea, but he found enthusiasm in those young girls and determination to follow their brothers. So he separated the girl section of the Movement into a new section and put his sister Agnes Baden-Powell in charge to look after it, calling the branch as Girl Guides. Thus was born the Movement for girls.

Baden-Powell picked the name Girl Guides—from a famous corps of guides he knew of in India, ‘distinguished for their general handiness and resourcefulness under difficulties, and their keenness and courage...a force trained to take up any duties that are required of them, and to turn their hand to anything’. The name also had a symbolic value as implying that guides know the way and lead others in the right direction.

The Girl Guide Movement was officially recognized in 1910. Miss Agnes Baden-Powell became the President of this organisation and the Girl Guide Headquarters was established. With the publication of “How Girls Can Help to Build up the Empire” written by Miss Agnes Baden-Powell and Lord Baden-Powell in 1912, the Movement gained momentum.

Baden-Powell married Miss Olave St. Clair Soames in October 1912. In 1916, Olave began to take an interest in the Girl Guides. Appointed in 1916 Commissioner for the County of Sussex, England, and later that year Chief Commissioner, she worked tirelessly to recruit adult leaders.



In 1918 B.-P.’s “Girl Guiding” was published. In 1919 Olave Baden-Powell set up an International Committee and an Overseas Council to help her as more and more countries began to take an interest in Guiding. The first International Conference was held at Oxford in 1920. Delegates from all parts of the world attended the conference. The dream of World Guiding was realized. In 1924 the first World Camp was held at Foxlease, England. Forty countries were represented.

The idea that there should be a World Association of Girl Guides and Girl Scouts was first mooted at a Conference in Hungary in 1928. In 1930 Olave was chosen as Chief Guide of the world.

Today there is a World Bureau in London; there are four World Centres at Our Chalet in Switzerland, Sangam in India, Our Cabana in Mexico and Olave House in London. By 1975 the World Association comprised ninety-one Member Organisations. Today there are more than 10 million girls around the world involved in the Movement.

Emergence of Bulbul Section

The Girl Guide Movement kept expanding by 1913. While the senior girls in the Guide age group were having a wonderful time participating in the activities of Guiding, the younger ones below ten years, watching their sisters perform wanted to join them in their activities and also prove themselves as brave and helpful. Moreover, it was at times difficult for the elder sisters in the family to come to the Guide Unit unless they brought the younger ones along with them. Thus initially every Guide Company comprised of girls in the four to ten age group also.

The activities meant for the Guides were much too difficult and at times even risky for the younger girls to perform. Many leaders began to give some thought to this problem. In 1914 plans were

suggested to meet the needs of children below the Guide age group. The name suggested was 'Rosebuds'. The idea was that they should grow up into full-blown roses. In January 1915 the Gazette asked its readers to suggest a better name for 'Rosebuds'. Many names were suggested but none of them suited the energetic young girls. It was the Founder Lord Baden-Powell with his usual talent who suggested 'Brownies'. The Brownie was the indigenous fairy of English folklore. The friendly, busy little folk would creep into houses before anyone was awake and secretly do all the jobs that needed to be done without ever being asked. This conception seemed to suit the busy, active, hard working Rosebuds. Proficiency badges for Brownies were introduced in 1917 which were under four groups – Character and Intelligence, Skill and Handicraft, Service for Others, and Physical Health. Patrols became Sixes. The first Brownie Handbook appeared in 1920. The services rendered by the Brownies during the World Wars proved useful.

The Brownies number grew from hundreds to thousands. They began spreading to other countries. The term Brownies is not used in all countries. It varies from country to country. For example in Greece the Brownies are called "Poulia" meaning little bird. The Brownies of Swaziland are called "Bluejay" named after the Royal bird. In Switzerland they are known as "Petities" (little wings of bees) and in Italy they are called as "Coccinallie" (Lady birds). While Pakistan Brownies are called Blue Birds, in India they are known as "Bulbuls". The bulbuls are cheerful small birds that like to keep together in flocks and it is one of the common friendliest and attractive little birds found all over India.

An Attempt to Recollect

Having read through so far, you can now try to test your memory by answering the following questions:

1. What is the full name of the Founder of the Scout Movement?
2. Where was the First Experimental Camp held for Scouts?
3. In which year was the Experimental Camp conducted?
4. In which year was the Crystal Palace Rally held?
5. When B.-P. as the girls assembled at the Crystal Palace Rally "Who are you?" what did the girls reply?
6. From where did Baden-Powell pick up the name Girl Guides?
7. Who looked after the Girl Guide Movement in the initial phase?
8. Who took charge of the Girl Guide Movement 1916 onwards?
9. When was the idea that there should be a World Association of Girl Guides and Girl Scouts was first mooted?
10. In which year the plan for "Rosebuds" was initiated?
11. Rosebuds were renamed as what?
12. In India the "Bulbuls" are named after what?

For further Reading:

1. A Complete Handbook for Flock Leaders*
2. Girl Guiding in India*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

How much have I got it right?

Here are the answers to your memory test:

1. What is the full name of the Founder of the Scout Movement?

Robert Stephenson Smyth Baden-Powell.

2. Where was the First Experimental Camp held for Scouts?

Brownsea Island, in Poole Harbour, Dorset, England.

3. In which year was the Experimental Camp conducted?

1907.

4. In which year was the Crystal Palace Rally held?

1909.

5. When B.-P. as the girls assembled at the Crystal Palace Rally “Who are you?” what did the girls reply?

“We are Girl Scouts!”

6. From where did Baden-Powell pick up the name Girl Guides?

From a famous corps of guides he knew of in India.

7. Who looked after the Girl Guide Movement in the initial phase?

Agnes Baden-Powell.

8. Who took charge of the Girl Guide Movement 1916 onwards?

Olave Baden-Powell.

9. When was the idea that there should be a World Association of Girl Guides and Girl Scouts was first mooted?

At a Conference in Hungary in 1928.

10. In which year the plan for “Rosebuds” was initiated?

1914.

11. Rosebuds were renamed as what?

Brownies.

12. In India the “Bulbuls” are named after what?

Cheerful small birds that like to keep together in flocks.

Fundamental Principles of the Bharat Scouts & Guides

The fundamentals of The Scout and Guide Movement describe what we are trying to achieve and how we achieve it. The fundamentals essentially dictate the type of organisation that we are. If the fundamentals are understood by each one of us who are Guiders it becomes a very powerful force that helps us to understand the programme and why we do things in a certain way. It empowers us to make decisions about how Guiding is delivered to young people by understanding *what* we are trying to achieve.

Objectives

At the end of this Module, you should be able to:

4. Narrate the definition provided by the Bharat Scouts and Guides.
5. Explain the purpose of the Scout/Guide Movement.
6. Discuss the principles of Scouting/Guiding.
7. Explain the Scout/Guide Method.

Thought for Reflection

Scouting and Guiding exist to actively engage and support young people in their personal development, empowering them to make a positive contribution to society.

DEFINITION

The Bharat Scouts and Guides is a voluntary, non-political, educational Movement for young people, open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the founder Lord Baden-Powell in 1907.

The **voluntary** character of Scouting and Guiding emphasizes the fact that members adhere to it by their own free will and because they accept the fundamentals of the Movement. This remark applies both to young people and adults.

As an educational Movement, Scouting and Guiding is **non-political**, in the sense that it is not involved in the struggle for power which is the subject matter of politics and which is usually reflected in the system of political parties. This non-political character is constitutionally required from all national associations and is a basic characteristic of the Movement. This does not, however, mean that Scouting is completely divorced from political realities within a given country. In the first place, it is a Movement whose aim is to develop responsible citizenship; this civic education cannot be accomplished without an awareness of political realities within a country. In the second place, it is a Movement, which is based upon a number of principles – fundamental laws and beliefs – that condition the political options of members of the Movement.



Scouting and Guiding is defined as an **educational** Movement. This is undoubtedly its essential characteristic and it is therefore developed below at some length.

In the broadest sense of the term, education can be defined as the process aiming at the total development of a person's capacities. Scouting and Guiding must therefore be clearly **distinguished from a purely recreational Movement**, an image that it tends to project in some parts of the world. Despite the importance of the recreational activities in our Movement, these are conceived as a means to an end, and not as an end in themselves.

Education must also be **distinguished from the process of acquiring particular knowledge or skills**. Education involves the development of abilities of the mind "learning to know" and the development of attitudes "learning to be", while the process of acquiring particular knowledge or skills is known as "learning to do". While both aspects are basic to the Movement, the acquisition of particular knowledge or skills is a means to an end, that end being education.

The word education is normally associated with the school system, which is, however, only one form of education. According to UNESCO, three types of education can be distinguished:

FORMAL EDUCATION is the hierarchically structured, chronologically graded, educational system running from primary school through to university.

INFORMAL EDUCATION is the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment.

NON-FORMAL EDUCATION is organised educational activity outside the established formal system that is intended to serve an identifiable learning clientele and identifiable learning objectives.



Scouting and Guiding belong to the last type of education since, while it takes place outside the formal educational system, it is an organised institution having an educational aim and addressed at a predetermined public.

Scouting/Guiding addresses itself to young people; it is a youth Movement, where the role of adults consists of assisting young people in achieving the objectives of Scouting/Guiding. The Movement is open to all without distinction of origin, race, class or creed. Thus, one of the basic precepts of the Movement is the principle of non-discrimination, provided that the person voluntarily adheres to its purpose, principles and method.

PURPOSE

The purpose of the Movement is to contribute to the development of young people in achieving their full physical, intellectual, emotional, social and spiritual potentials as individuals, as responsible citizens and as members of the local, national and international communities.



This statement of the purpose emphasises the educational character of the Movement, which aims at the total development of a person's capacities. One of the basic principles of education is that the dimensions of the human

being – namely the physical, intellectual, emotional, social and spiritual – cannot be developed in isolation from each other. The process of a person’s development is, by definition, an integrated one.



It should be noted that the statement of the purpose of the Scout/Guide Movement emphasises the fact that Scouting/Guiding is but one of several factors which contribute to the development of young people. Scouting/Guiding therefore is not meant to replace family, school, religious and other social institutions; it is conceived to complement the educational impact of these institutions.

It is also important to point out that the concept of responsible citizenship, which is one of the fundamental goals of Scouting/Guiding, must be understood in a broad context. Thus, a person is, first and foremost, an individual. This individual is integrated into his/her community, which is part of a wider political structure (district, province, state, etc.) the total expression of which is the sovereign state or country. The latter is, in turn a member of the international community. A responsible citizen must be aware of his rights and obligations in relation to the various communities to which he belongs.



PRINCIPLES

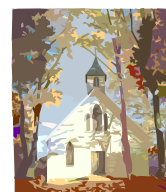
The principles are the fundamental laws and beliefs, which must be observed when achieving the purpose. They represent a code of conduct, which characterises all members of the Movement. Scouting/Guiding is based upon three broad principles, which represent its fundamental laws and beliefs. They are referred to as “Duty to God”, “Duty to others” and “Duty to self”. As their names indicate, the first refers to a person’s relationship with the spiritual values of like, the second, to a person’s relationship with society in the broadest sense of the term; and the third, to a person’s obligations towards himself.

Duty to God

Under the title “Duty to GOD”, the first of the above mentioned principles of the Scout Movement is defined as *“adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom”*. It should be noted that, by contrast to the title, the body of the text

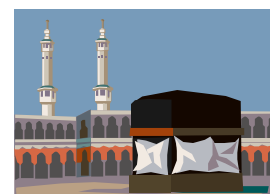


does not use the word “God”, in order to make it clear that



the clause also covers religions which are non-monotheistic, such as Hinduism, or those which do not recognise a personal God, such as Buddhism.

When asked where religion came into Scouting/Guiding, Baden-Powell replied *“It does not come in at all. It is already there. It is a fundamental factor underlying Scouting and Guiding”*.



A careful analysis of the Founder’s writings shows that the concept of a force above man is basic to Scouting/Guiding. The whole educational approach of the Movement consists in helping young people to transcend the material world and go in search of the spiritual values of life.

Duty to Others

Under this general heading, a number of basic precepts of the Movement are grouped, since all deal with a person's responsibility towards society in its dimensions. Duty to others is thus defined as:

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

The first statement mentioned above deals with two fundamental concepts of the Scout/Guide Movement: loyalty to one's country, and world friendship and understanding. Both are combined in a single statement in order to show that the concept of loyalty to one's country is not a narrow, chauvinistic concept, but one that is considered in a certain perspective; namely, that it must be in harmony with the promotion of peace, understanding and cooperation at all levels: local, national and international. This approach reflects faithfully the Founder's philosophy when he wrote *"we should take care, in inculcating patriotism into our boys and girls, that it is patriotism above the narrow sentiment which usually stops at one's own country, and thus inspires jealousy and enmity in dealing with others. Our patriotism should be of the wider, nobler kind which recognises justice and reasonableness in the claims of others and which leads our country into comradeship with the other nations of the world. The first step to this end is to develop peace and goodwill within our own borders, by training our youth of both sexes to its practice as their habit of life; so that the jealousies of town against town, class against class and sect against sect no longer exist; and then to extend this good feeling beyond our frontiers towards our neighbours...."*



The second statement – "participation in the development of society...." - expresses the basic principle of service to others in a comprehensive manner. First, in accordance with the Founder's philosophy, the service is conceived in its broader sense, as a contribution to the development of society. Secondly, the development cannot take place at any price; it must be based upon the respect of the dignity of man and of the integrity of nature.

The concept of the dignity of man is a fundamental precept of the international community and is consecrated by the Universal Declaration of Human Rights. It simply means that every action undertaken within Scouting must be based upon the respect of the human being.

The concept of the integrity of the natural world expresses the idea of nature conservation, which has always been fundamental to Scouting/Guiding.

Duty to Self

This principle is defined as *"responsibility for the development of oneself"*. A person should assume responsibility for the development of his/her own capacities. This is fully in harmony with the educational purpose of the Scout and Guide Movement, whose aim is to assist the young person in the full development of his/her potentials – a process that has been called the "unfolding" of the personality. In this respect, the role of the Promise and Law is a fundamental one.

THE METHOD

A method can be defined as the means used or the steps followed attaining the objectives. Whenever it is part of a Movement having a set of principles, as is the case with Scouting/Guiding, the method must be based upon those principles.

The Scout/Guide method is defined as “a system of progressive self-education through:

- A Promise and Law.
- Learning by Doing.
- Membership of small groups under adult leadership involving progressive discovery and acceptance of responsibility and training towards self-government directed towards the development of character, and the acquisition of competence, self-reliance, dependability and capacities to cooperate and to lead.
- Progressive and stimulating programmes of various activities based on the interests of the participants including games, useful skills and services to the community taking place largely in an outdoor setting in contact with nature.

The Scout/Guide method is thus a system of progressive self-education, to be reached as a result of combination of elements, which are outlined below.

Before dealing with these elements, the key concept in the definition of the Scout/Guide method should be underlined. This concept is that the Scout/Guide method is a system of progressive self-education. The fact that it is a system implies that it has to be conceived as an interdependent group of elements forming a unified and integrated whole. That is why the word method is used in a singular, not in the plural. For, while each of the elements comprising it can be considered as a method in its own right (and are, in fact, considered so by other Movements), we can only speak of the Scout/Guide method when all these elements are combined within an integrated educational system. This system is based upon the idea of progressive self-education.

A Promise and Law

The first element of the Scout/Guide method is a Promise and Law. It has already been seen that the Promise and Law are the basic tools for the formulation of the principles for the Scout/Guide Movement. Here, however, we are concerned not so much with the ethical principles contained in the Promise and Law, but more with its role as an educational method. Through the Promise and Law, a young person makes, of his/her own free will, a personal commitment to a given code of behaviour and he accepts, before a group of peers, the responsibility to be faithful to the given word



Learning by Doing

Another basic element of the Scout/Guide method is the concept of active education, or more simply, learning by doing, which has become a cornerstone of modern education.

The idea in Scouting/Guiding that learning must be by observation experimentation and personal activity was praised by Dr. Maria Montessori, one of the greatest authorities in the field of active education. When asked how her system would be applied to children when they had grown out of the infant stage after six or seven years of age, Dr. Montessori replied: “You in England have the Boy Scouts, and their training is a natural continuation of that which I give to the children.”

The programme, which is not based upon the concept of learning by doing, cannot be considered a Scout/Guide programme.

Membership of Small Groups

A third basic element of the Scout/Guide method is the system of *membership of small groups* (for example the patrol system). The advantage of small groups as agents of socialization – i.e. facilitating the integration of young people in social life – has long been recognized by social science. In this respect, it is an acknowledged fact that, in the peer group, relationships take place at the primary level.

The small number of people, the lasting character of the relationship, the identification of all the members of the group with the objectives, the thorough knowledge of other persons in the group, the mutual appreciation within the group, together with the feeling of freedom and spontaneity and the fact that social control takes place informally – all this provides an ideal atmosphere for young people to undergo the process of their transformation into the adult stage.

This small group operation thus provides opportunities for young people to progressively discover and accept the idea of responsibility and trains them towards self-government. This facilitates the development of young people's characters and enables them to acquire competence, self-reliance, dependability and capacities both to cooperate and to lead.

In the above process, the role of adults is one of guidance. It consists in helping young people to discover their potential to assume responsibility in social life. The role of adults should not be conceived as one of control, since young people and adults fulfill an essential need of modern society, since it provides a platform for dialogue and cooperation between generations.

Progressive and Stimulating Programmes

The Scout/Guide programme must be conceived in a progressive way in order to satisfy the need for a gradual and harmonious development of young people. One tool to achieve this progression is the test and badge system for progressive scheme advancement plan, etc.

To achieve its objectives, a programme must also be stimulating in order to appeal to those to whom it is addressed. In this respect, the programme should be a balanced combination of varied activities, which are based on the interests of the participants. This when observed in the design of a programme, is one of the best guarantees for its success.

In the balanced combination of varied activities, games, useful skills and services the community are three major areas, which should be taken into account by those designing a programme. A harmonious combination of activities falling within these three areas constitutes the best way to ensure that the programme reaches its educational objectives.

Since the inception of Scouting/Guiding, nature and life in the outdoors have been considered as the ideal framework for Scout/Guide activities. The Founder attached a very great importance to nature. Indeed, he subtitled "Scouting for Boys", "A handbook for instruction in good citizenship through woodcraft" and he defined woodcraft as being the "knowledge of animals and nature".

Thus, from the point of view of intellectual and emotional development the numerous challenges that nature presents stimulate the creative capacities of young people and enable them to reach solutions based on combinations of elements, which the over-organised life in most cities would never have provided.

Furthermore, from the point of view of social development, the common sharing of risks and challenges and collective struggle for the satisfaction of vital needs, creates a powerful link between members of the group. It enables them to understand fully the meaning and importance of life in society.

Whenever possible, therefore, Scout/Guide activities should take place in an outdoor setting, in contact with nature, since it provides the ideal environment in which a harmonious and integrated development of young person can take place.

