

Spirituality in the Scouts Canada Program

a proposal – December 2011

Lord Baden-Powell & Duty to God

God is not some narrow-minded personage, as some people would seem to imagine, but a vast Spirit of Love that overlooks the minor differences of form and creed and denomination and which blesses every [person] who really tries to do his [/her] best, according to his [/her] lights, in His service.
in "Rovering to Success"

Reverence to God, reverence for one's neighbour and reverence for oneself as a servant of God, are the basis of every form of religion.
in "Aids to Scoutmastership"

Spirituality means guiding ones' own canoe through the torrent of events and experiences of one's own history and of that of [humankind].

To neglect to hike – that is, to travel adventurously – is to neglect a duty to God. God has given us individual bodies, minds and soul to be developed in a world full of beauties and wonders.
in "The Scouter" January 1932

The aim in Nature study is to develop a realisation of God the Creator, and to infuse a sense of the beauty of Nature.
in "Girl Guiding"

Real Nature study means...knowing about everything that is not made by [humans], but is created by God.

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

The wonder to me of all wonders is how some teachers have neglected Nature study, this easy and unflinching means of education, and have struggled to impose Biblical instruction as the first step towards getting a restless, full-spirited boy to think of higher things.
in "Aids to Scoutmastership"

The natural form of religion is so simple that a child can understand it. It comes from within, from conscience, from observation, from love, for use in all that he does. It is not a formality or a dogmatic dress donned from outside, put on for Sunday wear...It is, therefore, a true part of his character, a development of soul, and not a veneer that may peel off.

Buddha has said, "There is only one way of driving out Hate in the world, and that is by bringing in Love." The opportunity lies before us where in the place of selfishness and hostility we can infuse goodwill and peace as the spirit in the coming generation.

Speech of Welcome at the Foxlease World Guide Camp 1924, quoted in "Footsteps of the Founder," p. 72-23

and from WOSM:

The whole educational approach of the [Scout] movement consists in helping young people transcend the material world and go in search of the spiritual values of life. (1992:5)

and often said of the Scouting Movement:

As a compass keeps a hiker going in the right direction. Scouting values put young people on the right path. For [more than] 100 years, Scouting has provided an "internal compass" guiding millions of young people throughout their lives.¹

¹ Does someone know the source of this statement? I find it often quoted, but can't find the source. Is it B-P?.

A proposal by Rev. Susan Lukey² on behalf of the Program Review Team

Introduction

While I was at the World Scout Jamboree in Rinkaby, Sweden in July-August 2011, I took the opportunity to interact with the folk who were involved with organizing the Faith and Beliefs component of the Jamboree and who are active in WOSM work on spirituality. I learned two things:

1. Scouts Canada is seen as neglecting “Duty to God.” These WOSM folk see us as acknowledging “Duty to God” on paper only, but not in our programs and activities. This may or may not be a fair reflection, but it is how Scouts Canada is viewed by those involved with the spiritual aspects of WOSM. The following observation by Dominique B nard, former Deputy Secretary-General of WOSM, perhaps best sums up the situation in which leaders in Scouts Canada may find themselves:

In Scouting, there is too often confusion between *spiritual development* and *religious education*. There is a tendency to ensure that one’s “Duty to God” is fulfilled simply by adding some religious activities to Scout activities. Many Scout leaders are trapped in this rigid notion and feel unable to deal with spiritual development. As a result, they do nothing about it.³

2. During the Jamboree each faith group was given an opportunity to present an evening on Scouting as it relates to their faith. I attended each one and asked, “What about Scouting makes it relate particularly well with your faith?” The response from each was the same, “Lord Baden-Powell had to have read [*name of their holy book*] before he created the Scout Law.” They also identified a particular connection between the Scouting Law and their faith codes: For the Jewish, it was the Ten Commandments. For Christians, it was the Beatitudes. For Muslims, it was the Five Pillars. For Buddhists, it was the eightfold path. For the Sikhs, it related to performing *seva*.

In reflecting upon these conversations and experiences, I came home with this question to ponder: **How can we integrate Duty to God as a full component of the Scouts Canada program while being attentive to our own rapidly changing Canadian spiritual context?**

I have compiled the following background material with this question in mind. The proposals I offer, I believe, will help Scouts Canada keep Duty to God clearly as one of the three parts of our Scouting promise even while working in a context in which the spiritual landscape is rapidly changing and in which many youth coming to our program have no spiritual heritage. My goal in this proposal is to lay out a path that will support youth and leaders in integrating the spiritual component of Scouting into each meeting and activity, seeing it as an essential part of what Scouting is.

² My background for writing this proposal: I have a Bachelor of Education, a Master of Divinity and a Master of Theology with a thesis on the understanding of childhood as reflected in the hymns of the 1920’s. I am an ordained minister in the United Church of Canada with 22 years of experience as both minister and educator within the church. I also edit “Gathering Worship Resource”, a Canadian magazine for worship leaders with distribution across Canada and in seven other countries. I have almost 40 years of experience working with children of all ages in various capacities, as classroom teacher, swimming instructor, camp director, developing Sunday School material, and working with Beaver through Venturer age youth in Scouting.

³ “Scouting and Spiritual Development” (WOSM), p. 42 – B nard is quoted from his document, “God, are you still in there?” published by the Scottish Council, The Scout Association, Fife, in association with the European Scout Office. (n.d.)

Background to Proposal

1. World Organization of the Scout Movement

At the 26th World Scout Conference in Montreal in 1977, revisions to the WOSM Constitution were adopted. The revised constitution, re-affirmed Duty to God as a central principle of Scouting alongside Duty to Others and Duty to Self. Article II of the Constitution names Duty to God as “adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom.”⁴

a. “Guidelines on Spiritual Development”

from “Guidelines on Spiritual and Religious Development,” World Scouts Bureau, March 2010, p. 5.

Scouting has always had a concern with matters of faith. The centrality of “duty to God” in the Promise has been repeatedly reaffirmed by the Movement, while finding ways of expressing this which are appropriate to the situations of its youth members. For the Founder, religion was not a part of Scouting, but something that lay at its very foundation.

