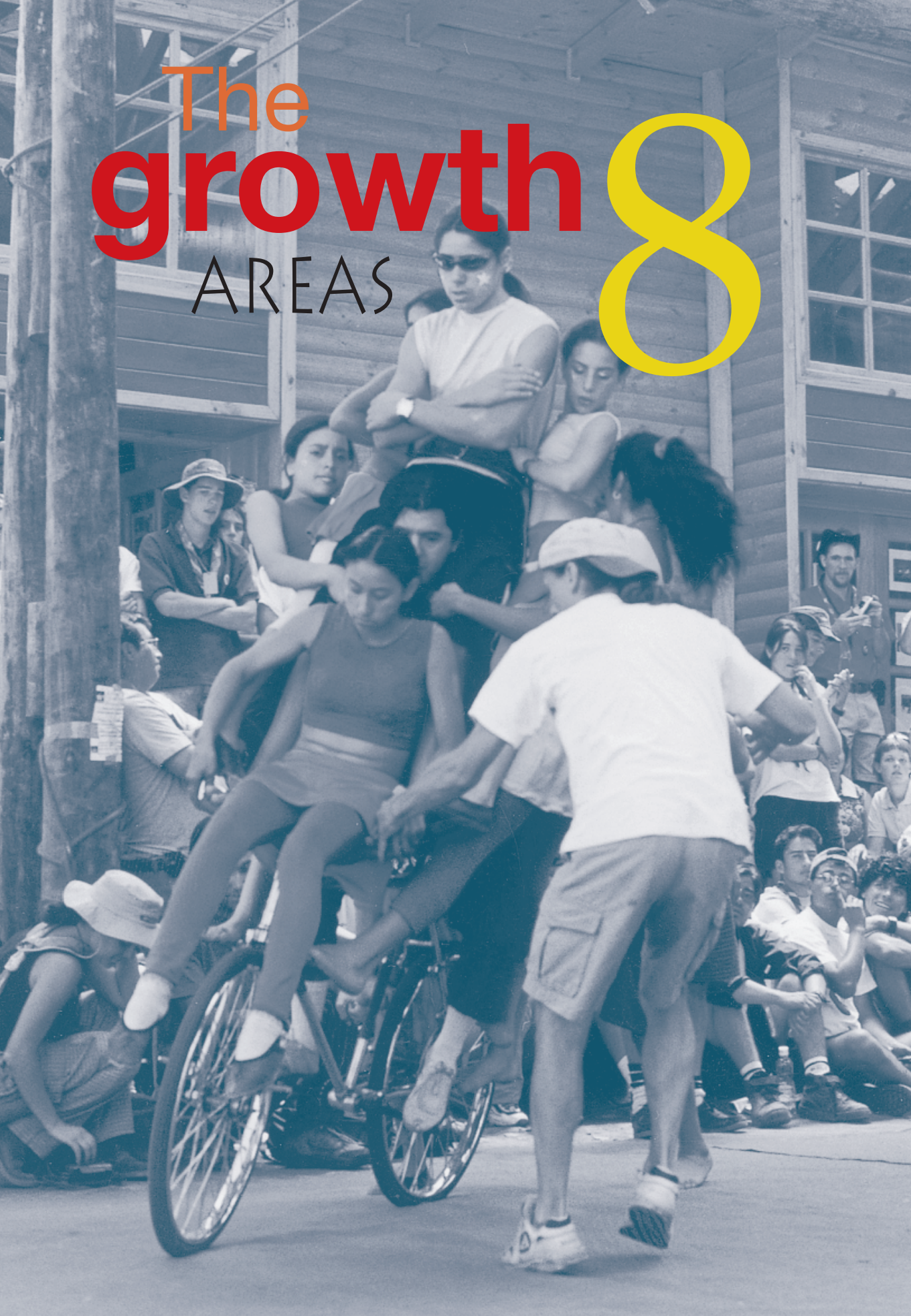


# The growth 8 AREAS





# CONTENTS

---

## THE DIMENSIONS OF THE PERSONALITY

- The Scout Method proposes the development of all aspects of young people's personalities
- People act as an indivisible whole
- The symbolic framework reinforces the development of the different growth areas

## CONSIDERATIONS ON THE GROWTH AREAS

- Development of the body
- Stimulation of creativity
- Character formation
- Guidance of emotions and feelings
- Concern for other people
- The search for God
- Adult Leaders need to know a variety of testimonies and when to use them
- The educational objectives are grouped by growth area



# THE DIMENSIONS OF THE PERSONALITY

---



## **THE SCOUT METHOD PROPOSES THE DEVELOPMENT OF ALL ASPECTS OF YOUNG PEOPLE'S PERSONALITIES**

With the onset of puberty, young people start out on the long path towards developing their own life plan, though they will not consolidate this until their adolescence is completed and they are young adults. To arrive at this life plan they will have to move gradually away from childlike dependence towards adult autonomy, form a clear image of themselves and develop their own identity.

These are tasks which depend not only on their individual and family history, their individual abilities and their circumstances, but also on the values they choose. Scouting thus offers the young people a set of relevant propositions for them to choose freely.

**One of these, probably the most relevant of all,  
is the proposal contained in the Scout Law,  
which expresses the essential values of Scouting's educational proposal.**

**Another equally significant proposal  
is the invitation to the young people  
to develop all the dimensions of their personality in a balanced way.  
It is an invitation to explore the wealth of their possibilities  
and become fulfilled men or women.**

To help achieve this purpose, we distinguish *growth areas* which take into account the wide variety of human dimensions and arrange them on the basis of the structure of the personality:



DIMENSION OF THE PERSONALITY	GROWTH AREA	EDUCATIONAL INTEREST FOR THIS AGE GROUP
Body	Physical development	Body image and affirmation of the sexual role.
Intelligence	Creativity	Development of new forms of thought, discerning judgement and a broader understanding of the world.
Will	Character	Self-esteem, choice of values, formation of moral conscience and the search for identity.
Feelings and emotions	Affective development	Handling and guiding feelings and emotions and experiencing friendship.
Social integration	Social development	Learning respect for the opinions of others, establishing rules by consensus and integration into surrounding society.
The meaning of existence	Spiritual development	A personal faith that grows from within.

The Scout Unit provides an environment in which the young people play, organize adventures and learn alongside their friends in the Patrol. These activities provide them with the support 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 *group life* in the Scout Unit is more attractive than any other proposition that the young person could receive at this age. It is broader than the proposition of a football club, which is concerned almost exclusively with sporting performance; it is more complete than a musical band, which concentrates on artistic expression; more meaningful than a political party, which will tend to draw young people into seeing the world from the perspective of one particular ideology and set of interests.

What is special about Scouting's proposal is that neither the football club, nor the artistic group nor even the political party are excluded from the young person's development options. But the difference is that they are situated within a wider and more captivating perspective: their development as a whole person.

