It's not just about tents and campfires

An example of how a non-governmental organization empowers young people to become good citizens making a positive change in their communities as well as in the world.

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Abstract

The concept of empowerment is deeply rooted in power relations. Young people have often been seen as incompetent, however, if given the right tools they can achieve positive change today. They are not merely the adults of the future; they are the youth of today. Education and awareness rising are key ingredients in the creation of change and development. How to educate, enable and empower young people one might ask; the answer provided in this thesis is through the Scout Movement. The reason for this is that the Scout Movement is the world's largest non-formal educational movement with a positive view on what young people can achieve. It is a movement that teaches young people good citizenship and empowers them to become self-fulfilled individuals creating a positive change in their communities.

KEYWORDS: Scout, Scouting, the Scout Movement, the Scout Method, Youth, Young People, Empowerment, Citizenship, Community Involvement, Social Change.

Abbreviations

BSA   Boy Scouts of America

DDS   Det Danske Spejderkorps, the Danish Guide and Scout Association

MDG   Millennium Development Goals

NGO   Non-Governmental Organization

Scouterna   The Guides and Scouts of Sweden

UN   United Nations

UNESCO   United Nations Educational, Scientific and Cultural Organization

UNICEF   United Nations Children's Fund

WAGGGS   World Association of Girl Guides and Girl Scouts

WDR   World Development Report

WESC   World Scout Educational Congress

WOSM   World Organisation of the Scout Movement

WTD   World Thinking Day

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1 Introduction

We live in a world in need of peace, in need of justice, in need of development and in need of change. We live in a world where there are many different problems facing societies all over the world, however, especially in the developing world. Something definitely needs to be done. It has been said many times that no one can do everything, but everyone can do something; the size of the contribution is not what matters, small efforts can make a big different. "Each good deed and service action contributes to creating a better world" (WOSM 2014a), and each one of us can change the world, inspire others, and create development.

Kofi Annan once said: *"No one is born a good citizen; no nation is born a democracy. Rather, both are processes that continue to evolve over a lifetime. Young people must be included from birth. A society that cuts off from its youth severs its lifeline"* (WDR 2007: 183). Awareness rising and education are seen as key features for change and development; and so are also young people. Good citizenship can and must be developed. Young people are not merely the adults of the future; they can achieve positive change today (WDR 2007). According to the United Nations Convention on the Rights of the Child children have the right to be involved in decisions that affect them, both as individuals and as a group. They also have the right to be heard and taken seriously. Having a voice is thus a right and not just a privilege, however, having the right to speak and to be heard does not mean the child will neither speak nor be heard. Consequently we must listen more to young people and we educate, enable and empower them to use their voice and stand up for what they believe in. We must also teach them good values to stand up for. By educating, enabling and empowering we are providing young people with the tools they need to become responsible citizens making a real change in their communities as well as in the world. How to empower young people is, however, an important question to ponder upon.

In his last written words Robert Baden-Powell, the founder of Scouting, encouraged us all *"to leave this world a little better than you found it"* (Baden-Powell 1960). As a Scout this is something that have stuck with me. Scouting is the world's largest youth movement with over 40 million members, a global force of action (WOSM 2014a). It is a movement with a vision of creating a better world. The code of living of all Scouts, The Scout Law, guides Scouts across the world in their everyday life and encourages them to smile and whistle under

difficulties. Scouts are thus encouraged to have a positive attitude and to see the world from a positive perspective. It is about believing in the individual and his or her potential as well as believing in a better world, whatever that might mean. How can Scouts create a better world one might ask. Scouting has provided me with many opportunities to grow and develop and I therefore believe that the Scout Movement with its values, principles and unique method has the potential to empower young people around the world to stand up for themselves and what they believe in, and thereby change not only their communities but the entire world.

"Education is the most powerful weapon you can use to change the world" (UNESCO 2013), and Scouting is an educational movement of self-progression with a holistic view on youth development. It is an education in good citizenship (Baden-Powell 1960) teaching young people values such as uprightness and loyalty, respect for others, solidarity towards others, protection of life and nature, a positive attitude and a sense of dignity. It is a movement for young people, led by young people, supported by adults. It is a movement that, through friendship, adventure, community service, international and intergenerational meetings, and value-based leadership, prepares young people for life (Karsberg 2009).

1.1 Purpose and research questions

The purpose of the thesis is to describe how the Scout Movement with its values, principles and unique methods can be used to empower young people to take control of their own lives and to influence the communities in which they live as well as the world.

- How does the Scout Movement empower young people?
- In what way does Scouting contribute to development in developing countries?

1.2 Delimitations

Development is a complex and multidimensional concept and due to limited resources, such as time, it was impossible for me to analyse all things that potentially could lead to social, cultural and economic development. However, development is a human creation and as children and young adults are our future, past and present I have chosen to focus on empowerment and more specifically youth empowerment as an end in itself as well as a means to an end. The end being a world where young people play a constructive role in society and thus help creating a better world. It might seem like a cliché but a better world is

the vision of the Scout Movement, and the Scout Movement is the focus of this thesis. I will not look closely at development per se, but rather focus on examining Scouting and more specifically the Scout Method from an empowerment perspective. Gender is not one of my delimitations and I will therefore look at the empowerment of both young men and women, and subsequently the World Organization of the Scout Movement and the World Association of Girl Guides and Girl Scouts. I will study empowerment as a tool for effective social change, and describe how the Scout Movement with its values, principles and unique methods can be used to empower young people to take control of their own lives and influence the communities in which they live.

This bachelor's thesis is a literature review, however, to further strengthen the validity it would had been interesting to use an additional alternative methodological approach such as questionnaires, interviews or observations get a better picture of Scouting as a movement empowering young people in the developing world to take action. This was, however, not possible due to limited time.

1.3 Methods and methodology

A totally new research field does almost not exist nowadays and it is therefore necessary to conduct a literature review when doing research (Flick 2009). A method can be empirical or non-empirical. This thesis does not provide empirical data collected by me; it is a literature review and the interpretation and analysis of literature is thus the path I have chosen.

Literature is seen as "the crystallization of wisdom" (Lin 2009: 179), and literature reviews create understanding by allowing interpretation from different perspectives (Svensson & Starrin 1996). To conduct a literature review one must first decide what is worthy of being studied and then locate previous research on the issue to later read through, analyse and identify essential features (Hall 1998). Theories are essential for any literature review; they are approaches or interpretive frameworks used to examine a phenomenon from a certain model of explanation (KEG 2008). The purpose of this thesis is to examine how Scouting empowers young people and I will therefore look at Scouting and its main educational tool, the Scout Method, from an empowerment perspective. Scouting is thus my phenomenon and empowerment the model of explanation.

There are several methods that can be used to create an understanding of a phenomenon. This thesis is based on a qualitative approach and as such it will illustrate the phenomena in a descriptive fashion. The sources I have used are secondary and thus generated by someone other than me (Cloke et al. 2004). This also means that I will not deal directly with the object under study, but rather indirectly through literature. To find useful literature to base my thesis on I have used two different databases, LUBsearch and Academic Search Elite, as well as Google. My keywords included Scout, Scouting, the Scout Movement, the Scout Method, Young People, Youth, Empowerment, Citizenship, Community Involvement, Social Change, and a combination of these keywords. This generated a relatively large amount of results to choose from and I have had the opportunity to use both qualitative and quantitative sources. When it came to empowerment, the literature base was solid and I found plenty of academic articles published in a wide range of journals, however, when it came to Scouting I was not as lucky. Previous research on Scouting is scarce, especially in relationship to empowerment. Nevertheless, I managed to access some books, academic articles, strategic documents, policy documents and websites, however, much of the literature I have used is produced by the Scout Movement or for the Scout Movement. This provides profound insight into Scouting, however, as the Scout Movement most probably want to portray themselves from a positive perspective this might also create some unwanted bias. It is for that reason important to use secondary sources cautiously. The first thing I had to do was to assess the validity and reliability of the chosen literature and thereafter choose only to use the literature I found reliable, trustworthy and useful when it came to fulfilling my purpose.

1.3.1   Preconceptions

It does not matter how little you think you know and how unbiased you think you are, it is impossible for a human being to not have any preconceived notions. New experiences will be understood from previous experiences. I am myself an active Scout since almost twenty years; I have taken courses in leadership and advocacy, been involved in Scouting at both national and regional level, most recently as the President of my Scout district, and I have had the opportunity to lead younger Scouts. I have also had the opportunity to experience Scouting's international dimension. I participated in an exchange regarding Children's Rights in El Alto, Bolivia, in 2006 and since then I have participated in several international Scout camps and meeting around the world where community involvement has been an important part. In Kenya, for example, I had the opportunity to both help plant trees and volunteer at a

local orphanage and I have therefore seen first-hand that Scouting can make a difference. The Scout Movement has definitely taught me a lot about Scouting as well as the world; it has helped me grow and shaped me into the person I am today. However, my involvement and knowledge is not only positive for the outcome of this thesis. The aim is to show how the Scout Movement empowers young people from an as objective perspective as possible and I have therefore been forced to do my very best to put aside all my perceived notions while reading literature, analysing literature, and writing this thesis.

