

Being a model

Pack leaders manage to make children assimilate values and attitudes more through their example than through their words.

A child's thought and action process does not involve a logical link between hearing, analysing and acting; but rather a direct and spontaneous causal link between observing and imitating. A child does not say to him or herself that the rules the leaders are talking about are reasonable and therefore should be kept. Instead, they are more likely to like what they see and act in the same way, imitating especially the people that they like and admire.

Imitation is not a form of learning exclusive to childhood, since adults also tend to emulate those people whose actions are consistent with their thinking, in other words, people who practise what they preach.

Being a model is not very difficult if we act with honesty and are consistent in what we do and what we say. But complications can arise if we are only concerned with watching our behaviour when the cubs are around.



Cubs will admire you if they see in you a morally honest and emotionally mature person whose relationship with yourself, with the world, with society and with God is an example of the educational proposal of the Scout Movement. Of course they wouldn't put it quite like that, but they are alert to everything you do and they will sense your real values through your actions.

Learning all the time

When we refer to the purpose of the Scout Movement, we say that it consists of contributing to the overall development and ongoing education of children and young people. And if that goes for the youngsters then it is just as valid for the leaders, especially considering we are called upon to set an example.

Fortunately we never stop learning and to a large extent it is entirely up to us to acquire new knowledge and share new experiences, growing in stature all the time.

This applies not only to our lives in general, but also to our role as scout leaders, since the knowledge and experience that we can acquire have a direct effect on our work with the children.

We have said that you need to have an *educational attitude*, which shows in our whole approach, but now it is clear that this is not enough. You also have to develop an *educational ability* which is demonstrated in what we know and how well we perform.



This ability is achieved by our constant development in all aspects of our lives, but for our work in the pack there is a basic minimum of knowledge and skills which our association's training system gives us. It is essential to take part in the courses and modules programmed in your personal training plan and to keep in constant contact with your personal training adviser.

Having the time

The pack meetings, your own training, the preparation, carrying out and assessment of the activities, the one-to-one meetings with the children, all demand that you dedicate time to your pack obligations.

This needs to be quality time, freely given. If the weekly meeting takes three hours, allow for at least the same again per week for the pack. Make this a quiet time, with no other pressures hanging over you. With no distractions, you can give the best of yourself and nothing will be done by halves.

This demands personal discipline. It requires you to organise your time, dividing it up among your different commitments in a satisfactory way. Don't take on commitments you can't meet and always arrive on time.

Making a commitment for a given period

Your commitment to the job in the pack should be for a pre-established period, ideally for three years. This will enable you to make a contribution to the common purpose, guarantee some results and observe better the personal development of the children whose progress you monitor and assess.

A pack will not be stable if its team of leaders is not stable. And you will not grow as a person and as a leader if you don't take on the task for a period which will allow you to develop in the job and enjoy making progress.

Telling people about what we are doing



For some people scouting is a way of keeping children amused and out of mischief; for others it's a way of organising them and instilling a little "discipline". And there are no shortage of people who consider scouting to be just a harmless game, if a little naive.

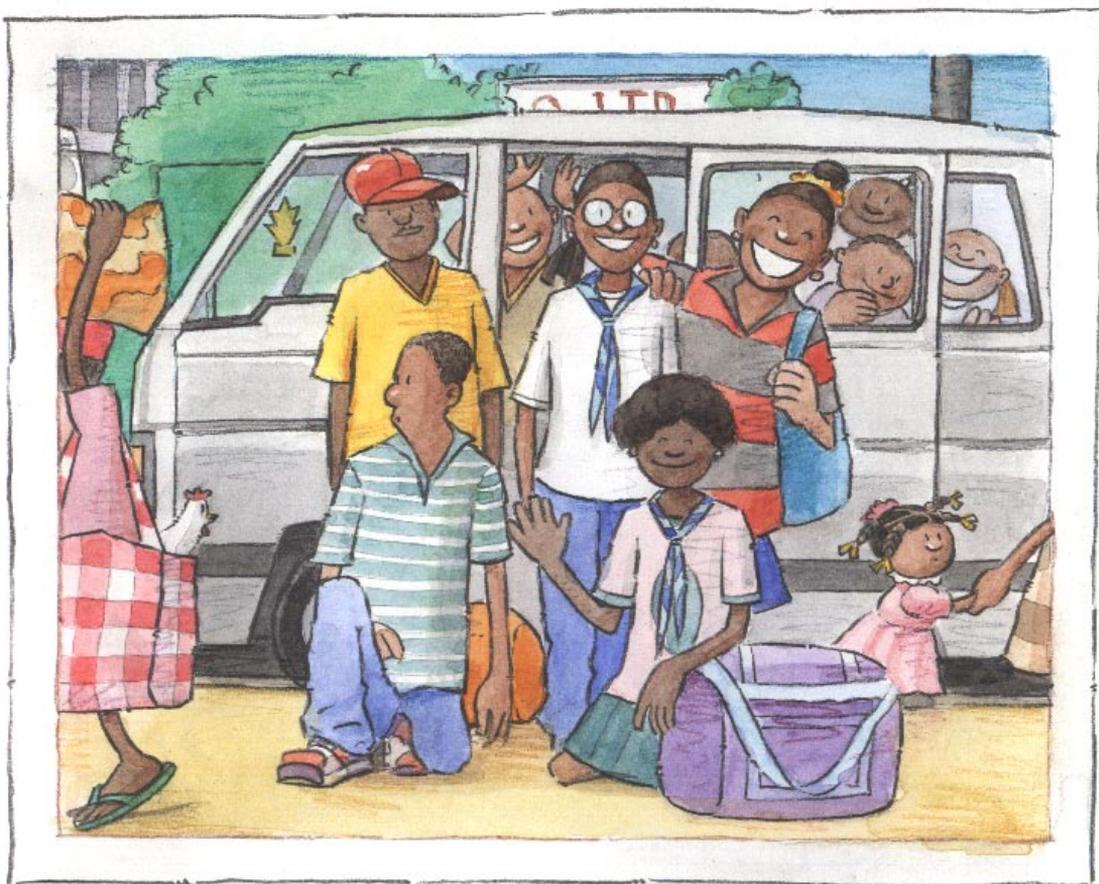
All these images show an ignorance of the essentially educational nature of the Scout Movement. The association is always looking for opportunities to change these kinds of attitudes and has produced several publications telling people about what we do. But that will never be enough unless we, as leaders, as well as carrying out a genuinely educational task, are capable of explaining and demonstrating that educational character of scouting.

This is very important because these attitudes influence the environment around you and determine whether or not your work is appreciated by the authorities of the community in which the pack operates. The head of the school, the teachers, church authorities, even the parents themselves, sometimes withhold badly needed support simply because they are not aware of the depth of the Movement.



We have to know how to communicate what we are doing to the people around us. A first indispensable step is to do our job well; but it is just as important that other people know that we are doing it well.

Building a team



Running a pack is not a job for one person, however competent and energetic they may be. It is a task for a well integrated team which shares responsibilities fairly between its members.

If you are serious about your work, then this team should have at least one leader for every six children, all adults or young adults of 18 or over, both men and women.

The general tasks of administration and organisation are shared out among the team members. Whatever their responsibility in this area, each of them also takes responsibility for monitoring and assessing the development of at most six children.

One of the leaders is the cub scout leader and the others are assistant leaders.

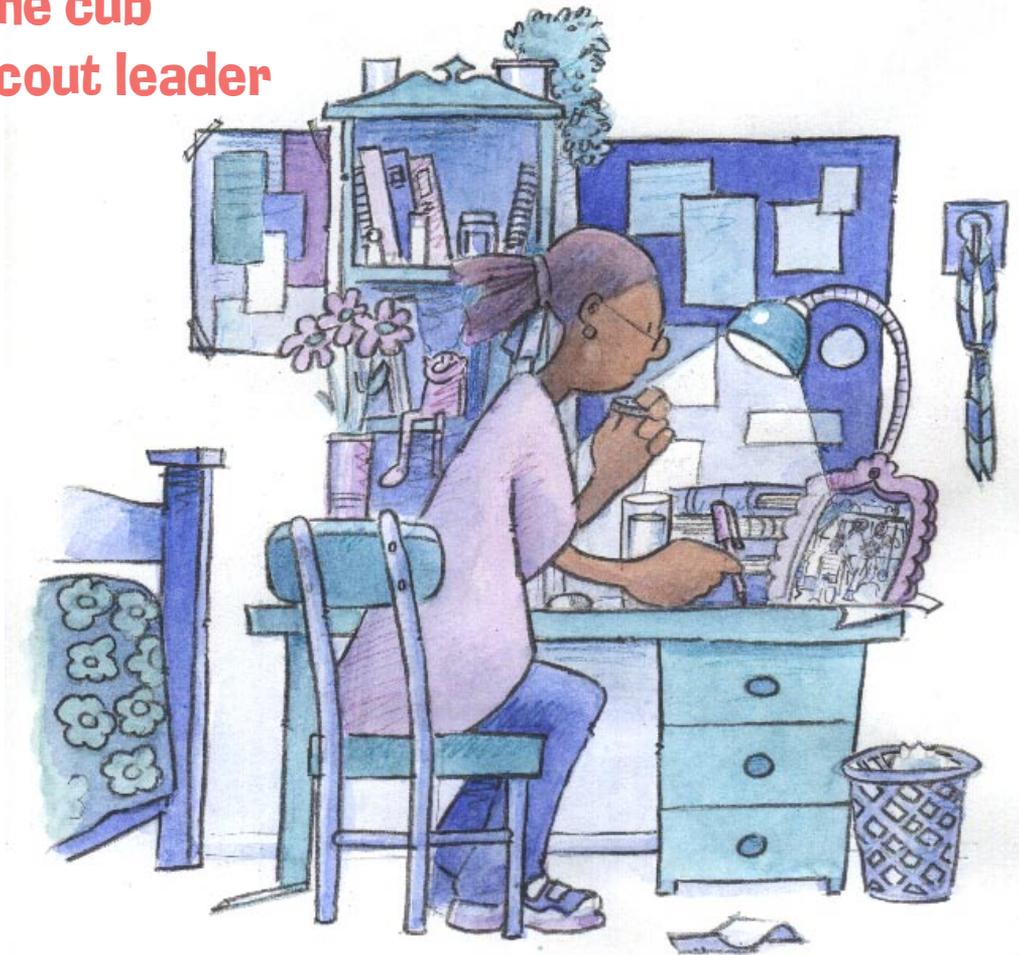
Specific functions of the individual members of the team

There is no strict differentiation in the pack between the functions of the team of leaders as a group and their functions as individual leaders. Each team must allocate tasks to suit its own experience and way of working as well as its individual leaders.

Just as a general guide, in line with what we have already said in this chapter, all the members of the team of leaders, whatever their position, should have the following specific functions:

-  Seeing to the individual needs of the children, encouraging them to use their initiative and take part in activities.
-  Contributing to the proper functioning of the sixes, making sure their members are well integrated, renewing the sixes at each change in programme cycle and making any periodic changes that may be necessary.
-  Contributing to the development, planning, carrying out and assessment of the activities which are held in each programme cycle.
-  Contributing to the monitoring and assessment of the children's personal development in general, and taking direct responsibility for assessing the personal development of at most 6 individual cubs.
-  Keeping in frequent contact with the parents of the children whose personal development they monitor and assess and, in some cases, with the teachers or other adults who are involved with their education.
-  Participating actively and regularly in the pack meetings and any other relevant meetings.
-  Discharging the administrative and organisational tasks that have been agreed with the team of leaders in a responsible manner.

The cub scout leader



As well as the functions listed above, the cub scout leader has various coordination tasks in his or her capacity as the head of a team of leaders, such as:

-  Organising pack meetings, notwithstanding the responsibilities that are given to other leaders.
-  Managing the process of planning the activities by means of the programme cycle.
-  Coordinating the tasks of monitoring the children's personal development.
-  Encouraging and supervising the personal training of the leaders in the team, directly or through the personal training advisers.
-  Coordinating the pack's activities with the other units in the scout group.

chapter **6**

The **e**ducational



proposal

The free people

on the march towards a purpose

We have already talked about the make-up of the pack... ➡ ***boys and girls from 7 to 11***

we have also talked about the special environment in the pack... ➡ ***group life***

we also know that this environment has a inspirational background ➡ ***the story of the free people***

we understand the pack is a functioning society of young people ➡ ***team system***

and that this society is led in the friendly and responsible way that an older brother or sister would do it ➡ ***role of the leaders***

Now we have to add that the pack is not a static community and, like the free people, it is constantly on the move towards an objective, striving for a purpose.

This purpose is in fact the *educational proposal of the Scout Movement*: a proposal that guides our lives and towards which all the scouts of the world are working.

However, although everyone works towards the same proposal, it does not reach the boys and girls in the same form as it was written for adults.

Let's look first that the educational proposal in the form in which it is expressed for young people and adults, and then at the form that reaches the children, the promise and law.



A proposal for our adult lives

Each man and woman who shares the experience of the Scout Movement aims to do their best to be:

A person with freedom and integrity

*clean of thought and true of heart
strong of will, responsible and self reliant
with a personal commitment for their life
constant and true to their word.*

Ready to serve others,

*involved with their community,
defender of other people's rights,
pledged to democracy and committed to development,
lover of justice and promoter of peace,
who values human labour,
and builds their family on love,
aware of their own dignity and that of others,
sharing with everybody joyfully and affectionately.*

A creative person

*who leaves the world better than they find it,
and strives for the integrity of the natural world,
learning continually and searching
for ways still unexplored,
who does their work well
and, free from the hunger to possess,
is independent of material things.*

A spiritual person

*with a transcendental sense of life,
who opens their heart to God,
lives their faith joyfully and makes it part of their daily life
and who, open to dialogue and understanding,
respects others' religious beliefs.*



The educational proposal proclaims *the principles* of the Scout Movement as if it were a poem: it is the ideal, the objective to aim for, an example that we can try to come close to.

It would not be realistic to expect each young person and adult who is or has been part of the Scout Movement to be a living example at all times of each and every one of the values expressed in our proposal. But the proposal guides us, asks us to try to do our best, to be men and women in search of the full realisation of our potential.

How do children assimilate the values of the educational proposal?

The educational proposal is not preached, but practised

This is true for adults and children alike, but especially for children. We have already said that children do not link thought to action logically through a process of listening, analysing and acting. Instead, children made a direct and spontaneous link between seeing and imitating.

We have also said that children do not say to themselves that the rules and values which adults are talking about seem reasonable and therefore they should try to follow them. Rather they like what they experience and assimilate values through imitation.

Only at the end of this age group, as children begin to think in abstract terms, they begin to discover "why" they do things in a particular way. In the meantime, values and rules operate in their lives like the air they breathe, spontaneously and naturally. Thus for most of the period from 7 to 11 rules are *implicit*, and only at the end of that stage do they gradually become *discovered*.



Of course, for a time after discovering a rule they had previously just accepted, children will be inclined to question it, but usually after turning it over a few times they will adopt it and assimilate it definitively. By the end of childhood they are capable of being fully aware of the values and rules which they have chosen to guide their lives.

But our cubs have a long way to go before they get to that point. For the moment everything is play, and the values of the educational proposal are a *natural part* of the rules of the game in their environment.

In some ways this is easy, since scout values identify in a general way with human nature and with our culture, and it is likely that the children are already quite familiar with them through their family, school or friends.

But from another point of view it is not quite so easy, since not all the environments of our culture share the values of scouting or act in accordance with them. **We must therefore try to create an environment rich in these values, so that the few hours children spend in the pack each week are as beneficial as possible.**

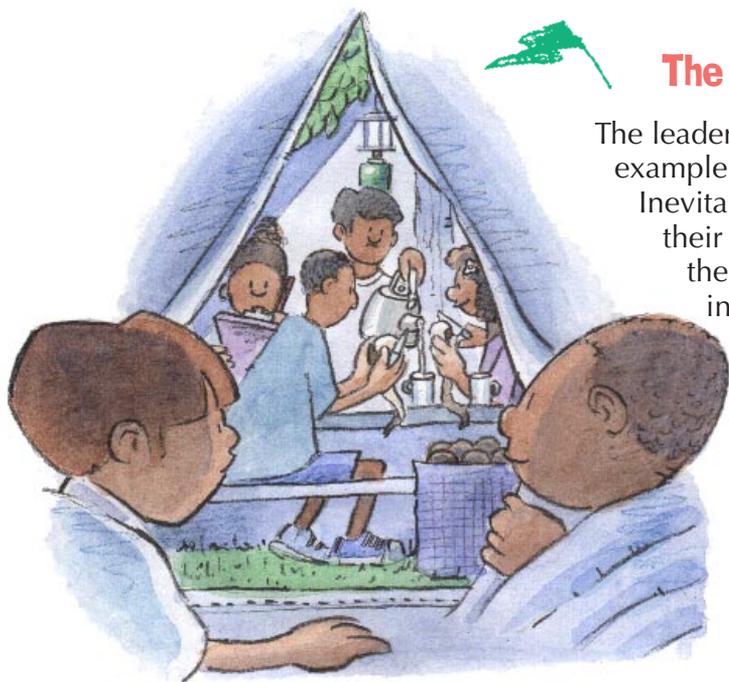
What aspects of group life are most directly involved with the assimilation of values?