The relationship between the Scout Method and the Scout Promise and Law is set out in the text from Resolution 14/24 of the World Scout Conference (1924) which states that “The Scout Movement has no tendency to weaken but, on the contrary, to strengthen individual religious belief. The Scout Law requires that a Scout shall truly and sincerely practise his (or her) religion.”

In relation to the spiritual dimension, the Founder was confident of the role of nature as a tool for spiritual development...through the Scout Method...Scouting can contribute to young people’s spiritual development.

Young people need to acquire the skills of the spiritual dimension, 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. They need to be able to “explore the invisible.”

b. Duty to God, Duty to Self, Duty to Others

Duty to God: adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom.

Learning Objectives (p. 14 WOSM Spiritual & Religious Development Guidelines)

- A Scout is able to get along with and WELCOME others.
- A Scout understands and can WONDER at the natural world.
- A Scout WORKS to create a more tolerant and caring society.
- A Scout has WISDOM: self-confidence and self-discipline.
- A Scout recognises the need for prayer and WORSHIP, for a spiritual response.

The Learning Cycle & Spiritual Development (p. 16 WOSM Spiritual Guidelines)

Exploring – Reflecting – Connecting – Deciding (and then back to Exploring)

Scouts ‘learn by doing.’ so it is important that spiritual development is incorporated into the learning cycle of Exploring, Reflecting, Connecting, Deciding, a path for meeting all of the objectives of the Scouting program. 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 through the activity.

⁴ “Scouting and Spiritual Development” (WOSM), p. 40

c. Definitions

"Guidelines on Spiritual and Religious Development," World Scouts Bureau, March 2010, p. 7

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

Spirituality: there are four 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.

Spirituality addresses 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?

d. Inter-religious Scouting

"Guidelines on Spiritual and Religious Development," World Scouts Bureau, March 2010, p. 25

Within Scouting, there is a commitment to education for peace and inter-religious dialogue, through:

- exploring the connection between religion and violence, and setting a basis upon which people of different faith commitments can meet one another, communicate and cooperate in spite of disagreements and differences, focussing on the function of religion to achieve personal wholeness and social coherence.
- promoting dialogue and openness through the progressive development of trust as Scouts from different religious traditions live alongside each other, experience shared life and see first hand how faith and beliefs impact the lives of their fellow Scouts; and the opportunity to explore different religious traditions with the dual goal of learning about other faiths as well as coming to a better understanding of one's own faith.
- learning to live in harmony with others through
 - o respecting other people's freedom within the law to express their beliefs and convictions
 - o learning to understand what others actually believe and value and letting them express this in their own terms
 - o respecting the convictions of others about food, dress and social etiquette and not behaving in ways that cause needless offence
 - o recognizing 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
 - o working to prevent disagreement from leading to conflict
 - o always seeking to avoid violence of words and attitudes in our relationships

e. Renewed Approach to Programme (RAP)

RAP document, "Spiritual Development," p. 28

Definition of Spiritual Development

Acquiring a deeper knowledge and understanding of the spiritual heritage of one's own community, discovering the Spirituality which gives meaning to life and drawing conclusions for one's daily life, whilst respecting the spiritual choices of others.

Educational Trails

- a. Welcome: listening, being receptive to others, showing compassion
- b. Wonder: being sensitive to the wonders of nature and life, recognizing a Spiritual Reality in it.
- c. Work: playing an active role in one's community, sharing responsibilities, cooperating with others to bring about improvements.
- d. Wisdom: developing responsibility towards oneself, being able to exercise self-discipline
- e. Worship: recognizing the meaning of past experience, being able to express it and celebrating it
- e. Spiritual discovery: exploring and discovering the spiritual heritage of one's own community, drawing conclusions for one's personal life

f. A Scouts' Own

"Guidelines on Spiritual and Religious Development," World Scouts Bureau, March 2010, p. 23-24

A Scouts' Own is "a gathering of Scouts for the worship of God and to promote a fuller realisation of the Scout Law and Promise, but supplementary to, and not in substitution for, regular observances." Lord B-P "Aids to Scoutmastership"

- gathering of Scouts
- for the worship of God
- from the young people themselves
- saying thank you and asking for inspiration
- seeking wisdom and strength for greater love and service
- exploring and re-committing to the Scout Law & Promise
- spiritually inclusive of all those in attendance
- appropriate for the age group in attendance

Typically includes:

- one or more stories and/or scripture readings which may be read or offered dramatically
- singing or instrumental music or recording
- recitation of and/or reflection on the Promise and Law
- prayer
- and is held in a special location not used for other activities

Note:

A Scouter's Own or Scouter's Five –is as above but offered by an adult leader

g. Remember:

- Spiritual development is an intergral part of Scouting's fundamental principles and there is, therefore, no real Scouting without spiritual development.
- Scouting concentrates on spirituality, encouraging young people to open up to Transcendancy and the discovery of a Spiritual Reality that is greater than [a human being.]
- Scouting is not a kind of religious syncretism where a piece of zest from all the religious 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,” etc.

- The spiritual dimension of Scouting unifies people and should not divide them. A *true* Scout activity...should give birth to or reinforce a feeling of tolerance, respect and understanding of the faith of others.⁵

2. The Canadian Spiritual Context

In the 2001 Census⁶, the self-identified religious affiliations of Canadians were:

Christian – 77 % (actual number down 1.5% from the 1991 census)

Catholic – 43.6 % (up 4.8 %)

Protestant – 29.2 (down 8.2 %)

Other Christian – 4.2% (up on average 34%) (includes Orthodox, Alliance, Adventist)

Other Religions: 6.7% (up by 73.2%)

Jewish – 1.1% (up 3.7%)

Muslim – 2% (up 128.9 %)

Buddhist – 1% (up 83.8%)

Hindu – 1 % (up 89.3%)

Sikh - .9% (up 88.8%)

Other Religions: .7% (includes Bahai, Eckanar, Zoroastrianism, Aboriginal, Wicca, Jainism, Shinto, Taoism, Neo-paganism, Scientology, Rastafarianism, New Age, Gnostic, etc.)

No Religion: 16.5% (up 44.2 %) (includes Atheism, Agnosticism, Humanism, etc.)

