

Survey on Spiritual Development in Scouting
Analysis Report to the Duty to God Task Force
May 2017





The World Organization of the Scout Movement (WOSM) is an independent, non-political, non-governmental organization made up of 165 recognized National Scout Organizations (NSOs) all over the world, divided into six Regions: Africa, Arab, Asia-Pacific, Eurasia, Europe and Interamerica. As one of the largest youth movements in the world, WOSM counts 40 million Scouts today in those NSOs and is aware that local Scouting activities exist in at least another 59 countries and territories. The Mission of Scouting is to contribute to the education of young people, through a values system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society.



The International Dialogue Centre (KAICIID) is an intergovernmental organization that promotes the use of dialogue globally to prevent and resolve conflict to enhance understanding and cooperation. The Centre was founded by Austria, Saudi Arabia and Spain. The Holy See is the Founding Observer. Its Board of Directors comprises prominent representatives from five major world religions (Buddhism, Christianity, Hinduism, Islam, and Judaism). KAICIID's mandate and structure were designed to foster dialogue among people of different faiths and cultures that bridges animosities, reduces fear and instils mutual respect. Intercultural and interreligious dialogue helps build communities' resistance against prejudice, strengthens social cohesion, supports conflict prevention and transformation and can serve to preserve peace.

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ACKNOWLEDGMENTS

This report is the result of collaboration between the World Organization of the Scout Movement (WOSM) and the KAICIID Dialogue Centre.

The collaboration between WOSM and KAICIID started on 18 November 2013 with the signing of a Memorandum of Understanding to "encourage interreligious and intercultural dialogue" and to join efforts in "improving relations among people of different religions and cultures".

The KAICIID/WOSM partnership is an opportunity to introduce up to 40 million young people to the concepts, skills and values of Interreligious Dialogue (IRD). The 2 year plan (2015-2017) of joint programming serves as a foundation for this WOSM-KAICIID collaboration. It includes, among others, activities related to the Dialogue for Peace programme and consultations for the Duty to God Task Force.

The Duty to God Task Force was established by the World Scout Committee in early 2015 with a mandate to analyse the current status of the work done in the spiritual dimension in Scouting and to make suggestions to the World Scout Conference in 2017. Under the leadership of Nadia Morrone (to January 2017) the task force members included Ali Maniku, Alain Silberstein and Petr "Permi" Vaněk. They enjoyed the support of Marcel Ledjou Blaguet, their liaison with the World Scout Committee, as well as that of Göran Hägerdal and Jonathan How. Together, they designed and conducted two surveys to study the current status of spiritual and religious development within Scouting. They also analysed the results of these surveys in collaboration with KAICIID. The KAICIID team engaged in both analysing these survey responses and drafting this report included Patrice Brodeur, Mike Daldossi and Katerina Khareyn. KAICIID's team would like to express their sincere gratitude and admiration to Jonathan How for his valuable insights into the history of Scouting as well as for his help and on-going support over the months of working on the present report.

The KAICIID team would like to extend their sincere thanks to all those who provided their expertise, hard work, and energy, as well as to the numerous National Scout Organizations, National Scout Associations and religious bodies who participated in the survey and provided their responses, thoughts, suggestions, insights and data on the rich variety of practices that exists on the ground. The World Organization of the Scout Movement and the KAICIID Dialogue Centre are grateful to all those collaborators and staff members who provided invaluable input throughout all the stages of this study.

FOREWORD

Scouting intends to give each Scout member an education for life by training them in the five areas of physical, intellectual, social, emotional and spiritual development. Duty to God together with Duty to Others and Duty to Self is one of the three main principles of Scouting according to the constitution of the movement. These principles, however, have been interpreted in many different ways, as might be expected in the wide range of cultures in which Scouting has become established. At times it has caused misunderstanding within Scouting, almost from its inception. It has even led to tensions within some branches of the movement.

The Duty to God Task Force was set up in 2015 in order to get a better overview and understanding of the current situation worldwide regarding perceptions and activities related to the Duty to God principle in Scouting. The present report aims to be a first step in filling the gap in this area. It identifies some underlying issues but also brings together in a more comprehensive manner than before the numerous good initiatives that have emerged and been carried out over the years in different NSOs/NSAs. They clearly indicate the commitment to improving the quality and effectiveness of spiritual development in Scouting's educational programme.

I hope that this report provides valuable contextual data on the areas of strength and the challenges faced by Scout leaders and trainers in spiritual and religious development. This report reflects the results of two extensive surveys that were developed by the task force members, and carried out in the course of 2016. It was decided by the task force members that mining of the rich data that emerged from these surveys would be carried out by KAICIID, one of WOSM's partners, in order to ensure a professional academic standard of analysis. KAICIID is, in its structure and mission, both an intergovernmental and multireligious organization dedicated to improving understanding across religious and cultural diversity. The Centre's mandate is to work with partners globally to promote interreligious and intercultural dialogue, in order to reduce conflict and foster reconciliation and peace. It unequivocally rejects all forms of violence, especially acts that are committed in the name of religion. Through fostering interreligious and intercultural dialogue, it hopes to contribute to how better human interactions strengthen the foundations of citizenship. KAICIID desires to enhance the spirit of moderation, and to establish purposeful and sincere dialogue founded upon the principles of coexistence, mutual understanding and cooperation. It shares much with the aims of Scouting, and developed a Memorandum of Understanding with WOSM in its first year of operation in 2013.

On behalf of KAICIID, I want to express my admiration for the commitment of WOSM to promote the practice of dialogue across Scouting. I believe that the setting up of the Duty to God Task Force is allowing the leadership of this leading international movement in the field of non-formal education to practice dialogue in an area of human life that has seen increased tensions worldwide over the last few decades. In particular, I extend my gratitude to the members of the Duty to God Task Force for their trust and support during the compilation of this report.

Prof. Patrice Brodeur, Senior Adviser (Knowledge), KAICIID Dialogue Centre

LIST OF ABBREVIATIONS

| | |
|---------|--|
| ICD | Intercultural Dialogue |
| IFoWS | Interreligious Forum of World Scouting, which includes the following organizations: |
| CPGS | Council of Protestants in Guiding and Scouting |
| DESMOS | International Link of Orthodox Christian Scouts |
| ICCS | International Catholic Conference in Scouting |
| IFJS | International Forum of Jewish Scouts |
| IUMS | International Union of Muslim Scouts |
| WBSC | World Buddhist Scout Council |
| IRD | Interreligious Dialogue |
| KAICIID | King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue |
| NSA | National Scout Association |
| NSO | National Scout Organization |
| WOSM | World Organization of the Scout Movement |

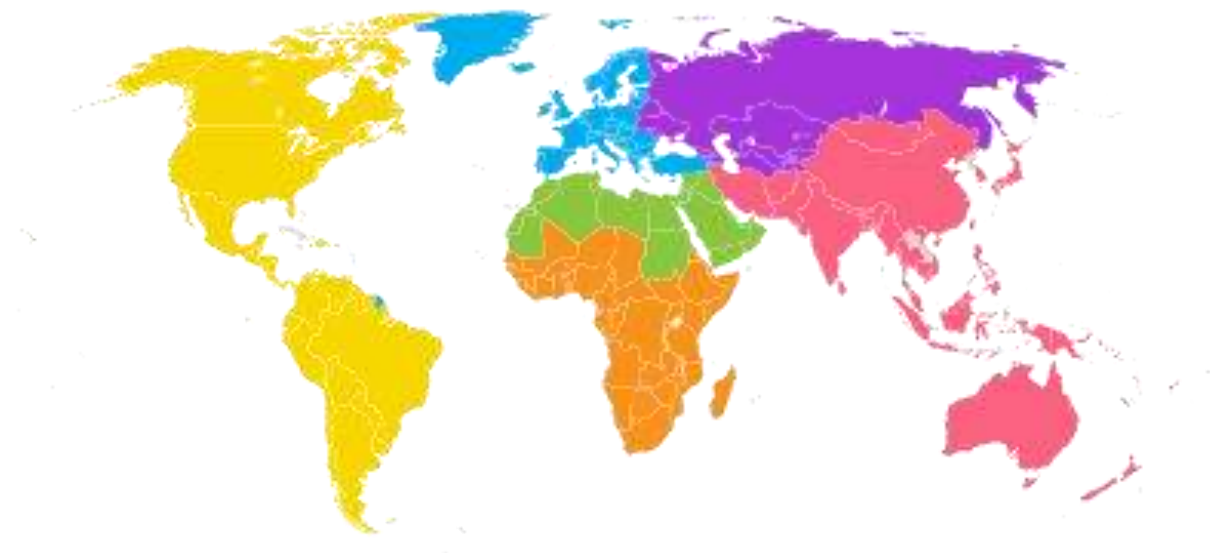
1. INTRODUCTION

The mission of the Duty to God Task Force, as specified in its terms of reference, is to conduct an analysis of spiritual development in Scouting and to propose solutions to the World Scout Committee of the World Organization of the Scout Movement (WOSM), both from a constitutional and educational perspective. In recent years many NSOs/NSAs conducted educational reviews of their activities and programmes related to spiritual development in Scouting in order to modernise and adapt it to the needs of today's youth as well as to establish the appropriate conditions for making full use of each young person's potential, regardless of ethnicity or religious belief.

Spiritual development is seen as a key part of Scouting and important for the development of each Scout member. Through joint programming, the KAICIID Dialogue Centre has been helping WOSM to introduce knowledge about and practices of dialogue in general (and interreligious dialogue (IRD) in particular) into Scouting, with the aim to incorporate IRD into the Scout programme and culture. The current strategic plan of the collaboration between KAICIID and WOSM includes joint activities running until the 41st World Scout Conference in Baku, Azerbaijan in August 2017, when the IRD programme is anticipated to be adopted at the global and national levels as a part of the Youth Programme.

Scouting aims to provide its members with opportunities for spiritual and religious development as well as interreligious and intercultural dialogue (IRD and ICD respectively) all over the world.

Figure 1: **WOSM Regions**



The legal seat of the World Scout Bureau is located in Geneva, Switzerland. The Secretary General's Office is located in Kuala Lumpur, Malaysia. Furthermore there are the following offices in the six regions:

- European Region:** Geneva, Switzerland and Brussels, Belgium
- Arab Region:** Cairo, Egypt
- Africa Region:** Nairobi, Kenya
- Asia-Pacific Region:** Makati City, Philippines
- Interamerican Region:** Panama City, Panama
- Eurasian Region:** Kiev, Ukraine

The most widely spread religions in the Movement are (in alphabetical order): Buddhism, Christianity, Hinduism, Islam, Judaism, Latter-day Saints and Sikhism. Through Scouting's many international programmes and activities, young people from all kinds of religious and ethnic backgrounds work together and help develop understanding and tolerance and ultimately make a serious contribution to building a more peaceful world. Different religious and spiritual traditions often have useful tools to address a variety of culturally, religiously and politically sensitive aspects of society. When Scouts can make peace across a variety of differing points of views on sensitive topics, it prepares them to play an even greater role in the transformative powers of dialogue in areas of conflict.

This report aims to answer how spiritual development is understood and developed by a variety of actors within and across Scouting. It raises a number of questions, such as: What challenges are to be overcome in the coming months and years? What are the best possible ways to address these challenges? In addition, an important goal of this report is the evaluation of how WOSM's educational mission on spiritual development is being interpreted and carried out (or not, and if so, why).

To use Baden-Powell's own words from his 1926 address to a scout/guide commissioners' conference:

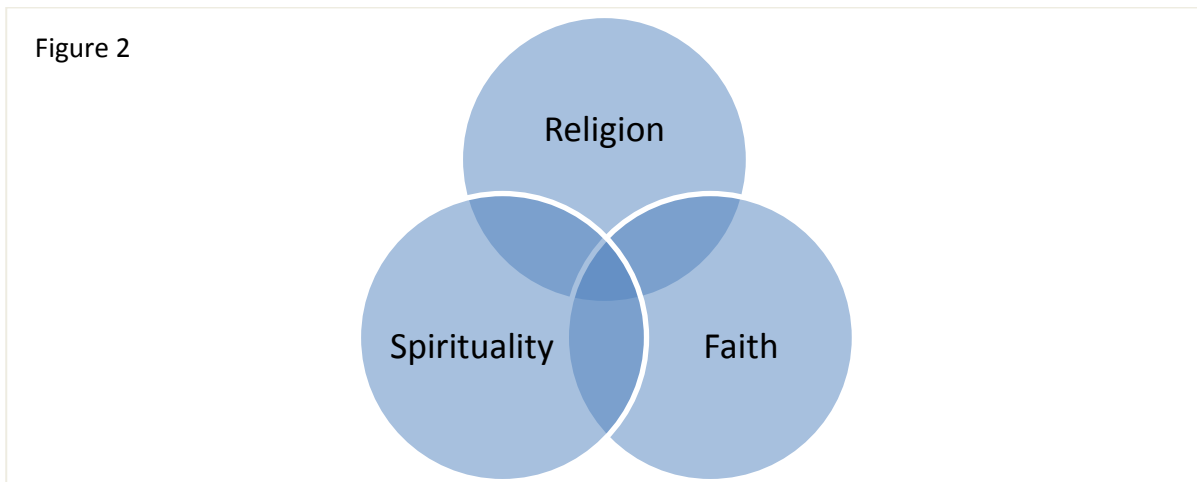
"I have been asked to describe more fully what was in my mind as regards religion when I instituted Scouting and Guiding. I was asked: "Where does religion come in?" Well, my reply is: "It does not come in at all. It is already there. It is the fundamental factor underlying Scouting and Guiding."" (Sica, 2006, p. 161)

In the spirit of its founder, Baden-Powell, Scouting is a movement open to the youth of every country, every civilization, and every religion. This helps explain why Scouting has spread everywhere in the world since its inception more than a hundred years ago.

1.1 SPIRITUALITY IN SCOUTING

The terms spirituality, religion, and faith are notoriously difficult to define precisely. They are sometimes used synonymously and at other times in contrast with one another. This range of usage presents difficulties in investigating the phenomena to which they refer and requires a sensitivity from those who analyse their usage.

The history of the relations between the three central concepts of 'religion', 'faith' and 'spirituality' is a complex one within the English language, let alone when we try to translate those terms in various other languages, especially non-European ones. Yet, given the dominance of English in international communications today (well reflected in many WOSM meetings and activities, including the main information on spirituality provided by WOSM as well as the way the two present surveys under analysis in this report were mostly responded to) we shall limit this brief description of those relations to what is currently being discussed in the English language only. What is more important, perhaps, is that these three key concepts are part of what is explored within the Scouting spiritual development programme.



The above diagram is helpful in recognizing that all three concepts are usually both distinct, yet overlapping. The degree of such commonality or difference stems from the definition that one has in mind when using those common words. A few such definitions will be provided here, simply to point towards the fact that a dialogue is necessary precisely because there is no 'correct' definition of these terms, but simply changing meanings over time that reflect the changing nature of human dynamics and reflections about them.

Current academic literature tends to define religion as a set of myths and rituals that, while being believed and carried out on a regular basis by individual human beings, are linked to each other through the religious institutions that play a key role in sustaining religious communities, small or large. Following this understanding, one could deduce that religion as an expression of spirituality is not, per se, part of an essential human nature. We choose (or it was chosen for us when we were children) a religious worldview; it may or not be part of one's life, and if so, it may or not play an important role at different times in a person's life. In contrast, the integral essence and manifestation

of each person's wholeness and being that we call spirituality is not subject to choice; it simply represents a given in the common reality that constitutes every human being.

In other words, religion focuses on being a part of a community which adheres to a specific set of beliefs and practices, whether one is active in that faith community not. In contrast, spirituality in much of the current literature is seen as encompassing those thoughts and actions whereby an individual seeks truth about him or herself, as well as one's life in relation to self, others, and a higher power or reality, however defined.

Although many people express and experience their spirituality within the context of religion (that is the part of the diagram where the two concepts overlap), many find their spirituality nurtured only partially or not at all within the context of religious communities, and some grow up outside any religious community to find other, non-religious forms of spiritual expression (that part of the spiritual circle that does not overlap with the circle of 'religion'; it may or not overlap with that of 'faith'). This last approach helps to explain why, especially among a younger generation today, many are comfortable saying that they are 'spiritual but not religious'.

Given the plurality of definitions of these concepts, it may be useful to add the following examples to give a sense of that diversity of interpretation:

- Even though religions have words to describe themselves, spirituality is a deep experience that has no words that do it justice (Borysenko, 1999, as cited in Burkhardt & Nagai-Jacobson, 2001, p. 11).
- The terms spirituality and religion may frequently be used together, but in relationships that vary from strangers, to rivals or to partners (Schneiders, 2003, pp. 164-165).
- On the one hand, many speak about spirituality in terms of religious beliefs and practices. For them, without religious beliefs and practices, there is no spirituality. All of spirituality must be within a religious framework.
- On the other, many consider spirituality as a concept that overlaps with religion but also can go beyond it. For them, spirituality may or not be felt/practiced within religious frameworks; when it is not within such a framework, it can be equally meaningful, at both individual and collective levels. This group includes what has even become the title of a book by Robert Fuller: "Spiritual but not Religious" (Fuller, 2001).

The relation between religion and spirituality therefore depends on one's definition of both the concepts of religion and that of spirituality, including of course in turn how we also define the key concept of Ultimate Reality that each worldview may be using.

