GUIDELINES ON SPIRITUAL DEVELOPMENT IN THE YOUTH PROGRAMME

Developing the sense of who I am

SCOUTS®
Creating a Better World

YOUTH PROGRAMME

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THANKS TO:
INTER-RELIGIOUS FORUM OF WORLD SCOUTING (IFWS)
KAICIID INTERNATIONAL DIALOGUE CENTRE
MEMBERS OF THE SPIRITUAL DEVELOPMENT UNIT – EDUCATIONAL METHODS WORK STREAM (2017-2020 TRIENNIUM)

Contents

Introduction

> *"The purpose of the Scout 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 their local, national and international communities."*
> ***(Constitution of the World Organisation of the Scout Movement)***

From the earliest years of the Scout Movement, "Duty to God" has been one of the principles of Scouting, and spiritual development a key part of the Youth Programme. While they remain central to Scouting, our understanding of them and their role in the personal development of young people and adults has changed over time. Where once spirituality was seen only in religious terms, it is now more often understood in much broader ways, incorporating both religious and non-religious aspects.

The principles of Scouting, or values it stands for, are summarised in three categories:

- the relationship to the spiritual life and spiritual reality;
- the relationship to others, to the world, and to nature; and
- the relationship to oneself.

These are expressed in the Constitution as "Duty to God; Duty to others; and Duty to self". Spiritual development is a key aspect of human growth and flourishing. These three are inseparable aspects of our being human, and spiritual development has a relationship with each of them. A healthy spiritual life calls one to serve others, the world, and nature.

These guidelines have been prepared to support Scout Associations in the provision of spiritual development in the Scout programme. As such they focus more on guidance to support programme design rather than a detailed discussion of the nature of spiritual development.

They build on the Guidelines on Spiritual and Religious Development in Scouting (2010), updating them in line with developments in Scouting over the last 10 years, and include two substantial new sections. The first new section sets out an understanding of spiritual development that we hope will inform programme planning in the Movement and refresh our thinking about how Scouts and their leaders can respond to the challenge of spiritual development. The second is on interreligious dialogue, an increasingly fruitful tool in the Scout Programme.

Children begin their Scouting journey with a sense of belonging, with fun and adventure, and conclude it as confident, capable citizens, contributing to the creation of a better world. The increasing complexity of life and culture in the 21st century means that the Youth Programme needs to be more intentional in its focus on spiritual development and those processes which will help our young people if this journey's aim is to be achieved.

These guidelines aim to boost the confidence of Scout leaders by enabling them to identify the ways in which good application of the Scout Method supports spiritual development, while indicating ways to ensure that a wide range of opportunities for spiritual development is made available to young people.

Young people need to acquire a range of knowledge, skills and attitudes that can support their spiritual development just as much as they need to develop emotional intelligence, physical coordination, and social skills. They need a vocabulary and grammar with which they can make sense of, critique, and integrate their experiences of the spiritual and "explore the invisible".

The Survey on Spiritual Development in Scouting Analysis Report to the Duty to God Task Force (2017) highlighted the common interest in and commitment to spiritual development / Duty to God in the Movement. It also identified the range of engagement with spirituality and religions across NSOs/NSAs. We are confident that the principles and vision contained in these guidelines will support national programme teams in developing a more detailed programme that responds more completely to the wide range of cultures and individual or communal religious or non-religious affiliations found within the Movement, than a global document can do. We recognise that they will need to be adapted to circumstances by those who are most familiar with them.

1 Understanding Spiritual Development: Developing the sense of who I am

Part A
SPIRITUAL DEVELOPMENT IN SCOUTING

We take the following as a working definition of spiritual development:

"Spiritual development is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred. It is the developmental 'engine' that propels the search for connectedness, meaning, purpose, and contribution. It is shaped both within and outside of religious traditions, beliefs and practices."[1]

In other words, spiritual development is closely linked with the central task of growing in awareness of one's response to questions such as:

- How do I relate to that which is greater than me: to the spiritual life and to a spiritual reality?
- How do I relate to others, to the world, and to nature?
- How do I relate to myself? What is my purpose in life?
- In short, who am I?

A concern with the ability and the need to go beyond one's self is deeply embedded in Scouting, both understood as a response to a call from something transcendent and as an internal yearning for something more. It is found in the Scout Promise and Law, and in Baden-Powell's invitation to look above and beyond:

> *"A principle which has often been my guide in life is to look at one's environment in two ways, A and B. A stands for above, B for beyond. Let's take B first. Look wide, beyond your immediate surroundings and limits and you see things in their right proportion. And in addition remember A: look above the level of things around you and see a higher aim and possibility to your work. i.e. how to serve God."*
>
> **(Baden Powell, Address to Rovers at Birmingham Rover Moot, May 1928.)**

[1] P.L. Benson, E.C. Roehlkepartain & S.P. Rude "Spiritual development in childhood and adolescence: Toward a field of inquiry." *Applied Developmental Science 7, no. 3 (2003): 205-206.*

A secure sense of who I am, my purpose, how I relate to others and myself, and a reality beyond me, is important for every human person as it underpins resilience (courage in difficulties), the desire and capacity for service, and ultimately one's ability to flourish. For many their response to such questions will be significantly shaped by a religious tradition. For all it will be influenced by their families and the culture(s) in which they live. This sense, like many of the most important aspects of being human, resists a clear description but can be truly and fruitfully expressed through such things as stories, songs, art, poetry, music and dance. It is implicit in what is said and done in prayer and meditation.

Adolescence is a key stage in the development of a person's identity, for at this age they also develop the reasoning abilities needed to respond to the questions concerning the meaning of life. It is a time of repeated crises in which the identities ascribed and acquired from one's family are questioned. They may then be appropriated in a new way or replaced by new chosen identities. While the emergence of a stable identity at this point may guide subsequent life-choices, growth in self and self-understanding remains for all of us a life-long process.

Pre-adolescent children too face a number of key developmental tasks including identifying and emulating role models, examining values, growing in skills and knowledge, becoming used to their bodies and developing self-awareness. Stories provide their primary tool for shaping meaning, and act as their form of reflective synthesis. They tell stories from their lives but do not yet step outside them as observers to ask where they have come from or where they are going.[2] Their identity is largely given by their own particular social world, such as the religion of their family. Along with being part of those worlds they also accept the beliefs, values, and customs of such groups.

Spiritual development does not take place in a vacuum. It is informed and expressed by the culture(s) in which we live – religious and otherwise.

Stories, drama, songs, poems, pictures, music, characters, and sayings have a capacity to express things which are too difficult to pin down into a simple statement. Indeed, the most important things in life can often only be pointed to in such ways and resist easy definition. It is through such things as the telling of story, performance of drama, singing of song, the utterance of prayer, the celebration of rites and worship, the practice of meditation, and sometimes through abstract thinking, that the critical reflection which is part of spiritual development takes place.

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[2] James W. Fowler & Mary Lynn Dell, "Stages of Faith from Infancy through Adolescence: Reflections on Three Decades of Faith Development Theory." In The Handbook of Spiritual Development in Childhood and Adolescence, ed. E.C. Roehlkepartain, P.E. King, L. Wagener & Peter L. Benson, (London: Sage, 2006):34-45, 38-39.

A good programme of spiritual development will enable Scouts to access and explore a wide range of such resources. Indeed, Scouting for Boys can be seen as a collection of stories (yarns), hero figures, sayings, and helpful advice proposed to guide young people in England at the start of the 20th century.

Narratives (stories) can be particularly powerful. It is sometimes observed that a story persuades more easily than statistics. Some authors go so far as to argue that stories have a capacity to shape and form us at quite a deep level, and this is reflected in many of the great spiritual and religious traditions

Spiritual development usually needs the support and facilitation of family, community, mentors, and peers in a safe environment. We need others to help us see ourselves, to support us while we grow and to be a critical friend in the appraisal of our choices. The deepest appreciation for Scout Leaders is more often expressed for those who accompanied us in our personal growth and through crises than for those who organised activities, as impressive as those might have been. We also need a community who will offer us their wisdom and experience in the ways of spiritual development and who can sustain us in our own journey. For many, these communities will have a particularly religious character.

Sometimes, profound moments of spiritual development occur when taking the right moment to reflect and make connections with an event or experience, for example, a quiet conversation around the campfire or under the stars after a day of hiking through new environments. Such moments can become occasions when people speak intimately of their challenges, fears, hopes, and dreams.

So, what are some of the things we can do in Scouting that will support spiritual development?

- Provide opportunities for exploring the culture (religious and non-religious) in which you live: the manner in which how and what it is to be human is expressed in story, song, art, poetry, music and dance.
- Provide opportunities for young people to develop their capacity for self-expression and self-disclosure.
- Provide opportunities for young people to develop their capacity to be still and listen.
- Provide opportunities for young people to experience a sense of something above and beyond themselves – whether in the natural world, other cultures, or religious or spiritual events.
- Provide opportunities to learn the value and joy of service by serving others – especially those most in need.
- Provide opportunities to use these tools to reflect on the world around them and their experiences.
- Provide opportunities for young people to explore their hopes, fears, dreams and aspirations in an inclusive and safe environment.
- Provide opportunities for interreligious dialogue.

