

Study part in workcamps

methods to learn about SCI and peace

Impressum

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What is 'study part'?

introduction

Dear campleaders,

you hold in your hands a manual for guiding the study part in your workcamp. Before you start reading the methods and choosing one (or more 😊) fitting to your workcamp I want to give you some more background information about study part. It may help you to understand why the study part is an important part of an SCI workcamp.

Why study part?

When the idea to do a workcamp appeared the first volunteers laid their emphasis on practical work. In contrary to other people discussing about peace they wanted to help concretely and to put peace into PRACTICE.

The next generation in SCI, affected by the students movement in '68, had a different view on this topic. They focused more on the fact that violence is often structural violence caused by society. Discussing, learning and understanding for them was the base of peace-work.

Out of these two roots developed the workcamps we have today. Through the workcamps SCI wants to support charitable projects with practical work. SCI also wants the camps to 'a learning experience for the people involved'. Besides others, this is supported through the study part.

What exactly is 'study part'?

The term "study part" within SCI is used in different meanings. Some are using it only for special study sessions in the camp, others mean all different ways of learning in a workcamp. The words don't matter. The important questions are: How can participants learn about peace in the workcamp? And how can you as campleaders support this learning process?

Different ways of learning in a workcamp:

This small book focuses on the two most important fields of peace-education in workcamps, which appear in every SCI-workcamp.

1. learning about the history and the aim of SCI – learning about peace
2. learning through living together as a temporary international community – putting peace into practice

The methods provided in chapter one (“SCI”) and two (“peace”) give you examples how to tell your volunteers about the history of SCI and how to give an impulse to discuss about peace. Each chapter provides background information on the topic and methods how to transfer this knowledge to the volunteers in your workcamp. Questions like “Do we live this peace in our workcamp?” build a bridge between the abstract idea of peace and the intercultural situation the volunteers actually are living in. That way the link between information and discussion (learning about peace) and the actual workcamp (putting peace into practice) gets more visible.

In the third chapter (‘and more...’) we collected methods that besides official workshops, ‘by the way’ support peace-education in the workcamp. Here you can find a guideline how to develop common rules for your camp and how to use evaluation to make the participants aware of the things they experienced and learned during the time in the camp.

Some methods provided in the publication, we already knew, others we especially developed and tried out before publishing. But every leader and every groups has different needs. If you miss something in this book, or find out great variations how to talk about peace and SCI in your camp write to us!

We and the next generation of campleaders will be very grateful!

We wish you fun in with our methods and a lot of fruitful discussions in you camp.

Amitiés*

Christa Knobloch, Elżbieta Żórawska, Iza Czerniejewska

* You wonder what this greeting means? Very good! This is your first step into the myths of SCI history. Just check page 31.



SCI

information and methods

Info: History of SCI

SCI

The birth of the workcamp-idea

Around the turn of the century Europe was dominated by nationalism and militarism. National politics were governed by patriotism and readiness for battle. Also the ideology of the majority was strongly influenced by military values such as discipline and selflessness.

This alarmed certain people. That many people believed in this 'false religion' and thus became each others enemies. How was this possible? To some people it was quite clear that international friendships were needed.

In 1920 the "Fellowship of Reconciliation" invited like-minded people to their second conference. In Bilthoven, Netherlands sixty people from Great Britain, Germany, the Netherlands, Switzerland, Norway, Sweden and the United States met. The theme of the meeting was "How to build peace?". Although they all shared a passion for the idea of an international movement of the Christian pacifists there were also differences of opinion. Different ideas about priorities and ways of working were debated. On the second day a German participant, Walter Koch raised a question: *"Can we do nothing but talk? Is it not time for concrete action? We have been discussing for two days, that is*

enough. We must do something now, we must start, my brother was a soldier in the German Army, he was at war in France, he participated in bombing that country. I come here to do my part in order to build, to reconstruct."

The first Workcamp

Several concrete proposals came out of this second Bilthoven conference. The Swiss Pierre Ceresole, who had been one of the organisers of the conference, had the idea of an international team of volunteers that was to help to repair war damage. By working together in a spirit of friendship, this team would also be a sign of international solidarity. It would show that people of different nationalities could refuse to be each other's enemies. The idea of the "workcamp" was born.

Pierre Ceresole found a suitable site for what was to be the first SCI-project: the heavily damaged village of Esnes, near Verdun. Esnes had been destroyed during the war by the German soldiers. Now Germans (two of them former soldiers), Swiss, Dutch, English, Hungarian and French men worked together. Also two women (a Dutch and an Austrian woman) took part in the camp. One of the three German Volunteers wrote in a letter: *"For a long time now I have*

been hoping for a chance to repair in France a little of what my brother – who was killed near Verdun – and his comrades were forced to destroy.”

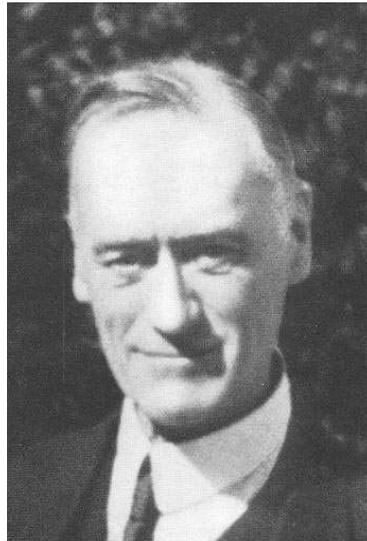
The group arrived in Esnes near Verdun in November 1920. Several others had joined: an Austrian, a Hungarian, a Dutchman and Pierres brother Ernest.

First the group built some wooden houses. By working, eating and living together, different people met; even former soldiers who had fought against each other during the war. They removed old bombs and rubbish, started building up houses, schools and channels. But, after 5 months of constructive work, the French government decided to exclude the “*enemies of France*”, the two Germans, from the group. The others decided not to stay alone, so the camp was dissolved.

20s - after Verdun

The year **1920** is regarded as the **year of the foundation** of SCI, although it got its formal structures 10 years later in Switzerland. The most important ideas of the foundation were to build an alternative for the military service, to educate young people and to support peace. In this time, most of the works done were disaster operations.

Between 1922 and 1927 SCI volunteers organised four projects, mainly in areas affected by floods and other avalanches. The number of participants grew quickly and so did



Pierre Ceresole

the support of local people and at times the government. These camps were longer-term camps, sometimes lasting more than a year. Participants could join or leave the group at any time. The work was hard and “military” virtues (like discipline) were seen as important for this ‘peace army’. *“Heavy almost too heavy work in groups, also during storm, rain and snow. One minute of silence before meals... Amitié as an uniting song both in the morning and in the evening.”*

The reconstruction work was done by men; women did cooking and cleaning. In order “*not to look at the female workers as toys or objects of desire, but as ‘sisters!’*” the female volunteers were called SCI-sisters.



SCI-sisters in 1932

30s – SCI conquers the world

As the movement took hold, branches slowly began to develop around the world. Among others activities in **Great Britain, India, Sweden, Norway and Spain** started. In 1934 an earthquake caused huge chaos in the region of Bihar. Pierre Ceresole decided to go there and start a project to assist with reconstruction. It was of highest political relevance, because for the first time an English authority had worked together with the Indian independence movement lead by Mahatma Gandhi. During this activities Ghandi and Pierre Ceresole met in India.

The activities in India were the first step for the building of the very engaged Indian branch (founded in 1956) and other Asiatic branches.

Many SCI-activists were active in Spain in the 30's, helping with evacuations, feed bridges and providing practical assistance for refugees. This work was often difficult and dangerous as the roads were bad and convoys were sometimes attacked.

1939 the work of the SCI was recognised in Great Britain as an alternative to the military services.

40s – the war and after

During WW II the peace work was very difficult. Only the British and the Swiss branches of SCI stayed active. After the war British volunteers travelled through the continent. They helped with all sorts of relief work, often under very primitive conditions. By doing this they set a signal of understanding between people from different nations, who, some weeks ago, had fought against each other. Although the winners of WW II had forbidden the contact to the Germans, the British were also active in Germany. By that the activists and British objectors risked high punishment. But not only the winner nations, also the British population was upset How can our soldiers support the enemy?!

The work done by volunteer inspired many people to start their own SCI groups, and soon Dutch, German and Italian branch were set up and running.

50s – East-West-cooperation

Despite the cold war SCI tried to have contact with Eastern-European countries. It was hard but after a lot of discussions a co-operation between SCI and the youth- organisations of the eastern European countries began. In 1955 a first East-West-Workcamp in France took place. In the same year the first Workcamp in the East was organised in Warsaw, Poland. Others in the USSR followed. The aim was to break the ideological barricades by personal contacts. *“We came to Poland to open a door, and if this opening is much awaited at home, it is maybe even more the*

case of our East-European friends. Future will tell if this door remains open.” (Pierre Chaillon, participant in the workcamp in Warszawa, 1956)

The personal engagement was very high, also was the risk, especially in Germany, the centre of the cold war. There e.g. students ran danger of being exmatriculated when they took part in workcamps in the USSR. And also the West-German SCI-branch was afraid of losing all the governmental grants or at least to become extremely suspicious by co-operating with the Youth-organisation of the DDR.