- This perspective reflects a perception of lived reality within and beyond religious traditions.
- Moreover, for some, their experience of 'spirituality' is shaped by the experience of living with two or more religious traditions.

- For many still, their experience of ‘spirituality’ is influenced by various forms of dialogue, whether intra- or inter-religious, inter-civilizational, or inter-worldview (across all worldviews, both religious and non-religious).

From a health sciences perspective:

- Spirituality reflects the essence of being; a unifying and animating force; the life principle of each person. Spirituality permeates life, shapes life’s journey, and is vital to the process of discovering purpose, meaning, and inner strength.

“Although matters of spirit transcend culture, a person’s cultural perspective influences personal expressions of spirituality. Personal values are rooted in and flow from spirituality, and are reflected in cultural perspectives. Spirituality helps to ground one’s sense of place and fit in the world. Because it is practical and relevant to daily life, people experience spirituality in the mundane as well as in the profound, the secular as well as the sacred.” (Dossey & Keegan, 2008, pp. 619-620)

The *WOSM Guidelines on Spiritual and Religious Development* suggest that the following understandings of spirituality can all be found in Scouting:

“1) Religion as spiritual: Spirituality as synonymous with religion.” Here spirituality is equated with religion and opposed to “the material, the secular or the profane”. The acknowledgment of a Supreme Being and the existence of a divine guidance for demanding a “fundamentally religious response”.

“2) Spirituality is about the development of the individual in a religious context.” Spirituality here is understood as something very personal connected to the inner feelings of oneself and not related to exterior influences. It is the “engagement with and adherence to a set of values”.

“3) Spirituality as existential development. “The spirit of man”. Spirituality is also understood in connection with “the human spirit, to the emergence of the true self”.

4) The searching for the meaning of things and of experiences within oneself. “It is about this search for meaning and direction that Baden-Powell states: “Spirituality means guiding one’s own canoe through the torrent of events and experiences of one’s own history and of that of mankind.””

(World Organisation of the Scout Movement [WOSM], 2010, p. 8)

Baden-Powell had a clear interest in and concern for religion set out under the heading of “Duty to God” in Part IV of *Scouting for Boys*. Just as the knights of old who “were very religious [...] and were always careful to attend church or chapel”, and recognized God in creation, so also the “peace scouts of today”. He affirms:

“Religion is a very simple thing: 1st. To believe in God. 2nd To do good to other people. [...] No man is much good unless he believes in God and obeys His laws. So every Scout should have a religion. ” (Baden-Powell, 1908/2004, p. 230)

He calls for reading from the two great books: that of nature and the Bible. He sees all human beings as children of God, as brothers and sisters - and calls on the young people to be peace scouts. In the following statement from the *Headquarters Gazette* in 1920 he describes his conviction:

“There is no religious side to the Movement. The whole of it is based on religion, that is, on the realization and service of God.” (Sica, 2006, p. 159)

He also believed that people worship the same God but in different ways and this formed the basis of his appeal for religious tolerance, mutual openness and a shared commitment. In the original 1908 edition of *Scouting For Boys* he writes:

“There are many kinds of religion, such as Roman Catholics, Protestants, Jews, Mohammedans, and so on, but the main point about them is that they all worship God, although in different ways. They are like an army which serves one king, though it is divided into different branches, such as cavalry, artillery and infantry, and these wear different uniforms. So when you meet a boy of a different religion to your own, you should not be hostile to him, but recognise that he is like a soldier in your own army, though in a different uniform, and still serving the same king as you.” (Baden-Powell, 1908/2004, pp. 230-31)

While he is clear about the importance of religion, there is much to suggest that he understands religion more in terms of practical service than participating in religious rituals and prayers. In *Rovering to Success* (1922), he amplifies the working definition of religion found in *Scouting for Boys*, describing it as:

*“- firstly: recognizing who and what is God;
- secondly: making the best of life that He has given one and doing what He wants of us. This is mainly doing something for other people.”* (Sica, 2006, pp. 160-161).

Earlier, in 1920 in the *Headquarters Gazette* he had written:

“By religion I do not imply the formal Sunday respect paid to the Deity, but the higher realization of God as perpetually within and around us, and the consequent higher plane of thought and action in His service.” (Sica, 2006, p.159).

For Baden-Powell, values and service were more important than what is often identified as religious beliefs and rituals. It was important for him that Scouting had a clear background of values and traditions as well as a clear connection to one's life. Scouting should help each Scout shape and find their own life as well as to prepare them to play a constructive role in society. For Baden-Powell, it is something to be good, but it is far better to do good.

The contemporary Scout Movement, while inspired by their Founder, cannot determine their approach to spiritual and religious development in Scouting simply by appeal to his writings. Firstly, Baden-Powell's time was in many ways different from our own and his writings do not carry normative force either constitutionally or in practice. Many of the principles he espouses in other

matters are no longer so widely accepted in the Movement. Secondly, Baden-Powell's thinking changed over time and with it his educational method (Bruce, 2015, p.14).

The Fundamentals of Scouting identify *Duty to God* as one of the key Principles of Scouting. WOSM states the following in Fundamental Principles: *Duty to God* as the first of the principles of Scouting has traditionally been defined as "adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting there from". Duty to God is a principle of worldwide Scouting and WOSM requires its member National Scout Organizations to reference "Duty to God" in their Scout Promises but according to the survey results the application of this principle takes different forms in NSOs/NSAs.

Duty to God as part of the Scout Promise is seen as an important and significant sentence for Baden-Powell:

The Promise that a Scout or Guide makes on joining has as its first point: To do my duty to God". Note that it does not say, "To be loyal to God", since this would merely be a state of mind, but "to do" something, which is the positive, active attitude (1929, p. 24).

One respondent to the questionnaire summed up Baden-Powell's approach as follows:

"Personalmente, creo que cuando BP habla de religión y espiritualidad en su obra, siempre lo contraponen a los chicos que viven sin convicciones, sin ideales, sin valores, sin un propósito en la vida. De hecho, creo sinceramente que BP tenía como objetivo llegar a este tipo de chicos de su sociedad (los "bala perdidas") y ofrecerles el "gran juego" del escultismo que fuera a la vez una escuela de ciudadanía. Por lo tanto, creo que el acento está menos en la confesionalidad de los scouts y más en ser personas con valores, ideales, convicciones y propósitos en la vida. Creo que una lectura atenta de "Scouting for Boys" y de otras de sus obras permitirían esta interpretación." [Personally, I think that when BP spoke of religion and spirituality in his works, he meant the boys who live without beliefs, ideals, values, without a purpose in life. In fact, I truly think that it was BP's objective to bring this sort of boy into society (the fallen boys) and offer them this "great game" of Scouting which was, at the time, a citizenship school. As such, I think that the emphasis is less on the Scouts' faith and more on being people with values, ideals, beliefs and a purpose in life. I think that carefully reading "Scouting for Boys" and his other works allow for this conclusion.]

1.2 A BRIEF HISTORY OF "DUTY TO GOD" IN THE CONSTITUTION OF WORLD SCOUTING

Original Diversity

Baden-Powell's experimental camp on Brownsea Island in August 1907 is often recognized as the start of the Scout Movement, though its rapid growth was inspired by the publication of the somewhat eclectic collection which comprises *Scouting for Boys* early in the following year. Scouting, in its infancy, was the product, not of a desire to create an organization or a movement, but of the popular following of an inspirational figure and his vision for instructing good citizens.

The law and promise in *Scouting for Boys* are just as much a part of an imaginative framework (Vallory, 2012, pp. 10-11) as the figures of the Jungle Book were to be for Cub Scouts. Though they later took on a formal constitutional role that was not their original purpose.

Very early in its history, Scouting grew beyond the British Christian community and the geographical boundaries of predominantly Christian countries, spreading to predominantly Muslim countries, as well as those whose majorities are either Buddhists, Hindus, Confucians, or Animists. For example, a Jewish Scout Group is established in Leeds, UK, in 1909, and in India Scouting began that same year and quickly developed among the native as well as expatriate community.

But it was not until 1909 that the Boy Scouts Association was set up in the UK, and 1922 that the Boy Scouts International Committee was formed.

While most countries followed the British model of a single association embracing a range of approaches to religion, the situation was somewhat different in France and Belgium. There, following the principle of separation of church and state, separate *laïque* (secular) and religious (usually Protestant) associations were founded and this pattern was replicated in their colonies (WOSM, 2001, p. 36). Thus, when an international organization was first formed in 1922 from the existing National Scout Organizations, it included some that “did not carry out religious activities of any kind” (Vallory, 2012, p. 136).

Lazlo Nagy sums it up as follows: “all national Associations were recognized without any preconditions, as had been promised two years earlier in London. This meant that in some of the founder countries, secular Associations without any explicit reference to service to God were accepted.” (1985, p. 137).

It seems to be widely accepted that there were six such Associations. However, a wider range have made some claim to be part of this number, including Belgium (BSB), France (EDF), Luxemburg (FNEL), Portugal (AEP), Madagascar (Kiadini), Senegal (EDS), Denmark (DDS), Germany (BdP), Netherlands (NPV), Norway and Switzerland.

Affirmation of the place of Religion: 1924 Boy Scouts International Conference, Copenhagen

The 1924 Boy Scouts International Conference affirmed the place of spirituality and openness to all religions. It also affirmed that Scouting should strengthen religious belief. This latter was added to address concerns by Catholic Bishops and other religious leaders that participating in the open movement which Scouting had already become might serve to undermine religious affiliation and identity (Vallory, 2007, p. 105).

Resolution 14/24 Principles of Scouting

The Boy Scouts International Conference declares that the Boy Scout Movement is a movement of national, international and universal character, the object of which is to endow each separate nation and the whole world with a youth which is physically, morally and *spiritually* strong...

It is universal in that it insists upon universal fraternity between all Scouts of every nation, class or creed. The Scout Movement has no tendency to weaken but, on the contrary to *strengthen individual religious belief*. The Scout Law requires that a Scout shall truly and sincerely *practice his religion*, and the policy of the Movement forbids any kind of sectarian propaganda at mixed gatherings.

After 1924 the International Committee formally reviewed applications for membership. *Scouting and Spiritual Development* reports their approval of a number of variations for Buddhists (“Duty to my Religion”), Hindus (“my Dharma”), and some Muslim associations (“To be faithful to God and follow in the footsteps of His Prophet and His Disciples”) (WOSM, 2001, p. 37).

Scouting and Spiritual Development further asserts that

It should be emphasized that in these three instances, the Promises were not “alternative Promises” but expressions of the Promise “with God” according to the different religious beliefs. Indeed, since the Movement’s beginnings, Baden-Powell’s concept of “Duty to God” was equally meant to apply to non-monotheistic religions such as Hinduism or those, like Buddhism, that do not acknowledge a personal God. (WOSM, 2001, p. 37)

Reluctant Recognition of Diversity: International Committee 1932

In 1932 the International Committee confirmed a requirement for Duty to God in the promise, that those who did not have it could remain and their hope they might, at some time, come to use the full promise. *Scouting and Spiritual Development* quotes it at length and it worth repeating here.

This matter was discussed at length at the Second International Conference in Paris in 1922, and it was felt that as these few Associations who had altered the Scouts’ Promise had already been recognized it would not be right to cancel their recognition, but it was hoped that in due time they would see their way to restore the full Scouts’ Promise.

The International Committee decided that as regards any new Associations applying for recognition the acceptance of the full Scouts’ Promise must be regarded as a *sine qua non*. Since 1922, therefore, no new Association has been recognized unless its Promise included the clause of ‘Duty to God’.

There have been two or three cases in which new Associations have applied for recognition whose Promise did not originally contain that clause, but in every case the full Promise has been adopted before recognition.

The International Committee feel that it is essential that any association wishing to be recognized as member of the World Brotherhood of Scouts shall be prepared to accept without any omissions the fundamental principles laid down by the Chief Scout when he founded the Movement. Those principles have now stood the test of twenty-five years and have been found acceptable not only by Christian countries but also by people of other religions, Mohammedans, Jews, etc. (WOSM, 2001, pp. 37-38)

A Potentially Dividing Issue: 12th International Scout Conference 1949, Elvesaeter, Norway

At the 12th International Conference in 1949 a proposal was made, and strongly argued for, that those Associations who did not have Duty to God or to their religion in their promise should no longer be regarded as members. After what seems to have been a heated three-day debate the motion split the conference voting 72 for and 72 against. It was defeated on the casting vote of the chairman and was removed from the minutes (Vallory, 2012, p. 137).

Vallory describes the official view which held thereafter as “Scouting and belief are inseparable, even though the existence of laïque scouting proves that the formula can be overlooked keeping the commitment to educate the spiritual dimension without scouting losing its identity.” (Vallory, 2012, p. 137).

Towards a Looser Interpretation

Twelve years later the 18th Conference in Lisbon considered a proposal for a looser wording of Duty to God in terms of “a spiritual reality” or “a Higher Spiritual Power in the universe”. While some argued against it the eventual resolution reads as:

Resolution 8/61 Duty to God

The Conference recognizes that Duty to God/Religion is basic in the philosophy and intent of the Boy Scout Movement.

For Scout Associations which so wish the Promise must be capable of being formulated so that allowance is made for the fact that their membership may include believers in a Personal God and also those who acknowledge a spiritual Reality.

Any such information must be in accord with the original Scout Promise that recognizes a supreme spiritual Presence in the Promise.

The Conference sees as the responsibility of the Scout organization the need to reach as many boys as possible in the area of our influence, to guide them toward a spiritual life and to assure that the religious faith to which a Scout belongs is fully safeguarded.

The penultimate development in this brief history is the adoption of a revised constitution by the 26th World Scout Conference in Montreal in 1977. It reaffirms the spiritual component of the purpose of Scouting and speaks of Duty to God as “Adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom.” (WOSM, 2001, p. 40). It requires each NSO to have an approved Scout promise and law which reflect the principles of Scouting “in language appropriate to the culture and civilization of each National Scout Organization”(WOSM, 2001, p. 40). It is worth noting that *Scouting and Spiritual Development* underscores that these principles are set within an educational programme and should therefore be understood dynamically (WOSM, 2001, p. 41)

The final phase is the rapid growth of Scouting following the fall of communism. *Scouting and Spiritual Development* discusses the particular challenges that come from a culture in which the word God was difficult to use. They write:

The question with which Scouting had to wrestle was: can the name of God be imposed in their Promise on young people who are completely “secularized” with deep-rooted prejudices? The solution adopted by the Constitutions Committee, with the support of the World Committee, was as follows:

As a first step, the Constitutions Committee drew up a definition of the spiritual dimension which was felt to be both theologically and educationally sound: “Acceptance of a Spiritual Reality and search for its full significance”.

In the same manner, the Committee accepted the following formulation for the Promise: “To do my duty to God, that is to accept a Spiritual Reality and to search for its full significance”.

In so doing, the Constitutions Committee, with the support of the World Scout Committee, noted that either one and/or the other part of the formulation could be used but that in no case would there be a Promise without a spiritual dimension. The above formulation was considered to be an “adult formulation” that would need to be adapted to the age, language, etc., of the member. (WOSM, 2001, p. 41)

Jacques Moreillon, Secretary General of WOSM at the time, in an address to his successor, described this period as one in which in “the recognition of new countries (an area which brought us 37 new countries in these 15 years thanks mainly to the fall of the Soviet empire), we stood firm in the defense of Scouting’s principles, avoiding easy or ‘pro-forma’ recognition of ‘pseudo-Scout’ organizations without a spiritual dimension.” (2004, as cited in Vallory, 2007, pp. 146-7).

2. OBJECTIVES OF THE STUDY

Currently, the area of spiritual development in Scouting seems to be going through a transitional stage, hopefully to optimize its impact over the coming months and years. In view of the emerging significance of spiritual and religious dimensions in most areas around the world, evident in the fact that the whole academic enterprise, especially political sciences and sociology, revised their theories about secularization in the last decade and a half, this report intends to help fill the gap in knowledge of spiritual and religious issues within Scouting. This report is an important component in the monitoring and evaluation process as it will form the basis for decision making and measuring future impacts and outcomes.

This report gives both WOSM and KAICIID, as well as relevant internal or external stakeholders, a valuable opportunity to gain a better understanding of the current spiritual development situation within Scouting and a chance to compare expected results of the survey with received responses.