This *environment* rich in values which children can absorb naturally is provided by the *group life* of our pack.

We have already said that children grasp examples more clearly than words. Thus they approach the educational proposal through challenges, activities and the personal ties which form part of the *group life* in the pack.

Immersed in the rich atmosphere of the pack, cubs grow and develop at their own pace and in their own way, naturally taking into their lives those values which are inherent in group life.

For group life to effectively operate this way, it is essential that it includes all the elements of the scout method we talked about in chapter 2, but there are some aspects which are directly related to the values of the educational proposal and are therefore especially important.



The example of the leaders

The leaders are an obvious and attractive example for the children to emulate.

Inevitably their words and above all their actions -and the way they live their lives in general- have an influence on the cubs.

If you are pleasant and respectful, cubs will be courteous and will learn to appreciate other people. If you are generous, they will show solidarity. If you try hard to do your best, they will be interested in learning. If you show that God has an important place in your life, they will grow in their faith.

What you are as a person has an impact on their young lives. Sometimes more, sometimes less. On some more than others. Each boy and girl will see your example slightly differently and its effect on them will vary. But they will all be affected in some way by what you are.



Working with the system of objectives

The educational objectives which are used with children at this age take the form of little projects or challenges. Achieving these enables the children to work towards the values in the educational proposal.

Solidarity, for example, is a value contained in the educational proposal. In line with this, one of the final objectives for young people to aim for at the end of their participation in the Scout Movement, is to *serve actively in the local community, contributing to the creation of a fair, participative and cooperative society*.

From 7 to 11, children are not yet able to understand concepts such as *solidarity, local community or participative society*.

But they are perfectly able to grasp ideas such as:

- I help as soon as I am asked at home;

- I help as much as I can in campaigns to help the needy.

And if they can rise to these challenges, it is more likely that they will become young people who understand solidarity and are prepared to help actively in the local community.

To take another example, *responsibility for oneself* is another of the values in the educational proposal. There is also a final objective for this, which says that a young person should *take primary responsibility for his or her own development and make an effort to excel at all times*.

Cubs are not likely to understand about *responsibility for oneself and personal excellence*.

But from 9 to 11 they are perfectly able to understand propositions closer to their stage of development, such as:

- I set myself tasks that help me to overcome my shortcomings.

- When I agree to do a job, I do it well.

And if they can achieve these small targets, they will probably grow into responsible young people and adults who try to do their best at all times.



Activities which help achieve the objectives

Suggesting to children that they should try to reach the goals set for their age group would not get us very far. The pack also has to "do things" and be constantly active. The children can think up activities themselves or the leaders can give them ideas for activities that will help them to reach their goals.

Even if the objectives are simple ideas that the children can grasp and achieve, we can't spend the whole time talking to them about objectives! What a boring pack ours would be!

We mustn't forget that children have lots of energy and they live in a world of games and action. If we have challenging and attractive activities, the children will be happy in the pack. And if they are also useful and rewarding, that will help the children to reach their small objectives. And if they reach those objectives, the group life will be richer and the children will be progressing step by step towards the educational proposal.



How can a child "*help as much as I can in campaigns to help the needy*" if the pack doesn't offer a range of service activities?

How can a child show that "*when I agree to do a job, I do it well*" if he or she is not continually offered small responsibilities of different kinds during the course of the activities in each programme cycle?



Living the promise and law

And among those elements of the *group life* that contribute most directly to the values of the educational proposal, we have left one of the most important for last: *living the promise and law*.

The law of the pack sets out in simple ideas and words those values of the educational proposal which children can understand and make part of their lives.

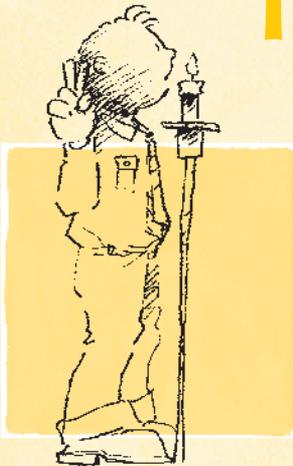
And the promise to "*always do my best*" -which each child makes at some point in their personal development- invites them to keep the pack law.

The promise and law are extremely important - so we will look at them in more detail in the next chapter.



chapter **7**

The promise



and law

The pack law

The pack law is both a symbol and a proposal, in which the story of the free people goes hand in hand with the educational proposal of the Scout Movement.

It is a *symbol*, because it reminds us about the Seeonee pack, the society of wolves, who are respected in the jungle for their sense of belonging and for the way they keep the law. This is why the wolves are known as the free people.

Without law there is no freedom. Like the bandar-log, the people without law, who are slaves of their own din and disorder, always trying to be noticed, but never actually doing anything.

And it is a *proposal*, because it sets out what we are trying to achieve, the educational proposal of the Scout Movement, in simple ideas and words that children can understand.

The law does not set out the whole proposal, but for a child it is an appropriate, simple and attractive way to summarise those values which they can understand and take in.

The cub scout

Listens to and respects others

Tells the truth

Is cheerful and friendly

Shares with his or her family

Helps others

Looks after nature

And is keen to learn



In the next section we will look at the aspects of the law in terms of both the concepts intended for the leaders and images for the children. You can use these images or invent your own in your talks with the children. What is important is that the ideas are clear and are attractively put to the children in simple language and enjoyable stories.

Thoughts for thinking and tales for telling

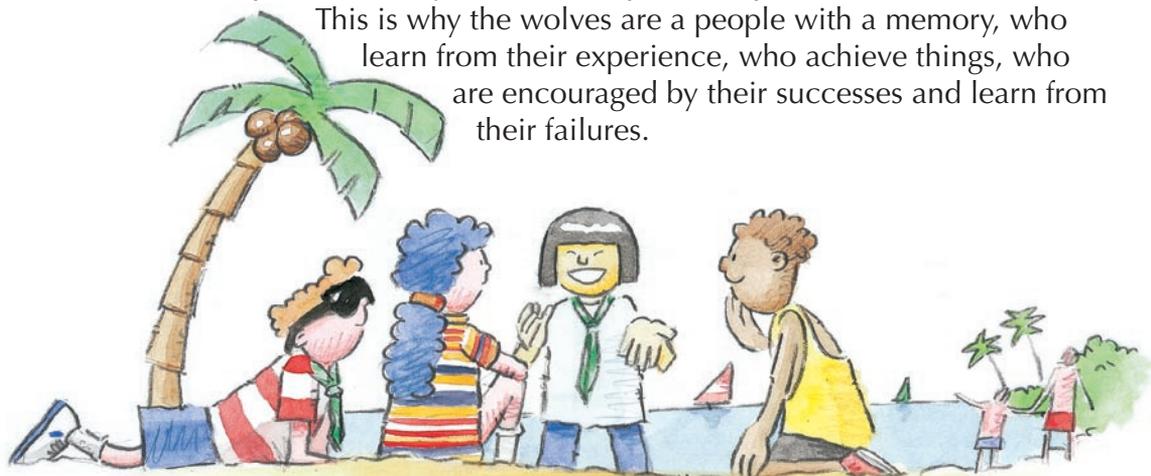
Listens to and respects others

We all have a lot to learn, and to learn, we have to listen. Like the wolves, who know all the secrets of the jungle because they are observant, they follow trails and listen. They listen a lot more than they talk. That means that when they talk, they have something to say. They talk about what they have seen, heard and learned and not about any old nonsense.

But the bandar-log never learn anything. Since they spend all their time screeching and making mischief, they never hear what other people are saying. And they don't even listen to themselves; their only interest is what they feel like doing right now, their impulses, the first thing that comes into their heads.

The wolves have learned to listen to voices from deeper within and they know what they want from the future. It's not that wolves don't ever feel like doing something right away, but they have learned to think about what they want, to think as far ahead as they can and they know the difference between a whim and a plan. And they have the willpower to persevere with their ideas.

This is why the wolves are a people with a memory, who learn from their experience, who achieve things, who are encouraged by their successes and learn from their failures.



Listening and respecting are attitudes that go together. We respect other people because we know that everyone is worth something, everyone has something to say, something to teach us, something to bring to the time we spend together. They respect us for the same reasons.

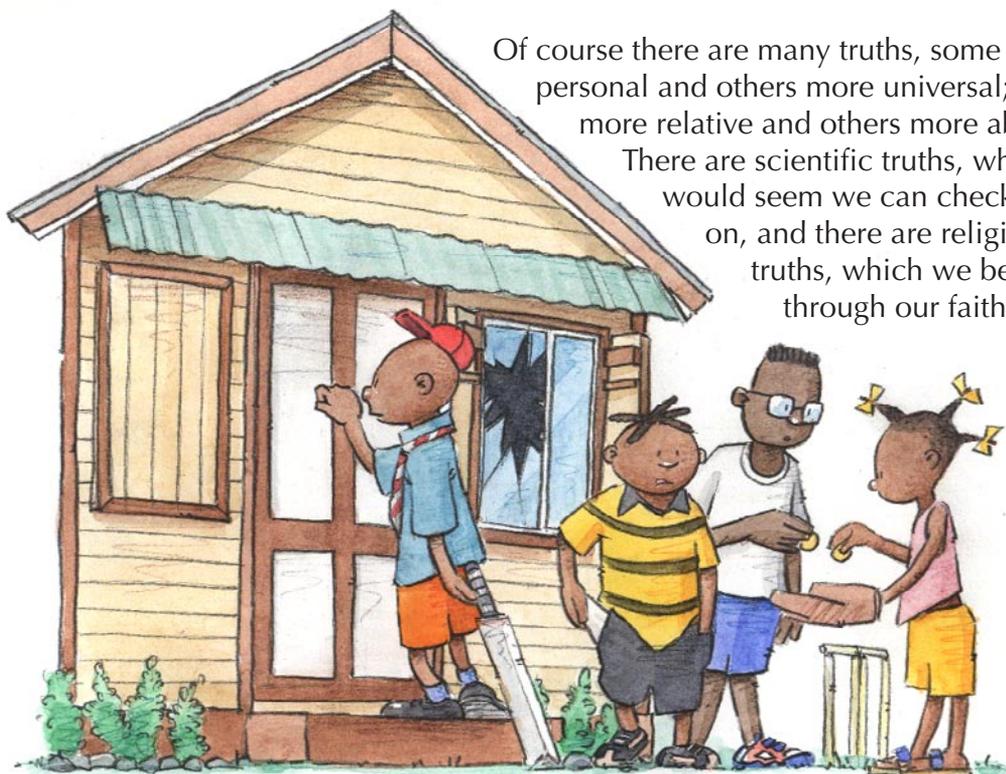
The bandar-log don't know what respect is. They think they are very important but since they are always up in the treetops, they have no idea what's going on on the ground, where even the smallest creature has something to say. Because they don't listen to anyone they never learn about other people and they never learn to respect them either.

Tells the truth

One of the things we appreciate most is our freedom. This doesn't mean always doing the first thing that comes into our heads - because then we would just be living by impulse and we wouldn't really be free. Being free means being the best we can be, free to walk our chosen paths and reach the summit we have set our sights on.

And the straightest path to freedom is truth, so much so that only truth can make us really free. Those who think, speak and live with truth will be free to achieve their aims and will be afraid of nothing.

Of course there are many truths, some more personal and others more universal; some more relative and others more absolute. There are scientific truths, which it would seem we can check up on, and there are religious truths, which we believe in through our faith.



When we talk about truth making us free we simply mean that the truth is the affirmation of what exists and the negation of what does not exist, and telling the truth is saying what is when it is and what is not when it is not. We also take truth to mean saying what we think, which is the opposite of lying.

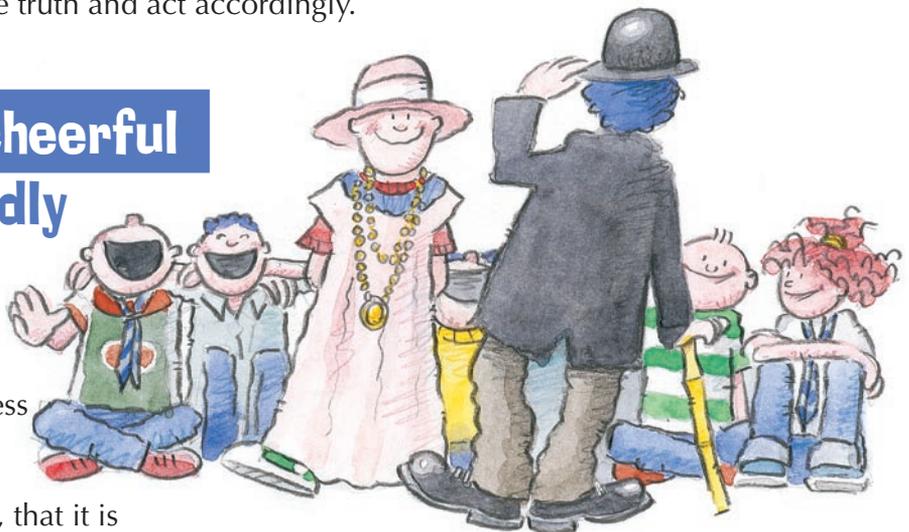
The bandar-log's lies made Baloo and Bagheera extremely angry when the monkeys gave Mowgli gifts of nuts and told him that one day he would be their leader. The monkeys' meaningless chatter came from words that they had overheard somewhere, but in his innocence Mowgli believed them. However his two wise and experienced friends were not taken in.

The monkeys' lies were echoed later by old Buldeo the hunter with his musket who sat under the great fir-tree in the village and told one wonderful tale after another about the ways of the beasts of the jungle, none of which had a word of truth to them. Mowgli -not so naive now- had to cover his face to hide his laughter at the old man's inventions.

It was also a lie, although hidden behind a facade of honour, when White Cobra, the Warden of the King's Treasure, revealing the trap that he intended for Mowgli, said that his custom was to "talk not of killing till the time".

Mowgli did not trust these characters, nor could he trust anyone who does not speak the truth and act accordingly.

Is cheerful and friendly



Cheerfulness is a sign that a person's life is going somewhere, that it is progressing towards a goal. Cheerful people have an air of triumph and they give us the feeling that they are doing something worthwhile with their lives. Perhaps because cheerfulness comes with happiness and achieving happiness is the aspiration behind all we do.

Cheerfulness teaches us that everything can be taken with a smile, because for man nothing is that serious. Even for no particular reason, even against all odds, a smile is never unwelcome.

From cheerfulness also springs humour, which is very different from being comical and which does not in any way detract from the seriousness of our commitments and responsibilities. You can be serious in your commitments without having a serious manner. People who are serious in manner can often be very self-important.

But there is laughter... and laughter, and you have to know the difference between humour and irony. Irony is a weapon that is almost always pointed at someone else. It is wicked laughter, sarcastic, mocking and destructive. It is wounding and offensive, taking pleasure at the cost of others. Irony is not cheerfulness nor is it humour, just as no weapon is a means to achieve peace.

Being cheerful is the best way to make friends, because cheerfulness is nothing other than sharing happiness. A friend is someone who thinks about us and feels for us, in good times and bad, who is always there to remind us that we must try to recover our good humour.