This list is not exhaustive, and there will be other opportunities that contribute to Spiritual Development within the Youth Programme. This is provided to help programme planning. It should be clear from this list that spiritual development does not only consist in the addition of reflection and thinking to activities, but in the building up of a whole range of capacities that will enable young people to do this in a broad way, integrated into their activities and programme.

A note on Spiritual & Religious Development

Scouting and Spiritual Development (2001) provides some helpful reminders for the relationship between spiritual and religious development:

- Spirituality "enables young people to understand the substance of religion [and] constitutes the foundation '… on which the branches of formal religious education can grow…'. (p.45)
- Scouting is not a kind of religious syncretism where a piece of zest from all the religions are thrown together higgledy-piggledy! Quite the contrary, the World Constitution makes it absolutely clear that Scouting helps, motivates and encourages the faithful of each religion to be 'real Catholics', 'real Muslims', 'real Buddhists', etc." (p.45)
- Spirituality and Religion are far from being mutually exclusive: "the two approaches are in fact perfectly complementary and each of them plays an essential role". (p.59)

We can further add that religious traditions also include a rich engagement with what is sometimes described as spiritual: global in fashion, intuitive and affective in knowledge, globalizing and sensual in approach, favouring imagination and discovery. While we might focus on what we have here called spiritual in the Youth Programme, it should be clear that a dichotomy between the spiritual and the religious is unlikely to be fruitful.

There are two frameworks which might further inform the provision for spiritual development in the Youth Programme. One that has been in use in Scouting for many years and another from UNESCO.

Other Frameworks of Spiritual Development

UNESCO's Delors report identified four pillars of learning, and these are reflected in The Essential Characteristics of Scouting. They provide a helpful framework for considering some of the elements of spiritual development:

Learning to be	to develop one's personality and to be able to act with growing autonomy, judgment, and personal responsibility.	In the case of spiritual development this would include a sense of who I am, my purpose and how I relate to others, my responsibility for them and my responsibility for myself and my values.
Learning to know	a broad general knowledge with the opportunity to work in depth on a small number of issues, as well as learning how to learn.	In the case of spiritual development, a knowledge of cultures (religious and non-religious) provides vital material to facilitate reflection and growth of understanding.
Learning to do	to acquire not only occupational skills but also the competence to deal with many situations and to work in teams.	In the case of spiritual development this would include skills of reflection, self-expression and self-disclosure, and the skills of being silent and still.
Learning to live together	by developing an understanding of other people, an appreciation of interdependence, and an adherence to the values of democracy, mutual respect, peace and justice.	In the case of spiritual development this would include the skills of listening, dialogue, and empathy.

Another well-established framework for thinking about spiritual development in Scouting is expressed in terms of 5W's:

A Scout is able to get along with and **WELCOME** others

- A Scout is able to welcome and respect others as brothers and sisters, while acknowledging differences in their religions, cultures, and ethnic groups;
- A Scout is able to listen openly to others and to their experiences;
- A Scout is able to show compassion for the needs and humanity of others.

A Scout understands and can **WONDER** at the natural world

- A Scout is sensitive to the wonders of nature and life;
- A Scout lives sustainably and simply.

A Scout **WORKS** to create a more tolerant and caring society

- A Scout plays an active role in his/her community;
- A Scout is able to share responsibility;
- A Scout is able to cooperate with others to bring about improvements in society;
- A Scout is able to discern and develop talents, acquire and improve their skills to enable them to better serve and live.

A Scout has **WISDOM**: self-confidence and self-discipline

- A Scout is able to accept responsibility for him or herself and others;
- A Scout is able to exercise self-discipline;
- A Scout is able to draw conclusions for their personal life and to act upon them;
- A Scout has courage in difficulties and a sense of hope for the future.

A Scout recognises the need for prayer and **WORSHIP**, for a spiritual response

- A Scout is able to explore the spiritual and/or religious heritage of his or her own community and to use it in making sense of their past and present experiences;
- A Scout is able to draw on the spiritual heritage of his or her community to express gratitude, need and sorrow.

These will need further specifying for the different age groups, but in doing so the general principles of progressively more responsibility and deeper engagement can be applied.

2 Essential Characteristics of Scouting[3]

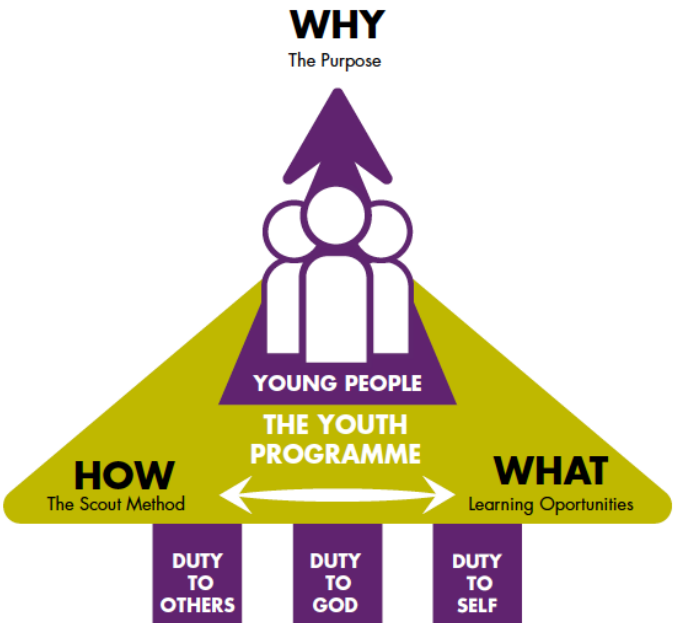
The Purpose of the Scout Movement

For Scouting, the dimensions of growing as an individual and as a citizen cannot be dissociated, since we believe there can be no education without a search for the full development of a person's own potential, and that there can be no education without learning to live freely and responsibly with others and Nature as a member of one's local, national, and global communities.

Scouting, as an educational movement, believes that every new generation of young people has the potential to bring new answers to the challenges of imbuing each life journey with a sense of equal freedom and dignity, living together in harmony with others and with nature, and helping create a better world. Scouting also believes that the goal of education is to activate potential, develop self-fulfilled individuals, and cultivate active global citizens.

In order to achieve Scouting's purpose and help young people become active citizens, every individual involved in the movement has the responsibility of ensuring the wellbeing, healthy development and safety of children and young people by providing a safe environment throughout their time in the Scout movement.

[3] This section is based on 'The Essential Characteristics of Scouting' – World Scout Bureau, 2019.



[4]

The Scout Method

The educational approach to Scouting is implemented through the Scout Method, an original educational system that fosters self-education, empowerment, and cooperative learning.

Scouting uses, and is, a learner-centred approach, based on the concept of self-education.

Implicit in self-education is that it is based on the concept of "education from within," as opposed to "instruction from without."

That self-education is also progressive. The Scout Method, while retaining the same basic elements, adapts them to the different stages of young people's development from childhood to the end of adolescence and early adulthood. It takes into account the characteristics of each age group to stimulate the discovery and development of new capacities and interests, and to open doors to further stages, taking into account each individual's own pace.

The application of the Scout Method results in an experience for young people that is educational, fun, enjoyable, and safe both physically and emotionally. It aims to be flexible and relevant to the changing needs of young people and society.

The Scout Method comprises eight interdependent elements forming a unified and integrated whole. Its equally important elements work together as a cohesive system and their implementation, in a combined and balanced manner, adapted to each age range, is what makes Scouting unique.

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[4] WOSM, The Scout Method, 2019

Each of the eight elements has an educational function, contributing to the educational process in a specific way, and complementing the impact of the others.

The key elements of the Scout Method cannot be considered in isolation. They interact with each other to create a dynamic educational environment formed by:

- the attitude of welcoming: dialogue and support of adult leaders;
- the values of the Scout Law that determine how to assess and enrich common life;
- the challenge of personal goals;
- the individual commitment generated by the Scout Promise;
- the framework of teams and councils that allows democratic decision-making processes and promotes youth empowerment;
- the sense of purpose and belonging provided by the symbolic framework;
- the attractiveness of activities in the privileged setting of nature;
- the joy to serve others that allows young people to find a role in the community.

The elements of the Scout Method are interdependent and can be identified in the following diagram:

How do the elements of the Scout Method support spiritual development?

The **Promise and Law** require Scouts to take personal responsibility and reinforce their commitment to what they contain. The law articulates many of the values embodied in Scouting. It stands as a constant reminder to the Scout of the sort of person he or she is trying to become.

Learning by doing acknowledges that spiritual development requires first-hand experience. Learning by doing ensures that the individual is engaged in the process. Learning by doing includes the work a Scout does towards creating a better world as well as the more obvious spiritual development activities like taking part in a Scouts' Own.

Personal progression is the element concerned with helping each young person to develop the inner motivation to be consciously and actively involved in his or her own development. It enables the young person to progress in his or her own way at his or her own pace in the general direction of the educational objectives of which spiritual development is an integral part.