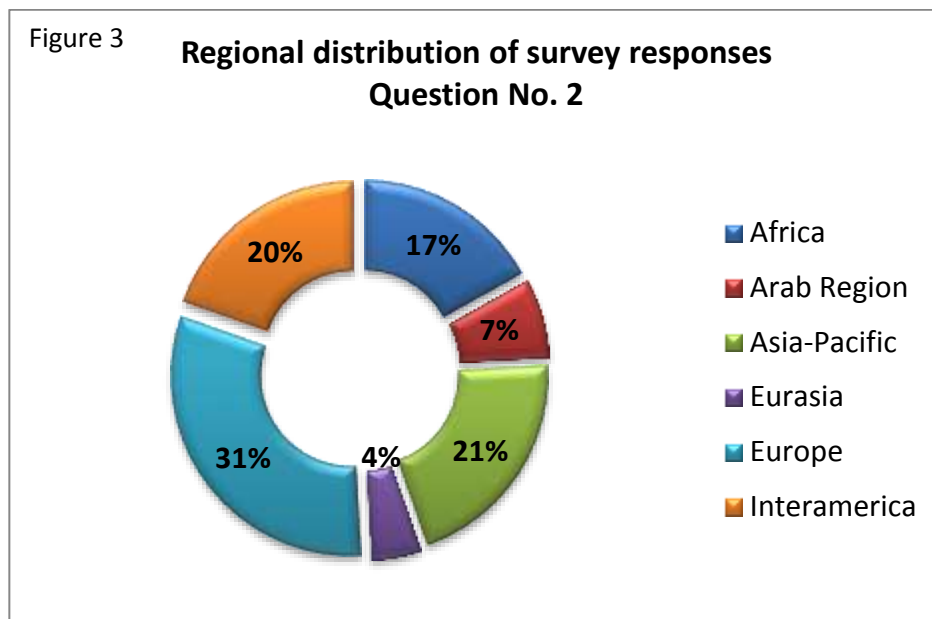
The particular objectives flow from the Terms of Reference of the Task Force, in particular its mission “to conduct an analysis of spiritual development in Scouting and propose solutions to the World Scout Committee both from a constitutional and educational position”, and its mandate to:

- “a. Analyse the current status of the work done in the spiritual dimension in Scouting.
- “b. Suggest to the World Scout Conference in 2017 how to handle Duty to God both from an educational and constitutional way.
- “c. Suggest to the World Scout Committee how to strengthen the work with Spiritual development.”

The study will therefore aim to identify and analyse any significant challenges experienced by member bodies in the areas of youth programme, adult training and in formulation of the Scout Promise. In the conviction that problems are often solved first by practitioners it will also aim to identify practices and perspectives which are experienced in their home setting as assisting in these areas and which might be offered for use more widely in the Movement.

3. METHODOLOGICAL FRAMEWORK

The Duty to God Task Force conducted a survey among the National Scouts Organizations (NSOs) and National Scout Associations (NSAs). The survey used a mixed method approach of qualitative and quantitative research tools to collect data from the various member organizations across the world. In order to collect information on spiritual development within Scouting, data was collected with the support of the NSOs/NSAs and members of the Interreligious Forum on World Scouting (IFoWS). The principle of strict confidentiality was applied to all responses received for the purposes of the analysis and this report. In the analysis of both surveys an organization served as a unit of analysis: a NSO/NSA in Survey 1 and an organization and/or network with membership in IfoWS in Survey 2. In case where multiple responses were provided by any given NSO/NSA the responses were cross-referenced and compared to make sure to include the most representative opinion into the analysis. All quotes not from published sources used in the present report are from responses to the questionnaires and maintain the actual spelling and grammar of the source. This report principally uses the APA convention for citation and referencing.



3.1 THE FIRST SURVEY

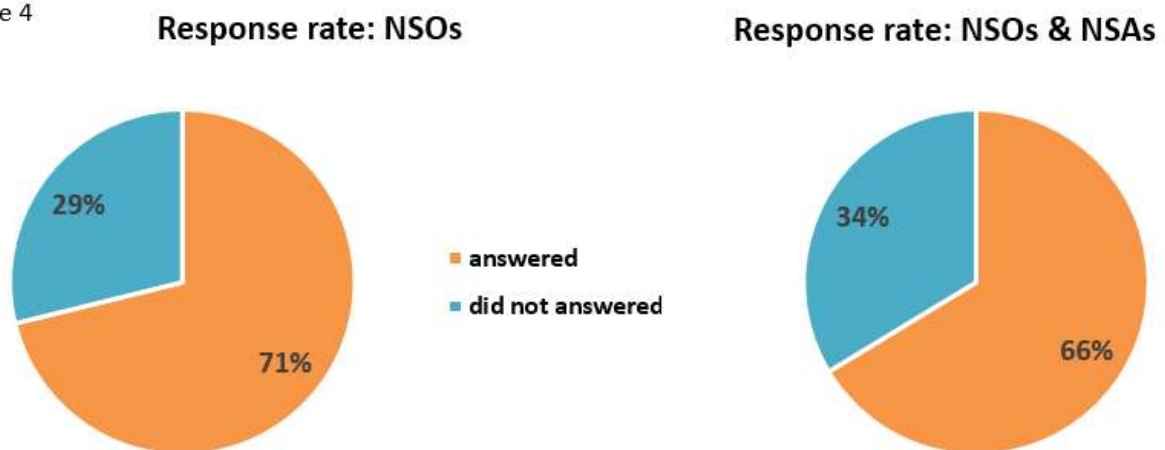
The first survey contained a total of 45 questions (plus 5 additional spaces for further comments related to specific topics). It was conducted in five different languages: English, French, Spanish, Arabic and Russian. Among the 45 questions asked in the online survey, 28 were closed questions. In order to answer them, respondents had to tick a box or select from given answers. The remaining 17 questions were open-ended, where the respondents could write their opinions and thoughts freely.

The data in Survey 1 was collected through the various NSOs/NSAs in 2016 by SurveyMonkey using a questionnaire covering six sections:

1. General information
2. Spirituality
3. Spiritual Development in the Youth Programme
4. Leader Training
5. Constitution and By-laws
6. Further information

Survey 1 received 233 responses from 139 different NSOs & NSAs (out of a total of 212), giving a response rate of over 66% among NSOs & NSAs combined. Responses were received from a total of 116 NSOs (out of a total of 163), giving a response rate of 71% among NSOs. This unprecedented level of response may serve as a valid indicator of the increased interest in discussing the *Duty to God* principle among NSOs/NSAs. This high response rate and detailed in-depth feedback may also be a reflection on the current global media coverage of geopolitical conflicts in which religion plays a role, to various degrees.

Figure 4



3.2 THE SECOND SURVEY

The second survey was also conducted in the same five languages, this time among the members of the Interreligious Forum on World Scouting (IfoWS). Among the 16 questions (plus 1 additional space to share further materials or information), 2 were closed and 14 were open-ended questions. Survey 2 was also conducted using SurveyMonkey but the questionnaire was not divided into specific sections. In total, 7 members of IfoWS answered Survey 2.

In both surveys the respondent could choose to answer the survey manually rather than using SurveyMonkey. In total 15 NSOs/NSAs and three members of IfoWS preferred to answer the survey manually.

| Table 1 Summary of research and data-gathering activities | | |
|---|---------------------------------------|---|
| Method | Description | Responses by language |
| Survey 1 (SurveyMonkey, NSOs/NSAs) | 28 closed and 17 open-ended questions | English: 149 Arabic: 25 Spanish: 21 French: 20 Russian: 3 |
| Survey 1 (Manual responses, NSOs/NSAs) | 28 closed and 17 open-ended questions | French: 9 English: 5 Spanish: 1 |
| Survey 2 (SurveyMonkey, IfoWS) | 2 closed and 14 open-ended questions | English: 6 Arabic: 1 |
| Survey 2 (Manual responses, IfoWS) | 2 closed and 14 open-ended questions | English: 3 |
| | | Total: 243 |

The first five questions asked in Survey 1 intended to give a general overview of the survey respondents, their country of origin and their positions in their respective NSOs/NSAs.

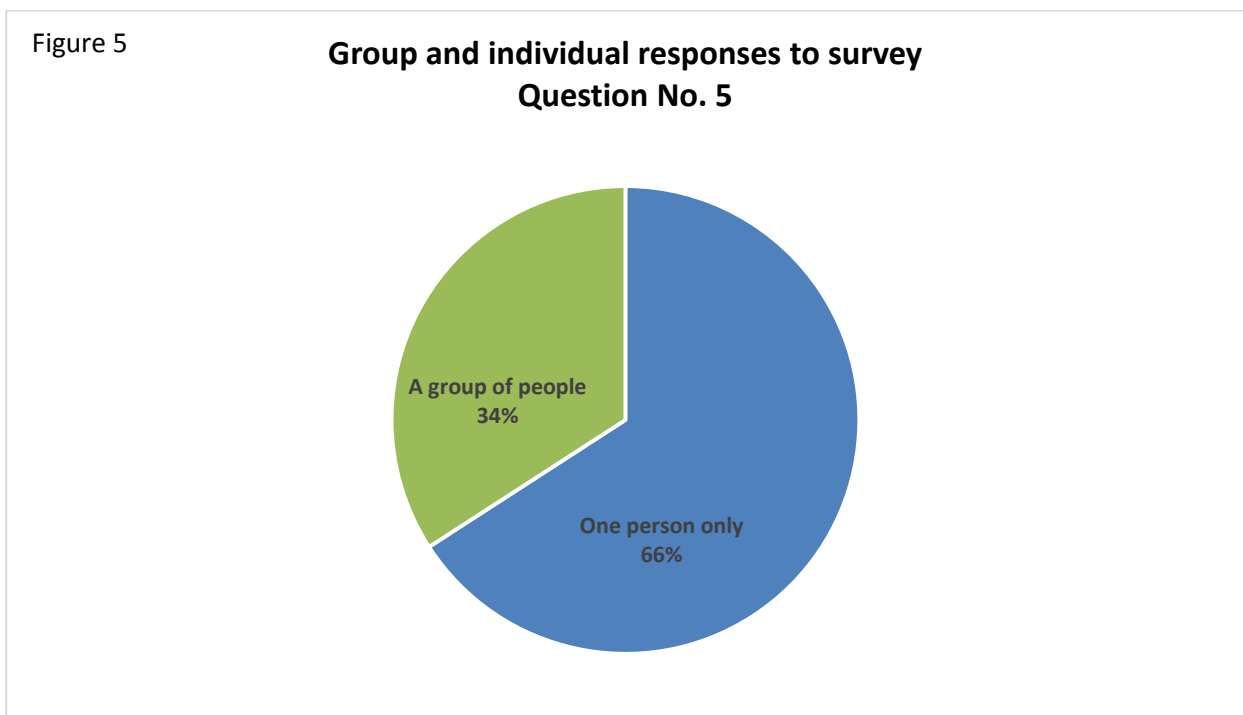
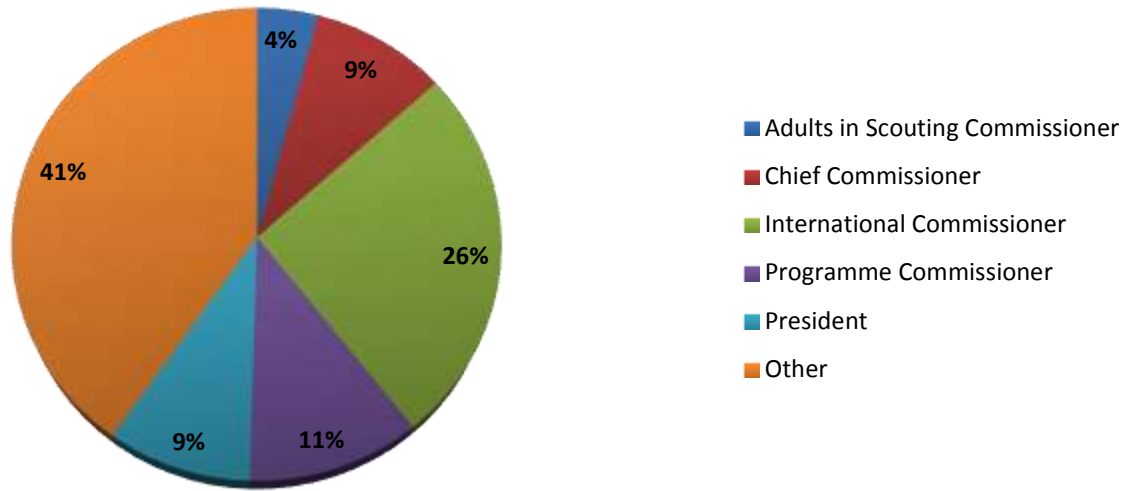


Figure 6

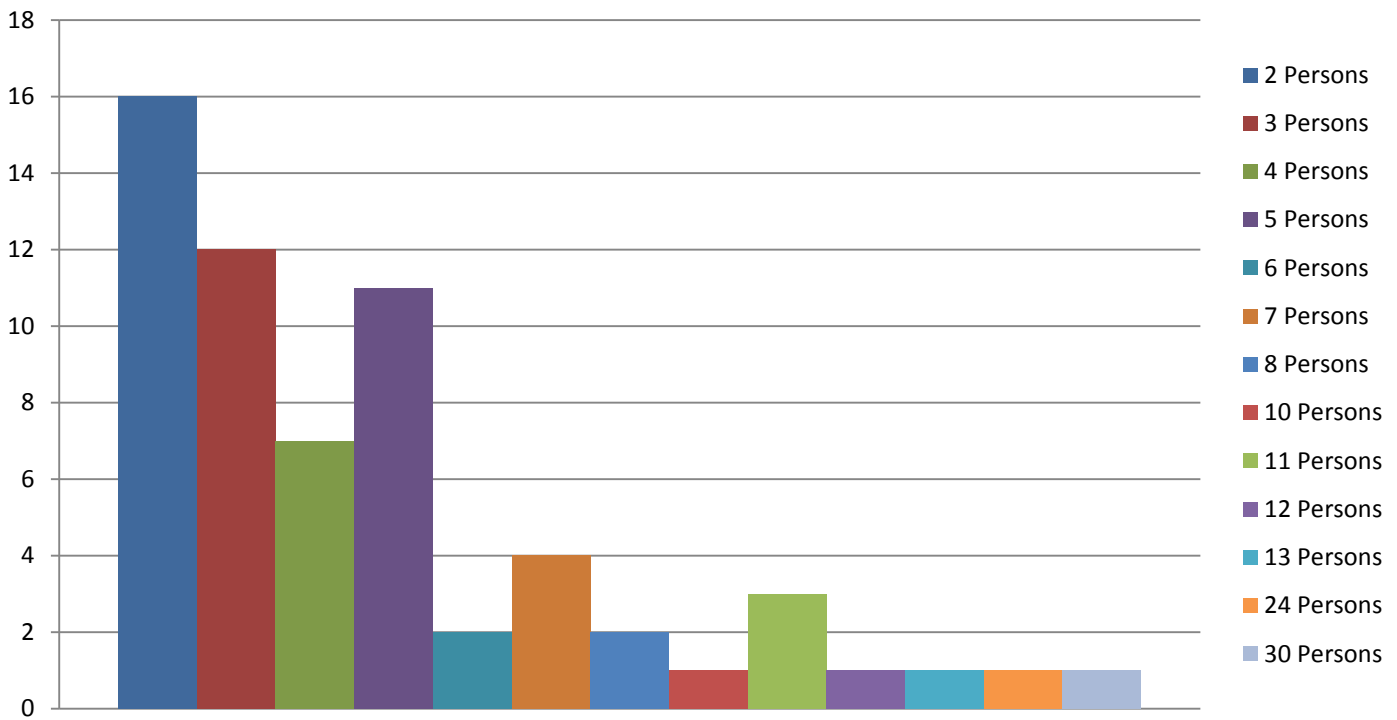
**Respondent's position in their respective NSOs/NSAs
Question No. 6**



We would like to express our deepest appreciation to those NSOs/NSAs who, in order to ensure consensual response to the survey, organised meetings and discussions prior to providing their answers. Figure 5 below illustrates how many people were involved in providing answers to the survey in the cases when it was answered by more than one person.

Figure 7

**Number of persons involved in answering the survey
Question No. 7**

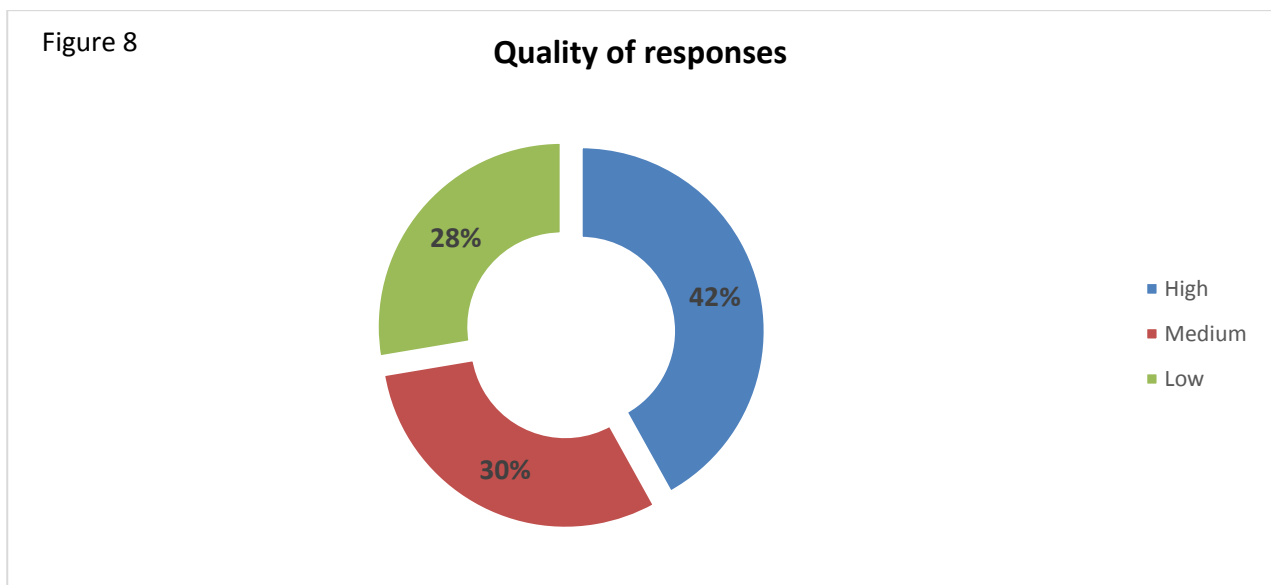


3.3 QUALITY OF RESPONSES

The 45 questions were the starting point to measure the degree of responses received. For this purpose four categories were used: high, medium, or low levels of response, or none (no responses given). This was done in order to get a sense of the importance and seriousness each NSO/NSA devoted to the present discussion on the topic of *Duty to God* in Scouting.