The significant pieces in this data for Scouts Canada:

- a. the largest growing segment is in non-Christian religions
- b. the number of people self-reporting as Christians has stayed relatively the same, with growth in Catholicism and Other Christian, and decline in Protestant.
- c. the number of those who are reporting No Religion is increasing.
- d. the growth in Catholicism and in non-Christian faiths is linked to immigration, and thus to cultural as well as religious diversity

Scouts Canada, in its past resources, has focussed on the Christian majority. With the rapid growth in numbers of other faith traditions, there is a need to provide Scout Canada resources that address the breadth of spiritual heritage, not only to support the inclusion of the multiplicity of faith groups but also to encourage respect for faith diversity within Scouting. While 77% of Canadians self-report as Christians, regular church attendance numbers are at about 25% according to a 2005 poll by Canadian sociologist, Reginald Bibby⁷. Significantly, worship attendance among teens aged 15 – 19, which had dropped to 18 percent in 1992, increased to 22 percent in 2000.

According to the Scouts Canada Membership Management System, , only 40% of members declared a religion for 2010-2011. This may be due to people not having a faith community, not wanting to disclose their faith community, not thinking it is important for Scouts Canada to know, or just overlooking it (as they do some other lines in that section) without encouragement by registrars to fill in this line. While we can not make any inferences about what this says about participation or affiliation in faith communities, it

⁵ “Scouting and Spiritual Development” (WOSM) p. 45

⁶ The most recent census in which people were asked to self-identify religious affiliation

⁷ Reginald Bibby, holds a Research Chair in the department of Sociology at University of Lethbridge. His most recent books, *The Boomer Factor* (2006) and *The Emerging Millennials* (2009) outline his research on trends within Canadian demographics.

does show an indifference in connecting spirituality and Scouting. It would be helpful to know the breakdown between faith communities of those reporting and whether particular faith communities are more apt to report the affiliation.

Overall, what both the Stats Canada and MMS information tells us is that we can not assume that youth are coming to Scouting with a knowledge of their spiritual heritage or with any particular faith practice. At the same time, Scouts Canada is clearly committed to “Duty to God” as a member of the World Organization of Scouting Movements. Parents and youth enrolling in Scouts Canada programs need to realize that spirituality will be a component of the program.

3. A Model for Spiritual Growth

While there are several models outlining how children learn faith and grow spiritually, the model offered by John Westerhoff III⁸, theologian and Christian educator, offers the most straightforward and easily remembered model. He defines spiritual growth in four stages. These stages can be experienced linearly starting in childhood, or entered any time in life. The needs of one stage never totally disappear, even as one moves into the next stage. For example, we continue to need to experience the faithful actions of others within community even as we begin questioning, searching and rejecting aspects of our faith community’s belief and practice.

1. Experienced Faith (infancy to pre-school): faith is first known through the experience of the actions of others: the love of a parent, the welcoming of a faith community, the generosity of a friend. The child begins to mirror these actions, exploring, testing, observing and imitating the behaviours of the faithful action around them. The spiritual environment is key at this point.

2. Affiliative Faith (ages 5-12 approximately): When the needs of Experienced faith have been adequately met, the child begins to claim an affiliation or sense of belonging to the faith community. They accept the identity of the community as their own and seek out ways to participate in the life of the community. Learning the community’s story is essential at this point, as well as being welcomed into the key rituals of the community.

3. Searching Faith (adolescence): As the needs of Affiliative faith are met, the young person begins expanding their spirituality through raising doubts and offering critical judgement. They move from an understanding of faith that belongs to the community to an understanding of faith they claim as their own. The space to experience and explore alternatives with the acceptance and support of their faith community is key.

4. Owned Faith (late teen into adulthood): The search, if well supported, will lead to self-differentiating faith in which the person claims what they believe, even while accepting that others may have different beliefs. It may be a sudden conversion or a gradual unfolding that leads to this place. The key at this stage is that the person will be ready to put their faith into action and to take a stand for what they believe.

⁸ John H. Westerhoff III, “Will Our Children Have Faith?” (Seabury Press, 1976) Westerhoff served as professor at Duke University Divinity School. Another well-accepted outline of stages of faith development is by James W. Fowler in “Stages of Faith” (Harper & Row, 1981) Fowler, a developmental psychologist, presents 7 stages. (**Stage 0** – “Primal or Undifferentiated,” **Stage 1** – “Intuitive-Projective” faith, **Stage 2** – “Mythic-Literal” faith, **Stage 3** – “Synthetic-Conventional” faith, **Stage 4** – “Individuative-Reflective” faith, **Stage 5** – “Conjunctive” faith, **Stage 6** – “Universalizing” faith) For the purposes of Scouts Canada programming, Westerhoff’s stages are the most straightforward and easy to integrate while basically reflecting the same overall pattern as Fowler’s.

How this would play out within Scouts Canada programming:

If we take the Scouting Law as the basis for the values and spirituality of Scouts programming, then –

1. Experienced – the youth would first experience the actions of living the Scout Law through their leaders and older youth. They would also experience an acceptance of diversity and a commitment to “no one left behind.” They try out actions that relate to the living the Scout Law. Since this relates to our Beaver Scouts age youth, the spiritual element of their program would be centred around the experience in an Scouting environment which is living out the Scouting law, promise and motto.

2. Affiliative – the youth claims their affiliation with the Scouting movement. They seek out ways to live as Scouts, not only at Scouting events, but in the community.

Since this stage relates to our Cub Scout age youth, the key spiritual element for Cub Scouts would be learning the stories of the Scouting movement and the stories of their own and various faith groups, and having opportunities to lead in Scouts Own and other spiritual activities for the group.

3. Searching – the youth feel enough trust in the group to which they belong, to bring ideas, questions, challenges, comments, testing both their own commitment to the Scouting Law as well as the honest commitment of their leaders and other youth. This stage relates to the Scout and Venturer Scout age youth. The spiritual component of their activities would be based on activities that allow them to test out and to experience a variety of ways of living the Scouting values. As appropriate to the youth’s faith group, there may be opportunities to experience the diversity of faith practices in the group and in the community.