The **Team System** (peer group/patrol) provides Scouts with an environment outside their own family in which they learn to listen to and respect others. It offers young people opportunities to experience relationships, life together, authenticity, mutuality, sympathy, forgiveness, a sense of purpose and common vision, and the quest for a spiritual reality. The peer group also provides an opportunity for Scouts to make sense of their experience and express their beliefs in ways that are relevant to them. We need a small group of friends to support us.

An extension to the Team System requires a Scout to go beyond any racial, ethnic, religious, and national difference to reach out to the other in a spirit of unity. The more we learn to live together through encounters (camping, Jamborees, and other Scout events & activities), the truer and the more effective the values of openness, welcome, mutual respect and care, tolerance, and solidarity mould our character. Spiritual growth is also an experience of being more human, a constant reaching out towards others, spontaneity of real life that ends up being a bond of communion and family. At the heart of the Scout family what is essential emerges and is deepened. These encounters with other people are always a challenge to our minds and hearts, and there are encounters that influence us for the rest of our lives.

Adults support young people in their spiritual development by sharing with them their common quest. They are able to share as facilitators and as fellow travellers their own experience of being "explorers of the invisible" and of some of the things that have helped to make sense of their own lives. Adults might also be important in indicating or suggesting possible avenues of exploration for young people in their engagement with the spiritual heritage of their communities.

The **Symbolic Framework** should ensure that spiritual development is integrated into the whole of the person. In Scouting, a symbolic framework is a set of symbols which represent Scouting's educational proposal for a particular age range. The purpose of the symbolic framework is to build on young people's capacity for imagination, adventure, creativity, and inventiveness in a way which stimulates their development and cohesiveness and solidarity within the group and the global movement. Using a symbolic framework is linked with the significance of storytelling discussed in earlier parts of these guidelines.

Life in **nature** presents the Scout with opportunities to experience the beauty and wonders of nature and recognise that there are some things that are beyond their control or comprehension. When we stop and reflect, we develop a sense of wonder about the world. It also encourages Scouts to reflect on the harmful and beneficial effects of human interaction with nature and our responsibility to care for the natural world.

Community involvement allows Scouts to experience something of that spirituality which gives meaning to life within communities. Working with people from different spiritual and religious beliefs promotes shared values and a common purpose of transforming their communities for the better. The joy of serving others and connecting with them is an important element in spiritual development.

The interdependence of all elements of the Scout Method demonstrates how spiritual development is linked with Scouts identifying and sharing common values and trying together to improve their "common life".

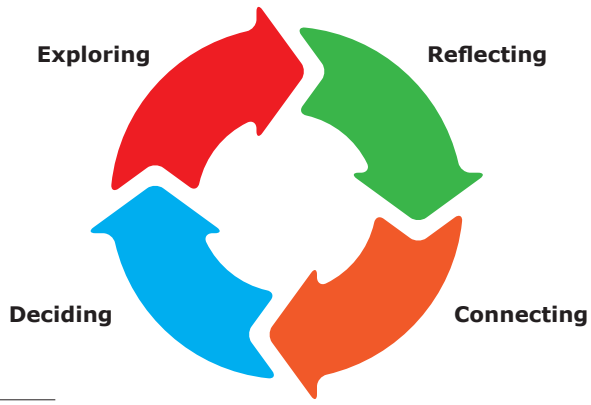
The learning cycle and spiritual development[5]

Learning cycles are contested in the field of education, but Kolb's emphasis on concrete experience and the use of feedback to facilitate change are identified as particularly helpful.[6] While Kolb is particularly concerned with adult learning, his account remains helpful for Scouts, provided appropriate adaptations are made for their psychological development (e.g. differences in capacity for abstract thinking). Kolb identifies four steps that occur in a circle or spiral and we can begin at any of them:

- Concrete Experience
- Critical Reflection
- Abstract Conceptualisation
- Active Experimentation

Experiential learning happens when a person progresses through a cycle of four stages: of (1) having a concrete experience followed by (2) observation of, and reflection on, that experience which leads to (3) the formation of abstract concepts (analysis), and generalizations (conclusions) which are then (4) used to test a hypothesis in future situations, resulting in new experiences.

Scouts learn by doing, so it is important that spiritual development is incorporated into a learning cycle. This is shown in the diagram below, in a four steps adaptation of Kolb's learning cycle:



[5] Based on GPS - The Guide to Programme in Scouting, WOSM 2020

[6] Smith, M. K. (2001, 2010). 'David A. Kolb on experiential learning', *The encyclopedia of pedagogy and informal education*. [https://infed.org/mobi/david-a-kolb-on-experiential-learning/]

PHASE 1

Exploring learning opportunities and having concrete experiences that may come from aspects of the Scout programme (such as nature, community involvement, learning by doing, cultural activities, or adventure) or be planned with an intended purpose to provide opportunities for spiritual development, such as indicated in Chapter 1. Significant concrete experiences which are good ground for spiritual development also come from the dynamics of human life which Scouts bring from their family or community into their life in the unit: love, loss, change, hope, commitment, success, failure, sickness, and death. Scout leaders will need to do a prior reflection on activities while supporting young people choosing or proposing activities within the Youth Programme: "What do we want young people to experience?", "What values may they experience and that can shape their character and life?"

PHASE 2

Reflecting on the experience is about consciously observing or noticing, asking questions, and developing an adequate vocabulary to address them. The learning opportunities outlined in Chapter 1 help Scouts to develop their critical tools – to provide them with a cultural language with which they can ask questions and see more clearly what is happening in their lives and around them. Critical reflection may give rise, of itself, to a search for new knowledge, understanding, and experiences. Activities which support critical reflection will usually focus on telling the story of what happened in the concrete experience. Adults can help by suggesting questions and drawing attention to potentially significant aspects, such as the environment or other people's perspectives or experiences. When this is done in the light of Scout Law and values this will lead us to discover and share a spiritual meaning.

PHASE 3

Connecting is creating ideas and hypotheses for action and rearranging them into new forms in light of our reflection and our new insights. For spiritual development such hypotheses might be about who we are, who we are called to be, and how we should live; Chapter 1 indicates some opportunities for engaging with them. These hypotheses may take the form of commitments to act in a certain way – a sort of rule to live by, even if only provisional.

PHASE 4

Deciding is choosing an approach and a method for action: "here is the alternative that we choose to take and the reason why". It is about putting into practice what I have learned. If concrete experience, critical reflection and abstract conceptualisation do not lead to a change in my being in the world – how I see and act – then it is difficult to claim that learning took place. It is important in the area of spiritual development to recognise that such a change may be a deeper and more personal commitment to the values I have inherited as much as the embracing of others.

A Youth Programme should allocate a space and a moment of spiritual reflection at the end of activities for Scouts to reflect upon and share the spiritual dimension of what they have experienced throughout the day.

3 Exploring the Invisible: A Symbolic Framework for Spiritual Development

"A Scout, as you know, is generally a soldier who is chosen for his cleverness and pluck to go out in front of an army in war to find out where the enemy are, and report to the commander all about them."

"But besides war Scouts, there are also peace Scouts… They understand living out in jungles, and they can find their way anywhere, are able to read meaning from the smallest signs and foot-tracks, they know how to look after their health when far away from any doctors, are strong and plucky, and ready to face any danger, and always keen to help each other."

Scouting for Boys (Oxford, 2004: p13).

IN THIS SECTION WE WILL WORK THROUGH THE IMPLICATIONS OF THE THEME OF "EXPLORERS OF THE INVISIBLE" FOR THE PROVISION OF SPIRITUAL DEVELOPMENT WITHIN THE YOUTH PROGRAMME OF SCOUTING. HERE ARE SOME ASPECTS OF EXPLORATION TO BETTER UNDERSTAND "EXPLORERS OF THE INVISIBLE".

EXPLORATION INVOLVES GOING SOMEWHERE NEW

If Baden-Powell was writing this, he might at this point include a yarn, perhaps the story of Abraham or Buddha who left their homelands to go to places far away. The key characteristic of exploration is the newness of the place, and the relative scarcity of information available. But notice that it is usually experiencing the newness of the place for the explorer themselves, rather than territory, that is completely unknown. In exploring, the young people experience something new and different that can bring them "somewhere new" and challenge their lives.

EXPLORATION REQUIRES PERSONAL COMMITMENT

Exploration requires significant commitment to the project. No one can explore for me: the explorer is uniquely the one who undertakes the journey. This is perhaps how spiritual development in Scouting is distinguished from poor religious instruction. It requires that the person himself or herself engages with what is presented, with their experiences and with the beliefs of others. To say that we ourselves must explore is not to go alone, for company is important, but to ensure that we are fully present in the process.

EXPLORATION NEEDS AN ENGAGEMENT WITH ITS DISCOVERIES AND EXPERIENCES

For a given discovery or reflected experience to lead to knowledge and to growth, it is necessary for it to be lived concretely, actively and voluntarily and not to be endured passively. It should involve the intellect and also the inner self. It must be an opportunity for reflection and personal renewal.