CHARACTER

The Association is a society registered under the Societies Registration Act and is a non-official organisation and is non-political, non-sectarian and non-communal in character.

An Attempt to Recollect

Having read through so far, you can now try to test your memory by answering the following questions:

1. What are the three types of Education?
2. What is the purpose of the Scout/Guide Movement?
3. What are the three broad principles Scouting/Guiding is based on?
4. What are the four Scout/Guide Methods?
5. Under what Act has the Bharat Scouts and Guides been registered?
6. What type of education does Scouting and Guiding belong to?
7. When asked where religion came into Scouting/Guiding, what was Baden-Powell's reply?
8. What is the process of assisting the young person in the full

For further Reading:

3. APRO Part - I*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

Thought for Reflection

Challenges make you discover things about yourself that you never really knew.

How much have I got it right?

Here are the answers to your memory test:

13. What are the three types of Education?

Formal, Informal and Non-formal.

14. What is the purpose of the Scout/Guide Movement?

To contribute to the development of young people in achieving their full physical, intellectual, emotional, social and spiritual potentials as individuals, as responsible citizens and as members of the local, national and international communities.

15. What are the three broad principles Scouting/Guiding is based on?

Duty to God, Duty to Others and Duty to Self.

16. What are the four Scout/Guide Methods?

A Promise and Law

Learning by Doing.

Membership of small groups under adult leadership

Progressive and stimulating programmes.

17. Under what Act has the Bharat Scouts and Guides been registered?

Societies Registration Act

18. What type of education does Scouting and Guiding belong to?

Non-formal Education.

19. When asked where religion came into Scouting/Guiding, what was Baden-Powell's reply?

"It does not come in at all. It is already there. It is a fundamental factor underlying Scouting and Guiding"..

20. What is the process of assisting the young person in the full development of his/her potential called?

Unfolding" of the personality

The Story of Tara

Story telling is an art that has mental, social and educational benefits on children. People of all ages love stories. Children are great fans of stories and love to listen to them. Storytelling literally means reading out stories to them or just telling a story from the memory to them. It is becoming a lost art today as many parents find very little time to spend with kids as the hustle and bustle of life demands them to reserve more time for the needs of life.

Objectives

At the end of this Module, you should be able to:

8. Narrate the story of Tara.
9. Appreciate the goods qualities of Tara
10. Relate the story of Tara to the Bulbuls and development of Flock.

Thought for Reflection

The planet does not need more successful people. The planet desperately needs more peacemakers, healers, restorers, **storytellers** and lovers of all kinds.

- Dalai Lama

Let us not forget the immeasurable benefit that stories can have in widening a child's imagination, transporting them to entirely new and unfamiliar places - geographically, historically and emotionally. Getting lost in a good story can allow you to discover more about the world, more about humankind, and more about yourself.

One such good story is the story of Tara, which is prescribed for our Bulbuls. As a Flock Leader you need to familiarise yourself with this story and you should be able to use your dramatising skills to narrate the story to the Bulbuls belonging to your Flock.

The Story of Tara

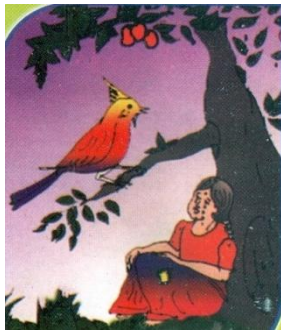
Once upon a time there was a little girl named Tara. She was a pretty girl and she had a kind father and mother, but was a very unhappy little girl. Everyone who knew was sorry for her because she always seemed to be so sad. She lived in rather a poor little house, and her father went to work, but his pay was not much so there was not enough money to spend.



One day she came back from school and found her mother very busy. The baby on the cot was crying; her mother was trying to cook the evening meal but she had to keep on getting up to comfort the baby. The house looked untidy and uncomfortable and Tara peeped in. As soon as she saw how it was, she slipped away and said to herself "If I show myself, mother will ask me to sweep the floor, polish the brass pots, comfort the baby and do all sorts of work. I

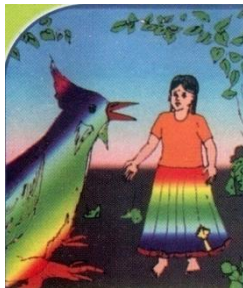
have been to school and learned to read. Why should I do house hold chores and comfort crying babies?"

So off she went to a little mango grove not far away and there she sat in the cool shade of a



tree. Presently a bulbul came and perched in the tree over her head. She cried, "Little girl! What are you doing here, all alone under a tree?" "I am thinking", said Tara. "I am a very unfortunate girl with a poor father who cannot afford me silk dresses, hair ornaments, gold necklace etc. My mother always wants me to sweep the floor, clean the pots or to comfort babies! Can I never be rich? I have a picture of a queen in my book. She has a beautiful crown of jewels and necklace of pearls. No doubt she has nothing to do and is happy throughout the day.

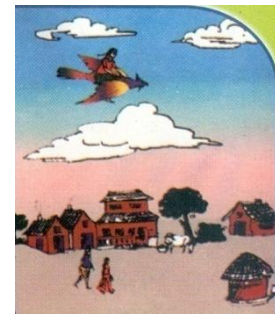
"Poor little Tara", said the bulbul, "It is sad that you can't be happy. Come! I'll take you out in the world and show you some of the richest and happiest people I know.



Just pick a few berries for me to eat. The bird flew down as Tara did so. The Bulbul picked out a few from her hand and swallowed them. Then the Bulbul grew and grew until it was the size of a Garuda! But it was still lovely and colourful as before.

"Climb on my back, nestle down among my warm feathers and we will fly far to see some people in the world", said the bulbul. "Hold fast" cried the bulbul as

Tara clang to her. At first Tara feared but no sooner she got used it. She looked down with great interest as they flew over forests, plains, and rivers. When Tara looked down, the fields looked like little patches on a quilt. Some were green with young rice plants, others were black or red according to the colour of earth, and on some of them she could see tiny specks moving about. Those were the men and bullocks ploughing and sowing. They passed over villages and towns until at last Tara fell asleep.



to

When she woke up the bird spoke to her, "Put your hand under my right wing where you will find some white powder. Rub a little of it on my head and your forehead." What is that for?" asked Tara filled with curiosity. "It will make us invisible" said the bulbul. Tara did so and a miracle happened soon they both became invisible. "Are we really invisible?" asked Tara. "Yes", said the bulbul "nobody can see us or even hear us! Come let's go into the palace".

Tara was rather scared as they entered the palace but soon understood that no one saw them and was out of fear.



As they entered a gorgeous room Tara saw a beautiful little princess sitting sadly. She was dressed in silk, had pearls round her neck and wore a large nose ring. She was turning over a box of jewels. A maid held up string after string of pearls and diamonds. "See princess the lovely jewels your father has given you" said she. "Oh yes! I suppose they are lovely," said the princess yawning as she spoke. The door opened and another maid came in. She carried a

lovely dress of pink silk with a gold border “your mother sends her greetings, princess, and this costly dress.” The princess looked up “very pretty” she said. “But I would have liked a blue one better. Put it in my cupboard and convey my pranams to my mother”.

“Oh dear! Oh dear! How dull it is to be a princess! Why can’t I be a poor girl and go to school with other children? Why can’t I go to the bazaar on Saturday and buy grain, vegetable and oil like other little girls? Why can’t I grind and cook like other little girls?” “Oh princess,” said the maid, “think how you could spoil your beautiful silk dress. Your hands would get hard with grinding. The smoke of the fire would spoil your lovely pearls.” “I don’t want pearls and silks I want something to do.” “She doesn’t seem to be happy! Does she?” said the bulbul to Tara. “Come and I will show you someone else” said the bulbul as they slipped out of the palace and flew to another great city. “Here lives a very different sort of princess” said the princess. “Come, she is just going to bed, we will slip in and see her.”

No one noticed them as they walked into the palace and the bulbul led Tara into a nice room where a little girl was sitting on her mother’s lap. “Tell me darling”, said the mother, “Have you lead a happy day today?” asked mother. “Oh! Yes” said the child, “In the morning I did much nice lessons and read the new book about other countries. Then I went out, and while I was out I met out a poor little girl who had nothing to eat, so I gave her the rupee you had given me for buying sweets. She was so glad and I was also glad to see her happy. I did not think any more about the sweets I was going to buy. Then this afternoon I went to that hospital where all the people were sad and sick. I gave some oranges and bread and felt glad on seeing them happy. When I came back home, I went to the kitchen and learnt how to make chapattis. They weren’t very good, I am afraid, but I shall try again tomorrow because you said it was a shame for any woman not to know how to cook. Now my Queen mother, tell me what you have been doing today” she said putting her arms around her mother’s neck and kissing her “You look rather tired!” said the little one. “Well, Yes” said the Queen “I am rather tired, for I have been very busy. Now I am afraid I must go and get dressed up, for another King and Queen are coming to dinner tonight. Oh! Dear I’ll be very tired before I go to bed”.



Just then the bulbul touched Tara “come we have to leave if we are going to visit another place tonight” Tara put her arm around the bird’s neck. “I like the Queen” she said, “She looks so kind but I did not know it was such hard work being a Queen. I didn’t think queens ever got tired”.

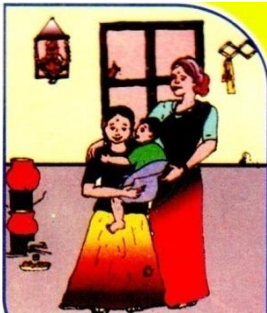
The bird chuckled, “You are learning new things, now I am going to show you a different queen.” She flew a little way out of the town and stepped before a small house. It was warm and comfortable as they entered in, but evidently belonged to quite poor people. A woman lay on a cot with a tiny baby beside her and a girl of about Tara’s age was very busy cooking. The brass pots shone like gold, the fire light and smell rose from the one that was steaming on the fire.



“Rani! Rani! Where are you?” called a voice from outside. The little girl jumped up and run to the door. “Here I am, father dear. All is well. Mother is sleeping so is the baby. I have had a lovely day. You didn’t think I would keep the house so well, did you? I have been so busy. I swept the house, washed the baby’s clothes and cooked

some porridge for mom. She said it was quite good and now I have cooked your food and I do hope it is good!". Her father kissed her and asked, "You haven't had any time to sit still or play". "No, not a moment" answered the little girl proudly. "But it is much nicer to do things than to play like a baby and besides it makes me happy to do things for you and mom than to play. I like to see her resting on the bed with baby while I do the work. That makes me much happier than sitting about doing nothing.

Tara turned to the bulbul and said, "Take me home quickly, I want to go and help mother and father like this. I would sweep and cook and look after our baby just as well as the little girl." "Climb on to my back and close your eyes", said the bulbul. Tara did as she was told. When she reached home



mother asked her "where have you been my child?" "I went in search of happiness mother but then now I have understood that it can be found at home". She moved quickly around the house, swept the floor, polished the brass pots, and sang to the baby. She told her mother about her wonderful adventures. "Mother now I have understood that true happiness does not come by possessing gold jewels and silk, but by trying to make other people happy".

From that day there was nowhere to be found a happier little girl than Tara. She was always ready to help a school friend. Her mother found her to be the most useful girl. The bulbul sat on the tree outside the door and sang joyfully.

Storytelling is very interactive. As a story progresses and develops, children ask questions. This is a great learning activity. When you tell stories to your Bulbuls do not forget to use ways to make a child curious and encourage them to ask questions because this makes the child think.

An Attempt to Recollect

Having read through so far, you can now try to test your memory by answering the following questions:

1. Why did Tara slip out of the house and go to the mango grove?
2. How did the picture of the queen in her book impress Tara?
3. What did the princess who said "How dull it is to be a princess!" wanted to be?
4. Why was the little girl who was sitting on her mother's lap happy?
5. Why did Rani tell her father that she had a lovely day?
6. What lesson did Tara learn from her wonderful adventures?

For further Reading:

A Complete Handbook for Flock Leaders*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

Thought for Reflection

“It has been said that next to hunger and thirst, our most basic human need is for storytelling.”

-Khalil Gibran

How much have I got it right?

Here are the answers to your memory test:

1. Why did Tara slip out of the house and go to the mango grove?
Fearing that her mother would ask me to sweep the floor, polish the brass pots, comfort the baby and do all sorts of work.
2. How did the picture of the queen in her book impress Tara?
The queen's crown of jewels and necklace of pearls and the thought that she has nothing to do and is happy throughout the day.
3. What did the princess who said “How dull it is to be a princess!” wanted to be?
She wanted to be a poor girl; go to school with other children; go to the bazaar on Saturday and buy grain, vegetable and oil like other little girls; and grind and cook like other little girls.
4. Why was the little girl who was sitting on her mother's lap happy?
She could read her lessons; make a poor little girl who had nothing to eat happy by giving her a rupee, making people at the hospital feel happy by giving them some oranges and learning how to make chapattis at home.
5. Why did Rani tell her father that she had a lovely day?
Because she swept the house, washed the baby's clothes and cooked food for her mother and father.
6. What lesson did Tara learn from her wonderful adventures?
True happiness does not come by possessing gold jewels and silk, but by trying to make other people happy.

**Bulbul Law, Bulbul Promise, Motto,
Salute, Left Hand Shake and Good Turn**

The Law and Promise form the foundation of Guiding. They are so important that the Flock Leader alone must teach them. They are the most important items in the whole scheme for Bulbuls, and any amount of time must be given to teach them to each individual Bulbul with the utmost care.

Objectives

At the end of this Module, you should be able to:

1. Know the Bulbul Law, the Bulbul Promise and their meaning.
2. Explain Bulbul Law and the Bulbul Promise through short stories and by giving examples from daily life.
3. Demonstrate Salute and Left Hand Shake.
4. List types of Good Turns that could be undertaken by Bulbuls.

Thought for Reflection

In all of this, it is the spirit that matters. Our law and Promise, when we really put them into practice, take away all occasion for wars and strife among nations

- Baden-Powell

BULBUL LAW

1. The Bulbul is obedient.
2. The Bulbul is clean and polite.

Are you able to notice first how the Bulbul Law appeals to the mind of the human girl? There are no imperatives, no burden-some commands or prohibitions, but just a confident assertion of fact – a “beautiful affirmative that leaves no room for argument, and by its inevitableness demands that one lives up to it.”

The wording is simple and easily remembered. Though the words are simple, the ideas underlying them are by no means so easy to grasp. The Flock Leader must be prepared to spend any amount of time explaining them, and should never invest a Bulbul until reasonably confident that the Law has been thoroughly understood.

In teaching the Bulbul Law common examples are of much help, such as those of a Captain of any sports team, or the General of an army, or the head of a family. Anecdotes are better, and there are many stories to illustrate the Bulbul Law. Play acting can play a significant role in teaching the Law.

It would present the idea in a concrete form, which the Bulbul, thinking naturally in mind pictures, will readily assimilate.

The Bulbul is Obedient. To whom is the Bulbul Obedient? Obedient to elders. The elders are: Flock Leader, Assistant Flock Leader, Sixer, Second, her own teachers, private tutors, parents and all elders of the girls home and anyone who is elder to her by age. She learns to give respect and obey readily and cheerfully.

The Bulbul is Clean and Polite. The Bulbul should be clean in person as regards to her uniform and personal clothing and her behaviour. Physical development depends on personal cleanliness such as keeping her nails, teeth, face and hands clean.

Next to cleanliness is behavior. The Bulbul may be clean – all washed up....., clean dress, but if she does not behave decently with others, she will not be liked by others. She needs to be polite with every one be it older or younger to her.

BULBUL PROMISE

I promise to do my best

To do my duty to God and my country.

To keep the Bulbul Law and to do a good turn every day.

The Promise ranks above the Law as being of first importance. It needs the same careful teaching, and most of what has been said about methods in connection with the Law applies also to the Promise. What matters more than anything else, however, is Flock Leader's own personal example.

The Promise is a personal assurance by the Bulbu to her Flock Leader that she will perform a certain duty faithfully. "Let her feel she is *promising you* she will 'do her best' about these things; that you accept her Promise, and trust her, and that it makes you happy that she has promised you this."

Two other general points which need emphasis are, that the Bulbul is making a Promise which lasts for always, and that she is promising to "do her best." The Promise applies to her whole life – at home and in school as well as at the Flock Meetings. Because it is such a fine Promise it is very hard to keep, and she will find sometimes that she fails to live up to it. She must remember then that it was to *do her best* that she has promised. As long as she really has done her best she has not broken her Promise, and can go on and have another try.

The following points are worth bearing in mind:

1. The duty to God is put first in the Promise because it is the most important part of it.
2. Expect great things in the way of keeping the law and you will not be disappointed.
3. Make the most of the good turn. It is so important because it is the outward result of the inward working of the spirit of Guiding.
4. The individual good turn should lead naturally to one of the Six or Flock. This should never be neglected.

Duty to God. To do your duty to God means never to forget God, but remember Him in everything that you do. If you never forget Him you will never do anything wrong. If, when you are doing

something wrong, you remember God, you will stop doing it. Do not forget to say grace before dining. You need to thank God after anything you have enjoyed, be it your food, or good game, or a jolly day.

Duty to my Country. If everybody started to play the game in her own way, there would be no rules, and there could be no success. But if we “play the game” and follow the rules laid down by the country, our country will always be successful. Encourage the Bulbuls to respect the National flag, National Emblem and the National Anthem. They should be told as to what they can do for the country and for others. You need to impress them about matters such as obeying social laws, following traffic rules while walking on the road etc.

To Keep the Law. Every game has its rules. So if you play the game properly you obey the rules. These are the Rules or Laws of the Bulbul game.

MOTTO

The Bulbul Motto is ‘Do your Best’.

A Bulbul should try to do her best everywhere such as:

- In the playground: try her best to enable her team win.
- In the school: to learn from her teachers.
- At home: to help her family and try her best to help the needy persons such as old, blind etc.

SALUTE

Whenever we meet any known person, we say Hallo.... Hi or Salute, which is a sign of greeting. But in Guiding, we greet a person in a different way i.e. with a Guide Salute.

The Bulbul Salute is given by raising the right arm smartly to the level of the shoulder, palm to the front, first two fingers together, first finger touching the forehead and the thumb pressing on the last two fingers. After the salute the arm is smartly brought down.

Why salute with two fingers? The two fingers in the salute are the two ears of the Wolf.

When a Bulbul greets you with a Bulbul Salute, you as a Flock Leader, must greet her with the Guide Salute.

Whom do we salute? We salute our adult leaders, elder sisters, or a member of Guiding or Scouting.

When do we salute? We salute them when we meet each other for the first time in a day.

LEFT HAND SHAKE

Left hand shake is one of the traditions of our Movement.



The idea originated from an incident in B.-P's military career in South Africa. When Col. Baden-Powell entered the capital city of the Ashanti tribe in 1896, he was received by one of the chief, who while greeting him formally extended his left hand. B.-P. held out his right hand in return. But the chief said "No, in my country, the bravest of the brave shakes with left hand."