- The low category was assigned to those who answered between 1 and 16 questions.
- The medium category was given to those who answered between 17 and 32 questions.
- The high category was attributed to those who answered between 33 and 45 questions.

Furthermore, in 16 cases, the data collection team could neither identify the NSO/NSA nor the country as the respondent opened the survey but did not answer any question at all. Therefore, the total percentage of response is done on the basis of a total number of the first three categories (217 responses) for Survey 1.



3.4 LIMITATIONS

This section summarizes study limitations encountered in analysing the data for this report.

Survey Evaluation Constraints

The data collection team experienced challenges with the fact that in 10 cases, different people from the same NSO/NSA answered Survey 1, often providing different answers. On the one hand this makes it difficult to identify one unique organizational perspective about the specific topic of a given

question. On the other, it allows to have a small sense of differing perspectives (two or three maximum per instance). Those variants within a NSO/NSA will be identified as A), B) or C), if needed. A combination of responses from a Programme Commissioner, a Member of a National Scout Council and a Rover Scout may serve as an indication of the diversity of and the level of respondents in the 10 cases where a NSO/NSA provided more than 1 response a particular question in Survey 1. Furthermore, 5 NSOs answered the survey in their mother tongue or in more than one languages as well as in English. In such cases the English language translation carried out and/or validated by the analysis team was used for purpose of tabulating the results of Survey 1 in this report.

Length of the Survey

The length of the survey and presumably varying time constraints affected several respondents, from what can be assessed indirectly. In around 30% of cases, the number of skipped answers is quite numerous, so it was difficult for the data collection team to capture their whole situation. Most of the time, those questions that remained unanswered were open-ended in nature. Among these the data collection team selected the five most unanswered questions to analyse why it might be that these questions in particular remained unanswered. They are the following:

Question 9: What is your NSO/NSA's understanding of spirituality? (129 did not respond)

Question 16: Could you share any best practices or success stories about applying the spiritual dimension in the youth programme? (123 did not respond)

Question 27: Do you receive significant support from anybody else? If yes, please describe. (141 did not respond)

Question 33: Could you share any best practices or success stories about training your leaders in spiritual development? (159 did not respond)

Question 37: Which resources are available in your NSO/NSA for training Scout leaders for the implementation of the spiritual development in the youth programme? (152 did not respond)

Among the respondents to this survey over 65% opted for not providing their answers to these five questions. A possible explanation for this high rate may be that they are all open-ended questions and hence more time consuming to answer.

Validity and Reliability of Self-reported Data

Most of the data collected relied on self-reporting. Self-reporting has, in theory, several limitations, such as: the possibility of omission of information by ignorance or forgetfulness; exaggeration or inaccurate recollection of experiences or events; or access to the 'full picture' of what is actually being done throughout a NSO/NSA; social-desirability bias or reporting of untruthful information; and, reduced validity when respondents do not fully understand a question. In cases where multiple individual responses were provided by the same NSO/NSA, it may also be indicative of a variety of perspectives and/or variability of respondents within such a NSO/NSA, with both positive and

negative outcomes as mentioned earlier. In this report, there is no way to know the extent to which any or all of the above theoretically possible sources of unreliability may be true, and if that is the case, the extent of such a problem for the quality of the responses and subsequent analysis.

Further Organizations related to Scouting

Survey 1 was created specifically for NSOs/NSAs. However, out of the 217 respondents, it appears that 2 were WOSM Scout Regions and 2 were networks within the Movement. Although these four respondents are not NSOs/NSAs in the proper sense, the influence of their inclusion into the overall number of responses results may be considered marginal due to low number of such answers.

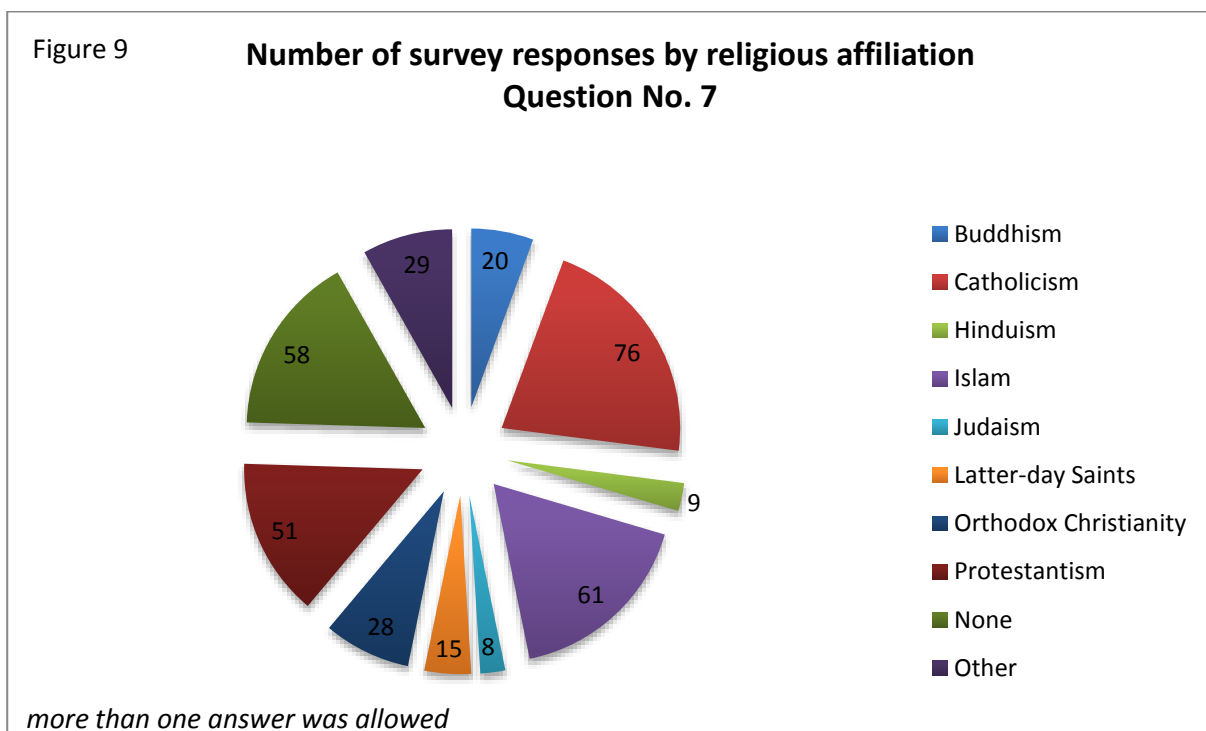
4. SUMMARY OF KEY FINDINGS

4.1 SURVEY 1: NSOs/NSAs

4.1.1 RELIGION IN SCOUTING

Questions 6-8

The survey responses revealed that Scouting is understood by many as an inclusive and open Movement, which includes members of many different faiths and religions as well as those with no religious affiliation or belief, such as atheists, agnostics and certain kinds of humanists.

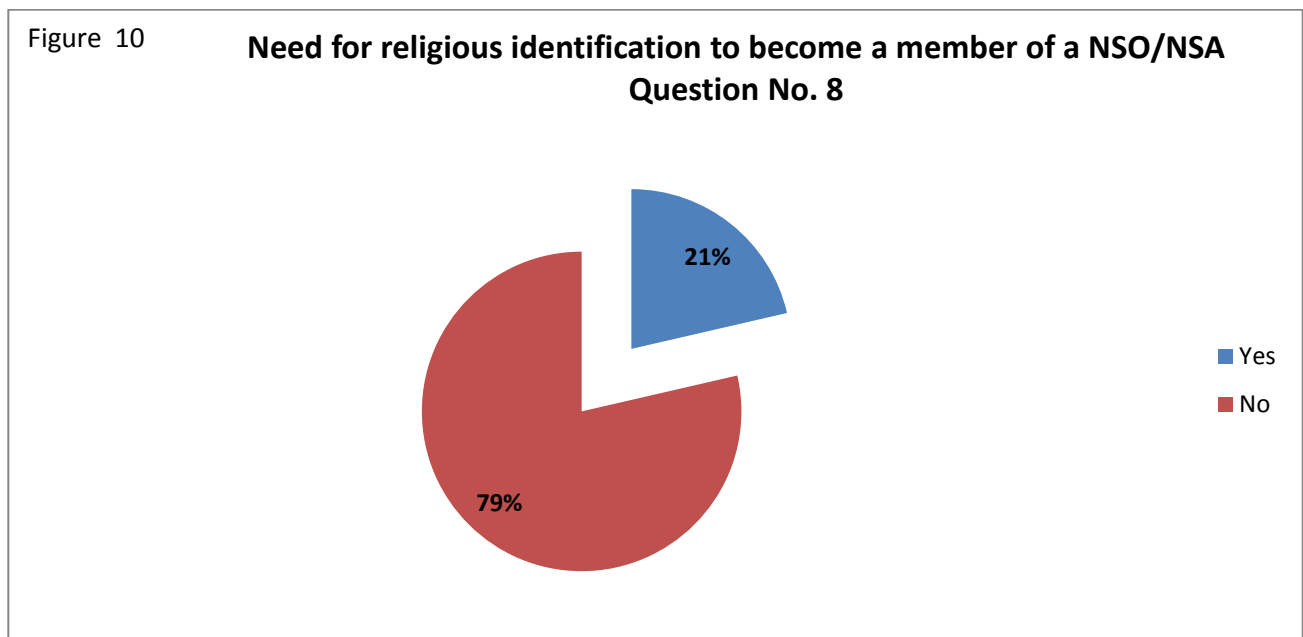


Organizationally, the majority of the survey respondents have no affiliation with religious Scouting organizations such as CPGS, DESMOS, ICCS, IFJS, IUMS, WBSC, Won-Buddhist Scout Council or The Church of the Latter-day Saints. Many are religiously independent but collaborate with different religious groups and organizations on a local and national level and participate internationally

within the Interreligious Forum of World Scouting.

Notably, in Spanish speaking countries the majority of the NSOs/NSAs have affiliation with ICCS, while Muslim majority countries responding affiliate with IUMS. In Eurasia, DESMOS has the most followers. ICCS and DESMOS rank as the primary religious organizations with the most connections to the various NSOs/NSAs, except in Arabic speaking and non-majority-Muslim Asian countries.

Although, the vast majority of the NSOs/NSAs accept members from all religions and faiths, there are a few exceptions where strict policies of admission are practiced.



4.1.2 SPIRITUALITY

Questions 9-11

The survey results made it evident, that the words *religion* and *spirituality* are sometimes used interchangeably and at other times they are used as antonyms. A few of the online survey respondents also admitted that they have difficulties to dissociate religion and spirituality. Religion and spirituality belong together and yet they are not identical. For those who responded to the survey, spirituality is a fundamental and vital component in Scouting and important for the personal development of each Scout member. Spirituality is understood by many NSOs/NSAs as a person's experience of inner feelings and beliefs and as a necessary part of each individual Scout's attempts to find answers to difficult philosophical questions.

"[...] *INSPIRATION IS NECESSARY: Scouts and guides look for the answers to difficult questions. Who am I? What do others think about me? What will tomorrow bring? [...]*"

“For us, spirituality is a core pillar of the scouting and guiding. Spirituality makes us think about ourselves, our lives, and our understanding of others. It allows us to build our future and give meaning to it. Spiritual development helps young people to build a value system, which can be personal or shared with others within an structured religion. It encourages scouts and guides to seek for their own paths.”

“Spirituality is understood as a necessary development for each individual, which ought to be aided and supported with adequate methods.”

“We believe that we should empower each scout to explore and evolve his/hers relationship with God. We are a christian-based organization, and base most of our work on that.”

“Members must have faith in religion and believe there is existing and the presence of God.”

“We believe in christian values and do not further define the term spirituality.”

“Spirituality means in our NSA adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting from these principles.”

“[Spirituality] is an opportunity to grow for all members.”

“We think the spirituality is an important position in the personal development. Our Scout Association encourage to develop spirituality in each Scout Section.”

“Spirituality is a difficult sphere of development. Extends beyond the material world, and take things very personal. Therefore, (...) we recognize the right of every member of the organization to the personal choice of spiritual values. We do not avoid difficult questions, motivate exploration, open worldview. We care about the free dialogue between followers of different religions. Spirituality in ZHP is a deepening of the spiritual scout.”

“Our NSO/NSA’s understanding of spirituality in a variety of ways from a traditional understanding of spirituality as an expression of religiosity, in search of the sacred, through to a humanistic view of spirituality devoid of religion. Spirituality is concerned with a person’s awareness of the existence and experience of inner feelings and beliefs, which give purpose, meaning and value to life.”

“The duty to God is one of the principles of scout movement and in our NSO, it is the main stone in which the whole scouts are standing.”

“We see spirituality as a fundamental, vital component of being human and is innate. Each individual has spiritual needs and involves connection to a divine source. We believe spirituality is the human quest for connectedness with something larger and more trustworthy than our egos, with our own souls, with one another, with the history and nature, with the invisible spirit and with the mystery of being alive. It helps individuals to live at peace with themselves, to love their neighbor, to live in harmony with the environment and to encounter with the transcendent reality or ultimate reality.”

“Spiritual Growth is of vital importance to Scouting. The Spiritual Dimension of young people shall be inherent to the Fundamental Principles of Scouting in general.”

Each Scout has, in Baden-Powell’s spirit, to be tolerant of religious belief, commitment and beliefs of other people. This is also why spirituality is understood by Scouts as an inclusive word that brings together members with different beliefs and faiths. Scouting gives purpose to life and helps to think about the self, the meaning of life, and understand others better. It encourages Scouts to seek their own paths. Moral and ethics are also included when reflecting on spirituality. Furthermore, it might be worth considering that young people, who may not be able to discover spirituality at home, can discover it through Scouting.

Especially, in the Arab and Spanish speaking countries the spiritual aspect is seen as a very important part to help young people in their developments as well as to strengthen their religious, physical, emotional, mental and social potential. Understanding of spirituality by the majority of NSOs/NSAs is described in widely accepted documents or materials but only a few of them have their own spiritual development committees or teams.

When it comes to spirituality and religion, the survey results revealed that within Scouting there are three broad approaches. For some, spirituality is directly linked to their faith and religion, for others it is not.

- Open, non-religious Scout groups with no affiliation whatsoever to religious traditions or rituals, for whom some form of spiritual development is none the less important.
- Those who try to include multiple religions and faiths. Scouting is understood by them as searching for spirituality and belief, rather than practicing any particular religion.
- Scout groups with extended religious affiliation who try to include their religious traditions and rituals within Scouting and everyday life. By spirituality they mean believing in a Supreme Being and acceptance of Divine Guidance.

The following chart offers an overview of both more or less open and more or less religious approaches to *Duty to God* among NSOs/NSAs. The distinction between the terms *open* and *religious* NSOs/NSAs is made on the basis of membership criteria reported by NSOs/NSAs. With *open* NSOs/NSAs, they accept new members with no religious affiliation or of any religious affiliation; with *religious* NSOs/NSAs, they accept (at least in theory) only members with a particular religious affiliation.

All NSOs/NSAs that responded to Survey 1 can be placed on the following two-dimensional chart, the first axis of which indicates the degree of openness to accepting Scouts from a variety of different worldviews, the second axis shows the level of religiosity. These two axes can be subdivided into the following three categories for each axis:

Less open: NSOs/NSAs where membership is principally aimed at people with the same worldview.