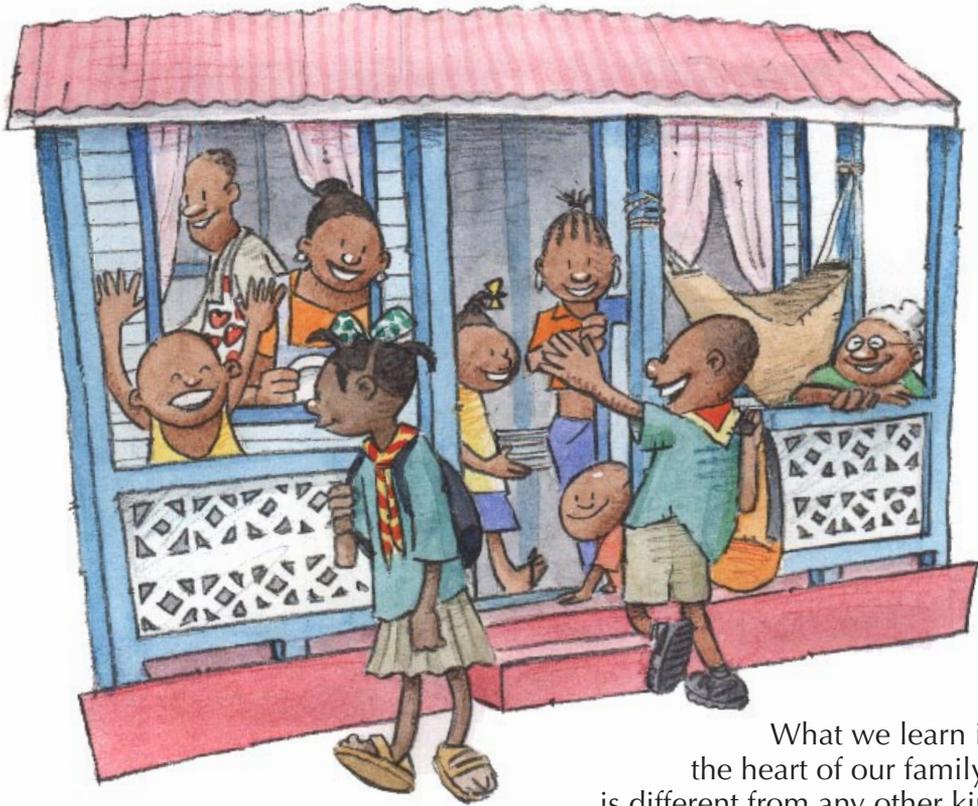
Mowgli went to congratulate his friend Kaa and keep him company just when he had shed his old skin, although he knew that a snake is moody and depressed until his new skin is shiny and beautiful again. Kaa was grateful to his friend with "a brave heart and a courteous tongue" as he complimented him on another occasion. He rewarded Mowgli with all the knowledge and experience of a well informed python of Kaa's age and size, while the boy lay cushioned against the immense folds of the snake's huge body.

Mowgli received many other gestures of friendship from Bagheera and Baloo also during his life in the jungle, and from Grey Bother came the ultimate expression of friendship and solidarity on behalf of them all with the words: "your trail is my trail, your lair is my lair, your kill is my kill, and your death fight is my death fight".

Shares with his or her family

Whatever form it takes and however it has developed, the family is present in all societies and through the family humanity reproduces, society is kept alive, culture is passed on and individuals grow.

All through our lives we are part of a family, our main support and school of life, so much so that when they are not there or when they do not fulfill that function, it is extremely difficult to find a substitute. The family gives us the emotional and historical roots that we need to grow and shows us that we are part of a something much bigger.



What we learn in
the heart of our family
is different from any other kind

of education. Only these lasting links of solidarity and affection make it possible for us to be loved for what we are and to be accepted unconditionally regardless of our abilities or social functions. This freely given love not only gives us confidence and security, it also enables us to acquire virtues and values which we could not acquire elsewhere, since they are part of our deepest inner selves.

That hot night the plump smiling baby Mowgli became the strangest thing that had ever toddled into a wolves' cave, Father Wolf's jaws closed over his back without a single tooth piercing his skin and Mother Wolf fiercely defied the flaming eyes of Shere Khan to defend him and to claim him as just another cub in the family. In the heart of the family Mowgli grew up as strong as any child with no need to study things that are learned naturally; and the family never abandoned him, not even when the young wolves of the free people turned their back on him, at the instigation of Shere Khan.

Of course, children will understand that Mowgli's wolf family is only a story, but their own family is not. Although their elders may tell them off and make them see their mistakes, children will learn to appreciate their family's gestures, caresses, affection and small sacrifices as signs that they will always be with them, giving love that asks nothing in return.

And from their family children also learn to share and spend time listening and talking about the things that every family needs to talk about and say to each other.

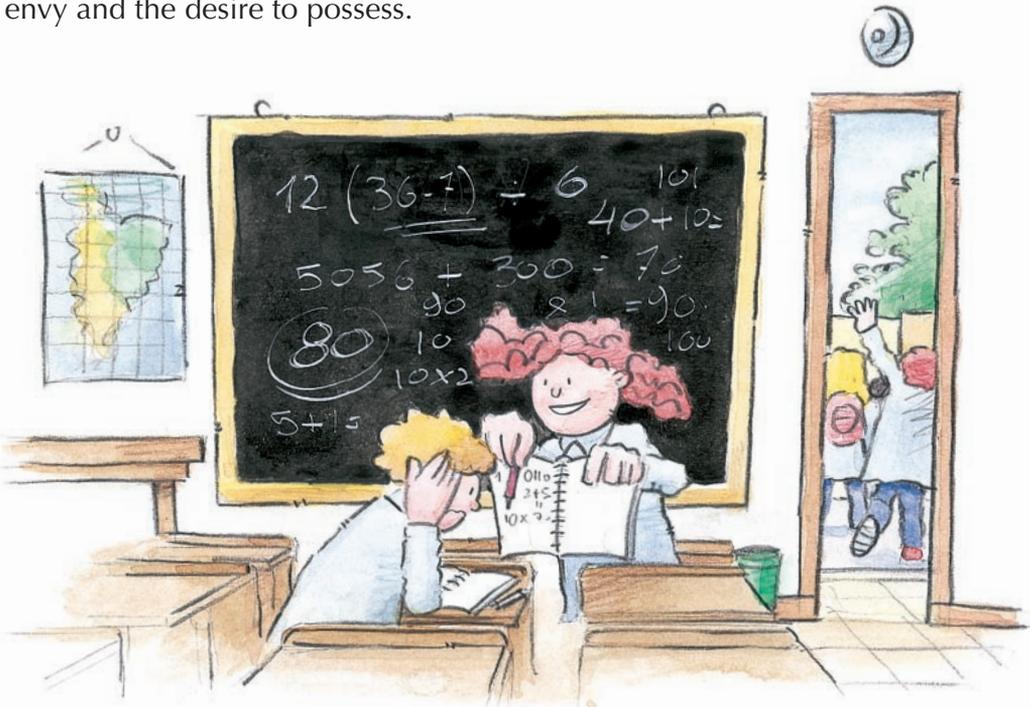
Helps others

It comes naturally to human beings to group together in society, but the building blocks of society are individual human beings. Individuals need society and society needs individuals.

These two apparently quite simple sides of the same coin have generated bitter conflicts throughout history. They are not always easy to reconcile in everyday life, even with an ever greater awareness of the dignity, equality and rights of the individual human being. There is still some way to go to build fairer relationships between the individual and society.

Two virtues are essential to attain social fairness and to define what we must give to society and what we may expect from society. The first is justice, which we expect to be a rock steady principle by which each person receives his or her due. The second is generosity, which puts the needs of others before our own individual interests or desires. Justice gives each person what is owed to them, but generosity means offering more than is owed.

Justice is generally established and regulated by the law, but generosity is voluntary. Our generosity depends only on our hearts and goodwill. Justice and generosity can both be acquired, but generosity depends to a far greater extent on our education. While justice is a basic need for social harmony, generosity brings us closer to happiness, both for the receiver and the giver. That is why generous people, as well as being courteous, pleasant and ready to help others, are masters of themselves, because they have overcome jealousy and envy and the desire to possess.



Mowgli learned that the people of the jungle were governed by a law which established what was fair, like hunting only when one is hungry and not killing for pleasure. But he also learned that the law is not enough and we always need the generosity of other people. What would have become of Mowgli if Chil the Kite, who had not so much as met the man-cub before, had not told Bagheera and Baloo where the monkey people were keeping him? How would Bagheera and Baloo have managed if Kaa had not interrupted his sleep to go with them into the fight? How many times might Mowgli have perished if he had not uttered the magic words "we be of one blood, you and I", which immediately mobilised the help and protection of others?

Looks after nature



The problems related to the natural environment are one of mankind's main worries today.

Nature consists of an *ecological system*, that is, an extremely complex living unit, made up of mutual relationships between a very large number of plant and animal species in a determined place. The more developed, autonomous and complex human beings and society become, the more they depend in innumerable ways on the ecological system.

Industrial growth has unleashed not only creative forces, but also destructive ones. These threaten to destroy the ecosystem through senseless exploitation, injecting poison into our most vital resources: water, air and earth.

Pollution is now so great that it can no longer be solved by means of partial technical measures. The solution would rather seem to be a radical transformation of the way human beings relate to nature and to each other, a re-thinking of the nature of industrial development and the fate of our resources. But this would only be possible if the powers that be in the world could reach an understanding.

It would be good if the dwellers of the earth had a ruler like Hathi who declared the Truce of Water when the great drought shrank the River Waingunga. This suspended hunting in all drinking places where the people of the jungle had to share the same spring from sheer necessity, because "water is water and drinking comes before eating".

Although they may have no influence for the moment over any important decisions about the environment, cubs can help in their community by becoming aware and making other people aware, and taking part in local projects to maintain or recover pure water, clean air or fertile soil, recycling rubbish or protecting wildlife.

There are many things we do which damage nature, many things on which we could once and for all declare a deep and lasting "truce".

Is keen to learn

Children are usually keen to learn about the world of adults, so this aspect of the pack law is more of a statement than a proposal. This is just as well, since motivation is the key to successful learning. Learning is much easier when the child is an eager and active participant in the process.

This natural motivation needs to be channeled into *motivation to achieve*, that is into a desire to do things the right way to achieve the right result. Put simply, the pleasure of doing things and doing them well.

This motivation, which has enabled the growth of the world's great civilisations throughout history, is much better developed if children have the independence early on to do things on their own and are praised for their achievements. It is more difficult for them to develop it if they have been overprotected or subject to rigid discipline.



However, independence must be monitored. Too much independence can result in a lack of stimulation; likewise children should not be overstimulated or put under pressure, since this only makes them anxious and less able to learn.

Stimulation is nevertheless a key factor and, to be effective, it must be given at the right time, in the right way and by a person who has a good relationship with the child.

Children can understand this *motivation to achieve* if they can see that it means exactly the opposite of what the bandar-log stand for. The bandar-log were always on the point of having a leader and laws of their own, but they never managed it, because they would forget about it from one day to the next. They kidnapped Mowgli because it occurred to one of them that he could teach them to weave branches together to shelter themselves from the wind, but when Mowgli showed them how, they had already lost interest. And when Mowgli was hungry, dozens of monkeys leapt to bring him nuts and wild papayas, but they fell to fighting on the way back and then it seemed too much trouble to carry back what was left of the fruit. Meanwhile, they shouted about how great, wise, strong and clever they were, insisting that they all said so, so it must be true.

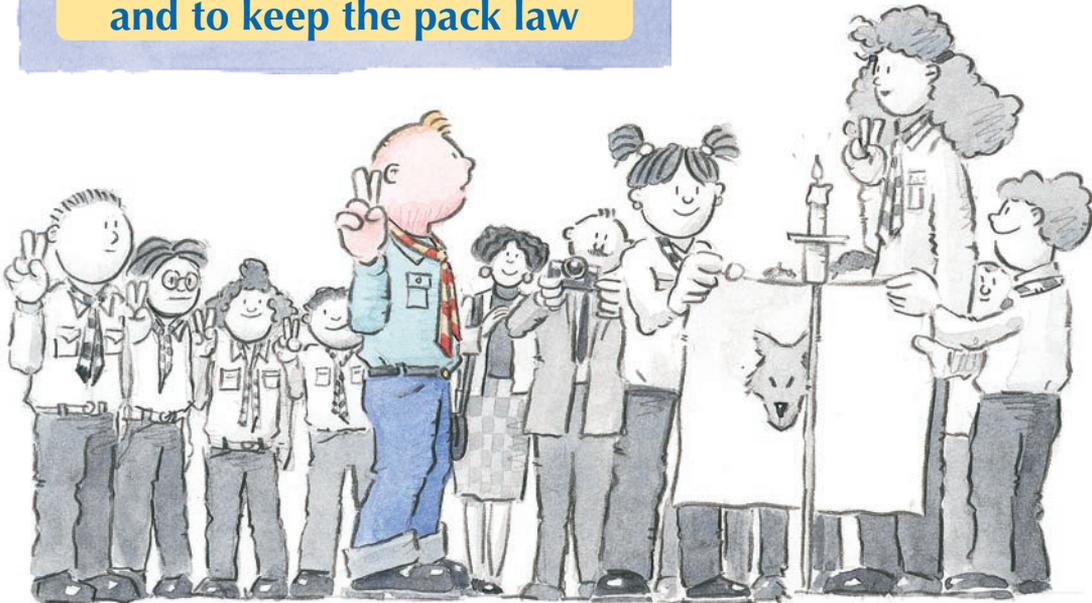
It would be hard to imagine the day when it could be said that the historic development of the bandar-log came about as a result of their *motivation to achieve*.

The promise

The promise is a voluntary commitment made to oneself, others and God, to keep the pack law.

Its words and its ideas are simple and set out the commitment the way a child would say it naturally, with no complicated or pompous language.

**I promise
to do my best,
to love God and my country,
and to keep the pack law**



The promise is a *voluntary offer and not a vow*. When they make their promise, the cubs freely undertake a commitment, they don't renounce anything nor do they make any kind of military or religious-type choice.

There is no particular right time to make the promise nor is it linked to the children's progress badges. *It is simply made when a child has finished his or her introduction period, is thought to be ready and asks to do it.* The leaders should not doubt or question the purpose of the request. Likewise, they should never postpone a promise which has been requested, even if they think there is a good reason for doing so.

The promise is not made just at any time. The child's request has to be given the importance it deserves, by setting aside a *special time*, in a suitable place, with due preparation. The pack, friends and family are given notice of when the promise is to be made and a little ceremony is organised.

This ceremony should not be excessively serious or complex. It should certainly not seem in any way like an initiation rite. *It is simple as well as solemn*. It is a genuine celebration in which the pack, in its own environment, celebrates the fact that a child has freely chosen to make this commitment.

Some packs traditionally give the neckerchief only after the promise has been made, but that is not really a good idea. The neckerchief is part of the uniform and does not symbolise commitment. The only appropriate symbol is the promise badge, which the cubs wear on their uniform to show that they have made their promise and undertaken a commitment.

In chapter 17 of this handbook we will talk about ideas for the promise ceremony.

The motto

The motto of cubs is closely linked to the promise.



Do your best!

It is almost a shout, a cry of alertness, a reminder of the first words of the promise, which helps children to remember that they have undertaken to keep the pack law.

It is not a good idea to overdo the motto by getting the children to use it all the time. It is for important moments: a farewell, the closing of a meeting, setting off for camp, beginning a day. Shouting out the motto is like renewing one's promise and this symbolic renewal must be given the importance it deserves.

Good turns

The good turns which cubs are asked to do every day are very closely linked to the promise and motto.

The good turn is an invitation to turn the commitment into concrete action. It is not enough to shout the motto aloud and remember that one has made a promise. You also have to do things that show you are acting on that promise and that motto.

The small services which children render and the modest help that they can give on a day-to-day basis are an invitation to show their spirit of service, one of the important steps to always *doing their best*.

Good daily turns may not seem very significant from the adult point of view. The truth is that they are not. The intention was never for children to resolve complex social problems, but rather to generate in them a permanent inclination to help others. These daily acts of service are small ways of combating apathy and indifference and showing that other people are important.

At first it may feel a little artificial to have to carry out a good turn every day. This does not matter much either, since little by little this activity will generate an attitude, and when that happens, the spirit of service will have become a natural part of the child's character, an integral part of their personality.

Prayer

It is difficult to achieve what we set out to achieve if others do not help us. This is why cubs learn from their leaders that prayer is a way to ask God for the strength to carry out their promise.

Prayer is a conversation between friends and, like any friend, it is pleasant to spend time talking with Him. And since God is our Father, the best way of getting along with Him is by talking to Him sincerely and directly.

But we talk to God not only to *ask* for things: but also to *offer*, to *thank* and to *praise*.

Just as we give presents to our friends, cubs offer God the gift of their promise to keep the law, their effort to live in accordance with it and everything they do to help others.

And since cubs receive a lot from God, they also thank Him during prayer. They thank Him for their life, their friends, their family and all that they receive. The same goes for our friends and families, whom we must always thank for what they do for us.

And we should also tell our parents, friends and brothers and sisters how much we love them and how much we like to be with them. We do the same with God when we offer him praise and tell Him how wonderful it is to know that we can rely on Him.

Like our friends and family, we can talk to God whenever we like. And we can do it on our own or all together, out loud or silently, singing or dancing or sometimes just looking at His work in nature.

However, there are times when our thoughts are closer to God, like when we wake up, when we go to sleep, when we share food or meet to make decisions, when someone makes their promise or when the evening campfire draws to a close.