First workcamp in communist countries, Warsaw 1955



**Demonstration against armament,
Bern, 1982**

60s / 70s – “revolution” within SCI

During the “student movements” of the seventies, SCI changed a lot.

The young generation felt that SCI was doing ‘good works’ without looking at the roots of social problems. They started political work, having the purpose to avoid conflicts and catastrophes before they burst.

Somehow camps changed into platforms for discussions. Pedagogical aspects of voluntary work were a focus for many

branches, as well as experiments with non-hierarchical structures, democratic–decision-making and alternative living. This was often criticised by the older camp generations. They were reminded about the ‘useless’ discussions politics have and they remembered very clearly that their crucial step was to stop discussing and to get active. By 1968, discussions about politics divided SCI. Some branches officially called themselves Marxist. This very left- orientated policy of some SCI-branches ended once even with its temporary exclusion of SCI.

In the end of the 70s the concept of work- and study- parts during 2-4-week- long camps was born. The aim was to study also the contents and political/ sociological backgrounds of the accomplished work. The motto changed from “Deeds no Words” into “Deeds and words”.

The separation of work between men and women abolished. Physical work and kitchen work was done altogether. The subject matter of the work- and study- camps was characterised by the arguments concerning national and international social injustice and the world-wide-armament-race.

90s/new century - birth of Stowarzyszenie „Jeden Świat”

After the breakdown of the communist system SCI activities in the former “east” started.

In 1991, in Poland the first activities evoked through private contacts

between people in the East-West-Commission of SCI and a German working in a cultural centre in Poznań. Together they organised a contact to "Monar", a centre that takes care of drug-addicted and homeless people. In 1992 the first workcamp took place there.

The movement developed quite quickly. And in 1993 Stowarzyszenie „Jeden Świat” (One World association) was officially registered as an association.

People who came home from workcamps wanted to stay active also in their home town. Besides organising trainings, sending and hosting volunteers for workcamps, the Polish SCI-branch organised local activities. 1997 the "Równi-Różni"-group developed, organising city-actions and workshops in schools to the topics of refugees, human rights and ethnic minorities. In 2004 Stowarzyszenie Jeden Świat together

with Tadeus Mazowiecki (first non-communist prime minister of Poland) got the "Sergio de Mello prize" for active involvement in peaceful coexistence and cooperation of communities, religions and denominations, and cultures.

Stowarzyszenie Jeden Świat today

Stowarzyszenie "Jeden Świat" organises every year about 15 workcamps in Poland and sends over 300 volunteers to workcamps abroad. Around 30 activists (mainly in Poznań) organise different educational programs and actions to topics like human rights, antifascism, anti-discrimination (e.g. project 'Anti-discrimination Everyday'), activating youth in rural areas (e.g. project 'Free your idea') and others...

Information in this text is taken from: Michael Kimmig 'Co-ordinating together', Lisbeth Vroemen 'Someone Had An Idea...'



SCI volunteers playing the SCI-museum (see p.28)

Info: Vision of SCI

SCI

'To create among people of the world a new spirit which makes it morally impossible for a country to be attacked by neighbours who have become friend. The final aim is to bring about a replacement of national military service by an international civil service, to provide for men and women of good will a serious training in mutual help, voluntary discipline and comradeship.'

First status of SCI, 1930

'Our VISION is a world of peace, social justice and sustainable development, where all people live together with mutual respect and without recourse to any form of violence to solve conflict.

Our MISSION is to promote peace and intercultural understanding through volunteering and international voluntary projects.'

Strategic Plan of SCI, 2004-2009



volunteers singing 'Amitié, holding their hands in a special way; Bihar, 1932

Info: Amitié

SCI

L'Amitié
Song of the
Service Civil International

*Toi qui fais de nos mi-sè-res Dis-par
Thou who light-en-est our bur-dens And re-
komm, du Lind-rer uns-rer Schmer-zen Nimm von*

*aît-re la moi-tier Viens nous fai-re vivr' en
mov-est half our woes, Come to make us live as
uns der Feind-schaft Bann, Dass aus jed-em Men-schen*

*frè-res Char-me pur de L'A-mi-tié.
broth-ers And for-get that we were foes.
her-zen Freund-schaft nur er-blü-hen kann.*

The first name SCI-peace activists gave themselves was 'Les amis du Service Civil International' (the friends of international civil service). The song Amitié was the traditional song of SCI. In the first Workcamps it was used 'as a uniting song'. It was sung in a circle with a special handholding (see picture p.14) 'once in the morning and in the evening'.

Three slogans

SCI

Goals:

To introduce the ideology of SCI

To find a relation between the idea of SCI and the actual event

Group:

Any size

Time:

30-45 min.

Resources / preparation:

Three slogans written down on paper

Step one: 3 slogans (work in the big group)

Write down 3 slogans on a big piece of paper:

“deeds no words”

“deeds and words”

“working and living together,
learning from one another”

Hang / put it in front of the group.

Read it out once loudly and ask if everybody understands it.

Step two: The best slogan (work in pairs)

Ask participants to choose a slogan for each pair. They should write it down and create a story how, when, why and who used it. The story can but doesn't have to have a connection to the history of SCI.

Pairs present their stories to the others. The whole group chooses the best slogan or the slogan that is the most suitable for the situation/event.

Step three: The story of 3 slogans

When the stories are presented, and the best one is chosen, one should explain the real meaning of those 3 slogans and how they developed.

The leader can tell the story:

“Once upon a time there was a group of crazy people who wanted to change the world. They didn’t want to live in a world with wars and injustice. They had enough of all the hollow WORDS and endless discussions that lead to nothing. They knew their destination ‘peace’ and decided to STOP TALKING and to START DOING something. They worked hard without a word.

One day, one young guy joining the group said: But why are we working for peace without a word? Listen! PEACE!!! You can not only work. You have to understand what it means. War and injustice is made by society. If we really want to change something, we have to understand the mechanisms of society, of politics... Then we can decide what is the best to do. There was a hard quarrel between the young people with new ideas and the old generation that remembered very well the hollow words and endless discussion. In the end the young generation asserted oneself. And they started to talk, but still working hard. DEEDS were together with WORDS.

While working and talking together, they discovered that peace is not only made by society, but develops inside of them and sometimes between them. They wanted to live peace in their everyday live. They wanted to get to know how everyone reaches his own peace and how they could reach their peace together. They made a decision to stay together, TO WORK TOGETHER, TO LIVE TOGETHER AND LEARN FROM ONE ANOTHER.

And what about us?”

SCI-timeline

SCI

Goals:

To make participants familiar with history and development of SCI

Group:

6 to 28 participants, people with little knowledge about the topic

Time:

45-60 min.

Resources / preparation:

Leader must have knowledge about SCI-history (read summary SCI-History) papers with facts and dates written (use one paper for each fact and each date) tape for the timeline

Tips / remarks:

If you leave empty space on the paper the participants can add a drawing or symbol fitting to their fact and present it together with their fact later on.

If you work with a big group you can also give the cards with dates to the participants. So that people find together in pairs.

Step one: Choose as many facts from the list below as there are participants in your group. Write each of them down on a piece of paper. Write the dates down on additional sheets. Stick a timeline (e.g. with tape) on the wall or on the floor and stick the paper with dates backside up in order to the timeline.

Step two: Every participant chooses one paper, reads through the information and, if necessary, asks questions.

Then open the papers with the dates. The participants should find now the years that fit to their fact and stand together in order of SCI history. Discussing and guessing is very welcome.

Step three: When all participants have found their place and said that they finished you go from date to date. Each person reads out their fact and you say whether it's right or wrong. If it's wrong you search for the right person /fact being there. After that you explain a bit about the background of the fact and the things happening at that time in SCI.

SCI in dates:

- 1920 first workcamp (in Esnes, France)
 - 1930 SCI is officially recognised in Switzerland as "Les Amis du Service Civil International"
 - 1931 first workcamp not helping after direct crises situations but doing social service against social injustice
 - 1934 first workcamp outside of Europe, Bihar India
 - 1937 help in the Spanish Civil war
 - 1939 Great Britain: Working for SCI is officially accepted as an alternative to military service
 - 1946 first international Co-ordination Meeting of SCI (first president elected, first international secretary employed)
 - 1950 significant expansion of workcamps and social work in Europe
 - 1955 first workcamp in a communist country, Warsaw
 - 1968 discussions about politics divide SCI
 - 1975 concept of 2 to 3-weeks workcamps in co-operation with projects develops
 - 1994 Stowarzyszenie Jeden Swiat is officially recognised
 - 2004 strategic plan of SCI adopted
- actual date your workcamp

Example for timeline:

SCI-quiz

SCI

Version A:

Questionnaire

Divide the group into subgroups of 2 to 5 people. Give every group a copy of 'SCI-quiz'. The groups get around 10 min to fill in the quiz. Meet in the whole group again and get through the questions one after another. You can use the (wrong) answers to give more information on SCI. As a help you find the quiz with solutions and some further information on p. 23-25.

Version B:

Quiz

Divide participants into 2 groups. In groups, let them discuss what is their name and what can be their 'warming up' (e.g. screaming something, or clapping hands).

The facilitator clears the rules of the game:

- the signal of who answers first (e.g. one person of the group catches the stick which is in the hand of the facilitator)
- the way of giving points for a right answer (e.g. apples in a bowl)
- you can also decide that only one person in the group answers every question after consultations with the group (or you make a queue and no one can change position).