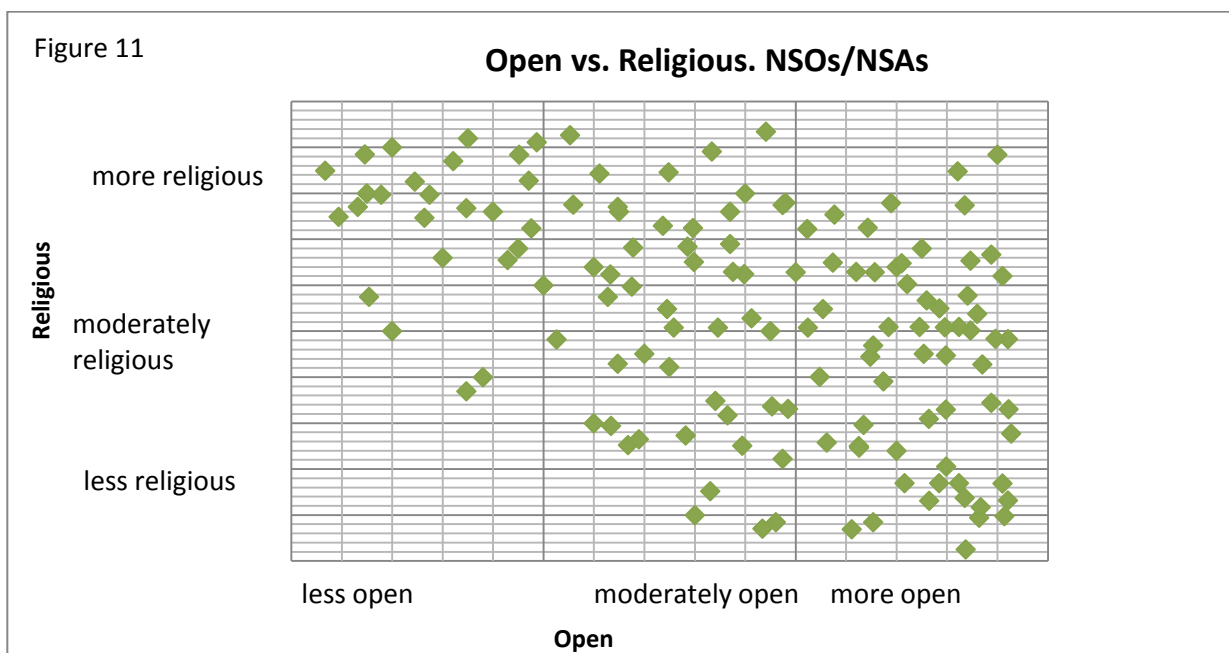
Moderately open: Although this NSOs/NSAs accept people from different faiths and beliefs they do not actively practice religious rituals or prayers.

More open: NSOs/NSAs that try to be inclusive of all worldviews.

Less religious: Scout groups with no or minor affiliation to religious traditions or rituals and with the intention to change Duty to God into something more inclusive like Duty to Spirituality.

Moderately religious: These NSOs/NSAs want to find a middle ground for a united common spirit.

More religious: NSOs/NSAs that consider Duty to God as a crucial part of Scouting and would fight vigorously to keep Duty to God principle.



The relatively proportional and equally weighted spread of views on the subject of *Duty to God* in this graph underlines the rich diversity of views on the subject and understanding of openness and religiosity.

4.1.3 SPIRITUAL DEVELOPMENT IN THE YOUTH PROGRAMME

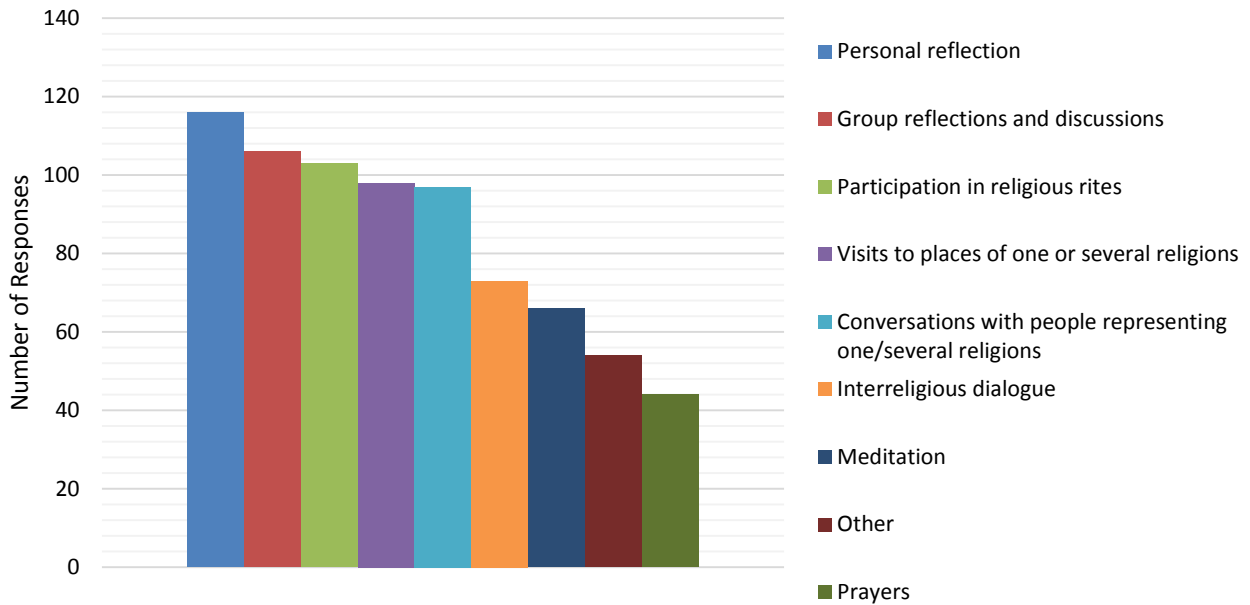
Questions 12-29

4.1.3.1 ACTIVITIES IN THE YOUTH PROGRAMME RELATED TO SPIRITUAL DEVELOPMENT

In order to apply spiritual development within the youth programme, the various NSOs/NSAs encourage Scouts to participate in different activities and programmes.

Figure 12

Activities related to spiritual development Question No. 12



more than one answer was allowed

- Personal and group reflections are seen by many of the survey respondents as essential for spiritual development in Scouting. Reflection focuses on life in accordance with Scout Law and Promise, searching for the meaning of life and sources of hope.
- Conversations with people representing one or several religions and visits to places of one or several religions are seen as a common way of promoting interreligious and intercultural dialogue among Scouts.
- Prayers are common, as are participation in religious rituals, especially in Scout groups with a strong sense of religious education; some NSOs/NSAs with a less strong religious affiliation also include religious rituals, particularly at the more occasional large events.
- Meditation is practiced in a basic form, such as listening to silence or to the perception that one may have while admiring the beauty of nature.
- Other activities related to spiritual development include exploring nature, group reflection, discussions of personal values, deepening knowledge of religious background and others activities related to the area of humans rights.

Furthermore, the survey revealed that many NSOs/NSAs encourage young people to relate positively to representatives of other religious beliefs, to reflect about those encounters, and if appropriate, make well informed choices, be consistent with them, and yet remain open to questioning them regularly. This is done through practical, physical, religious and character development activities, individually or in groups. These activities are offered by the majority of Scout groups but every Scout is free to decide whether he/she wants to participate in such activities. However, not all NSOs/NSAs offer specific spiritual or religious activities and their local Scout groups are free to conduct any

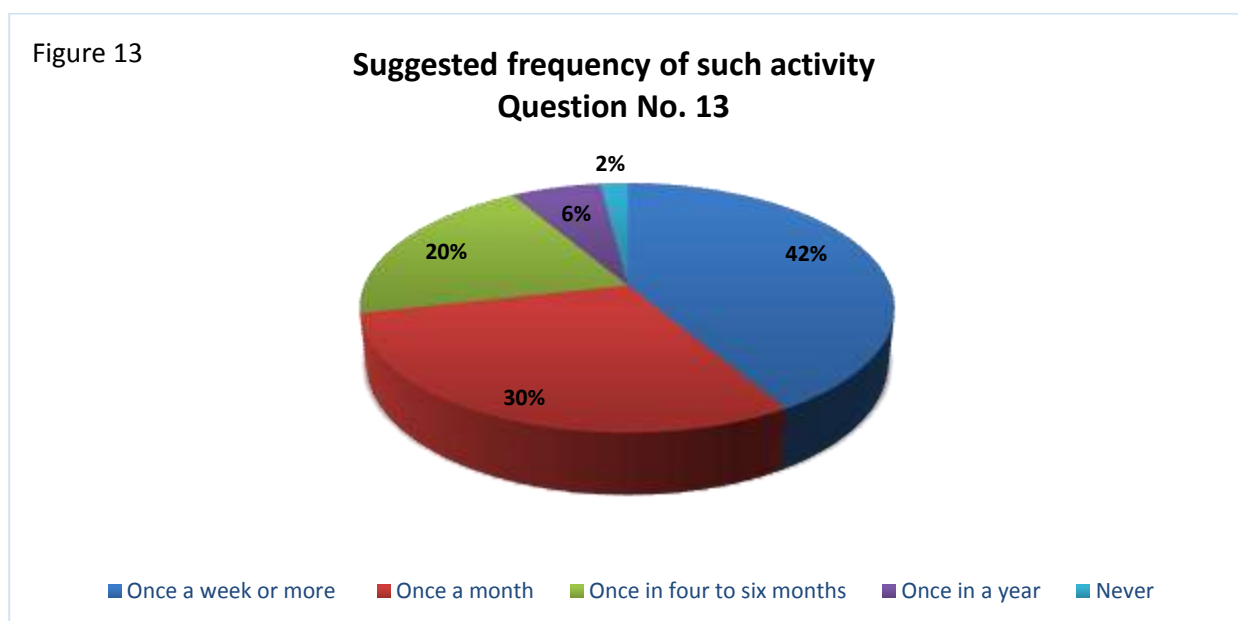
related activities they prefer to do. The handling of spirituality differs from group to group on a local level, and from individual to individual. Each group decides for themselves how often they conduct such activities. Religious groups engage in these of activities more frequently than non-religious groups. There is thus a wide range of diversity in both the frequency and kinds of spiritual activities across the Scout Movement. This diversity at national level is replicated at local level.

“We leave a very large degree of freedom up to the [...] associations and to the local groups on how they implement the programme. Faith-based groups would be very different from laïc groups in this respect.”

“Like all of our programme, we set goals, objectives and methods, but it is up to the local groups to actually implement that.”

“[...] Further, we have experienced that local groups tend to interpret our guidelines as they wish, allowing for a liberal, contextualized approach in the delivered youth work. We are not opposed to this, it just makes it harder to steer debate on DtG fom national level.”

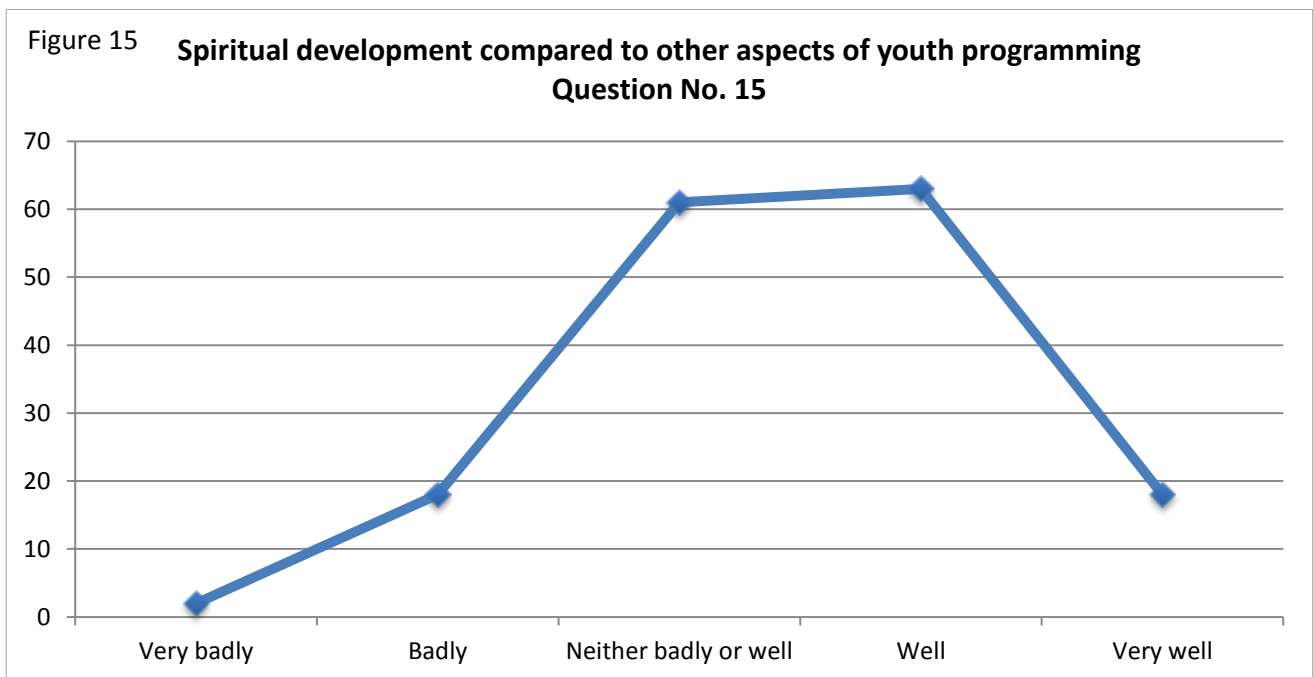
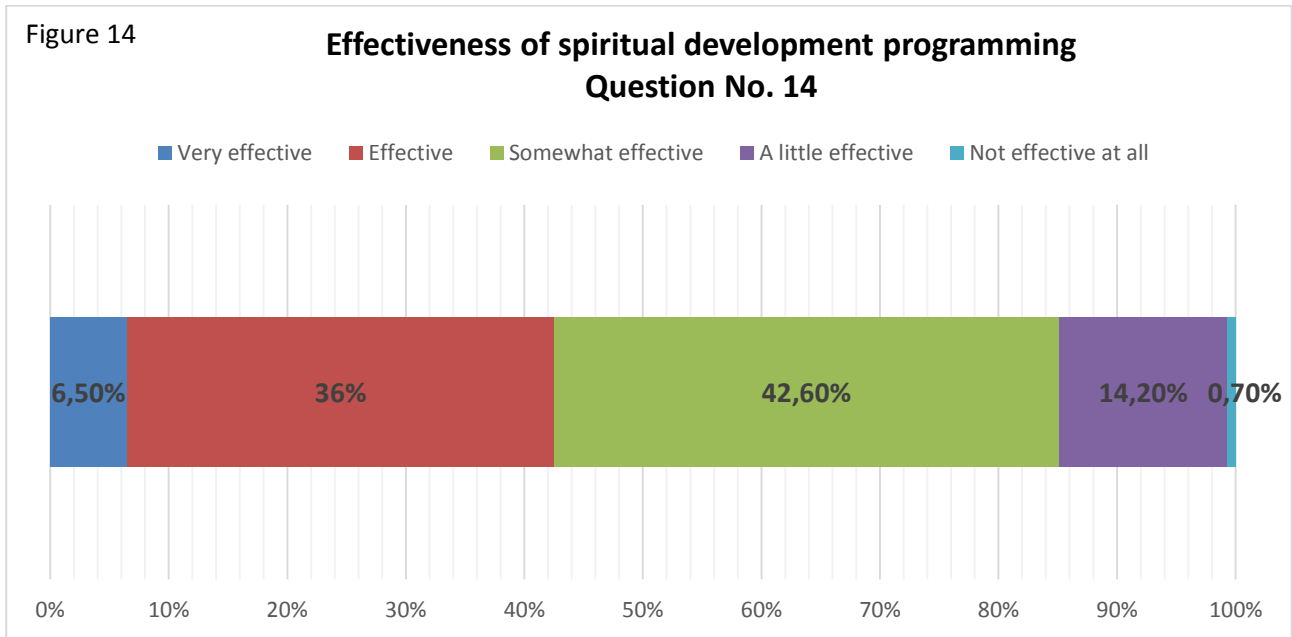
Close to half of the survey respondents were of the opinion that at least one or two of these activities take place weekly.



4.1.3.2 EFFECTIVENESS

Another major point is the effectiveness of the implementation of activities related to spiritual development. On a scale from 1 (not effective at all) to 5 (very effective), the respondents could choose what degree of effectiveness they perceive to be their activities and programmes in this area. In comparison with other aspects of the Youth Programme, that of spiritual development works neither badly nor well, and respondents seem to agree that it should be optimized. Some NSOs/NSAs are still at the very beginning in developing spiritual activities in the Youth Programme. Nevertheless,

the following graph illustrates that the majority of the NSOs/NSAs find that such activities are *effective* or *somewhat effective*.



4.1.3.3 SUCCESS STORIES

Regarding success stories or best practices relating to the spiritual dimension in the Youth Programme, many NSOs/NSAs have positive experience with interreligious meditations during summer camps or around seasonal holidays. Some also promote the use of reflection as an opportunity to review and to become aware of the self-dimension. Others have pointed to the use of the arts to such ends:

“very important aspect is experience of spiritual dimension. There are many different ways how to communicate it. E.g.: - Art, especially theater is an excellent tool – appropriately chosen drama through which leaders can start a long-term work with the Scouts. Through training, reflection, motivation to self-realization in various roles as an actor or backstage, music [...]”

Pilgrimage to sacred places gives an opportunity to reflect, share, and find silence. It is seen as a good way to practice spiritual development. Almost every year the ICCS organizes events like the Scout Week in Taizé which works well since many Scouts participate actively in this event. This project is called “Searching for the First Principle”, and it enables Scouts to express their opinions and discuss the meaning of the Duty to God principle, share their success stories and reflect on their spiritual challenges and potentials.

« Les scouts ont puis écarté la plus part des jeunes à la délinquance ...grâce aux programme soumis par nos chefs sur le développement spirituelle. » [The scouts have helped most of the young people to dismiss delinquency ... thanks to the programmes submitted by our leaders on spiritual development.]

For the Scout groups with extended spiritual education prayers, church visits or competitions in knowledge of the Bible or recitation from Holy Books are organised.

“[...] For the units with extended spiritual education we organise the competition in knowledge of the Bible [...]”

“[...] always organized Religious activities for its members for example Tahlil for the departed members, Thanksgiving Prayers, before starting our programme or activities we recites Quran.”

