



REPORT ON WONDERFORUM "SPIRITUAL DEVELOPMENT"

02-13.07.01

The third WONDERforum was organised from 7-13 July 2001. The aim of this forum was to enable Scout leaders in different parts of the world to share their views and experiences on spiritual development. The guest speaker was Gualtiero Zanolini, Chairman of the World Programme Committee, and the facilitator Jacqueline Collier, Deputy Director, Youth Programme.

The forum involved 24 participants from 12 countries in 5 Regions:

Africa Region: Ghana 1, R. O. Congo 1

Arab Region: Tunisia 1

Asia-Pacific Region: Australia 1, Philippines 1

European Region: France 1, Macedonia FYRO 1, Portugal 3, Switzerland 3, United Kingdom 5

Interamerican Region: Canada 3, USA 3

The forum ran smoothly and participants contributed many useful ideas on how to define spiritual development, how to understand "Duty to God", Scouting's specific role in relation to spiritual development and how to develop a specific Scout approach to this issue. The main conclusions of the discussion are summarised below.

Follow-up will include producing guidelines on the Scout approach to spiritual development for use by national Scout associations, as well as handouts for participants at the 20th World Scout Jamboree in Thailand in 2002-3. These handouts will be designed to enable participants to discover and share the spiritual meaning of the Jamboree activities, and national Scout associations will be able to adapt them for use at national or regional camps and events.

CONCLUSIONS OF THE DISCUSSION

A. HOW TO DEFINE SPIRITUAL DEVELOPMENT

Participants noted that many adults and young people within Scouting, as well as many outside it, had difficulties in grasping the concept of spiritual development. They identified some of the problems faced, commented on the definition of spiritual development given in the background document and proposed improvements and useful tools. The main points made are noted below.

A1. Problems in defining and dealing with spiritual development

a. Definition

- For many people, spiritual development means religion.
- "Religious" people must recognise that spiritual development can and at times does occur outside of religious settings. Similarly, "non-religious" people must

not diminish the critically important role of religion as a spiritual development tool.

- It is extremely difficult to define spirituality as each of us interprets spirituality differently within the context of our life experiences.
- The starting information as well as the discussion to this point is all relevant in that it demonstrates the elusive quality we are trying to define.
- We see the challenge Scouting faces - how to deal with developing spirituality when there is little consensus on the definition.

b. Scouting in general

- A difficulty is that it often seems that we are running an outdoor recreation society when instead we should be running a character-building society that uses outdoor recreation as an important tool.
- If we are not careful we sometimes forget about Scouting's spiritual dimension.
- Scouting is not Religion nor a Church and it does not exist to make young Christians or Moslems or Jews or whatever; it should to encourage each member of any age to practice their own religion and make opportunities for that in camp. But it is not a substitute for Religion.
- The aspects of "reflection, pondering, and building quiet and stable relationships" are also built into the Scouting program and, although they may be weak in some ways, they are utilized and just need to be emphasized more.
- The lack of spiritual activity in Scouting is more a case of not knowing just how to incorporate spiritual development in the Scouting program.
- Scouting must find a way to encourage spiritual development without offending religion and without propagating religion. I am confident it can be done, and I believe it must be done, but I don't know exactly how to do it.

c. Youth

- Youth are interested in having fun and succeeding at what they are doing in their badge and other award programs. Leaders feel most comfortable at allowing that to continue.
- It is easy for youth to distinguish between "spiritual" and "fun" activities, and youth often have little interest in "spiritual" activities, so it is important to design "fun" activities with a "spiritual" dimension hidden inside; or if not completely hidden, still definitely built into the activity.

d. Parents

- Most parents want their child enrolled in a fun packed or an adventure packed or even a sport program to learn, to participate with other children of their own age and yes to develop in some way. Spiritual development would be very far from their minds when registering their child for any program.
- Many of our volunteers come to us attached to a youth member, donning the uniform in an effort to ensure their children are well served by the program or to spend more "quality time" with their youngsters.

e. Scout leaders

- Duty to God and Spiritual Development has always been a problem for leaders.