EXPLORATION HAS AN EFFECT ON THE EXPLORER

Explorers are often changed by the journey: sometimes they gain a new understanding of themselves; sometimes they commit to defending and protecting the environment they have found and the people they have met. Exploring changes us in similar ways.

Someone once described going on pilgrimage as a kind of spiritual bungee-jump. The experience of many others who have engaged with exploring the invisible bears witness to its ability to transform us and our character. An essential requirement for the spiritual journey is that we are prepared to allow ourselves to be changed.

EXPLORATION REQUIRES APPROPRIATE TRAINING

While it is true that an infant explores its world and comes slowly to understand it without any specific training, this approach is not always recommended for the exploration of the physical environment. We do not go to sea until we can sail. We do not try to climb a mountain until we have learned the basic climbing skills. It should be no surprise then to find that there are some skills that can help in exploring the invisible.

We can think of some of the most important skills in terms of the ability to encounter, whether that is to encounter ourselves, others, the natural world, a spiritual reality, or God who is more than these. To encounter is to allow ourselves to be addressed by that which is before us. Just as Kim, the model of the Scout, learned to "notice small details and remember them" (Scouting for Boys p15), the explorer of the invisible is able to look carefully and listen attentively so that nothing is lost. The idea of friendship can be useful here. Just as friends notice things about each other and are able to listen to what the other is really saying, so is the explorer of the invisible able to form friendships with themselves, others, the natural world, God, or a spiritual reality.

EXPLORERS MAKE USE OF MAPS AND GUIDES

Before setting out, explorers carefully research their field. They seek out the experiences and knowledge of those who have been to that place or similar places before them. These might be recorded as maps or as guidebooks. No matter how detailed they may be, they are never fully comprehensive. There is always some question to be asked for which the answer cannot be found in a guidebook, but the guide should still be consulted to find our way around and of things of special interest to look out for.

Young people and adults look to a wide range of such maps and guides, religious and non-religious, for sources of spiritual wisdom.

Religions can be seen as representing the accumulated wisdom of previous "explorers of the invisible". They offer some maps and guides such as spiritual and sacred texts, the accounts of the lives and experiences of those who have meaningfully explored the invisible. For this reason, religions enable Scouts to enter into the "culture" of their religious tradition, helping them to better enhance the experience of exploration. Some religious traditions also speak of giving "food for the journey", and it can be useful to see some religious practices (such as prayers and meditation), rituals and symbols, body language, as part of the equipment and provisions that we carry with us for our exploration of the invisible.

EXPLORATION REQUIRES PREPARATION AND PLANNING

Exploration is not the same as coming across things by accident. Exploration is a deliberate engagement that is carefully planned and prepared for. Spiritual development in Scouting is both exploration and preparation for exploration of the invisible that will go on throughout life. Scouts will be formed through their encounter with the invisible.

EXPLORATION IS A LIFE-LONG PROJECT

The most famous explorers can seem to be addicted to exploration. Exploring is what they do and the spirit of adventure an important part of who they are. Even into old age they are still actively searching for new adventures. Sometimes the new adventures are the relationships of marriage and family, but they still call on the same spirit of wonder and enquiry into these new experiences and challenges. If Scouting is to be successful it must also leave its members with an enduring spirit of adventure and a desire to be active in seeking out new opportunities for personal growth and development, including their spiritual and religious development. Indeed, the adults who leave Scouting will continue to grow and change through the rest of their lives, and many of the challenges of later life are more spiritual in their character. A sound approach to spiritual and religious development in Scouting can therefore prepare Scouts well for their adult lives.

Role and training of leaders

We can also make a few comments about the role of the Scout leader and what sort of training might be appropriate for that role. When we prepare our Scouts for exploration there are some generic skills that we can help them with. For more specialist skills we call on others to help us.

In exploring the invisible, specialist skills and knowledge might include the practices of prayer or meditation, first-hand knowledge of a given faith or tradition, or a deep appreciation of nature and the outdoors. Some Scout leaders might also have specialist knowledge and there will be times when it is appropriate for them to use and pass them on.

The general skills for exploring the invisible are a spirit of adventure, some basic navigation skills, an ability to support planning, to find further resources and specialist advice and to indicate possibly profitable areas for exploration. These are all things which are best learned by ourselves while exploring the invisible. As with planning an expedition the Scout leader becomes not a source of authority, but a fellow explorer, who will journey with Scouts, offer them appropriate encouragement, identify some sources of help which can be sought out and teach some basic skills.

As educators, all leaders should also have a basic knowledge of the framework and model for understanding spiritual development in a Scouting context, and of facilitating youth engagement.

A leader's toolbox for exploring the invisible

In the light of the symbolic framework of exploring the invisible we would encourage leaders to consider using the following tools. These are not the exclusive preserve of spiritual and religious development but might have particular importance in this aspect of the Programme.

USE GENUINE, SHARED EXPERIENCE

"Learning by doing" is an important element of the Scout Method. The exploration of the invisible will be most fruitful when it relates to the experiences and concerns of the young people in the group. Sometimes a leader will need to suggest activities which might offer their Scouts new experiences. Care should be taken not to presume that particular experiences will come with certain activities. Sunrise or alpenglow do not always evoke a sense of awe and wonder, though often they do.

ENCOURAGE OBSERVATION

This is the most natural activity that inquisitive young people carry out: sometimes we need to learn to see things in new ways. Just as navigation can be broken down into different elements (direction, distance, timing) and allocated to different members of a group, so allocating specific observational tasks can help to develop new sensitivities. For example, during the course of a game among Cub Scouts, some may pay more attention to those aspects involving the team as a whole, some to a single companion, some to their opponents, some to the rules of the game, and perhaps others even to the watchful eyes of the leader following the game in the field. Scouts should be encouraged to pay attention to the "unexpected" as much as the things they expect to see.

Making observations of quiet and stillness is a particular skill often associated with exploring the invisible. In such meditations, participants can be invited to pay attention to the feelings in their body, their heart and breathing, their weight, the thoughts that come to mind and so on.

FEELING – VALUE FIRST IMPRESSIONS

Observing first impressions can be particularly valuable to show us things about our own characters. Once we realise how we normally react we can then seek to affirm or change that aspect of ourselves. This part of our hidden self is sometimes difficult to share with others and leaders can help by building supportive relationships within the group and providing opportunities to reflect on first impressions.

ACKNOWLEDGE EMOTIONS AND FEELINGS

Learning to cope with emotions and feelings is an important part of growing into adulthood. Because they can seem overpowering and threatening, they are often suppressed at first only to pop out in unexpected ways later on. Finding a spoken language can sometimes be difficult, but creative activities can often help young people find ways to externalise their feelings in safe ways.

ENCOURAGE QUESTIONING

Spiritual and Religious Development is one of the most demanding aspects of the Scout Programme. Our spirituality is often the most precious part of ourselves and we cannot engage young people in spiritual and religious development without putting our own into question. For this reason, it can be tempting to "squash" questioning and move on to safer and more practical matters. Time and courage are needed if we are to enable young people to ask the deeper questions such as "How can I understand this?", "What must I do in response?", "What sort of person am I, and who should I become?"

Part B
LEARNING OPPORTUNITIES

To assist NSO's and Scout Units to provide some exciting and fun spiritual development activities, Part B of these guidelines introduce relevant learning opportunities that can be used at a local and national level. Traditional activities such as the Scouts' Own have been complemented with new activities such as interreligious dialogue and interfaith activities at large world events (such as the World Scout Jamboree and World Scout Moot).

Other resources and best practices can also be explored in the Spiritual Development WOSM Services at https://services.scout.org/service/7, namely the e-learning course "Exploring the Invisible", to assist your exploration of spiritual development.

1 Interreligious Dialogue in Scouting

"Through the boy scout and girl guide movement we have already instituted... the training of young citizens of the different countries to think in terms of peace and good will towards each other... we have now... young members… all working under the same scout law and ideals, looking on each other as brother and sister members.."
(Baden-Powell, Letter to Lord Mayor of London, 23 September 1919.)

"we have the greatest news in the world, and sharing it is the greatest kindness we can show to anyone. It is criminal to keep secret the way to peace and harmony, forgiveness, purpose, and eternal salvation."
(Rick Warren, Purpose Driven, p284.)

"In the Scouts each form of religion is respected and its active practice encouraged, and through the spread of our brotherhood in all countries we have the opportunity in developing the spirit of mutual goodwill and understanding"
(Baden-Powell, 4th International Scout Conference, Kandersteg, 1926.)

Education to Peace and Interreligious Dialogue

In this chapter, we introduce interreligious dialogue (IRD) as a tool for promoting peace and social cohesion. How can religious and cultural differences strengthen communities and cooperation, rather than divide them? How can religious and cultural diversity be celebrated rather than condemned? How can we find a common basis for communication and cooperation on matters relevant to our moral and spiritual concern? How can religion assume its real function in the achievement of personal wholeness and social coherence? How can the Scouting environment become more inclusive and safer for everyone in order to enable each Scout to be him or herself despite his or her religious identity?