The majority of NSOs/NSAs have an interest in participating in spiritual activities, they are enjoying them and report that they have at least some impact on personal growth and learning experience. In German speaking countries a major event of this kind is the Kirchentag, when many Scouts participate in large numbers as volunteers, such as organizational helpers, or participating in holding devotions. One NSO refers to very effective national faith fellowships which support the spiritual dimension within Scouting. Multi-religious Scout ceremonies are useful to provide an environment of respect and acceptance of the different religions for young people. The annual Peace Light of Bethlehem project joins together many Scout groups around the world, involving society, visiting different institutions and communities and is seen by some as an important programme for interreligious and intercultural dialogue. Non-WOSM Scout-like organizations also take part in such activities, which helps to build cooperation among Scouts.

In Arabic speaking countries, as well as in other majority-Muslim countries, the spiritual dimension is important and many Scouts recite the Quran before starting other activities. A good activity to promote interreligious and intercultural dialogue is the National Religious Leaders Peace Promotion Football Match where Scouts from different religions come together and have fun. Religious leaders from the local religious institutions are often guests and offer the Scouts the possibilities to ask questions and discussions related to spirituality.

“We organize a religious event named Duty to God Day every two to three years as well as the routine practice of singing thanksgiving song or grace before meal, silent prayer after scouting meetings, Scouts’ Own, pray before and after campfire, expedition or other solemn ceremonies has enhanced our members to cultivate the attitude of respect and acceptance to [...] other religions that are not their own.”

| Table 2: Success stories related to spiritual development |
|---|
| Art |
| Church visits |
| Competitions |
| Interreligious meditations and dialogue |
| Kirchentag |
| National Religious Leaders Peace Promotion Football Match |
| Peace Light of Bethlehem |
| Pilgrimage |
| Searching for the first principle |
| Taizé Community |
| Theatre (acting) |

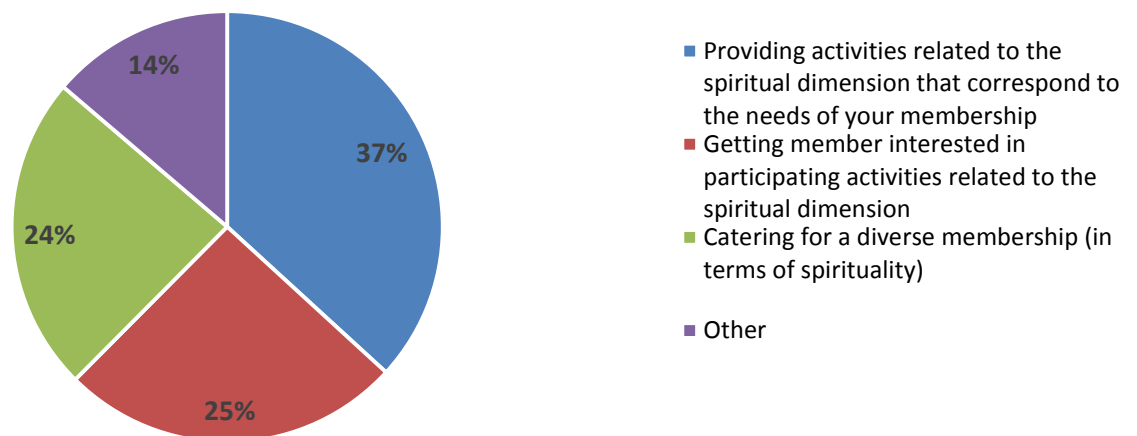
Many see that these activities aim to help spread the message of peace and respect for human values. Living in a globalized, multicultural and multi-religious society, many NSOs/NSAs take special care to ensure that all members appreciate the sensitivities of other religions.

4.1.3.4 CHALLENGES

The following chart demonstrates the most significant challenges in applying spiritual dimension in the Youth Programme.

Figure 16

Significant challenges in spiritual dimension of youth programming Question No. 17



more than one answer was allowed

According to the survey results, providing activities relating to the spiritual dimension that correspond to the needs of their membership is the biggest challenge.

“Getting members interested in participating in activities related to the spiritual dimension is not an issue, they respond enthusiastically; the challenge lies in getting the leaders on board and training them for the right competences (skills, attitudes and knowledge).”

Nonetheless, motivation ranks in second position and for a few it seems to be a difficult and challenging fact. People lack confidence in dealing with spiritual issues.

“Scouters’ shyness – seeing spiritual development as something very personal that they shy away from talking about or working with deliberately; Scouters’ lack of realisation of the actual effect of their practice including unawareness of the spiritual dimension as an integral part of their core values and practice; A vociferous, but small, anti-religious minority among Scouters.”

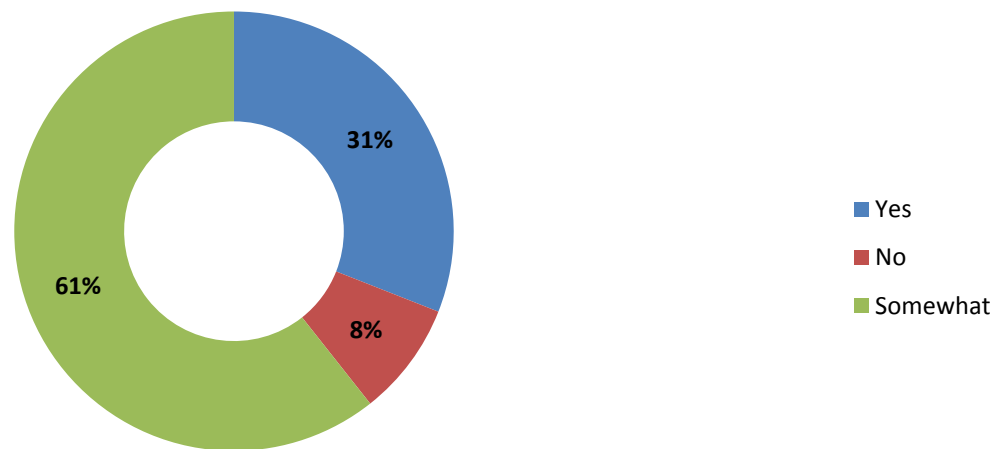
Non-religious Scout groups find it difficult to properly explain to children and their parents the meaning of spirituality and the difference between spirituality and religion. The question remains: how to develop a kind of secular or non-religious spirituality? As seen in the survey results, this causes conflicts among a variety of NSOs/NSAs.

“Our Scout Leaders are afraid to offend people of other faiths if they try to incorporate spirituality. They want to be inclusive of everyone, but aren’t sure how to do this.”

Finding Scout leaders capable of developing spiritual development programming is seen as a difficult task. The representatives of various Scout groups stated that these challenges had been managed somewhat and were looking to improve their further spiritual development in the Youth Programme.

Figure 17

Have you managed to address the challenges in spiritual development programming? Question No. 18



In addressing these challenges support from different organizations and people related to Scouting and the establishment of religious advisory committees was considered helpful.

“A change in societal attitude and a younger generation hungry for knowledge and understanding [has helped to address these challenges.]”

“Exchanges at european level between NSO on the topic – taking into account WOSM and other NSO documents and programmes on the issue.”

“Leadership with diverse religious background almost at all levels who are able to understand the background of these problems making it possible for a solution.”

On the other hand, ethnic diversity and a lack of understanding of, and interest in, learning about (and possibly from) secular outlooks in today’s world, makes it difficult to address these challenges.

“young people want more entertainment, where religious or spiritual activities are not considered to be such.”

“Different beliefs of people, arguments over “Duty to God” and whether “true scouting” can do without “Duty to God” and religious teachings. [are 3 recurring themes debated in Scouting]”

4.1.3.5 EDUCATIONAL REVIEW PROCESS

Despite the naming of all these different challenges, the majority of the NSOs/NSAs have gone through an educational review process in the area of spiritual development in the last 15 years, or they are planning to do an educational review process in this area within the next 2-3 years. They are considering spiritual development as a key element within Scouting.

Figure 18

**Plans to review spiritual development programming in next 2-3 years
Question No. 29**

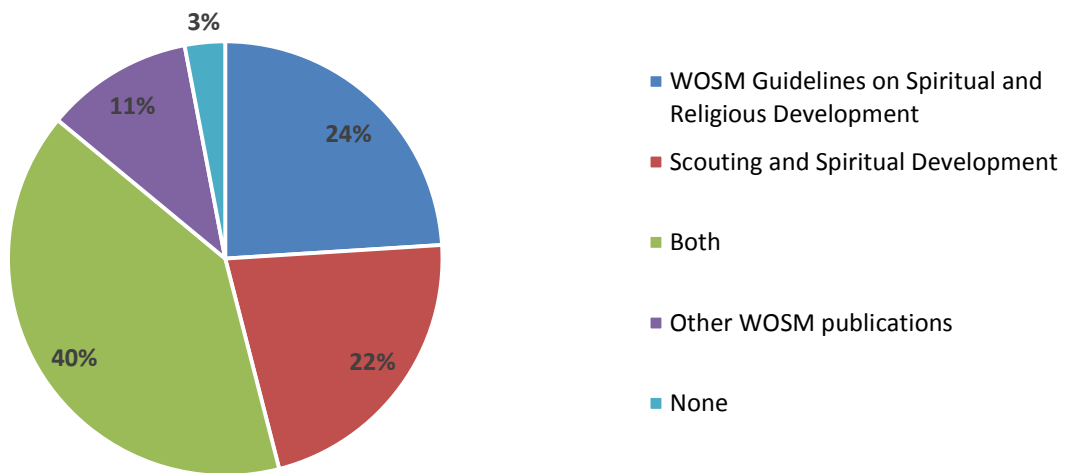


The fundamental question here is: who provides what kind of support? Some NSOs/NSAs established working groups on spiritual development providing methods and materials. They have published new handbooks for Scout Leaders with background information, concrete instructions and best practices; created their own spiritual development policies but a significant portion of them still need further support in this area. In order to become familiar with spiritual development within Scouting, the majority of NSOs/NSAs uses *WOSM Guidelines on Spiritual and Religious Development* followed by *Scouting and Spiritual Development*.

“Les documents de l’OMMS nous ont aidé à clarifier nos idées et conceptions de l’animation spirituelle.” [WOSM documents have helped us to clarify our ideas and conceptions of spiritual development.]

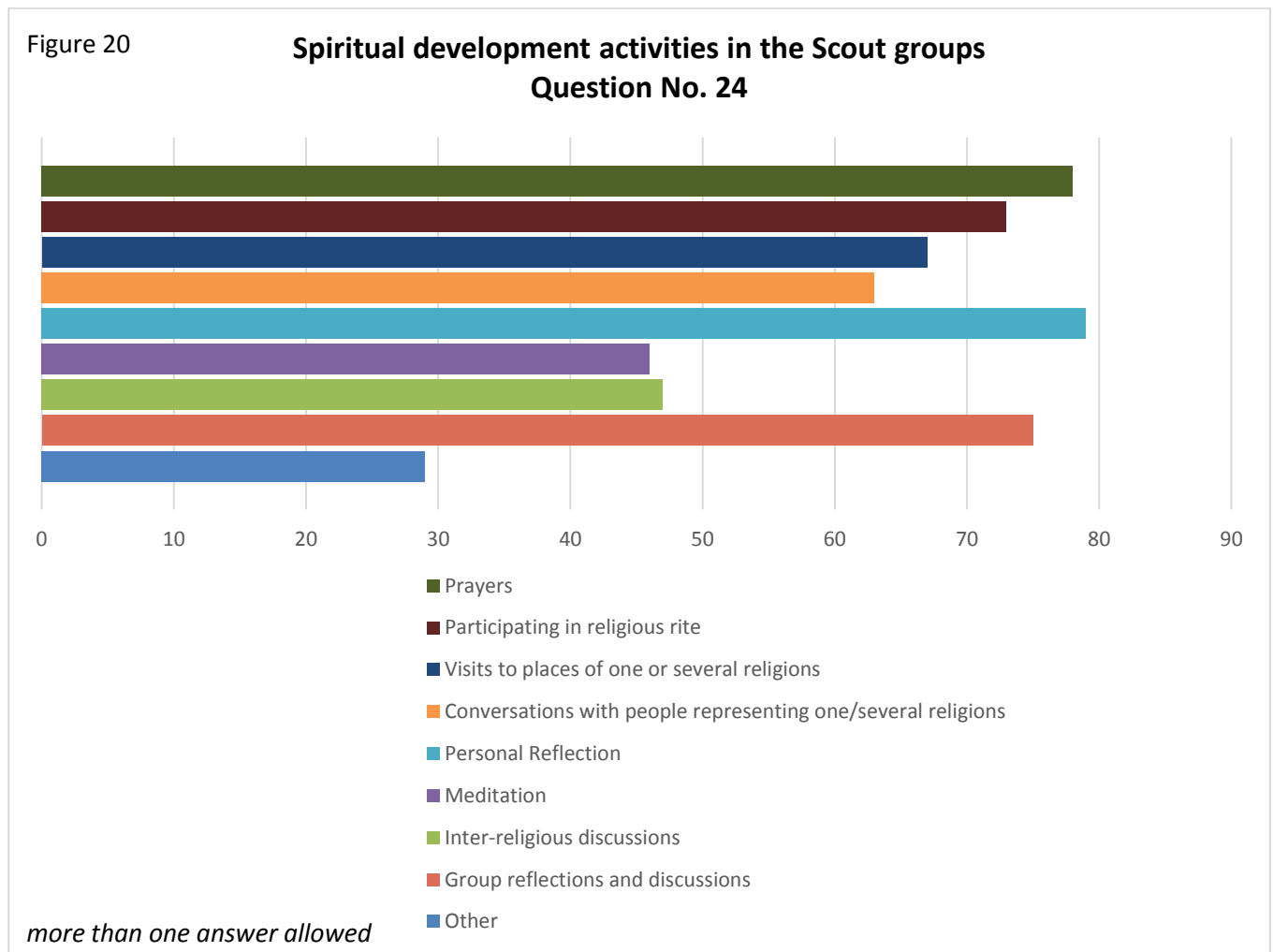
Figure 19

**Usage of WOSM publications and guidelines by NSOs/NSAs
Question 21**



Support for activities related to spiritual programming are given by Scout leaders or other people such as: religious authorities, priests, teachers, religious community leaders etc. These people are planning, delivering and, together with parents, supporting the Scouts. Additionally, significant

support is given by churches, mosques as well as other religious organizations, schools and teachers.



4.1.4 LEADER TRAINING

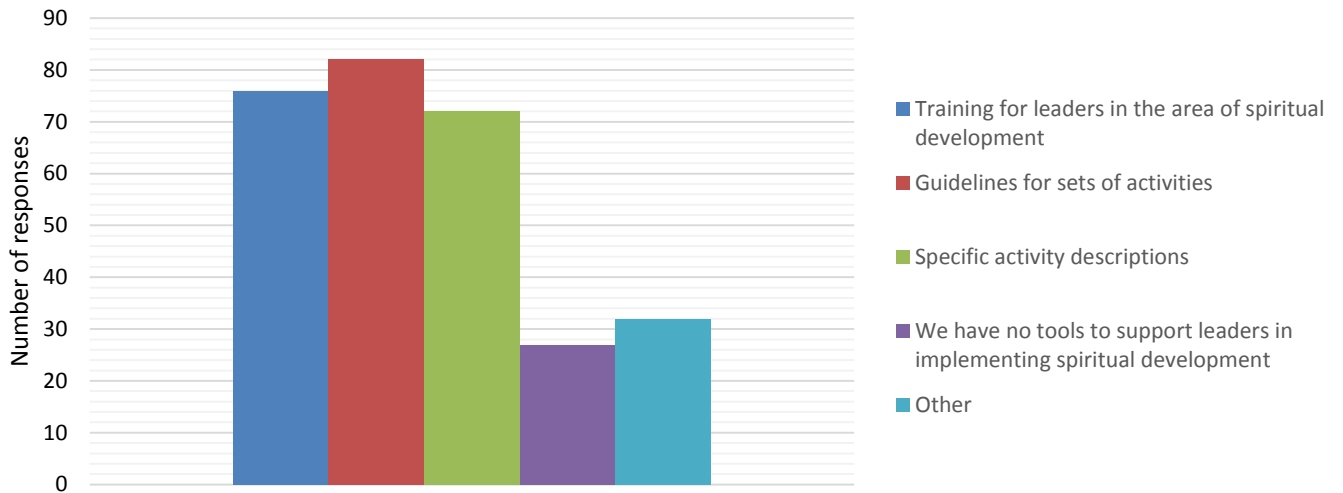
Questions 31-37

4.1.4.1 TRAINING MATERIALS

The survey results show a vast variety of activities dedicated to spiritual development of Scouts and corresponding training of Scout leaders and carried out relatively regularly in the majority of NSOs/ NSAs. The figure 20 above illustrates such activities.