4. Owned – the youth/young adults will name their own beliefs while at the same time accepting the diversity of approaches and beliefs within their group. They will want to find significant and meaningful ways to make a difference in their community and the world through Scouting. This stage relates to the older Venturer Scouts and to the Rover Scouts. The spiritual component at this age is about working together to put belief and passion into action and to work toward a better world.⁹

4.Spiritual Components in the current Scouts Canada Program Components

1. Religion in Life program – 5 levels, Cub Scout through Adult

-badge work is defined by each Christian denomination and each faith group

-a “Spirituality” badge is offered for those not connected with any particular denomination or faith group

2. World Religion badge in the Cub Scout program

1. Do EITHER (a) or (b):

a) Visit a place of worship other than your own faith and find out some information about its structure, its contents and the form of worship conducted there.

b) Meet with a knowledgeable adult who belongs to a denomination or religion other than your own and discover how that person puts their faith into practice in daily life.

2. Find out about a religion other than your own and tell your leader about any of its sacred books, holy places, religious customs and special festivals or holidays.

3. Discuss with your leader what values many of the world’s religions have in common.

⁹ Interestingly, after I had written this section, I was reading through the Scouts Canada Resource “Let’s Celebrate 2” and discovered that Westerhoff’s outline of faith development is referred to in this resource on pages 4-5.

3. Spiritual component in each week's meeting (Note: this is invited within the weekly meeting outline provided by Scouts Canada and in Woodbadge Training but may not be practiced in many groups.)
4. Scout's Own - "A time of worship which provides an opportunity to reflect on ways to fulfill the Promise, Law and Motto, and our personal commitment to our Spiritual Values....It should be acceptable and meaningful to all faiths represented, be simple, clear and short (no longer than 10-20 minutes) and include prayers, readings, a relevant yarn, reaffirmation of the Scout promise, skits and songs." (*from Wood Badge 1 – on line training*)
5. Scouter's Five – similar to a Scout's Own but planned and led by a leader(s)

5. Current Definitions and Explanations in BP & P and in Section Manuals

Scouts Canada BP & P states*:

"In planning programs, all Groups/Sections, whatever their sponsorship, shall respect the religious obligations of the members. Members may be excused upon the request of parents or guardians if any program is thought to contravene the rules of their own faith."

(*note: the Wolf Cub Handbook 2008 makes this statement, but I can't find the section in the BP & P on line)

BP & P Section 1003

"In keeping with our fundamental principles – Duty to God, Duty to Others, Duty to Self – Scouts Canada is committed to social justice including the promotion of gender and member diversity at all levels of the organization, both in its structures and programs and to the elimination of discrimination on the groups of race, gender, ethnicity, financial ability, sexual orientation, religion, disability or age.

BP & P Section 5001.2

The program objectives of Scouts Canada provide opportunities and guidance for members to develop and demonstrate a personal:

- (i) understanding of God;
- (ii) ability to accept responsibility for themselves mentally, physically, socially, spiritually, and for the consequences of their actions;
- (iii) ability to respond to others in caring ways; and
- (iv) awareness of, and concern for, the environment

The specific Program objectives for each section include an objective relating to Duty to God as the first objective.

The Scouts Canada website, in answer to the question, "Do you have to believe in God to join Scouts Canada? Is Scouting a Christian organization?" provides this response:

No, but you must have a basic spiritual belief. Spirituality has been one of the three main principles of Scouting around the world since its inception more than 100 years ago. Scouts Canada is proud of its commitment to diversity and welcomes members of many different faiths and denominations.

You need not belong to an organized religion, but all members must take the Scout Promise in good faith and leaders may include some form of spirituality in their program for the youth. "God" represents spirituality and for some may represent an actual deity, but it may also mean an expression of your personal spirituality.

"Duty to God" as defined by the World Organization of the Scouting Movement, means "a person's relationship with the spiritual values of life, the fundamental belief in a force above mankind."

Under the Principles section of the website, Duty to God is defined based on the WOSM definition:

"the responsibility to adhere to spiritual principles and thus to the religion that expresses them, and to accept the duties therefrom."

Under Program Standards for each of the sections, it states:

"Spiritual emphasis is regularly incorporated throughout the program. Examples may include, but are not limited to: opening and closing prayers, use of promise, law and motto, Scouts Own and Scouter's Five, Religion in Life Award program."

The Wolf Cub Leader's Handbook (p. 14-1) and **the Scout Leader's Handbook** (p. 101) both define spiritual development within Scouting in this way:

all experiences that lead to an awareness of God and self and the relationship between the two. Scouting tries to help young people develop and strengthen:

- their belief and understanding in their God
- their belief in themselves and their personal worth by giving them the opportunities to expand their knowledge and awareness of themselves
- their spiritual values, by translating them into positive action

The Scout Leader's Handbook (p. 101) states that the BP &P* is clear that

- youth shall be encouraged to participate actively in the life of a religious community and to assume appropriate responsibilities therein.
- Scouts shall, in addition to accepting the Mission and Principles...provide leadership by word and example in the application of the above.
- Scouts Canada prefers and strongly encourages membership and participation by all adult members in the religious programs and activities of a religious community.

Resources and background for Spiritual Development can be found:

Beaver Leader's Handbook: chapter 16
Wolf Cub Leader's Handbook: chapter 14
Scout Leader's Handbook: p. 101 - 106
Canadian Venturer Leader Handbook: p. 49 & p. 81
Rover Leader Handbook: p. 13

Each of these handbooks provide a slightly different focus as related to Spiritual Development or Fellowship. The main emphasis is on service/helping, Scouts's Own, Church parades, graces and a variety of ideas for integrating spiritual development into the program for these sections. Each handbook is clear that it is not the leader's job to teach religion or faith but rather to support and respect each youth's faith, to teach respect for diversity and to set a sincere example of Duty to God.

The Beaver Scout program emphasizes sharing as a spiritual value and learning Love of Self as an important aspect of spiritual development. The Cub Scout Leader handbook emphasizes Loving and Serving God and developing respect for religious diversity. The

Scout Leader handbook emphasizes Loving and Serving God through living out the Scout Promise and developing a greater awareness of God through experience. Again religious diversity is to be respected. The Venturer Scout Leader Handbook includes a Social/Cultural/Spiritual Activity Area. The definition of spiritual development within this handbook acknowledges that not all youth will develop spiritually within a particular religious group. The youth handbook asks Venturer Scouts to develop and discuss their own faith within the scope of Duty to God, Duty to Others and Duty to Self. The Rover Leader handbook lists Spiritual and Social Issues as one theme area for the Rover Scout program and incorporates Christian scripture reading as central to some of the ceremonies.