The facilitator starts with the first question. When the group is ready, they should quickly send one person to catch the stick and then answer the question. If the answer is right the group receives a point (apple), if not – the second group can answer.

Goals:

*To introduce the topic
To transfer the main information about SCI*

Group:

Any size

Time:

*Version 1: 30-45 min.
Version 2: ca. 60 min*

Recources / preparation:

*Copies of quiz
Campleader should have information about the history of SCI (read: info SCI-history)*

SCI quiz

Please answer the questions in the following quiz.
Sometimes more than one answer is right.
And don't take everything too seriously !!! ☺

1. What does the letters SCI stand for?

- a) Secret Cosmic Issues
- b) Selfish Communists International
- c) Service Civil International
- d) Single Club International

2. What does SCI aim at?

- a) the rights of large concerns
- b) peace, social justice, protection of environment and international solidarity
- c) providing free workers for poor organisations
- d) the cancellation of all debts of the third world countries

3. Since when does SCI exist?

- a) since the end of WW I, around 1920
- b) since the end of WW II, around 1950
- c) since the break down of the wall, around 1990

4. Who was founder of SCI?

- a) Pierre Ceresole (a Swiss pacifist)
- b) Mahadma Ghandi (a pacifistic fighter for freedom in India)
- c) Giacomo della Chiesa (Pope Benedict XV, also called the Pope of peace)
- d) Che Guevara (Fighter for freedom in Argentina)

5. What was the first project in that time?

- a) reconstruction work in a small French village near Verdun
- b) integrating people fleeing from the east to the west
- c) educational work on the topic of AIDS
- d) civil service after a big flood in Florence, Italy

6. What does the logo of SCI look like?

Draw it or describe it!

7. What is the motto of SCI?

- a) Don't Worry, Be Happy
- b) all different all equal
- c) Deeds and Words
- d) Deeds no Words
- e) live and work together, learn from one another

8. How many workcamps take place around the world every year?

- a) ca. 100
- b) ca. 1000
- c) ca. 10.000

9. In how many countries are workcamps organised?

- a) over 40
- b) over 80
- c) over 120

10. How much does the president of SCI-international earn?

- a) the same as his secretary
- b) nothing
- c) there is no president

11. What is "Stowarzyszenie Jeden Świat"?

- a) the Polish branch of Service Civil International
- b) a partner organisation of Service Civil International
- c) One World Association

12. Since when does One World Association exists?

- a) since the first workcamp took place in Poland, 1955
- b) since the breakdown of the communist system, around 1990
- c) since the first students revolts, around 1970

13. What are the main topics OWA is working on at the moment?

- a) ecology
- b) refugees
- c) antifascism
- d) culture

keys - answer keys – answer keys

SCI quiz – answer keys

1. What does the letters **SCI** stand for?

- a) Secret Cosmic Issues
- b) Selfish Communists International
- c) Service Civil International**
- d) Single Club International

→ *originally is pronounced in a French way*

2. What does **SCI** aim at?

- a) the rights of large concerns
- b) peace, social justice, protection of environment and international solidarity**
- c) providing free workers for poor organisations
- d) the cancellation of all debts of the third world countries

→ *SCI wants to support organisations that have the same aims as SCI, not poor projects in general, that's why d) is wrong*

3. Since when does **SCI** exist?

- a) since the end of WW I, around 1920**
- b) since the end of WW II, around 1950
- c) since the break down of the wall, around 1990

4. Who was founder of **SCI**?

- a) Pierre Ceresole (a Swiss pacifist)**
- b) Mahadma Ghandi (pacifistic fighter for freedom in India)
- c) Giacomo della Chiesa (Papst Benedict XV, also called the Pope of peace)
- d) Che Guevara (Fighter for freedom in Agentinia)

→ Pierre Ceresole (and others) had the idea to do a workcamp. He organised the first one

5. What was the first project in that time?

- a) Reconstruction work in a small French village near Verdun**
- b) Integrating people fleeing from the east to the west
- c) educational work on the topic of AIDS

d) civil service after a big flood in Florence, Italy

→ *the first workcamp took place in 1920, directly after world war I. The volunteers wanted to do active reconstruction and reconciliation work in order to rebuild a bit of what the war destroyed. They wanted to show with their project that international friendship is possible. The civil service after the flood in Italy also took place, but this was later.*

6. What does the logo of SCI look like?

Draw or describe it!

→ *The logo of SCI shows a broken sword (symbolises: no war) and a spade on which the word 'PAX' (=peace) is written (symbolises: working for peace)*



7. What is the motto of SCI?

- a) Don't Worry, Be Happy
- b) all different all equal
- c) Deeds and Words**
- d) Deeds no Words
- e) live and work together, learn from one another**

→ *The people on the first workcamps wanted to stop discussing and start doing something. So the first slogan of SCI was c) 'deeds no words'.*

Later on the workcamps changed. Besides working also learning and understanding why and what we are working for started to be important. The slogan changed to c) 'deeds and words'. This slogan is still the official motto of SCI

Because this sentence does not clearly express the content of a workcamp, often the last one 'live and work together, learn from one another' is often used in advertisements.

8. How many workcamps take place around the world every year?

- a) ca. 100
- b) ca. 1000**
- c) ca. 10.000

9. In how many countries are workcamps organised?

- a) over 40
- b) over 80**
- c) over 120

→ SCI has ca. 43 branches around the world (mainly in Europe and Asia) and co-operates also with partner-organisations all around the world.

10. How much does the president of SCI-international earn?

- a) the same as his/her secretary
- b) nothing**
- c) there is no president

→ there is a president of SCI-international. He/she is elected by representatives of the different branches. He/she and also the other board-members work voluntarily – they don't earn anything.

11. What is “Stowarzyszenie Jeden Świat”?

- a) the Polish branch of Service Civil International**
- b) a partner organisation of Service Civil International
- c) One World Association**

12. Since when does One World Association exist?

- a) since the first workcamp took place in Poland, 1955
- b) since the break down of the communist system, around 1990**
- c) since the first students revolts, around 1970

13. What are the main topics OWA is working on at the moment?

- a) ecology
- b) refugees**
- c) antifascism**
- d) culture

SCI-theatre

SCI

Goals:

To present SCI – history, aims and structures

Group:

8 to 30 participants

Time:

Preparation: 45-60 min.

Presentation: 20-30 min

Recources / preparation:

A lot of materials for the exhibition, clothes for dressing up

Leader as a moderator for the evening

Tips / remarks:

You can easily combine this method with the interview of an expert and then make a big thematic evening show out of it.

You can present this not as a theatre but as a documentation. A moderator speaks about the development of SCI and from time to time he shows sections of 'original films'.

Step one: Preparation

Take the text "information about SCI" and divide it into parts (if you have a small amount of people, choose parts of the text). In the end a group of 3 to 6 people should work on one paper.

Divide the group into 3 to 6 sub-groups.

Every group gets a part of the information about SCI. Their task is to read it through and to develop a theatre piece that shows what happened in that time and what ideas and visions the people in that time had. Tell them that it's not important to inform about every detail but to show the main events. They should also think of clothes and requisites they need.

Tell them where and when it will be presented.

The group gets 45 to 60 minutes time for preparation.

The moderator of the evening should be informed what the groups are going to do later on.

Step two: Presentation

The moderator welcomes everybody to the theatre-play.

He starts the story: "Once upon a time in the early 20s..."

In between the theatre plays he gives the missing information that leads from one play to the next. So that everybody gets the whole story.

TV-show

SCI

The idea is to present the aims and activities of SCI and OWA in form of a TV-show.

Volunteers are the audience. One leader is the moderator of the show. One or more experts (guests, experienced volunteers or compleaders) are interviewed about their experience.

Some ideas you find here:

(Be creative, use your own ideas and develop the concept of the TV-show further.)

- Combine information (what happened when) and personal questions (What was your motivation to do a voluntary service? I've heard about love at workcamps. Have you experienced this? ...)
- the participants can call the studio by making a phone-sound and ask questions to the experts
- someone plays an old man and tells about his experiences as a first volunteer / his meeting with Pierre Ceresole / his meeting with Ghandi...
- during breaks you can add advertisements for voluntary-work
- ...

Goals:

To inform about aims and activities of SCI and OWA

Group:

8-30 participants

Time:

Approx. 30 min (depends on interest of participants)

Recources / preparation:

Experienced person that tells about his/her experiences

Prepare questions, clear structure of the interview

Tips / remarks:

The method can be combined with SCI-theatre. It's very important that you stay in your role. (That's the fun!!!)

SCI-museum

SCI

Goal:

To present SCI – history, aims and structures

Group:

6 to 40

Time:

Preparation: 1 - 1,5 hours

Presentation: 1 – 1,5 hours

Resources / preparation:

A lot of different rooms, materials for the exhibition, clothes for dressing up preparation of the museums-rooms Better if you have 2 or more leaders

The idea is to present the history of SCI in a guided tour through a museum. The volunteers are the visitors of the museum. One or two leaders are the guides, who tell about SCI according to the presented stations. (It turns out especially good, if you play your role very well. It means that you welcome the visitors, introduce yourself, give the museum a name, dress up, present it as the opening of the exhibition, present your co-leader as a specialist...)