There is no set formula for speaking to God. Like any sincere conversation, the best thing is to speak from the heart. However, many prayers have become popular, like the morning prayer, the evening prayer, grace and even the cubs' prayer which can be said at any time.

You will probably know lots of these prayers. Here is a reminder of perhaps the best known of them all:

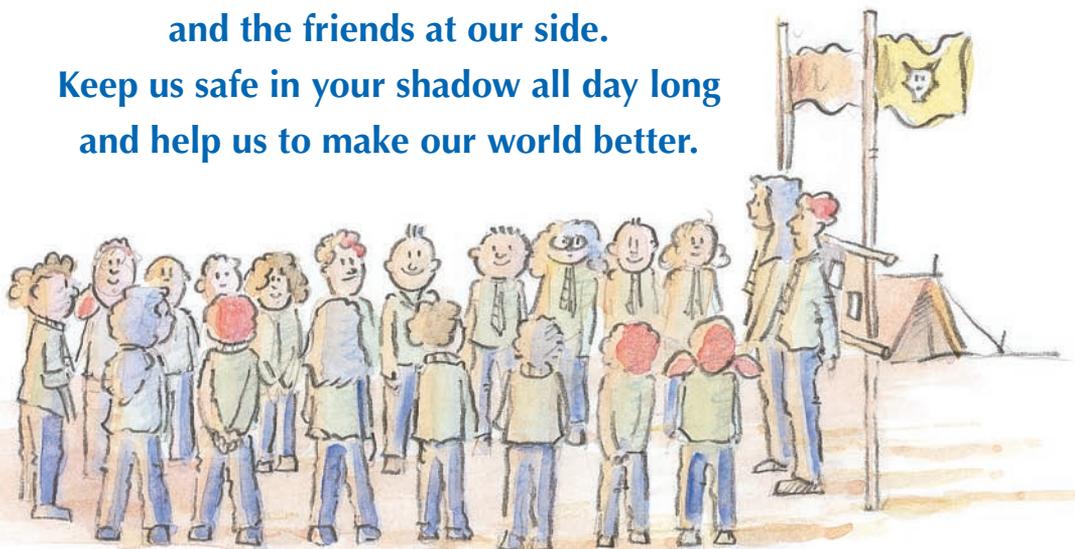
**Sweet and good Lord
teach me to be humble and good
to follow your example
and love you with all my heart
and to follow the path
that brings me close to You**

**and there are many other prayers
for different
times of the day**

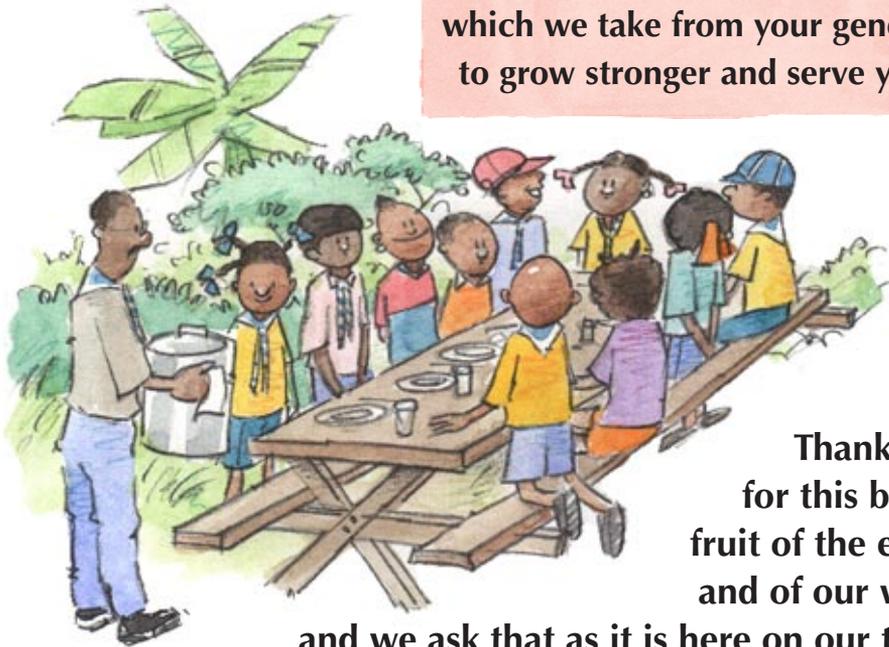
*Thank you Lord
for filling our eyes with light,
because we hear your song again,
and because our hands can touch
the things your love has sown.*

*Thank you Lord
for the life that awakes,
and for the light that tells us
that everything is beginning again
Thank you Lord.*

**We praise you Lord
for the mountains and the trees,
the fresh river water,
the birds that wake us,
and the friends at our side.
Keep us safe in your shadow all day long
and help us to make our world better.**



Thank you Lord
for this food
which we take from your generous hand
to grow stronger and serve you better.



Thank you
for this bread
fruit of the earth
and of our work
and we ask that as it is here on our table
you put it on the table of all our brothers and sisters.

Let us join and bless our Lord! Hallelujah!
For the bread He gives us now! Hallelujah!
Let us join and bless our Lord! Hallelujah!
For our bread and friends here now! Hallelujah!

Let us join and bless our Lord! Ha lle - lu -
 - jah! For the bread He gives us now! Ha - lle - lu -
 - jah! Let us join and bless our Lord! Ha lle lu -
 - jah! For our bread and friends here now! Ha -lle - lu - jah!

Music: "Michael row the boat ashore"

F C⁷ F

Stay with me Je - sus
Stay with me Je - sus

B^b B

Oh Lord now the day is be - gin - ning to
and please keep me safe in your

1.

C⁷ 2. C⁷ F F

die arms all night through Oh good Je -
On your path

D⁷ G^m G⁷ C⁷

- sus to the Scout an ol - der bro - ther be
of love please guide us ev - ery day more sure

Stay with me Jesus
Oh Lord
now the day
is beginning to die
Stay with me Jesus
and please
keep me safe in your arms
all night through

Oh good Jesus to the Scout an older brother be
On your path of love please guide us every day more sure

Oh good Jesus please forgive me my faults of today
Oh good Jesus please forgive those who live far from you

Thank you Jesus for the sun and the stars and the sea
Thank you Jesus for the river which sings sweet and true.



Lord
who have stretched over us
like a great tent the sky and the stars,
we offer you all the good things we did
on this day that is ending.
Stay with us this night
and keep the flame of your love alight
so you may be the light in the darkness
and the fire that warms us.
And tomorrow, with the joy of a new day,
give us the strength to do, we pray,
what we could not do today.

chapter **8**

The growth



areas

We are concerned with the development of all aspects of children's personality

We have said that the pack is a community with a sense of purpose: *the educational proposal of the Scout Movement*, which sets out the principles by which all scouts try to live.

We also know that children do not work with the same version of the educational proposal as that used by young people, adults and leaders: for the cubs the pack law sets out a summary of the main values which children can understand and assimilate in simple words and easily understood ideas.

The leaders seek to create the conditions for the balanced development of the personality, in accordance with these values and always by means of play.

To help us work towards this balanced development, we distinguish *growth areas* which are based on a model of the structure of the personality.

Dimension of the personality		Growth area		Educational interest
Physical	➡	Physical development	➡	development of the body
Intellectual	➡	Creativity	➡	stimulation of creativity
Ethical	➡	Character	➡	character formation
Affective	➡	Affective development	➡	guidance of emotions and feelings
Social	➡	Social development	➡	concern for other people
Spiritual	➡	Spiritual development	➡	the search for God

The pack provides an environment in which children, through play and organised adventure, find the encouragement they need to grow in all the dimensions of their personality. No aspects are neglected and none are favoured over others.

From this point of view, the pack is different from a football club, which is concerned almost exclusively with sporting performance; or an art school, which only seeks to develop artistic expression; or from a religious group, which places emphasis on the children's relationship with God.

It is useful to distinguish these different growth areas

although in practice people act as an indivisible whole

This distinction is a useful theoretical exercise, since it enables us to:



Avoid the activities in our pack focusing only on certain aspects of the personality and ignoring others.



Assess children's growth in different areas.



Help the children to gradually identify the different aspects of their own personality and help them to grow in all these aspects through the use of objectives.



However, in our daily lives several or all of these dimensions work as one, and throughout our lives they are interwoven in such a way that we cannot readily draw a line between them, since they influence each other and work together to determine what we are like as people.

Each growth area has a character from the “Jungle Books” as a symbol

The objectives to attain in each growth area -with the exception of spiritual development, as we will see later- are symbolised by a character from the "Jungle Books".

A symbol is something that has conventionally come to *represent a real thing or situation* because of the features that associate it with that thing or situation.

Educational interest	Symbolic character	
Development of the body	Strong and healthy like Bagheera	
Stimulation of creativity	Ingenious like Kaa	
Character formation	Wise like Baloo	
Guidance of emotions and feelings	Faithful and affectionate like Rikki-tikki-tavi	
Concern for other people	Generous like Kotick	

By choosing Jungle Book characters to represent the different aspects of children’s personalities that we want to highlight, we are using the characteristics that have been attributed to them symbolically in the book, but which the animals in reality do not necessarily have.

For example, there is a kind of consensus in attributing docility and affection to bears. This is why we give children teddy bears, but we certainly wouldn’t like to meet a bear in the jungle, because its behaviour towards us would certainly not be "affectionate".



The Jungle Book characters have not been chosen for the real life characteristics of their species. It is not that panthers, snakes, bears, mongooses or seals have a particular characteristic, but because in the book they have been attributed certain "human" features to make a point, to characterise a society which is similar to the society of mankind rather than that of the animals.

Thus the characters are shown to the children as models of socially acceptable and valued behaviour, which coincide with the educational objectives of the respective growth area.

As you will see in the *Booklets* for cubs, it is the characters themselves who will propose to the children the educational objectives in each of the growth areas.

Francis of Assisi **represents the search for God**

Although Kipling's characters are humanised and in some situations they may show signs of transcendental awareness, it would be going too far to associate them with the attributes which characterise the relationship between man and his maker. And so a real person has been sought to represent the objectives for the area of spiritual development.

The relationship of Francis of Assisi to God and His Creation is a wonderful example of spiritual growth. Francis is therefore a suitable choice for the symbolic character for the area of spiritual development.

Educational interest

The search for God

Symbolic character

Friends of God like **Francis**



It is important that the children distinguish between the fairy-tale characters in The Jungle Books and Francis of Assisi, who really existed.

The **growth areas** and their **symbolic characters**

Development of the body

Since the body grows and functions according to natural laws, it is often thought that a person has no influence over the processes of his or her own body. This is only partly true, since it has been shown that we can do a great deal to protect life, develop our bodies and care for our health.

Thus when we propose to contribute to the growth of a person, the first task is the development of the body, which has a great influence on their personality.

Little by little, cubs must learn to take responsibility in this area.

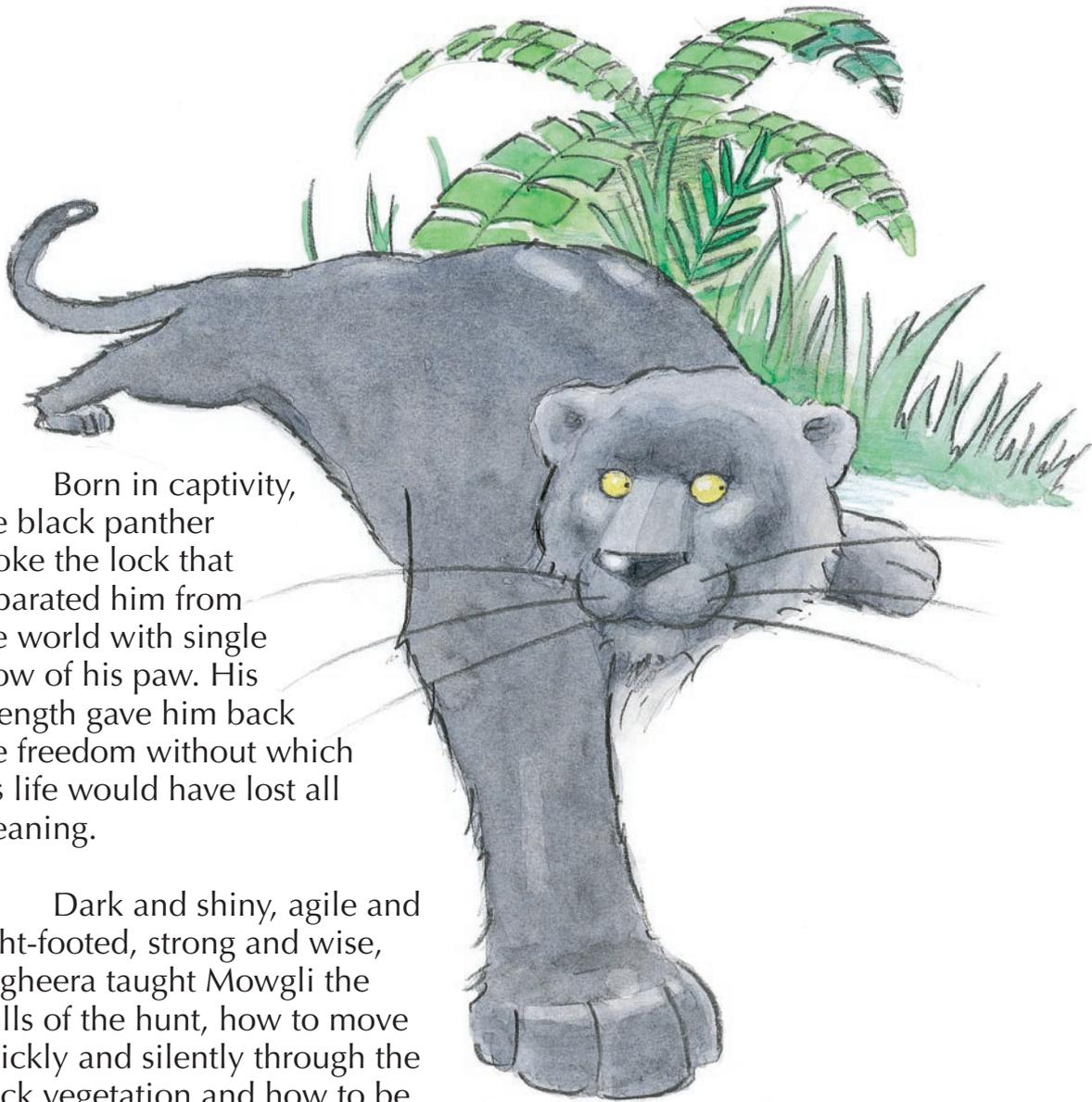
At first, this responsibility is limited to knowing about their body, listening to and following what adults tell them about caring for it and being aware of the risks involved in their actions.

Gradually, they will learn more about the processes which regulate their bodies, such as illnesses they may be at risk of catching. They will learn to accept their physical limitations and control their impulses and strengths.

Other aspects of physical development are awareness about personal hygiene and hygienic surroundings; eating a balanced diet including all kinds of foods and the good use of time and leisure hours; sports and taking part in recreational activities and life in the outdoors.

Strong and healthy like Bagheera

Who better than Bagheera
to be the symbol of
development of the body for cubs?



Born in captivity, the black panther broke the lock that separated him from the world with single blow of his paw. His strength gave him back the freedom without which his life would have lost all meaning.

Dark and shiny, agile and light-footed, strong and wise, Bagheera taught Mowgli the skills of the hunt, how to move quickly and silently through the thick vegetation and how to be alert to all the sounds and movements of the jungle.

Bagheera, the roving, inquisitive panther, knows which things are good to eat and which are harmful. When he is tired, he knows how to find a safe place to sleep. He takes good care of his body, but certainly not because he is vain: Bagheera knows that only a well cared for body stays healthy and agile, and his safety depends on that.

From skilful Bagheera -who knows the secrets of survival and can defend himself from the evils which lurk in the unknown- children learn to *take care of themselves, develop their bodies and care for their health*, the three main goals which cubs are set in this growth area.

Stimulation of creativity

A human being is more than a body: he or she is a body with intelligence.

Intelligence enables us to discover the truth whether openly expressed or locked away, make connections, draw conclusions, make deductions, store information and carry out many other functions which little by little build up our store of *knowledge*.

This knowledge, which cubs acquire largely at school, is different from the *ability to use that knowledge in an original and relevant way*, creating new ideas and original solutions. This ability is what we call *creativity*, which is not always acquired in school, since it is life itself that makes us creative.

We can all develop our creativity; we only need to make it blossom, to give it space in our lives. For this we need to create a stimulating environment, which rewards new ideas and makes children feel secure and appreciated.