Of course, in the middle ages, in England, people used to shake hands with the left as a sign of friendship and as a sign that they were brothers because the left hand is nearest to the heart.

GOOD TURN

According to B.-P. Bulbuls make themselves happy by making other people happy. Every day they do a kindness to someone. It does not matter who the person is (so long as it is not themselves!) – friend or stranger, man, woman or child.

Good Turn is outlet for expression of a Bulbul's inner feelings, a safety valve which is at the same time sign of true Cub spirit.

Good Turn need not be a big thing. Bulbuls can generally get a chance of doing an act of politeness in their own home, such as helping to do some little job about the house; or they can, if away from home, take a little child safely across the street or something similar to it.



Good Turns are small activities of service to the needy without expecting any rewards. The Bulbul should know the meaning of the word Good Turn and what kind of action makes a good turn.

It is not the question of one good turn only each day, but of always being on the look out to see how other people can be helped.

She should help the parents, sisters and brothers in the household matters according to his ability

You as the Flock Leader should be able to provide opportunities for Good Turns both corporate for the Flock and individual for each Bulbul. Encourage most of all general attitudes of friendliness and helpfulness, so that these become parts of each girl's nature.

Your new Bulbul will be inclined to boast about her good turns to others as if she has done the finest thing in the world. Gradually bring her to understand that the real good turn is one, which she does not tell other people about.

Good Turn at Home

- Cleaning and cutting vegetables.
- Washing utensils.
- Serving water and food.
- Preparing coffee, tea or juice.
- Sweeping swabbing the floor.
- Laying the mattress and maintaining one's bed.
- Washing, drying and folding clothes.
- Watering plants.

- Assisting siblings.
- Teaching and telling stories to younger siblings
- Purchasing materials from the market.
- Dusting and cleaning windows and doors.
- Assisting parents in cleaning two/four wheelers at home.
- Disposing household waste in public garbage bins.
- Feeding pets.
- Collecting milk and newspaper from vendors and postage from postman.
- Helping during functions and celebrations.

Good Turn at School

- Cleaning the blackboard.
- Helping the classmates weaker in studies.
- Watering plants
- Help in the librarian by arranging books in order, pasting stickers etc.
- Assist during annual days, sports meet etc., by carrying prizes, distributing bouquets, serving coffee, tea, soft drinks and snacks.

Good Turn Elsewhere

- Helping the elderly, handicapped and the younger ones cross the road.
- Reading the newspaper or letters to aged and sick persons.
- Helping the elderly and handicapped persons stop and getting into an auto rickshaw or taxi.
- Helping strangers find correct address.
- Rendering first aid.
- Carrying a parcel for somebody.
- Visiting Old age homes and Orphanages, spending time with the elderly and the orphan children.
- Reading your favorite books to children in the hospital or orphanage.
- Picking up banana peels from sidewalks, removing broken glass and nails, etc., from streets.
- Giving up a seat in a crowded bus or train.

Good Turn with the Flock

- Cleaning Flock Den.
- Decorating Flock Den.
- Performing with your Flock an entertainment evening (songs, skits) at a home for the aged or orphanage.
- Conducting games for children at an orphanage.
- Prepare bird feeders (if necessary take help from Rovers) and place them in gardens, parks, school campus and camping area.
- Collecting new or lightly used toys and stuffed animals for a children's hospital



or orphanage.

- Preparing craft packs and donating them to a hospital or a day care centre.
- Collecting already read or unwanted books and magazines and donating them to old age homes, orphanages, and children libraries.

An Attempt to Recollect

Try testing your memory by answering the following questions:

1. Write down the Bulbul Law.
2. The Promise is a personal assurance by the Bulbul to whom?
3. What is the Bulbul Motto?
4. What are Good Turns?
5. A Bulbul would greet a Flock Leader with a Bulbul Salute. How would a Flock Leader greet a Bulbul?
6. From which tribe did B.-P. learn about the left hand shake?

For further Reading:

- A Complete Handbook for Flock Leaders*
- APRO Part – III*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

How much have I got it right?

Here are the answers to your memory test:

1. Write down the Bulbul Law.
The Bulbul is obedient.
The Bulbul is clean and polite.
2. The Promise is a personal assurance by the Bulbul to whom?
Her Flock Leader.
3. What is the Bulbul Motto?
Do your Best.
4. What are Good Turns?
Good Turns are small activities of service to the needy without expecting any rewards.
5. A Bulbul would greet a Flock Leader with a Bulbul Salute. How would a Flock Leader greet a Bulbul?
She should greet a Bulbul with a Guide Salute.
6. From which tribe did B.-P. learn about the left hand shake?
Ashanti tribe in South Africa.

Guide Promise and Guide Law

The Guide Promise and Law form the foundation of Guiding. These two present a high ideal for us yet it is practicable and within our reach. In this module, you will be able to understand the fundamental method (Promise and Law) through which Guiding contributes to the development of young people.

Objectives

At the end of this Module, you should be able to:

5. State the Guide Promise and Law.
6. Explain the meaning of Guide Promise and Law.

Thought for Reflection

I honestly believe that any Guide who carries out the whole Guide Law in her daily work and play, not only while she is a girl but afterwards also, when she is a woman, is bound to make a success of her life.

- Baden-Powell

The principles and practice of the Guide Movement are based upon the Guide Promise and Guide Law. The words and concepts are simple and set out the commitment in a way that a young person might say it naturally. They are together a code of living placed before every member of the Movement.

Every person, is asked to make or renew the Guide Promise as an outward expression of his intention to try to live upto the principles and ideals of the Movement. It is important to realise that the implications of the Guide Promise and Law – although they are expressed in the terms a girl can understand, they are applicable to adult leaders no less than to those they lead.

THE GUIDE PROMISE

“On my honour, I promise that, I will do my best-
to do my duty to God* and my Country,
to help other people and
to obey the Guide Law.”

(*The word Dharma may be substituted if so desired.)

Reflection on the Guide Promise

- The Promise is a voluntary commitment.
- Through the Promise, we make a commitment to be the best we can be.



- We make a commitment to ourselves and our country.
- We promise to make the Guide Law an integral part of our life.
- Making the Promise is a very important moment in the life of a Guide.
- The young people decide if they are ready to make the commitment.

MAKING THE PROMISE IS A VERY IMPORTANT MOMENT IN THE LIFE OF A GUIDE

The Promise is not made at just any time. A special time, in a suitable place, with due preparation is required. It is called as Investiture Ceremony. You will experience it during your Basic Course.

A Guide is active in doing good, not passive in being good.

- Baden-Powell

THE GUIDE LAW

1. A Guide is trustworthy.
2. A Guide is loyal.
3. A Guide is a friend to all and a brother to every other Scout.
4. A Guide is courteous.
5. A Guide is a friend to animals and loves nature.
6. A Guide is disciplined and helps protect public property.
7. A Guide is courageous.
8. A Guide is thrifty.
9. A Guide is pure in thought, word and deed.

Reflections on the Guide Law

The proposals contained in the Guide Law may help you to:

- broaden your understanding on them
- think about their impact on your own life; and
- find the words and images to present them to the young people.

Trustworthy: A person is trustworthy when his words and deeds are consistent with what they carry inside. To be trustworthy we have to love the truth and be true to what is true. It is about living and thinking-as far as possible- in truth, even if that should causes pain and misfortune.

Loyal: Loyalty is durability of our faith in what is important. It depends on the values you are being faithful. Only through Loyalty it is possible to have a life plan, to project our present commitment as a way of life.

Friend to all and a sister to every other Guide: A Guide is a friend to all. He is a sister to other Guides. She offers her friendship to people of all races and nations, and respects them even if their beliefs and customs are different from her own.

Courteous: It is being polite to everyone regardless of age or position. A Guide knows good manners and makes it easier for people to get along together.

Friend to animals and loves nature: This means to be aware of the relationship between humankind and other animal and plant species. It is to respect nature and make an active commitment to the integrity of the environment.

Disciplined and helps protect public property: To follow the rules of her family, school, and Company. Obeying the laws of one's community and country and also help in protecting the public property.

Courageous: A Guide can face danger although she is afraid. She has the courage to stand for what she thinks is right even if others laugh at her or threaten her.

Thrifty: One who works to pay her way and to help others. She saves for unforeseen needs. She protects and conserves natural resources. She carefully uses time and property.

Pure in thought, word and deed : Something is pure when it is free of anything that could alter or adulterate its basic nature.

So purity, understood as cleanliness of heart is the opposite of interest, selfishness, and anything that could contaminate our thought, word or deed. Purity is loving the other truly, as a person, respecting them, defending them even against our own desire. For that reason, this last proposal of the Guide Law invites us to take a good look at ourselves, to constantly question the integrity of our souls, and of our thoughts, words and deeds.

The Guide Law is proposed, not imposed. The Guide Law proposes living by our values.

It is important to realise that the Founder has taken so much care to ensure that every part of the Guide Law is positively worded. There are no negatives. Girls like Do's very much and not Don't's. The Law is expressed in simple words easily understandable by girls.

Ideas for Practise

- Using your mobile camera, take pictures that illustrate what Promise means to you. You can show it to your LOC for suggestions when you attend your Basic Training Course.
- Look for examples of the Guide Law being valued or being broken in the daily News paper.

For further Reading:

1. Girl Guiding in India*
2. APRO Part – III*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

Organisation - District Association & Local Association

Organisation is a process, which integrates different type of activities to achieve organisational goals and objectives, to achieve these goals there must be competent management providing them all those factors to perform their job efficiently and effectively. Organisation is nothing but a process of integrating and coordinating the efforts of men and material for the accomplishment of set objectives.

Objectives

At the end of this module, participants should be able to:

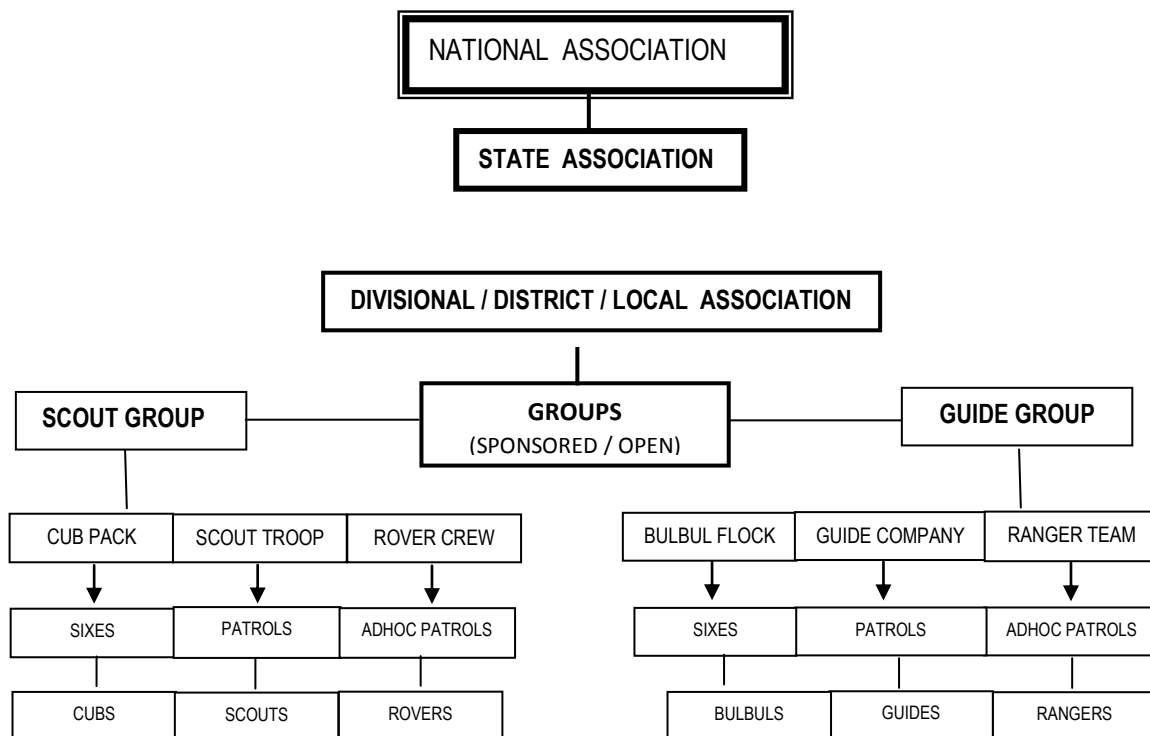
1. Explain the composition and the functions of the District Association.
2. Explain the composition and the functions of the Local Association.

Thought for Reflection

Through optimum utilisation of resources and proper division of work, the challenges can be easily meet and activities expanded in a planned manner.

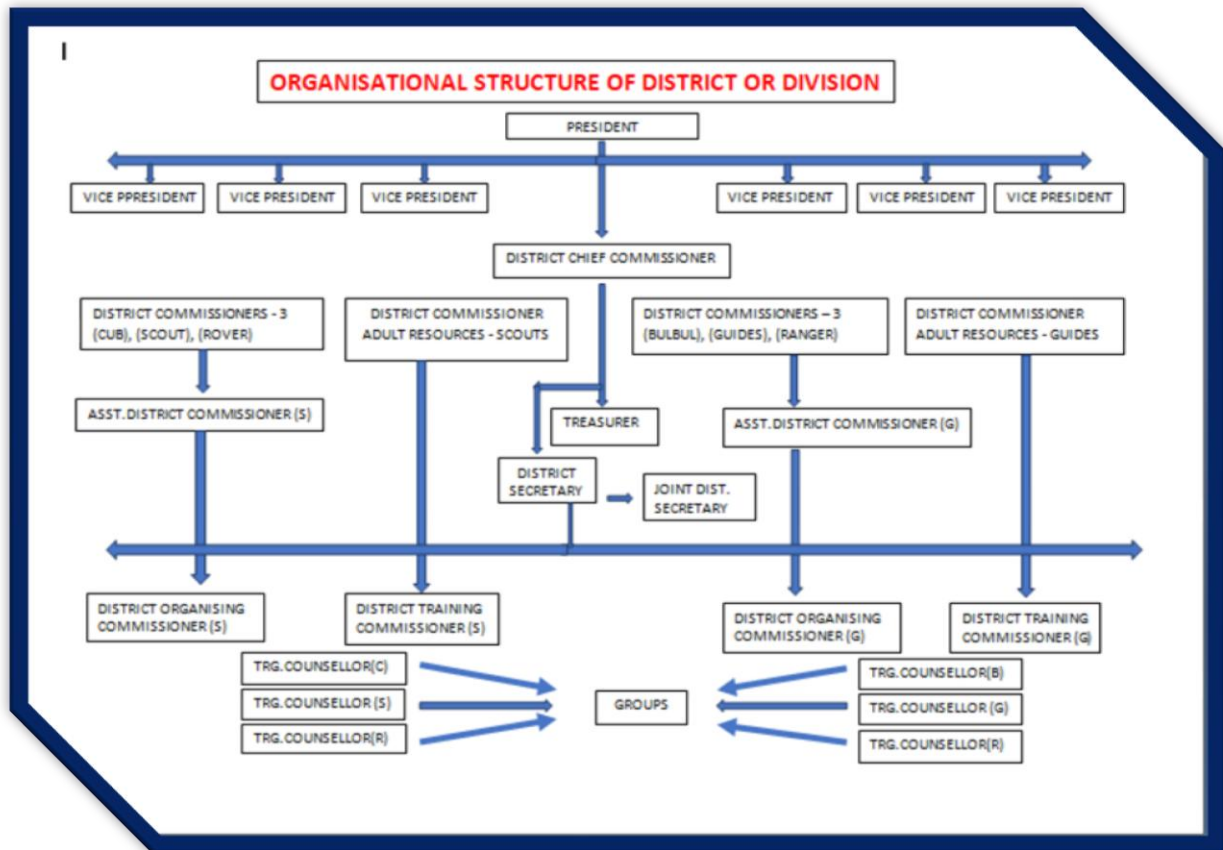
The Organisational set up of the Bharat Scouts and Guides from Unit/Group to the National level is given below:

THE BHARAT SCOUTS AND GUIDES



DISTRICT ASSOCIATION

A District Association is formed in each Revenue District in the State or for a part or parts of a Revenue District or for two or more Revenue Districts or for such area as determined by the State Executive Committee from time to time.



The District Association is registered with the State Association. Every Registered District Association will receive a Charter from the State Association signed by the State Chief Commissioner and the State Secretary.

Annual Registration Fees as fixed by the State Executive Committee will have to be paid to the State Association by the District Association.

Membership of District Association is open to the citizens of India residing within the jurisdiction of the District Association who subscribe to the purpose and objects of the Organisation. The members of District Association consist of:

- | | |
|---------------------------|--------------------------------------|
| (a) General members | (b) Life members |
| (c) Ordinary Members | (d) Members of the Local Association |
| (e) Institutional Members | (f) Special Members. |

District Council

The terms of the District Council is 5 years from the date of its First meeting in which the new Council is constituted. The District Council ordinarily meets once every year. The President presides over the District Council Meetings.

The primary functions of the District Council are to elect its President, Vice Presidents and members of the District Executive Committee; approve its Annual Report and the Annual Audited Statement of Accounts; approve the Budget of the District Association; lay down the Bye Laws of the District; implement the policies and programmes with regard to training of Scouts and Guides; collect Individual Registration Fee from Scout and Guide Groups and send it to the State Association every year; Approve the Annual Programme; and appoint Auditors

Office Bearers and Officers

The office bearers and officers of the District Association are:

President

Vice Presidents (Maximum 6 of whom 3 shall be women)

District Chief Commissioner

District Commissioner of Scouts

District Commissioner of Guides

District Treasurer

District Secretary

Joint District and Assistant District Secretaries (one of whom shall be a woman),

Assistant District Commissioner of Scouts

Assistant District Commissioner of Guides

District Organising Commissioner of Scouts

District Organising Commissioner of Guides

Headquarters Commissioner of Scouts

Headquarters Commissioner of Guides

District Training Commissioner of Scouts

District Training Commissioner of Guides

District Quartermaster

Assistant Leader Trainers residing in the area

Leader Trainers residing in the area

The District Commissioners may appoint Training Counsellors of Scouts and Guides on the recommendation of the District Training Commissioner concerned.

District Executive Committee

The District Executive Committee meets at least once in every six months.

Its important functions are to: form the Local Association; secure registration and renewal of Local Associations; control and administer the funds and properties of the District Association; convene the meeting of the District Council; recommend Scouters, Guiders and others in the District for Awards; secure registration and renewal of Scout and Guide Groups; elect the District Treasurer; to appoint District Scout and Guide Committees; recommend to the District Council the Bye Laws;

collect and submit Individual Registration fee to the State; elect representatives for the State Council; appoint six Trustees.

The District Badge Committee recommends suitable persons as Instructors and Examiners of various Proficiency Badges and Examiners to Test the Advancement Badges for Cubs, Bulbuls, Scouts, Guides, Rovers and Rangers.

The District Planning Committee is responsible for planning the development of Scouting and Guiding in the District.