1.3.2 Terminology and definitions

According to Wallace "we write because we have ideas to convey" (Wallace 2003: 16), however, words and conceptions can be defined in many different ways creating confusion and I will therefore define two terms that will be used throughout the thesis here.

1.3.2.1 Young people

Young People are neither children nor adults; they are in a transitional phase between childhood and adulthood, a phase filled with intense physiological, psychological, social and economic change (WDR 2007). The Scout Movement is a movement for young people with an age limit that differs slightly between countries and cultures (WOSM 1998). According to the United Nations Children's Fund young people are those aged 10-24 (WDR 2007). This will also be my definition of young people, and sometimes I will use the term youth as a substitute for young people.

1.3.2.2 Scout, Scouting and the Scout Movement

A Scout is a member of the Scout Movement. In Sweden, as well as many other countries, the Scout Movement is coeducational and boys and girls are both called Scouts, however, in English girls are often called Girl Scouts or Girl Guides whereas boys as called Boy Scouts or just Scouts (Scouterna 2013e). In this thesis, I will use the term Scout for both sexes. Furthermore, I will use the term Scout Movement to denote both the World Organization of the Scout Movement and the World Association of Girl Guides and Girl Scouts.

2   Theoretical framework

To transform society we require "theories to make sense of how society operates and how we effectively change it" (Davidson et al., 2006: 36). Theories provide us with a set of explanatory concepts that offer ways of looking at the world (Silverman 1993). However, they do not determine how we see the world, but rather guide understanding and help us interpret and explore the world through a particular lens. They are versions or perspectives through which the world is viewed (Flick 2009). To fulfil the purpose of my thesis and consequently determine if the Scout Method is a rewarding method for empowering young people, it is important for me to have a clear definition and understanding of empowerment as a concept. Empowerment is therefore the principal theoretical framework of this study, meaning it is through the lens of empowerment I will analyse and interpret my findings.

2.1   Empowerment

The field of empowerment has a solid foundation of theory, at both process and outcome level. The process of empowerment provides opportunities for young people to develop the skills they need to become problem solvers, decision makers and active citizens, and the outcome of empowerment is the result of the empowerment process (Ledford et al., 2013). Empowerment can thus be understood as an end in itself, a means to an end, or both. Most people agree that empowerment has intrinsic value, that it is an end in itself. Feeling self-confident, walking with dignity, having self-esteem and feeling respected, is of value in itself. Empowerment is, however, also important as a means of achieving a specific result or outcome. A concept as broad as empowerment can be understood in multiple ways, however, for the purpose of constructing a specific evaluation Narayan argues that it is "important to specify whether empowerment is conceptualized as a means or an end or both" (Narayan 2005: 16). Empowerment is a multidimensional concept (Narayan 2005); it has different meanings in different contexts and can be found in literature of various disciplines. Narayan discusses the link between empowerment and poverty reduction where empowerment is seen as a means to poverty reduction. She states that defined broadly empowerment refers to "the expansions of freedom of choice and action to shape one's life" (Narayan 2005: 4). Empowerment thus implies control over both resources and decisions. The concept of empowerment is deeply rooted in power relations and since powerlessness is embedded in

unequal institutional relations, she argues that an institutional definition of empowerment has to be adopted. "Empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives" (Narayan 2005: 5). This definition focuses on structures and institutions as well as assets and capabilities. Concepts that undoubtedly influence each other and have effect on development outcomes. The ability to make social change come true is related to agency which is "the capacity of actors to take purposeful action, a function of both individual and collective assets and capabilities" (Narayan 2005: 6). Empowerment of poor, excluded, or subordinate groups, such as young people, is ultimately considered a product of the agency of these individual groups and the opportunities provided by society (Narayan 2005). Narayan also emphasizes the importance for marginalized people to use their collective capabilities and "to work together, organize themselves, and mobilize resources to solve problems of common interest" (Nayaran 2005: 9).

2.1.1   Youth Empowerment

Due to the absence of meaningful roles, young people seem to be involved in a number of problem behaviours that concern the entire nation such as unprotected sex, drug and alcohol use, and criminality. These behaviours limit their advancement later in life, however, youth empowerment "can serve as a preventive intervention for many of the problems" (Chinman & Linney 1998: 393). Empowerment ideas such as active participation, awareness of the surrounding world and the identification of strengths are developmentally important not only for adults but for young people as well. Adolescents are neither children nor adults and identity formation is thus very important, and like empowerment, identity formation is not a passive experience, but a result of actions (Chinman & Linney 1998). Young peoples' identities also emerge through recognition from those who count and positive role models and adult support is thus important (WDR 2007).

Zimmerman argue that empowerment "enable effective participation in community change efforts" (Zimmerman et al. 2011: 426). Empowerment is seen primarily as an end in itself but also as a means to an end, and a process is considered empowering if it helps young people "develop the cognitive and behavioural skills necessary to critically understand their social environments and become independent problem solvers and decision makers" (Zimmerman et al. 2011: 426). Chinman and Linney also refer to this critical-awareness stating that young

people learn a wide range of skills from participation "including a critical awareness of how to have a significant influence" (Chinman and Linney 1998: 400). Participation in activities that provide young people with opportunities to practice responsibility, develop their skills and capabilities and build confidence plays an important role in their personal development (Zimmerman et al. 2011). Participation is considered beneficial for both young people and the community in which they live. Furstenberg and Hughes support this claiming that young people with links to their community are more likely to succeed later in life (Furstenberg & Hughes 1995); and the World Development Report states that a young person's level of self-esteem can predict the likelihood that that young person will start a business years later (WDR 2007). The participation in extracurricular activities provides young people with social relationships, support, self-confidence, self-esteem and control. Making a real contribution to one's community also leads to this outcome (Zimmerman et al. 2011; Chinman & Linney 1998; Florin & Wandersman 1990). Volunteer experiences are seen as empowering by "enhancing self-acceptance, self-confidence, social and political understanding, and the ability to play an assertive role in controlling one's resources in the community" (Chinman & Linney 1998: 394). Zimmerman and colleagues further discusses a series of features that provides a great setting for young people to develop. These include structure, adult support, positive norms, opportunities for belonging and skill building, supportive relationships, and safe working environment (Zimmerman et al. 2011). Empowerment in the context of positive youth development requires structures to create the opportunity for youth to develop skills necessary to be effective agents of community change, however, these structures "must also be flexible enough to allow for youth input and control" (Zimmerman et al. 2011: 428). Zimmerman and colleagues end by stating that a curriculum that empowers young people as change agents must be attractive, engaging and enjoyable incorporating both active learning and fun activities for the participants (Zimmerman et al. 2011: 437).

"Youth development is centred on developing the capacity of the individual youth. Youth empowerment is focused on creating greater community change that, in its methods, relies on the development of individual capacity. Therefore organizations operating with a youth development framework are not addressing social inequalities, but rather developing the individual within an unjust society" (Ledford et al. 2003: 2). This is the case of the Scout Movement.

3   The scout movement

There are more than 40 million scouts worldwide (WOSM 2013b), many in developing countries. However, to understand how Scouting can be used as a method to empower and prepare young people for whatever life throw at them, the story needs to begin just over hundred years ago with the founder of Scouting, Robert Baden-Powell (1857-1941), a soldier, artist, actor and free-thinker.

As a boy, Baden-Powell often experienced what he called outdoor adventures and from that he learnt all the basic skills needed to survive. He also learnt that everyone is important for the success of the group, and applying to the Army it was this knowledge that got him accepted. He was soon sent out to serve in the former British colonies, particularly in Africa, and his courage, ingenuity and positive attitude resulted in him quickly rising through the ranks. His accomplishments and successes are said to have been largely due to his ability to train and lead his men according to what later became the Scout Method (Scouts UK 2013a; Baden-Powell 1960). Returning to England, after more than 30 years in the Army, Baden-Powell was concerned with the laziness and lack of discipline of many young men. He described how he saw thousands of boys and young men who were pale, narrow-chested, hunchbacked, miserable specimen who smoked cigarettes and engaged in bookmaking. Baden-Powell saw young people as citizens in the making (Mills 2013). He wanted to influence character, encourage integrity and give the boys high ideals and wrote down his ideas in a book he called *Scouting for Boys*. With the help of scouting, young men were to develop the skills and personalities needed to become good citizens (Scouterna 2013a).