We also have to eliminate the obstacles to creativity: lack of knowledge, sticking to old rules, fear of making mistakes or of failure, unwillingness to be adventurous, a strict atmosphere, a tendency to conform and systematic censure.

No-one can develop creativity from one day to the next. Becoming a creative person is a long process. From 7 to 12, when children are curious and observant, ask questions about everything and want to invent, to build ... or dismantle, is a good time to develop creativity.

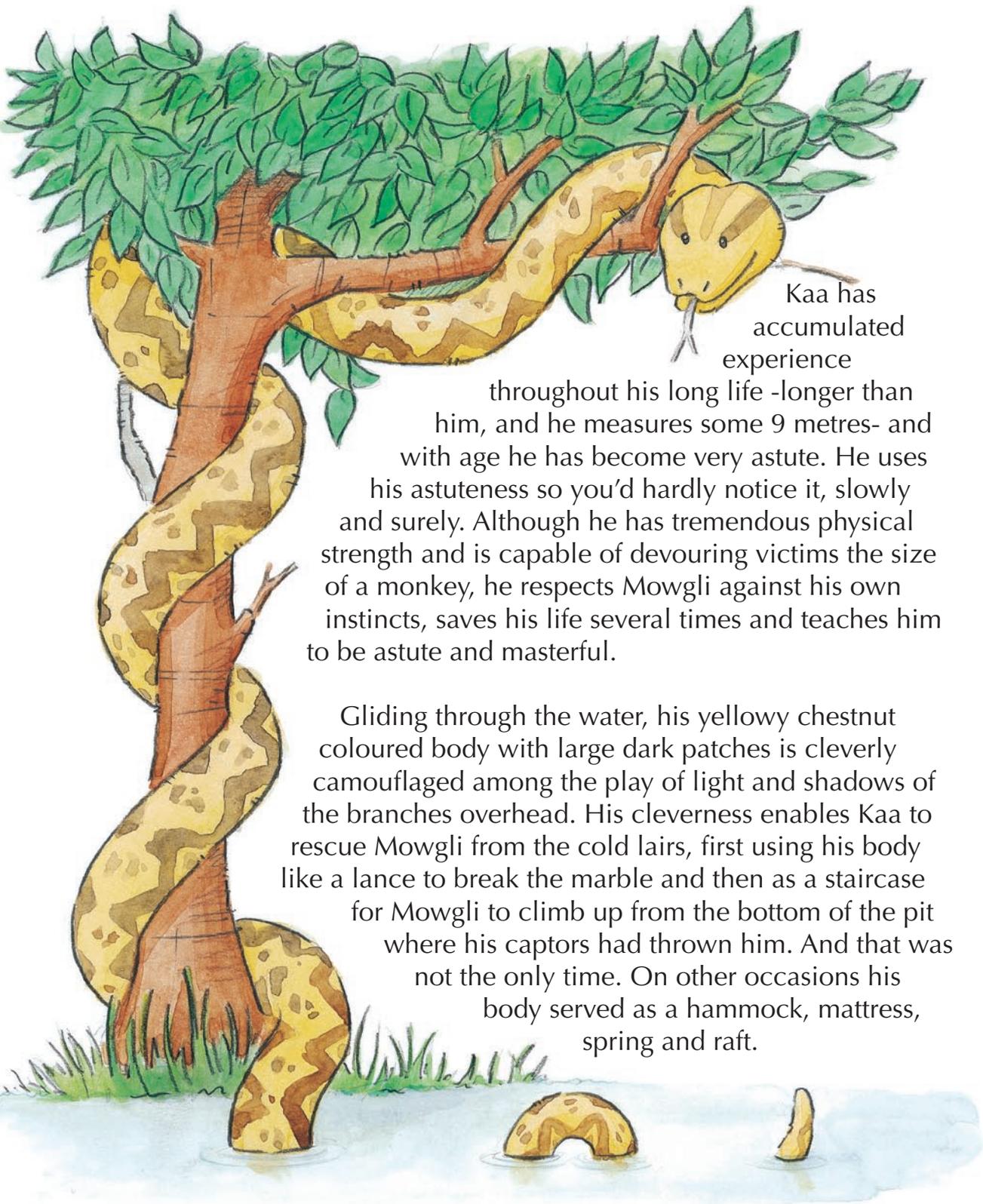
Group life therefore stimulates an interest in learning new things; develops the ability to innovate, think and be adventurous; encourages children to work with their hands and develop technical and artistic skills. It teaches them to use tools, lets them find out about different jobs and professions and gives them the opportunity to try out solutions to the problems that they come up against when they start to do things.

Ingenious

like Kaa

Kaa, the intelligent, experienced and resourceful python is an ideal character to represent creativity.

Kaa is cool-headed, accurate, makes few mistakes, and is not poisonous or aggressive. This water snake is like knowledge itself: precise and to the point.



Kaa has accumulated experience

throughout his long life -longer than him, and he measures some 9 metres- and with age he has become very astute. He uses his astuteness so you'd hardly notice it, slowly and surely. Although he has tremendous physical strength and is capable of devouring victims the size of a monkey, he respects Mowgli against his own instincts, saves his life several times and teaches him to be astute and masterful.

Gliding through the water, his yellowy chestnut coloured body with large dark patches is cleverly camouflaged among the play of light and shadows of the branches overhead. His cleverness enables Kaa to rescue Mowgli from the cold lairs, first using his body like a lance to break the marble and then as a staircase for Mowgli to climb up from the bottom of the pit where his captors had thrown him. And that was not the only time. On other occasions his body served as a hammock, mattress, spring and raft.

Changing his skin at quite regular intervals, as if seeking to adapt to changing times, Kaa, the suggestive, curious snake with the long memory and admirable power of fascination, is our best ally for encouraging creativity in our cubs.

Besides intelligence, human beings have *will*. These two complement each other to the extent that it would be of little use to be intelligent if a person did not use their will. Intelligence enables us to discover the truth, and our will drives us towards what we consider to be right.

A person with *character* is therefore someone capable of using their will. We understand character to be the will to govern our strengths and impulses according to the principles we believe to be correct.

Character formation

Being a person with character is difficult if you have not learned to use your will from childhood. Pack life helps towards this, giving cubs experiences which educate their wills.

As well as learning to appreciate what they are capable of doing, children try to do things more enthusiastically and efficiently. While they are learning to recognise and accept mistakes and shortcomings, they are setting themselves little challenges to help overcome them.

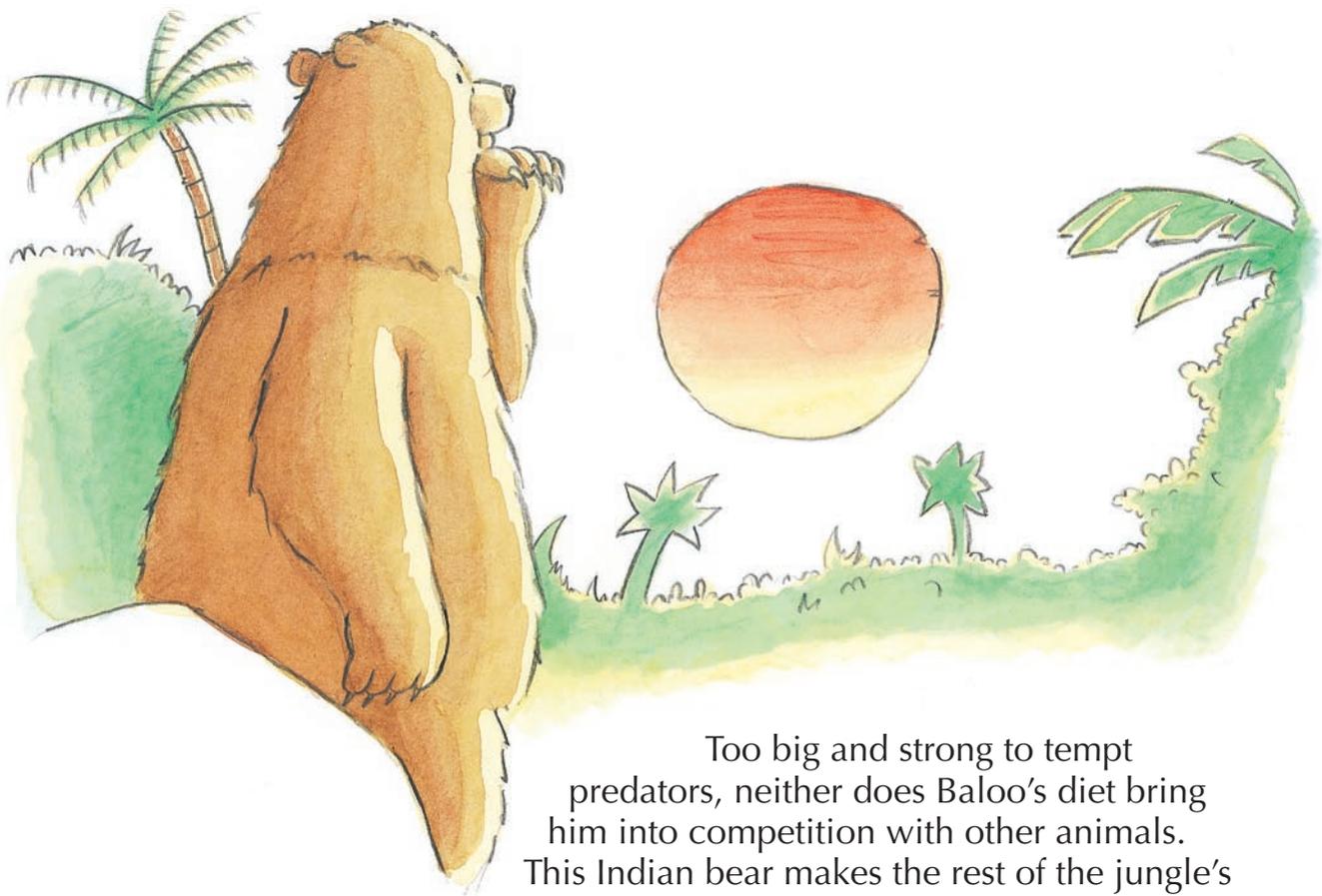
Understanding and living the promise and pack law, which summarises the aims in life of scouts of that age, is essential to the formation of character. Their willingness to listen to others, their commitment to the truth, their cheerful outlook, affection for their friends and appreciation of their family, service to others and respect for nature all help children to learn to understand and practise values which make them into young people and adults with more freedom.

Wise

like Baloo

Like the wolves of Seonee, whose freedom comes from accepting and keeping the law of the pack, cubs prepare for being free by living in accordance with their values.

Baloo, the big brown bear, is the one who taught the law to the wolf cubs, kindly but firmly. Who better than he to represent character formation?



Too big and strong to tempt predators, neither does Baloo's diet bring him into competition with other animals. This Indian bear makes the rest of the jungle's inhabitants respect each other, and helps to keep the jungle atmosphere free of fear and disputes.

Both severe and tender, slow in his movements and appreciated by all as a wise bear, Baloo teaches us to be strong, to live at peace with others and to act in accordance with our principles. Like every good educator, he is not always there, but he appears when he is needed. Except in special circumstances, he does not take the initiative, but he is there whenever there is a problem someone wants to talk about and his sound judgment, born of long experience, can always be trusted.

Baloo gets worried and upset about really important things and then does something about them, but that never stops him being cheerful. His maturity doesn't stop him showing joy and spontaneity. Smiling maturity, which takes life seriously, but which does not take itself very seriously - there is always something suspicious and worrying about excessive seriousness.

With Baloo, the wise bear with a good sense of humour, and twice as wise for it, the children will learn about the law and the joy of living in accordance with it.

Guidance of emotions and feelings

Feelings and emotions are part of life, just as much as the body, the intelligence and the will, and they help to define our personality.

Emotions, feelings, motivations and passions all form part of the affective aspect of our personalities, and affect everything we do. We may be able to describe them only vaguely, but they are important for each one of us and have a lasting effect on our inner selves.

Affective experiences are generated by events in our daily lives. When we internalise them they provoke reactions in our bodies and affect our behaviour. They are also expressed through our ideas, opinions and thoughts, and finally influence our personalities.

Any educational process should aim to make this aspect of our lives a normal and integral part of our behaviour, and thus favour balanced development.

Cubs in the pack learn to identify, describe, express and channel their emotions and feelings. They also learn to think before acting, to make and keep friendships, to accept other people's opinions, and to share and say what they think and feel without hurting others' feelings or making fun of them.

They also receive sexual information appropriate to their age and learn to see the physical differences between men and women as something entirely natural. They know the part played by both sexes in the reproductive process and learn to value fair and egalitarian relationship between the sexes.

They learn to enjoy spending time with adults, to appreciate the love they receive within the family and to have a fraternal relationship with their brothers and sisters.

Faithful and affectionate like Rikki-tikki-tavi

Rikki-tikki-tavi, the little long-bodied mongoose with the shiny coat, pink nose and bright eyes is the busy and brave friend who encourages the cubs to develop their emotions and feelings.

A great torrent of water from the Indian summer rains carried this little mongoose far from his nest, dazed him and left him on the tangled lawn of an old Indian bungalow, where he was found by Teddy, an English child who lived there with his parents.

From that moment on, Rikki-tikki-tavi was to be the inseparable friend of the child and his family.

Curious and sweet-natured, he quickly shows how cheerful and affectionate he is, climbing on everyone's knee to be fussed over, sitting on his friend's shoulder, pushing his curious nose in his back and sleeping every night on his pillow.



But Rikki-tikki-tavi knew that gratitude and affection is not only expressed by means of caresses, but also by looking after the people one loves and being willing to help them under any circumstances, even taking serious risks to do so.

Very soon Rikki-tikki-tavi had the opportunity to do just that, valiantly freeing the family from Nag and Nagaina, the big, black, poisonous cobras with their erect heads and spread hoods, icy hearts, quiet hiss and evil, expressionless eyes. Karait too, the tiny earth-coloured snake, was an even more deadly danger than the cobras, because nobody worried about him since he was so small.

Rikki-tikki-tavi, the tame, brave little mongoose with eyes like burning embers, who is hardly ever still, who never stays frightened for long, who is always cheerful, who goes into the fight as if he were dancing, with that peculiar rocking swaying gait that he inherited from his family, will excite the enthusiasm of the cubs and represent the world of feelings and emotions.

Concern for other people

The aim of any educational process is the freedom of the individual and every person aspires to use that freedom to achieve happiness.

On this basis Baden-Powell always said that real success is happiness. And he added that the best way to achieve happiness is by making other people happy.

Human freedom leads to deep and lasting happiness if we use it to fulfill ourselves by reaching out to others. In this way freedom becomes a response, an acceptance of others, a commitment to the community, help to those who suffer, mutual discovery and concerned dialogue between cultures and nations.

This is why we cannot talk about the overall development of the personality if we do not concern ourselves with educating the social dimension of the individual. Thus, from early on in pack life, through activities and little projects, cubs are encouraged to develop a concern for others, a desire to serve and an understanding of the value of solidarity.

They also learn to practise democracy, to recognise and respect authority and to understand and accept the norms of coexistence. This is why they are encouraged to take an ever greater part in decision-making and to respect agreements made as a group. The children are also asked to elect peers to represent them and then cooperate with these elected representatives. At the same time they gradually develop the ability to criticise constructively and to develop common rules.