Religious beliefs, institutions, and actors have been manipulated for violence in different ways throughout history. In some contexts, for example, they have been drawn upon to justify exclusionary actions and actions that provoked discrimination and incited violence. In others, religions and religious actors provide us with many examples where religious teachings and rituals promote peace, coexistence and mutual respect among communities.

PROMOTING DIALOGUE FOR PEACE

The objective and scope of IRD can vary depending on the cultural context and geographic breadth. IRD can take place among and with a group of religions with certain ties, such as the monotheistic religions, or within the same religion, known as intra- rather than interreligious dialogue. Through the use of dialogue, participants seek to improve mutual understanding and deepen their knowledge of one another, whilst attempting to find shared values, and a common ground on issues, which may or may not be religious.

One could define dialogue as a "secure communication method" between individuals or groups which are aiming to share knowledge and exchange views and perceptions in order to reach a common understanding of the subject matter being discussed.

Martin Buber, also known as the philosopher of dialogue, argues that knowing someone comes prior to knowing about them. Dialogue aims to gradually provide us with a better knowledge of the other person. Baden-Powell believed that knowing other Scouts and seeing them as brothers and sisters would allow them to create a better world order and be disinclined to go to war. Scouting itself should aspire to be a model society.

The Scout Method supports dialogue by acknowledging each individual as a unique being pertaining to a different culture or religion, and thus supports the importance of providing a safe space where people can get to know one another. It does so by creating a spirit of open enquiry, freeing people from the emotional need which prejudices can foster, by helping them find a good understanding of their own belief so as not to be threatened by the beliefs of others, whilst providing opportunities to work together in action for a common good.

In the first centenary of Scouting, the dialogue required was between people of different countries and nations. At the start of this second centenary, a further need for dialogue emerged focusing on the encounter between people of different beliefs and world views, including of different religions.

Scouts are not necessarily trained in their own faith or belief, nor is this a requisite for dialogue. However, through dialogue, Scouts will be able to explain what is important to them, and what brings richness and meaning to their lives. This is sufficient enough for promoting peace through the use of IRD in Scouting and the community as whole, for it is more important that people are respected than that systems of faith and beliefs are inherently understood. An understanding of what another person's religion is about can add further value and aid mutual appreciation.

National and international Scout events in particular offer privileged moments of dialogue and encounter. One of the most important experiences is when Scouts live in a shared camp alongside one another and see first-hand how different faiths and beliefs impact their own life and that of their fellow Scouts. Through group activities and shared experiences, they are able to ask one another questions in an informal manner in order to develop mutual understanding. NSOs are encouraged to explore ways in which these opportunities can be provided closer to home, for example through local Jamborees.

Such events also offer the opportunity for more structured dialogue sessions in which Scouts can explore different religious traditions and possibly also come to a better understanding of their own religion. While this is possible in Scouting through its links with faith communities, it should ensure that these kinds of workshops also fully benefit from the sound application of the Scout Method.

The collaboration of the different religious groups presented within Scouting (through the World Scout Interreligious Forum in particular) offers a means for the progressive development of trust between them and of good practice in the educational programme.

This group builds on the examples of good practice in countries and events where young people of different religions come together through Scouting. In many countries there is a great diversity of religions present in local communities and often Scout Associations are working to extend Scouting to all members of the community.

"IF YOU MAKE LISTENING AND OBSERVATION YOUR PARTICULAR OCCUPATION, YOU WILL GAIN MUCH MORE INFORMATION FROM YOUR BOYS THAN YOU CAN PUT INTO THEM BY YOUR OWN TALK." [7]

[7] Baden-Powell, *The Scouter*, April 1922

INTERRELIGIOUS DIALOGUE CHALLENGE

The Interreligious Dialogue Challenge is part of the Better World Framework and supports the strategic priorities of educational methods (SP2) and diversity and inclusion (SP3) in Vision 2023. It offers young people in older sections an opportunity to discover, understand and befriend in an (Inter-)religious world. It encourages them to grow in spiritual responsibility by living out their:

- Duty to God by being actively involved in their religious tradition;
- Duty to Others by being actively engaged in interreligious friendship (dialogue) with other members of the human family;
- Duty to Self by developing their responsibility for their own growth of faith or religion.

The Interreligious Dialogue Challenge is designed for Scouts over 15.

The Culture of Respecting Differences

Having respect for diverse religions and cultures does not necessarily mean accepting or agreeing with their beliefs; rather, it means acknowledging the existence of diverse cultures and religions, and their differences. Respect in this context should be fostered and supported through the importance of equality and common citizenship. In order to cope with these differences, it is of even greater importance to learn and adopt dialogue as a means of agreeing on the best possible ways to address contentious issues. Taking into consideration some general advice and guidelines for dialogue will improve its sustainability as can be seen through the 10 Principles of Dialogue as presented by the International Dialogue Centre (KAICIID):

Establishing a safe space: Establishing a safe space means providing an inclusive environment, where everyone (or every group of people) is treated equally, despite the power asymmetry that may unfold due to the imbalance in numbers of one identity group in comparison to another group(s). This may refer to one's social class differences, or those who speak the official language of communication very well versus those who do not, etc. A safe space or environment also includes the fair sharing of time and space among all participants without any type of discrimination as well as stimulating the participants in the dialogue to express their feelings, ideas, and even their negative perceptions of the other – in order to allow their stereotypes to surface comfortably and safely.

To agree that the main purpose of the dialogue is learning: Participants should approach dialogue with the intention and attitude of learning about one another as well as about their perceptions of the topic being discussed. This attitude towards learning is essential for the success of any dialogue on any topic as it allows to establish positive relations that may lead to long term relationships.

Use of appropriate communication skills: Actively listening and talking to one another with respect, as well as learning how to phrase ideas or questions constructively are all essential skills to build a safe environment that can enable a successful dialogue.

Set the proper ground rules: It is important to establish a set of communication and ground rules together with the participants as these help in facilitating the dialogue and ensure a safe environment in order to foster a constructive atmosphere. It is also essential that the group takes ownership of these rules.

Take risk, express feelings and confront perceptions (honesty): Considering the nature of dialogue, in that it encourages participants to build confidence, open their hearts, and talk openly about their feelings as well as absorb the thoughts and feelings of the others, it is important that participants agree that "the purpose is to learn". Hence, whatever is said that appears to be an insult, needs to be taken with an open heart and mind, as it probably comes from a good intention or might be built on a simple misunderstanding or lack of information. Nonetheless, it is also equally important for all participants to confront such perceptions patiently in case of misunderstandings or if these were formulated in a way that may be seen as an insult.

The relationship comes first: Dialogue is based on building relationships and trust between different personalities in order to overcome differences and misunderstandings. Therefore, it is important to not focus on the problem and the others as the rivals, rather acknowledge that the problem is our common rival and the 'others' our partners in solving the problem – it is a matter of attitude.

Gradually address the hard questions and gradually depart from them: Since investing in the relationship is vital for the success of dialogue, we need to gradually approach the problematic topic(s) or question(s). The more we invest in building the relationship, the easier it will become to address the hard questions. At the end of a dialogue session, it is also important to gradually depart from these hard topics.

Do not quit or avoid the difficult issues: Dialogue cannot remain superficial, otherwise it should be called a simple conversation or discussion. Because dialogue aims to go deeper, it is vital that participants do not give up when they start encountering internal resistance to what is being shared.

Participants need to challenge themselves and trust the spirit of the community participating in the dialogue. Once participants open up, it is vital to address differences and disagreements as they surface in the dialogue process, in order to foster deeper understanding and eventually even healing.

Expect to be changed: As dialogue addresses perceptions and misperceptions, it provides the opportunity to walk in the shoes of those who differ from us. As this happens, the possibility for participants to broaden their understanding and be ready to possibly change their own point of view increases, while stereotypes and prejudices about another person or group diminish. What is being transformed is not the values and/or principles we stand for, but the perception of the other and issues being discussed.

Bring the change to others: In other words, take action. Now that you have a new perspective on the topic and the other party(ies), try to think together about how to bring this new perspective to your community and that of others. Dialogue needs to be sustained. The best way to be sustainable in the long term is to follow dialogue with actions, from simple to more complex ones over time. What is important is to think about how we can bring such dialogical experiences to others.

LEARNING TO LIVE IN HARMONY WITH OTHERS: CODE OF PRACTICES

The following guidelines developed by the Interfaith Network for the UK can be helpful for Scouts to experience a fruitful and meaningful encounter, as well as build a good relationship with young people from other faith communities:

- Respecting other people's freedom within the law to express their beliefs and convictions;
- Learning to understand what others actually believe and value, and letting them express this in their own terms;
- Respecting the convictions of others about food, dress, and social etiquette and not behaving in ways which may cause needless offence;
- Recognising that all of us at times fall short of the ideals of our own traditions and never comparing our own ideals with other people's practices;
- Working to prevent disagreement that may lead to conflict;
- Always seeking to avoid violence in our words and attitudes in relationships.