- We sometimes focus on fun and excitement; and we provide little time for reflection, pondering, and building quiet and stable relationships between adults and youth.
- Scout leaders are hesitant to include a spiritual dimension in their program because of fears of lawsuits from parents on the basis of religion and a feeling that all religious expression must be private and not public.
- Scout leaders are hesitant to include "spirituality" due to the possibility of lawsuits, but I believe these lawsuits pertain to religion and not spirituality.
- The problem as I have experienced it time and again is: "not knowing how to" on the part of many of our adult volunteers. It would seem that a lot of our volunteers follow thought patterns similar to those ascribed (above) to the parents of Scouting youth.
- So, if that is the case, the volunteers are in it for fun and adventure, and their preconceived ideas of "spirituality" come with them and little effort is made to correct, redirect, or broaden thinking about spirituality because we who have gone before joined for the same reasons and didn't want to be put off by discussing something that we didn't understand or weren't comfortable with.
- Many equate spiritual development with the fulfilment of religious obligations.
- Our troop is sponsored by a religious school, and most of the Scout leaders take the spiritual dimension for granted, since the Scouts are so immersed to biblical instruction in school. But let me say that after reading the background document I have been enlightened.
- This difficulty stems from the lack of knowledge on the part of the adult leader.
- I have undergone training (wood badge), though the topic of spiritual development was covered, I say it wasn't enough.
- During my basic training course, the topic of spiritual development dealt with having religious services during Scouting activities (Scouts' Owns). It did not mention how an adult leader can actually help in the Scouts' development.

A.2. Comments on the definition of spiritual development in The Green Island

- While I can follow the Professor's reply in the text, given my background and interest in the subject, it really is more than I as a Scout/Scouting Parent/Scouting Volunteer would want to have to take in.
- I really need to "Simplify, Simplify" if I expect to get this across in a manner that appeals to and catches the interest of those I serve.
- I really like the Green Island approach and think that presented properly 'in small bites' it will benefit all aspects of Scouting.
- It will make my task of training "Spiritual Development" much easier.
- The description of spiritual development was adequately covered in the Chapter 7 of The Green Island.
- It was given "in small bites" and it was very interestingly presented.
- It has given me more insight with regards to spiritual development... since I never really thought of it that way.
- The professor is interpreting the Biblical creation stories as spiritual commentaries on the material reality. While I think this is the right approach, we must be aware that there are people, usually called creationists, who believe that the Biblical creation stories are a scientific account. In order not to alienate

people with this belief, we should concentrate on how the Bible can be useful for us when we are doing spiritual development, rather than on making claims, as the professor does, that the book does not have any scientific validity.