As scouting quickly spread like wildfire across the world, the fundamental values as well as the ideology of the movement remained the same – to let young people take on responsibility, learn from experiences, and contribute to the development of a better world.

3.1   Scouting around the world

There are two umbrella organisations that gather Scouts from almost all countries, the World Organization of the Scout Movement (WOSM) and its sister movement the World Association of Girl Guides and Girl Scouts (WAGGGS) (Karsberg 2009). They are two separate and independent organizations, however, to ensure the exchange of information as

well as to identify priorities for projects and possibilities for action, the two movements work together "in an atmosphere of good friendship and mutual respect" (WAGGGS 2013a). While WOSM has both male and female members, there are only female members in WAGGGS. However, WOSM and WAGGGS are more alike than different. They are both voluntary, non-political, non-governmental educational movements for young people in accordance with the purpose, principles and method conceived by Scouting's founder, Baden-Powell (WOSM 2011; WAGGGS 2008). WOSM is currently the world's largest youth movement (Scouts UK 2013b), and WAGGGS is the world's largest voluntary movement dedicated to girls and young women (WAGGGS 2013c).

National Scout Associations can belong to either WOSM or WAGGGS or both (WOSM 2013b), and are then organized into regions. The role of the regions is to support all National Scout Associations and both WOSM and WAGGGS therefore have regional boards as well as offices (WOSM 2014e). However, their regions are not identical. WAGGGS have five regions: Africa, Arab, Asia-Pacific, Europe and Western Hemisphere (WAGGGS 2014), and WOSM have six regions: Africa, Arab, Asia-Pacific, Eurasia, Europe and Interamerica (WOSM 2014e). To be able to look at the distribution of members between different regions this thesis has divided all National Scout Associations and their members into WOSM's six regions.
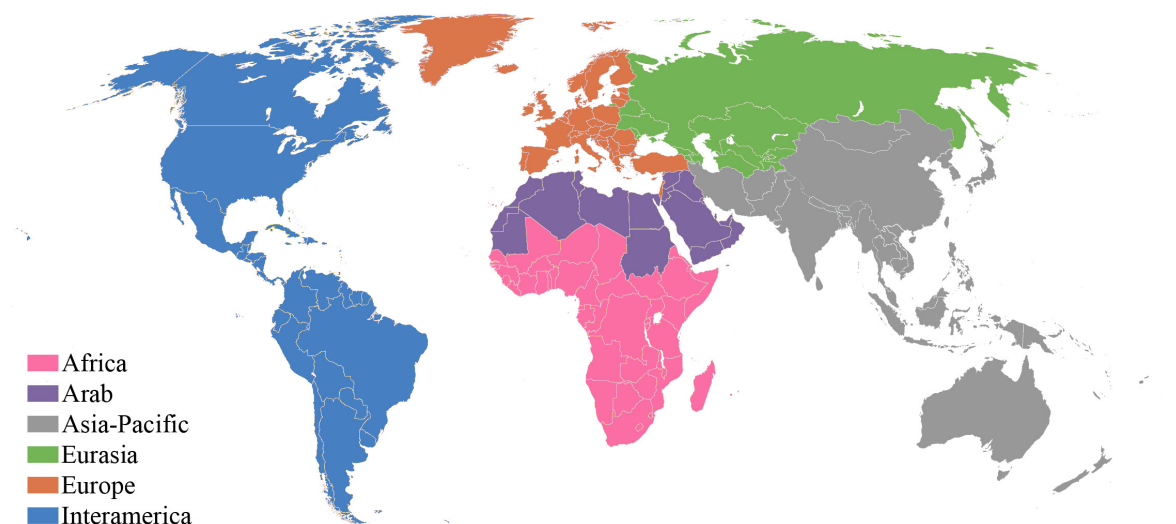

Figure 1. Map showing the six regions of the World Organization of the Scout Movement.

To analyse Scouting's global dimension it is important to determine whether its geographical scope extends to the majority of the world's countries. There are Scouts in almost all

countries of the world. With assistance from the Asia-Pacific Scout Region the Republic of the Union of Myanmar currently have a Scout association in its infancy (WOSM 2013e); and with the membership of the South Sudan Scout Association in May 2013, there are thus only five countries where Scouting, to WOSM's knowledge, still does not exist and might even be outlawed. These countries are Andorra, Cuba, the Democratic People's Republic of Korea, the Lao People's Democratic Republic and the People's Republic of China (WOSM 2013b). When it comes to the People's Republic of China, China was a member of WOSM until Scouting was outlawed in 1950, however, there are currently Scouts in Taiwan and Hong Kong. One thing worth mentioning is that while WAGGGS have recognized the Girl Scouts of Taiwan as a member since 1966, WOSM has not recognized any organization under the name of Taiwan due to political reasons. They do, however, have a member organization that only operates in Taiwan called Boy Scouts of China (Vallory 2007; WOSM 2013d).

Scouting is, as we have seen, present in almost all countries of the world, however, in some countries the National Scout Association is just recognized by WOSM and/or WAGGGS and not yet an official member of WOSM and/or WAGGGS. These countries are considered "potential members countries" (WOSM 2013b) and both WOSM and WAGGGS maintain contact with them as they work towards official membership (WOSM 2013b). Many of these "potential members countries" such as Afghanistan, Iran, Iraq and Vietnam are countries where Scouting have existed, been banned by different regimes, and now started to emerge again. For example, in Afghanistan, where Scouting was banned by the Soviets in 1978, Scouts made a comeback a few years ago. They are bringing young people together for peace camp (2014f), and doing service activities by helping residents in the Kabul Province after the flood in August 2013 (2014g). Many other countries are also making comebacks. An Iranian Scout Meeting with more than 3000 participants was recently held (WOSM 2014h); a group of Iraqi Boy Scouts visited Turkey for a friendship camp (2014i); Iraqi Girl Scouts attended a WAGGGS leadership seminar in Egypt (WAGGGS 2006); and Vietnamese leaders have participated in one of Scouting's highest leadership courses organized by the Asia-Pacific Region (WOSM 2014j). There are many activities carried out by Scouts and for Scouts in "potential member countries" proving that there are thousands of Scouts in countries currently working for official membership status within WOSM and/or WAGGGS. These are, however, not included in membership censuses.

Looking at the number of official members one can see that the numbers differ between countries and regions. According to Vallory the accuracy of the censuses is disputable; this as the censuses are based on voluntary reports made by National Scout Associations and as the number of members is linked to the payment of dues, the real number of members might actually be larger than those reported (Vallory 2007). For example, in 1996, when the World Scout Conference agreed that countries within the lowest category of gross national product would only pay fees for the first million members, the Indonesian Scout Association reported almost five times the number of members of its previous census (Vallory 2007). Furthermore, WOSM writes on the Arab Region's regional website that "the role of the Arab Region is to support all the 5 million (registered and unregistered) members" (WOSM 2014k). The numbers might be disputable; and as the year of the censuses differs between countries the total number of members in a specific region is not exact for a given point in time. However, the numbers presented below give a good indication of the number of members as well as the distribution of members across regions.

Table 1. Number of members divided into regions.

Region	WOSM	WAGGGS	Total
Africa	1511610	605605	2117215
Arab	310111	127137	437248
Asia-Pacific	29825788	2515513	32341301
Eurasia	19801	6892	26693
Europe	1521128	1114494	2635622
Interamerica	3409757	3751587	7161344
Total	36598195	8121228	44719423

The numbers are based on "WOSM Membership as at 31st of December 2012" (WOSM 2013d) as well as membership numbers published at WAGGGS's website (WAGGGS 2014a). The full list showing the number of members by countries can be found in Appendix A.

A few notes should be made. For example, Indonesia alone has slightly more than 20 million members. However, even without Indonesia, the Asia-Pacific Region is the region with most

members. Six out of the ten countries with the highest number of reported members are Asian countries. This is most probably due to high population rates in many Asian countries. The ten countries with the highest numbers of reported members are: Indonesia, United States, India, Philippines, United Kingdom, Bangladesh, Thailand, Pakistan, Tanzania, and Kenya. This shows that while European countries such as Germany and France have higher population rates than both Tanzania and Kenya, both Tanzania and Kenya have more Scouts than Germany and France. The only European country present among the ten countries with the most members is the United Kingdom, the country where Scouting started a hundred years ago. While North America, particularly the United States, account for many of the Interamerican Region's members, it should be pointed out that all countries in South and Central America are official members of both WOSM and WAGGGS. Membership numbers differs, however, Scouting is definitely present at all continents, and in almost all countries of the world.