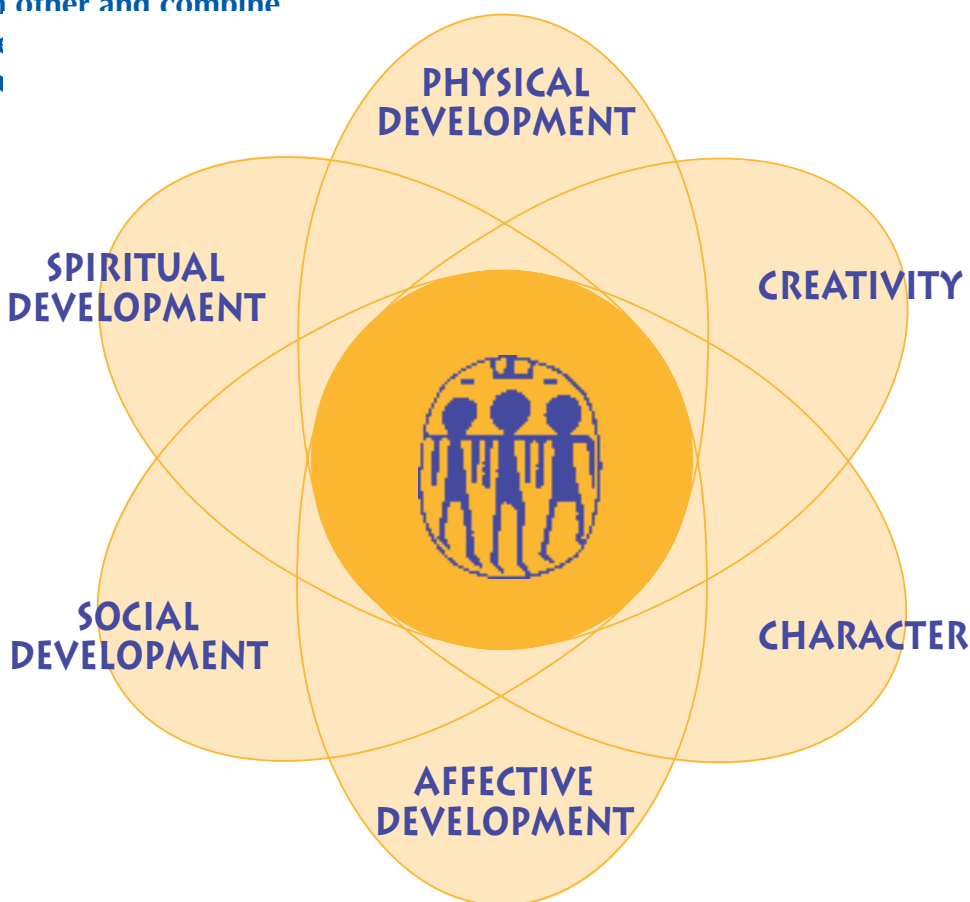
## PEOPLE ACT AS AN INDIVISIBLE WHOLE



It is educationally very useful to consider these different growth areas, because it enables us to:

- Ensure that, overall, the activities in our Patrols and Unit are well balanced and do not favour certain aspects of the young people's personalities to the detriment of others.
- Help the young people to gradually distinguish, at this stage of developing their identity, the different dimensions of their own personality and, by means of objectives, to grow in each.
- Assess their growth in these different dimensions.

**However, in our daily lives several or all of these dimensions of our personality 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 combine to do what we do.**



## THE SYMBOLIC FRAMEWORK REINFORCES THE DEVELOPMENT OF THE DIFFERENT GROWTH AREAS



The growth areas are linked with the symbolic framework, in order to encourage the young people to work towards achieving their educational objectives. We already know that the symbol –consistently with the urge to explore and with the spirit of adventure typical of young people from 11 to 15 years of age– consists of *exploring new territories with a peer group*. The examples of lives of men and women who have opened up new dimensions for humanity are thus of great importance.

It will be recalled that to present the growth areas to Cubs, who are at the age of fantasy thought, we used characters taken from fictitious stories, except for the area of spiritual development. At the Cub stage we can use fables, in which animals endowed with human attitudes show the children models of behaviour that are socially acceptable and valued, and tie in with the educational objectives of the respective growth area. Those same characters populate the tales in the *booklets* used by the children, and propose educational objectives in each of the growth areas.

At the Scout stage, however, when the young people are starting to form abstract thought, the concept of symbol changes, and is embodied in real characters and the real-life events in which they are involved.

At this age there are no longer exclusive symbols for each growth area, and the numerous and varied testimonies come from men and women who really existed, men and women who left behind everything they knew and set out at a given moment in time to discover new dimensions. These quests were for new lands, for knowledge of the innermost mysteries of phenomena not yet understood, exploration of space or of new social, cultural or spiritual dimensions. These were men and women who were real “scouts”.



The symbol seeks to make these men and women embody the ideal that is cherished by young people of this age. Like explorers and discoverers, they are at a stage in which they must leave behind the comforting family environment and set off in search of themselves, on a social exploration and an encounter with new dimensions of their identity and life plan.

**The travel *Logs* for the different progress stages present innumerable testimonies and tales which represent “models” for the young people.**

In the area of character, for example, when a young person comes to the objective which says, “I try to be loyal to what I believe, to myself and to others”, the text gives an account of the young Abraham Lincoln who, despite being very poor, once worked for three days for an Indiana settler, in order to pay him for a book on the life of Washington. He had borrowed the book from the farmer and it had become rain-damaged while in his possession. Scrupulously honest with money, this episode and many others like it won Lincoln the nickname “honest Abe”.

On another occasion, travelling on a Mississippi ferryboat on which he worked as pilot and cook, he witnessed a slave auction and saw, for the first time, black people bound in chains and whipped. He swore to his companions that if he ever had the opportunity to put a stop to this practice, he would do so with all his resolve. As President of the United States, he not only dealt slavery a mortal blow, but lived true to his ideas, even at the cost of his life.

Events such as these put the young people in contact with real people who showed that we can live true to our values – the very values that are contained in the Scout Law and in the objectives proposed to the young people in the different growth areas.

This is the window of the cabin close to Hodgenville where Lincoln lived as a child. His parents were poor pioneers who had settled in the wild regions of the State of Kentucky. His early years were spent in poverty, but he was an avid reader from childhood.



Lincoln became President of the United States in 1860. In 1865 his government abolished slavery throughout the country.

The photo below shows Ford's Theatre, in Washington, where Lincoln was shot by a fanatic on 14 April 1865. He died early the next morning.





# CONSIDERATIONS ON THE GROWTH AREAS



## 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, however, since every day there is more scientific evidence to show us 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 development of a person, the first task is the development of the body, which has a major influence on the features of the personality.

Young people from 11 to 15 must gradually learn to take responsibility for the tasks that fall to all individuals in relation to their bodies, such as:

- knowing the biological processes that regulate their bodies,
- protecting their health,
- taking care of their personal hygiene and that of their surroundings,
- making balanced use of their time,
- eating a balanced diet,
- using their leisure time well,
- enjoying the outdoors and playing sports.