When we talk about matters of faith with one another, we need to do so with sensitivity, honesty, and straightforwardness. This means:

- Recognising that listening as well as speaking is necessary for a genuine conversation;
- Being honest about our beliefs and religious allegiances;
- Not misrepresenting or disparaging other people's beliefs and practices;
- Correcting misunderstandings or misrepresentations not only of our own but also of other faiths whenever we come across them;
- Being straightforward about our intentions;
- Accepting that in formal interfaith meetings there is a particular responsibility to ensure that the religious commitment of all those who are present should be respected.

Each of us wants others to understand and respect our views. Some people will want to persuade others to join their faith. In a multi-faith society where this is permitted, the attempt should always be characterised by self-restraint and a concern for the other's freedom and dignity. This means:

- Respecting another person's expressed wish to be left alone;
- Avoiding imposing ourselves and our views on individuals or communities who are in vulnerable situations in ways which exploit these;
- Avoiding proselytism and respecting others when they feel religious body language or rituals negate the essence of their faith;
- Being sensitive and courteous;
- Avoiding violent action or language, threats, manipulation, improper inducements, or the misuse of any kind of power; and
- Respecting the right of others to disagree with us in a gentle and respectful way.

Living and working together is not always easy. Religion harnesses deep emotions which can sometimes take destructive forms. Where this happens, we must draw on our faith to bring about reconciliation and understanding. The truest fruits of religion are healing and positivity. We have a great deal to learn from one another which can enrich us without undermining our own identities. Together, listening and responding with openness and respect, we can move forward to work in ways that acknowledge genuine differences and build on shared hopes and values.

The shared values embodied in the Scout Promise and Law provide a basis for living and working together as Scouts. From this basis we can explore our differences and work towards a deeper understanding of each other. These shared values and a commitment to building a more peaceful world make Scouting a privileged place for inter-religious dialogue.

EIGHT TIPS FOR MUTUAL CULTURAL UNDERSTANDING:

1. **Listen:** Listening is the most essential skill in communication. It does not only mean remaining quiet to hear the words of the other; there is more to it. It should be holistic, that is, one can listen to the intended meaning of the words shared, but also notice the emotions that are expressed as well as the values that often underlie them. There are also the non-verbal expressions that carry meaning, although they often vary tremendously from one culture to another, and even between sub-groups within each culture. Finally, to make things a little more complicated, there is a continuum from low and high personalities and cultures, depending on whether what is said actually matches what is being intended, or not – this is called low-context and high-context communication.
2. **Become aware of your assumptions:** Self-awareness is indeed essential. We should be aware of all of the causes of biased perceptions, because this can also help us understand how we have reached conclusions in interpreting `reality' on the basis of our own, often limited and biased, observations. It is important to be able to differentiate between what is an observation, an assumption, or a judgement. So, it might be good to ask ourselves such questions as: are my assumptions confirmed, or not, by factual knowledge? If not, they are merely assumptions and carry very little, if any, truth per se.
3. **Avoid your own existing labelling (language):** Language is essential here, but also it is important to be self-aware of your existing stereotypes and labels, because these can blind us to the person behind the label or the group.

4. **Suspend judgement and bias:** Give the person in front of you a chance: try to see that person as they are, not as you think they are.

5. **Discover the function; Ask why? What is the function?** If a culture has existed over decades, centuries, or millennia, it has definitely found a way to address and resolve its own internal challenges, tensions, and conflicts. Finding out how this takes place and especially why this culture has developed this or that particular mechanism to do so is part of the aims of intercultural dialogue. Indeed, many beliefs and rituals, linguistic expressions etc. exist in a culture in order to help its members communicate better and find solutions to their challenges. Each cultural element somehow complements the others, giving it a meaning, a reason for its existence within a logical, coherent whole. Therefore, it is important to take the time to discover what the function of each cultural element might be by asking how it works and what its function might be.

6. **Empathize:** Try to put yourself in the place of the person in front of you to understand and feel what the other person is experiencing from his or her own perspective.

7. **Ask yourself if this is cultural or individual behaviour?** We often attribute what is individual (or even a small group) behaviour to the large group culture. This may or not be the case. How do we know the difference? The larger the pool of answers, the more possible it will become to know with increased certainty whether it is only a personal behaviour or a larger group one. We can also evaluate and check if the observation that we notice about a person from a different culture is contextual or whether it is truly part of a regular group practice or belief that has meaning and value for the culture as whole, or at least a majority of its members.

8. **How does my society deal with this issue? Do we have something similar?** After analysing such an encounter with someone from a different culture, one needs to look at one's own society and culture. Do we have similar rituals or traditions? While they might sometimes be externally different, they might serve the same purpose. As one learns to ask these two questions in particular, the quality of our understanding on any issue improves.

   Mutual cultural understanding and better communication not only creates peaceful interaction; it also creates a path for personal development, self-growth, and better human relations. When interacting with people from other cultures, we don't only learn about theirs; we also learn and become more aware of others and our own culture.

2 Scouts' Own

Understanding a Scouts' Own

Baden-Powell described a Scouts' Own as "a gathering of Scouts for the worship of God and to promote fuller realisation of the Scout Law and Promise, but supplementary to, and not in substitution for, regular religious observances." (*Aids to Scoutmastership*, 1919). Later he writes that "We do not want a kind of imposed Church Parade, but a voluntary uplifting of their hearts by the boys in thanksgiving for the joys of life, and a desire on their part to seek inspiration and strength for greater love and service for others." (*The Scouter*, November 1928).

A Scouts' Own remains a useful tool. It provides opportunities for Scouts to:

- engage with the manner in which how and what it is to be human is expressed in story, song, art, poetry, music, and dance;
- develop their capacity for self-expression and self-disclosure;
- develop their capacity for being still and listening;
- experience a sense of something above and beyond themselves; and
- talk with each other about their hopes, fears, dreams, and aspirations.

A Scouts' Own is an important and often misunderstood part of Scout activities. It is neither a religious parade, nor a service, nor a religious ritual. It is not a substitute or replacement for a Scout's proper religious observance, which is part of their doing their duty to God. Baden-Powell's definition provides a starting point for some clarification.

A Scouts' Own is a **gathering of Scouts.** This can be in small or large groups. In smaller groups, Scouts are able to get involved, share their experiences, and see that spirituality is something that affects them and gives meaning and direction to their lives. In large groups Scouts can enjoy a collective experience, perhaps celebrating the shared values of Scouting and the impact this has on their lives.

"For the worship of God": prayer, for Baden-Powell, should be brief, come from the young people themselves, and consist mainly **in saying thank you and in asking**. A Scouts' Own should provide an opportunity for Scouts to pray in this way to **seek wisdom and strength for greater love and service**, according to their own (religious) traditions. The best way of ensuring that their traditions are respected is to involve them closely in the planning of the Scouts' Own.

"For the full realization of the Scout Law": Scouting is primarily concerned with how people live out their beliefs in everyday life. Hence, a Scouts' Own should connect in some way to the **Scout Law**, the ethical code of Scouting. Usually, this is done by mentioning the Scout Promise or Law, making allusions to it, and/or including a recitation of the Law as part of the Scouts' Own. Some Scouts' Owns may simply include ethical content which the Scouts can connect to the Law themselves.

In all of this, what is distinctive is that it is done using other elements of the Scout Method. Religious services themselves are often quite tightly structured: a Scouts' Own on the other hand offers an opportunity to learn by doing in a manner most appropriate for the particular young people who are present.

Planning a Scouts' Own

Planning is helped by an application of the Scout Method and a recognition that a Scouts' Own can provide the opportunities indicated above.

Put together a planning team(s). The planning itself provides opportunities for spiritual development. It is important therefore that as many Scouts as possible are enabled to engage in the process and not just be part of the 'audience' at the Scouts' Own itself. (Though being part of an audience can, itself provide an opportunity for spiritual growth – consider what happens when we are moved by great films, plays, or music.) The composition of these groups will help inform the level and manner of adult support they need.

Identify a theme. A good Scouts' Own is likely to have a clear theme. This might be drawn from a current matter of concern (e.g. climate change, conservation, peace and conflict, adventure, family, work). What, of the things that impact our lives at the moment, would we like to explore?

Identify potential content. What story, song, drama, art, poetry, music, and dance might help us understand the theme? What resonates with us? Sometimes it will be just a sense that something is appropriate. Adults are likely to be important in this stage, widening the planning team's awareness of the cultural and religious resources that are available to them.

When planning a Scouts' Own, one can draw upon many sources for inspiration. Books recognised as containing ancient wisdom or revered as having divine origin, such as the Bible, the Qur'an, or other religious texts. Non-religious sources such as children's stories, the writings of Baden-Powell, and The Jungle Book are also appropriate. Modern and contemporary works of poetry or music could also be called on. Dance and the visual arts can help diversify the sources and styles. It can help to build up a library of such things and examples are provided in the Toolkit.

Having considered some of their cultural and religious heritage Scouts might also wish to create their own stories, songs, art, poetry, music, or dance.