3.2   Scouting's purpose and vision

The purpose of the WOSM is "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" (WOSM 2011: 3); whereas the purpose of WAGGGS is "to enable girls and young women to develop their fullest potential as responsible citizens of the world" (WAGGGS 2013b). Both movements thus focus on educating, enabling and empowering young people to become responsible and active citizens. When it comes to their visions, WOSM's vision is "as a global movement making a real contributing to creating a better world" (WOSM 2013a), while WAGGGS focus slightly more on gender equality envisioning a world where "all girls and young women are valued and take action to change the world" (WAGGGS 2013b). There is a strong belief in the individual and what he or she can achieve, and a belief that the creation of a better and more equal world is possible.

3.3   An educational movement of self-progression

"Education is at the heart of both personal and community development; its mission is to enable each of us, without exception, to develop all our talents to the full and to realize our

creative potential, including responsibility for our lives and achievement of our personal aims" (UNESCO 1996: 17).

Education means different things to different people. In Scouting, education is considered in its broad sense. That is, as "the process through which each of us develops our various capabilities throughout life, both as an individual and as a member of society" (WOSM 1998: 7). Scouting does not want to replace formal education, but rather, as an education in good citizenship, compliment it (Baden-Powell 1960). Scouting should provide young people with the skills and attitudes needed to become responsible citizens engaged in their communities (Mills 2013). The development of character is seen as essential as character is necessary in order to understand and accept the obligations of being a responsible citizen (WAGGGS 1998). Galileo Galilei said: *"You cannot teach a man anything, you can only help him to discover it for himself"*. Just as Galileo Galilei, Baden-Powell believed in helping young people learn for themselves and Scouting is therefore a non-formal educational movement of self-progression seeking to "help young people to realise that they have within themselves what it takes to make a difference – to their own lives and to the world in which they live" (WOSM 1998: 8).

4   The scout method and its seven "wonders"

To achieving its mission and vision Scouting uses the Scout Method, which can be described as a puzzle with seven pieces, all equally important (Elmström 2005). The Scout Method is based on Scouting's values and principles and provides young people with the opportunity to evolve both physically, intellectually, emotionally, socially and spiritually (Elmström 2005; WAGGGS 1998; WOSM 1998). The Scout Method is a system of progressive self-education, "a comprehensive educational framework composed of seven elements working together to provide young people with a rich and active learning environment" (WOSM 1998). The fact that it is a system implies that it has to be conceived as an interdependent group of elements, puzzle pieces, forming a unified and integrated whole (WOSM 1998). One can not remove or replace one of the pieces believing the system will still work; every piece has its own specific function and all pieces uses each other to strengthen themself. A single piece builds no puzzle (Elmström 2005). The Scout Method is one educational tool with seven interconnected elements (Karsberg 2009). Scouting thus combines the use of different educational tools in

order to achieve its mission, to help young people reach their full potential and to help them develop "a harmonised personal identity" (WAGGGS 1998: 21).

4.1 The Scout Law and Scout Promise

The Scout Law and Promise is "at the heart of the Scout Method" (WOSM 1998: 15), it is the foundation of Scouting, a code of living based of Scouting's principles. Without the Scout Law and Promise, there wouldn't be any Scouting (Baden-Powell 1960; Elmström 2005). The following version of the Scout Law and Scout Promise is the one that Baden-Powell himself wrote over hundred years ago, it is also the version that can be found in the constitutions of both WOSM and WAGGGS (Baden-Powell 1960: 31-33; WOSM 2011: 5; WAGGGS 2008: 7-8).

SCOUT LAW

1. A Scout's honour is to be trusted.
2. A Scout is loyal.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all and a brother/sister to every other Scout.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

SCOUT PROMISE

On my honour I promise that I will do my best:

To do my duty to God and the King (or to God and my Country);

To help other people at all times;

To obey the Scout Law.

All National Scout Organizations as well as all members of the Scout Movement must adhere to a Scout Law and Promise "in wording approved by the World Board, which embodies the

essential elements of the Original Promise and Law" (WAGGGS 1998: 9), or as stated by WOSM, a Law and Promise "reflecting, in appropriate to the culture and civilization of each National Scout Organization and approved by the World Organization, the principles of Duty to God, Duty to others and Duty to self, and inspired by the Promise and Law originally conceived by the Founder" (WOSM 2011: 5). This means that, while some countries still use the original version of the Law and Promise other countries have changed their versions of the Law and Promise to reflect their cultures, civilization and/or different changes that have taken place since Baden-Powell wrote *Scouting for Boys* more than a century ago.

In for example both Sweden and Denmark, the Law and Promise have changed to reflect a secular society with a diverse, and often more spiritual than religious, population. Today's Promise therefore does not include any notion of God nor the monarchy, it is short and simple: I promise to do my best in following the Scout Law. However, to adhere the spiritual principle and dimension of Scouting, the first paragraph of both the Swedish and Danish Scout Law states that a Scout seeks her/his faith and respects others' (Scouterna 2013b; DDS 2013). While the Promise of Scouts Canada is almost identical to the original Promise, their Law is short and concise: "A Scout is helpful and trustworthy, kind and cheerful, considerate and clean, wise in the use of all resources." (Scouts Canada 2008: 8). The Scout Association of Croatia, on the other hand, has created a Scout Law longer than the original Law stating that a Scout, among other things, cherishes and develops spiritual and cultural values; la Asociacíon De Guías y Scouts de Costa Rica states that a Scout sees in the nature the works of God (Guías y Scouts de Costa Rica 2013); and the Norwegian Guide and Scout Association has included a paragraph to their Scout Law stating that a Scout works for peace and understanding between people (Norges spejderforbund 2013). Instead of using full sentences, the Scout Association of Japan lists a number of character traits as their Scout Law (Scout Association of Japan 2013), and the Boy Scouts of America add an additional promise to the three promises included in the original Scout Promise, "to keep myself physically strong, mentally awake, and morally straight" (BSA 2013). Scouting is a global movement and the Scout Promise and Scout Law will, while staying true to the essential elements of the original Promise and Law, continue to differ from country to country and over time. As Mills points out, questions of morality in the context of young people are both geographically and historically situated (Mills 2013). The most important is that the Scout Promise and Law of a certain Scout Association in principle is the same as the original but formulated in language

appropriate to their culture and civilization as well as in language appropriate to the level of maturity of the young people they aim to reach (WAGGGS 1998; WOSM 1998).

Every young person who wants to be a Scout is asked to live by the Scout Law and Promise (WAGGGS 1998; WOSM 1998). For a young person to freely choose to take the Scout Promise adds a strong sense of personal responsibility and gives the Promise moral binding force (Scouts Canada 2008). By taking the Scout Promise, the young person acknowledges that he or she if familiar with the Scout Law and committed to do his or her best to live according to it. Making the Promise is thus a personal act of commitment and "the first symbolic step in the process of self-education" (WOSM 1998: 18).

Scouts have a wide range of capabilities, some have more and some have less. Baden-Powell recognized this and built it deliberately into the Scout Promise. No matter how difficult the task, both he and the Scout would be satisfied if the Scout truthfully could say that he or she had done his or her best (Baden-Powell 1960; Scout Canada 2012). To do his or her best refers to making a personal effort to the extent of the one's capacity (WOSM 1998). It is to aim high but at the same time know and accept that things can go wrong (Karsberg 2009). From an educational perspective, the effort is as important as the achievement (Elmström 2005; WOSM 1998).

4.1.1   A personal and collective code of living

According to Baden-Powell education must be positive, and he therefore often criticised the harmful nature of rules that prohibit or repress (WOSM 2013c). He believed that boys are not governed by don't, but led on by do and the Scout Law is consequently written in positive terms "devised as a guide to his actions, rather than as repressive of his faults" (WOSM 1998: 16). It is an interpretation for how we want things to be (Karsberg 2009), inviting young people to make personal commitments concerning their development (WOSM 2013c). The Scout Law as a whole expresses the ethic that Scouts are encouraged to follow (Elmström 2005). It expresses the qualities of a person who lives according to the Scouting's principles and in doing so it becomes a personal code of living "guiding the way in which each member of the Movement lives his or her life" (WOSM 1998: 15). As the Scout Law is based on the principles of Scouting and thus the values underlying Scouting, it guides the direction of young people's exploration of these values. Ultimately it can serve as a reference in the "subsequent development of a young person's value system" (WOSM 1998: 15). In addition

to being a personal code of living, the Scout Law is also a collective code of living (WOSM 1998). As such it serves as the law of a microsociety of young people in which each individual person has the same rights and obligations (Elmström 2005; WOSM 1998). The Scout Law is the "basis on which their small community is founded and operates" (WOSM 1998: 16). Young people are thus exposed to "a way of living with others which is democratic, respectful of each person and which promotes a sense of belonging, sharing, solidarity and cooperation" (WOSM 1998: 16). Being both a personal code of living and a collective one, the Scout Law is the foundation on which the Scout unit is structured; it is the rules of the group (Elmström 2005). It is a code of living but "with no real repercussions" (Mills 2013: 128).