The other Committees in the District are:

- The District Finance Committee
- The District Adult Resources Management Committee
- The District Scout Committee
- The District Guide Committee
- The District Youth Committee
- The District Community Development Committee

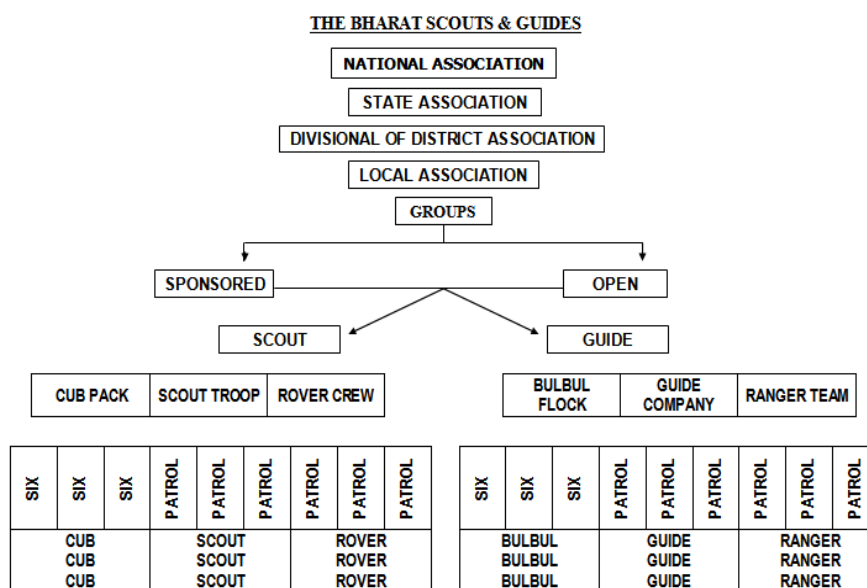
LOCAL ASSOCIATION

Formation: The State Association forms a Local Association for any area consisting of not more than 100 Scout and Guide Units dividing the area of the District Association. Wherever the number of Scouts and Guides are more, a Local Association is formed for every 15 to 20 Units.

Registration: All Local Associations are registered with the State Association through the concerned District or Divisional Association. In the absence of a District/Divisional Association, it is directly registered with the State Association.

Charter: Every Registered Local Association will receive a Charter from the State Association signed by the State Chief Commissioner and the State Secretary.

Fee: Annual Registration Fees as fixed by the State Executive Committee will have to be paid to the State Association by the Local Association.



Membership of Local Association is open to the citizens of India residing within the jurisdiction of Local Association who subscribe to the purpose and objects of the Organisation. The members of Local Association consist of:

- | | |
|----------------------|---------------------------|
| (a) General members | (b) Life members |
| (c) Ordinary Members | (d) Institutional Members |
| (d) Special Members. | |

Office Bearers and Officials

The office bearers and officials of the Local Association are:

The President, Vice Presidents (Maximum 6 of whom 3 shall be women), Chairman of the Executive Committee, Assistant District Commissioner of Scouts, Assistant District Commissioner of Guides, Treasurer, Secretary and Joint Secretary (one of whom shall be a woman), Quartermaster and Badge Secretary, Leader Trainers and Assistant Leader Trainers residing in the area, and Training Counsellors.

Local Council

The Local Council meets once a year and its tenure is for five years. The primary functions of the Local Council are to elect its office bearers and members of the Local Executive Committee, approve the Budget of the Local Association and adopts its Annual Report and the Annual Audited Statement of Accounts, to implement the policies and programmes with regard to training of Scouts and Guides and for Adult Leaders, to collect Individual Registration Fee from Scout and Guide Groups and send it to the District Association every year, and appoint Auditors.

Local Executive Committee

The Local Executive Committee meets at least once in every four months. It elects its Chairman; forms Groups and Units; convenes the meetings of the Local Council; controls and administers the funds and properties of the LA; recommends to the Local Council for considering, approving and adopting the Budget, Audited Statement of Accounts and the Annual Report; organises local level Camps and Rallies; secures registration of Scout and Guide Groups; elects the Treasurer; etc.

The two other committees of the Local Association are the **Local Finance Committee** and the **Local Adult Resources Management Committee**.

The details provided in this module with regard to the District Association and the Local Association is broad based. In order to find out the rules pertaining to all matters relating to the District Association and the Local Association, you need to refer to the Rules Book of the Bharat Scouts and Guides.

For further Reading:

1. A Complete Handbook for Flock Leaders*
2. Rules Book*
3. Job Profile*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

Suggested Activity

Make a list of the current Office bearers in your Local Association/District Association and keep updating it from time to time.

Health Rules

As a responsible Flock Leader you will certainly agree that the exercise of proper personal hygiene is one of the essential parts of our daily life. Many people may not understand what good or bad personal hygiene is. The prevention of communicable diseases is highly possible through the application of proper personal hygiene. One needs to learn the proper practice of personal hygiene and use this for the prevention and control of important public health diseases that are prevalent in the locality.

Objectives

At the end of this module, the participants will be able to:

1. Explain what is personal health and hygiene necessary for the bulbuls.
2. Understand the importance of cleanliness.
3. Explain what is a balanced diet.
4. Know the eight health habits.
5. List out the six health rules.

Thought for Reflection

To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear.
Water surrounds the lotus flower, but does not wet its petals.

- Buddha

Personal Health

Eating breakfast, getting enough sleep, and fitting in time for exercise are important for maintaining one's health. The key is paying attention to how one's body reacts to the way you treat it.

The girls of bulbul age are always in a hurry and will not care about themselves except to have fun and laughter because they have excess energy. But as a Flock Leader you must be aware of the importance of the bulbuls' health because she is in the growing stage.

To be strong and bold the Bulbul has to grow for which she requires blood inside her body to be pure and good, which she gets from good food, fresh air and through exercising regularly.

Balanced Diet

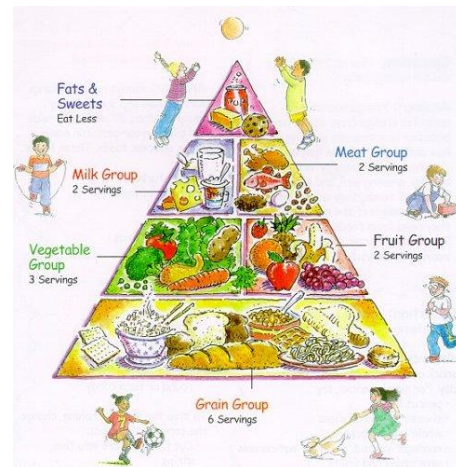
You as a Flock Leader should know what good food is. It means healthy vegetables, meat, bread and fruits. Any food taken beyond the required quantity is not wanted by the body and will be thrown out as waste. You must be able to impress upon your Bulbuls not to take too much of the same food which may lead to sickness.

Motivate the Bulbuls to:

- Stay healthy
- Stay energized
- Stay safe

Diet such as greens, grains, cereals, lentils, fruits, vegetables, and milk are helpful to the growth of the body. Show the Bulbuls the Food Pyramid chart and explain using simple terms. It is important to advise them on how much food to take in parties outside their home:

- Fats and sweets - eat less.
- Milk products (milk, custard, milk sweets, ice cream) - take 2 servings
- Meat varieties - take 2 Servings
- Vegetable varieties - take 3 servings
- Fruit varieties - take 2 servings
- Grain varieties - take 6 servings



This will help to maintain the body and grow strong. You should remind the Bulbuls to chew their food for proper digestion. Having eaten good food whatever the body does not want will be thrown as waste, which has to be cleared out every morning as stools in the toilet. After going to the toilet she should wash her hands with soap.

Breathing properly

It is important to strengthen one's blood by putting fresh air into it. The blood needs air, and it keeps passing through the lungs, in the middle of the body, trying to get some of the air, which we breathe in through our nose. We need to help the blood as much as we can by taking in deep breaths of good fresh air.

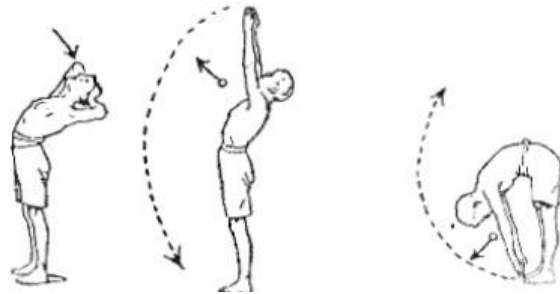
We take in pure air through the nose and breathe out impure air through the mouth. This is rhythmic action and the body does this to keep us alive. When we breathe in pure air, the blood in the body takes in the oxygen from the air and gives out carbon dioxide, which is impure air. Thus the blood gets purified.

Breathing good air is good for the body and as a Flock Leader you must remind your Bulbuls of breathing through the nose and breathing out through the mouth. Also the girls must know about the germs that will enter the body if they breathe through the

mouth and must therefore avoid it to stay healthy. Use of a handkerchief should to be taught when crossing polluted areas, dustbins, when somebody is sweeping the roads so as to avoid air pollution and protect themselves from such bad atmosphere.

Regular Exercise

Exercise is very important. Simply taking food without exercise will make one lazy and increase the fat content in the body. Baden-Powell has introduced the Six exercises to be done in open air in the morning. You as a Flock Leader must learn, practice and adapt them in daily life to stay healthy and strong. This will enable you to teach the Bulbuls the required exercises in an orderly manner without strain and by your example they will follow it in their daily life. B.-P. introduced these exercises for thanking God in the morning, to keep the body fit and flexible from head to toe.



Personal Hygiene

Personal hygiene is a concept that is commonly used in medical and public health practices. It is also widely practised at the individual level and at home. It involves maintaining the cleanliness of our body and clothes. Personal hygiene is personal, as its name implies. In this regard, personal hygiene is defined as a condition promoting sanitary practices to the self. Everybody has their own habits and standards that they have been taught or that they have learned from others. Generally, the practice of personal hygiene is employed to prevent or minimise the incidence and spread of communicable diseases.

Difference between cleanliness and hygiene. The term **cleanliness** should not be used in place of hygiene. Cleaning in many cases is removing dirt, wastes or unwanted things from the surface of objects using detergents and necessary equipment. Hygiene practice focuses on the prevention of diseases through the use of cleaning as one of several inputs. For example, persons clean the floor of a health centre using detergent, mop and broom. They might also use chlorine solution to disinfect the floor. The cleaning process in this example is the removal of visible dirt, while the use of chlorine solution removes the invisible microorganisms. Hygienic practice encompasses both cleaning for the removal of physically observable matters *and* the use of chlorine for the removal of microorganisms. The hygiene practice in this example aims at preventing the spread of disease-causing organisms. Cleaning is a means to achieve this task.

Good personal hygiene habits include:

1. Washing the body often. If possible, everybody should have a



shower or a bath every day. However, there may be times when this is not possible, for example, when people are out camping or there is a shortage of water. If this happens, a swim or a wash all over the body with a wet sponge or cloth will do. The armpits and the bottom should be washed daily.

2. Cleaning the teeth at least once a day. Brushing the teeth after each meal is the best way of making sure that gum disease and tooth decay are avoided. It is very important to clean teeth after breakfast and immediately before going to bed.



3. Washing the hair with soap or shampoo at least once a week.
4. Earwax accumulates in the ear canal that leads from the outer ear to the ear drum. As the secretion comes out of the ear it collects dust particles from the air. Daily washing with soap and water is enough to keep the outer ear clean. A person should not reach farther than she can with her little finger into her ear. Putting in hairpins, safety pins or blunt-edged things for cleaning purposes might harm the ear. If one feels wax has accumulated and is plugging her ears and interfering with hearing, she should consult her doctor.
5. Washing hands with soap after going to the toilet.



6. Washing hands with soap before preparing and/or eating food. During normal daily activities, such as working and playing, disease-causing germs may get onto the hands and under the nails. If the germs are not washed off before preparing food or eating, they may get onto the food.

7. Changing into clean clothes. Dirty clothes should be washed with laundry soap before wearing them again.

8. Hanging clothes in the sun to dry. The sun's rays will kill some disease-causing germs and parasites.



9. Long fingernails and toenails tend to accumulate or trap dirt on the underside. Keeping nails trimmed and in good shape weekly is important in maintaining good health. Clip nails short along their shape but do not cut them so close that it damages the skin.



10. Turning away from other people and covering the nose and mouth with a tissue or the hand when coughing or sneezing. If this is not done, droplets of liquid containing germs from the nose and mouth will be spread in the air and other people can breathe them in, or the droplets can get onto food.

The Six Health Rules:

1. Breathing Fresh Air
2. Consuming Good Food
3. Drinking Plenty of water
4. Doing Regular exercise
5. Having Regular toilet habits

6. Wearing Clean Clothing

An Attempt to Recollect

Try testing your memory by answering the following questions:

1. What are the six food varieties contained in the Food Pyramid?
2. How to strengthen one's Blood?
3. How are the 6 exercises introduced by B.P. useful to us?
4. What are the Six health rules?
5. When do you have to wash your hands with soap?

Fill in the blanks:

1. Eating breakfast, getting enough _____, and fitting in time for exercise are important for maintaining one's health.
2. Physical fitness brings _____ and long life.
3. To be strong and bold the Bulbul has to grow for which she requires _____ inside her body to be pure and good.
4. Diet such as greens, grains, _____, lentils, _____, vegetables, and milk are helpful to the growth of the body.
5. Personal hygiene is defined as a condition promoting _____ practices to the self.

For further Reading:

1. Girl Guiding in India*

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

Basic Course for Flock Leader

Self Learning Module – 8

CHARACTERISTIC OF BULBUL AGE

Objectives:

At the end of the module, the flock leaders will be able to:

- Know the behavioural aspects or characteristics of the girls of bulbul age.
- Understand the needs and interests of the girls.
- Understand the characteristics, needs, interests are influenced by the social structure and the educational system.

A Bulbul belongs to the girls of 5 to 10 years. Bulbul live in the land of make – believe. They engage themselves in play acting, storytelling, making things and eager to participate in competitions. They work hard to win the Pankh tests and badges; like to wear them proudly on their pretty uniform.

As Flock Leader, you should have proper knowledge of the girls in general and your own girls in particular. You should study your girls individually and get to know all about every one of them.

It appeals strongly to the young girls. Bulbul gives good friends to them. She is full of affection and adventure. She like to make friends, wish to be recognized, thrives to achieve and likes to be challenged.

Characteristics:

- They try to do their best and showing off.
- They are very boisterous, full of energy, tendency to learn things.
- They boast and experiment.
- They are self centered, think only of themselves,
- They are active, attentive and restless.
- They like to be praised.
- They have good hand and eye coordination.
- They are very inquisitive – why? What? How are always before them.
- They feel shy and show poor physical stature.
- They want opportunity to try to do herself and to be independent.
- They have attention span short though keen
- They remember things that interest her vividly.
- They are collector of hobby items

They are many other characteristics like imagine, dream, discover, imitate etc.

As Flock Leader it will be interesting for you to study the girls with the above characteristics and find out suitable activities to satisfy her needs.

However, a list of characteristics with needs and activities of interest is given below:

Characteristics	Needs	Activities of interest
She dreams	Living in her own	Dressing up, pretending games, puppets

	world	
She imagines	Make believe	Cooking, Painting, drawing sees with actions garages, forts, pretending to be fairies etc.
She discovers	Reading and writing	Likes to read books on Adventure, writing books
She wants to find out	Experimenting, collecting	Scientific games, puzzles, collections, reading
She is interested in Physical activities	Consulting & Co-ordination	Competitive games, dancing, Mode making, Skipping, bicycle
She assumes a degree of physical mastery	Rhythm & Exercises	Songs with action, swimming, a Archery, simple weaving
She likes anything to do any thing with nature	Animals, earth, water	Keeping pets, aquarium, growing plants, making a museum of collections, modelling
She asserts himself	Commanding being leader	Games with smaller children who will obey.
His intellectual faculties are sharper and her imagination develops	Making things understanding	Planes, models, riddles, puzzles, secret codes, Intellectual games. Learning about nature mechanical games
Uses a lot of energy in Physical activities	Movements, rhythm	Racing, jumping, playing, soldiers camouflage

An attempt to recollect

1. List out at least eight characteristics of the girls of bulbul age group.
2. List out the activities the girls likes to satisfy her dreams.

For further reading

- Flock Leaders Handbook

Child Psychology

Objectives:

At the end of the module, the Flock Leaders will be able to:

1. know what is Child Psychology.
2. Know the psychology of the girls age group to 5-8 years and 8-10 years.
3. Understands why Lord Baden Powell introduced Play Way method
4. Explain about the psychology of the bulbul age wise

The term “Child Psychology” is the science of the mind and behaviour of children from the time of birth to the end of adolescence and how and why they differ from one child to the next.

As a Flock Leader, you have to be quick to recognize her nature, her needs and to guide her to the right path. Generally, the girl of the Bulbul age 5-10 years of the age. At her age she, the girl boisterous (rough), full of energy with plenty of imaginations wanting to use everything she knows in the words and action whether it is right or wrong. She often wants to imitate the other adults, parents, teachers or any person she admires the most. At this age group, the girl is growing very fast mentally and physically and differ from elder girls who have already developed.

As a Flock Leader you must be aware of the nature of the girls and act accordingly treating the girl as you own and speaking with gentleness and care. The girls is full of questions and needs answer for every question or else. She will pester with more questions because she does not understand. She is a just coming out down the shelter of her mother, away from the age of playing with her toys into a world of fairy land, fantasy and romance in her make believe. She is very eager and therefore is a to be moulded by you in a proper and in a clear way. It is at this age, anything may influence her very easily. You are aware that the girl is open to TVs, Films, Video Games etc. which may influence her in the wrong way and lead to attention and spoil her development and growth.

Physically	Mentally	Socially	Emotionally
Active	Self – centered	Selfish	Self –ego
Energetic	Sharp minded	Friendly	Responds to
Tired Easily	Peaceful	Trusty	love
Loneliness	Talkative	No Awareness of	Wants
Laziness	Rigidness	prejudice	encouragement
Submissive	Obstinate	Accepting	Accepts
	Enjoy simple task	unfamiliar	discipline
	Easily motivated	situation	

Span of Attention: It has been noted that girl of age group 5+ can be attentive only for 5 to 10 minutes. But as they grow to become 8 years she is able to be attentive for 15 to 20 minutes. Further at the age of 8 to 10 years for 30 to 45 minutes. The time slot is sufficient for the girl to be influenced by good or bad ways. Therefore you

as Flock leaders must use their time and make them interested in creative and development ways to improve him physically, mentally, morally, socially and emotionally.

Girl of 5 years: She accepts what she sees and observes. She is not accurate and cannot understand the cause of her behavior. She slowly learns what is right and what is wrong. She thinks very slowly and learns to sort out what is real and what is pretense. She is very conscience when people talk about her. She wants the full attention of her parents and will always interrupt them when they converse with others. She shies when strangers talk to her or someone laughs. But she likes to be praised by everyone and shares only with those whom she is familiar with.