Opportunities for stillness and silence are also likely to be important parts of the content of a Scouts' Own. Is there a desire to have someone speak to us on the theme? Should there be an opportunity for a small group discussion or activity (e.g. buzz groups)? How about an icebreaker or some sort of game to start? Might there be an explicit or implied commitment to action at the end?

How does the Scout Promise and Law help us understand what this requires of us? Is there a sense that this needs to be expressed in some sort of prayer?

Plan where and when. To help the Scouts concentrate on the Scouts' Own, it can be a good idea to hold it in a special spot not usually used for other activities. Choosing a spot some distance from the campsite is beneficial in another way. At the end of the Scouts' Own, the group can file back to the camp in silence and walk with several paces between each person, allowing a time for silent contemplation of the topic of the Scouts' Own. While it is important to set a Scouts' Own apart from the rest of the day, if one makes too big a deal of it, the Scouts could be distracted, and the point is missed. The Scouts should gain the understanding that thinking about spiritual concepts is a normal part of life and is not restricted to special places and times. Evenings often lend themselves to a more reflective time.

Plan how. When telling a story or parable, one need not explain its meaning. A parable hides the truth from those who are listening until they are ready to understand it. The Scouts may be turned off by moralizing instead of leaving them thinking about the story, later to find meaning in it.

Remember that a Scouts' Own does not need to fit any prescribed framework: one does not have to include a reading or a prayer if one does not want to. In fact, pointing out that what is being said is a prayer might distract the Scouts from the words. It is, however, helpful to think about having a beginning (which draws people in), a middle (which engages with the main theme and content), and an end (which sends people out again).

If a talk is given it is usually best if it is brief, and that speaker fully understands the nature of the event (it's not a religious ceremony) and the nature of his audience.

Sometimes Scouts can be a bit shy standing up in front of their peers. Preparing a photomontage or shooting a video can be a way of them taking on a leadership role in a Scouts' Own.

Scouts' Owns in open groups and associations can present difficulties for inclusion. If one is going to include a prayer, ensure that it is appropriate for those present. Prayers composed for the occasion might be worded "We are thankful for..." instead of "We thank God for..." to get around the problem that many religions, such as Jainism and Buddhism, have no conception of God. However, this should not be done to excess lest the Scouts' Own gives the impression that prayer is only about us. In any case one should avoid the adaptation of established religious texts, which might misrepresent them, or itself be the cause of offence. It is generally better to involve young people in choosing a representative range of texts and ensuring that people are placed in the position of being able to think about them rather than having to publicly agree with them.

Less formal is often better. Over-planning can turn a time of thoughtful reflection into a staged ceremony.

3

Spiritual and religious development at large Scout events

Introduction

The specific presence of spiritual and religious development as part of the programme for international events expresses a commitment to ensure that participants are given the opportunity to develop spiritually as well as physically, emotionally, intellectually, and socially through their participation.

The programme for the spiritual development of participants will need to take account of the specific spiritual development needs of participants and the rich diversity of faith communities represented. It is important not to make assumptions about either religious observance or a level of interest in spiritual or religious matters and also to balance respect for freedom of individuals with respect for the wisdom embodied in religious traditions and practices. Experience at World Scout Jamborees has consistently shown that an appropriately planned and resourced programme both proves popular with young people and scores well in participant evaluation.

This element of the programme refers to both spiritual and religious development since when young people are away from their families for extended periods organisers should be conscious of the need to provide an environment and programme which supports the religious observance and development of both young people and adults, even in scouting contexts in which such aspects do not usually feature.

Aims and objectives

The Spiritual and Religious Development Programme should aim to help participants to develop spiritually as well as physically, emotionally and socially through their participation in the event.

In particular the following more detailed aims can be stated.

The Spiritual and Religious Development Programme aims to help participants to:

- identify ways in which they can develop their relationship with God or with the spiritual dimension;
- develop their relationship with God or the spiritual dimension;
- recognise the benefit of having a personal faith or a relationship with a spiritual dimension;
- state Scouting values, demonstrate their commitment to them and accept them as a code of conduct for life;
- discover how faith and spiritual beliefs impact on individual lives;
- articulate their own faith or spiritual beliefs; and
- respect the faith and beliefs of others.

The Spiritual and Religious Development Programme will typically offer participants:

- opportunities for exploring the culture (religious and non-religious) in which they live: the manner in which how and what it is to be human is expressed in story, song, drama, art, poetry, music and dance;
- opportunities for dialogue with young people and adults with a personal faith or sense of the spiritual dimension;
- opportunities for them to develop their capacity for self-expression and self-disclosure;
- opportunities for them to develop their capacity for being still and listening;
- opportunities for them to experience a sense of something above and beyond themselves – whether in the natural world, other cultures, or religious or spiritual events
- opportunities to learn the value and joy of service by serving others – especially those most in need;
- opportunities to use these tools to reflect on the world around them and their experiences;
- opportunities for young people to explore their hopes, fears, dreams and aspirations; and
- opportunities for interreligious dialogue.

METHOD

Full account should be taken of the Scout Method in planning the Spiritual and Religious Development Programme (SRDP) at a large scout event. SRDP will typically involve, but not be confined to, sharing in reflection, prayer and worship. It will also take into account the variety of ages, dispositions and faith experience of the participants in such a way as to provide a range of activities accessible and stimulating for all.

In the area of spiritual and religious development it is particularly important to provide an inclusive and safe environment where everyone is welcome and can freely share their understanding and experience of the spiritual dimension and listen to that of others.

PRINCIPLES

The understanding of faith and spiritual beliefs which underpins the spiritual programme is set out in Scouting and Spiritual Development. Spiritual development can be defined as:

- acquiring a deeper knowledge and understanding of the spiritual heritage of one's own community;
- discovering the Spiritual Reality which gives meaning to life;
- drawing conclusions for one's daily life; whilst
- respecting the spiritual choices of others.

SRDP aims to use the Scout Method to give participants the opportunity to access spiritual heritage and to find meaning in their experiences.

SPIRITUAL AND RELIGIOUS DEVELOPMENT NEEDS OF PARTICIPANTS

It is likely that those participating in large scale national or international events will include:

- Scouts who are not particularly engaged with a religious tradition;
- Scouts with a religious faith of some form (to a greater or lesser extent);
- Scouts seeking to deepen a fundamentally religious response through their Scouting.

A sound Spiritual and Religious Development Programme will need to address the needs of all of these groups.

Programme

Even though spiritual and religious development is an integral part of the programme and is present in all true Scouting, the present globalised culture suggests that SRDP should have a clear and specific identity. It might therefore include a number of the following elements.

It will also often benefit from a dedicated programme space with a natural and central setting equipped with discrete areas for each group which include space for workshops/exhibitions and for prayer and reflection. The opportunity to spill outside a tent onto the grass and in the shade is always welcome, even if not easy to arrange on larger sites. Experience also indicates the value of an additional larger space for dialogue and for the larger gatherings for prayer, worship or meditation that take place during the event.

WORKSHOPS

These should be part of the programme provision of the event and could usefully be organised in parallel with those provided by NSOs and NGOs.

They might include participation from faith communities such as Baha'i, Buddhism, Catholic, Orthodox and Protestant Christianity, Hinduism, Islam, Judaism, Sikhism, and Won Buddhism. These might be drawn from local or international groups. The latter can be contacted directly or through the Interreligious Forum of World Scouting.

Workshop bases might include activities, a good quality display and a space for prayer and reflection. The experience for participants will be better with more people doing each activity. The number and scale of workshops should be planned in the same way as the rest of the programme.

It may be necessary to treat staff as 'specialists' when recruiting. It is unlikely that the general staff will have the necessary skills and knowledge to deliver a wide enough programme, and the programme works best when there is an international staff from a rich variety of religious and spiritual traditions to facilitate it.

Resource material for reflection

Some material should be prepared for participants to assist with reflection which could include thoughts, stories, reading, prayers, activities and pictures. These might draw on both religious and non-religious traditions. Those produced for the World Scout Jamborees ("Explorers of the Invisible" in Thailand 2003, and "Time to Think" in UK 2007). Some guidelines should be provided on how these texts might be used.

SCOUTS' OWNS

Scouts' Owns are an opportunity for Scouts to come together to reflect on the Scout Promise and Law. There are specific guidelines which deal with these. At large events they could usefully draw on the production skills of those supervising other main stage events.

RELIGIOUS ASSEMBLIES

Many faith traditions gather on particular days, and it is expected that this should be possible at large scale national or international Scout events. Experience suggests that prior preparation and timetabling of these both reassures participants and improves the quality of the gatherings. Breakfast time or evening can provide a balance of provision against impact on the wider programme, should this be necessary in particular circumstances.

Faith communities are asked to:

- encourage participation and hospitality;
- ensure youth participation and responsibility;
- remember that there may be people there who are not used to prayer or worship in that tradition;
- remember the multilingual nature of an international event.

Provision for the following will need to be considered for most events, but should not be presumed to be exhaustive:

- Mass – Sunday (Catholic Christian);
- Divine Liturgy – Sunday (Orthodox Christian);
- Worship – Sunday (Protestant Christian);
- Jumaa Prayer – Friday lunch time (Muslim);
- Kabbalat Shabbat – Friday evening (Jewish).