A.3. Ideas on how to improve this definition

- Use the five principles of Spiritual Development or 5 W's (K):
 1. To develop an inner discipline and training (Wisdom);
 2. To be involved in corporate activities (Work)
 3. To understand the natural world around them (Wonder);
 4. To help create a more tolerant and caring society (Welcome);
 5. To discover the need for personal and corporate prayer and worship (Worship).
- We need some very plain and simple statements to work. Spiritual: "not physical, not bound by natural laws, pertaining to the heart and soul". Development: "Building on something already in existence, exploring directing and improving things of the heart and soul".
- The definition I would use for "spiritual" is nearer "an experience of that which is beyond our humanity yet is part of our life". And that's where it differs from "religion". Religion is a faith in some deity and it is expressed in the ritual of worship; the spiritual is an experience of the divine, if you like, and is expressed in wonder and discovery and adventure. It takes us another step along the road of being true to our potential as human beings.
- When training adult leaders in the area of spiritual development I always used the four friendships - Friendship with Self, Others, Nature, God (SO:N:G:). This always seemed to be a friendlier and softer approach for people who were unsure of the topic.
 1. Friendship with Self - becoming to like yourself and get to know your strengths and weaknesses -a very important in part of life.
 2. Friendship with others - relating with others and Scouting usually offers everyone a chance to expand their contact with people, hopefully making them more tolerant and understanding of other.
 3. Friendship with Nature - perhaps this is where we can most easily see a spiritual force, in the beauty, complexity and wonder of nature - something which humans have not really yet begun to understand, let alone tame!
 4. Friendship with God - seeing God as a friend and beginning to develop a relationship with God, something which we hope will deepen as progress through life.These thoughts are based on a book by Father Roger Barralet, who supported this work for many years in UK Scouting. He also describes the opposite of spiritual as 'material'.
- Spiritual things are things that are not material or physical. Material things are matter and energy. Spiritual things are things like beauty. Materially, a flower is a bunch of thin pieces of matter in different colours. Spiritually, we can say that the flower is beautiful (or ugly; we may come to different spiritual understandings of the same material thing). The spiritual is about understanding material things; taking things at more than face value.
- I am reminded of a poster of a storm lashing a cliff, but with two eagles at their nest seemingly unperturbed by what is going on around them in the natural elements. In many ways for me.. this is spirituality... it is being in the middle of the world and its experiences and yet having a recognition that there is another dimension which is pervading those dimensions. I guess that is what I would call a spiritual experience and that is what I would love for our youth to experience.... knowledge that is deeply entrenched and which pervades not

only their Scouting experiences, but their life experiences, that there is another dimension to their existence and from that dimension comes a peace which "passes all understanding". It is that peace which is experienced in our Scouting campfires, our sunrise and sunset and mountain top experiences. It touches our soul and leaves us with a sense of relationship with the Creator of it all !! It has been described as allowing the youth to experience the "wows" of this world and then helping them see this is spiritual experience... a "reaching out and touching the hand of God" if you like. This same writer goes on to say that it is an acknowledgement of a power greater than ourselves. For me, spiritual development is also an accountability development. If I acknowledge a greater power in the world, then I am in a sense expressing both my dependability and accountability to that greater power. This is religion or the Faith that expresses this religion.

A.4. Advice for Scout leaders

- Start the process at the very earliest age
- Understand that Scouting is not a Church or a Religion but an experience of the spiritual.
- What you are doing week by week in your Scouting Section is part of the spiritual development process. The only additional thing required is from time to time to draw the youngsters' attention to it.
- To take a bunch of Venture Scouts to the top of a mountain to see the sunrise, could be the most moving spiritual experience of their lives.
- Duty to God is not just participating in worship or saying prayers - it is learning to live life well and to the full - understanding self and making full use of personal skills and abilities for the good of the world about us. - There are moments when we pause and pray - but they should rarely be too formal.
- Prayer and worship should be in the very middle of our activities - God is Lord of the whole of life - however you understand the concept of God.
- An acceptance that there has to be some power beyond humanity that keeps this world and the universe in order, is a good enough beginning for an understanding of God. More will come as the experience develops - perhaps through the five principles of Spiritual Development (Wisdom, Work, Wonder, Welcome, Worship).
- There is and must be a definite spiritual dimension in Scouting.
- We should encourage each member to develop himself or herself spiritually.
- To develop spiritually one must be afforded the opportunity to grow in an environment which will allow that to take place naturally.
- The spiritual dimension in Scouting must serve all of our members.
- It can be reduced to an equation as follows: (a fun activity) + (an included spiritual dimension) = (a meaningful activity).

A.5. Tools

- The Scout Association UK's activity pack "God, are you still in there?" (translated into several languages) tries to provide leaders with Scouting activities to support spiritual development.
- The outdoors is just a tool to achieve our aim. We have many other tools too.

- There should be literatures/books dealing with this topic. Lack of literature on spiritual development is another factor that contributes to this difficulty. At least, literature such as the background document we have for this forum.