Girls of 6 to 8 years: Her attention span increases. She lets out feelings and tells adults about being sick, happy, sad, etc. She never bothers to dress up orderly or do things in an orderly manner. She likes being praised for whatever she does. Gradually leadership traits are seen. She is very active, self-confident in the ability to know what and how they are done and expects others to like it and praise. She likes to protect those younger to her.

Girls of 8 to 10 years: her span of attention has increased much more than before. She likes challenges and competition. She likes to be in group. She realizes her failures and wants to improve herself. She analyses problems and tries to overcome them. She wants to experiment as she is curious. She is interested in physical activities. She likes nature and things in nature which attract her. Her interest and imagination develop. She learns to sacrifice her self-interest for others. It is at this time the adult must know of her friends. She will show a lot of emotional reactions. She will slowly learn social roles and limits. She is able to select her copying strategies from a variety of selections she finds herself. She now learns new ways of successful interacting with adults and benefits from them. The girl's ability to listen, to reason, to understand has increased and she depends less on routines to provide stable emotional state. She often gets into deep arguments to show her power and strength.

Lord Baden Powell has introduced the Play- way method in the movement taking into consideration the Child psychology of the age group. The motto DO YOUR BEST shows her talents in the best possible way and to the best of her ability.

Let us recollect what has been learnt by answering the following questions:

An attempt to recollect

1. What is a child psychology.
2. What is the span time for attention of girls of 5 years,6-8 years and above 8 years.
3. What is the behavior of a child of 5 years.
4. What is the behavior of a child of 6 to 8 years.
5. What is the behavior of a child of 8 to 10 years.
6. Why a Flock Leader must know Child Psychology.

SELF LEARNING MODULES



ADVANCED COURSE FOR FLOCK

**THE BHARAT SCOUTS & GUIDES
NATIONAL HEAD QUARTERS
Lakshmi Mazumdar Bhawan
16, Mahatma Gandhi Marg, I.P. Estate
New Delhi - 110002**

Self-Learning Modules
Advanced Course for Flock Leaders

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Advanced Course for Flock Leaders

Self Learning Module – 1

Organisation – State and National Level

Organisation is a process, which integrates different type of activities to achieve organisational goals and objectives, to achieve these goals there must be competent management providing them all those factors to perform their job efficiently and effectively. Organisation is nothing but a process of integrating and coordinating the efforts of men and material for the accomplishment of set objectives.

Objectives

At the end of this module, the flock leaders will be able to:

3. Explain the composition and function the State level Organisation
4. Explain the composition and functions of a National level Organisation

State Level Organisation

The State Association shall be affiliated to the national association on such affiliation, the National Association shall issue a Charter signed by the Chief National Commissioner and The Director by virtue of such Charter only the State Association shall function as such.

The State Association shall confirm and adhere to the Aims, Policies, organization and try to achieve the targets of the National Association

The State association shall pay to the National Association annually such affiliation fee and such Annual Individual registration fee as may be fixed by the National Executive Committee and approved by the National Council from time to time

Membership of State Association:

- All District or Divisional association of BSG
- Existing Life members of the State association
- Chairperson of the Local association affiliated directly with the Sate in case of no District Association in the district.
- Group Leader of the group registered directly with the Sate Association in case of no District/ Local Association in the district
- All the Office members of the State Association
- Life Members

The Office Bearers and Officers of the State Association shall consists of :

- President
- Vice Presidents (1 or more not more than 12)
- The State Chief Commissioner
- The immediate Past State Chief Commissioner
- State Commissioner of Cubs, Scouts, Rovers
- State Commissioner of Bulbuls, Guides, Rangers
- State Commissioner Adult Resources Scouts
- State Commissioner Adult Resources Guides
- Sate Commissioners (Head Quarters)
- State Treasurer
- State Secretary
- Joint State Secretary
- Assistant State Commissioners of Scouts
- Assistant State Commissioner of Guides
- State Organising Commissioner of Scouts
- State Organising Commissioner of Guides
- State Training Commissioner of Scouts
- State Training Commissioner of Guides
- Assistant Sate Training Commissioners of Scouts
- Assistant State Training Commissioners of Guides
- Joint and Assistant Sate Organising Commissioners of Scouts
- Joint and Assistant State Organising Commissioners of Guides
- All Leaders Trainers of scouts holding valid Honorable charges
- All leaders Trainers of Guide holding Valid honorable Charges

The State Council : the sate Council shall continue for Five years from the date of Meeting in which the New Council is constituted.

Meetings of the State Council : Ordinary and Special Meeting

National Level Organisation

The name of the association shall be “The Bharat Scouts and Guides”
Association means The Bharat Scouts and Guides. National Headquarters means the registered office of the National Association.

Membership

The membership of National Association shall consists of

- All the State associations of the Bharat Scouts and Guides.
- All the Dsitric Associations of the Bharat Scouts and Guides directly affiliated with the National association.
- All the Auxiliary Units directly affiliated with the Bharat Scouts and Guides , National Association.

All the Office Bearers of the National Association

- President
- Vice Presidents
- The Chief National Commissioner
- The Additional Chief National Commissioners
- The Chief Commissioner of Scouts
- The Chief Commissioner of Guides
- The International Commissioner of Scouts
- The National Commissioner of Guides
- The National commissioners of Cub, Scout & Rover
- The National Commissioners of Bulbul, Guide & Ranger
- The National Commissioner Scouts (Adult Resources)
- The National Commissioner Guides (Adult Resources)
- The National Commissioners (Head Quarters)
- The National Treasurer
- The Deputy National Commissioner of Cub, scout, Rover and Headquarter
- The Deputy National Commissioner of Bulbul, Guide , Ranger and Headquarter
- The Deputy National Commissioners of Scouts
- The Deputy National Commissioner of Guides
- National Advisors
- Regional Chief Commissioners
- The Director
- The Joint Director (Support service)
- The Joint Director of Scouts(Programme and Training)
- The Joint Director of Guides (Programme and Training)
- The Dy. Director of Scouts(Leader Training)
- The Dy. Director of Guides Leader Training)
- The Dy. Director (Boy programme)
- The Dy. Director (Girl programme)
- The Assistant Director
- Other officers as may be appointed

Duration of National council: shall continue for five years from the date of its first meeting.

Meeting of the National Council:

- The ordinary Annual Meeting

- The adjourned Ordinary annual Meeting
- Special Meeting

An attempt to recollect:

- 1)The State Association shall be affiliated to the National Association-True- False
- 2)It is not compulsory for the Sate association to pay to the National Association annually such affiliation fee and such Annual Individual registration fee- True – False
- 3)Duration of National council shall continue for seven years from the date of its first meeting- True - false
- 4) The membership of National Association shall consists of ONLY the State associations of the Bharat Scouts and Guides- True- False

For Further Reading:

Rules Book – The Bharat Scouts and Guides

Advanced Course for Flock Leaders

Self Learning Module – 2

International Guiding –

Bulbul stories of other countries and World Brownie Badge

Objectives:

By the end of the module, the flock leaders will be able to:

- Tell What International guiding is
- Explain about the world centers
- Narrate bulbul stories of other countries
- Identify World Brownie Badge

International guiding

WAGGGS - World Association of Girl Guides and Girl Scouts

World Association of Girl Guides and Girl Scouts is the International Umbrella Organization for Guiding in the World, composed of national Member Organisation who have accepted the principles of membership and are working on the lines laid down by the founder, Lord Baden Powell.

The WAGGGS consists of:

- World Conference.
- World Boardand
- WorldBureau.

World Conference is the policy making body which meets once in 3 years, the World conference is composed of 2 delegates each from every member country. Each National Organisation got One vote irrespective of the size of its membership.

Visitors are allowed in the conference depending on the strength of the membership.

World Board is composed of 12 elected members, and acts on behalf of the World Conference between its meetings. The members are elected for a term of 6 years. The Chairperson of the board is elected by the members of the Board 1/3 of the members retires in each conference. The world board meets at least once a year usually at Olave Centre, London.

World Bureau in London is the headquarters and Secretariat of the WAGGGS. It was setup in 1928. It carries out the policies and orders of the World Board and implements the policies in addition to information support to National Organisations.

All the operations of the World Guide Bureau is from its headquarters from London.

There are five World Centers:

Pax Lodge- London

On 15 March 1991, Her Royal- Highness Princess Benedikte of Denmark officially opened Pax Lodge. Since opening, Pax Lodge has welcomed hundreds of thousands of guests, including day visitors from more than 65 countries. The centre has become a gathering place for girls and young women seeking international friendship, WAGGGS education and warm accommodation. Everyone at Pax Lodge helps WAGGGS achieve its goals through programme, events and more.

Our Cabana – Mexico

On February 22 1956 the dedication for Our Cabaña with Presence of Lady BP was celebrated. It was on that day, that Lady BP donated the iconic blue door that greets every Girl Guide and Girl Scout to Our Cabaña and welcomes them to the start of a wonderful adventure.

Our Chalet – Switzerland

In 1929, WAGGGS' World Committee met in Holland and decided that a World Centre should be built for all Girl Guides and Girl Scouts around the world to share. Our Chalet, the first WAGGGS World Centre, established in 1932 in Adelboden, Switzerland, was formally opened by the first World Chief Guide, Olave Baden-Powell, and Mrs. Helen Storrow.

Sangam- Pune, India

The Foundation Stone of Sangam World Guide Centre was laid by DAME LESLIE E WHATELEY, D.BE- World Director of the WAGGGS on Thursday, 23rd January 1964. On 16th October 1966 the World Chief Guide, Lady Baden Powell, came to India and declared the Centre open with the following words: "Love through knowledge and understanding – this will be carried out in full measure by the young people who will fill this place, and it is with deep joy in my heart that I declare Sangam open.

Kusafiri- Africa

Kusafiri World Centre was established in 2010 to bring a World Centre experience to

Africa. Kusafiri World Centre is using existing facilities to bring World Centre experience to Africa. The 'centre' has no fixed site but changes location at every event, creating international experiences to girls and young women in different countries in Africa.

Each World Centre has its own sub-committee of members from all over the World. They review the progress and formulate the plans and proposals for its development. Various international events are organized at these centers.

WAGGGS receives income from Quota i.e., the membership fee, Grants, Donations, Thinking day contribution, Endowment funds etc. WAGGGS development fund was established in 1990 for support of General development and special projects."

Bulbul Stories of other countries

The Story of the Brownies (Adapted from The Brownies by Mrs. Ewing)

A dear old brown owl sat on a branch in the soft moonlight crooning that cry quietly to herself.

She was a warm, soft old thing, with great big deep eyes that could see even through the dark, and though many people were rather afraid of her she was really quite harmless, full of kindness and also full of fun.

She could see a joke, and her "Oot-toot-to-hoo" often rippled away in gurgling laughter.

Once upon a time, many, many years ago, a poor man and his wife lived with their two children, Tommy and Betty, in a small cottage on the edge of a wood. The mother loved both the children but she was always having to find fault with them because they were lazy and forgetful and untidy.

They used to rush about the place yelling and playing their games, upsetting the furniture, breaking the crockery, spoiling their clothes and generally making themselves a nuisance.

As long as they had a good time they never thought what a bother they were to other people.

One evening at the end of a particularly busy day, the Mother sighed and said, "Oh dear, how different things were when we had a Brownie!"

"What is a Brownie?" asked the children.

"The Brownie," answered their Mother, "was a small creature who came to the house before anyone was up and swept the hearth and lit the fire, drew the water and got the breakfast ready. He tidied up the rooms, weeded the garden, he cleaned the shoes and put the children's clothes away. He did every kind of useful work, but nobody ever saw him. He always slipped away before the people of the house got up, but he was the greatest blessing to everyone. All were happy and the home was bright and clean."

"My word, I wish we had a Brownie!" exclaimed Tommy "He could do all our odd jobs for us.". "Yes," agreed Betty, "and we should never have to tidy up after ourselves. Mother, do tell us how we can find a Brownie."

"There's only one person who can tell you that," replied their Mother, "and that's the wise brown owl in the woods. She knows all about the Brownies."

So, after dark the two children went out into the wood to see the brown owl. Tommy led the way very bravely at first, but as the path got darker and darker in the silent woods he began to hang back and to feel sorry that he had started on the adventure. But Betty was eager to find out about the Brownie, and though she felt nervous, she would not allow herself to turn back, and she pushed on, leading her brother after her.

The Brownie Story, is taken from The Brownie Guide Handbook, published by The Girl Guides Association 1968

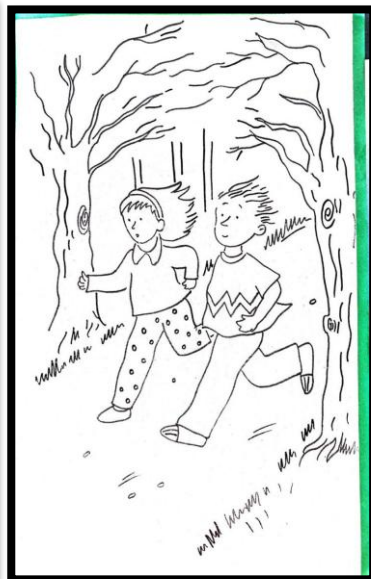
The Brownie Story – Tommy and Betty



1



2



3



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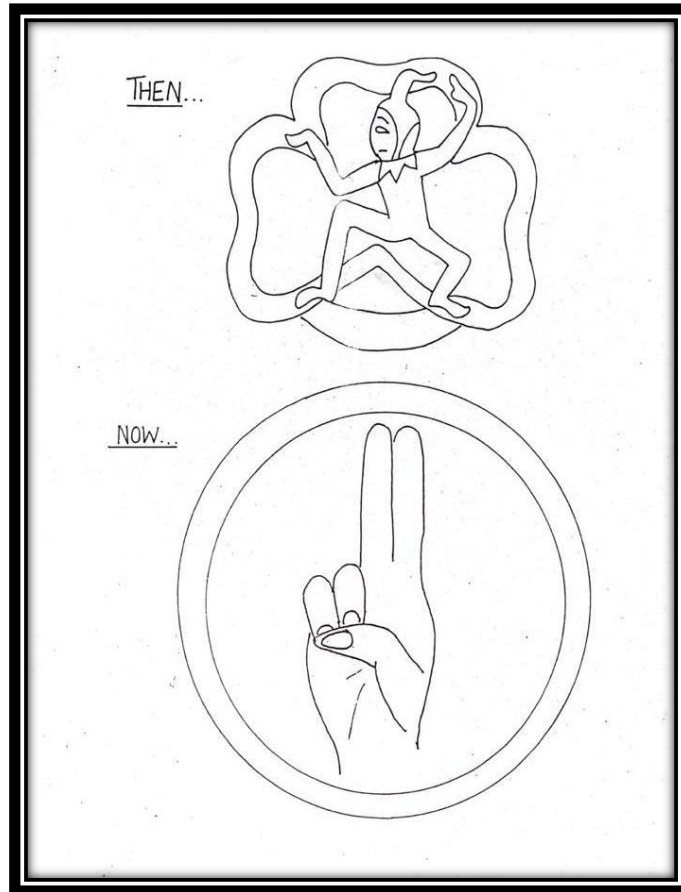


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World Brownie Badge



An Attempts to recollect

1. What is International guiding?
2. What are the world centers?
3. Narrate one bulbul stories of other country
4. Draw a World Brownie Badge

For further reading:

- WAGGGS
- <https://www.girlguidestt.org/the-story-of-the-brownies>

**Advanced Course for Flock Leaders
Self Learning Module – 3
Planning - Day camps , Flock Holiday**

Objectives:

By the end of the module, the flock leaders will be able to:

- Define planning
- Explain day camp and flock holiday
- Explain the difference between day camp and flock holiday
- List the activities that can be done in a day camp and flock holiday

Planning is the process of thinking regarding the activities required to achieve a desired goal. For example, events, camps, celebrations.

Planning has to be done well in advance while preparing for day camps and flock holidays. Planning is done in the pow wow. The flock leader, assistant flock leader and the bulbuls sit in a ring and plan for:

- Venue
- Transport
- Things to be carried
- Purpose

Who can attend the Day Camp and Flock Holiday

Only a bulbul who has earned Komal Pankh and who has completed eight years of age is eligible to attend a camp.

- i) Flock leaders or assistant flock leaders shall conduct a bulbul camp with the prior written permission of the concerned District Commissioner. It shall have permission of the parent/ guardian, school / Institution. No bulbul camp shall be held outside the respective state, except with the written permission of the state commissioner
- ii) Before taking bulbuls out to get the permission letter from /district Commissioner (Guides) contact concerned authorities for building, transport, food arrangements, doctor etc., visit the place as often to possible to have a clear idea so that it will be easier to answer the questions of the parents, work out details of staff, medical aid, finance, drinking water, sanitation, fresh vegetables. Detail programme should reach the parents and the District Commissioner (Guides) at least one month in advance.
- iii) It may be held in private buildings or any other suitable building with adequate space for indoor and outdoor activities. The place should be safe, easily accessible. Get a team of helpers to help in the conduct of flock holiday. Balanced diet should be served and meal times should be regular.
- iv) A bulbul shall not camp with guides.
- v) There should be enough leaders and volunteers or an adult help for a camp.

Day Camp

A day camp is a one day outing where the bulbuls are involved in flock activities. It can be held in a known place like school or in an unknown place like parks, garden, training centres. It shall be conducted in a permanent shelter with ample safety measures. Activities like trail, physical activities, handicrafts, first aid etc..can be conducted.

Required arrangements:

- Resource person (for any session)
- Equipment for games
- Water supply
- Food and snacks
- Stationary items, bags for collected nature objects, knotting ropes

Flock Holiday

A bulbul should at least seven years before she goes out for a flock holiday to get the maximum benefits.

Flock holiday programme will provide opportunity for progressive experience to the bulbuls. Going for a flock holiday is an additional opportunity to get together for fun and free play.

Flock leader and bulbuls live together as a family. This gives the flock leader a chance to know more about the bulbuls and she can easily lend a hand whenever and wherever possible. The bulbuls will have the maximum satisfaction of accomplishment when she is within her own group.

The flock leader should be prepared to share experience of both delightful and difficult circumstance.

Activities like knotting, sense training, Kim’s games, trials, first aid, nature ramble etc..can be conducted in a flock holiday

Difference between a day camp and a flock holiday:

- Day camp is for one day and flock holiday can be for one or two nights.
- Venue for day camps is at a shorter distance than the flock holidays
- Day camps are educational than flock holidays whereas flock holidays are more of fun and testing/ skill based

An attempt to recollect:

1. What is planning
2. What are the permissions to be sought for a day camp and flock holiday
3. List the difference between a day camp and flock holiday

For further Reading:

Flock leaders handbook

APRO part III

Advanced Course for Flock Leaders
Self Learning Module – 4
Knowledge Of Advanced First Aid

Objectives:

By the end of the module, the flock leaders will be able to :-

- Define First aid
- Explain the 3 'P' s of First Aid
- State the rules of First Aid
- Treat various types of wounds

What is first aid

First Aid Is the First Assistance Or Treatment Given to a casualty for any injury, minor accidents, sudden illness due to allergies, bites etc , before the arrival of an ambulance or qualified medical help.