There are separate guidelines below for interreligious/interfaith ceremonies.

CAMP LIFE

Camp life is the primary area in which new relationships are formed and reflection can take place. Living together is also the main place in which Scouts experience the different beliefs and values of their peers and is therefore the primary place for interreligious dialogue.

Provision might be considered for quiet areas which allow the physical space for reflection and personal prayer. These areas would benefit from being suitably equipped and possibly staffed.

It is important that the organisers ensure that participants can continue their normal religious observance during Scout events. Particular consideration should be given to dietary needs, timing considerations, and washing facilities in addition to ensuring opportunities for prayer and meditation. Both contingent leaders and religious bodies should be consulted in planning these.

INTERRELIGIOUS CEREMONY AT LARGE SCOUT EVENTS

An Interreligious Ceremony is a type of Scouts' Own and at a large Scout event can be an important public sign of the willingness of faith communities to work together in Scouting. As an educational activity it is directed more at strengthening the disposition to work together than at developing knowledge of other traditions. It can, however, provide additional stimulus for reflection on the Scout Promise and Law.

- **Do** apply the Scout Method in planning the ceremony.
- **Do** ensure the ceremony is youth led. The participation of religious leaders is not generally expected.
- **Do** appreciate the participation which takes place in the form of reflection on experience assisted by what is presented in the ceremony.
- **Do** use specifically religious elements, specific to identifiable traditions. The aim is richness in diversity rather than a common form. As participation of others is not expected, adjustments need not be made to their form. Thus, terms such as Allah and Jesus may be retained.
- **Do** guide content by the question: "What is the message of this religious tradition to humanity on this theme?"
- **Do** take extreme care in asking participants to join in with prayers or actions. This may only be done when the text and meaning is acceptable to all. However, note that all texts are value-laden and reflect a particular viewpoint and care should be taken not to presume that the way expressed is acceptable.
- **Do** take care in the choice of symbols for common action.
- **Do** invite people to join in only as they feel comfortable.
- **Do** obtain accurate translations of all content to ensure appropriateness.
- **Don't** use an Interreligious Ceremony as a time of shared prayer.
- **Don't** presume what others believe or how they will react.
- **Don't** pray on behalf of others. Prayers may be recited, including prayers for the good of others, but not in such a way as implicates them in the petition.
- **Don't** use the ceremony as an opportunity for proselytization (trying to convert another to your beliefs).
- **Don't** simply declare a religious belief. While a profession of faith may be required in some religions it should be clear that this is personal and should not be the main content of any particular intervention.
- **Don't** explain everything: in the same way as a joke is not funny if it has to be explained, so a symbol is stripped of its power if it needs explanation. Words and actions together should normally suffice.
- **Don't** let the ceremony be over long.

Conclusion

Now it is your time to encourage our young people to acquire the skills of the spiritual dimension, just as much as they need to develop emotional intelligence, physical coordination, and social skills. All National Scout Organisations are encouraged to use these guidelines and aim to boost the confidence of Scout leaders by enabling them to identify the ways in which good application of the Scout Method supports spiritual development and encourage our Scouts to "explore the invisible".

Further Readings

"Building Bridges – Guide for Dialogue Ambassadors"

World Scout Youth Programme Policy

"The Essential Characteristics of Scouting"

The Scout Method

Survey on Spiritual Development in Scouting Analysis Report To The Duty To God Task Force

E.C. Roehlkepartain, P.E. King, L. Wagener & Peter L. Benson (Eds) (2006) *The Handbook of Spiritual Development in Childhood and Adolescence*. (London: Sage, 2006)

Appendix[8]

Understanding faith, spirituality, and religion

Defining faith, spirituality, and religion

"Faith", "spirituality" and "religion" are each said in many ways. In some instances, they are used with the same meaning, in others they are used in a contrasting manner. This chapter seeks to describe the main ways in which they are used, so that concrete steps can be taken to attend to them in the Youth Programme.

Scouting and Spiritual Development (2001) surveyed a number of dictionaries for definitions of both "spiritual" and "religious". The WONDER forum report on Spirituality (2001) and numerous other reports map out the wide variety of understandings of "spirituality" and "religion".

FAITH

Faith can be described as a belief in a divinity that involves an individual's progressive adherence and commitment to a propositional network of values, creeds, and practices of organised religion. Faith is often used as a synonym for religion.

SPIRITUALITY

We can identify some basic approaches to understanding spirituality within Scouting and the wider community.

a) Religion as spiritual.

b) Spirituality as the development of the individual in a religious context.

c) Spirituality as existential development.

d) Spirituality as the search for meaning of things and experiences within oneself.

[8] Taken from WOSM, The Guidelines on Spiritual and Religious Development, 2010

a) Religion as spiritual: spirituality as synonymous with religion.

In this approach spirituality is what religion is about: it refers to the transcendental and is contrasted with the material, the secular or the profane. It is the acknowledgement of the existence of an awesome mystery (mysterium tremendum), of something beyond us which demands a fundamentally religious response. It is sometimes used to emphasise that religion is not simply sterile and formal.

b) Spirituality is about the development of the individual in a religious context.

Here spirituality is valued because it relates to the core values of a person and not just their exterior observances. It reflects the nature of spirituality as something deeply personal. If religion is about public expression, here spirituality is about the inner self. It is about the quality of our engagement with and adherence to a set of values and the extent to which we have made them our own. (They have become existentially meaningful for us).

c) Spirituality as existential development. "The spirit of man"

Spirituality is also used in reference to the human spirit, to the emergence of the true self. It may be expressed in religious, agnostic and atheist forms.

d) Spirituality is also searching for the meaning of things and of experiences within oneself, in others and in history.

It is about this search for meaning and direction that Lord Baden-Powell states: "Spirituality means guiding one's own canoe through the torrent of events and experiences of one's own history and of that of mankind."

In all of these, spirituality would seem to help us to address key questions such as:

- What is the meaning of and purpose of my life?
- Who am I? Why am I here?
- What is my future?
- What defines the differences between right and wrong? Why should I act rightly? Why is there so much wrong in the world?

RELIGION

What is religion?

The term religion is certainly used in many ways. There is a very large number of religions and each has its own uniqueness. To find a suitable and sufficient definition is really quite tricky, and no legal system has been so bold as to provide such a definition, even though many make use of the term.

Some approaches try to provide a substantive definition, identifying the essential features. It is not clear however that religions are linked in that sort of way. It might be for example that they share features with each other, but that no single feature is shared by all. (For example belief in a deity). But there are other words that are just as difficult, such as "game". Sometimes appeals are made to concepts such as sacredness or transcendence, but these are not much easier to define.

Some approaches use the etymology (from the Latin *religio* – possibly *religare* (to link), *legere* (to gather) or *relegere* (to collect). Others use sociological, anthropological or phenomenological approaches. While these might be useful to historians and scientists, they all too often leave out something that religious people regard as essential about their religion.

Consequently, Scouting welcomes people of different religious beliefs and has a responsibility to assist them in developing their commitment to their faith. The Youth Programme should:

- help young people in their search for the meaning and direction in their lives;
- offer to young people of differing faith commitment opportunities to meet one another and to find a common basis for communication and cooperation on matters relevant to their moral and spiritual concern, recognising that there will be areas of disagreement and differences.

RELIGION AND THE SPIRITUAL DIMENSION

It should be clear from the above discussion that religion without some form of spiritual dimension is likely to be empty formalism. However, we cannot simply say that the spiritual dimension is the foundation for the religious, for the religious dimension can also provide a fruitful ground for the spiritual. Indeed, for some it is the primary area in which the spiritual is explored and developed.

Single Faith-based Associations

It has always been recognised in Scouting that this close relationship between spirituality and religion is one of the strongest reasons for having single faith-based associations in Scouting. In such associations close partnerships are often formed with religious groups and care should be taken to ensure that Scouts who come from other religious traditions are able to maintain their own beliefs and practices. Single faith-based associations should also seek to cooperate with other associations as the expression of the fundamental fraternity of Scouting and for the up-building of mutual respect and understanding.

Open Associations

Open associations were formed in the earliest years of Scouting and over many years have sought to find ways of dealing with the variety of religious beliefs and practices amongst their membership.

Often this has been done in partnership with a range of religious groups and faith communities, and most importantly with the Scouts' own families. Scouting has seen its role as ensuring that Scouts develop spiritually, according to their own tradition, and has sought to provide opportunities for this to take place, drawing on the help of groups formally outside of Scouting as required.

The specific competence of Scouting in regard to spiritual development is to provide opportunities for young people to explore their own faith and beliefs. However this does not mean that Scout leaders may not share their own religious beliefs with young people. They are after all the truths that have given them meaning and purpose and it would be strange to suggest that anything as important as this should be excluded from the relationship that forms between a Scout and their leader. The leader should however respect the young person's own journey and the wishes of their families. The leader shares their belief not in the manner of a parent but in the manner of the elder brother or sister, as a fellow traveller.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