The single station should present different stations of the SCI-history. You can put there pictures, „original“ or symbolic things, wax-figures (other compleaders), puppets that start playing after pressing a button...

It's very nice if you spread the stations in different rooms or maybe even outside and you can walk around with your visitors like in a real museum.

Here you have some ideas for the stations. Try to be creative and think of others...

(Information about the history of SCI you at page 8.)

Possible stations for SCI-museum

1. foundation of SCI

- a person (covered with flour) is a stone sculpture of Pierre Ceresole

2. The first camps

- puppet: talk in the kitchen (Sister with pot cooking in the kitchen)
- originals from the first workcamp e.g. spoon, spade, working gloves...

3. SCI grows further

- volunteer meditating in a workcamp in India
- singing together the SCI-song Amities (with special hand-holding)
- a bed-cloth as original clothes of Ghandi

5. II. World War

- Chairs and other furniture as a pile – symbol for a fighting field

6. British volunteers help on the continent

- Puppets: 2 British ladies are talking during the 5-a-clock-tea about rumours that their soldiers are helping the enemy. They are upset. „Unbelievable!“

7. Co-operation with the East

- ask for all students-legitimizing (German students took the risk of being kicked out of university for co-operation with 'the East')

8. 70er revolution within SCI (deeds no words → deeds and words)

- puppets: discussion between old and young
- a pile of books and a spade as symbols for „Deeds and Words“

9. 1989 break down of the wall

- puppets: two people embracing each other

10. 1992 first workcamp in Poland organised by OWA

12. SCI worldwide

- Two people are talking in all languages they know (also fantasy-languages)
- a tree or plant as a symbol for international SCI (the single branches symbolise the SCI-branches the fruits symbolise workcamps)

13. Vision

- Discussion about SCI: What are the questions and problems today?

14. Closing:

- visiting the museum-shop where you can get a lot of information and flyers

Brain-teaser

SCI

Goals:

*To inform about SCI
To get into the myths of SCI
To have fun*

Group:

3 to 20 participants

Time:

60-90 min.

Recources / preparation:

*Small papers, pens, copies
of cards (see following
pages)*

Tips / remarks:

*Add in the first rounds
especially creative and
funny answers. That way
the participants get the fun
of the game and start being
creative too.
If the group is big it is
helpful to work in pairs.*

The game: On the cards there are written dates, names, quotes or fact, . that somehow have a relation to SCI. The tasks of the participant is it to find these relations by guessing.

Put the cards in a pile in the middle of the group. Explain the aim and the rules of the game and choose one person who will be the gameleader for the first round.

The gameleader chooses a card and reads out the fact written there. Now all the people guess where the connection between the mentioned fact/person and SCI is.

The players write their ideas on small papers. (It's important that the solutions seem to be real, the volunteers should also think of mentioning dates and places where all this took place and also add explanation why it was like that. Creative and funny ideas are very welcome!) The players fold their papers and put them into a pot in the middle. The gameleader writes the official answer on a paper and puts it also into the middle.

Now the gameleader reads out all the papers, one after another. Everybody guesses which one is the right answer. The gameleader answers the question and everybody who guessed right gets a point. Additionally, the added background information is read out.

In the next round, the next person in the circle is the game leader.

Play as long as you feel like or until all cards are read out.

<p>PVP</p> <p><u>Answer:</u> The letters PVP stand for Pacifist Voluntary Project. It's a certificate that signs workcamps with a special relation to peace.</p> <p><u>Further information:</u> This certificate was created by the international board in order to sign workcamps that:</p> <ul style="list-style-type: none"> - have extensive study part on the topic of 'peace' - show pacifist content also to the public (media) - involve also Project-partner into peace-work - ... <p>It also should remind the branches to keep the original aim in sight SCI is working for – peace.</p>	<p>The first workcamp was stopped. Why? And from whom?</p> <p><u>Answer:</u> The first workcamp took place in France directly after the first world war. After five months the government of France decided to exclude the 'enemies of France' (the Germans) from the camp. The volunteers decided to stay either with their German friends or to leave. So all volunteers decided to leave.</p>
<p>Mahatma Gandhi</p> <p><u>Answer:</u> In 1934 an earthquake caused huge chaos in the region of Bihar, India. Mahatma Gandhi invited SCI volunteers to help in a workcamp.</p> <p><u>Further information:</u> The workcamp took place in co-operation with the Indian independence movement led by Gandhi. During the camp the founder of SCI and Mahatma Gandhi met. The workcamp was of highest political relevance, because for the first time an English authority was working together with the Indian independence movement led by Mahatma Gandhi. The activities in India were the first step for the building of the very engaged Indian branch (founded in 1956) and other Asiatic branches..</p>	<p>Amitié</p> <p><u>Answer:</u> Amitié (French for friendship) is the title of the traditional SCI-song. Amitié is / was also used as a form of greeting between SCI people.</p> <p><u>Further information</u> The first name of SCI was 'Les amis du Service Civil International' (the friends of international civil service). The song 'Amitié' served in former workcamps 'as a <i>uniting song</i>'. It was sung 'both in the morning and in the evening' by the volunteers, standing in a circle holding each others hands in a special way. Today not many SCI-people know the song any more. Some sing Amitié to demonstrate the former traditions to newcomers. Only the Asian branches love to sing it still today ☺</p>

<p>SCI-sisters</p> <p><u>Answer:</u> The female workers in the first workcamps were called ‘SCI-sisters’. The volunteers didn’t want to look at the female workers as <i>“toys or objects of desire, but as ‘sisters’.”</i></p> <p><u>Further information:</u> From the beginning female workers were welcome in the camps. Already in the first camp two women- a Dutch and an Austrian woman took part. The work -differently from today- was strictly divided. Reconstruction work was done by men. Women did cooking and cleaning.</p>	<p>ICM</p> <p><u>Answer:</u> International Committee Meeting The annual meeting of all SCI branches.</p> <p><u>Further information:</u> The ICM takes place once a year (in turns in Asia and Europe). There the branches agree on the policies of the international SCI movement. Within the SCI structure the ICM is the highest body able to pass resolutions.</p>
<p>“ Can we do nothing but talk? Is it not time for concrete action? We have been discussing for two days, that is enough.”</p> <p><u>Answer:</u> These words were said by a participant of a peace-meeting in 1920. The concrete action he was talking about came – out of that conference the idea to do a workcamp developed.</p> <p><u>Further information:</u> The whole quote: “Can we do nothing but talk? Is it not time for concrete action? We have been discussing for two days, that is enough. We must do something now, we must start, my brother was a soldier in the German Army, he was at war in France, he participated in bombing that country. I come here to do my part in order to build, to reconstruct.” The first workcamp started in Esnes, France, in November 1920.</p>	<p>Gate</p> <p><u>Answer:</u> group for action together in Europe The name for the international working group dealing with the co-operation between Eastern and Western Europe.</p> <p><u>Further information:</u> The work in this field started already in the 50s. As an official working-group it was accepted in 1995. The group supported a lot of new initiatives in Eastern and Central Europe and ‘gave birth’ to new SCI-branches in Poland, Slovenia, Belarus, Bulgaria and Moldova. Unfortunately it was liquidated some years ago because of organisational and financial problems. Nevertheless the work is still going on!</p>

<p>“We came to Poland to open a door [...]. Future will tell if this door remains open.”</p> <p><u>Answer:</u> These words were spoken by a French, participating in the first Workcamp in communist countries in Warsaw, 1955.</p> <p><u>Further information:</u> In 1952 the international Delegates Meeting of SCI gave a mandate to IVS Great Britain and SCI France to investigate the potential for East-West workcamps in Europe. It was hard work to make such a co-operation happen (also because of strong restriction within SCI against any co-operation with socialist organisations). In 1955 finally the East-West exchange took of. A workcamp in co-operation with a communist youth organisation WFDY took place in Warsaw. In the following years other workcamps in the ‘East’ followed. There was also a small exchange from East to West.</p>	<p>British officers risked high punishment by working for SCI. When? Why?</p> <p><u>Answer:</u> After WW II the winner countries had forbidden the contact with the Germans. Nevertheless the British objectors and British activists started relief work in Germany in co-operation with natives.</p> <p><u>Further information:</u> During WW II only the Swiss and the British SCI-branch stayed active. So after the war a lot of British volunteers travelled through the continent helping where help was needed. The work done by the volunteers inspired many people to start their own SCI groups and soon Dutch, German, Austrian, Belgium, Finnish, Danish and Italian branches were set up and running.</p>
<p>1162</p> <p><u>Answer:</u> 1162 workcamps are offered in 2006 through SCI.</p> <p><u>Further information:</u> These 1162 workcamps (in more than 80 countries in the world) offer 12706 places for volunteers.</p>	<p>In a certain time SCI-Germany denied to send volunteers to certain workcamps. Which camps, when and why?</p> <p><u>Answer:</u> Cold war. SCI Germany was afraid of loosing all governmental support by co-operating with communist youth-organisation. That’s why they didn’t send volunteers there.</p> <p><u>Further information:</u> People involved in co-operation with communist countries took over a high risk. In Germany, the centre of the cold war, students ran danger of being kicked out of university for taking part in workcamps in the USSR. The West-German SCI-branch was afraid of loosing all the governmental grants or at least to become extremely suspicious by co-operating with the Youth-organisation of the DDR. But nevertheless they found a solution. German volunteers were sent to those workcamps through the British SCI branch.</p>