However, what will preoccupy them most at this age are those aspects related to the transformation of their bodies that begins in puberty. Among other things, they must therefore learn to:

- |  |   |
|--|---|
|  know what is happening in their bodies,                                    |  handle and focus their emerging impulses and strengths, |
|  form an image of their own bodies,   |  respect their own body and that of others,              |
|  handle the awkwardness associated with the growth spurt or with its delay, |  value their personal appearance,                        |
|  accept the motor difficulties that are part of their development,          |  control their aggressiveness,                           |
|  |  accurately perceive physical risk,                      |
|  |  keep up an active lifestyle.                            |



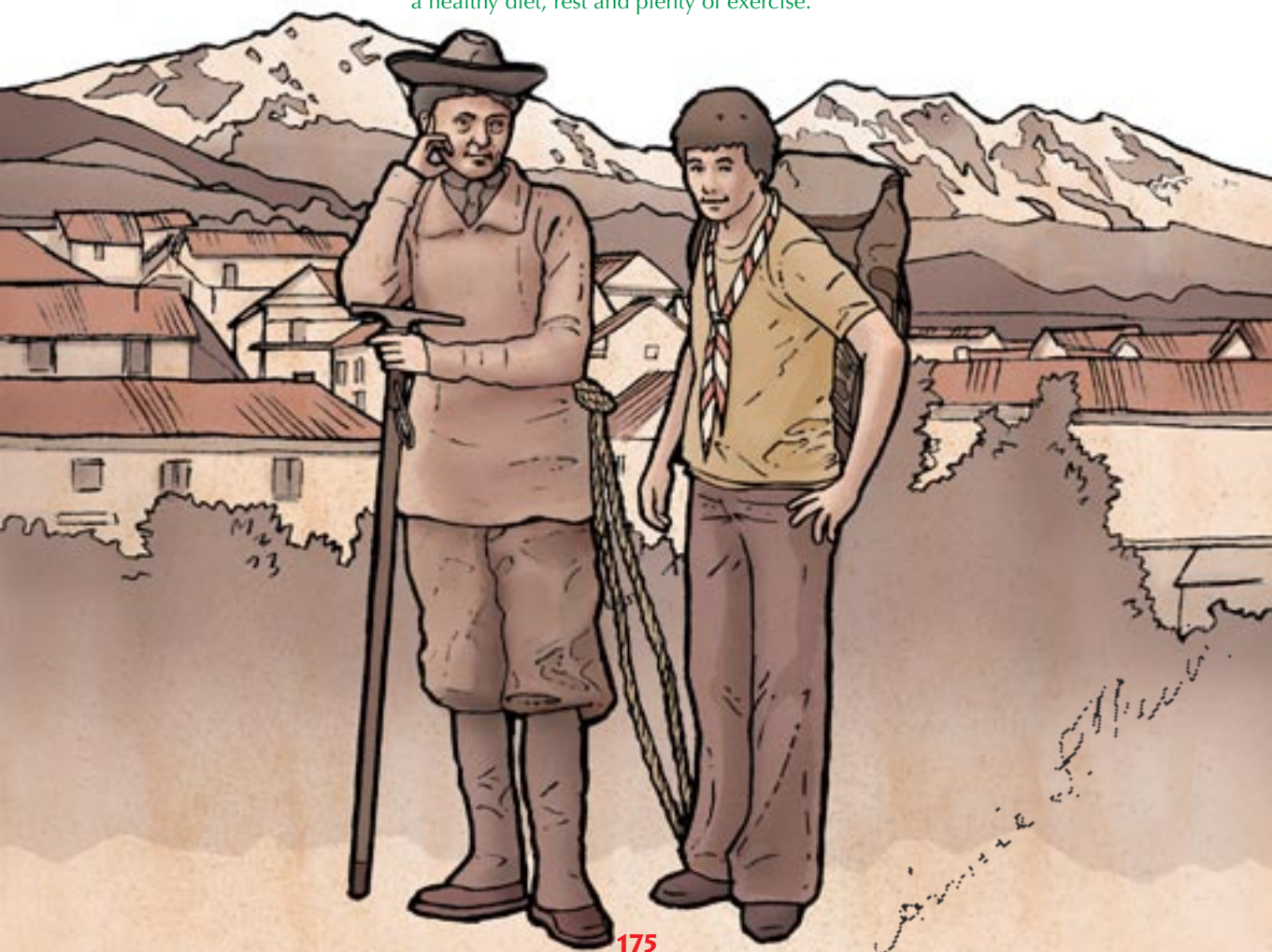
Many testimonies in the Logs used by the young people illustrate this special relationship between a person and his or her body.

Jacques Cousteau, the great French explorer of the underwater world, knew the limits of his physical ability and yet wished to move through the deep as freely as any fish. Perhaps that was what inspired him to invent the Aqua-Lung in 1943, which enabled him to breathe as easily under the water as seated at his desk at home. Before Cousteau, submarine exploration involved lead shoes, copper helmets and extremely heavy suits, and divers had to drag safety ropes and air hoses.



Thanks to his knowledge of the human body, Ernest Shackleton was able to save himself and the men in his expedition from scurvy when they were trapped in the Antarctic ice for 20 months. They prepared stews of penguin meat and ate fresh animal innards to give them the vitamin C their bodies needed.

Annie S. Peck practised mountaineering until the age of 82 and, when she was 59, she successfully climbed the North peak of the Huascarán in Peru, on her sixth attempt. Six attempts at that age require intensive preparation and powerful control of one's body. William Conrad Roentgen, the German scientist who discovered X-rays in 1895, was also a keen mountaineer. Cândido Mariano Rondón, the great Brazilian explorer, loved life in the outdoors, swimming and daily exercise. And Baden-Powell used to recommend to young people what he himself practised daily:  
a healthy diet, rest and plenty of exercise.





## STIMULATION OF CREATIVITY

**A human being is more than a body. Humans have intelligence.**

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

Knowledge, which young people 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 us feel secure and appreciated.

We also have to eliminate obstacles to the development of creativity:

- lack of knowledge,
- sticking to old rules,
- fear of mistakes or failure,
- inability to be adventurous,
- a strict environment,
- a tendency to conform,
- systematic censorship.