B. HOW TO UNDERSTAND DUTY TO GOD

Participants discussed the definition of duty to God given in the Constitution of the World Organization of the Scout Movement: *"Adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom"*, as well as the explanation and notion of internal compass presented in The Green Island. They also explored the link between duty to God and religions. Here are the key ideas expressed.

B.1. Definition of duty to God

- Duty to God means more than going to church meetings (although this can be an important part of an individual's application) - it means recognizing and cultivating the duty which we owe to God by developing and practising a personal moral code for which we are answerable only to God and which guides our actions even in the most difficult times.
- I believe Duty to God to be a very personal search based on the individual's own religious beliefs and life experiences.
- In a WOSM publication entitled "Fundamental Principles," it states that the definition of Duty to God "does not use the word 'God', in order to make it clear that the clause also covers religions which are non-monotheistic, such as Hinduism, or those which do not recognize a personal God, such as Buddhism.
- It will or may depend on one's own religion, personal views and values, ethics, and how, when and where one may have been raised just as to how one sees ones "Duty to God".
- "Duty implies a moral or legal obligation to follow a certain code of conduct. Duty means playing by the rules, reaching deep into your own conscience for the meaning of these rules and giving just a little beyond and doing just a little bit more than is expected." (Jimmy Stewart)
- "Duty to God means a lot more than saying a prayer every time you need a favor. A lot more. Duty to God is simply that voluntary gesture you must make and remake a million times in your lifetime as a statement of your recognition that there is someone above this universe who watches over this universe and to whom each of us is a favorite son. Duty to God is a lifetime thank-you note our hearts send out in appreciation for the life that has been loaned to us here on earth." (Jimmy Stewart)
- The whole educational approach of the Movement consists in helping young people transcend the material world and go in search of the spiritual values of life:
 1. Scouting wants people to adhere to spiritual principles, such as valuing emotions and seeing life as having meaning.
 2. Scouting wants people to be loyal to the religion that expresses their spiritual principles...
 3. Scouting wants people to accept the duties resulting from their spiritual principles, to be active doers, not just passive believers.
- Duty to God refers to a person's relationship with the spiritual values of life and not to certain beliefs about the material world.
- While there are those who would restrict Duty to God to participation in specific religious practices, I have always held the view that it was and is our

duty to God to make the most of the life he has given us - to enjoy it to the full - and to make the most of the potential with which he has provided us.

- Duty to God includes working to make this world a better place that we found it when we came into it. That is also the essence of Baden-Powell's last message to Scouts. Being what we were created to be is as much our duty to God as our worship of the divine, however that divine is expressed in our religious faith.
- We have a duty to acquire a moral code and a set of principles and convictions that are deeply ingrained into the very fibres of our bodies and souls - not just a veneer that easily peels off. These are principles of right and wrong that guide one's own actions (not someone else's actions). These are principles of personal morality and decency and honesty, in addition to principles of service and charity and kindness. These principles are not dictated by society (duty to country), nor are they always in our own apparent best interests (duty to self), but they guide our thoughts and actions and help make us better people than we otherwise would be. A person is said to have character if he or she has developed some of these principles.
- If the points of the Scout Law applied only to duty to self and duty to country, then we would have a lot of good and honest people with little depth in character - and we're in the character-building business, so we stress that each individual has a duty to God which is above and beyond any duty he or she has to self or to his or her community. This duty to God overrides and permeates duty to self and duty to country.
- We are accountable for development of our moral code to no one except God. Hence, this is our duty to God.
- Definitions of God vary - some people find God in an organized religious setting, some don't. And as definitions of God vary, our moral codes may vary - this is to be expected - indeed, an individual's moral code might develop (or change) over time. We each have an obligation to develop and exercise our moral code, and we each have an obligation to sustain the right of others in doing the same.
- Personally I will consider my duty to God done if on the day I leave this planet, I have left my little corner a better place than I found it.