Beaver Scout Prayer:

The Beaver closing ceremony (p. 8-8) does not specify the inclusion of a prayer, though individual colonies may have the practice of including one such as the one below. The Spiritual Fellowship section (p. 16-5) does suggest including a youth-led Thought for the Day, a group Evening Prayer, a Spiritual Custom from around the World or Story with Moral and Spiritual Emphasis in either the opening or closing ceremony.

Thank you for the sky above,
Thank you for the birds that fly,
Thank you for the earth below,
Thank you for the trees that grow.
Thank you God, for you (and you and you) and me!
(or various versions of this prayer as it has evolved in groups.)

Cub Scout Prayer:

The closing ceremony in the Cub Scout handbook (p. 5-6) includes a closing prayer or spiritual message offered by a Cub. Groups may have the tradition of closing with the traditional Cub prayer.

Softly falls the light of day, As our campfire fades away,
Silently each Cub should ask, Have I done my daily task?
Have I kept my Cub Law too, taught to me by old Baloo.
Always tried to do my best? God, grant me a quiet rest.

Scout Prayer:

The Scout Leader handbook (p. 105) suggests a Scout Silence as an appropriate way to close and activity or meeting, especially in an interfaith group where it is difficult to find a prayer acceptable to all.

The Leader handbook includes a Scouter's Five, an inspirational moment, as part of the Closing ceremony. (p. 108). Some groups have the practice of inviting a different youth each week to close the meeting in prayer.

Proposal for Scouts Canada Program Review 2011-2012

1. Proposed Definition of “Spirituality” for Scouts Canada

Recognizing the diversity of faith traditions within the Canadian context as well as the number of people for whom the spiritual path lies outside of any particular organized faith group or tradition, the following definition may be the one most helpful for our work:

Spirituality is recognizing that you are part of a larger reality¹⁰, something bigger than yourself. Spirituality is exploring the connection between your own sense of being and that larger spiritual reality. It is investigating the deepest values and meanings by which people choose to live their lives as individuals and within groups. It is exploring the challenging questions of life within the context of that larger reality.

The larger reality could include, but is not limited to:

- a relationship with God, Allah, Jehovah, Heavenly Father, etc.
- the eight-fold path of Buddhism, the dharma of Hinduism
- a Higher Power
- a connection with nature and the earth
- a connection with the whole world community

Note: While the Renewed Approach to Programming (RAP) document places an emphasis on “acquiring a deeper knowledge and understanding of the spiritual heritage of one’s own community,” I do not believe that this is the most helpful definition for Scouts Canada purposes, since many youth, who join Scouting in Canada, may have no particular faith heritage or affiliation.

2. Key Components of Spirituality within the Scouts Canada program:

(proposed)

1. exploring a relationship with a larger spiritual reality
2. respecting the diversity of faith practice and expression
3. integrating the spiritual component into the balanced program

3. “Spirituality” Objective in Scouts Canada programme

Whereas --

- we are part of the World Organization of Scouting Movements and as such adhere to its principles which include “Duty to God”
- we recognize our multi-faith, multi-cultural context in Canada in which there are many expressions of faith
- we recognize that many youth in our program may not have a specific spiritual community or spiritual heritage and do not regularly participate in a worshipping community

¹⁰ This is typically referred to within spiritual literature as “transcendancy” however that word can be seen as overly religious and is not a word frequently used in other than spiritual circles. Referring to a “larger spiritual reality” seems a more accessible use of language for the Scouts Canada program.

-we understand that we are not the ones to teach a youth any particular faith/denominational practice but rather our role is to support, encourage and respect each individual's faith practice even while promoting respect for the diversity of faith practice.
-we commit to Lord Baden-Powell's goals of focussing on developing within a youth what is often referred to within Scouting as an internal spiritual compass
-we commit to Baden-Powell's understanding of God as "a vast Spirit of Love" who blesses the diversity of human spiritual expression

We hold the following objective for our Scouts Canada programme:

Each youth will learn to recognize that I am a part of a larger spiritual reality and to respect the spiritual choices of others.

Each section will meet this objective through a particular educational trail (or path of learning): *Note: these are still in draft form. The exact wording will evolve as the program is developed.*

A Beaver Scout will wonder, imagine and discover in the spirit of "sharing, sharing, sharing"

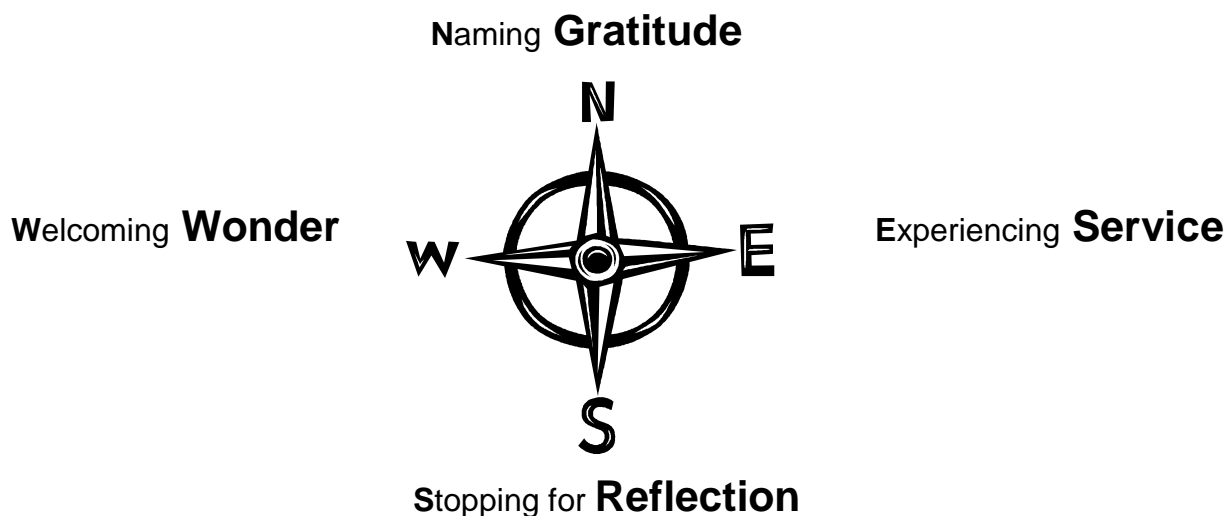
A Cub Scout will investigate, create and explore in the spirit of "do your best."