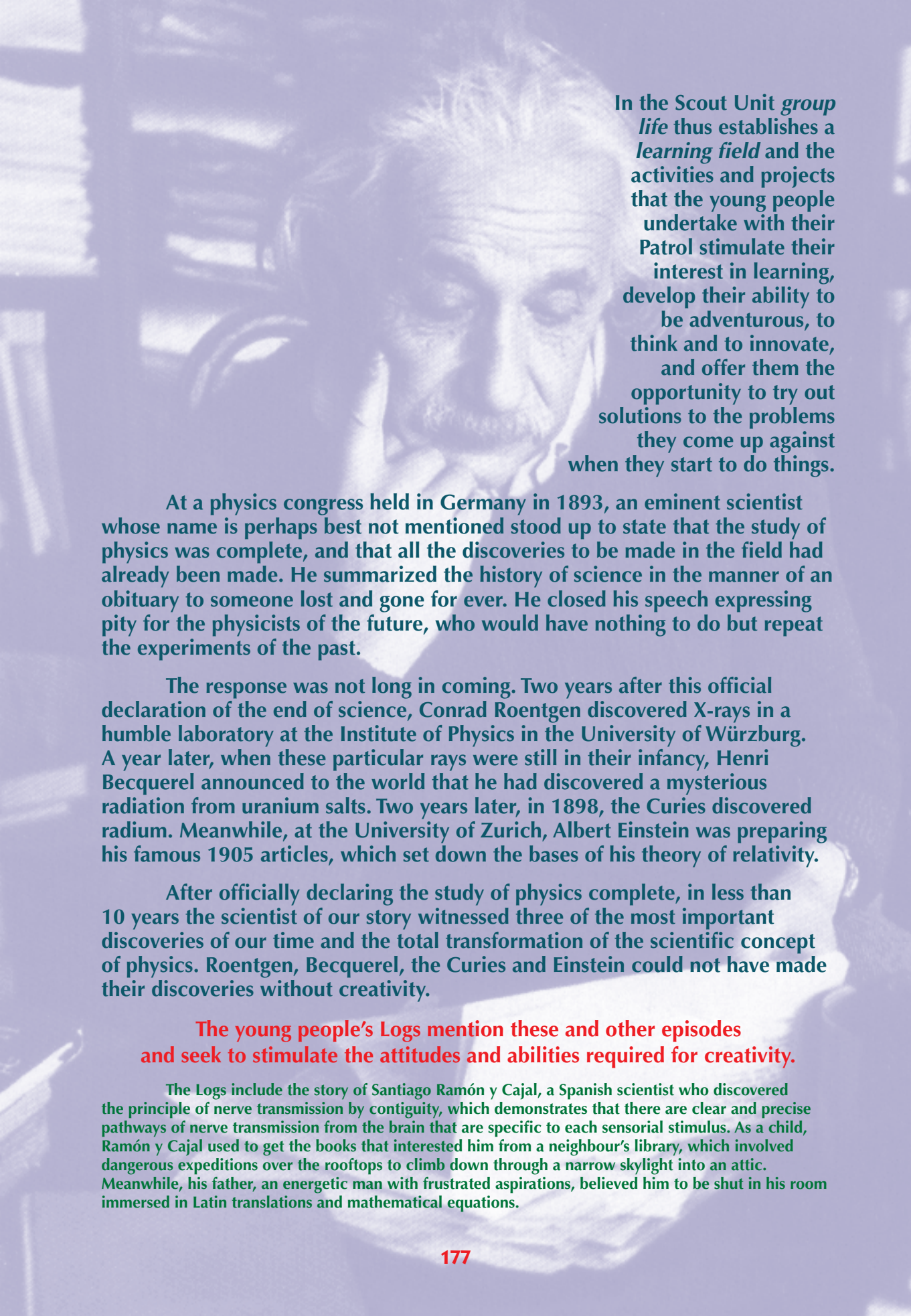


No-one can learn to be creative overnight. Becoming a creative person is a long process. The period from 11 to 15, when young people are exploring the world, developing abstract thought and discovering causal relationships, is an ideal time for them to:



- develop an interest in learning,
- handle information,
- acquire the habit of reading,
- try out vocational options,
- express their interests and abilities,
- become familiar with technical processes,
- allow themselves to dream and imagine
- recognize mistakes as an opportunity for learning.





In the Scout Unit *group life* thus establishes a *learning field* and the activities and projects that the young people undertake with their Patrol stimulate their interest in learning, develop their ability to be adventurous, to think and to innovate, and offer them the opportunity to try out solutions to the problems they come up against when they start to do things.

At a physics congress held in Germany in 1893, an eminent scientist whose name is perhaps best not mentioned stood up to state that the study of physics was complete, and that all the discoveries to be made in the field had already been made. He summarized the history of science in the manner of an obituary to someone lost and gone for ever. He closed his speech expressing pity for the physicists of the future, who would have nothing to do but repeat the experiments of the past.

The response was not long in coming. Two years after this official declaration of the end of science, Conrad Roentgen discovered X-rays in a humble laboratory at the Institute of Physics in the University of Würzburg. A year later, when these particular rays were still in their infancy, Henri Becquerel announced to the world that he had discovered a mysterious radiation from uranium salts. Two years later, in 1898, the Curies discovered radium. Meanwhile, at the University of Zurich, Albert Einstein was preparing his famous 1905 articles, which set down the bases of his theory of relativity.

After officially declaring the study of physics complete, in less than 10 years the scientist of our story witnessed three of the most important discoveries of our time and the total transformation of the scientific concept of physics. Roentgen, Becquerel, the Curies and Einstein could not have made their discoveries without creativity.

**The young people's Logs mention these and other episodes and seek to stimulate the attitudes and abilities required for creativity.**

The Logs include the story of Santiago Ramón y Cajal, a Spanish scientist who discovered the principle of nerve transmission by contiguity, which demonstrates that there are clear and precise pathways of nerve transmission from the brain that are specific to each sensorial stimulus. As a child, Ramón y Cajal used to get the books that interested him from a neighbour's library, which involved dangerous expeditions over the rooftops to climb down through a narrow skylight into an attic. Meanwhile, his father, an energetic man with frustrated aspirations, believed him to be shut in his room immersed in Latin translations and mathematical equations.

During their adventurous 29-month expedition on the Missouri River, Lewis and Clark faced situations which demanded their every last scrap of creativity. On one occasion they met a Salish tribe, who had never seen whites before and who spoke such a difficult and strange language that the explorers thought they had a speech defect. In order to understand each other, they set up a bizarre language chain: the Salish spoke in Salish to a Shoshone child who lived among them. The child translated into Shoshone for Sacagawea, an indigenous woman who had joined the expedition a short time before. She translated into Hidata for her French husband, who translated into French for another Frenchman in the group who spoke English, who then translated into English for Lewis and Clark and the other members of the expedition. Their responses followed the same route in reverse.

When Erik the Red set off with his family from the Norwegian coast in the ninth century, heading North West, he took on board three crows to “lead them to their destiny”. They released the first bird at dawn the first morning at sea, and it flew straight back towards the land they had come from. Erik said simply, “We have not yet sailed far enough.” The next day the second crow was released. After circling the vessel a few times, it also set off back towards the coast they had left two days before. This prompted Erik

to state, with supreme confidence, “We are halfway towards our destination.”

At dawn the following day, the third crow set off in the same direction as the ship and was lost on the horizon.

With great satisfaction, Erik announced to his family, “We are about to reach new lands,” which they did shortly afterwards.



Alfred Hitchcock, the great creator of suspense cinema, used to emphasize the value of creativity, saying, “There’s something more important than logic, and that’s imagination.” To develop creativity, the Scout Method makes constant use of the resources of the imagination, inviting the young people to look beyond the conventional, the generally accepted and the merely useful. As Heitor Villa Lobos, the great contemporary Brazilian musician, would say, “Music is just as useful as bread and water.” And Louis Pasteur would add that it is our duty to look at things in depth, because “you have to try all the combinations...”.