B.2. The notion of internal compass

- In the Green Island reference is made to an internal compass, one could argue that as one grows, develops one's "internal compass" grows or develops maybe it is nurtured by the how, when and where one grows up, maybe not. Let us not doubt for a moment that something takes place that shapes something within us for life.
- We can use happiness and joy as an internal compass... but this feeling can only be felt after we have done the act that we are being happy or joyful about. My opinion, it can be a (or the) compass for foresight... by asking ourselves questions: "If I do this, will I feel happy (or joy)?"... "If I do this, will others feel happy (or joy)?".
- You don't know something is right because you felt happy and/or joyful... but you felt happy and/or joyful because you know you did something right (or have chosen the right path). This only applies for people in their right state-of-minds. Because there are cases of people who feel happiness/joy/satisfaction by hurting other people (something like a magnetized internal compass).

- I personally don't believe that happiness and joy is a good indication of a spiritual experience.... Peace is perhaps for me a much more profound reality. You can find yourself in a really tough life predicament, and happiness and joy may not be your experience, but if you have peace... you have a sense of "another experience" outside of the natural experience.
- Instead of throwing around the words "Duty to God", we need to mention ideas like the internal compass and the search for meaning. This would allow people to understand that Duty to God is about an open search, not about affirming a creed (such as "I believe in God.").
- "Believe in anything you want to believe in, but keep God at the top of it. With Him, life can be a beautiful experience. Without Him, you're just biding time." (John Wayne)

B.3. The link between duty to God and religions

- Some people find their religious experience in church, some in a community of sharing, some in other ways. I do not believe that we should necessarily tie religion to a formal structure, whether it be Christian, Moslem, Jewish or whatever. The participation of our members in any formal religious practice is a practice to be encouraged but not a fact to be demanded.
- It is encouraged to learn beyond the current religion you are in due to family heritage. It is encouraged to understand the religious heritage of your community... or in simplicity to understand various religions. This is a very open-minded idea and would definitely foster deeper understanding among people of different beliefs.
- I believe that community in this document should not limit itself to the immediate community, as the world is getting really small, co-relating with people of different nations with different beliefs is inevitable.
- Most parents and leaders have the notion that Scouting is recreational and is merely an organization rather than a movement with a purpose. The spiritual aspect/side of Scouting has never occurred to these people and they may have apprehensions when we encourage them to let their children learn of a religious heritage of their community other than their own family heritage. This is especially true for very religious parents, who will evidently have a defensive attitude towards another religion.
- As I see Scouting as a multi-cultural, multi-faith organisation I prefer to use a lower case g in god and let individuals decide if they wish to use a capital G which would mean a single being.
- Scouting must never be a substitute for religion, but it can be and very often is a catalyst for both religious and spiritual experiences. You can, without question, experience both in Scouting without access to Church, Temple, Mosque or Synagogue. But each of these places can be a bonus to the searching Scout as they explore the potential of their reality and the wonder of their life.
- From B-P's explanation we can conclude that belonging to a religion should not be the measure of spirituality or atheism. Since spirituality according to B-P (and I agree), is something integrated to our character and not merely something we do on Sundays. Belonging to a religion is merely the result of this spirituality and not the other way around.