<p>Footballisation Cup</p> <p><u>Answer:</u> The Footballisation Cup is a SCI intern tip-round for the outcomes of a soccer games.</p> <p><u>Further information:</u> The Footballisation Cup is based on a Mailing list. So people from all over the world can take part in it. You just apply for being member of the Mailing-group and you can start tipping. Naturally you do not only bet for fun, but also 'pay' and win something (no money only special or crazy things from your country). Sometime it's quite difficult to distribute the prizes to the other side of the world. But the annual meeting of SCI is a good place to exchange prizes... At the moment (Summer 2006, World Cup in Germany) the mailing list is quite active again.</p>	<p>Happy hour</p> <p><u>Answer:</u> A special time in the annual meeting of SCI international, where everybody can announce things in the plenary. It's among others the moment to exchange the newest gossips.</p> <p><u>Further information:</u> In this hour there are things announced like: SCI Poland got a Prize for their work or the international SCI office moved to new rooms. But that's not all. In fact SCI is a bit like a big family. The longer you are active the more people you know and meet them again and again. 'Happy hour' is the time to announce in the plenary that, you got married, that this SCI-couple got a baby and that the former international president decided to move with his whole family to India...</p>
<p>Abya Yala</p> <p><u>Answer:</u> It is the name of the Latin-America Working-group of SCI.</p> <p><u>Further information:</u> Abya Yala is a word in an original language of Panama meaning the Middle- and South-American continent. Latin-America Working-group of SCI was founded in the 90s. It's dealing with Latin-American workcamps and supporting new initiatives there. It's co-operating with the office in Mexico-City that sends volunteers to the Latin American workcamps. Communication in the working group is mainly in Spanish. Already there are some Partner-organisations who aim on becoming SCI branches in Argentina, Guatemala and Mexico.</p>	<p>Pink slip</p> <p><u>Answer:</u> It's a pink-coloured piece of paper that serves as an SCI intern cheque.</p> <p><u>Further information:</u> All 'pink slips' are accounted once a year in the International Secretariat. That saves a lot of bank fees for international money-transfers.</p>

<p>Placement-officer</p> <p><u>Answer:</u> Placement-officers are a persons in the SCI-offices that send and accept volunteers for workcamps.</p> <p><u>Further information:</u> The placement-job is mostly done by Long-Term-Volunteers from abroad.</p>	<p>Città dell' utopia</p> <p><u>Answer:</u> Città dell' utopia means utopia town. It is a big house in Rome kept by SCI Italy where the international work of SCI should mix with the local activities.</p> <p><u>Further information:</u> SCI Italy got this house from the city council for a certain amount of time. They don't have to pay rent, but are obliged to renovate the house. The project is still in it's building phase. In the future they plan to have: cheap hostel for volunteers, meeting place and office for SCI, cultural centre for locals, seminar house and a biological restaurant in the basement. Also SCI Italy knows that this is quite high goal that's why they called it 'utopia town'.</p>
<p>To a certain time some branches of SCI have been excluded. When? Why?</p> <p><u>Answer:</u> Around 1968 some branches officially called themselves Marxist. That led to their temporary exclusion.</p> <p><u>Further information:</u> By 1968 the discussion about politics divided SCI. In many branches older people were disappointed that the organisation no longer seemed to be open to people from all background. However, the younger generation felt that SCI was just doing 'good works' without looking at the roots of social problems. In that time the pedagogical aspect of voluntary work and international exchange became more important for many branches. They focused more on experiments with non-hierarchical structures, democratically decision making and alternative living.</p>	<p>La Chaux-de-Fonds</p> <p><u>Answer:</u> Small town in Switzerland were the international archive of SCI is situated in the town library.</p> <p><u>Further information:</u> In the town library of La Chaux-de-Fonds, a town in the north west of Switzerland, the International Archives of Service Civil International is situated. In more than 600 archive boxes, you can find around 80 years of history of SCI. In La Chaux-de-Fonds the documents of SCI have found a suitable place together with other estates of Swiss Pacifists and the International Documentation Centre of the Esperanto movement.</p>

Discussion - first workcamp

SCI

Goals:

*To information about the roots of SCI and first WC
To clarify the aims, mission and vision of SCI
To reflect on the peace in their own workcamp*

Group:

*6 to 25 participants
with good language skills*

Time:

45-60 min.

Recources / preparation:

*Copies of the background-information (see next page)
prepare yourself by reading the-information on SCI-history*

Tips / remarks:

This method is built on discussion and knowledge of language. If the language skills of your volunteers are low or differ a lot, better look for another method.

Divide the group into subgroups of approx. 4 members.

Give every participant a printout of the text “the first Workcamp – a vision and the first steps of it’s realisation” (p. 40 and 41). The participants have 15 min, to read it through for themselves and to get the content.

After that the participants meet in subgroups. They get a paper with questions (p. 42) and discuss the questions together. (20 min-30min)

The whole group meets together again and exchanges the most interesting outcome of the subgroups. (10 min-15 min)

The first Workcamp **– a vision and the first steps of it's realisation**

The atmosphere around the turn of the century

Around the turn of the century Europe was dominated by nationalism and militarism. National politics were governed by patriotism and readiness for battle and also the ideology of the majority was strongly influenced by military values such as discipline and selflessness.

This alarmed certain people. That many people believed in this 'false religion' and thus became each others enemies. How was this possible? To some people it was quite clear that international friendships were needed.

Meeting of peace-activists

In 1920 the "Fellowship of Reconciliation" invited like-minded people to their second conference. In Bilthoven, Netherlands sixty people from Great Britain, Germany, the Netherlands, Switzerland, Norway, Sweden and the United States met. The theme of the meeting was "How to built peace?". Although they all shared a passion for the idea of an international movement of the Christian pacifists there were also differences of opinion. Different ideas about priorities and ways of working were debated. On the second day a German participant, Walter Koch raised a question: *"Can we do nothing but talk? Is it not time for concrete action? We have been discussing for two days, that is enough. We must do something now, we must start, my brother was a soldier in the German Army, he was at war in France, he participated in bombing that country. I come here to do my part in order to build, to reconstruct."*

The idea

Several concrete proposals came out of this second Bilthoven conference. The Swiss Pierre Ceresole, who had been one of the organisers of the conference had the idea of an international team of volunteers that was to help to repair war damage. By working together in a spirit of friendship, this team would also be a sign of international solidarity. It would show that people of different nationalities could refuse to be each other's enemies. The idea of a "workcamp" was born.

First service

Pierre Ceresole found a suitable site for what was to be the first SCI-project: the heavily damaged village of Esnes, near Verdun. Esnes had been destroyed

during the war by the German soldiers. Now Germans -two of them former soldiers-, Swiss, Dutch, English, Hungarian and French men worked together. Also two women- a Dutch and an Austrian woman took part in the camp. One of the three German Volunteers wrote in a letter: *“For a long time now I have been hoping for a chance to repair in France a little of what my brother – who was killed near Verdun – and his comrades were forced to destroy.”*

How did the first WCs look like?

The first camps, like the one in Esnes, France, were longer-term camps, sometimes during more than a year. Participants could join or leave the group at any time. On this camps the work was hard and “military” virtues (like discipline) were seen as important for this ‘peace army’. *“Heavy almost too heavy work in groups, also during storm, rain and snow. One minute of silence before meals... Amitié as an uniting song both in the morning and in the evening.”* The reconstruction work was done by the men; women did cooking and cleaning. In order *“not to look at the female workers as toys or objects of desire, but as ‘sisters!’”* the female volunteers were called SCI-sisters.

The vision of the first volunteers

The volunteers at the first workcamp, added some original and most of all practical elements to the idea of Christian peace work. They wanted to put the idea of “brotherhood” into practice, not just through inter-religious dialogue and debates among intellectuals and clergy, but through practical work. Being sick of endless and useless discussions, “deeds no words” was their motto.

The fact that the SCI pioneers choose to do practical work at the grass roots level instead of, for example political pressure tells us something about the role they saw for SCI within the peace movement, and the vision they had about a change. As we have seen, one of the aims of SCI was to create opportunities for ordinary people to devote their talents and energy to something constructive. Ordinary people were seen as important on the path to peace. And so SCI projects were meant as a place where people could learn something about peace.

SCI wanted to contribute to a social basis of peace. As it is said in the first status of SCI:

“To create among people of the world a new spirit which make it morally impossible for a country to be attacked by neighbours who have become friend. The final aim is to bring about a replacement of national military service by an international civil service, to provide for men and women of good will a serious training in mutual help, voluntary discipline and comradeship.”

Information in this text is taken from: Michael Kimmig ‘Co-ordinating together’, Lisbeth Vroemen ‘Someone Had An Idea...’