The Scout Promise and Law expresses our values and our values tell us who we want to be. The goal is not to learn the Scout Law by heart, but to make it a part of you. One can say that you want the Scout Law in your heart rather than in your head (Karsberg 2009; Elmström 2005). However, for a young person to reflect on his or her values and promise to try to follow them helps him or her develop in several ways (WOSM 1998). It is an important reflection of what Scouting stands for, and how one should behave towards others (Elmström 2005). By taking the Promise, young people also get to experience what it means to promise something, and to honour that promise (Karsberg 2009). For a young person to consider his or her values and promise to follow them to his or her best ability, means that he or she have taken a step towards becoming aware of his or her personal development. If we know what we stand for, we also know a little bit more about who we are or who we want to become. This provides security and confidence (Karsberg 2009).

4.2   Learning by doing

"Learning by doing" is a term many associate with Scouting and it is indeed one of Scouting's most important educational tools, however, it was first launched by the American philosopher and educator John Dewey (1859-1952) to describe the essence of his pragmatic pedagogy. He believed learning should be acquired through practical tasks and not only by the knowledge conveyed by the spoken or written word (NE 2013a). Dewey held that genuine knowledge is acquired when one act in situations and perform activities similar to those in which the knowledge once became knowledge. Practical and theoretical learning must thus be woven together as practical work is as important as intellectual. The basic idea

was that students should learn through problem solving and action and that this in turn would decrease the distance between what students learned in school and needed to know in life (NE 2013b). It would prepare the students for adult life (NE 2013a).

Learning by doing means "developing as a result of first-hand experience" (WOSM 1998: 21), and reflects Scouting's active approach to education. "Scouts do not gain knowledge, skills and behaviours in an abstract context, divorced from reality" (WOSM 1998: 21). Scouts practice the skills they need to know when they need to know them (Baden-Powell 1960; Karsberg 2009). Learning by doing is about young people learning from experiences instead of having somebody show or tell how something is done (Elmström 2005). Learning by doing helps young people to discover their capabilities and make constructive use of them, to take charge of their lives, and be actors, not spectators, in their community (WOSM 1998). In the campfire stories of *Scouting for Boys* Baden-Powell systematically presents everything and every skill a Scout must know. The pedagogy for this is learning by doing; the Scout should venture out into reality and with the help of experience, learn more and more (Baden-Powell 1960). From an educational point of view, learning by doing "applies to the way in which young people gain knowledge, skills and attitudes" (WOSM 1998: 21). Learning by doing is more than just a way of learning practical skills; through learning by doing young people learn the meaning of responsibility by taking on responsibility (Elmström 2005). By trying new things young people learn that almost nothing is impossible as long as they do their best (Karsberg 2009). They also learn that one manages more than he or she initially thought, and that it is not wrong to do wrong (Elmström 2005). Sometimes you have to do wrong to do right (Elmström 2005). Learning from failures is as important as learning from successes.

Learning by doing is an experience based learning where not only theory and practice, but also reflection and action are closely linked together. To turn experiences into knowledge, one must reflect (Karsberg 2009). By reflecting on what happened, how it felt and why things turned out the way they did, young people reach a deeper understanding of themselves, their personal development, their surroundings, as well as their relationship with their surroundings (Elmström 2005). Learning by doing is a way of helping young people "develop in all dimensions through extracting what is personally significant from everything that they experience" (WOSM 1998: 22). Getting the chance to try new, and sometimes challenging, thing allows the Scouts to grow as it gives them a chance to step outside their

comfort zone, to push their own limits (Karsberg 2009). Furthermore, it gives the individual Scout a chance to take responsibility for his or her own development (Elmström 2005). To be allowed to try, succeed and fail, means a lot for a young person's personal development (Elmström 2005). As "young people develop through a vast range of experiences, opportunities for new and richer experiences come within reach" (WOSM 1998: 22).

4.3 The patrol system

Young people have a natural tendency to form groups with other young people in roughly the same age (WOSM 1998); they want to belong, identify with others and feel acknowledged (Elmström 2005). Scouting activities therefore take place in small groups, called patrols, of people of roughly the same age in which responsibility is shared and decisions are made together (Karsberg 2009). The patrol must not be too large or too small. Approximately six to eight persons is considered being the optimal size of a patrol (Baden-Powell 1960; WOSM 1998; WAGGGS 1998).

Baden-Powell believed that the primary objective of the patrol system is to build character by giving real responsibility to as many boys as possible; according to Baden-Powell giving responsibility to a young person is an invaluable step in his or her character training (Baden-Powell 1960). The belief in personal responsibility is strong. If a Scout is given a task, he will solve it with his own power (Baden-Powell 1960). Each member of the patrol therefore has a specific responsibility which he or she carries out and which contributes to the patrol and the success of their activities (WOSM 1998). All patrol members are consequently important in their unique role (Karsberg 2009). No one can do everything, but everyone can do something (Elmström 2005), and the experience of being part of a patrol that together can achieve more than the sum of what the members of the patrol could have achieved on their own is strengthening (WOSM 1998).

As earlier stated, having a role in a patrol means having a responsibility. Regardless of the responsibility it will help the Scout grow as a person and learn to take on responsibility in real life (Karsberg 2009). The patrol system means working with roles in a systematic way. Just by being part of the patrol the individual evolves through learning cooperation, responsibility and leadership (Elmström 2005; Karsberg 2009). By acting in small groups, young people learn to function efficiently as members of a group (Karsberg 2009). It is said that what young people learn from living and working together in a patrol and the

relationships they develop as a result of their shared adventures is as important as the activities in which they take part (WOSM 1998). Working together in small groups is considered beneficial for the outcome of what they are doing as well as their individual development and has therefore support from many quarters. The World Development Report states that projects led by youth usually work best when young people work together, "if you are going to make change effective, you must work with others" (WDR 2007: 226); and a report to the UNESCO states that "when people work together on rewarding projects which take them out of their usual routine, differences and even conflicts tend fade into the background and sometimes disappear" (WOSM 1998: 27).

Working with others increases the a young person's understanding of people's differences and equal value (Elmström 2005). Diversity is desirable as that means that the members of the patrol can all contribute with their unique knowledge and skills creating an exchange that is beneficial for both the Scout that learns and for the Scout that teaches (Elmström 2005). Leadership is an important part of Scouting and the patrol is a good place to practice to lead and to be led. Besides leadership skills, young people are taught to "understand the concept of democracy through experiencing it in action" (WOSM 1998: 28). By organizing scouts in patrols, the Scout Movement works with group dynamics in a conscious and natural way. A functioning patrol is the basis for self-esteem and development (Elmström 2005; Karsberg 2009). This in turn gives the Scouts the courage they need to try new things and to push their limits even further. Working in patrol means that the Scouts will face challenges together and learn by reflecting upon their shared experiences (Karsberg 2009).

4.4   A symbolic framework

Symbols and ceremonies both have greater meaning than its actual content, and the use of the two is based on the idea is of how children do when they play (Karsberg 2009). A symbol is something that we recognize, but which also represents something abstract, like an idea or a concept (Elmström 2005). Ceremonies on the other hand can be simple or grand; they are acts filled with content, solemnity and reflection (Karsberg 2009). When we use a story or a theme that ties together symbols and ceremonies, we have created a symbolic framework. A symbolic framework is like its own little world uniting the people who created it (Karsberg 2009). This creates a feeling of belonging as well as group cohesion (WAGGGS 1998). A symbolic framework is often used to build Scouting activities on as it gives greater depth,

adds an extra dimension and helps create a feeling of solidarity (WOSM 1998). The feeling of entering into a fantasy with others brings out both imagination and creativity (Elmström 2005) turning the ordinary into something magical (Karsberg 2009).

A symbolic framework builds on young people's natural capacity for imagination and adventure which stimulates their development in various dimensions (WOSM 1998). In terms of intellectual development, "symbols can help young people to grasp abstract concepts" (WOSM 1998: 35). A symbolic framework also provides young people with the opportunity to feel heroic and courageous developing their self-esteem (WOSM 1998).