- These days very few young people attend a place of worship and we live in an increasingly material and scientifically orientated lifestyle often making a god difficult to believe in.
- As a child, I attended church on a regular basis because my parents told me to - the last thing a young person wants is to be told the same by his/her Scout leader. Possibly because of the element of force I stopped attending church as soon as I was given the opportunity. I could not see then and cannot see now why one has to attend a place of worship on a weekly basis to show a spiritual understanding.
- A good majority of young people would rather not go to church or even concern themselves with their own spiritual development something like bad memories try to block anything about the spiritual..so being forced not just affects a certain religion, but it affects the willingness of the person to develop himself/herself spiritually..and some would even evade talking about the subject. So coercion has its really bad long-term effects.
- It is often accepted that by saying "duty to God" that young people should live in a lifestyle that is taught in the various religious books. After all these teach you to care for yourself, others, and all around you. Once they accept that the world needs to be cared for and that that could be seen as a duty to God then I am happy that they are starting to understand the statement.
- Scouting can be a helpful tool for developing one's spiritual dimension, both within and outside of a religious setting. We must acknowledge that Scouting works outside a religious setting, but it cannot (and should not) replace it for those who are of a religious persuasion.
- I have been very interested in the subject of church attendance and religious observance. I am pleased that spiritual development is not seen as being the same as religion but also that it cannot be entirely separated from religion. It is also interesting to note that many people are rejecting the institutional forms of religion and not attending church, but this does not necessarily mean that they no longer believe in God.
- I have noted the references to Scouts Owns and services and what makes them good or bad. I have experience in these areas, both in acts of worship and meditations for courses etc. I believe that these can be very meaningful spiritual experiences if they are used to help people make sense of their individual and shared experiences in a specific setting. This requires thinking about the people attending, their experiences generally and experiences they will share during the event. It is also useful to involve people in the preparation but they require help and guidance to set their experiences in the correct context.
- I experience a spiritual feeling when I am on the top of a mountain open to the elements, I can really appreciate just how great we are and how much greater the environment is. A Beaver scout may get a spiritual experience by spending a day at a nature reserve or by meeting someone special. Yes, spiritual development can include elements of religions - indeed it would be good for all young people to learn about as many religions as possible and this could be part of the Scout training. But it is not up to us to determine which way the young person should go.
- I can see a great spiritual element in global awareness projects. Young people learn about respect, the environment, International issues, fair trade, health, effects of war etc. In my opinion this is very spiritual, it is the development of the understanding in an individual. Many parts of the Scout programme simply teach people the same lessons as many religions just using another tool.

C. WHAT IS SCOUTING'S SPECIFIC ROLE IN RELATION TO SPIRITUAL DEVELOPMENT?

Scouting's founder, Lord Robert Baden-Powell, explained that Scouting's role was to bring a "natural form of religion" to young people. The Green Island explains that this means helping young people to discover the Spiritual Reality in their own lives through their personal experience of Scout activities. Participants explored this idea and exchanged their views on what adult leaders could do to support this process.

C.1. Scouting's role

- Young people have many more opportunities now, but finding one's way through the maze of opportunities can be a very difficult and frightening experience for them. If Scouting can help young people to develop roots (values to hold onto whatever the circumstances), a sense of hope (that even when things are difficult the situation will not last for ever) and a belief in the good in others, then I think it will serve young people, society and God.
- In this fast, action packed, material world, perhaps we owe it to young people to offer them an alternative and I believe Scouting can do this in a credible and meaningful way. I also believe that there must be some start to an inner journey in spiritual development, requiring time and reflection.
- Scouting's challenge is to help young men and young women recognize the importance of a personal moral code.
- It is NOT Scouting's role to give religion. It is Scouting's role to develop spirituality. Also, Scouting recognizes that it is "but one of several factors which contribute to the development of young people." (Fundamental Principles).
- Scouting helps provide the basis for a personal moral code by its ideals (the Scout Law and Scout Promise, for example) and by bringing people together to the outdoors. And we bring youth and adults together. The power of the outdoors to solve many personal and societal problems is still not recognized by the world at large.
- I have always felt that both the spiritual and the religious must be fun not just for Scouts but for everyone. In the narrow aisle of the Christian religion, the fact that it is possible for us to be forgiven for even the worst of our wrong, whatever society demands of us in recompense, is something to be joyful about; the fact that we live in a wonderful world, is something to enjoy with fun; the fact that we have lives that inter-relate in a whole range of emotions has to be celebrated in fun. And youth is fun and even age can be fun because life can be fun. The one thing that it is important to remember is that for nearly two thirds of the world, life is not fun and the Scouts (and Guides) who emerge in immaculate uniform from the worst slums of Africa and Asia are the ones who most need the fun that the whole of Scouting is. Which is why it is important to see the Spiritual Development of young people as something to be enjoyed. Sometimes formal occasions are part of the process. But even formal occasions should be fun.
- Perhaps we need to be careful that spiritual development in Scouting remains focussed on the individual, helping them to make sense of their own experiences and lives.
- Young people do not like to have lessons from adults, they are not in Scouting for that. However, I do not think that their expectation is limited to just having "fun". I am convinced that if they are Scouts, or if they remain in the Movement, this is because they are looking to Scouting for answers to deeper expectations, such as: to discover and understand the world around them (the natural world and society); to be part of a community based on friendship and brotherhood; to learn new skills and be recognised as a responsible citizen (firstly in their