Questions to the text:**“The first Workcamp – a vision and the first steps of it’s realisation”**

1. What information in the text was new for you?
Which facts surprised you or were especially funny or interesting?
2. What was the motivation of the first volunteers who organised a workcamp?
Does your motivation differ from theirs? To what extend?
3. What was the idea of the first workcamp? What is the idea behind our workcamps? Where do you see parallels? Where things changed?
4. Do you think the definition of peace that is behind the first workcamp differs from our idea of peace? Or do you think that the idea of peace is the same, only the way we want to achieve it, differs?
5. If you'd have a time machine would you like to take part in these first activities of SCI? Why? Why not?

Diamond ranking 'SCI does workcamps...'

SCI

Goals:

*To reflect on motives for doing or organising a workcamp
To discuss differences in motivation
To discover similarities and/or discrepancies in motivation to do a workcamp*

Group:

Any size

Time:

1 hour

Recources / preparation:

Ten cards for every participants, glue sticks, big paper

Tips / remarks:

This method is built on discussion and knowledge of language. If the language skills of your volunteers are low or differ a lot, better look for an other method.

Preparation: Prepare for each person a set of cards with the reasons for organising workcamps written on them. (See next page.) Write one reason on one card.

Step one: In a round every volunteer tells his reason(s) to go to the workcamp.

Step two: Give every volunteer a set of cards. Explain that these are reasons to organise workcamps. Give the volunteers the task to put these cards in order of importance into the shape of a diamond (see sketch). The card at the top represents the most important reason for doing a workcamp, at the bottom the least important.

Step three: After ten minutes participants meet in groups of 3-5 people. Together they should try to find a common order of the cards. (If it's difficult for the participants to decide, make them aware that the arguments used are more important than the actual decision.)

Step four: After (approx.) 20 minutes, each group sticks the cards on a piece of paper and then presents what they have decided and why. This can be followed by a discussion.

Questions for subgroup presentations:

- Which cards did you immediately agree on?
- Which ones were difficult to place in the 'right' order? Why?
- Why did you place this card at the bottom?
- Did you think of other reasons for organising a workcamp, that were not on a card?

Step five: Present vision and mission of SCI (the best is to write it down on a big poster):

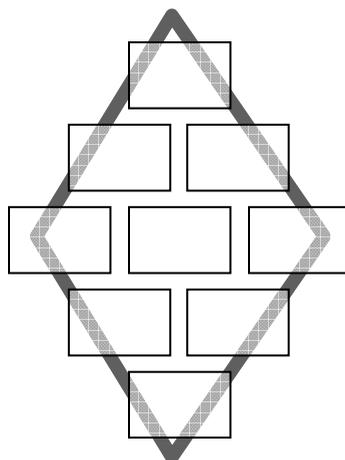
'Our **VISION** is a world of peace, social justice and sustainable development, where all people live together with mutual respect and without recourse to any form of violence to solve conflict.

Our **MISSION** is to promote peace and intercultural understanding through volunteering and international voluntary projects.'

Make clear that besides that SCI didn't officially decide which reasons to organise a workcamp are more or less important. Also people within SCI value this differently.

Step six: Make a transfer to the present situation. Ask the participants the following questions. An open discussion can develop.

- Was it clear to you why SCI organises workcamps when you assigned for the workcamp?
- Do you think that workcamps in general contribute to the reasons mentioned?
- Do you think that our workcamp contributes to that? In what extend?



SCI does workcamps...

- ... to give young people a cheap opportunity to travel and spend time abroad
- ... to give volunteers a chance to meet people from different countries and cultures.
- ... to get some important work done, that otherwise would not be done
- ... to contribute to peace
- ... to spread a vision of non-violence
- ... to work for a better environment
- ... to offer volunteers meaningful holiday
- ... to bridge the gap between North and South
- ... to develop creativity of the involved people.



Peace

information and methods

Info: What is peace?

peace

We don't want to give a very narrow definition of the term 'peace', because trying to define 'peace' is in itself a form of peace education. What we are trying to do here is to give a working definition that will give us some common ground to discuss on.

We understand peace, just like war and justice, as a **human creation**. In many religions, there is an understanding of 'peace' which also includes a change in the dynamics of nature, but that is beyond the scope of what we are talking about here.

Peace means the absence of physical and structural violence inflicted by human beings: it is more than the absence of war, although war is the ultimate form of non-peace. Phrased positively, it means a way of living together, in which people give their fellow creatures the space and, if necessary, the mutual support to live their lives to the full. This includes social justice, mutual respect, community spirit, freedom of opinion and speech, healthy environment and sustainable use of natural resources.

Peace is not a static situation that can be created once and for all. Working for peace is a continuous process in which parts of what we are

hoping for are sometimes reached but not possessed and controlled.

Working for peace can and should happen on **different levels**:

spiritual	social
psychological	economical
interpersonal	political

Learning about and for peace in a SCI-Workcamp

SCI sees its workcamps as a form of peace-action and as a form of peace-education.

The setting of an international workcamp provides many peace-learning opportunities:

- living in an international group
- getting to know project of public utility from within by working together
- learning about the philosophy of SCI and being encouraged to live as a temporary alternative (ecological, multicultural, peaceful) community

Your task as a campleader is to support volunteers in their learning process. With formal workshops, informal talks, etc. you should try to make the participants aware of the relations to peace inside the workcamp.

We hope the methods provided here will help you. ☺

Based on: SCI Peace education policy paper (www.spaceforpeace.net)

Info: Is every workcamp a peace-project?

peace

While working on this booklet, a lot of questions appeared: 'Is every workcamp a peace-project?' and if not, 'What makes the difference?' 'Which role plays the compleader concerning peace issue?'

The following discussion between Iza Czerniejewska and Christa Knobloch took place in the OWA office in June 2006.

Christa: SCI is going through a process of reorientation. In the strategic plan 2004-2009 SCI wrote down what we wanted to concentrate on in the next years. One part of the strategic plan is the peace education paper. It reminds all branches and activists to keep in mind and to focus more on our original aim - peace.

That made me think. Do you think that we've lost our aim? And workcamps are not necessarily peace projects any more?

Iza: The first workcamps had a very close connection with peace. The volunteers there tried to reconstruct something that was destroyed by a real war. There were working together with people who were called 'enemy' a few months before. And they really wanted to show that it was possible to live together in peace.

Christa: If I compare that to our camps today, I have the feeling that our vision of peace is a bit connected with 'peace, love and flowerpower',

finding the peace inside of myself. I wonder if this is still the same 'peace' we are working for. What do you think?

Iza: Yes, the peace we are working for has changed. We don't face war so close anymore. It's natural that also our image of peace has changed. Peace, like culture, isn't something solid. It's changing, it's developing. According to our different needs.

Christa: So, we haven't lost our aim. It's just another kind of peace we are working for in our camps.

Iza: In general, yes. Most of our workcamps today don't support regions in war or after catastrophes. Our emphasis lays more on peace-education now. And I think we have to be aware of that. Otherwise our work-camps will be nice meetings (maybe with a lot of fun) but not peace-projects.

What makes a workcamp becoming a peace projet?

Christa: So what makes the difference? What makes a workcamp a peace projet then?

Iza: I have been thinking about it and for me it's clear. It's about the group and the difference they make: whether the volunteers live together in peace or not.

Christa: 'Living together in peace': that sounds a bit strange, a bit holy...

Iza: What I mean is: How it is going inside the group. How people are going along with each other: whether you have common rules; whether conflicts or misunderstandings appear; how you try to solve it; how people talk to each other; whether people care.

What can campleader do to support peacefull atmosphere?

Christa: I understand. What you describe I call 'putting peace into practice'. For me a workcamp-group living together makes an experiment: people from different countries living together for a certain time and trying to find their own way of living together. A bit like a temporary experimental community. Also for me this is an important part of a workcamp. But what about the work? What about the study part? You think this is not important at all?

Iza: No, of course not. Working for a project of public utility is also an important part of the project. It supports the learning-process in the camp, as the study part does. It's like a trigger for the participants to think about important topics.

Christa: Mhm, I do not totally agree with you. For me all the parts are important: Supporting a project (work for peace), study part (learning about peace) and the group (trying out to live peace). It's the mixture of all that makes the workcamp a peace-

project. But taking a closer look at the group in the workcamp, what can campleaders do to support this peaceful atmosphere?

Iza: Oh, a lot. There are thousand things they could do. Bear in mind that this should be a peace-project and support this.

Christa: That means ...

Iza: Developing common rules, creating an atmosphere where people feel good, making games, helping people to get in contact with each other. Taking care.

[a moment of silence]

Christa: I'm just thinking. I as a campleader, I feel a bit overloaded hearing all these things I should do. 'Spread peace. Live peace.' I'm not the personalized peace. I'm just a human being. I cannot always be open, take care and understand everybody. Sometimes I have enough and I just don't want to see anybody anymore.

Iza: Maybe it doesn't have to come to peace in the end, but a try is already a lot.

Christa: And anyway it is not only the campleader who creates the atmosphere in the camp. Especially in the beginning he influences the atmosphere, but there is also the group has a great influence.

Iza: Yes, what can the participants do to support this development?

Christa: I think they can get active.

Iza: and choose the right projects. If you want to go for cheap holidays, better stay at home.

Christa: Unfortunately many volunteers go to the camps and wait to be served. But for the success of

the workcamp it's also important that the volunteers care - about the atmosphere in the group, about free-time-activities, about other volunteers and (of course) about the dishes.