The process of learning creativity makes the young people into protagonists. Marshall McLuhan, the extraordinary Canadian whose profound theories on contemporary communication have had a strong impact on education, used to say, “There are no passengers on spaceship earth. We are all crew.”



# CHARACTER FORMATION



Besides intelligence, humans beings have *will*. These two complement each other to the extent that it would be of little use to be intelligent if we did not use our 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 and values we believe to be correct.

Being a person with character is quite an achievement. The period from 11 to 15, in which young people are beginning to question the status derived from the family and to gradually shape their own rules of behaviour, is the best stage to learn to use their will and decide for themselves. The community of the Patrol of friends and the Unit life helps them in this exercise, by offering girls and boys experiences which enable them to educate their will.

This is the period in which they must learn to:

- know their possibilities and limitations,
- accept themselves, with the ability to be self-critical and yet maintain a good self-image,
- stabilize their moods,
- form their sense of humour,
- develop their sensitivity so that they can detect inconsistency and appreciate the value of personal consistency.

Living true to the Scout Law is a fundamental part of forming *moral conscience* and character.

Young people form their own *scale of values*, which they will consolidate during adolescence and immediately afterward. The following factors are fundamental in this process:



willingness to listen to others,  
commitment to truth,  
permanently cheerful outlook,  
affection for their friends,  
the value they place on their family,  
service to others,  
respect for nature.

For the formation of *moral conscience* and *critical or discerning judgement*, the word and example of the Adult Leaders are essential. As we saw earlier, they act as *role models* for the young people. Contrary to some commonly held beliefs, young people are always prepared to receive guidance from well-intentioned and prepared adults, even if they may sometimes appear not to listen. But for that it is necessary to be close to them, to have something in common with them, to deserve their trust. And, of course, it is essential to back the words of guidance with example, otherwise they are not worth very much.

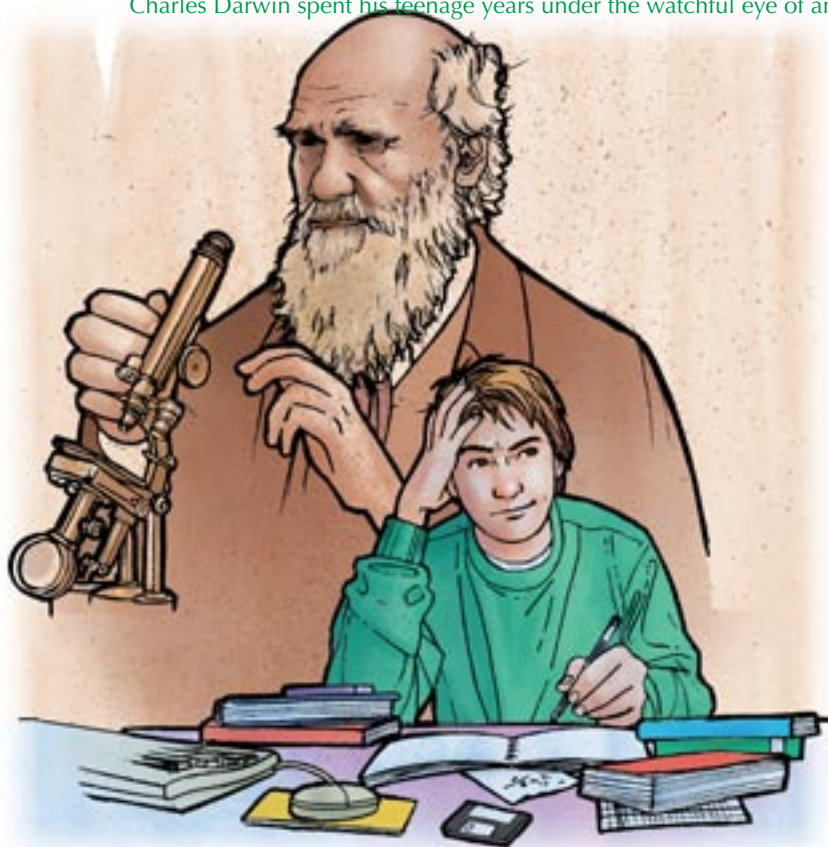
**The young people's travel Logs support the Adult Leaders in this task  
by presenting testimonies of men and women  
who learned to forge their character.**

Albert Einstein, a German physicist and mathematician who, as a Jew, knew the hardship of exile –and whom Time magazine opinion polls hailed as the most important figure of the 20th century– had learning difficulties at school, particularly in... mathematics! When the time came to work it was difficult for him to find an occupation, as the scientists at the university thought that he was not very clever. His first job therefore consisted simply of filing papers, but this did not blunt his will and it gave him time to think and develop his theories.

José Celestino Mutis, a young Spanish doctor from Seville with a passion for natural sciences, who left a legacy of over 24,000 files on American plants, was sent to the Americas so that the authorities would not have to endure his criticism of the way in which the Spanish Academy was languishing. He had to wait no less than 20 years to have his Botanical Mission authorized.

Charles Darwin spent his teenage years under the watchful eye of an apprehensive father, a domineering sister and a jealous older brother. "You will never amount to anything," his father told him, "for you care for nothing other than animals." At school he disliked the classroom, the routine questions and the textbook answers.

He abandoned the medical studies his father had obliged him to embark upon after just two years and was sent to Cambridge, to study theology. The regimented instruction there almost broke his spirit. But he showed an interest in science in this period and developed the habit of research.



When he boarded the *Beagle* in 1831, bound for a scientific expedition in South America, his father was staunchly opposed - the journey was hardly the best preparation for a life in the pulpit. The commander of the boat was also against Darwin's participation because... he objected to the shape of young man's nose.

At the last moment Darwin boarded the vessel. He was 22 years old. Life on the ship afforded little comfort, the accommodation was poor, the food bad and he was seasick for almost the entire journey. The expedition ruined his health and left him an invalid for the rest of his life. But the man who was to revolutionize the world with this theory on the origin of species and of man, later wrote that his time on the ship was "unquestionably the most important event of my life...; I have always believed that I owe my mind's first genuine instruction or education to that trip."

Personal fulfilment never waits quietly for us around the corner. We have to build it step by step. "Want is a great thing," wrote Louis Pasteur to his sisters when he was 19, "but action and work must follow upon the will. Will opens doors, work crosses them and success awaits us to crown our efforts."



## 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 shape 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 so important that they have a lasting effect on our inner selves.**

**Affective experiences are generated by events in our daily lives. When we internalize them, they provoke reactions in our bodies, affect our behaviour, and are expressed through our ideas and thoughts, finally influencing what we are like as people.**

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

Developing our affective aspect is a central task in this period of life and to a large extent the young person's ability to form a healthy identity depends upon it. To achieve this task a series of challenges and risks must be dealt with:

- The uncertainty of how to respond to the growing demands of adolescence often generates anxiety. This is temporary and does not prevent young people from functioning and adapting, but it means they need opportunities to generate security.
- They have to learn how to deal with the urge for solitude and reserve, which is caused by the awe at the sexual transformation that is taking place.
- They also have to overcome the constant frustrations caused by deterioration in their self-esteem and the time it takes to mould autonomous and satisfactory roles.