Religions provide great symbolic frameworks made up of symbols, proverbs, tales, songs, celebrations, and ceremonies; and religious Scouts therefore often uses tales from holy scriptures to create themes for their activities (Karsberg 2009). This creates a strong feeling of solidarity, unity and togetherness as well as a sense of being part of something bigger (Karsberg 2009). Scouting with its shared values and principles, symbols and ceremonies, creates a sense of belonging just as religions do (Elmström 2005). The Scout Law declares that "A Scout is a friend to all and a brother/sister to every other Scout" (See 4.1 The Scout Law and Scout Promise), and in *Scouting for Boys* Baden-Powell elaborates slightly more on this special bond between Scouts saying that if a Scout meets another Scout he must speak to him and help him in any way he can (Baden-Powell 1960). This bond between Scouts from all over the world and this bond is strengthen by shared values and symbols such as the uniform, the Scout motto, the World Scout Emblem/Trefoil and of course the Law and Promise (Elmström 2005; Karsberg 2009). Through the use of symbolism, we identify with something bigger and find security in what we can call ours (Elmström 2005).

4.5   Nature

The full original title of *Scouting for Boys* is *Scouting for Boys: A Handbook for Instruction in Good Citizenship through Woodcraft* so just by reading the title we understand that nature and woodcraft are powerful educational tools within the Scout Movement. This as nature is an adventurous environment full of challenges encouraging problem solving and cooperation (Elmström 2005). Nature as an educational tool is also considered invaluable in building self-confidence, self-awareness and character (WAGGGS 1998). It is in the outdoors that Scouts share responsibilities and learn to live with each other; and it is in the outdoors that the skills and activities practiced at meetings come alive. Outdoor life also provides young people with

the opportunity to see and understand the relationship between man and nature as well as the importance of protecting and preserving both nature and the environment (Scouterna 2013b).

Nature refers to the natural environment – the woods, the sea, the mountains, the desert – and it provides many opportunities for physical, intellectual, emotional, social and spiritual development (WOSM 1998; Karsberg 2009; Scouterna 2013b). However, outdoor life is not a goal in itself, but rather a means to achieving the goal which is to help young people reach their full potential (Baden-Powell 1960; Elmström 2005). In nature, educational situations easily arise; the weather can quickly change and thus create opportunities for the Scouts to both use the skills they already have and learn new skills needed to manage the situation (Elmström 2005). By ending up in unfamiliar situations the Scouts are forced to use their creativity to solve the problems that arise (Karsberg 2009); they are learning by doing. Nature also helps young people to analyse situations and overcome difficulties as it encourages young people to take initiative (WAGGGS 1998; WOSM 1998). Tasks such as cooking are not just necessary tasks; they are opportunities to learn planning, cooperation, communication and leadership in a real life situation (Elmström 2005). Besides developing practical skills, the peace and tranquillity of being in nature offer opportunities to explore feelings and emotions and a "spiritual awareness can develop from simply taking time to discover and contemplate the many wonders of the natural world" (WOSM 1998: 43). In nature the young person is forced to face reality and thus, from a more holistic perspective of education, nature can help young people realize what is essential and real in life (WOSM 1998). Scouting thereby helps young people appreciate life's most simple things. It also helps young people develop a concern for nature and the environment. Baden-Powell believed that as a Scout, you are the guardian of the woods, and by experiencing everything nature has to offer an emotional bond between the young person and nature is created making young people see nature as something worth fighting for (Karsberg 2009).

4.6   Community involvement

Scouting's driving force has always been an optimistic approach based on some key values and a belief that it is possible to create a better world, to be progressive (Elmström 2005). Young people working within, and in support of, their communities was therefore empahsised by Baden-Powell as a very important means of education (WAGGGS 1998). Community service and international experiences encourages a sense of responsibility for the

world, provides young people with an opportunity to understand and respect different cultures and ways of living, and emphasises the influence young people as individuals can have on their surroundings (Karsberg 2009; WAGGGS 1998). Community service can take place in the local or further away in another community in the same country or abroad.

Helping others is part of the Scout Promise and active citizenship is at the core of Scouting (Baden-Powell 1960). Community service is thus a major element of Scouting, and Scouts are involved in their communities in many ways, from recycling to more directly helping others (Elmström 2005). Community service can be used in the same way that nature is used, to provide Scouts with challenges and opportunities to practice cooperation (Karsberg 2009). By being active in community service projects, young people understand how certain phenomena are interconnected. The pride of having completed something that has made a difference, big or small, has great significance for the young people's development, as the feelings of being able to make change come true strengthen both self-confidence and self-esteem (Elmström 2005). Besides that, young people also develop their sense of compassion by actively interacting with other people (Karsberg 2009).

The Scout Movement is a non-political Movement, but it is not non-political. Scouts make a stand and everything they do is thus politics (Elmström 2005). The Scout Movement encourages Scouts to be a part of the community in which they live in, the wider world and to make a difference. It is through this involvement Scouts learn to fight for a better world where all people have equal value and rights (Scouterna 2013b). The Scout Movement, however, provides no guidance on what political values are desirable; Scouts should live by the Scout Law and through the Scout Method they should develop assessment skills needed to make good decisions (Elmström 2005). Young people can make major contributions in their local environments, and the importance to act locally is often emphasised. Being responsible for themselves as well as for others is key character traits every Scout should have (Elmström 2005). In *Scouting for Boys* Baden-Powell states that it is not enough for Scouts to want to serve their country, the Scout must also know how it can be done (Baden-Powell 1960). This shows the importance of providing young people with tools they need to go out and affect the world around them in a democratic manner (Elmström 2005).

4.6.1   World Thinking Day

Community involvement means working with social issues and problems, both by raising awereness and taking action (Karsberg 2009). A great example of raising awereness and creating opportunities to take action is the The World Thinking Day celebrated on the 22nd of February every year. Every year the World Thinking Day has a new advocacy theme based on issues that affects young people around the world. The last few years the theme has been based on the United Nations Millennium Development Goals, and each year a message as well as an activity package based around the theme of the year and a badge is provided (WDR 2014). The last six years' themes have been:

- 2014: Millennium Development Goal 2, Universal primary education.
- 2013: Millennium Development Goals 4 and 5, Child mortality and maternal health.
- 2012: Millennium Development Goal 7, Environmental sustainability.
- 2011: Millennium Development Goal 3, Gender equality and empowerment.
- 2010: Millennium Development Goal 1, Extreme hunger and poverty.
- 2009: Millennium Development Goal 6, HIV/AIDS, malaria and other diseases.

Raising awereness and encouraging action on issues such as these are extremely important for the development of many of the world's poorest countries. At the same time, young people, in poor and rich countries alike, can gain knowledge about serious issues facing earth and some of these young people will most definitely decide to take action. Scouts worldwide say "together we can change our world" affirming Scouting's commitment to the most compelling agenda of our time, the Millennium Development Goals (WAGGGS 2014).

4.6.2   Scouts taking action to create a better world

Citizen education is at the core of Scouting and "every day, Scouts contribute to their communities through service projects" (WOSM 2014a). The Scout Movement teaches young people that they are part of a world where everything is connected, and that every young person can influence his or her surrounding in a positive way (Elmström 2005). There are no small and insignificant contributions to society, everything counts when young people learns and society benefits (Elmström 2005). In many parts of the world community involvement and service to the community is what people associate with Scouting. Scouts in Africa are very active in the fight against HIV/AIDS, Scouts in conflict areas work for peace, and after

earthquakes and floods Scouts often provide relief help (Karsberg 2009). Scouts are managing conflicts without violence, challenging prejudices and stereotypes, encourages grater solidarity, and working on issues including child labour, street children, sustainable development, human rights, and health education (WOSM 2008). Here are a few examples of Scouts taking action to create a better world:

When typhoon Haiyan hit the Philippines in November 2013 Scouts from all over the country reacted instantly to provide response and relief (WOSM 2014b); Scouts in the Great Lakes Region of Central Africa have joined together to establish lasting peace and sustainable social development by promoting a peaceful coexistence and acceptance of differences; Scouts in Mexico are promoting recycling by collecting aluminium cans; Scouts in Mozambique are fighting leprosy by developing awareness and by training specialised Scout patrols that help the affected (WOSM 2008); Scouts in Luxembourg collects sleeping bags to help the homeless survive the winter (WOSM 2014c); Scouts in Sierra Leone are working to help rehabilitate and reintegrate street children and former child soldiers; Scouts in Lesotho are planting trees in an effort to prevent soil erosion and to teach people about sustainable development; Scouts in Malawi are working to improve the health and living conditions of children living on the streets; Scouts in El Salvador are working to prevent gang formation and gang rivalry; Scouts in Malaysia are creating awareness about HIV/AIDS (WOSM 2008); and Scouts in Panama spread joy by giving Christmas presents to marginalized children and adults (WOSM 2014d). Scouting is a global force of action and there are multiple initiatives encouraging scouts to provide service to their community and to the world such as the World Thinking Day and the Messengers of Peace project. Besides that, the examples of Scouts making a real and positive contribution to their communities are endless (WOSM 2014a).