Being in a workcamp always made me live in a different manner, like...made me be more myself. I don't know where it came from. Was it supported by the campleader or by the group or by myself? I don't know.

Iza: So you had this feeling that you lived peacefully in your camp?

Christa: Yes, and I think that there are these moments of peace in every camp. It's just the question whether you realize it or not. And sometimes it needs just small impulses.

Iza: And that's again something the campleaders can do.

Christa: Yes, for example ask during the evaluation: 'When did you feel a peaceful moment in the camp?' And then every volunteer can decide on his/her own whether this was the moment when the whole group together decided on common rules, or the moment at night when he/she was sitting outside alone or with another volunteer silently watching the stars. But maybe he/she had the feeling that there was no peace at all.

Iza: Yes, but would you say at the first day 'This is a peace-project and we are trying to live together in peace for the next two weeks?'

Christa: No, I would immediately feel under pressure!!!

Iza: That's strange, isn't it? I mean, if it happens that such an atmosphere develops, it's great and all the people



involved are enjoying it. But if you say that we try to create it, you feel like that [Iza laying back, folding her arms], very bad and the good feeling is immediately gone.

Christa: It's a bit like if you said: 'I have to relax! I have to relax!' Or I try to fall in love. It's impossible. It's more like a present happening - or not. Maybe you can say: I would like it to happen and then be open and await it. That's it.

[moment of silence, both following their own thoughts]

Peace is like a present.

Christa: What are we writing as the conclusion?

Iza: I like the picture of the volunteers watching the stars.

Christa: And I like the expression of awaiting peace. So let's wish our campleaders enough energy to take care. And for the rest, that they await to see a falling star in the night. ☺

Postcard association

peace

Goals:

*To introduce the topic of peace
To exchange personal points of views*

Group:

*Any size
Suitable for "fresh" groups and for international groups with language problems*

Time:

According to participants (approx. 2 min per participant)

Recources / preparation:

Version A: Postcards or other pictures

Version A:

Postcards

The postcards are spread in the middle of the group. (If you hide them by a cloth you still have the attention of the participants while introducing the task.)

Explain that you want to talk about the topic of peace. Ask the participants to look at all the pictures and to choose that one that expresses the best what peace for them is.

Later on everybody presents his picture to the group and explain why he/she chose it. (Make clear how long the presentation should be.)

This may be guiding questions:

- Why did you choose this postcard?
- What were the first things (thought, pictures, words) that came to your mind during searching?

Version B:

Objects

Instead of postcards use objects.

Ask the participants to walk around in the house and to choose an object that represents their vision of peace.

Later on everybody presents his/her object to the group and explains why he/she chose it.

This may be guiding questions:

- Why did you choose this object?
- What were the first things (thoughts, pictures, words) that came to your mind during searching?
- Is this object something that can be found in your home?

Confrontation game

peace

The participants are confronted with a provocative statement, suggestion or idea to the topic of peace. On one end of the room you fix a paper with the word "yes", on the opposite side the word "no".

The campleader reads the first slogan. The participants have two minutes to decide if they agree or disagree with it and then go to the appropriate side. One side is "Yes, I agree with the statement." the other is "No, I disagree with the statement."

When all participants decided on which side to stand, one of the leaders starts to question why people chose this side. They ask several people.

At the end, the participants have one minute to rethink their opinions and to make their final decision.

Possible statements:

- A war is a mean for reaching peace.
- Our workcamp is a peace-project.
- Peace has nothing to do with politics it's only a question of your inner attitude.
- Peace means lack of war.
- Real and lasting peace can only come out of education.
- If tomorrow the world dies you should still today try to spread peace.
- Working for ecology is working for peace.
- You can't spread peace if you don't feel it yourself.
- ...

Goals:

*To get into the topic of peace
To sensitize the participant for the topic of peace
To clarify different positions*

Group:

6 to 40 participants

Time:

15-30 min,

Recources / preparation:

*Statements
"yes" and "no"-signs*

Tips / remarks:

This method is in need of language. As a support you can write down the statements down and show it to the participants while reading.

*Take care that people with little knowledge of English also understand and get the chance to say something.
You can write down*

Silent discussion

“What does peace mean to me?”

peace

Goals:

To start / close the topic of peace

Divide participants into small groups (4-5 people)

Group:

Up to 20 participants

Write the word “Peace” on a big poster for each group.

Time:

30 min.

Ask participants to think for a moment, what does it mean to them.

Recources / preparation:

Posters, markers

Then let them write down their ideas, without saying a word. They can add words, sentences, questions to what was written by others and discuss that way on the paper. (approx. 15 min)

Tips / remarks:

You can also hang up the posters in the house and let the discussion go on for the whole workcamp

You can divide groups giving them puzzles in different colors. One group – one color. On each piece of puzzle is one letter of a word PEACE.

Ask the groups to walk around and read the posters of the other groups.

Peace quotes

peace

Version A :

one quote as a "starter" (work in the big group)

Write down a quote from the list below on a big piece of paper. Hang / put it in front of the group.

Read it out once loudly and ask if everybody understands it. After that you ask if people find it interesting, agree/disagree and if this quote has any relation/connection to the workcamp we are doing.

A short discussion should develop.

Goals:

*To introduce the topic
peace and the ideology of
SCI*

Group:

Any size

Time:

Version A: 5-20 min.

Version B: 20-30 min

Recources / preparation:

Quote(s) written down

Version B:

several quotes (work in small groups)

Choose 2-4 quotes (depending on group-size) from the list. Write them on a big piece of paper and put them in different places of your room.

Participants should walk around, choose the quote that is interesting for them or attracts them somehow. Make clear that it's not necessary that they agree with the opinion.

People meet in groups in front of their quote and exchange their opinions about the quote.

Some questions could help to start a discussion in the groups:

- Why did you choose the quote?
- Do you agree/disagree with this quote? Why?
- How does this quote look like in practice? What could this mean for your life?
- Has this quote any connection to the workcamp we are doing?

Stop the discussion after a certain time.

Present the outcome of each group discussion to the others in the plenary.

QUOTES

We want “to create among people of the world a new spirit which make it morally impossible for a country to be attacked by neighbours who have become friend.”

Out of the first constitution of SCI in 1931

There is no way to peace. Peace is the way.

M. K. Ghandi

A journey of one thousand kilometres begins with a single step.

Lao Tse

If it cannot be done today or tomorrow, but it can be done in a thousand year, let us begin today one thousandth part.

Pierre Ceresole

Peace is not only lack of war, this is also social justice, solidarity between man and opportunity for all of us to be recognised and to play an active role in the society.

Pierre Ceresole

Make love not war!

All different – all solidly (=solidarni)

All different – all equal

A war is a mean for reaching peace!

Would you like to change the world? Maybe you should start with yourself?

Anthony de Mello

"Establishing lasting peace is the work of education; all politics can do is keep us out of war."

Maria Montessori

Peace comes from being able to contribute the best that we have, and all that we are, towards creating a world that supports everyone. But it is also securing the space for others to contribute the best that they have and all that they are.

Hafsat Abiola

The real miracle is not to walk either on water or in thin air, but to walk on earth.

Thich Nhat Hanh

If you think you're too small to have an impact, try going to bed with a mosquito in the room.

Volunteerism is the voice of the people put into action. These actions shape and mold the present into a future of which we can all be proud.

Helen Dyer

To keep a lamp burning we have to keep putting oil in it.

Mother Teresa

If your heart is full, it shouldn't matter if your pockets are empty.

Karen Dawson, Volunteer at Clay Elementary School Clay, WV

How many people did you help make happy today?

Were you one of them?

Peace art

peace

Goals:

*To sensitize the participants for the topic of peace
To make clear different views on the term peace*

Group:

6 to 40 participants

Time:

*1,5 to 3 hours
(maybe 0,5 to 1,5 h extra for presentation)*

Recources / preparation:

Different materials for being creative (paper, pens, colors, tape, magazines...), but also possible with little material

Tips / remarks:

*It's nice to have an additional an introduction to the topic before starting the method.
You can really celebrate the presentation of the artworks as an "official opening" e.g in the evening with elegant clothes, opening speech, champagne...
Maybe after finishing the artworks participants are keen on presenting them immediately, so you can swap step 3 and step 4.*

Step one: introduction

10 min

Divide the group into subgroups of 2-5 people. The subgroups get the task to make a piece of art on the topic of "Peace". It's open what material they use, if they are doing performance, sculpture, a picture... The participants should also take care of the way they are working together.

The groups have between 45 min and 90 min. Make clear that in the end there will be a presentation of the art-pieces.

Step two: preparing the artworks **60-90 min**

Step three: reflection of the process **15-20 min**

The group comes together and exchanges experiences.

1. How did the exercise go out?
2. Did you work together in a peaceful way?
Which situation would you call especially peaceful? Was it difficult to keep the peace when the atmosphere was tensed?
3. During the exercise, did you live this idea of peace you show in your artwork?

It's possible that people have different opinions and perspectives. The aim is to exchange points of view, not to find a common opinion!

The whole group meets again to report shortly about the outcome of the group-discussion.

Step four: presentation of the pieces

Every group presents its artwork.

Variations:

- If you don't have any material you can make a landart-workshop. Participants build up their art-piece in the countryside. They only use natural material. The artworks will not be removed in the end but taken back by nature.