Faced with these challenges, by means of the *community* that is formed in the Patrol and through the *group life* in the Scout Unit, the young people:

- 🦋 Find opportunities to identify, express and focus their emotions and feelings, as a first step toward a positive identity.
- 🦋 Share with the peer group and receive the words and guidance of mature and balanced adults.
- 🦋 Lose their fears, unearth obsessions and acquire certainties.
- 🦋 Learn to control over-sensitivity and overcome shyness, insecurity and rebelliousness.
- 🦋 Learn to know, accept and respect their own sexuality and that of the other sex, and associate it with love.
- 🦋 Overcome myths, discrimination and stereotypes about men and women, to establish natural, equitable and egalitarian relationships with the other sex.
- 🦋 Achieve a more peaceful passage toward personal autonomy, valuing the contribution of their family and avoiding clashes between dependence and emancipation.



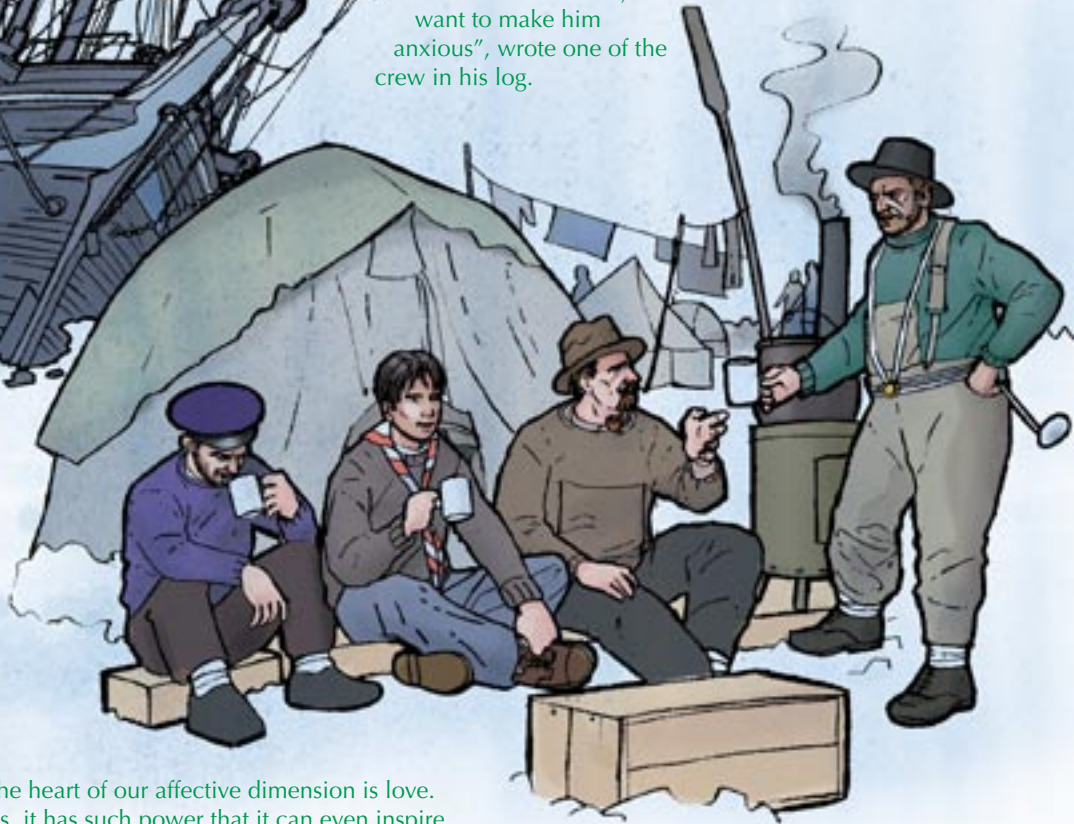
Feelings and emotions are present throughout our lives and can be manifested in the most incredible conditions. Alvar Núñez Cabeza de Vaca, one of four survivors of a Florida expedition that failed in 1528, wandered for eight years in the vast expanses of the Mississippi region. During that time, he earned the trust of the Indians and worked as a medicine man among them, accepting their customs.

He found the indigenous peoples even more cordial than his fellow-countrymen. He tells that when they were shipwrecked in Florida, when he and his men were hungry, weeping and pleading to God for mercy, some Indians appeared. Seeing them in such a plight, the Indians “sat among us and, with great pain and pity, all began to weep loudly. This lasted half an hour. I begged them to take us to their homes. They provided several large fires along the way, so we could heat ourselves”.





Trapped in the Antarctic with his expedition, Ernest Shackleton knew that the greatest danger his 27 men faced was depression, and so he devoted himself to each one personally. He might try to make one who was rather vain feel better by consulting him privately about some important matter. To another who was ready to give up and die, he would commend specific responsibilities that had to be carried out every day, to keep him distracted and busy. He allocated two companions who were particularly solitary and vulnerable to his own tent, to keep them close to him and protect them. If he saw anyone suffering "more than usual", he ordered the kerosene stove to be lit to prepare a hot drink for everyone. "He would never let the man know it was for his sake, for he didn't want to make him anxious", wrote one of the crew in his log.



At the heart of our affective dimension is love. In all its forms, it has such power that it can even inspire us to give our lives for those we love. In 1645, when Quito and other cities of Ecuador were struck by plagues and earthquakes, Mariana de Jesús Paredes y Flores, a young Quito-dweller who devoted herself to charitable works for the poor, offered her life during a religious ceremony in exchange for an end to the plagues that beset her people.

The story has it that when Mariana made her offer, the earthquakes and the plagues came to an end. Shortly afterwards, not a trace of disease or death remained in the city. Mariana, however, began to feel the first symptoms of the plague as she left her place of worship. She suffered dreadful pain and died two months later. The point of the story is not whether or not this was really a miracle; what is really important is that Mariana was willing to give up her fortune and her time for others and even to offer her life for those she loved.

At a purely human level, love for others was the sentiment that guided the entire creative work of Alexander Graham Bell, the Scotsman who invented the telephone in 1876. His wife, Mabel Hubbard, had been left deaf by scarlet fever in childhood, and Bell set himself the task that she should hear. He worked on a “talking diaphragm”, which failed to produce the desired result. However, when the vibrations from this diaphragm ran along an electrical wire, they made another diaphragm vibrate at a distance away, which reproduced the voice. Bell had invented the telephone! But he still had not achieved his objective, and he went on to invent a system of communication by signs. Bell’s wife was one of the first to use this method of communication in the United States.

All Bell’s inventions –and he invented many things– were in response to a human necessity and not an obsessive need to invent appliances for their own sake. After a storm that prevented the telephone wires from reaching the coast, he invented the photophone, in other words, the cordless telephone. Tormented by the suffering of a girl who had swallowed a pin in New Jersey, he perfected a device for locating metal inside the human body. Seeing that sailors had to endure suffocating heat on board a submarine, he created the fundamental principles of what is known today as air-conditioning. Shaken by the story of two shipwrecked people who had died of thirst on the boat in which they had escaped, he invented a device for distilling sea water to obtain water fit for human consumption. Medicine and dentistry are replete with electrical devices for which he never charged a cent but developed, as he put it, to “alleviate” humanity.