A Scout will experience, master and reflect in the spirit of "be prepared."

A Venturer Scout will engage, confront and evaluate in the spirit of "challenge."

A Rover Scout will envision, develop and lead in the spirit of "service."

4. An Internal Compass: Presenting the Spiritual Component with Scouts Canada programming



Wonder: A Scout wonders at the intricate beauty, diversity and complexity of both nature and humanity.

Example: Out on a walk with a Beaver Scout lodge, a leader invites the Beaver Scouts to pause for a moment and listen very quietly, then to share what they have heard, encouraging them to wonder about what made the sounds they have heard and to delight in the joy of hearing those sounds.

BP: “There is all the fun and adventure to be got out of stalking and watching animals and birds in the wild and learning their ways and cubs. The more you do this, the better you will understand the wonders of nature and of the Creator.”
in “Young Knights of the Empire”

Gratitude: A Scout experiences and names gratitude for the many gifts of nature and of the human community.

Example: A Cub Scout leader ends the meeting by inviting each Cub Scout to name one thing for which they are thankful that evening.

BP: “Whenever you enjoy a pleasure or a good game, or succeed in doing a good thing, thank [God] for it, if only with a word or two, just as you say grace at a meal.”
in “Scouting for Boys”

Service: A Scout expresses their gratitude and learns more about their part in a larger reality through service to others

Example: A Venturer Scout Company spends time visiting in a Nursing Home, playing board games and engaging in conversation with the residents.

BP: “We get no pay or reward for doing service, but that makes us free [people] in doing it. We are not working for an employer, but for God and our own conscience.”
in “Self-examination for Rover Vigil”

Reflection: A Scout pauses to reflect upon the Law, Promise & Motto as well as their role in relation to a larger reality through prayer, worship, meditation and conversation.

Example: A Scout troop pauses at the base of a mountain, just before completing their hike and recites the promise together. They stand still for a moment of silence and then each of the Scouts offers one word that describes how they are feeling at that moment. At the next meeting the leader invites further reflection on the experience, and encourages youth to raise questions and offer comments about how this experience impacts their understanding of their role in the world. One of the Scouts shares a story from their faith tradition about climbing a mountain to share with the group. Another offers a quote from B-P that fits their experience. Another youth offers a prayer to close the discussion about their mountain-top experience.

BP: “If we reflect that we members of the human family are only here on this earth together for a short span of life, we realize that the petty differences and fighting for little selfish ends are out of place in the Creator’s scheme.”¹¹
in “Scouting and Youth Movements”

¹¹ There are many more quotes that could fit with each of these. I would recommend that we make more use of quotes from Baden-Powell throughout all aspects of the program material to develop a connection and bond with both the roots and the broader world context of Scouting.

Wonder, Gratitude, Service and Reflection are four points on a spiritual compass

-A compass helps us find direction and find our way.

-An internal spiritual compass helps us find direction in our lives, guides our way through difficult choices and supports our exploration as part of the larger reality of the community of earth, humans and nature in relationship to the divine.

-Wonder leads to Gratitude, Gratitude to Service, Service to Reflection and Reflection leads back to Wonder.

-Wonder, Gratitude, Service and Reflection are spiritual components that can be experienced in conjunction with all Scouting activities and within all aspects of the Balanced program model.

-Wonder, Gratitude, Service and Reflection lend themselves naturally to being experienced within the practice of the Scouting method of personal progression and learning by doing in nature within a team system supported by adult mentors.

-As in the examples given above, the activities that would incorporate Wonder, Gratitude, Service and Reflection within the Scouting program are typical Scouting activities. The difference is that there is attention given to adding the moment that gives a spiritual aspect to the activity. It is about being attentive and open to recognizing a “spiritual moment” when it is happening.

-the use of four components instead of the 5-6 outlined in various WOSM documents, provides a simple format, related to the compass, for use by youth and leaders. It is easier to remember and to make use of in planning. These four components, I believe, encompass everything in the longer list of WOSM components.

- why these four spiritual practices:

a. they are common among most if not all faith practices.

b. *wonder* is a natural human response to the grandeur, complexity and beauty of nature and a natural starting place. Attention to wonder is easily integrated within Scouting activities. Pause for a moment and look around. Look at each other. Look at the gifts of nature around you. “I wonder” is the start of a phrase that can lead to creativity and imaginative responses.

c. *gratitude* is an easily taught and easily practiced spiritual practice. At the end of the meeting or the end of a hike, stop for a moment and invite each person to name one thing for which they are thankful. While easily taught and practised, it is also one of the most profound spiritual practices. It connects human beings with each other and with a larger spiritual reality. Gratitude is the first spiritual practise I teach children and adults as well as my own and my family’s daily practice. Research on the effects of gratitude¹² shows that expressing gratitude has beneficial effects for the individual, physically, mentally and spiritually. A person who regularly expresses gratitude to others and who regularly journals about the things in life for which they are grateful experiences better physical and mental health, and is more likely to attain personal goals. In addition, expression of gratitude has a positive effect on others. People who receive an expression of gratitude are more likely to act generously in the world and more likely to express gratitude to others. Grateful people have a greater sense of the interconnectedness of life and a greater sense of responsibility to others. If we focussed on no other aspect of spiritual development and if gratitude was our main emphasis, we would have the key component in reaching our Scouting mission:

¹² See work of Dr. Robert Emmons, The Emmons Lab, University of California

-for youth to develop into capable, confident and well-rounded individuals, better prepared for success in the world.¹³

-to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society.¹⁴

d. *service* is a foundational spiritual practice in all faith groups. It changes the world as well as changing the person offering the service. It connects the person offering service with larger realities and larger life questions. It is naturally flows out of gratitude.

e. *reflection* is the opportunity to take the experiences we have and gain a deeper understanding of those experiences. *Worship* would be an alternate word to use, but since worship is typically connected with specific faith practice, and we have more and more youth who are not connected with any particular faith group, the word *worship* may become limiting in terms of encouraging the spiritual component of Scouting. Reflection for Scouting is the intentional time taken to expand and explore the learnings from Scouting experiences and to connect those learnings with the Scouting Law and Promise.