We work even in peace with nature 😊

Peace-island

peace

Goals:

*To think creatively on rights and rules,
To start the topic of peace
To show that we create the way we are getting along with each other*

Group:

Any size

Time:

30-40 min.

Recources / preparation:

Paper, markers, maybe scissors, glue, colored paper...

Tips / remarks:

*You can broaden the phase of creating the island. Then participants can get creative and draw their island, stick houses and people...
The same method can be used to start discussion on human rights.*

Step one (preparation):

Divide participants into small groups.

Ask participants to close their eyes and read the following text:

'Imagine you have discovered an unknown peaceful island on which nobody lives and, as a consequence, on which there are neither rules nor regulations. Together with friends from your group, you are going to settle down there and form your own country. You don't know what social position you will have.'

The task of the groups is first to give a name to their island and then to agree in the group on three most important rules in your country to keep the peace on the island.

Additionally write down the task so that it's visible for everybody. Inform that the results should be fixed on a sheet of paper and presented in the plenary. The way of presentation is open. (See tips)

Step two (presentation):

One person from each group presents and explains the results of their work.

Compare the work of different groups and then sum up the discussion:

- Where are similarities between the groups, where are differences?
- Was it easy to develop the idea of the island and still keeping the peaceful atmosphere?
- What people should do to avoid wars and solve conflicts peacefully?
- What can we do?
- Can we / do we use these rules at our workcamp?

Street-interviews

peace

Step one: preparation (work in a big group)

Provide participants with basic knowledge of the local language, explain the word "peace", "tolerance" and all vocabulary that could be used (also words like "war", "prejudices").

Present the aim of the survey. Explain rules of making interviews (see below). Think of practicalities: how are you going to record/write, how many people can have problems with language. Try to mix people with different levels of language-knowledge. Look at positive sides of being a foreigner (not knowing the language) in your country.

Step two: collecting materials

(work in pairs or individually)

Participants choose the best place to interview people (e.g. a shop, a market square, a church). They do the interview and record it or make notes.

They ask: "What is peace?" "What does 'peace' mean to you?" "Are you tolerant?"

Participants should be also aware of making observations.

Each participant (couple) should talk to at least 3 people (if possible).

Step three: summary (work in a big group)

After interviews participants share opinions and observations. They can think of the most difficult, most pleasant situation. Inspire participants to share experiences or interviewing, opinions on attitude toward peace.

Goals:

To get to know the opinion of local people on the issue of „peace“

Group:

Any size

Time:

1-3 hours.

Recources / preparation:

*Knowledge of local language,
Paper or notebook for notes, or recorder*

Tips / remarks:

Before starting the interview it is good to provide a short lesson with basics of the local language.

It is also useful to know what kind of people live in the place, what attitude they can have, what stereotypes they have. Participants should have written information (in the local language) what kind of organisation they represent. Be aware that some volunteers can be shy to do the interview.

Guidelines for making interviews

1. Remember about the aim of the interview all the time (get the information what “peace” means for people).
2. Learn how to say few words to begin in the national language (e. g. Przepraszam, czy mogę o coś zapytać? Czym jest dla Pani / Pana pokój?). Then, if possible continue in English.
3. In one sentence introduce yourself, what are you doing, why do you need the information. Say something about the project you are doing, country you are coming from.
4. If a person doesn't speak English – show a paper with instruction:
*“We are the international group of volunteers, working here...
Today we have the task to ask people about their associations to the word “peace”. Could you write what a word PEACE mean to you?”*
*(In Polish: “Jesteśmy międzynarodową grupą wolontariuszy, pracujących...
Dzisiaj mamy zadanie zapytać kilka osób o ich skojarzenia dotyczące słowa ‘pokój’. Proszę napisać czym jest dla Pani / Pana POKÓJ?”)*
5. Always smile to people, it helps.
6. Listen to the people.
7. Don't criticize. Even if somebody will say something you don't like. You are just to listen and record. Later you will have time to discuss.
8. Don't say your opinions.
9. Observe. Sometimes gestures and mimes will say more than words.
10. Always say thank you at the end (dziękuję).
11. After the interview write down your reflections, words that were used and things that were interesting for you.

What does 'peace' mean?

peace

Ask participants to talk for five minutes to the person sitting next to them about the meaning of the word 'peace'. (They can also think about linguistic meanings and similarities in their mothertongue.) Then let the whole group brainstorm some first definitions and questions. Write the ideas on a flip chart. The purpose of this brainstorm is not to find a perfect definition, but to discover assumptions, ideas and questions people have about 'peace'.

Give each participant a copy of the paper 'peace – a working definition' to read. What do they think of the definition it gives? What do they like most about the article? What do they disagree? Does the article answer any of the questions about 'peace' we had? Do you have concrete ideas what this could mean in practice? Participants can take time for that and sit outside if they want.

After about ten minutes, form groups of four or five people to discuss the article and the questions. Allow at least 20 min for that, then reconvene and ask the group to briefly report back what they discussed.

Now have another brainstorm about 'What could peace mean at our workcamp?' and 'What steps can we do to this into practice?'

Any idea is welcome. It's important not to exclude anything that participants might see as unrealistic or undesirable. Make sure you can throw in some ideas in case the group does not know where to start, e.g. 'have a meditation class every morning'; 'cook only vegetarian food'; 'make all decisions in the whole group'; 'have a workshop about European Union'; ...

Goals:

*To inform about SCIs
definition of peace
To reflect on definition of
peace and their practical
meaning for the workcamp*

Group:

6-20 participants

Time:

60-90 min.

Recources / preparation:

*Copies of "What is peace?
a working definition" (p. 44),
markers, paper, pens*

Tips / remarks:

*This method is built on
discussion and knowledge
of language. If the language
skills of your volunteers are
low or differ a lot, better
look for an other method*

And more...



And more...

methods

Our rules - contract

And more...

Goals:

To create common rules for the group

Group:

All participants of your workcamp

Time:

*15-30 min.
use it at the first full day of your workcamp*

Resources / preparation:

Big poster to write rules on, marker

Tips / remarks:

*Hang the poster with rules somewhere in a visible place so that everybody anytime can refer to it
Be aware that different personalities and people with different cultural background may have diverse way of discussing and decision making.*

Step one:

Explain the participants what is the aim of having contract of the group:

- The contract is a set of rules that we want to use during our workcamp.
- If we don't decide on them, they will appear anyway, but then it may cause conflicts or misunderstandings.
- The rules are the same for each participant as well as campleaders.
- You can also make clear what is your role as a campleader.

Step two:

You can also present a characteristics of a good contract.

Characteristics of a good contract:

- Quantity of rules can not be too big (ca. 3-10 rules).
- Each rule must be realistic, possible to implement and respected.
- Rules have to be understood and accepted by everyone.
- Rules must be specific – they can not be too general.
- They should be written in positive way (so avoid words like: it is prohibited etc.)
- We use the rules during the workcamp.
- Rules are written down in a visible place.

Step three:

Make a brainstorming, where everybody can say which rules are important for them, write them down.

Step four:

Go through the rules one after another and ask the group if this rule should be valid for your workcamp. If a rule is very important for one person and not acceptable for others, try to find a compromise. (It might be helpful to clear what exactly the words of this rule mean, why this is important/not acceptable for the participants.)

Step five:

Decide with the group what are you going to do if the rules are not respected (e.g. if someone is late – should sing a song).

Postcard to myself

And more...

Goals:

To evaluate

To give an occasion to reflect what happened, what participants have learned etc. During the workcamp

To intensive the long-term influences of workcamp

Group:

Any size

Time:

As long as each participant needs (around 20 min)

Use at the end of the workcamp

Recources / preparation:

Postcards or papers and envelopes

Tips / remarks:

You can use postcards from the town where you met.

Everybody creates an envelope for an other participant.

Give all participants a postcard with envelope

Ask them to think for a while about what experiences have been important for them in the workcamp and what they have learned during the time together in the group. Ask them to write a message to themselves on their postcards, something they hope they will still remember by then, a good intention, a spirit to keep etc. Of course they can write in the own language. Make clear that it's a personal exercise and that they don't have to talk about it later on.

Ask them to write their own address on envelopes and put their postcard with message inside. Tell them you will send this postcard to them in three months time

Then collect all the cards and post them after three months.

Three things-Evaluation

And more...

Goals:

*To put your experiences from the workcamp in order
To make the participants aware of the moments of peace they experienced during the workcamp
To give feedback to camp-leaders and the organising branch*

Group:

Any size

Time:

30 min.

Resources / preparation:

Papers, pens

Sit in a circle and give each participant a piece of paper. The participants should choose a partner with whom they would like to think over the workcamp again.

Ask the pairs to talk for a while about their experiences in the workcamp, looking from the point of view of 'peace'. What did they learn about peace? When did they experience peace during the workcamp. What made these situations special?

(It can be situations in the group. It can also be a moment, where a person had a special feeling.)

Then have them write down three (no less, no more) things they gained in the workcamp and want to take home in order not to forget and to use it in the future.

Literature and links

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www.sciint.org (SCI international)

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www.jedenswiat.org.pl

A lot of information we just found on our way in loose papers, on CDs or saved somewhere on our computers.
Sorry if we don't mention further the authors and photographers.