Who is a First Aider

- Whose assistance rendered at the time of the emergency is known as FIRST AIDER
- The term is First Aider also describes any person who has received a certificate from an authorized training body indicating that he or she is qualified to render First Aid

Why ?

Minor injuries occur quite often or may happen at the time of Flock Meetings.If these are not cared immediately and properly then they may turn into serious ones.

A Bulbul or Guide , must have the knowledge and skill in First aid in order to take care of her own body and offer services.

Every Flock Leader should encourage her bulbul to take up this Proficiency Badge – First Aider which is given in APRO Part III

What should be the aim of a First Aider!

The 3'P's

They are

P – To Preserve Life

P - To Prevent aggravation of further injury

P- To Promote recovery

First aid box, which should be handy and available at every bulbul corner

The contents should be regularly checked as there may be expiry dates on simple medicines, like a paracetamol, antiseptic lotions etc

The Bulbuls should be taught about each and every content of the First Aid Box – its uses and names. The First Aid Box should have

- Gauze: Cut into pieces 4” by 1-1/2”, 10 such pieces packed in a polythene bag, sterilized in a pressure cooker and sealed. There should be at least 10 such bags in your kit.
- Bandages: Roller-8 and Triangular-4
- A roll of adhesive plaster 3” wide and 2 dozen Band-Aid strips in various sizes and shapes.
- A elastic Crape bandage 4” wide.
- A bottle of dettol
- A pair of scissors and tweezers.
- A tube of Soframycin Cream
- A thick pad of gauze packed in polythene and sterilized-3

All these should pack in a plastic bag or a metal box. Notice the absence of cotton wool and iodine; they do not play an important part in first-aid any more.

Every Bulbul should be taught the rules for First Aid

1. Go quickly to the accident place.
2. Calm and methodical way of examining
3. Priority for breathing, bleeding & Shock
4. Use first aid equipment - if not available improvised ones
5. Note the area, weather, fire.
6. Keep away the crowd with the help of (by standing) people.
7. Re – assure the casualty
8. Arrange for transport to hospital
9. Give minimum treatment – Do not attempt too much.

The ‘First Aider’s responsibilities end as soon as the medical aid is available.

The First Aider should

F- First...AID ..help

I – Investigate the cause, signs and situation of the injury and make a note of it.

R- Resourceful , may use the best advantage whatever is at hand to prevent further damage.

S- Sympathetic- give comfort and encouragement when the injured is helping/ complying to the First Aider.

T- Tactful treatment- not to ask thoughtless questions, understand the symptom’s and secure confidence and treat efficiently.

A -Assistance , Ambulance . Ask if anyone with knowledge of first aid can assist him to give First Aid to the injured or call for Ambulance

I – Immediate. If serious injuries call for the doctor or remove patient immediately.

D- Doctor who will give immediate aid when the serious patient arrives.

Golden rules:

1. Diagnose the problem
2. Find out the causes
3. Try to remove causes
4. Don't remove cloth which are not necessary to remove
5. Priority should be given to Breathing, bleeding & shock.
6. First Aider is not a doctor.
7. Take quick decision.
8. Do as fast as possible without troubling the patient.
9. Hand / wound must be cleaned with soap / detol / Savlon & clean water.
10. ABC – AIRWAY – BREATHING – CIRCULATION should be taken care on priority
 - Maintain clean airway
 - Check Breathing & give artificial respiration if needed.
11. Always use sterilized Pad/Bandages/Instruments.

Bandages: Bandages are used for

1. Maintain direct pressure to control bleeding
2. Prevent or reduce swelling
3. Provide support for a limb or joint
4. Restrict Moment
5. Protect the wound from infection caused by germs

Types of bandages:

There are two types of bandages:

- a) Triangular Bandages
- b) Roller Bandages

Triangular Bandages : A Triangular Bandages is made by cutting a piece of calico (cotton cloth) 100 cm square from corner to corner so as to give two triangular bandages. The longest is called BASE and other two are SIDES. Opposite corner of Base is called POINT & other two are ENDS.

Triangular Bandages are used as

1. Open : No fold.
2. Broad : Two fold.
3. Narrow : Four fold.

Slings:

Uses of slings

1. to support injured arms, and
2. to prevent pull by upper limb of injuries to chest, shoulder and neck.

Different types of slings

- 1) **Arm sling** :The arm sling is used in cases of fractured ribs injuries of arm, wrist and hands after application of splints or plaster casts and bandaging
- 2) **Collar & Cuff Sling**: Used to support the forearm and the hand and when there are wounds, injuries and in case of fracture of the ribs
- 3) **Triangular Sling**: Used to support hand, the forearm in a well raised position as in the case of hand injury and severe fracture of the Collar Bone.

Wounds:

Minor Wound: Minor wounds are small cuts and scratches from which the bleeding is not so profuse so as to cause death. For very minor scratches or cuts, clean the cut with dettol or soap and water and apply a band-aid.

Principles in the treatment and management of minor wounds:

1. The first-aidler must wash his hands before touching any of the dressing material.
2. Clean the wound. Preparing a dettol solution does this. A capful of dettol in half a capful of clean water. Dip sterile gauze into this squeeze off excess and wipe around the wound not over it at first. Use several changes of gauze pieces. Then pour some of the solution over the wound and lightly clean it from inside.
3. Stop Bleeding: If bleeding still persists press a piece of sterile gauze over it for about 10 minutes and elevate the part against gravity.
4. Dressing: After the bleeding stopped, apply Soframycine cream over the wound, cover it with a few pieces of gauze and apply adhesive plaster or bandage to keep the gauze in place.

Burns

Minor burns:

These are caused when a small area of the skin is burnt as while touching a hot cooking pot, oil etc.

Management:Cool the burnt part as soon as possible after getting this by immersing it in a bucket of cold water for at least 10 minutes. This will relieve the pain. Wash the burn with diluted dettol solution as in a simple wound and treat it in a similar way. Do not prick blisters. The gauze padding has to be excessive as initially there is a lot of oozing from the burnt area.

Major burns: In this more than 20% of the skin is burnt. The seriousness with the increase in the surface burnt. It is caused by clothes catching fire, hot liquids or gases, steam being turned on to one's. This is a serious condition.

Bleeding from the nose:

Bleeding from the nose usually occurs after an injury over or scratches while picking inside your nose. At time over enthusiastic slapping of the nose can also cause bleeding. Make the casualty sit in front of a basin leaning forwards. Make him pinch the soft part of his nose and breathe through the mouth for 10 minutes. He must spit out any blood that comes into his mouth. Release the nose slowly after 10 minutes. If bleeding starts again, repeat the procedure for another 5 minutes. If this fails to halt the bleeding, send him to a hospital pinching his nostrils. After bleeding has stopped, refrain from blowing the nose, as this will dislodge the clot formed and bleeding will reoccur.

Sprains:

A sprain is most commonly seen over the ankle. It is caused stretching or tearing of the ligaments around the joint. Very often it is impossible to make out between a sprain and fracture and the part must be X-rayed to rule out any accompanying fracture. If the ankle is sprained, at first put cold compress or an ice packs over the part for about 30 minutes. This reduces the swelling and pain. Now apply a tight elastic crape bandage over it. Do not massage or vigorously rub the affected part with any ointment.

Electric shock: The greater the voltage of current, the greater will be danger on getting an electric shock. Electricity stimulates the muscles to contract. AC current keeps the muscles constantly contracted. Thus a man who touches a faulty handle of an electric iron will have his first forcibly closed, the electric current will not let him release the lethal handle. An electric current passing through the body will have an area of entry where it enters the body and an area of exit where it leaves it. At both these places the casualty will suffer from electric burns on the skin. A strong electric shock can stop the heart beating and also stop breathing.

For the first aid of electric shock, make sure that you are not the next victim. Before approaching the victim, check that the current is off. Disconnect the patient from the contact after switching off the current and pulling out the plug. If this is not possible pull the wire away from the casualty by using a wooden stick or a rope or a pole. All should be dry. If not breathing, start artificial respiration. If unconscious, turn him to the unconscious position. Attend to his burns. Look for the signs of broken bones and attend to them. Send the patient to hospital as soon as possible.

Snake bite: Most snake bite is by non poisonous snakes. A bit by the poisonous snakes will show the presence of two fang marks. For this, wipe off any venom present over the bite. Remove any broken fangs in the bite. Make the casualty lie down and tie a tight constriction bandage above the bite. Splint the limb to immobilize it. This slows down the spread of poison. Cry therapy is useful if ice is available. Take crushed ice and make a collar of ice around the site of the snake bite. Do not add salt to the ice. As the ice melts replenish it with some fresh ice. This prevents the spread of poison and the activation of various enzymes present in the snake venom. It helps us to buy time till the victim can be administered anti-venom. In snakebite, making cuts over the bite helps in spreading the venom. Sucking out the poison is impracticable.

Insect bite: In insect bites like bee, leaves the sting behind, care must be taken not to press on the poison bag, as pressure may push more poison into the wound. Remove the sting with your fingernail. After this, apply an ice pack to relieve the pain and irritation. Vinegar, soda-bi-carbonate etc. do not help at all.

The importance of first aid supplies cannot be overstated. After all, accidents are called such for a very simple reason. They happen to people when they least expect it. That's why it's crucial to have at least a basic knowledge of first aid and have access to essential first aid supplies so you can deal with any potential accidents in a controlled and measured manner in order to ensure maximum safety for everyone involved.

First aid doesn't just help with recovery; it helps save lives.

Advanced Course for Flock Leaders
Self Learning Module – 5
Knowledge of locality – Traditional songs and dances

Objectives:

By the end of the module, the flock leaders will be able to:

- Explain what traditional dance or song is
- List the name of few traditional dances
- Explain the importance of the knowledge of locality

Folklore and folk songs are our traditional heritage of a region. Each place has its own dance and songs according to their traditions, beliefs and geographical locations. Traditional or folk dance is as old as birth of mankind. Those days mankind who lived in caves and forest danced and sang according to their nature, seasons in form of prayers and rituals. As mankind progressed these traditional songs and dances changed into more vibrant colours along with dress and music. It became a major of festival celebration.

Folk dance or folk song is a popular dance or song considered as a part of the tradition of a particular people of area, region or state. It is developed by people that reflect life of the people, their traditions, their food and clothing of that particular area or region or state. They are mostly in vernacular which are translated sometimes in other languages for their popularity.

Folk dances and folk songs of India

Every state has their own traditional folk songs and dances. Folk dances of India are performed with folk songs. Every region has their own music instruments and folk music.

Bihu is a joyous form of dance popular in Assam. There are three festivals in Bihu. The most colorful and important one is the spring festival called 'Bohag Bihu' which is celebrated in the month of April.

Garba is the popular form of folk dance in Gujarat. It is performed for nine days during the festival of Navratri. This dance is performed by men and women in circular form. Likewise Navratri, this dance form is also performed on Vasant Panchami, Sharad Purnima, Holi, and other such festivals.

Chhau - 'Chhaya', which means shade is in reference to the mask used by the dancers. Further, In this dance form, there are a variety of themes. They are mostly

based on everyday life, mythology, mood or emotions, and many more. The rituals for Chhau are spread throughout the year from Dussehra.

Other popular folk dances of India are

- Dandiya – Gujarat
- Dumhal – Kashmir
- Kilkli – Punjab
- Karagam – Tamil Nadu

Importance of Knowledge of locality:

By being aware of knowledge of locality, we **can recognize and have an appreciation for other's localities – understand the culture, their practise of traditional dance and songs** When we are culturally aware we can know what is considered inappropriate or offensive to others.

Ways to enhance knowledge of locality in bulbs:

- To participate in festival celebrations
- To observe and perform traditional songs and dances

An attempt to recollect:

- Explain what traditional dance or song
- List the name of few traditional dances
- Explain the importance of the Knowledge of locality

Self Learning Modules

Himalaya Wood Badge Course for Flock Leaders

1. B.P's life and sayings
2. Revision of knowledge and skills up to Heerak Pankh
3. Festivals – Decorations
4. Organisation – International level – WAGGGS – A P Region
5. Communication techniques

Himalaya Wood Badge Course for Flock Leaders

Self Learning Module No. 1

B.P'S Life and Sayings

Certainly you would feel elated when you realise that you are a member of a worldwide Guide Movement, which is more than 100 years old. Naturally this great feeling would lead to an urge within oneself to get to know how and where the Movement originated, who has been responsible for this and how did it spread all over the world. This module has been prepared to meet this purpose.

Objectives

At the end of this module, flock leaders will be able to:

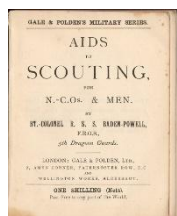
11. Narrate the history of the Guide Movement.
12. Explain how Guiding spread to various countries around the world.
13. List few sayings of Lord Baden Powell.

Birth of Scouting

Scouting's history commences with a British Army Officer, Robert Stephenson Smyth Baden-Powell. It is not merely one act or initiative of Baden-Powell that led to formation of Scouting but a number of events, prevailing conditions in England at that point of time, and influences which attracted the attention of Baden-Powell to draw up a plan to be of service to society, particularly the young boys. We shall explore them one by one. These influences are not presented in a sequential order.



Influence 1: While stationed in Lucknow, India as an Army Officer in 1876, Baden-Powell (B.-P.) found that his men did not know basic first aid or outdoor survival skills. They were not able to follow a trail, tell directions, read danger signs, or find food and water. Hoping to teach his men resourcefulness, adaptability and the leadership qualities demanded by frontier conditions, in 1896, Baden-Powell began to write a small military handbook titled ***Aids to Scouting***.



Influence 2: In 1896 a rebellion broke out in Matabeleland, or Rhodesia as we now call it. On 19 May 1896 B.-P. arrived at Cape Town on a new

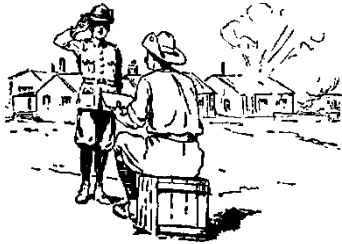


assignment which he afterwards called “the best adventure of my life”. He was the Chief of Staff of Sir Frederick Carrington in the operations against the rebelling tribes of Rhodesia’s Matabeleland. On April 11, 1900 the Boers bombarded Mafeking for four hours. On 16th May, an advance party of the relieving force rode into Mafeking. Amongst them was Major Baden-Powell.

Baden-Powell became world famous during this South African Boer War. He held the small town of Mafeking during a 217-day siege. The relief was hailed with delight throughout the Empire. As soon as the news of the Relief was brought to Queen Victoria, she had the following telegram sent to Baden-Powell:

‘I and my whole Empire greatly rejoice at the relief of Mafeking after the splendid defence made by you through all these months. I heartily congratulate you and all under you, military and civil, British and native, for the heroism and devotion you have shown.’

Influence 3: The boys of Mafeking from nine years up were organized into the Mafeking Cadet Corps, which was eventually recognized as an official part of the Mafeking defences. They took over all manner of duties such as message-carrying, orderly work in the field kitchens, anything that could free a trained man for combat duties. B.-P. had noticed how useful these boys were and how they responded to responsibility being put on them. The courage and resourcefulness shown by the boys in the corps of messengers at Mafeking made a lasting impression on him.



Influence 4: When B.-P. returned to London as a national hero, he was promoted to Lieutenant General. In England, he found that his little handbook written for soldiers was being used to teach observation and woodcraft to members of Boys’ Clubs and Boys’ Brigade. It had captured the imagination of English boys and was widely read. B.-P. felt the need to rewrite the book especially for boys.

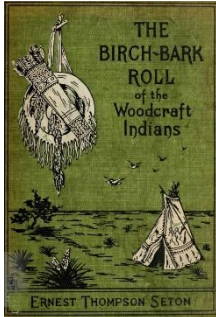
Influence 5: On 30th April 1904, Baden-Powell inspected the Annual Drill Inspection and Review of the Boys’ Brigade on the occasion of the organization’s coming-of-age. The Drill Inspection and Review was an impressive affair, with seven thousand youngsters performing before eleven thousand ‘ticket-holder onlookers’. As the boys marched off the field, Baden-Powell turned to congratulate the Boys’ Brigade founder William Alexander Smith. He also added that the Brigade, to his way of thinking, should have many more members than it had-and would have ten times the number with more variety and attraction in the training.



Without a moment’s hesitation, Smith agreed and instantly challenged Baden-Powell to develop a programme that would provide that added ‘variety and attraction’. He

specifically suggested that it might be done through a boys' version of B.-P.'s small book, "Aids to Scouting".

Influence 6: At the end of July 1906, Baden-Powell received a small book by mail titled: 'The Birch-bark Roll of the Woodcraft Indians' written by



Ernest Thompson Seton, a British citizen living in the United States. He was very much impressed with the content of the book. On 30 October, the 46-year-old naturalist-writer and the 49-year-old



general lunched together. The day after their meeting, Baden-Powell sent Seton his 'Aids to Scouting' and a copy of the material he had prepared earlier that year regarding his ideas on 'Scouting for Boys'. Seton secured B.-P.'s promise of assistance in revising the Campcraft section of The Birch-bark Roll for the sixth

printing and Baden-Powell got Seton's permission to use some of the games of the Woodcraft Indians in his programme.

Influence 7: A report of conditions in the British capital, just published after exhaustive study, revealed the shocking fact that 30% of the population of London -a city that prided itself on being the richest in the world -were suffering from malnutrition. Another report showed that of more than two million school boys, only about a quarter of a million were under any kind of 'good' influence after school hours. Poverty, squalor, overcrowding, marginalization, exploitation, crime, etc., were prevalent in the poor areas of London. This bothered many especially Baden-Powell who returned to London in 1903 after spending several years abroad as part of his military career. He could not believe that nearly a third of London's population was under-nourished. He was shocked with the fact that alcoholism, vandalism and crime rate were becoming increasingly rampant.

B.-P. termed these as "failings". He believed that such "failings" sap the very foundation of society, thus placing it in danger and compromising its future. Such harsh realities prompted B.-P. to offer something concrete to such dehumanizing situation and particularly to the young boys of the country.

B.-P. believed that it was necessary to "develop character" to tackle such problems. The educational institutions failed to do this – they merely transmitted knowledge. He basically believed that "education aims to draw out and develop from the inside 'the good', to the exclusion of the bad". He therefore proposed a twin plan – a **purpose** – to improve society by improving the individuals of which it is composed, and a **method** intended to "draw out" rather than "impress upon".



Baden-Powell was determined to give his Boy Scouts scheme a thorough test before he developed the final details. Since one of its main characteristics was to be adventuring outdoors the only way of doing this testing was by camping with a group of boys. This, in itself, was a revolutionary idea at the time. Hitherto, camping had been reserved almost exclusively for the military at home and abroad, and for explorers and sportsmen overseas. Now, for the first time, it

would be made generally available to British boys on their home ground.