5. A Proposal for Integrating the Spiritual Objective in the new Scouts Canada Program

Having reviewed the spiritual components of the Scouts Ireland “One Programme,” the United Kingdom Scouts “Balanced Program” as well as the program of Scouts in Australia, the following ideas are proposed with the belief that spirituality can be integrated into the Scouts Canada program in a way that is easily and readily included by youth and leaders in all groups whether or not they are faith based. **Please note: the incorporation of any or all of these elements would be based on the overall decision about the framework of the entire Scouts Canada program. That is, some of these elements may not fit with the overall design of the program, but are offered here as possible ideas to consider.**

Component A: A Balanced Program

Within the balanced program as proposed by the Program Review Team, spirituality is named as one of the SPICES that give shape to the programming. As leaders and youth pay attention to including all of the SPICES, spirituality immediately gains greater emphasis than it may have within the current Scouts Canada program. With use of the Compass of Wonder, Gratitude, Service & Reflection, the spiritual objective can be smoothly integrated with the other objectives.

Component B: Badges within the program

1. **A Promise badge** as the first badge earned in each section which includes a spiritual or “Duty to God” component (as well as “Duty to Self” and “Duty to Others” components) and an activity that involves reflection on each section’s law.

*The badge “requirements” could include the Internal Compass components of **Wonder, Gratitude, Service and Reflection**, understanding that these can be connected not only to the spiritual objective, but to all other objectives as well.*

¹³ Scouts Canada, Mission Statement 2011

¹⁴ World Organization of Scouting Movements Mission Statement, see www.scout.org

2. An optional “My Faith” badge for each section

– Beaver Scout, Cub Scout, Scout and possibly for Venturer Scouts & Rover Scouts, depending on the style of program developed for them.

This badge would invite youth into a process of Wonder, Gratitude, Service, and Reflection based on their personal/family beliefs. It would offer an opportunity to explore their own spiritual heritage. This would not take the place of the Religion in Life badge, but run alongside it. The activities required for this badge would be rooted in the Scouting Method and allow the youth more freedom to define what they need to learn in terms of personal spiritual development, unlike the Religion in Life program which has highly defined requirements based in each faith tradition’s pedagogical method.

3. An optional “World Faiths” or “Faith Diversity” badge for each section

– Beaver Scout, Cub Scout, Scout and possibly for Venturer Scouts & Rover Scouts, depending on the style of program developed for them.

This badge would invite youth into an exploration of the spiritual wisdom, tradition and practice of other faith groups. For example, Beaver Scouts could earn this badge by learning about holidays or festivals celebrated in 2-3 other faiths, and exploring the Golden Rule as expressed by other faith groups. The Cub Scout badge could be similar to their current World Religion badge and would ask them to have an interaction with someone from another faith group and/or to learn about the key commandments, religious books or paths of several different groups.

4. Continue to include the Religion in Life program, as already defined by numerous Canadian faith groups, as another option in the Staged Activities, since this is already set up as a staged program. This can be used by youth who want to go further with spiritual exploration and to deepen their understanding of their particular faith group, its beliefs and practice. The Religion in Life program is also helpful in faith-based Scouting groups who want a more extensive study of religious practice within the program. Because of the way this program is laid out, it should continue to start at the Cub level and progress to Adult level as it is now.

NB: Should we ask each faith group to review and update their program requirements if they have not recently done so? Currently many faith groups and denominations are taking a fresh look at how they incorporate youth and may have new approaches that they would wish to include in the requirements.

Component C: Resources

1. A multi-faith spiritual resource based on the Scout Law, should be developed with ideas for integration of the spiritual component into meetings, camps and Scout’s Own. This could be a printed handbook supported by on-line resources. It would be helpful if it were in a small, light-weight format, about 25-30 pages which would include 3-4 pages per aspect of the Scout Law with introductory material and planning outlines. (see below for more details)

2. To continue to publish “**Let’s Celebrate 2**”, an inter-denominational Christian resource currently available, with the possibility of using a coil binding to make it easier to use in campfire and Scout’s Own settings.

6. Proposal for a Multi-Faith Resource based on the Law

Currently the only Scouts Canada spirituality resource available is “Let’s Celebrate 2” which is an interdenominational Christian resource. Recognizing the variety of world faiths that are now practiced in Canada as well as the commitment within both the World Scouting Movement and Scouts Canada to developing a respect for a diversity of faith practice, we are in need of a multi-faith resource.

Idea

- base the resource on the Scout Law, which relates to basic codes in most faith practices
- while Beaver Scouts & Cub Scouts have their own Law, using the Scout Law as the basis of this resource connects and integrates the Beaver Scouts and Cub Scouts with the broader Scouting community within Canada and around the world. It increases their sense of belonging to a greater movement and may help with retention.
- could be a printed handbook supported by on-line resources. If it were in a small, light-weight format, about 25-30 pages, it could be easily taken along on hikes, to camps, etc. for quick reference. There could be 3-4 pages per aspect of the Scout Law with introductory material and planning outlines. As well, the resource could contain summary pages about the main faith groups. See the “SPI-Animer” resource from *Scouts et Guides Pluralistes de Beigigue* for an example of how this material could be laid out.
- include stories, parables, teachings, etc. from all faith practices that can be used by both youth and adults for planning. Make it user-friendly for everyone from White-Tail Beaver Scouts through to Leaders.
- include ideas for each section level for engaging the spiritual component
- base the activities of the resource around the internal compass of Wonder, Gratitude, Service and Reflection
- this would be a great way to integrate the symbolic framework of stories such as Friends of the Forest and The Jungle Book, alongside other myths, fables and scripture stories.