small community, the pack or the troop, and then in the wider society); to identify values for life; and finally to have a better idea of their potential and develop their personality.

C.2. The role of adults in Scouting

- What we have to do is to provide young people with opportunities to live activities having a spiritual content: activities where young people can overcome challenges and discover their personal capacities; activities opening young people to the wonders of the creation; activities through which young people can discover the value of brotherhood and experiment how to build up a real community; activities where young people can experiment that by working together it is possible to build up a more tolerant and caring society; and finally times where young people can reflect on what they have lived together, help each other to discover and express the spiritual meaning of their common experiences and...maybe, feel the need to thank God for that.
- We as leaders (Scouters) must strive to continue to find ways to use Scouting to do whatever it is that we do best. Scouts Owns have their place, but they should be Spiritual in makeup not Religious.
- As a Scout Leader, I want to lead my youth in an understanding of the vows of this world... and through their Law and Promise.. an accountability to themselves, to others and to their God. In one sense. this is the Great Commandment of the Christian Faith, and is inherent in most other faiths as well.... "To love God.... and your neighbour as your self." and "Do unto others as you would have them do to you." Without a sense of accountability, our youth will never live out their Law and Promise .. and for that matter, neither will Scouters who are their Leaders!!
- I think it is important to train leaders so that they can identify and use opportunities to bring out the spiritual aspect within daily activities/unit life and help everyone to share the significance of these activities. It also needs a number of readings, poems etc but the skill is to choose an appropriate one at the correct time.
- I believe that we, as Scouting adults, can encourage spirituality through the Scout Oath and Scout Law by being aware and inserting aspects of spirituality in the Scouting program.
- More training of adults (as many adults are rather weak on this aspect of the Scouting program) and more available information on how to teach spirituality within the Scouting framework would be an asset in promoting the spiritual aspect of the Scouting program.
- You have absolute freedom to share the wonders of God's creation out in the world and experience the spiritual moments that happen; the only thing you have to do as leaders, is to identify them as divine events and underline them as special.
- Everyone in Scouting must be open to continual spiritual development.
- "Nice words. Trouble is, we learn them so young we sometimes don't get all the understanding that goes with them. I take care of that in my family. As each boy reaches Scout age I make sure he learns the Scout Law. Then I break it down for him with a few things I've picked up in the more than half century since I learned it." (John Wayne)
- Get your youth to see what is around them in the world, things that they may not have seen before. Even if they have seen them before, they may not have

fully understood what they were viewing. Encourage them to see, to explore, and then to comprehend what they have seen.

D. IS IT POSSIBLE TO DEVELOP A SPECIFIC SCOUT APPROACH TO SPIRITUAL DEVELOPMENT?

Participants discussed "The Scout Approach" and "The Spiritual and Religious Approach at the World Scout Jamboree 2003", presented in the background document, which aim at clarifying and facilitating the Scout leaders' role in helping young people grow spiritually. They also presented approaches, training and material developed by their own national Scout associations.