Figure 21

Tools provided for Scout leaders to deliver spiritual development
Question No. 31

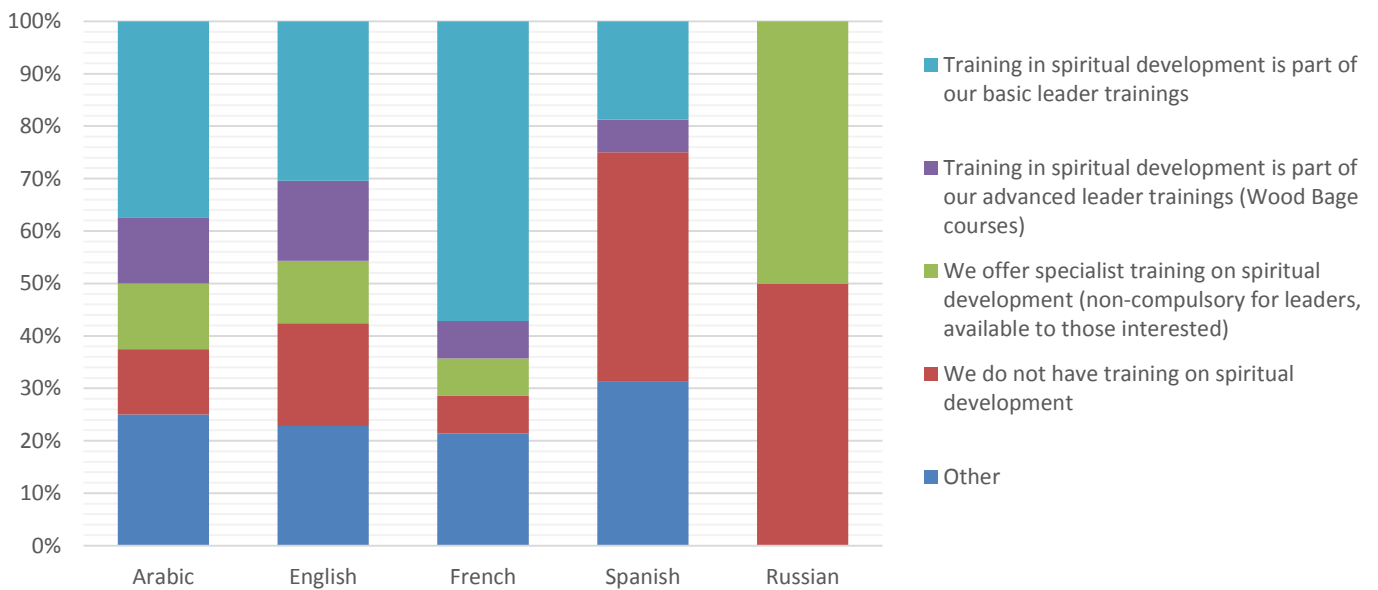


more than one answer was allowed

A few survey respondents said that tools are very limited or not available at all. Other respondents have pointed out that tools are often numerous but outdated. Although, spiritual development is part of the basic leader training programme in the majority of NSOs/NSAs, a significant proportion of the survey respondents specified that they have not received any training on spiritual development. Specifically, Spanish and Russian speaking countries reported certain challenges with providing trainings to their leaders.

Figure 22

Training provided to Scout leaders to deliver spiritual development activities
Question No. 32



When it comes to spiritual development training for leaders, some NSOs/NSAs have separate sessions about spiritual development, where all candidates openly share and discuss religious issues and commit to implementing the spiritual development process for youth members.

“Our online training provides a component on Spirituality within the Scouting program which has standardized the message. Previously, with our in person Woodbadge and training programs, the message of spirituality in Scouting was either left out because of the discomfort of those leading the training, or was presented according to their belief system. The online training has meant that everyone gets the same message. Now people see that Spirituality can be a fun component to the program and is not as hard as they imagine.”

Furthermore, production of booklets has helped with training, on all levels, to develop spiritual understanding in training approaches.

“Usually leaders are impressed by this topic because they thought they would hear more about God and religion, but discussions and trainings are more about spiritual and universal principles, the respect to others and the harmony between yourself and the environment.”

4.1.4.2 CHALLENGES

The following chart illustrates the respondents’ perception of what constitute the most significant challenges in training Scout leaders to deliver the spiritual development programme. A few survey respondents noted a growing interest to discuss the role of spiritual development within their Scout group. Others, however, see a lack of motivation among their leaders. Nonetheless, social media channels; open and honest discussions; support from various religious organizations; collaborations with other NSOs/NSAs; monitoring and communication among each other, has helped to develop spiritual topics within Scouting.



| Table 3: Addressing challenges | |
|--|---|
| What has helped you to address these challenges? | What has made it difficult to address these challenges? |
| Collaboration | Inadequate training |
| Discussions | Lack of clearly defined outcomes |
| Growing interest in the subject | Financial constraints |
| Social media | Globalization |
| Support from other institutions | Insufficient training materials |
| | Lack of understanding |
| | Motivation |
| | Secularization |

Motivation, together with providing adequate training, are the biggest challenges. Convincing leaders that they are competent enough to take care of their own spiritual life, and thereby help with the spiritual life of youth members, presents yet another issue. Furthermore, some trainers are not attracted to this area of work and prefer to focus on 'hard skills' such as orienteering or pioneering. A few NSOs/NSAs raised concerns that younger leaders often find it a challenge to express themselves about spiritual matters. For example, they often do not feel the need for personal spiritual education. The concept of spirituality is seen as very unclear by some NSOs/NSAs and there are not enough trainers who have a deep understanding of, and practical experiences in, spirituality. Some are concerned that not all Scout leaders are aware of the importance of spirituality and know how to enhance the spiritual development of their youth members. Many think that the topic of spirituality is being very isolated within the activities and is not given the importance it deserves.

“Le défi reste à relever. Peu d’animateurs sont à l’aise avec la dimension spirituelle. Les plus vieux sont familiers avec des pratiques héritées de la tradition catholique et les plus jeunes se sentent moins interpellés par cette dimension.” [The challenge remains. Few animators are comfortable with the spiritual dimension. The older ones are familiar with practices inherited from the Catholic tradition and the younger feel less interested in this dimension.]

Yet others, particularly leaders at local level, consider that spiritual development is not important to them or is too difficult to deal with.

“Volunteers feeling uncomfortable about the topic. Spiritual beliefs are not commonly discussed in public [...]. We are highly secular.”

“Young leaders themselves often do not feel the need for personal spiritual education.”

“Not all frontline leaders are aware the importance of spirituality and know how to enhance the spiritual development of their youth members. The policy of spiritual development is still not clear to some leaders.”

“Lack of clear definition of the expected outcomes of spiritual development. We are developing our own internal compass model to help with this.”

Other difficulties mentioned by the respondents include: lack of training materials; perception of religion as an outdated topic; general challenges with identifying leaders for training; and, lack of understanding of and motivation in following religious principles and values, among others.

“The topic is complex. It is a very thorny subject. It seems that if you treat spiritual matters you are a confessional group. Also, this does not appeal to young people or scouters (leaders) as far as they can think of them. Many of us are not prepared for it because it seems a taboo subject. It is considered that the pedagogical and methodological subject is more important although they are related. “

For a number of respondents, broader issues also present challenges for creating interest in spirituality. For example, advances in technology have fostered a globalized world that can sometimes lead to relativism, enhanced secularization and laicization of societies, which are transforming traditional notions of religiosity that can result in a sense that the notion of God is being distanced from Scouting. Another example is the increasing presence of atheists, and other adults, who feel that it is difficult for them to fulfil the first point of the Promise.

“L’attitude anti religieuse de la vie de tous les jours et les smart phones. ” [The anti-religious attitude of everyday life and smart phones.]

Some respondents have pointed out that it is important to help Scout Leaders see that spirituality can be incorporated quite naturally into every aspect of the programme and does not need to be something you do just once in a while when forced to do it.

4.1.5 CONSTITUTION AND BY-LAWS

Questions 39-47

4.1.5.1 SCOUT PROMISE

The vast majority of NSOs/NSAs reported having the words Duty to God in their Scout Promise. There are some variations to the Scout Promise and Law for different age sections. Beavers and sometimes Cubs have a simplified version of Promise and Law, adjusted for their age group, with no reference to religion. A number of more open NSOs/NSAs allow young people to choose their own wording of their Scout promise. The promise is seen by many as a very personal aspect, which is based on respect for personal identity.

Duty to God is understood by many as the understanding of religious values, being faithful to them and observing religious principles in life, together with the duty to one's own country, parents and environment. Pluralist NSOs/NSAs ask that Scouts shall do their best to find their own faith: they encourage an active individual existential and spiritual journey and development.

The Scout Promise and Law as conceived by the Founder of Scouting

The Scout Promise

On my honour I promise that I will do my best –
To do my duty to God and the King (or to God and my Country);
To help other people at all times;
To obey the Scout Law.

The Scout Law

1. A Scout's honour is to be trusted.
2. A Scout is loyal.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all and a brother to every other Scout.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders of his parents, Patrol Leader or Scoutmaster without question.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

Based on the survey responses, it appears that Duty to God, following the definition in the WOSM Constitution, is often considered in terms of a person's adherence to religious beliefs and spiritual principles and acceptance of the duties resulting therefrom. At the same time spiritual development is considered to be a key element in finding each Scout's own set of beliefs or spirituality through reflection and dialogue. The Duty to God principle encourages every individual Scout to continuously develop their spiritual reality.

"Our Scout Promise doesn't impose any obligation to accept any religion or church form of spiritual life, at the same time it refers to the fact that there is something beyond the material aspect of reality and at the same time it expresses the most beautiful and the most important values and ideals of our life. Simultaneously nothing prevents people enshrining in some form of religion to understand the highest Truth and Love as appropriate naming God. [...]" (WOSM Constitution, 1983).

4.1.5.2 THE DUTY TO GOD PRINCIPLE

The Importance of the Founder's Vision

Duty to God is one of the three main principles and fundamental values in Scouting next to duty to self and duty to others. Many NSOs/NSAs consider Duty to God as an important part of Scouting

precisely because it is one of the core founding principles of the Movement. It is the oath taken by all members as they commit to sharing and enacting the values of Scouting.

“We need to keep the Duty to God Principles in our Scout Promise and Law so as to maintain the intact of the Scout Movement as conceived by our Founder [...].”

Common Ground

Although there is a wide spectrum of both open and religious NSOs/NSAs within Scouting (see Figure 11), they share a common understanding when it comes to Duty to God. The common understanding, found in the survey responses, is the shared adherence to spiritual values; loyalty to the religion (or no religion) that expresses them; and, acceptance of the duties resulting therefrom. It is not only about respecting, welcoming, sharing and living in solidarity and peace together, but also about awareness of oneself and inner feelings. The more religiously oriented NSOs/NSAs often ensure that prayers and reading of the holy books (Bible, Torah, Qur’an and others) are done at the start and end of meetings and activities. Furthermore, Scouts are advised to respect the environment and their fellow human beings.

Duty to God in more religious NSOs/NSAs

The following selected quotes aim to illustrate the variety of opinions regarding Duty to God principle shared by more religious NSOs/NSAs.

“The first and foremost duty of a Scout is his “Duty to God”. Our Scout Law – provides emphasis on the Scout is “Reverent.”

“The majority of our members affirm that this is a critical element of the Scout Method and would fight vigorously to retain it. We have a broader definition of “God” in this context to be inclusive of all faiths.”

“[...] we find that spirituality is an important aspect of our work with diversity, as it is a way of reaching out to communities we have not traditionally been able to reach. On a local level, we have many groups connected to different faith-based institutions.”

Duty to God in more open NSOs/NSAs

The more open NSOs/NSAs call on their members to accept the reality in which they live.

“As we are a multi religions organization we refer to duty to god a spiritual reality. In the law and promise it says that the scouts should accept the reality in which they live and help to create a better world by respecting and living by the law and promise.”

The vast majority of the NSOs/NSAs stated that their promise and law is consistent with the WOSM constitutional principle of *Duty to God*.

“It is something that gives meaning and purpose to what we do. Something greater than our self and that is a shared belief with others.”

“Although the duty to god is no longer found explicitly in our scout law and promise, it is still a valid basis and the spiritual development of youth is one of our core goals, and as such it is omnipresent in our work.”

Interpreting the Duty to God Principle

A more secular and diverse society is cited by many NSOs/NSAs as a reason for a review of their Scout Promise and Law.

“Because we questioned ourself and the environment around us. We were never a religious movement so we decided to take out the optional promise to God, because it reflects our members’ reality.”

“We feel that NSOs/NSAs should remain able to interpret the principle of Duty to God as it best fits their own society.”

It is also considered important that each Scout should have time to reflect before making the promise, at times choosing the version which reflects their personal beliefs. Several NSOs/NSAs are offering variations of the promise to their members based on different faiths, beliefs and nationalities. It is widely considered that the Scout promise as conceived by Baden-Powell and in the WOSM constitution doesn’t impose any obligations to accept a religion or other form of beliefs. It refers to the fact that there is something beyond the material aspect of reality and at the same time it expresses the important values and ideals of our life. On the other hand, nothing prevents people from practicing some form of religion and following their individual beliefs.

Inclusion is an important value for many respondents and this is reflected in their approaches to Duty to God.

“We have a number of members who are atheists and we are discussing a way to include such members in our promise.”

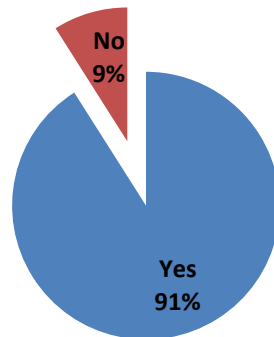
“We believe that Duty to God should be changed for Duty to Spirituality, because that way we don’t exclude atheists and agnostics and are open for everyone, as scouting really should be.”

“We continue to feel it essential that “Duty to God” be a principle of Scouting. While we want to define “God” more broadly, we do not want to lose what this principle means in terms of calling youth to service, to make the world a better place for all, and to building bridges of peace between cultures, faiths, races and nations.”

Review of Promise by NSOs/NSAs

Figure 24

Constitutional principle of Duty to God in Promise and Law of NSOs / NSAs Question No. 41



The majority of NSOs/NSAs have either reviewed the Promise and Law, and their constitution, in the light of the area of spiritual development and/or Duty to God in the last 15 years, or intend to do so in the near future.

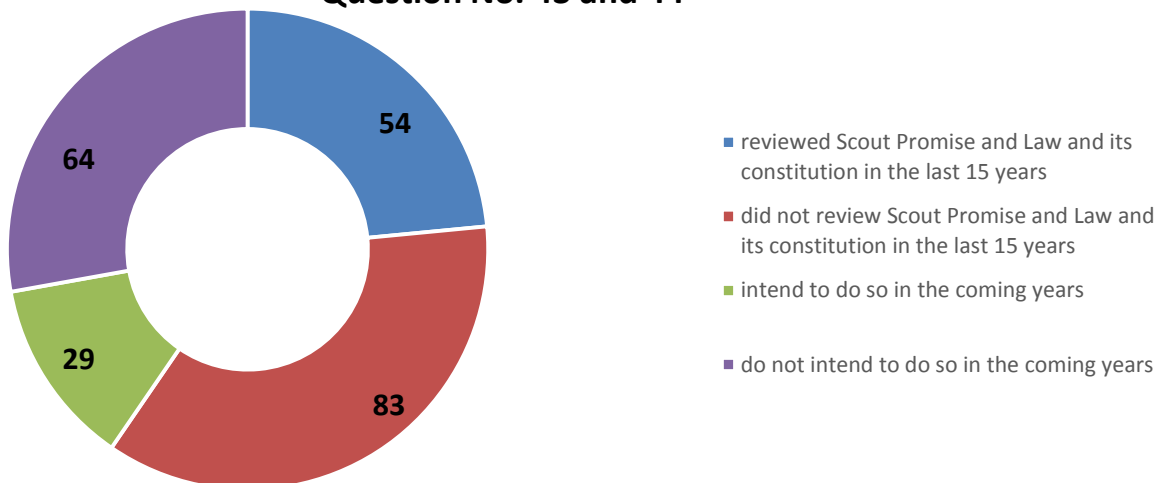
Question 43: Has your NSO/NSA in the last 15 years reviewed the Scout law and promise and its constitution in the light of the area of spiritual development and/or Duty to God principle? (Answered by 138)

Question 44: Is one such review foreseen in the near future? (Answered by 94)

Of those who answered 54 said they reviewed the Scout Promise and Law and its constitution in the area of spiritual development and/or Duty to God principle in the last 15 years, 29 intend to do so in the near future and 64 did not and do not intend to conduct such a review. 4 said that they had already reviewed the Scout law in the past and would do so again in the coming years. Figure 25 below illustrates the combined and cross-referenced results of responses to these 2 questions.

Figure 25

Review of Scout Promise and Law Question No. 43 and 44



The relevant factors most often leading to such a review include NSOs/NSAs wishing to adjust the wording of the law and promise to reflect a more diverse and changing society; to remove a barrier to participating and/or a deeper understanding of the role of spirituality. In a number of cases it was conducted as part of a wider review.

For some NSOs/NSAs it is important to ensure that young people and adult volunteers understand the three core principles. Furthermore, many respondents consider many aspects of modern day life as not clearly addressed by the current law and promise. Issues such as climate change, fair trade, sustainable development, intelligent use of resources, over-consumption, responsible sexuality, advocacy, etc.

“The main factor in the review was the understanding of the diversity of faith expressions. How do we welcome and include all faith expressions? [...]”

Some NSOs/NSAs are currently struggling to find a balance between their catholic roots and heritage and the secularization in their society. They are actively searching to find a way to make spiritual development more inclusive and also include children and young people born into families that are not adhering to a specific religion. At the same time they are actively trying to make Scouting more open and inclusive to young people actively practicing different religions, whether that is Buddhist, Christian, Hindu, Jewish, Muslim, or Sikh.