## 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 would add 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 fulfil 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 integrated development of the personality if we do not concern ourselves with educating the social dimension of the individual.

This is the area in which the Scout Method coincides most perfectly with the psychological and educational needs of young people from the ages of 11 to 15.



In response to the young adolescent’s quest to be him or herself and become integrated into society, the Patrol offers a secure environment in which to learn and re-learn life with others.



Through activities and projects, young boys and girls experience attitudes of integration and service and the value of solidarity. They learn to exercise democracy and to acknowledge and respect authority.



Through the multiple processes of decision-making in the Patrol and the Unit, young people come to understand the need to respect the agreements they have made jointly, and develop attitudes of collaboration with their elected representatives.



- ✿ The Patrol and the Unit offer the opportunity to develop the critical awareness which is typical of this age, but at the same time they develop the ability and responsibility of building shared rules. The discovered rule displaces the imposed rule, which encourages the construction of an internal discipline to replace externally imposed discipline.
- ✿ The social integration favoured by the Scout Method brings young people closer to the values of their people and their country, which helps them to identify with and appreciate their culture and to gain an awareness of the contribution they can make to preserving and caring for the environment.
- ✿ In the same way, they learn to value peace as the outcome of justice between individuals and understanding between nations.

Scouting makes no sense without service or social integration. This should be powerfully reflected in the activities the young people do and in the Leaders' attitude to other people.

### **The travel Logs for the young people contain testimonies which illustrate this attitude.**

Mohandas Gandhi devoted his life to liberating his fellow-countrymen. First in South Africa, where he practised as a lawyer, and fought for two decades for equal rights for Hindus, who were treated as inferiors there. Although he was just 25 years old when he set out on this mission, he had a considerable influence on people because of his clarity of vision and his untainted purpose. His strength in the face of injustice encouraged others to do what they would never have done alone.



At the age of 46, Gandhi returned to India intending to free the country from British domination. His only weapons were Satyagraha, or “truth force” and nonviolent civil disobedience, which represented one of the boldest and most effective experiments in political history.

Gandhi was frequently criticized, insulted, beaten and imprisoned, but his rejection of all forms of violence, his constant fasts and hunger strikes, the considerable risk to which he was permanently exposed and the example of his life, which replaced mistrust and resentment with love and cooperation, gradually won him the love of his people and weakened the British Empire until India finally became an independent democracy.

Gandhi preached respect for all classes and castes since he wanted to see India freed not only from foreign rule, but also from the chains of her own traditions. According to Gopal Gokhale, a Hindi sage, Gandhi had “the marvellous spiritual power to turn ordinary men around him into heroes and martyrs”.

Along similar historical lines as Gandhi, Nelson Mandela, the great contemporary South African leader, emerged from long years of imprisonment to put an end to his country's policy of black segregation. Mandela dreamed of “the day on which everyone awakes and understands they were made to live as brothers”. Two hundred years before, Benjamin Franklin, who ventured boldly into different fields of knowledge and became one of the architects of United States independence, had said, “There never was a good war or a bad peace.”

Not long before he died, the inventor Alexander Graham Bell, whom we have already talked about, confided to a journalist, “I believe I am the richest man on Earth. I have two daughters, nine grandchildren and nineteen great-grandchildren. Few men are as fortunate as I!” The journalist asked him if his wealth did not make him happy. “It does not make me or indeed anyone else happy!” replied Bell. “Without peace there can be no happiness, however much money you have! I love to sit my great-grandchildren on my knee and say to them, “If you can't do good, at least don't do anyone any harm, or hurt anyone, and that is the only secret of human happiness.”

## THE SEARCH FOR GOD



**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 from the manual labourer, the child differently to the adult. But essentially it is the same enigma which demands to be answered. Everything we do becomes an urgent, sweet and compelling search for the meaning of our existence.

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.

From the ages of 11 to 15, especially toward the end of this period, young people often doubt their religious beliefs, or at least develop a rather apathetic attitude to them.



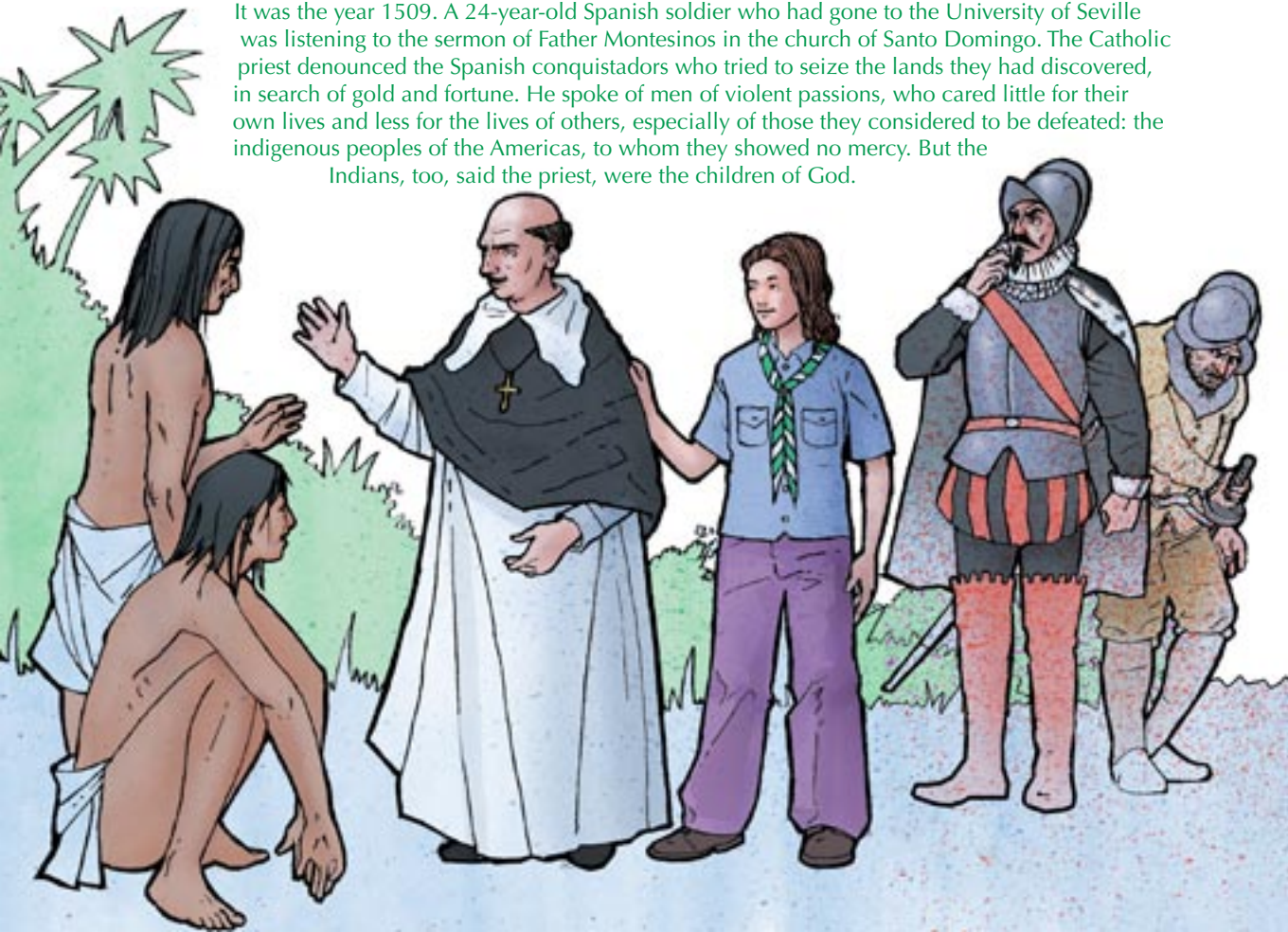
This is part of the process of questioning the status derived from the family, and is exacerbated by the emergence of causal thought and the confrontation between sexual awakening and the responses of their faith. It is a transition that is part of the step from a received, childlike faith to a personal, assimilated and adult faith.