- I think the text of the Scout approach is well written.
- It is easy to write things down on paper; the challenge is getting Scouting leaders everywhere to plan programs that incorporate the ideals. This has to be an education effort.
- I'm converted. I'm going to include these ideals in my programs as best I can.
- I think the foundation is in place for Spirituality within the Scouting movement. It is present in Scout's Owns and in everything we do i.e. camping, hiking, service projects, junior leader training, and, including, Scoutmaster's minute at the end of each meeting.
- The document "The Scout Approach" delineates these points very well in a generalized fashion. The problem, I believe, is how Scouting adults utilize these tools.
- I have noticed in our handbooks that not much is included about spiritual development in the various rank advancements. Perhaps adding a section regarding their spiritual development (not religious) would be appropriate. It would make the Scouting youth more aware of what spirituality is and perhaps help them to develop this aspect of their personality.
- The background document "Spiritual and Religious Approach at the World Scout Jamboree 2003" seems reasonable as long as the focus remains spiritual with the connotation of religious being spiritual in origin.
- I like the Scout Approach... it sets realistic goals in helping Scouts in their spiritual development.
- We should remember that the Scout Leader shouldn't be the only person involved. Parents and spiritual advisers should be involved as well.
- It would be difficult (but not impossible) for a Scout Leader, of a different faith, to fully help the Scout in his/her identification of his/her spiritual and religious heritage.
- Scout Leaders should understand that it is important, for the success of this approach, that the parents and spiritual advisers are aware that they should be involved in the spiritual development of their children.
- Our association is predominantly Christian. And sadly, other faiths (Moslem, Buddhist, Hindu) are somehow missed out. The association has no established approach on spiritual development on its own. Mostly, nature study is the approach and religious obligations (as part of Scouting advancement).
- With regards to our association... to the best of my knowledge.. there are no educational materials relating to spiritual development that are readily available. And, to the best of my knowledge, there is no specific approach that has been set. So far, the Scout Approach presented in the background document is the

best that I have seen. And for this reason, I cannot suggest any improvements to the approach.

- An approach that I have read from "Fundamental Principles" is nature study... but apart from reflecting on the wonders of creation, I have no idea how to further relate and use it for spiritual development... well that was until I was introduced to the Scout Approach in the background document.

E. EVALUATION

Participants were asked to evaluate their experience of participating in this WONDERforum. Of the seven who replied, the majority felt that the forum met their expectations and that it was run and facilitated properly. They considered the background document a very useful introduction to the topic and the questions a useful way of structuring the discussion. Most were able to follow the flow of the discussion very well, were very interested in the other participants' inputs and found the experience inspiring. As in previous forums, some participants had difficulty in managing their time and contributing to the discussion, but all said that they were keen to participate in future forums and subscribe to WONDERnews. Most wished to contribute to WONDERnews and the World Scout Resource Centre, although one did not wish to due to lack of time and one did not know what the World Scout Resource Centre was. Several added that they had very much enjoyed receiving and reading the messages, which were interesting, informative and thought-provoking.

This forum faced some technical difficulties relating to the server, which delayed the delivery of several messages especially at the end of the forum. Suggestions on improvement included: allowing participants to mark an "x" on the evaluation form, instead of deleting options; making the forum longer to allow more time for reading and responding to messages one week for each sub-topic was proposed.

F. USEFUL LINKS

- The background document on this topic can be downloaded from:
<http://www.scout.org/wonder/forumsindex.html>
- The Green Island: <http://www.scout.org/europe/greenisland/index.html>
- More information about WONDER and the World Scout Resource Centre:
<http://www.scout.org/wonder>
- National Scout associations' web pages on spiritual dimension:
http://usscouts.org/scoutduty/sd2gc_ol.html
http://scoutdocs.ca/Documents/Duty_to_God
<http://www.vicscouts.org.au/info/infobook/spiritual.htm>
http://www.umscouting.org/reverant/to_do_my_duty_to_god.htm