The result crystallised in the form of an experimental camp in Brownsea Island, in Poole Harbour, Dorset, England in August 1907 organised by Baden-Powell. He wanted to see how far his scheme would interest boys of different upbringing and education and therefore recruited his 20 campers from various walks of English life. Some were from large public schools, others from the slums, shops or farms.

To the boys, the Brownsea camp became a thrilling adventure. They were having fun and excitement.. They were organized into patrols. They played games, took hikes, cooked without utensils, learned stalking and pioneering skills. In the evenings, around the magic of a campfire, they were spellbound by B.-P.'s stories of his army adventures. Scouting had begun in earnest and was destined to spread around the world.

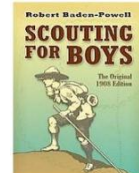


B.-P. himself considered the camp a success. Within a few days of his return B.-P. began to receive letters from the boys and their parents. The boys expressed themselves enthusiastically about the marvelous time they had experienced. The reactions of the parents were of the greatest importance to Baden-Powell. They had trusted their boys to his care for an experiment. The parents felt that their boys had not only picked up useful knowledge but had become more resourceful and more independent.



After the Brownsea camp, B.-P. rewrote his earlier handbook and called it Scouting for Boys. He incorporated many ideas from two American programmes for boys: The Woodcraft Indians, and The Sons of Daniel Boone.

Scouting for Boys was first published as a six – part series of magazine articles. People liked the series so well that it was published as a book in 1908.



Spurred by Baden-Powell's enthusiasm and personal magnetism, Boy Scout patrols started to appear in each of communities in which the General had stopped on his countrywide tour to describe his Boy Scouts scheme. By the time the sixth and final part of the book made its appearance at the end of March, Boy Scouting had swept like a tidal wave across the length and breadth of the United Kingdom.

The general doubt that is likely to arise is as to when exactly Scouting was born. The conduct of the first experimental camp by Baden-Powell at Brown Sea Island in 1907 is considered to be the birth of Scouting.

Growth of the Movement



Scouting spread throughout England and began spreading to other countries. The first recognized overseas unit was chartered in Gibraltar in 1908, followed quickly by a unit in Malta. Canada became the first overseas dominion with a sanctioned Boy Scout program, followed by Australia, New Zealand and South Africa. Chile was the first country outside the British dominions to have a recognized Scouting program. Scouting came to India in the year 1909. By 1910, Argentina, Denmark, Finland, France, Germany, Greece, Malaya, Mexico, the Netherlands, Norway, Russia, Sweden and the United States had Boy Scouts.

By 1909 the Movement had taken firm root. "Scouting for Boys" had been translated into five languages.

Birth of Guiding

1909 is the memorable year in the history of Scouting to have the first gathering of Scouts at Crystal Place, London. Over 11,000 Scouts in uniform who attended the rally proved their willingness to play the game of Scouting.

Along with these 11,000 Scouts, there were a handful of girls who too wanted to join the game. It was a surprise for Baden-Powell to see girls at the rally, wearing uniforms like Boy Scouts. When he asked them "Who are you?" they replied, "**We are Girl Scouts!**" They said they too wanted very much to be in the game like their brothers.



He tried to persuade the girls to give up the idea, but he found enthusiasm in those young girls and determination to follow their brothers. So he separated the girl section of the Movement into a new section and put his sister Agnes Baden-Powell in charge to look after it, calling the branch as Girl Guides. Thus was born the Movement for girls.

Baden-Powell picked the name Girl Guides—from a famous corps of guides he knew of in India, 'distinguished for their general handiness and resourcefulness under difficulties, and their keenness and courage...a force trained to take up any duties that are required of them, and to turn their hand to anything'. The name also had a symbolic value as implying that guides know the way and lead others in the right direction.

The Girl Guide Movement was officially recognized in 1910. Miss Agnes Baden-Powell became the President of this organisation and the Girl Guide Headquarters was established. With the publication of "How Girls Can Help to Build up the Empire" written by Miss Agnes Baden-Powell and Lord Baden-Powell in 1912, the Movement gained momentum.

Baden-Powell married Miss Olave St. Clair Soames in October 1912. In 1914 plans were suggested to meet the needs of children below the Guide age group. The name suggested was 'Rosebuds' which was later renamed as 'Brownies'. In 1916, Olave began to take an interest in the Girl Guides. Appointed in 1916 Commissioner for the County of Sussex, England, and later that year Chief Commissioner, she worked tirelessly to recruit adult leaders. Senior Guides (for those aged 15-25 years) were first set up in 1917 (renamed as 'Rangers' as in 1920).



In 1918 B.-P.'s "Girl Guiding" was published. In 1919 Olave Baden-Powell set up an International Committee and an Overseas Council to help her as more and more countries began to take an interest in Guiding. The first International Conference was held at Oxford in 1920. Delegates from all parts of the world attended the conference. The dream of World Guiding was realized. In 1924 the first World Camp was held at Foxlease, England. Forty countries were represented.

The idea that there should be a World Association of Girl Guides and Girl Scouts was first mooted at a Conference in Hungary in 1928. In 1930 Olave was chosen as Chief Guide of the world.

There is a World Bureau in London; there are Five World Centres at Our Chalet in Switzerland, Sangam in India, Our Cabana in Mexico and Olave House in London, Kusafiri, Africa. By 1975 the World Association comprised ninety-one Member Organisations.

Guiding celebrated its Centenary Year in 2010. Today there are more than 10 million girls around the world involved in the Movement.



The fact that celebrities such as Queen Elizabeth II (then Princess), Princess Margret, Hillary Clinton, Secretary of State, US, Sally Ride – the first American Woman in Space, Venus Williams – Tennis Player were actively involved in Guiding during their younger days; and also the fact that many countries having brought out postage stamps on Guiding as well as coins on Guiding on various occasions, adds to the Value of the Guide Movement and makes each one of us proud to be associated with such a great Movement.



Quotes of Lord Baden Powell

- “It is only when you know a boy’s environment that you can know what influences to bring to bear.”
- “It’s the spirit within, not the veneer without, that makes a man.”
- “It is risky to order a boy not to do something; it immediately opens to him the adventure of doing it.”
- “You can only get discipline in the mass by discipline in the individual.”
- “The Scoutmaster must be alert to check badge hunting as compared to badge earning.”
- “The Scout Oath and Law are our binding disciplinary force.”
- “A week of camp life is worth six months of theoretical teaching in the meeting room.”
- “A boy is not a sitting-down animal.”
- “Vigorous Scout games are the best form of physical education because most of them bring in moral education.”
- “An invaluable step in character training is to put responsibility on the individual.”
- “When a boy finds someone who takes an interest in him, he responds and follows.
- “The sport in Scouting is to find the good in every boy and develop it.”
- “Success in training the boy depends largely on the Scoutmaster’s own personal example.”
- “Correcting bad habits cannot be done by forbidding or punishment.”
- “Show me a poorly uniformed troop and I’ll show you a poorly uniformed leader.”
- “The more responsibility the Scoutmaster gives his patrol leaders, the more they will respond.”
- “It should be the thing never to mention unfairness of judging when defeated in a contest.”
- “There is no teaching to compare with example.”
- “We do not want to make Scout training too soft.”
- “The Good Turn will educate the boy out of the groove of selfishness.”
- “When you want a thing done, ‘Don’t do it yourself’ is a good motto for Scoutmasters.”
- “Loyalty is a feature in a boy’s character that inspires boundless hope.”
- “See things from the boy’s point of view.”
- “The boy is not governed by ‘don’t’, but is led by ‘do.’ ”
- “The object of the patrol method is not so much saving the Scoutmaster trouble as to give responsibility to the boy.”
- “The most important object in Boy Scout training is to educate, not instruct.”
- “Scoutmasters need the capacity to enjoy the out-of-doors.”
- “A boy carries out suggestions more wholeheartedly when he understands their aim.”
- “The Scoutmaster guides the boy in the spirit of an older brother.”
- “To get a hold on boys you must be their friend.”

An Attempt to Recollect

Having read through so far, you can now try to test your memory by answering the following questions:

9. What is the full name of the Founder of the Scout Movement?
10. Where was the First Experimental Camp held for Scouts?
11. In which year was the Crystal Palace Rally held?
12. From where did Baden-Powell pick up the name Girl Guides?
13. Who looked after the Girl Guide Movement in the initial phase?
14. In which year was Olave Baden-Powell chosen as Chief Guide of the world?

For further reading

4. Girl Guiding in India*
5. The Story of Girl Guides by Rose Kerr, Published by The Girl Guide Headquarters, London

* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

Himalaya Wood Badge Course for Flock Leaders

Self Learning Module No. 2

Revision of knowledge and skills up to Heerak Pankh

Objectives:

By the end of the module, the flock leaders will be able to:

- Enrich their knowledge about pravesh and various pankhs

Pravesh

- Be able to tell the story of Tara.
- Understand the meaning of Bulbul Promise, Bulbul Law, Bulbul Motto and Bulbul Greetings.
- Demonstrate correctly Bulbul Salute and Left hand shake.
- Offer daily prayer as told by parents.
- Do a daily good turn at home.
- Be able to sing Bulbul Prayer

Komal Pankh

- Know how to keep personal effects (clothes, foot wear, etc.) neat and tidy and be able to sew button on garments.
- Learn to pray before meals.
- Do daily good turn at home and at school.
- Do knee bending and toe touching exercises regularly and maintain good health habits.
- Practise any two of the following physical activities
 - Balance walk,
 - Throw and catch a tennis (or equivalent) ball from 3 meters,
 - Hopping
 - Skipping.
- Make a collection of five different leaves and flowers. Paste and label them in a scrap book.
- Be able to tell time by clock.
- Know whipping and tie reef knot, clove hitch and learn their uses.
- Demonstrate any three of the following:
 - Ride a bicycle.
 - Write address and affix stamps on an envelope for posting.
 - Tell what to do when the flags are flown and National Anthem is sung or played.
 - Find out the meaning of the Badge given at the time of Investiture.
 - Use of Basic communication device (Telephone or Mobile Phone).
 - Climb up a tree or a rope
- Be able to sing National Anthem and Flag Song
- Be able to tell the name, address and telephone/mobile numbers of their parents.
- Attend at least eight Flock Meetings as a Bulbul.

Rajat Pankh

- i. Know from your parents about a few important people in your village/locality and tell about them to the Flock Leader.
- ii. Learn from your parents about the care to be taken of brittle, sharp and valuable things in the house.
- iii. Prepare a handicraft out of the waste materials or do clay modelling.
- iv. Observe flowers in the garden, trees in the locality/ Mohalla and make a collection of eight flowers. Paste and label them in the log books.
- v. Be able to preserve thing collected by you.
- vi. Tie a Sheet Bend and a Fisherman's knot and show their uses.
- vii. Render First Aid for small cuts, burns and scratches.
- viii. Along with your Six, do a Good Turn in School/ Locality under the supervision of the Flock Leader.
- ix. Demonstrate any three of the following:
 - a. Make your own bed daily at least for a month.
 - b. Know the importance of our National Flag.
 - c. Sow seeds and grow a plant. The growth may be recorded and reported to the Flock Leader.
 - d. OR Prepare a Bird feeder or a fountain and maintain it for two months.
 - e. Draw or paint a picture of any subject of your choice.
 - f. Trim, fill, light and extinguish a hurricane / lantern or light a candle or Know the use of Emergency light and how to charge it.
 - g. Make a handkerchief and present it to your mother.
- x. Follow a trail not less than half a kilo meter and not exceeding one kilo meter with your Six/FL/AFL.
- xi. Attend at least eight Flock Meetings as Komal Pankh Bulbul.
- xii. Participate in at least two All Faiths Prayer Meetings.
- xiii. Participate in Kim's Game
- xiv. Know about the 3Rs of conservation i.e. Reduce, Recycle and Reuse

Swarna Pankh

- I. Prepare and present a useful handicraft preferably for a Differently Abled person in the locality
- II. Know the eight principle points of a compass.
- III. Have Knowledge of your village/town regarding nearby of Railway Station, Bus stand, Bank, Post Office, Schools, Colleges and Hospitals.
- IV. Render First Aid for Sprains, Stings and be able to clean a wound.
- V. Participate in a Flock Good Turn activity by adopting a public place.
- VI. Participate successfully in at least three sense training games of different types.
- VII. Go on a day Hike with your Flock.
- VIII. Help a younger child in the habits of cleanliness.
- IX. Qualify for one of the following Proficiency Badges:
 - (a) Observer (b) Team Player (c) Home Craft (d) Entertainer (e) Guide (f) Computer Awareness.
- X.
 - A) Know how to welcome and receive a guest.
 - B) Prepare and serve cold or hot drink.
 - C) Prepare a greeting card for a special occasion.
- XI.
 - A) Know the wood craft signs and traffic signs.

- B) Know the rules of road safety as a pedestrian and as a cyclist.
C) Follow a marked track for one kilo meter.
- XII. XII. Attend at least 8 Flock Meetings after qualifying for Rajat Pankh.

Heerak Pankh

- I. Participate in an overnight Flock holiday.
- II. Participate in Flock Expedition.
- III. Tie and know the use of bowline, round turn and two half hitches.
- IV. Open a small savings account in a Post office or a Bank or Plant at least two saplings in your locality and ensure their growth for at least six months.
- V. Participate in a religious function and share your experiences with your Flock Leader.
- VI. Qualify any one of the following Proficiency Badges not earned earlier:
a) World Conservation b) First Aider (c) Cyclist d) Gardener (e) Book Binder (f) Heritage (g) Free being me
- VII. Observe Guide Patrol/Company meeting in your locality for a month and discuss your observations with your Flock Leader.
Or Collect addresses of five Guides in the locality and submit to the Flock Leader.
- VIII. Be able to tell about two National Heroines/Freedom Fighters.
- IX. Know about the National Flag and Bharat Scouts & Guides Flag.
- X. Gain knowledge and practice simple Yoga in daily life.
- XI. To know from the Flock Leader about any two good habits of Tara and inculcate them in her life.
- XII. Observe a pet bird or an animal and take care of it at least for three months.
- XIII. Attend at least eight Flock Meetings after qualifying for Swarna Pankh

An attempt to recollect

1. What are the knots introduced to bulbuls in various pankhs
2. How many flock meetings have to attended by a swarna pankh bulbuls.
3. At which pankh the bulbul will learn about Compass
4. At which pankh proficiency badges are introduced to the bulbul

For further reading

- Flock Leader's Handbook
- APRO Part III
- www.bsgindia.org

Himalaya Wood Badge Course for Flock leaders
Self Learning Module No -3
Festivals – Decorations

Objectives

By the end of the module the Flock Leader will be able to:

- Define Festivals
- Explain the Importance of festivals

Festivals

A festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of that community and its religion or cultures. It is often marked as a local, state or national holidays.

Festivals are not just celebrated for cultural or religious reasons. Festivals have much more to offer to the people. They bring people together and create a sense of belonging in the community. On these days people come together to celebrate life.

Why is it necessary for Bulbul to know about Festivals

Celebrations help a Flock leader to instill the right values to her bulbuls.

Celebrations like Thinking day, Enrolment ceremonies, Badge ceremonies need to be planned through pow- wow. Permissions from the school or institution, parents / guardians should be taken first before the events. Place, time and other preparations should be planned.

Local, national and International festivals like Independence day, Christmas day are also celebrated in the Flock meeting. The Flock leaders should explain why and how these are celebrated. They are the results of our mythological and traditional believes and this will help our bulbuls to learn about their ancestors culture, values and traditions. In this way they also feel connected to their roots.

The benefits of Festivals for bulbuls:

- They grow up with festive spirit in their lives over the years
- Respect and learn to appreciate the elders teaching them about their culture.
- Importance and names of festivals help them to enhance their memories and stay connected to the roots
- Understanding their countries culture
- Tolerance for tradition
- Play dress up
- In act and Make games out of it to for better memory
- Family and Team Bonding
- Respect for all religions

Decoration

The process or an act of decorating some things that adorns, enriches or beautifies an environment or a thing can be defined as Decoration.

Decorations can be done with different materials found in nature like leaves, flowers, things which are made out of these natural materials, and man-made things made out paper, ropes, cloth, clay and more

Why is it necessary for Bulbul to know about Decoration

In real sense a Bulbul is a bird. We know that the characteristics about a bird is to build homes/ nests for themselves when they are nesting, to find food and take care and teach their chicks until they are big enough to do the same on their own.

The typical characteristic of a Bulbul is curiosity about the things around her. She likes to hoard, design, create , experiment about the things which she uses and sees in her daily life.

A good, alert and observant flock leader will take a Bulbul's mind towards the creativity about her Six corner. She will help and guide to make and decorate Six corner with the things and skills learnt.

In a bulbul meeting she can make her bulbuls decorate a Bulbul Tree, log files, Six boxes - how to decorate, colour, materials. Also events like Investiture ceremony, Badge presentation ceremony involves more planning on decorations.

The benefits of decoration for bulbuls enhances creativity, gross and fine motor skills, team work and understanding, resources and more.

To conclude

Festivals represent the spirit of Indian culture, society and people from diverse back grounds, regions, communities and religion.

People revel in the feeling of friendship, sisterhood and bring harmony, peace and universal humanity.

An attempt to recollect

1. Why is it important to teach importance of Festival to a Bulbul?
2. Define different types of Decorations

Himalaya Wood Badge Course for Flock Leaders
Self Learning Module No. 4
Organisation – International level – WAGGGS – Asia Pacific Region

Objectives:

By the end of the module, the flock leaders will be able to:

- Define WAGGGS
- Explain about vision and mission of WAGGGS
- List the projects of Asia Pacific Region
- Detail the criteria of APR Appreciation Award

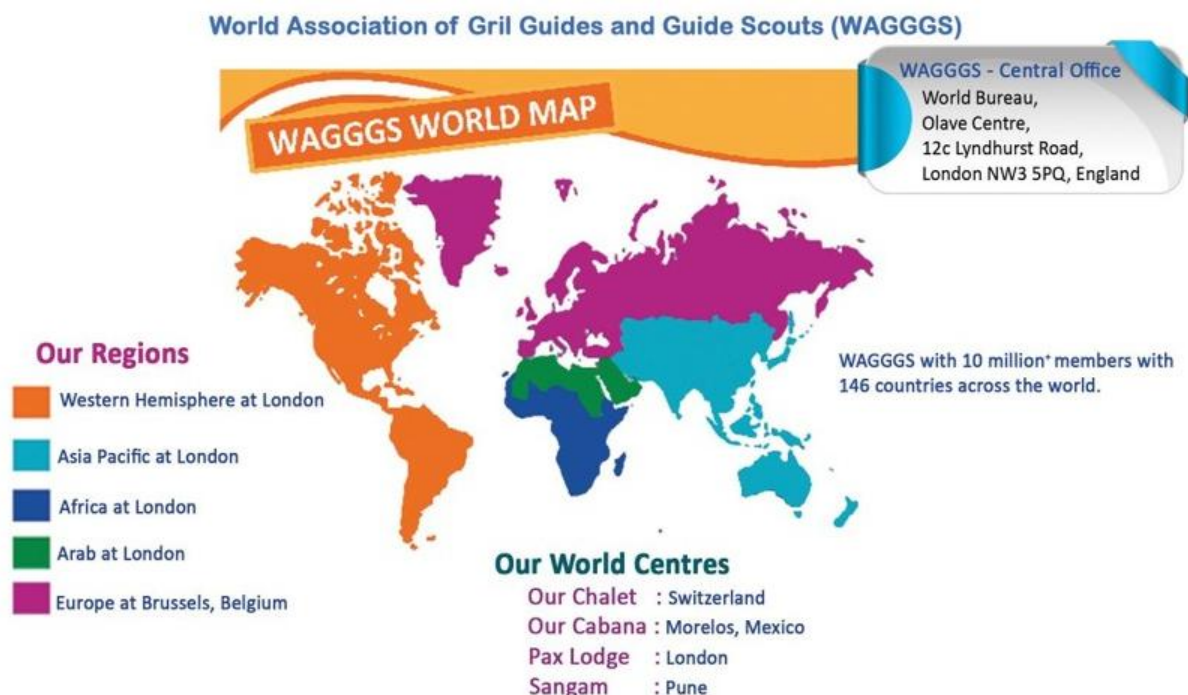
The World Association of Girl Guides and Girl Scouts is the largest voluntary Movement dedicated to girls and young women in the world. The Movement represents ten million girls and young women from 152 countries.