Proposed: Example of a section in the Multi-Faith Resource:

(Note: this is a quick example and would need more development)

The Scout Law: Scouts Canada

A scout is helpful and trustworthy,
kind and cheerful,
considerate and clean,
wise in the use of all resources

A Scout is helpful

Quotes from Lord Baden-Powell:

One of the chief duties of a Scout is to help those in distress in any possible way that [you] can. in “Yarns for Boy Scouts”

Your first duty is to be helpful to other people, both in small everyday matters and also under the worst of circumstances. in “Girl Guiding”

By “doing good” I mean making yourself useful and doing small kindnesses to other people – whether they be friends or strangers. It is not a difficult matter, and the best way to set about it is to make up your mind to do at least one “good turn” to

somebody every day, and you will soon get into the habit of doing good turns always. It does not matter how small the “good turn” may be – even if it is only to help an old woman across the street, or say a good word for somebody who is being badly spoken of. The great thing is to do something. in “Facts of Baden-Powell”

When you have done a good thing, don't hang about to be thanked or to be made a hero of, get away quietly and unnoticed. That's the way with Scouts.
in “Yarns for Boy Scouts”

Ideas & Activities: Wonder, Gratitude, Service, Reflection

Note to Youth and Leaders: These are examples to get your own ideas going....

Beaver Scouts:

Wonder: I wonder who has helped you at Beavers today.....

Gratitude: I challenge you to say “Thank you” ten times tomorrow, to the adults in your house when they help you in some way.

Service: How can you help out during our meeting today? or How can we help those who provide this place for our colony to meet?

Reflection: Let's say our Law together and then I'd like to tell you a story of someone who was very helpful in an unexpected way. (*need sample stories*)

Stories about helping from “Friends of the Forest”

Chapter Two: The Beaver Law – “The beavers help each other when the dam breaks and their home is threatened.”

Cub Scouts:

Wonder: I wonder who has helped you today that you didn't expect to help you...

Gratitude: How can we express a thank you to people who help us to whom we don't usually say thank you? (i.e. a clerk in a store, our parents, other Beavers)

Service: A Good Deed – every day – that's helping.

Reflection: Share at least one good deed you've done this week. How did it feel when you did the good deed? Were you thanked? Would that matter?

Stories about helping from Jungle Book

Chapter 1: The wolves take Mowgli in, helping him to survive in the jungle.

Chapter 9: Rikki-Tikki-Tavi helps the family and saves them from the cobras

Scouts:

Wonder: *Bring in a task that can only be completed by youth in teams. Have them try it first alone. Let them figure out how much simpler it would be in teams.* I wonder why some things are easier to do with help from others. What things work best with help from a team?

Gratitude: Who are the people who are part of your team in life, people who help you day by day, making what you do easier? Have you thanked them? How?

Service: Think of people who might be trying to do something alone who could use the help of a team – an elderly person who needs snow shovelled, a young family who needs a house painted, etc. Patrols or the troop could offer service.

Reflection: Find a myth, fairytale, or scripture story that tells something about working together and helping one another to accomplish a task. Share it together.

Venturer Scouts:

Wonder: I wonder how we help each other within the broader Canadian society?

Gratitude: How have you been helped today by people across Canada? How can you express your thanks to them?

Service: Do a service project of helping out at a Food Bank.

Reflection: Research statistics about foodbank use and explore the effect of foodbanks. What is helpful and what is not helpful about foodbanks?

Rover Scouts:

Wonder: I wonder how many countries are represented by the clothes in your closet?

Gratitude: Who have you offered gratitude to today? Why? Who has offered gratitude to you today? Why?

Service: Find an online site that gives you the opportunity to help those in other countries. (not just financially)

Reflection: Lord Baden-Powell once said, "A Scout smiles and whistles under all circumstances." Many faiths speak of offering gratitude even in the midst of difficulty. What does this mean? Why would this be encouraged? How is this helpful to self, others and the world?

Resources from the faith stories

Note: we would need to invite someone from each of the faith communities to recommend appropriate scriptures and stories from their holy books and traditions

Ba'hai Scripture/Story

Buddhist Scripture/Story

Christian Scripture/Story

for younger youth: John 6:1-15 Feeding of the 5,000 with the help of a boy

The disciples want to send the crowd, which has gathered to hear Jesus teach, off to find food. But Jesus insists that they feed the crowd. A boy comes forward with five loaves and two fish to share. Jesus said grace and then invited people to share the food, and there was enough for everyone.

Questions: How do you think the boy felt when he was asked to share food with the whole crowd? How do you think he felt when he realized how he had helped everyone?

for older youth: Luke 10:38-42 The story of Mary & Martha –

Martha is busy preparing a meal while Mary is listening to Jesus' stories. Martha storms in and demands that Jesus send Mary to help her with the meal. Jesus challenges Martha's assumption that making the meal is more important than what Mary has chosen to do.

Questions: What assumptions do we make about what is helpful? What questions does this story raise about helpfulness?

Hindu Scripture/Story

Islam Scripture/Story

Jewish Scripture/Story

Latter Day Saints Scripture/Story

Sikh Scripture/Story

Other Scriptures/Stories

Other Resources on being “Helpful” i.e. Story books, plays, songs, etc.

Storybooks:

Note: while story books are likely to be most used at Beaver and Cub levels, sometimes a picture book can also be well used at older levels to get a discussion going. However, it would be good to add further stories, movie references, etc. that would be for older youth.

“Get Busy, Beaver” by Carolyn Crimi (Scholastic, 2004)

“The Golden Rule” by Ilene Cooper and Gabi Swiatowska (Harry N. Abrams, 2007)

“Birdfeeder Banquet” by Michael Martchenko (Annick Press, 1990)

“The Giving Tree” by Shel Silverstein (Harper & Row, 1964)

“The Rainbow Fish” by Marcus Pfister (North-South Books, 1992)

“The Mitten” by Jan Brett (G.P. Putnam’s, 1989)

Songs:

“Beavers Sharing” in “The Beaver Song Book”, p. 23

“Be Kind to your Web-Footed Friends” in “Scouts Canada’s Song Book”, p. 15

“Scout Vesper” in “Scouts Canada’s Song Book”, p. 113

“If I Had a Hammer” in “Scouts Canada’s Song Book”, p. 114

“Thank you, Lord” in “Scouts Canada’s Song Book”, p. 115

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“Will Our Children Have Faith?” by John H. Westerhoff III, Seabury Press 1976