4.7   Adult support

For many people, involvement within the Scout Movement is a lifetime commitment. Once a Scout, always a Scout. This means that many remain in the movement as adults passing on knowledge and experience and helping young people reach their full potential (WAGGGS 1998). In Scouting, adult support involves a voluntary partnership between the adult leader and the young people. The role of the adult leader is to facilitate self-education (WOSM 1998). After all, Scouting is a movement for young people, led by young people, supported

by adults (Karsberg 2009), and as such the Scout Movement focuses on letting young people learn to lead and be led with support from adults leaders (Scouterna 2013b). The relationship between a Scout and an adult leader can therefore be described as "an educational partnership based on mutual respect, trust and acceptance of each other as a person" (WOSM 1998: 57). The adult leader should help young people become familiar with Scouting and its values, principles and method (WOSM 1998). He or she should also create opportunities for young people to grow by supporting, allowing and encouraging personal commitment and responsibility (Elmström 2005; Karsberg 2009). At the same time as he or she encourages ideas, initiatives and decision-making, it is important to remember that he or she is an adult with responsibility for young people's physical and the emotional security (WOSM 1998).

Baden-Powell strongly believed that there is no teaching to compare with example (Baden-Powell 1960). Two elements will enable young people to progress towards moral autonomy, example set by role models and peer group interactions (WOSM 2013c). Young people learn from the example set by adult leaders and an adult leader living by the Scout Law will thus have more influence than one who simply talks about it. What the leader does, others will do (Baden-Powell 1960). Furthermore, it is important that the adult leader acknowledges that each young individual has different characteristics, capabilities and potential that can be developed with the help of good leadership (Elmström 2005). To be seen by adults is important for young people's development, and a supportive leader is therefore responsive and gives his or her Scouts the acknowledgment they need (Karsberg 2009). Being a leader one should not control but rather inspire, motivate, present possible avenues, and give guidance and support during the process. The leader's responsibility is to create a framework in which the Scouts feel safe and can develop both on a personal level and as part of a group (Elmström 2005).

In Scouting, effective leadership is thus to guide the way for others and provide opportunities for others to grow, however, as a leader one has the opportunity to experience new situations and challenges and thus consequently grow oneself (Elmström 2005). The role of an adult leader is to facilitate the development of young people and to help leaders do just that leadership training for both young people and adults is organized at the local, regional, national and international level (Karsberg 2009). Thanks to Scouting's thorough focus on leadership and leadership training, the Scout Movement has been called the world's largest leadership school (Karsberg 2009).

5   Scouting, citizenship and empowerment

"Ordinary people using the tools of dignity, self-respect, common sense and perseverance can influence solutions to important problems in our society" (Florin & Wandersman 1990: 42).

Citizenship can be both passive and active; active citizenship emphasizing how individuals should hold people accountable, demand justice, tolerate people who by their ethnicity or religion are different, and feel solidarity with fellow citizens and human beings (WDR 2007). In Scouting, active citizenship is a key concept and Baden-Powell, seeing young people as citizens in the making in need of guidance on their path to adulthood, strongly believed that Scouting would "turn the rising generation on the right road to citizenship" (Mills 2013). This belief is still valid and confirmed in the World Development Report which emphasises that for development to happen it is important to nurture good citizens, "young people need to learn to engage efficiently in community and society" (WDR 2007: 26). In Scouting, this is done through the Scout Method and the goal is to educate, enable and "empower young people for life" (WOSM 2012). The term empowerment has many dimensions and definitions, and thereby also different meanings in different contexts (Narayan 2002). Nevertheless, a prerequisite for empowerment is the ability to see the individual as a subject capable of taking control of his or her own life. Lord and Hutchison points out that "people understand their own needs far better than anyone else and as a result should have the power to both act and define upon them" (Lord & Hutchison 1993: 3).

"The term empowerment is a reflexive verb, signifying that individuals can only empower themselves" (Jennings et al. 2006: 47). Scouting is a non-formal educational movement of self-progression seeking to "help young people to realise that they have within themselves what it takes to make a difference" (WOSM 1998: 8). It is a movement with a purpose to help young people reach their full potential by taking control of their own development. In Scouting, youth empowerment is considered "the purpose, the educational approach, and the aim" (WOSM 2012). Reading through literature on both empowerment and youth empowerment, and then on Scouting it is clear that there are many similar thoughts and beliefs as to how empowerment is achieved.

The Scout Law and Promise introduces young people to a code of living and thus help young people form an identity by proving moral values; the patrol system teaches young people

responsibility, cooperation, leadership, and coexistence; learning by doing allows young people to learn new knowledge and to acquire new skills by experiencing things first hand, and reflecting upon the experience; a symbolic framework encourages creativity and imagination and provides young people with a sense of belonging; nature provides adventures and challenges encouraging young people to take initiatives and to work together to solve common problems; community involvement includes both awareness and action, teaches young people that all of us can make a difference in the world, and creates a bond between the young person and his or her community; and last but not least, adult support provides a safe environment for young people to grow and leaders who inspires, encourages and acknowledges each individual. These outcomes are just a few examples of all the outcomes that can be achieved by working with the Scout Method.

Looking at empowerment as a means to an end Narayan discusses different capabilities that can be developed through empowerment and that are essential for development as well as poverty reduction. According to her there are many different dimensions to capabilities; "human capabilities include good health, education and productive or other life-enhancing skills. Social capabilities include social belonging, leadership, relations of trust, a sense of identity, values that give meaning to life, and the capacity to organize. Psychological capacities include self-esteem, self-confidence, and an ability to imagine and aspire to a better future. […] Political capabilities include the capacity to represent oneself or others, access information, form associations, and participate in the political life of a community or country" (Narayan 2005: 10). The purpose of the Scout Method is progressive holistic development of young people, and that includes both physically, intellectually, emotionally, socially and spiritually dimensions. Through the use of the Scout Method, all the capabilities mentioned by Narayan can be developed. Scouting the thus be seen as key to both development and poverty reduction. Polson and colleagues supports this and states that Scouts can be seen as "key community recourses termed 'developmental assets'" (Polson et al. 2013: 760). According to them Scouting help develop "behaviours and values that contribute to the formation of social capital and the development of strong communities" (Polson et al. 2013: 772).

It has been proven that young people use their experiences to help themselves develop; they are learning by doing. Baden-Powell founded the Scout Movement to influence character, encourage integrity and give the young people high ideals, and it is through experience young

people learn a multitude of different skills as well as behaviours and attitudes. The Scout Movement wants to help young people develop "a harmonised personal identity" based on the Scout Promise and Law. Through the Scout Method this is possible. The literature on youth empowerment states key features for proving a empowering setting a welcoming and safe working environment, supportive relationships with adults and peers, positive norms and values, reinforcement and recognition, opportunities for belonging and skill building, and participation in community service projects (Zimmerman et al. 2011; Jennings et al. 2006; Chinman & Linney 1998); features that can all be found in Scouting. Baden-Powell, the founder of Scouting, once said "If it isn't fun, it isn't scouting. If it's only fun, it isn't scouting." and this captures the essence of Scouting as Scouting is about having fun while gaining valuable skills and increasing one's self-confidence and self-esteem.

6   Conclusion

Scouting's purpose is not to change unjust social and political structures; it is to empower young people to become good citizens making these changes come true. Scouting is beneficial for the local community and the world as well as for interpersonal relationships and individual development; and this thesis has proven that the Scout Movement can help build a better world through the education, enablement and empowerment of young people.

WOSM is the world's largest youth movement, and WAGGGS is the world's largest youth movement dedicated to girls and young women; and with more than 40 million members from hundreds of countries across the world they definitely have the possibility to affect and shape the lives of many young people. Young people are citizens in the making in need of guidance. To prepare young people for life the Scout Movement therefore uses its unique method, the Scout Method, which focuses on the holistic development of young people and makes each individual the principal agent in his or her development. The Scout Method incorporates many different educational as well as empowerment tools; and while all these tools, referred to as elements of the Scout Method, contain factors that enhance young people's autonomy and responsibility, as well as their abilities and skills, it is the magical combination of all elements that results in empowered young people, prepared for life. Through Scouting, and the Scout Method, young people are empowered to become good citizens making a positive change in their communities as well as in the world.