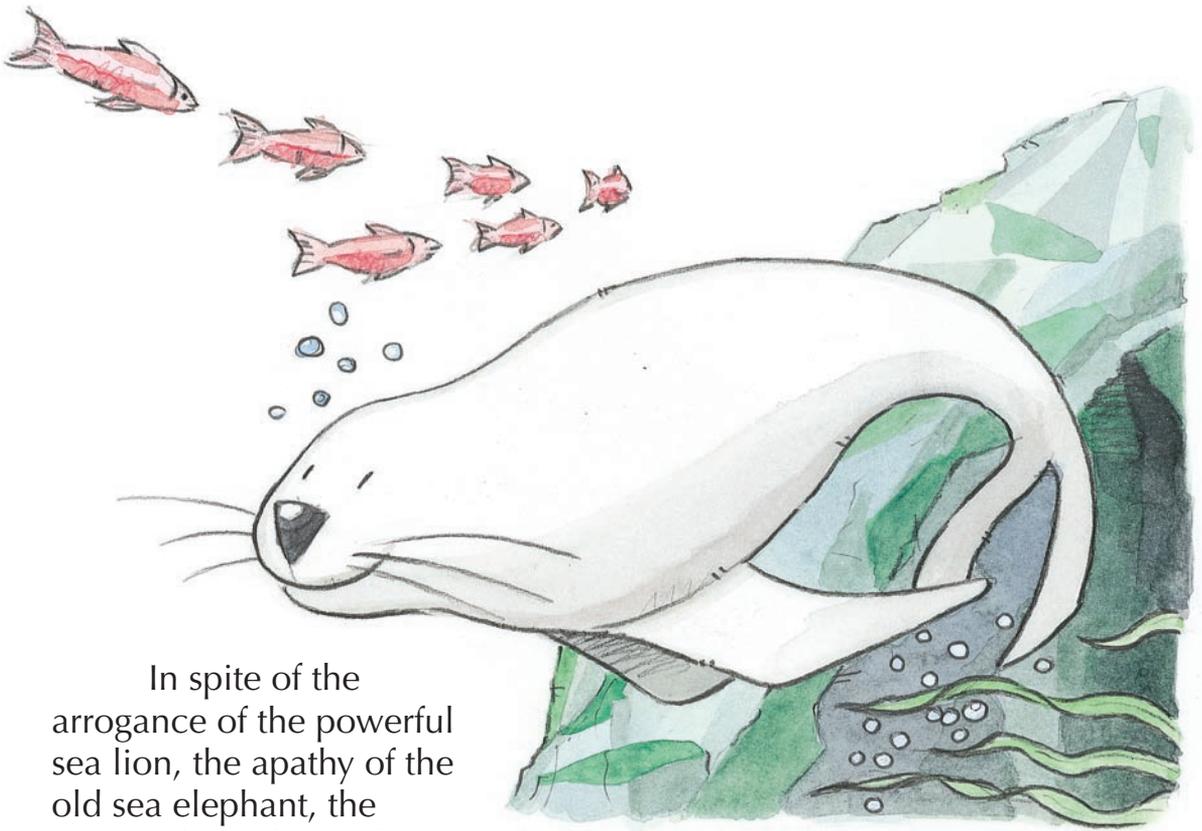
Social integration also involves the values of the children's homeland and people. They need to learn to appreciate their culture and to acquire an awareness of how the individual can contribute to preserving the environment.

Finally, still through action, they learn to value peace as the result of justice among people and understanding between nations.

Generous

like Kotick

Kotick, the teenage seal with an adventurer's heart, who tirelessly pursues an apparently impossible ideal, is the symbol of solidarity and justice. Although his white fur is conspicuous, what really makes him stand out is his concern for others.



In spite of the arrogance of the powerful sea lion, the apathy of the old sea elephant, the taunts of the clumsy birds, the stupid indifference of the walrus, the scepticism of the other seals and the resignation of his own parents, Kotick confronts danger and tries daring ploys to save his people, who have until now been an easy victim of the skin hunters.

Sensitive to the suffering of others, he refuses to resign himself to a fate which has always seemed inevitable to the other seals. He tries to make others follow him, to abandon the place they cling to because they know it, but which is full of danger. He wants them to fight for a safe place to live, although they may not know yet where that may be. A real leader, he doesn't care if they think him insane, laugh at him or doubt his good intentions.

Kotick has clear ideas and is able to follow them through, and he finally finds the manatees, the apparently stupid sea cows, who lead him to the safe beaches where the hunters can never reach them.

Kotick, the great swimmer, the stubborn, generous seal who thinks of others before himself, is to be the cubs' young friend who helps them reach out to others.

From the very first moment that human beings began to be aware of their own existence, they have sought the answer to questions about the origins, nature and destiny of humankind: Where did I come from ? Who am I? Where am I going?

In different cultures or periods people may question differently. The man who tries to live his life according to his conscience asks different

questions from the man who does not hear that inner voice. The woman who suffers pain asks different questions from the woman who is healthy. The believer may put the question differently to the sceptic; the student differently to the manual labourer, the child differently to the adult. But essentially it is the same enigma which demands to be answered. The need to know is deep and overwhelming; it is not just a philosophical question for idle moments. Everything we do becomes an urgent and compelling search for the meaning of life.

Just as we cannot separate the person into neat physical, intellectual, ethical, emotional and social components, neither can we exclude from life the attraction of the spiritual, the fascination with the mystery of life, the search for God. So this means that the development of the person as a whole includes the development of the spiritual dimension.

Once the period of magical thought has passed, children of cub scout age are likely to ask continual questions about God, although they may already have begun to discover Him as a protective father and a helpful friend. The relationship they develop with Him depends basically on the answers they receive to these questions from their family, their school, what they see around them and of course the pack leaders and the environment of the pack in general.

Through life in the pack children learn to see God in themselves, in others and in nature, and they are encouraged to learn more about their own faith and to take part in the activities of their religious community.

Individual and group prayer invites the children to maintain an ongoing dialogue with God, and the educational objectives encourage them to remember the values of their faith in their day-to-day activities with their friends and companions.

In an atmosphere of openness, boys and girls learn about religions other than their own, and in a climate of respect they learn to value their companions as equals, without allowing religion to be a basis for making distinctions between them.

Friends of God like Francis

Although Francis of Assisi was a young man about the year 1200, he could easily be compared to

some young people today. The son of a wealthy family, he liked to be the life and soul of every party. In the knightly tournaments of the time he was known for his gallantry and his elegance, and everywhere he went he dispensed money, enthusiasm and a love of adventure.

Between 20 and 22 he began to reflect about God, but his search for Him met with a number of obstacles, since around that time he was also obliged to take up arms in defence of his native city, survive the ordeal of a year in prison and deal with a serious illness.

However, after this period, his life took a turn which made him into a very different person from the typical spoiled young son of a wealthy family: he gave up worldly goods, his inheritance, the tournaments and parties; he gave away everything he owned and spent long hours at prayer and devotions, choosing to live simply and humbly, dedicated entirely to the service of the poor and spreading the gospel.

His message and example were so powerful that soon other young people became involved in his work and before he reached the age of 40 there were over 5,000 monks of the Franciscan Order. They learned from his words and example that "perfect happiness lies in willingly accepting, through the love of Christ, all kinds of sadness and pain".

The charity of Francis is based on such an open and universal approach that his figure goes beyond the Catholic world and to this day is an example for everyone. There was no-one Francis would not take to his heart: lepers, bandits, nobles and commoners, Christians and Moslems, all were his brothers and sisters.

What is more, no-one has been a friend to the entire universe like Francis: he was brother to the sun, the water, the stars, the birds and the beasts.

Francis, an example of humility, lover of nature, friend to the animals and above all servant of God, is the ideal companion to help the cubs grow spiritually.



The growth areas and educational objectives



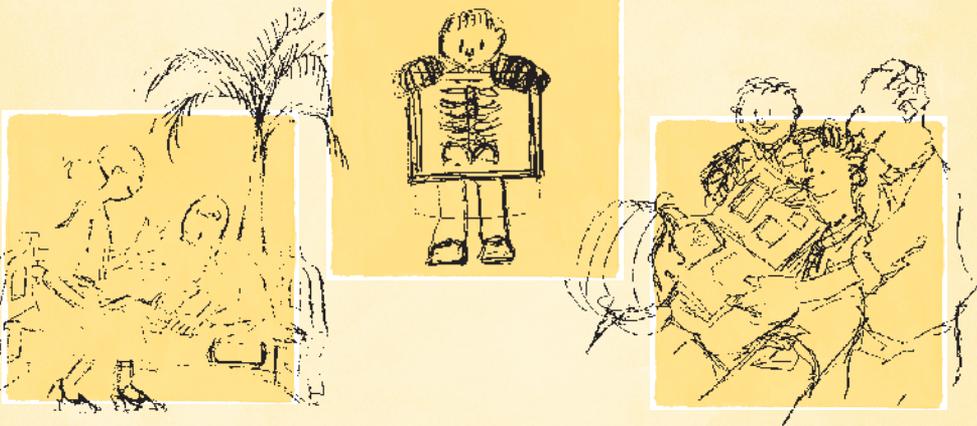
Finally, a further advantage of the growth areas is that they are a way to order the educational objectives which we offer to the children, and which they, in agreement with the leaders, make into their own personal objectives.

We shall go on to look at the objectives in each growth area, how the leaders present them to the children and how the children in turn adapt and adopt them and make them into their own personal objectives.



chapter **9**

The educational



Objectives

Scouting

offers the children

objectives to aim for

Every human activity is aimed at achieving objectives, even if it is not expressed as such and even if we are not aware of it.

Like everything else we do, education also has objectives. However, unlike routine activities which may have objectives although we see no need to specify them, we cannot approach educational activities without clearly defining the objectives they are intended to achieve.

In addition, the educational process not only has its own immediate objectives, it also asks people who are participating in it to try to achieve certain *personal* objectives, to make a conscious effort to attain a model of desirable behaviour which enables them to grow. It is the *personalisation* of the objectives that makes them educational.

Thus, as an educational community, our pack too bases its activities on a set of objectives which are proposed to the children. These objectives have the following functions:



To develop scouting's mission, i.e. what it proposes to achieve, in each area of the personality.



To establish a framework by which each child can reach a milestone on the way towards a final objective, in accordance with their age and individual character.



To act as a basis for assessing cubs' individual development.

The objectives are a proposal
and are not supposed to represent
perfect “model” people

The scout values set out in the educational proposal and in the pack law are also quite clear in the set of objectives that are offered to boys and girls.

However, this set of objectives does not claim to represent a perfect "model" person or way of being. The aim is not to produce identical people based on a perfect prototype, since each child is a unique person, with unique needs, aspirations, abilities, interests and potential.



The set of objectives is therefore a *proposal* which offers children the opportunity to develop their own *personal* development objectives. Depending on what the children think and feel about them they can assimilate or adapt the pack objectives to make their own *personal objectives*.

Of course different age groups will adapt their objectives to a greater or lesser extent. As each young person becomes aware of what he or she wants to do with their lives, he or she can tailor their objectives to a greater extent, and the framework of the original proposal becomes less influential.

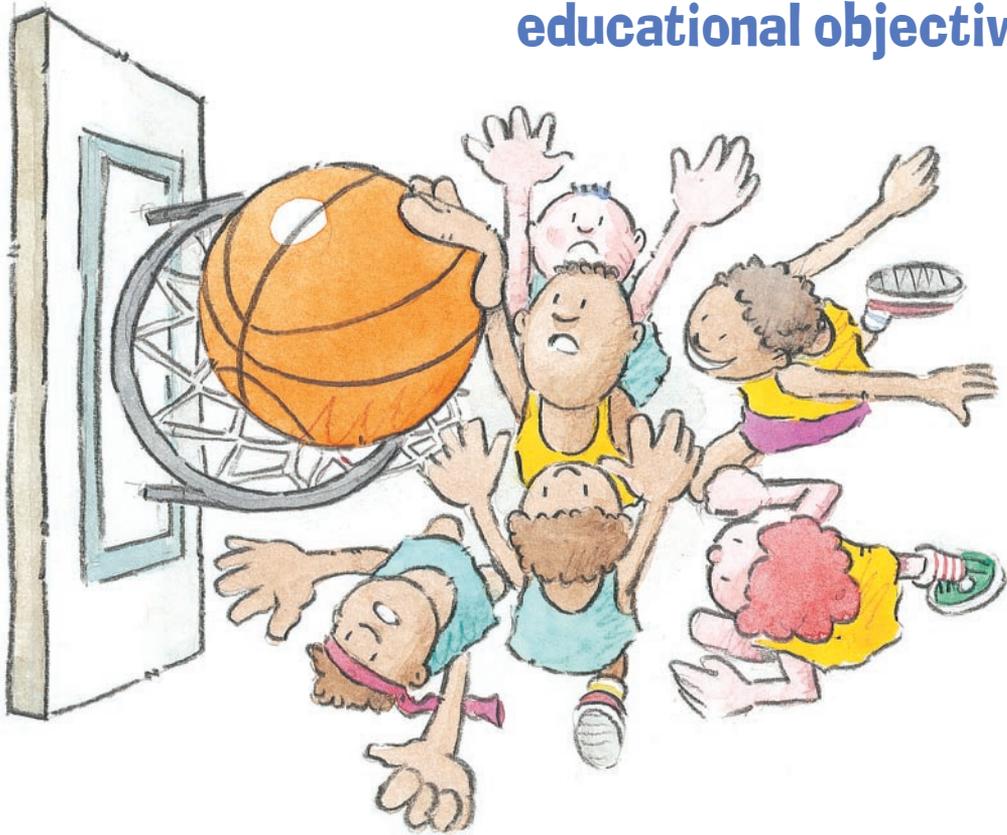
From 7 to 11, a stage when children are only just beginning to use concrete thought to view the world, it is natural that the proposal will have a greater influence on the cubs.

The extent to which children personalise their objectives is also *different for each child* since they all have different growth patterns. Their personal characteristics and circumstances influence how great a part they will be inclined to play in defining their personal objectives.



But the *interplay* between the basic proposal and the process of personalisation never ceases: the proposal is always there and each child will always view the objectives from their own personal viewpoint. The educational process always seeks to make it possible for each unique, individual child to reach their potential, inspired by the same values.

**Everything the children do
within the pack and outside it
helps to contribute to the
educational objectives**



With the exception of the systematic acquisition of knowledge, which is basically the responsibility of school, the set of educational objectives refers to everything that children do and involves all the dimensions of their personalities.

It is therefore a *programme of objectives for life* and not just scout activity as such. Thus the children will attain these objectives in the course of life in general, through a great variety of activities and experiences, some of which happen in the pack and some of which do not.

Since the leaders are responsible for motivating the cubs' progress and guiding and assessing their development on the basis of the objectives set, they should be aware of all the children's activities and how these contribute to or interfere with the achievement of the objectives.

As well as what happens in the pack we must therefore consider the emotional environment in the children's home, their school, the friends they have outside the pack and the sports they play. We must also take into account their socio-cultural environment, their family's financial circumstances, their psychological state, the influence television has on them and many other factors which have a constant influence on their personality.

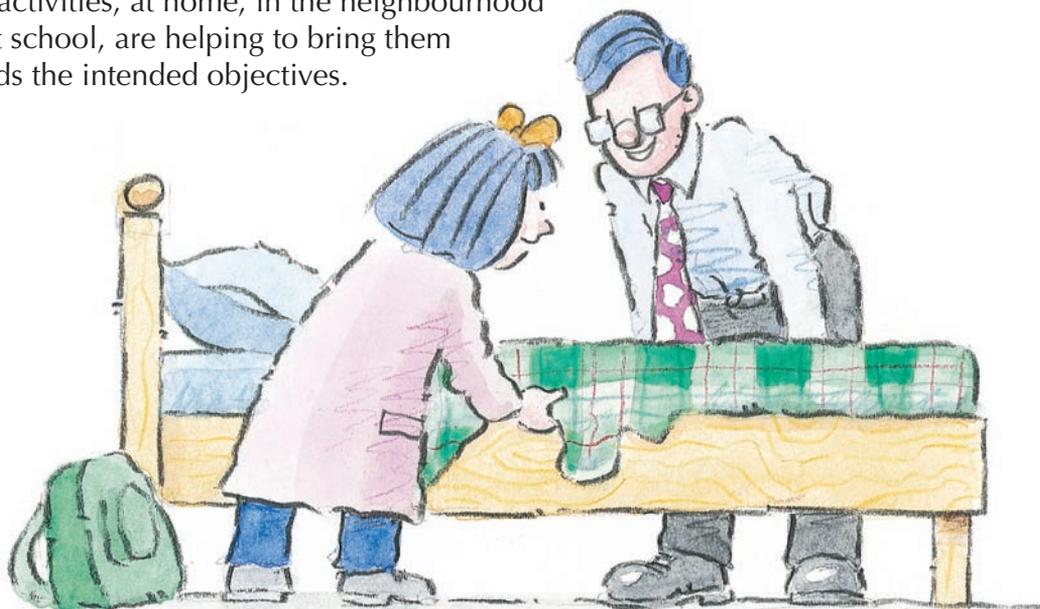


For this reason, it is important that the responsibility for monitoring and assessing development is limited to 6 children per leader. Otherwise the leader cannot hope to do his or her job properly. A leader should have this responsibility for at least a year, so that he or she can spend enough time with the children to get to know them well and carry out an effective monitoring exercise.

This approach to the scout method challenges some of the traditional ways of looking at children's progress.

If we consider progress to be no more than a series of tasks which require to be carried out in the pack, the leaders could just observe how these tasks are performed, and ignore the effect that the rest of their lives has on the children's development.

But when you are working on the basis of objectives that involve all aspects of the personality, it is not enough to look at how children are getting on within the confines of the pack. You also need to be aware of whether their other activities, at home, in the neighbourhood and at school, are helping to bring them towards the intended objectives.