Like in all the other spheres, the *group life* of the Unit:

- ✚ Extends an open invitation to explore, discover and develop religious sensibility, to find God in other people, in those who suffer, in created things, in humanity and in history.
- ✚ Challenges young people to make the shift from a cultural, almost social, religion to the faith of great works, living faith, faith for every day. This is about moving from religion as soothing dependency to an autonomous faith with the power to transform things.
- ✚ Encourages them to join in with the life of their own religious community and asks them to joyfully uphold their own faith and be an example of it.
- ✚ Also asks them not to be closed and defensive about their faith, but to open to tolerance, interest, understanding and dialogue between faiths.

The Adult Leaders who are present and participating in this process through their words and enthusiastic example, reveal, reinforce and support the quest and discovery of these options.

It was the year 1509. A 24-year-old Spanish soldier who had gone to the University of Seville was listening to the sermon of Father Montesinos in the church of Santo Domingo. The Catholic priest denounced the Spanish conquistadors who tried to seize the lands they had discovered, in search of gold and fortune. He spoke of men of violent passions, who cared little for their own lives and less for the lives of others, especially of those they considered to be defeated: the indigenous peoples of the Americas, to whom they showed no mercy. But the Indians, too, said the priest, were the children of God.



This soldier was Bartolomé de las Casas, and he was not so very different from the conquistadors the priest had denounced. His heart was so disturbed and moved that he decided to become a man of religion. He freed his slaves and, two years later, by then an ordained priest, he set out on a struggle that would last all his life: defending the Indians. He tirelessly accompanied expeditions with the sole purpose of avoiding abuses. Practically no country in Latin America does not remember him.

His renown grew and he was nicknamed “Father of the Indians”. He wrote letters and books which moved the Spanish monarchs, whom he visited personally on many occasions, and he achieved the enactment of several protection laws. As the law was not observed very rigorously, however, he instructed priests to refuse absolution to those who did not restore stolen goods or free their slaves. Like many a social innovator, he was accused of being a traitor, a madman and a charlatan, but his vehemence won the support of the King of Spain. By the age of 80, he was almost paralysed and could no longer return to the Americas, but he continued to write and denounce violence from his convent on the outskirts of Madrid, where he died at the age of 92.

Just as Father de las Casas fought for the Indians in the sixteenth century, Mother Javouhey fought for the Blacks in the French colonies, in the first half of the nineteenth century. A pioneering woman, she opened schools and seminaries, founded hospitals, built model colonies, established a congregation and travelled all over the world. On her death, she left 900 nuns to continue her work. Her objective was to achieve equal treatment for all, with no distinction as to race. A similar mission was pursued by the Blessed Raimundo Lulio in the 13<sup>th</sup> century who, though a Catholic, went to a great deal of trouble to master the Arabic tongue in order to communicate with the Muslims in Spain and help them to win a more dignified life in the territories that were being reconquered by the Christians.

These examples tell us of people who were unstintingly generous and who bore witness to their faith in God. They showed us that God also speaks to us through other people, especially those who suffer, even if they are not of our race or do not share our faith. This is the trust in others that Gandhi preached. Sometimes God speaks to us through nature –His Creation– or through our own hearts. We only need a little inner silence to realize when He is revealing Himself to us.

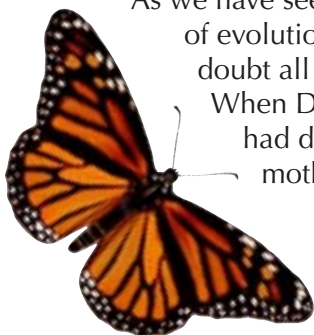


God also shows Himself to us through the different paths by which we may reach Him. Marco Polo, the great thirteenth century Venetian explorer, admired the religious tolerance he saw during his long stay in China. Christians, Nestorians, Muslims, Confucionists, Jews, Buddhists and Taoists lived in peace and worshipped God each in their own way, in stark contrast to the continual warring in Europe.

For reasons that are not known, it is not so easy for some men and women to see God, though they seek Him all their lives.

As we have seen, Charles Darwin developed the theory of evolution of all species, including man, which placed in doubt all the religious explanations of the time on the origins of life.

When Darwin passed away, his daughter was inconsolable because he had died without knowing God. "Do not worry, my child," said her mother, "he may not have known God, but God knew him very well."



## **ADULT LEADERS NEED TO KNOW A VARIETY OF TESTIMONIES AND WHEN TO USE THEM**

**In each growth area we have mentioned testimonies that serve to make ideas tangible. These same tales can be used to motivate the young people. They are not the only ones, however, and you can find many other testimonies, stories and anecdotes. You will find valuable examples in the young people's Logs, by talking with more experienced Leaders and exploring the Association, and in good libraries, on the Internet and in publications of the World Organization of the Scout Movement.**

It is up to you to pick the words, the way and the time to use these testimonies to best effect to enrich your conversations with the young people or meetings with the small groups. Apart from insisting on this point, there is not much more we can do to help. You are the one who knows the boys and girls in your Unit and, just as Ernest Shackleton knew his men, you know who needs to be encouraged and strengthened and how, when and where you have to do it. In a Scout Unit in which stories are always being told, the atmosphere is richer and the symbol works powerfully: the magic of the signifier makes the signified palpable.



As we recalled when we talked about the symbolic framework "to tell a story is to cast a spell, which opens up a world of magic". These are the words of Gabriela Mistral, who also declared, "I would not give a teaching qualification to anyone who did not tell stories with agility, freshness and even a degree of fascination."



## THE EDUCATIONAL OBJECTIVES ARE GROUPED BY GROWTH AREA



The growth areas serve to organize the objectives that are proposed to the young people and which they make into their personal objectives in agreement with their Patrol and their Leaders.



We will go on to look at the objectives in each of the growth areas, how these are presented to the young people and how they continually alter and complement the objectives to make them their own.