For more than 100 years Girl Guiding and Girl Scouting has transformed the lives of girls and young women worldwide, supporting and empowering them to achieve their fullest potential and become responsible citizens of the world.

It is innovative non-formal education programmes, leadership development, advocacy and community action, empowering girls and young women to develop the skills and confidence needed to make positive changes in their lives, in their communities and countries.

Vision: An equal world where all girls can thrive. By 2032 we will be a girl-led Movement where every and any girl feels confident to lead and empowered to create a better world together.

Mission is to 'enable girls and young women to develop their fullest potential as responsible citizens of the world.'



WAGGGS has a robust and transparent governance system.

Governance system has three key features:

- **World Conference**, the key decision-making body for the Association which meets triennially. All Member Organisations are invited to send two delegates to the conference who vote on policies and standards for the following three years.
- **World Board** Is made up of 17 active Girl Guiding and Girl Scouting members from around the world who are democratically elected by all Member Organizations at the World Conference. Each region elects a Chair at their Regional Conference every three years and the five Regional Chairs also sit on the World Board.
- **World Bureau**, the secretariat of WAGGGS, located in London, UK.

History

The First World Conference held in England, in 1920 was a historic occasion that gave representatives of the Girl Guiding and Girl Scouting world the opportunity to meet and exchange ideas and experiences. This contributed to not only a heightened and strengthened international scouting and guiding experience, but it also raised the awareness and profile of the movement.

Girl Guiding and Girl Scouting became known to the International Council and, for the first time, groups began to plan trips abroad, with the First World Camp organized to coincide with the Third International Conference, in 1924, Foxlease, UK, and brought 1,100 girls and young women together from 40 countries.

As the Movement grew and expanded, country representatives began to feel that it was time to create something more solid and binding and the idea of forming a world association was proposed after the 4th World Conference in 1926.

The founder of the Movement, Lord Robert Baden-Powell, sought the opinions of all known Girl Guide and Girl Scout organizations and asked them to consider the proposition. Delegates from 26 countries met at the Fifth International Conference in Hungary in 1928, and formed the World Association of Girl Guides and Girl Scouts (WAGGGS), with a World Bureau as its secretariat to be located in London, replacing an advisory body, the International Council created in 1919.

It was decided that the newly founded World Association would hold elections to determine a World Committee, of which Lord and Lady Baden-Powell, and the Director of the World Bureau, would be ex-officio members. International Conferences (now known as World Conferences) take place once every three years and to this day remain a platform for policy and decision making for Member Organizations.

The First World Conference was instrumental in shaping the collective experience of Girl Guiding and Scouting, in bringing a number of countries together to share their vision of the movement, shape the future and direction of the Guiding and Scouting World – a legacy which continues in our global movement today.

Timeline

1907 – Army general Lord Robert Baden-Powell, the founding father of the Scout Movement and first chief scout of the boy scouts association, organized the first scout camp in United Kingdom.

1908 – Baden-Powell published a book based on his scheme and ideas for the training of boys. His book, titled Scouting for Boys inspired thousands of boys around the country to join the Movement. Scouting for Boys became one of the bestselling books of the 20th century.

1909 – The first Boy Scout rally, organised by Baden-Powell in Crystal Palace, South London, saw a number of girls attending. They were proclaiming to be Girl Scouts and prompted the founder to include girls and young women into the Movement.

1910 – The Girl Guides movement was formally founded in 1910 by Baden-Powell and his sister Agnes Baden-Powell. Even before the foundation of an association, groups of Guides had already existed in Australia, Canada, Denmark, Finland, New Zealand, and South Africa.

1912 – Juliette ‘Daisy’ Gordon Low founded Girl Guiding in the USA. She assembled 18 girls from Georgia on 12 March 1912, for a local Girl Scout meeting and believed that all girls should be given the opportunity to develop physically, mentally and spiritually.

1919 - The International Council was formed, it later became the International Conference.

1926 - World Thinking Day was launched at the Fourth International Conference.

1928 - WAGGGS was formed at the fifth International Conference, Hungary. It is at that conference that International Conference became the World Conference. There were 26 founding members of WAGGGS (Australia, Belgium, Canada, Czechoslovakia, Denmark, Estonia, Finland, France, Hungary, Iceland, India, Japan, Latvia, Liberia, Lithuania, Luxembourg, Netherlands, New Zealand, Norway, Poland, South Africa, Sweden, Switzerland, UK and Northern Ireland, USA and Yugoslavia).

1931 – The Movement continued to grow throughout the two World Wars and in 1931, WAGGGS reached one million members.

1932 – The first WAGGGS World Centre, Our Chalet, officially opened in Switzerland.

1932 – The first Juliette Low Seminar was held at Our Chalet.

1940 – The WAGGGS Western Hemisphere Region was formed.

1941 – Lord Robert Baden-Powell died. His wife Olave Baden-Powell continued to lead the Movement as Chief Guide.

1957 – The second WAGGGS World Centre, Our Cabaña in Cuernavaca, Mexico, was opened by Olave Baden-Powell.

1966 – The third World Centre, Sangam, opens in India.

1969 – The WAGGGS Asia Pacific Region was formed.

1971 – The WAGGGS Europe Region was formed.

1975 – The WAGGGS Africa Region was formed.

1977 – Lady Olave Baden-Powell passed away.

1985 – The World Bureau officially opened in London, UK.

1991 – Pax Lodge World Centre opens in London, UK.

1993 – The first Global Action Theme (GAT) curriculum was launched: ‘Create Peace Worldwide.’

1999 – The WAGGGS Arab Region was formed.

1999 – WAGGGS launched its first advocacy campaign, ‘Prevention of Adolescent Pregnancy.’

2002 – The second GAT was launched, called ‘Our Rights Our Responsibilities’.

2008 – The third GAT was launched: ‘Together we can change our world; based United Nations Millennium Development Goals.

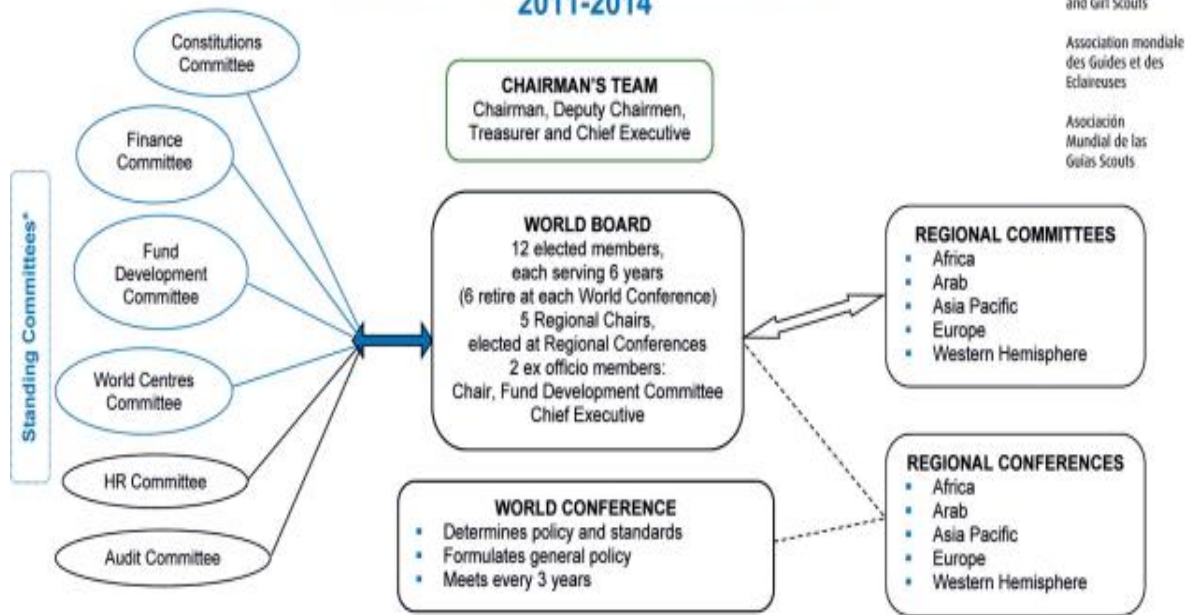
2008 – The WAGGGS Leadership Development Programme (WLDP) was launched.

2010-2012 – WAGGGS celebrated the centenary of international Girl Guiding and Girl Scouting.

2011 – The WAGGGS Global Advocacy Campaign, ‘Stop the Violence – Speak out for girls’ rights’ was launched.

2015 – WAGGGS become an Incorporated Charity.

WAGGGS' Governance Structure Chart 2011-2014



MEMBER ORGANIZATIONS
 Each Full and Associate Member Organization appoints two delegates and, a number of observers depending on membership

* Other Working/Task Groups exist but are not listed on this chart.

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WAGGGS' Governance Structure Chart 2011-2014



Asia Pacific Region

The Asia Pacific Region was established in 1969 with only 12 countries. The Asia Pacific Region supports 26 national Girl Guide and Girl Scouts organisations across the region.

The Asia Pacific Region works to grow members, empower girls and young women to be leaders, promote diversity and ensure good governance.

The Asia Pacific Region supports 26 national Girl Guide and Girl Scout organisations and reaches 3.6 million girls and young women across the region.

Supporting role of Asia Pacific Region at WAGGGS

Our Member Organisations work with young people on a range of topics including girls' rights, education, environmental issues and many more through non-formal education, leadership and advocacy programmes. We involve Member Organisations in every level of decision making.

We aim to engage more girls and young women in decision-making and groom them to be future leaders through Regional Conferences, committees and working groups.

Regional Conference

The Asia Pacific Regional Conference is held once every three years. Key volunteer leaders and senior staff of the Member Organisations from the Asia Pacific Region attend the conference to celebrate achievements of the past three years and discuss strategies for the future development of Girl Guiding and Girl Scouting.

Regional Committee and Staff

The WAGGGS Asia Pacific Committee was elected by delegates at the Regional Conference.

The Regional Conference elects six volunteers from the Member Organisations to the Asia Pacific Regional Committee. The Committee work closely with regional staff to deliver plans of the region.

The Asia Pacific Regional Committee consists of The Chair, The Vice Chair and Four Committee members.

Projects

Asia Pacific Region carries out different types of projects for the development of Member Organisations especially girls and young women.

The projects run by the Asia Pacific Region include:

1. Project 3L: Life Long Learning
2. FAPW Membership Incentive Projects
3. MO love MO projects

Project 3L: Life Long Learning

Project 3L provides opportunities for girls and young women to learn life skills so they are better equipped to reach their fullest potential in the changing world.

The Project 3L grants are funded by the Friends of Asia Pacific WAGGGS (FAPW). Member Organisations (MO's) in the Asia Pacific Region may submit one project proposal per year to the Asia Pacific Committee. The project may be conducted at a national level and or the next tier of decision making, such as state, region or province. The value of the grant for each project is GBP 2,000.

Running since 2004, 3L Projects have benefited thousands of girls and young women to date. Some of the projects generate new income for the Member Organisations as a result of projects funded. Some of them bring extra income to help with the living cost of their families.

FAPW MEMBERSHIP INCENTIVE PROJECT

For every GBP6000 raised by the Friends of Asia Pacific WAGGGS (FAPW) from a single country group, GBP1800 (30%) of the donations will be returned to the MO of the country.

The Membership Incentive is only to support the Member Organisations where the donation is collected. If the country does not have a registered MO with WAGGGS, it will not qualify for the Membership Incentive.

The types of projects that would meet the Asia Pacific Regional Committee's requirements are:

1. Projects contributing to the achievement of objectives in the Asia Pacific Operation Plan.

2. Projects which will benefit young women of the MO.

MO LOVE MO PROJECTS

Another way of achieving the priorities of the Asia Pacific Region is through the MO-love-MO strategy.

The MO Love MO projects describe the partnership between MO. The purpose is two-pronged. First, for one MO, it is to build the capacity of its members in the areas of need as identified by the committee. For the other MO, it is to enable their members to share their expertise and gain an enriching regional experience.

Some successful partnerships in the recent years include:

- Japan and Australia worked with Myanmar,
- Hong Kong with Mongolia,
- The Philippines with Bangladesh and
- New Zealand with the Pacific MOs'

ASIA PACIFIC REGIONAL AWARDS

There are two types of Awards given out by the region for outstanding contribution of adult leaders and volunteers. They are the annual Asia Pacific Leadership Awards which are divided into three categories and the Region Appreciation Award which is given out once every three years during the Regional Conference.

1) ASIA PACIFIC LEADERSHIP AWARDS

The Asia Pacific Leadership Awards aims to recognise achievement of adult leaders in the Member Organisations of the Asia Pacific Region.

Asia Pacific Leadership Awards pins



Through the Asia Pacific Leadership Awards, the Region hopes to provide incentive and motivation for adults who:

- are effective role models in their areas of service
- have given outstanding contributions in their areas of service
- have acquired a high level of self-development that has enabled them to provide quality Girl Guiding/Girl Scouting

The Asia Pacific Leadership Awards are offered annually in three categories:

- i. Asia Pacific Leadership Award for Troop/Unit Leaders
- ii. Asia Pacific Leadership Award for Commissioners
- iii. Asia Pacific Leadership Award for Service to Girl Guiding/Girl Scouting

Each Member Organisation is eligible to apply for 50 awards for Troop/Unit Leaders, 15 awards for Commissioners and 5 awards for Service to Girl Guiding/Girl Scouting every year. A certificate and pin will be presented to each awardee. The pin may be worn in and out of uniform subjected to uniform guidelines of the respective Member Organisations.

2) ASIA PACIFIC REGION APPRECIATION AWARD

The Asia Pacific Region Appreciation Award is the highest award given by the Asia Pacific Region, World Association of Girl Guides and Girl Scouts.

The Asia Pacific Region Appreciation Award is to honour individuals who have given outstanding service and contribution to the development of Girl Guiding Girl Scouting in the Region. The award is presented once every three years and awardees will receive a certificate and an exclusive pin.

Objective

1. To recognise individuals who:
2. Stand out as role model
3. Have used their resources, talents and influence to promote Girl Guiding/Girl Scouting in an Asia Pacific country or in the Region
4. Have used her/his position to improve the image of Girl Guiding/Girl Scouting in an Asia Pacific country or in the Region.



Criteria

- Nominee need not be a member of a WAGGGS Member Organisation. Nominee must also fulfil at least three out of the following criteria:
- Be of exemplary character and stand out as a role model;
- Made an outstanding contribution as a volunteer, staff or supporter to a Member Organisation for a period of at least ten years.
- Contributed time and expertise to the development of Girl Guiding/Girl Scouting in an Asia Pacific country or in the Region.
- Demonstrated the ability to promote and advance Girl Guiding/Girl Scouting in an Asia Pacific country or in the Region.
- Demonstrated quality and exemplary leadership.
- Made an outstanding contribution to the Asia Pacific Region.

An attempt to recollect

1. Define WAGGGS
2. Explain about vision and mission of WAGGGS
3. List the projects of Asia Pacific Region
4. Detail the criteria of APR Appreciation Award

For further reading:

- WAGGGS book
- www.waggggs.org
- <https://www.waggggs.org/en/our-world/asia-pacific-region/about-us/awards/>

**Himalaya Wood Badge Course for Flock Leaders
Self Learning Module No. 5
Communication techniques**

Objectives:

By the end of the module, the flock leaders will be able to:

- Define Communication.
- State 03 Elements of Communication.
- List responsibilities of Sayer and Receiver.
- Identify the barriers of Communication.

Communications : “The Vital process by which people are linked together in an organisation to achieve a common purpose.

Without the transfer of information, group activity is impossible, there can be no coordination and change cannot be effected.

Communication has 3 elements :

1. SAVER – One who says.
2. The message - What you have to say.
3. RECEIVER – One who listens and receives the message.

Communication Process : Two Parts

1. Transfer of information.
2. Understanding the message and putting it to good use.

The communications process is complete only when the RECEIVER understands the, accepts and puts the information acquired into use.

Responsibilities of the SAYER :

1. Clarity – Deliver the message clearly, simply, in language that will be easily understood by RECEIVER.
2. INTEGRITY – Deliver it in a way that it supports organisational objectives. Do not by pass a communicator for the sake of reaching the group more quickly.
3. ANTICIPATION – “Cross your bridges before you come to them” a good message does exactly that it anticipates questions answers them before they are asked.

Responsibilities of the RECEIVER :

1. FULL ATTENTION – Understanding impossible without CONCENTRATION.
2. Make sure message is CLEAR. Ask questions.

The Communications Barriers :

1. FAILURE TO COMMUNICATE - The message is not sent because of
 - a. LAZINESS – PROCRASTINATION
 - b. WRONG – ASSUMPTIONS – “Everybody knows it already”.
 - c. DELIBERATION FAILURE – “To embarrass someone”
2. LACK OF ATTENTION
Listen with “half an ear”; “read without concentration, failure to read bulletins, circulars, minutes of meetings etc.
3. CARELESSNESS in composing, transmitting or receiving messages.
4. UNCLASSIFIED ASSUMPTIONS leaving out some information because it should be known already.
Assume nothing “INCLUDE EVERYTHING IMPORTANT”.
5. FEAR
The fear of asking questions to clarify an unclear message because we may be thought ignorant and stupid.

Communication is just good or as bad as the people in it.

You can control the message – but you never know what will happen when people got hold of it.

People are the source of “Communications Barriers” caused mainly by human failings.

An attempt to recollect:

1. Define communication.
2. What are the responsibilities of a SAYER?
3. List the communication barriers.
4. What are the elements of communication?