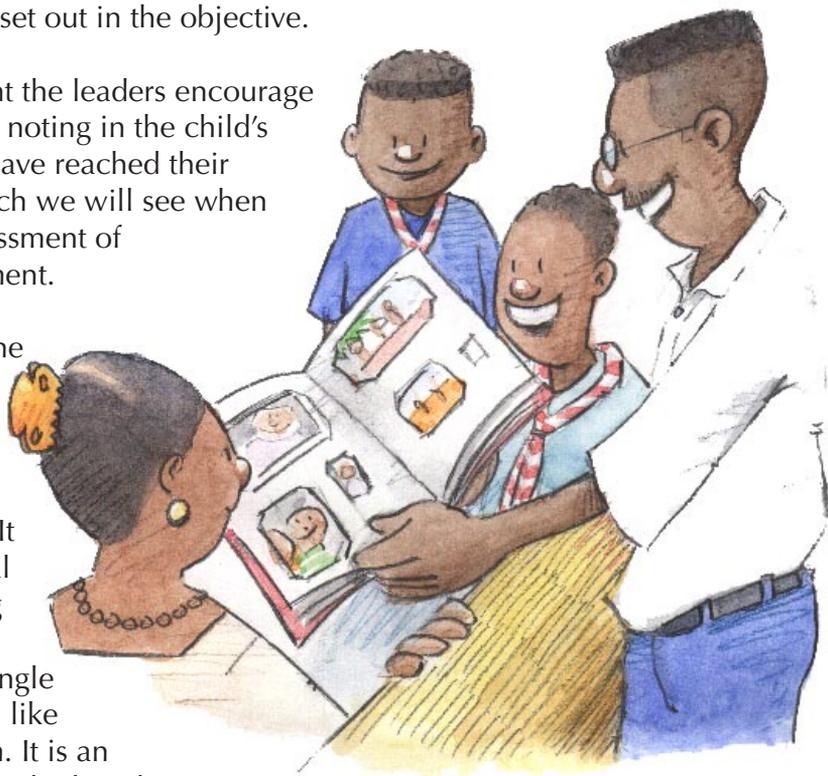


Objectives are not “marked” as if they were assignments or tests

The educational objectives are assessed by observing the children’s progress over a long period of time. In practice, the leaders are watching all the time, and only at the end of a *programme cycle* (which we will discuss further in later chapters) do they share their conclusions with the children and other parties involved, and everyone helps to determine whether or not a child has attained what was set out in the objective.

At that point the leaders encourage further progress by noting in the child’s booklet that they have reached their goal, in a way which we will see when we talk about assessment of personal development.

Assessing the achievement of objectives is not supposed to be an authoritarian or controlling act. It is not a mechanical process of marking “passed” or “failed” on the basis of a single person’s judgment, like some kind of exam. It is an ongoing, friendly and relaxed process, an accepted and natural part of life in the group.



**There are
two types of objectives:
final objectives
and the pack educational objectives**

For the purposes of our work in the pack there are two kinds of objectives we need to look at: the *final objectives* and the *pack educational objectives*.



The *final objectives* set out the kind of behaviour that young people might expect to have attained in each growth area when the time comes to leave scouting, about the age of 20.

These are the milestones at the end of the scout "path", since the contribution that scouting can make to a person's development is limited to a certain period of their lives.

These objectives are therefore "final" in terms of what scouting has to offer, but they are not the end of the road. The individual never stops learning and developing: that is a lifelong process.

On the basis of the final objectives we establish intermediate objectives for the pack and the other sections that are consistent from one section to another, so that all the parts of the scout educational process work together as a whole.



Although we don't work directly with the final objectives in the pack, as leaders we must be aware of them as a frame of reference which explains the direction of the intermediate objectives we offer to the cubs. Any objectives which the cubs may wish to add themselves will also need to be directed along the same lines as the final objectives.



The *pack educational objectives* are therefore a sequence of steps progressing towards each of the final objectives and they propose models of behaviour for the cubs in accordance with their age.

Like the final objectives, there are pack objectives for each growth area, in order to address the development of all the aspects of the personality in a balanced way.

There are two columns of educational objectives intended for the pack: one for mid-childhood, which is the objectives for the 7-9 age group, and the other for late childhood, from 9-11. In both cases, the ages are an approximate guide, as in all cases where age is used to determine behaviour.

The educational objectives for the relevant age group are presented to the children, talked about and agreed upon on an individual basis. This process is relatively short, but you will need to set aside some time specifically for it.

These objectives are one of the things that serve as a basis for pre-selecting the activities which are offered to the children, and in turn, the activities which are carried out in the pack give the children the experiences that help them to achieve the objectives.

The children are motivated to achieve the educational objectives through their talks with the leaders, the Jungle Books characters who symbolise the growth areas and the achievement of the badges that correspond to the various progress stages.

Let's look at these ideas in more detail.

The objectives are sequential and consistent

Grasping these two features of the set of objectives will help you to understand the objectives, apply them in practice and talk about them with the children whose growth and development you assess.



The objectives follow on from each other, i.e. they are *sequential*, in order to give the growth process continuity.

For example, in the area of social development, it would not be possible for a cub to "relate the Rights of the Child to current situations" if he or she had not previously "participated in games and activities related to the Rights of the Child".



Likewise, *the set works as a whole*, since there are objectives which follow on from or complement each other although they are located in different growth areas.

For example, if a child "recognises and accepts his or her mistakes" (mid-childhood, character) he or she will be able to "accept criticism made of him or her in the pack in good spirit" (late childhood, affective development).



These two features -sequence and unity- mean that we cannot leave aside or omit objectives, or choose to do some one year and leave the rest for later. A child from 7-9 "interacts" with all the objectives in the column of mid-childhood and the child's self-assessment and the leaders' evaluation is based on all these objectives. The same goes for children from 9 to 11 with respect to the late childhood column.

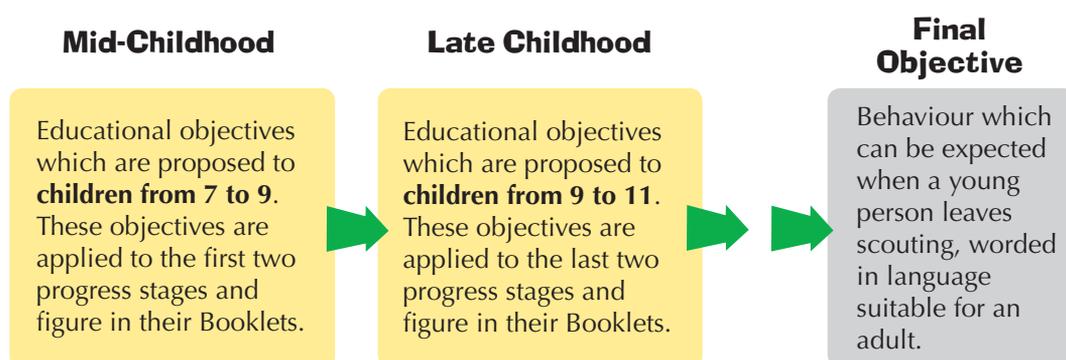
The educational objectives are presented in this Handbook and in the children's Booklets

In the set of objectives in the following pages, each final objective -together with the corresponding pack educational objectives- is preceded by a paragraph which reminds us of the reason behind it.

This paragraph also helps the leader to explain the intention and purpose of each group of objectives to the children. Naturally the leader will use simple words and examples which the child in question will understand easily.

Likewise, the pack educational objectives have been written in the first person using language which is appropriate for the level of development of the children they are intended for. The final objectives, however, are drafted in the third person, in a way that is intended to be understood by the leaders and by the youngsters over 17 who work directly with these objectives.

The pack educational objectives are located in separate columns by age range. Clearly the columns of objectives for the other sections do not appear here. Here we see only the pack educational objectives and the corresponding final objectives, as shown below:

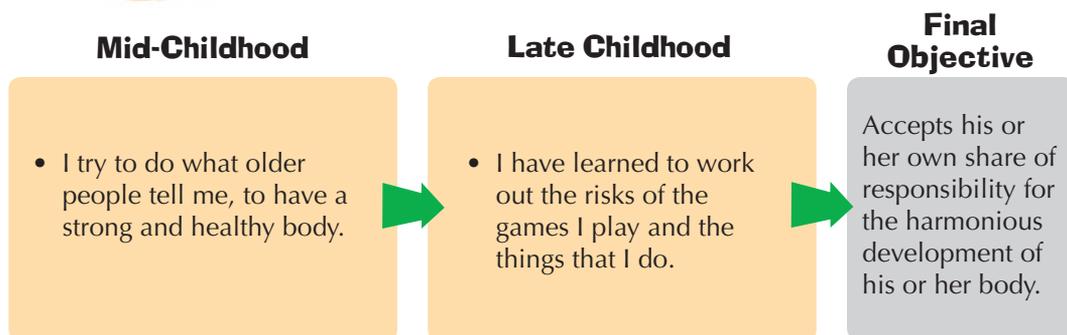


Obviously, the Booklets for the tender-paw wolf and leaping wolf progress stages only have the objectives for mid-childhood, while the Booklets for the trail-finder and hunting wolf have only those for late childhood.

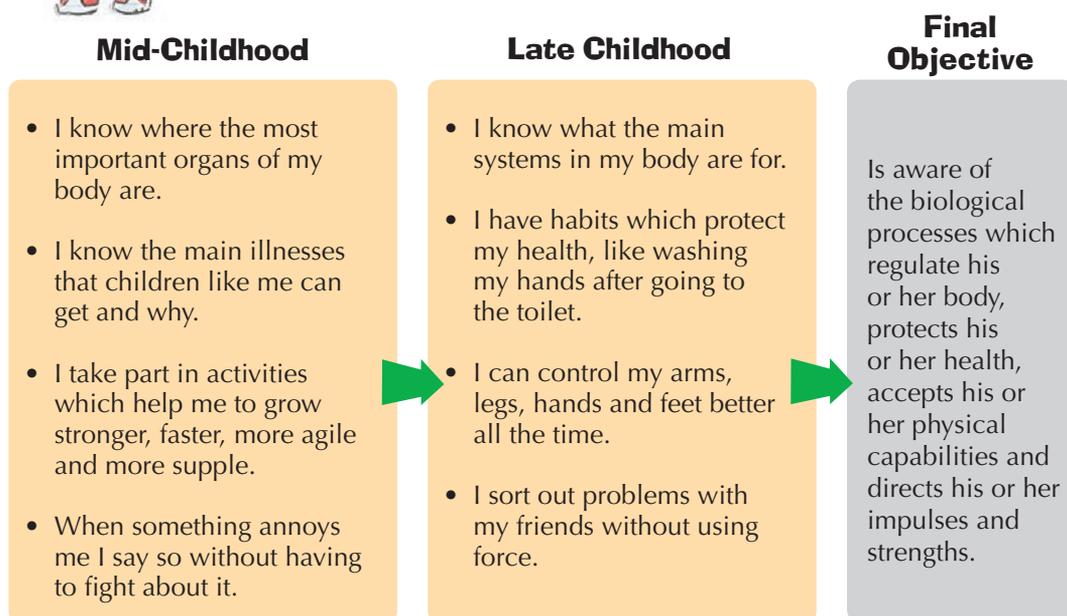
Physical Development



Our body has a strong influence on our personality. We may not be able to control the laws of physical growth, but we can do a lot to develop our bodies. Harmonious growth, health, quality of life and protection of life itself depend on the approach we take to our physical development.



To work at the healthy development of our bodies we need to know about them. The extent of this knowledge depends on our age, interests and the information available to us, but from childhood we should be aware that our bodies do not function entirely on their own and it is possible to govern them.





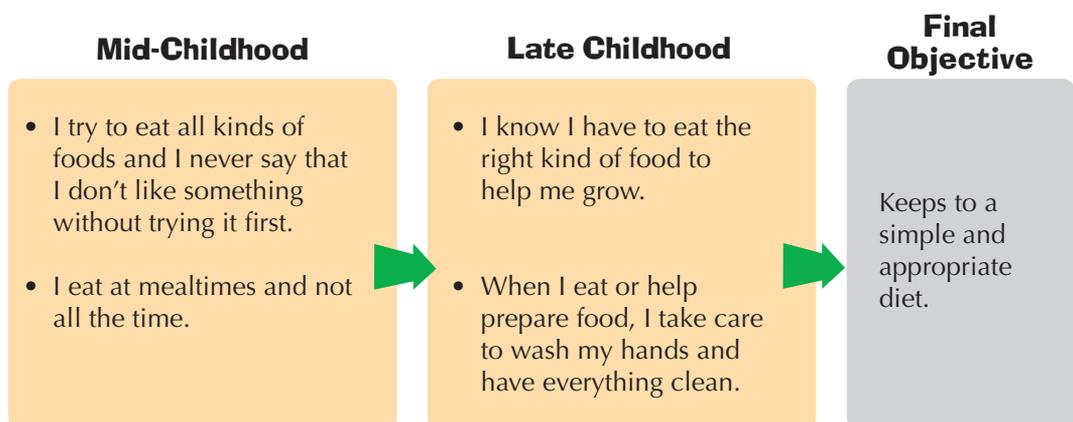
Physical Development



Health is much more than the absence of illness: it is a complete state of physical, mental and social well-being. Hygiene -both our own and that of our surroundings- reduces the risk of illness, protects our health and enables us to lead a fuller life.



Each day we learn more about foods and the different substances they contain. We now know about suitable diets and can identify the things that should be avoided. But it is not enough to know about eating healthily: we also have to act on that knowledge, which is easier if we have acquired good eating habits from childhood.





Physical Development



Good time management is important, not only to be successful in our chosen job or profession, but also for spending time with our family, having fun with friends, reading good books, listening to the music we like, learning new things and having enough sleep. In short, for a better quality of life.

Mid-Childhood

- I do all my homework from school carefully and in good time.



Late Childhood

- I know how to divide my time between the different things that I do.
- I sleep long enough to wake up properly rested.



Final Objective

Achieves a balanced distribution of time between his or her different obligations, practising appropriate forms of leisure activity.



A taste for the outdoor life, an interest in physical exercise, sporting ability, enthusiasm for games and the desire to have adventures are also signs of a healthy body and soul. Especially for scouts, who are more aware than other people of the value of life in nature.

Mid-Childhood

- I like doing outdoor things.
- I like playing sports.
- I like to play with other children my age.



Late Childhood

- I help to make preparations for pack outings.
- I play sports, I know the rules and don't mind losing.
- I like to play with other boys and girls and I stick to the rules of the games.



Final Objective

Frequently takes part in outdoor life with other people and participates in sporting and recreational activities.

Creativity



In order to be innovative, we must know our world and be prepared to investigate the situations we come across on a daily basis. The great and constantly evolving variety of the world around us requires us to seek new solutions all the time. This is an endless learning process which each individual must undertake responsibly and enthusiastically.

Mid-Childhood

- I talk to other people about the things that I notice.
- I take part in activities which help me learn something new.
- I read the stories which my parents, teachers and cub leaders recommend.



Late Childhood

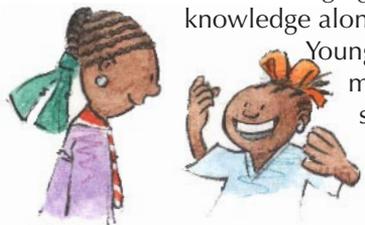
- I like to learn new things.
- I investigate and find out how things work.
- I am able to tell other people about what I read and learn.



Final Objective

Continually expands his or her knowledge by learning systematically and for him or herself.

In a world which is changing, evolving, reinventing itself and challenging us all the time, knowledge alone is of little use; we must be able to use it in original ways.



Young people will have the tools to do this if they are encouraged to marvel at new things, enjoy investigating them and try out new solutions. With these capacities, they can appreciate their roots, and yet have no fear of change. They can confidently build a future without losing sight of their cultural heritage.

Mid-Childhood

- I don't forget the things that happen to me.
- I can talk about the adventures we have had in the pack in detail.
- I like to take part in observation games.



Late Childhood

- I relate imaginary things to things that really happen.
- I can draw my own conclusions from the stories that I read.
- I like games in which I have to think quickly.



Final Objective

Acts with mental agility in the most diverse situations, developing a capacity for thought, innovation and adventure.



Thought and action go hand in hand and stimulate each other. Ideas are inspired by action and must return to action to influence our daily lives. A fresh look at our everyday activities awakens our imagination and sense of adventure, helping us to solve problems and conflicts. So, to keep our ideas flowing, we need to constantly re-discover our world, handle things and use our skills.

Mid-Childhood

- I take part in the skills workshops in the pack.
- I know what the tools I use are for.