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Appendix A

The number of members in this list are based on the document "WOSM Membership as at 31st of December 2012" (WOSM 2013d) and membership numbers published at WAGGGS's website (WAGGGS 2014a). The countries are organised by region, in alphabetical order.

COUNTRY	REGION	WOSM	WAGGGS	TOTAL
Angola	Africa	16179		16179
Benin	Africa	5226	2000	7226
Botswana	Africa	3898	9825	13723
Burkina Faso	Africa	9700	12753	22453
Burundi	Africa	28559	11034	39593
Cameroon	Africa	4501	1033	5534
Cape Verde	Africa	733		733
Central African Republic	Africa		8879	8879
Chad	Africa	14500	6450	20950
Comoros	Africa	1725		1725
Côte d'Ivoire	Africa	8835	N/A	8835
Democratic Republic of the Congo	Africa	71443	N/A	71443
Ethiopia	Africa	60191		60191
Gabon	Africa	3736		3736
Gambia	Africa	18422	11777	30199
Ghana	Africa	3818	7835	11653
Guinea	Africa	10522	4000	14522
Kenya	Africa	323884	158810	482694
Lesotho	Africa	371	1783	2154
Liberia	Africa	2418	1180	3598
Madagascar	Africa	38262	24719	62981
Malawi	Africa	12810	11044	23854
Mauritius	Africa	3463	776	4239
Mozambique	Africa	21487		21487
Namibia	Africa	2836	1278	4114

Niger	Africa	3300		3300
Nigeria	Africa	46701	113726	160427
Republic of Congo	Africa		1413	1413
Rwanda	Africa	18859	9284	28143
Senegal	Africa	9857	2071	11928
Seychelles	Africa	169		169
Sierra Leone	Africa	11587	2026	13613
South Africa	Africa	69316	27164	96480
South Sudan	Africa	N/A		N/A
Swaziland	Africa	6843	2100	8943
Tanzania	Africa	538933	30376	569309
Togo	Africa	9196	2700	11896
Uganda	Africa	116054	112371	228425
Zambia	Africa	7396	11920	19316
Zimbabwe	Africa	5880	15278	21158
Algeria	Arab	33622		33622
Baharin	Arab	1790	1556	3346
Egypt	Arab	82940	44300	127240
Jordan	Arab	15521	9080	24601
Kuwait	Arab	5950	9025	14975
Lebanon	Arab	14533	4231	18764
Libya	Arab	14716	4325	19041
Mauritania	Arab	3724	N/A	3724
Morocco	Arab	12304		12304
Oman	Arab	12847	6831	19678
Palestina	Arab	33629		33629
Qatar	Arab	4528	2368	6896
Saudia Arabia	Arab	19260		19260
Sudan	Arab	14682	17350	32032
Syria	Arab	9260		9260
Tunisia	Arab	18494	7298	25792
United Arab Emirates	Arab	5830	2124	7954

Yemen	Arab	6481	18649	25130
Australia	Asia-Pacific	65881	29811	95692
Bangladesh	Asia-Pacific	958243	52567	1010810
Bhutan	Asia-Pacific	21294		21294
Brunei Darusslam	Asia-Pacific	1904	1677	3581
Cambodia	Asia-Pacific	10061	1425	11486
Cook Island	Asia-Pacific		611	611
Fiji	Asia-Pacific	7284	2081	9365
Hong Kong	Asia-Pacific	66895	55145	122040
India	Asia-Pacific	3371408	1305028	4676436
Indonesia	Asia-Pacific	21599748		21599748
Japan	Asia-Pacific	111180	49447	160627
Kiribati	Asia-Pacific	1333	500	1833
Malaysia	Asia-Pacific	44016	61718	105734
Maldives	Asia-Pacific	4633	7305	11938
Mongolia	Asia-Pacific	10445	1050	11495
Nepal	Asia-Pacific	19010	15740	34750
New Zealand	Asia-Pacific	17939	10975	28914
Pakistan	Asia-Pacific	630476	48253	678729
Papua New Guinea	Asia-Pacific	3509	1226	4735
Philippines	Asia-Pacific	1760309	713777	2474086
Singapore	Asia-Pacific	11451	12334	23785
Solomon Islands	Asia-Pacific		250	250
South Korea	Asia-Pacific	190539	58161	248700
Sri Lanka	Asia-Pacific	40925	37057	77982
Taiwan	Asia-Pacific	49057	20264	69321
Thailand	Asia-Pacific	828248	28911	857159
Tonga	Asia-Pacific		200	200
Armenia	Eurasia	2119	1514	3633
Azerbajan	Eurasia	1091		1091
Belarus	Eurasia	1201	1670	2871
Georgia	Eurasia	1568	805	2373

Kazakhstan	Eurasia	1103		1103
Moldova	Eurasia	2042		2042
Russia	Eurasia	7186	2175	9361
Tajikistan	Eurasia	1062		1062
Ukraine	Eurasia	2429	728	3157
United Kingdom	Europe	528263	542603	1070866
Albania	Europe	1065		1065
Austria	Europe	10439	10301	20740
Belgium	Europe	97489	57966	155455
Bosnia and Herzegovina	Europe	1941		1941
Bulgaria	Europe	1095		1095
Croatia	Europe	3155		3155
Cyprus	Europe	5328	2763	8091
Czech Republic	Europe	23074	19948	43022
Denmark	Europe	39829	22090	61919
Estonia	Europe	1423	776	2199
Finland	Europe	43811	32278	76089
France	Europe	75547	19884	95431
Germany	Europe	112503	47523	160026
Greece	Europe	15218	14622	29840
Hungary	Europe	10068	683	10751
Iceland	Europe	3938	1582	5520
Ireland	Europe	42666	13806	56472
Israel	Europe	25684	N/A	25684
Italy	Europe	102066	83601	185667
Latvia	Europe	847	293	1140
Liechtenstein	Europe	753	318	1071
Lituania	Europe	1446	1370	2816
Luxembourg	Europe	7083	1991	9074
Macedonia	Europe	1151		1151
Malta	Europe	2968	1191	4159
Monaco	Europe	1001	23	1024

Montenegro	Europe	768		768
Netherlands	Europe	47655	54663	102318
Norway	Europe	17279	14273	31552
Poland	Europe	33506	76718	110224
Portugal	Europe	79063	3157	82220
Romania	Europe	2629	627	3256
San Marino	Europe	147	129	276
Serbia	Europe	4408		4408
Slovakia	Europe	3349	3210	6559
Slovenia	Europe	5494	4173	9667
Spain	Europe	59408	7154	66562
Sweden	Europe	43729	51718	95447
Switzerland	Europe	23263	20177	43440
Turkey	Europe	40579	2883	43462
Antigua and Barbuda	Interamerica		608	608
Argentina	Interamerica	42779	4458	47237
Aruba	Interamerica		306	306
Bahamas	Interamerica	1521	2732	4253
Barbados	Interamerica	2184	3290	5474
Belize	Interamerica	1224	412	1636
Bolivia	Interamerica	7894	390	8284
Brazil	Interamerica	70388	9899	80287
Canada	Interamerica	116044	90000	206044
Chile	Interamerica	19672	17572	37244
Colombia	Interamerica	11188	706	11894
Costa Rica	Interamerica	11297	4214	15511
Dominica	Interamerica	1100	533	1633
Dominican Republic	Interamerica	1269	507	1776
Ecuador	Interamerica	3006	144	3150
El Salvador	Interamerica	4477	259	4736
Grenada	Interamerica	1367	1518	2885
Guatemala	Interamerica	4905	998	5903

Guyana	Interamerica	399	1121	1520
Haiti	Interamerica	43605	1362	44967
Honduras	Interamerica	1473	5484	6957
Jamaica	Interamerica	2235	5903	8138
Mexico	Interamerica	33487	5196	38683
Netherlands Antilles	Interamerica		344	344
Nicaragua	Interamerica	1011	707	1718
Panama	Interamerica	2254	728	2982
Paraguay	Interamerica	1210	329	1539
Peru	Interamerica	6724	5500	12224
Saint Kitts and Nevis	Interamerica		308	308
Saint Lucia	Interamerica	355	2100	2455
Saint Vincent and the Grenadines	Interamerica	353	1456	1809
Suriname	Interamerica	2601	472	3073
Trinidad and Tobago	Interamerica	8686	2545	11231
United States	Interamerica	2988612	3578760	6567372
Uruguay	Interamerica	1544	71	1615
Venezuela	Interamerica	14893	655	15548
Total		**36598195**	**8121228**	**44719423**