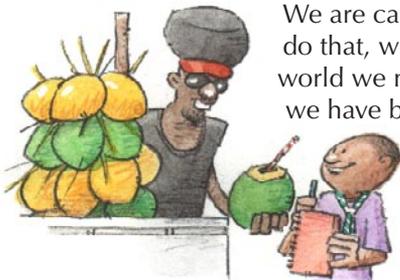
Late Childhood

- I use my manual skills all the time.
- The work I do with my hands is getting better all the time.



Final Objective

Combines theoretical and practical knowledge through the constant application of his or her technical and manual skills.



We are called upon to continue God's work in the world, and to do that, we need to discover our potential. To help build a better world we must give the best of ourselves, and the more possibilities we have been able to explore the better an idea we will have of what we do well. Then when the time comes to make choices, we can be more confident about our own options and have a better understanding of the choices that other people make too.

Mid-Childhood

- I know what people do in the most well known jobs.
- I take part in activities which help me to learn more about the jobs that people do.



Late Childhood

- I show the different things that I can do.
- I take part in sketches and other kinds of drama about professions and jobs.



Final Objective

Chooses his or her vocation taking into consideration his or her own aptitudes, possibilities and interests, and values those of others without prejudice.



If human nature is diverse, the means that men and women employ to express the richness and variety of their world is still more diverse. Providing opportunities for this diversity to unfurl is to respect the essence of the human being, by encouraging its outward expression.

Mid-Childhood

- I like to draw and paint.
- I sing, dance and make up little plays with my friends in the pack.



Late Childhood

- You can tell what I think and feel from the activities I carry out.
- I try to speak clearly and learn new words.
- I realise when other people speak well, and I like it.



Final Objective

Expresses what he or she thinks and feels through different media, creating pleasant atmosphere around him or her as he or she lives and works to facilitate communication and mutual enrichment between people.



Science and technology are occupations characterised by cheerfulness, the passion of discovery, good humour, adventure and the pursuit of perfection. By valuing them we show respect for human endeavour, and our belief that we can make the world a better place, especially if science and technology, disciplines of man's creation, can be made to work in the interests of a more humane society.

Mid-Childhood

- I like to discover new objects and learn how to use them.
- I am able to use the objects I know and I know what they are for, and I can explain it to other people.



Late Childhood

- I like to know why things happen.
- I try to find ways to solve the problems which arise in the things I do.



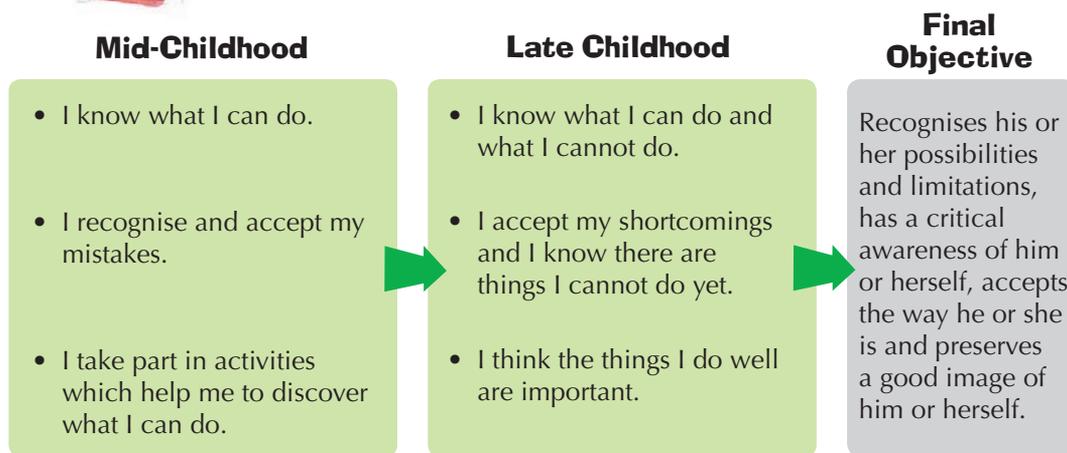
Final Objective

Values science and technology as ways to understand and help man, society and the world.

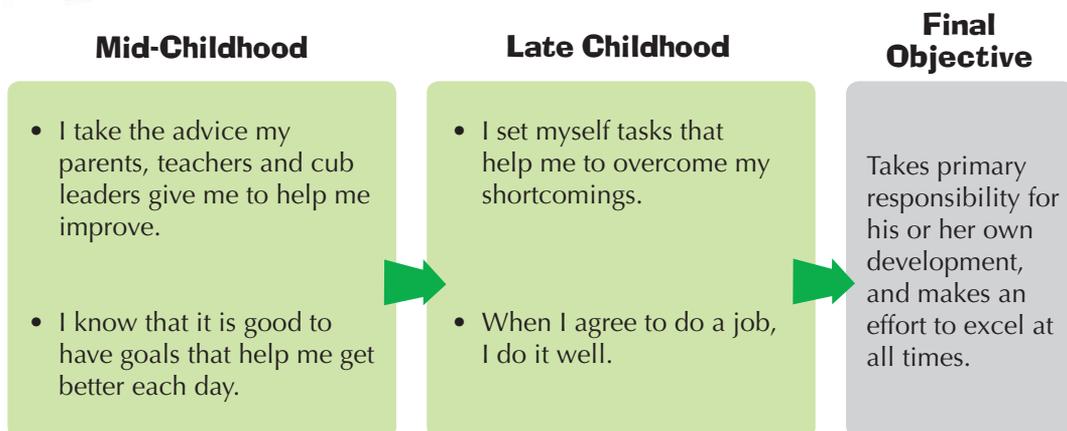
Character



To direct our strengths and impulses towards achieving what we believe to be good, we must first know ourselves. People who know themselves accept themselves more easily, can take criticism and acknowledge their mistakes without losing their self-esteem. No-one can be happy without self-esteem, which also gives others confidence in us and helps us to be successful in our endeavours.



Probably the highest aspiration we can attain is to be free to walk our chosen path free of the shackles of ignorance and dependency. It is also the greatest contribution any educational process can make to an individual's development. Only with that freedom, can we be fully responsible for our own growth and commit ourselves to do our best.





Character



The values which form our character depend to a great extent on the family and the other environments in which we grow up. A cub also has the values proposed in the pack law, a code of conduct which expresses for children the scout life plan, and which they assimilate by means of the promise.

Mid-Childhood

- I know the pack promise and law and I understand what they mean.
- I have promised to keep the pack promise and law.



Late Childhood

- I know what keeping the promise and law means in my daily life.
- I try to keep the pack promise and law at home and at school.



Final Objective

Founds his or her life's plan on the values contained in the scout law and promise.



Honesty with oneself, saying what we think, thinking and acting consistently and keeping our word, are some of the attributes of a person who is all they claim to stand for.

Mid-Childhood

- I know what telling the truth means.
- I have learned that I must keep the pack law when I do things with my friends.
- I take part in games and sketches which show that it is important to tell the truth.



Late Childhood

- I tell the truth, even though sometimes I don't like the consequences.
- I understand that I must keep the pack law at home too.
- I help to make sure that the truth is always told in the pack.



Final Objective

Acts consistently with the values which inspire him or her.



Character

People who believe strongly in the values of freedom and truth usually take life very seriously, but that doesn't mean that they take themselves very seriously or think that others should hold them in awe. On the contrary, such a person is cheerful, spontaneous, a lover of life who likes being with others and has a good sense of humour. Genuine cheerfulness which, unlike its strident imitation, makes people stand out and attracts others to them, is considerate and free of hostility and low humour.



Mid-Childhood

- I am cheerful nearly all of the time.
- I take part cheerfully in pack activities.
- I have a sense of humour and I can make jokes without making fun of other people.



Late Childhood

- I face difficulties cheerfully.
- I feel happy when I manage to do what I set out to do, and also when things turn out well for my friends.
- I help to make sure that we can laugh in the pack without offending other people.



Final Objective

Approaches life cheerfully and with a sense of humour.

Freedom and happiness are not things that you attain once and have forever. We must strive on a daily basis to obtain, keep and sometimes recover them. Although this is a responsibility for the individual, it can sometimes be too much for any man or woman on their own. We need the support of a close community which shows us affection and encouragement, sustains us, keeps us company and makes us face up to things. A community which requires us to discover the value of listening and being listened to, respecting others and being respected, of giving and receiving, loving and being loved.



Mid-Childhood

- I listen to other cubs, to my parents and to my cub leaders.



Late Childhood

- I get on well with all the cubs in the pack.
- I have friends, both boys and girls, that I often meet and play with.



Final Objective

Recognises the group he or she belongs to as a source of support for his or her personal growth and for the fulfilment of his or her life's plan.

Affective Development



Affective experiences -emotions, feelings, motivations, passions- are part of life and help to define our personality, a source of fulfilment and happiness or of pain and anxiety. We have seen that personal freedom, our highest aspiration, requires us to be strong and independent of material things, but it also requires us to accept, express and govern our emotions and feelings.

Mid-Childhood

- I try not to hide the things I like and dislike and the things that I am afraid of and when I am feeling happy or sad.
- I don't mind leaving my family when I go camping with the pack.



Late Childhood

- I can talk to other people about the things that make me happy or sad.
- I don't mind when the pack tells me I didn't do something well, even if I don't always agree.



Final Objective

Reaches and maintains an inner state of freedom, equilibrium and emotional maturity.



The individual can achieve deep fulfilment only through reaching out to others. We can only really do this if we are not afraid to let others see us as we really are, without inhibition, aggressiveness or falsity. This kind of natural assertiveness reduces anxiety, makes us unafraid to make commitments, teaches us to refuse unreasonable requests without feeling guilty and enables us to stand up for our own rights without trampling on anyone else's.

Mid-Childhood

- I accept what my friends think, even if I think something different.
- I am kind to the other children in the pack and I like them to be kind to me.
- I like to make new friends.



Late Childhood

- I think carefully about what I am going to do before I do it.
- I say what I think without offending or insulting my companions or making fun of them.
- I like my special better friends all the time, but I still like my other companions.



Final Objective

Behaves assertively and is affectionate towards other people, without being inhibited or aggressive.



Affective Development



The best way of finding happiness is by making others happy. This might refer to life as a couple, to our children, our brothers and sisters, our friends or reaching out to help those who suffer. Only love, in whichever of its many forms, can make us give so much of ourselves that we value the well-being of others at least as much as our own.

Mid-Childhood

- I talk to and spend time with everyone.
- I help new cubs to feel happy in the pack.



Late Childhood

- I am always ready to help others.
- I share with all my companions, no matter what their race, what jobs their parents do or how much money they have.



Final Objective

Builds his or her personal happiness on love, serving others without seeking recompense and valuing them for what they are.



Sexuality is much more than a set of impulses and biological processes, or the possibility of physical pleasure. Understanding it is much more than a question of education about the reproductive systems or safe experimenting. It also implies learning about ourselves -what being a man or a woman means- and the discovery of the other sex, with all the similarities and differences that enrich the relationship between them. This approach also enables us to discover sexuality as the ultimate expression of love between a man and a woman.

Mid-Childhood

- I know the differences between men and women and I don't make fun of them.
- I ask my parents when there is something I don't know about sexual things and I listen carefully to their answers.
- I play and join in activities with boys and girls just the same.



Late Childhood

- I know how a woman gets pregnant, how babies are born and what men and women do in these natural processes.
- Among my friends I treat boys and girls the same and I am fair to both.



Final Objective

Knows, accepts and respects his or her sexuality and that of others as an expression of love.



We always belong to a family, and it is through the family that humanity reproduces, society continues, culture is passed on and people grow as individuals. Only the family gives us roots in our homeland, links us to our people and makes us feel loved for what we are, unconditionally. A sense of belonging and freely given love provide us with stability and values that we could not experience or assimilate anywhere else.

Affective Development

Mid-Childhood

- I am affectionate with my parents and the rest of my family.
- I am affectionate with my brothers and sisters, I do lots of things with them and I try not to fight with them.



Late Childhood

- I tell my family about the things we do in the pack.
- I spend time with my friends' families and I invite them to spend time with mine.



Final Objective

Recognises marriage and the family as the basis of society, making his or her own a community of conjugal, filial and fraternal love.

Social development



Only through others can freedom become a response, an acceptance of others, commitment to the community and aid to those who suffer.



It is easier to make the transition from freedom to concern for others if we have learned from childhood that exercising our rights goes hand in hand with meeting our obligations and that everyone has the same rights, regardless of financial, social, cultural, ethnic or religious considerations.

Mid-Childhood

- I share what I have with the other boys and girls in the pack.
- I carry out the duties I am asked to in the pack.
- I take part in games and activities on the Rights of the Child.



Late Childhood

- I respect other people's opinions.
- I always help with the duties that have to be done in the pack.
- I know the Rights of the Child and I relate them to situations that I know about or that I have heard about.



Final Objective

Lives his or her freedom with concern for others, exercising his or her rights, fulfilling his or her obligations and defending others' right to do the same.



Social development



Every society needs authorities elected by established procedures at all levels to take responsibility for pursuing the common good of that society. We do not always agree with the decisions that authorities may make, and we have the right to make our opinions known through all the established channels of participation. However, although we may disagree, it is our duty to recognise and respect those decisions.

Mid-Childhood

- I know why I have to respect the decisions that grown-ups make.
- I help the other children when they have to organise something at school or in the pack.



Late Childhood

- I respect my parents and teachers and the decisions they make.
- Together with the other cubs, I elect the sixers and the children who are in charge of the activities I take part in, and I always help my sixer.



Final Objective

Recognises and respects legitimately established forms of authority and uses it in the service of others.



If everyone used their freedom to do exactly what they wanted -which would no longer be freedom anyway- in fact almost no-one would be able to use their freedom because there would be no space for them to do so. Most likely the strongest individuals in society would do what they liked at the expense of everyone else. Thus it is necessary to have rules to enable everyone to have their individual freedom.

Mid-Childhood

- I keep the rules in my house, at school and in the pack.



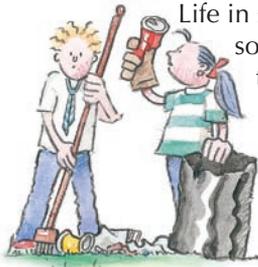
Late Childhood

- I understand and keep the rules in my house, at school and in the pack, even if I don't always agree with them.
- I say respectfully what I like and don't like about the rules we have in my house and at school.



Final Objective

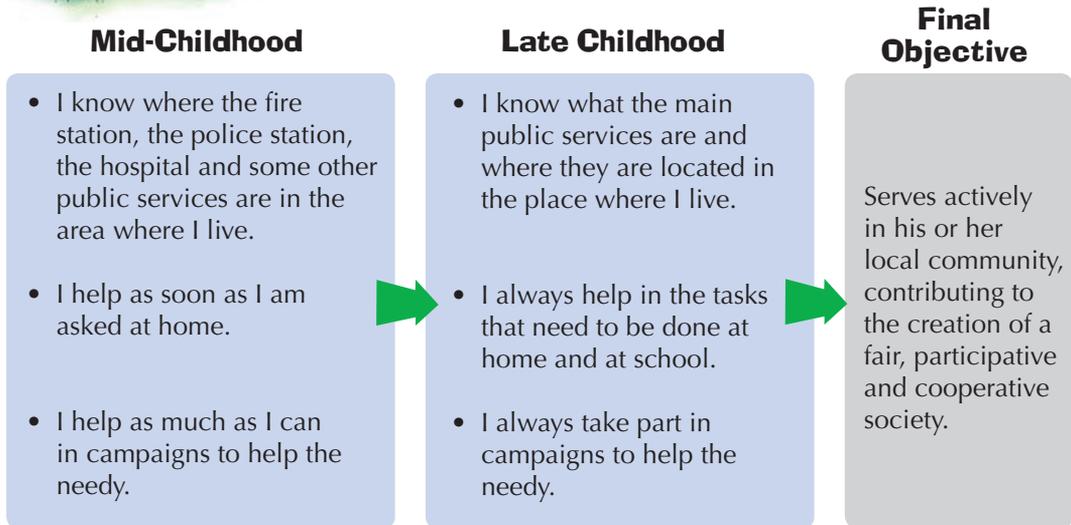
Complies with the rules which society has created for itself, evaluating them responsibly and considering the possibility of changing them if necessary.



Life in society is not just a matter of concepts of solidarity, rights, authorities and rules. For the great majority, however globalised the universal society may be, community life still means their neighbourhood, area or town; that is where we have to show our commitment to others in concrete ways. However, this does not mean reducing the meaning of the word "social" to "local": we have to learn to think globally and act locally.



Social development



An active and meaningful local community life creates the conditions for the rediscovery of the values of one's people and homeland. In a society which tends towards global standardisation, these values are more easily defended, maintained and developed in small communities. We can be true to our roots and still develop the fair and good society that we all aspire to, providing people recognise and appreciate those roots.