“We feel that we could use help from WOSM for both elements. We would be in favour of a broad reading of the duty to god principle since we feel Scouting should be open to everyone and ensure that it has the flexibility to remain relevant in a pluralistic and highly secularised society. We are more in favour of bringing scouting and spiritual development to more young people instead of limiting to only include those young people that are adhering to institutionalised religion.”

The survey results revealed that the Duty to God principle is understood as a core pillar of Scouting. At the same time, the respondents find it important that every NSO/NSA promotes education in the spiritual dimension in their own Youth Programmes, because spirituality is a fundamental element of life. Deepening of the spiritual aspect means having an inclusive education path, with the individual as a centre point which everything else is built on. Consequently, those who pass through this path of Scouting should have a promise as broad as possible, in order to encompass those believing in one God, in more than one God, or in no God but having solid spiritual values.

The Future of Duty to God in the Movement

There are different opinions about the future of the Duty to God principle within Scouting. While many see it as an important and essential part of Scouting, many others think that it is becoming outdated and obsolete due to increasing secularization. Many survey respondents do not want to lose what this principle means in terms of calling youth to service, making the world a better place for all, and building bridges of peace between cultures, faiths, races and nations. NSOs/NSAs with

extended spiritual education find that spiritual development is a distinctive note of Scouting without which it would cease to be what it is and how it is.

“If we choose to jettison Duty to God, invariably we are not Scouting again .”

NSOs/NSAs argue that there could be in-depth discussions about this issue but a decision on fundamental issues that affects the philosophy of Scouting is unacceptable. Duty to God needs to be maintained in the Scout Promise and Law to maintain Scouting intact, as conceived by Baden-Powell. It is seen as an essential principle that needs to be maintained as part of the Movement’s identity.

« le principe du Devoir envers Dieu nous rappelle trois choses: 1. que nous pouvons développer notre spiritualité personnelle comme un moyen d'atteindre un équilibre intérieur 2. que nous pouvons trouver des axes de compréhensions mutuelles et de tolérance vis à vis de ceux qui vivent leur spiritualité / leur foi autrement que nous 3. que nous ne sommes 'que' des être humains, et qu'il y a un être / une force supérieur". [the principle of Duty to God reminds us of three things: 1. that we can develop our personal spirituality as a means of achieving inner equilibrium 2. that we can find axes of mutual understanding and tolerance towards those who live their spirituality / faith other than us 3. that we are 'only' human beings, and that there is a superior being / force.]

A few respondents were of the opinion that the WOSM principles should be revised while others favoured the current situation. The principles, as set out currently, do not seem to correspond to the secular reality of the young people who aspire to something both personal and collective, that can transcend institutionalized religions and communities. Many open NSOs/NSAs prefer to live a duty to an ideal, to values, to a transcendence rather than to God, as for them the concept of God refers only to the practice religious rituals.

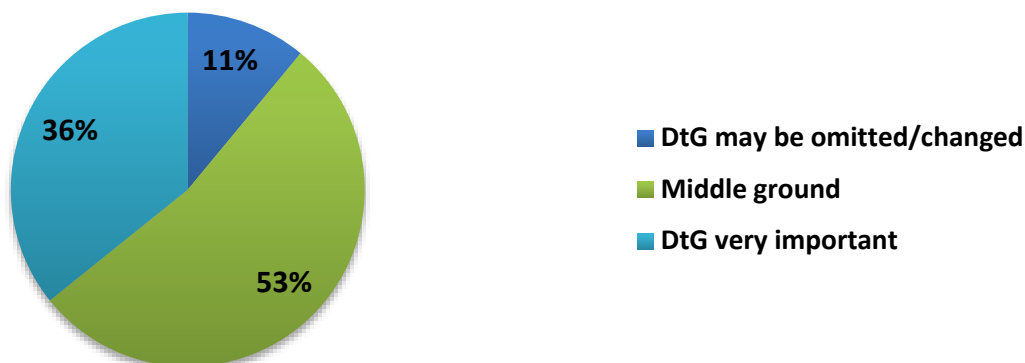
In response to an invitation to make further comments only one NSO/NSA expressed a firm view that atheists and agnostics should not be admitted into Scouting. Several NSOs/NSAs expressed concerns about the growing secularization but expressed that excluding such people would violate their definition of the Scout Movement which states that Scouting is "open to all without distinction of origin, race, or creed...". Although Duty to God is considered as a core value within Scouting, a couple of NSOs/NSAs expressed a desire for a looser approach by WOSM.

“On ne peut pas être scout et faire partie du mouvement sans avoir la foi en un Dieu” [One can’t be a Scout and be part of the Movement without having faith in one God]

Among all respondents to Survey 1, 109 NSOs/NSAs answered Question 42 which reads “Explain how your Law and Promise express the principle Duty to God?”. Discourse analysis of their responses to this open-ended question allows us to conclude that around 11% of the responding NSOs/NSAs think that Duty to God may be omitted or changed in the Promise; 36% consider Duty to God very important; and 53% hold a middle ground expressing relatively open views.

Figure 26

Importance of *Duty to God* principle for NSOs/NSAs
Question No. 42



“It’s the first and utmost promise in the scout promise.”

“As we are a multi religions organization we refer to duty to god a spiritual reality. In the law and promise it says that the scouts should accept the reality in which they live and help to create a better world by respecting and living by the law and promise.”

“For every Scout the spiritual importance of Scouting is noted via “I will go consciously in search of the spiritual value in my life.” For those who wish to explicitly make their promise to God, they can opt-in to use “with the help of God.”

“La primera parte de la promesa scout aborda cumplir los deberes para con Dios. La promesa scout contiene tres grandes partes: DIOS, PATRIA Y HOGAR. por lo que los deberes para con Dios, se reflejan al inicio de la promesa, de una forma que cada scout que ha realizado su promesa, se esfuerza personalmente para cumplirla, con el apoyo de su Grupo.” [The first part of the promise is about fulfilling your duties to God. The Scout promise contains three main parts: GOD, COUNTRY AND HOME. As for duties to God, in a way, this is reflected upon from the very start with the promise, as every Scout must make their promise and then must made a personal effort to keep their promise with the support of their group.]

“As a multi religious country where the majority of people do not believe in a Creator almighty god, omniscient, and omnipotent, it is not possible to put the word as accepted in Christianity and Islam, here. Therefore this was changed somewhere in nineteen sixties to” religion”.[...] Our NSA has therefore interpreted the word God to mean any religious or ethical/moral belief or understanding.”

4.2. SURVEY 2: INTERRELIGIOUS FORUM ON WORLD SCOUTING

4.2.1 SCOUTING AND INTERRELIGIOUS DIALOGUE

In 1996, the Interreligious Forum on World Scouting was created to promote dialogue and exchange between the religions present in Scouting. In 2003, the first World Scout Interreligious Symposium was held in Valencia, Spain. This Symposium focused on the use of the Scout Method for education in interreligious dialogue and peace. The Interreligious Forum on World Scouting brings together all the religious denominations present in Scouting, to share diverse experiences on the way in which Scouting operates and develops within the different religious sensitivities.

The following members of the Interreligious Forum on World Scouting answered Survey 2:

| Table 4: List of Survey 2 respondents |
|---|
| CPGS |
| DESMOS |
| ICCS |
| IFJS |
| IUMS |
| The Church of Jesus Christ of the Latter-day Saints |
| Won-Buddhist Scout Council |
| WBSC |

The first four questions of Survey 2 intended to give a general overview of the respondents, their organization and function within it.

4.2.2 UNDERSTANDING OF SPIRITUALITY

Questions 5-6

The different religious bodies represent their religious communities and see themselves as a bridge between Scouting and their own religious organization, or as a mediator between their own religion and Scouting. Although each member follows their own religious traditions and rituals, when it comes to spirituality it seems they share a common ground.

“Spirituality is developing one’s personal relationship with God the Father through prayer, faith and obedience to His laws.”

“Spirituality is where you and God meet and what you do about it. [...]”

Furthermore, the survey results conveyed that spirituality is described loosely in NSOs/NSAs’ own constitutions or statutes, because there is probably no common precise definition or understanding of what spirituality means. The Holy Bible is often used in Christian faith-based organizations as a pathway for spiritual understanding while in majority Muslim countries, the Quran is used, while among Jews the Tanakh and the Talmud are perceived as the main conduit of spiritual and religious development.

4.2.3 INTERRELIGIOUS DIALOGUE

Questions 8-9

For all survey respondents interreligious dialogue is important in Scouting. The different religious bodies encourage and advise their members to use different activities in order to become acquainted with other faiths, beliefs and religious traditions. The Interreligious Forum on World Scouting is considered a useful network where the different religious groups and organizations interact and learn from each other. As noted from the survey responses, one of the eight organizations is taking a very strong stance when it comes to interreligious dialogue. In fact, this respondent is so concerned about the current situation that they would like to further strengthen interreligious dialogue. This includes a renewal of the Interreligious Forum on World Scouting; organizing ecumenical and interreligious seminars; and the creation of new, regional and sub-regional Interreligious forums.

The resources on interreligious dialogue available for the religious bodies range from WOSM published booklets, documents from previous World Scout Interreligious Symposia and faith specific books, all the way to self-published publications.

“Interreligious Dialogue programme is the way how DtG is alive and well within the scout movement. This should be funded by the WOSM.”

4.2.4 SPIRITUAL DEVELOPMENT

Questions 7, 10-15

Religious bodies encourage a number of spiritual development activities among their members.

“Mettre de la vie spirituelle dans les formations de chefs. Aller rechercher des aumôniers nationaux et internationaux pour s’engager à accompagner le scoutisme pour servir de pont entre les scouts et l’église. Aider l’église à comprendre le scoutisme, aider le scoutisme à comprendre l’église. Vivre et faire vivre l’amitié entre les différentes religions présentes dans le scoutisme pour renouveler la confiance des jeunes. Aider les équipes nationales à s’organiser et à prendre des moyens pour donner une juste place à la vie spirituelle et religieuse. Échanger des bonnes pratiques dans des séminaires réguliers. Nourrir le scoutisme avec la Bible, les prières et les cérémonies chrétiennes. Être accueillant sans prosélytisme aux non chrétiens. Donner des orientations et des méditations pour motiver les équipes nationales à travers les pages facebook au niveau mondial et régional.” [Put spiritual life in the formations of leaders. Seek out national and international chaplains to commit to accompanying

Scouting. To serve as a bridge between the Scouts and the church. Help the church understand Scouting, help Scouting understand the church. To live and to foster the friendship between the different religions present in Scouting to renew the confidence of the young people. Assist national teams in organizing themselves and taking the means to give a proper place to spiritual and religious life. Exchange good practices in regular seminars. Feeding Scouting with the Bible, prayers and Christian ceremonies. To be welcoming non-Christians to proselytism. Give directions and meditations to motivate national teams through Facebook pages at global and regional level.]

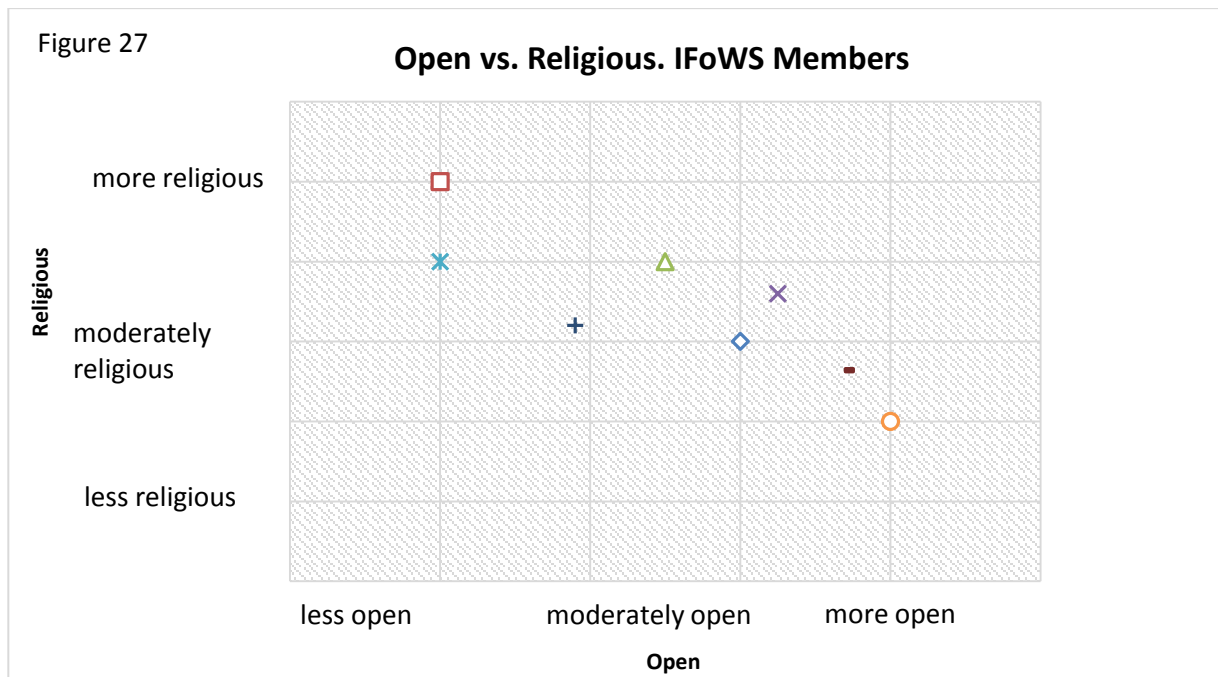
To strengthen members' awareness of their religious background and the spiritual dimension in Scouting in general, the IFoWS Member Organizations aim to motivate cooperation among members; promote different methods of meditation; and organize seminars, workshops, trainings, meetings and discussions on spiritual development. Additionally, Survey 1 results show that the vast majority of the NSOs/NSAs related to one of the religious organizations offer spiritual development activities.

The most significant challenges in spiritual development are providing relevant materials as well as activities. Furthermore, there are many challenges for the members of religious bodies in implementing spiritual development and religion in their programmes especially in multi-religious and/or secular societies. Finding the right contacts and financial funds to organize such events also presents difficulty. One respondent further argues that open and secular NSOs/NSAs require help to become aware of their spiritual responsibility. In order to address these challenges the different religious bodies try to find their own way and interact with their members to encourage them in applying spiritual development and interreligious dialogue. It is still an ongoing process.

"We encourage our scouts to cultivate and practice the Middle Way to find a balance between the material and spiritual world, rather than to deny one or the other."

Regarding Duty to God, the different religious bodies have different views, parallel to those found in the results of Survey 1 by the different NSOs/NSAs. It seems that while the more religiously minded groups that responded to Survey 1 believe that Duty to God is a crucial component of Scouting and radical change to the fundamentals of Scouting would transform the Movement into something completely different from the original idea, the more open NSOs/NSAs would like to replace the words Duty to God with a more inclusive and welcoming phrase. Nonetheless, all respondents agree that Scouting should continue to promote and support religious freedom and cooperate with partners without placing obstacles in their path.

The following chart offers an overview of which members of the IFoWS have more open or more religious tendencies regarding Duty to God. The distinction between the terms *open* and *religious* among IFoWS members is made on the basis of self description.



The relatively proportional and equally weighted spread of views (among IFoWS members on the subject of religion) in this graph signifies that there is a rich diversity when it comes to religious organizations and their respective understanding of how they relate to their own degree of religiosity and how to they relate to notion of openness to otherness. However, one should not discount the vastly different membership sizes and geographical distribution of their members.

"[...] We strongly believe that radical change of the fundamentals of Scouting would transform our Movement into something completely different from the original idea scouts have been following for more than 100 years."

"[...] A suggestion from our group is to allow more inclusiveness by expanding the title 'Duty to God' to 'Duty to Faith' or 'Duty to a Higher Power'. There may be other ways of expressing this, but the intention is to broaden and make this welcoming for scouts from all different paths."

"Duty to God is a foundational and a pivotal point of Scouting that holds our organization to the Scouting movement. [...] We believe that Scouting should continue to promote and support religious freedom and chartered partners without placing obstacles in their path."

"We try to strengthen our member's awareness of their [...] background and the spiritual dimension in Scouting in general. [...] We take an active part in the inter-religious dialogue within Scouting [...]"

"[...] Nous avons lancé et nous portons le projet d'un brevet scout interreligieux mondial. Engagement fort dans le renouveau du Forum interreligieux du scoutisme Mondial Organiser des séminaires œcuméniques et interreligieux. Création de nouveau forums interreligieux régionaux et sous régionaux. [...]" [We have launched and are carrying the project of a worldwide interreligious scout event. Strong commitment to the renewal of the Interreligious Forum of World Scouting, organize

ecumenical and interreligious seminars. Creation of new regional and sub-regional interreligious forums.]

"[...] duty to God is one of the most important priorities in life within the [...] religion." (addition of Q 51:56)

"We feel it is important that all religions are treated as equal within the WOSM, and that respect for Religions/Religious groups is mutual, regardless of how true we feel our own Faith to be."

5. CONCLUSIONS

This report constitutes an overview of perceptions, activities and suggestions for future improvement regarding the area related to Duty to God and spiritual development within Scouting. The World Scout Committee set up a Duty to God Task Force in 2015 in order to analyse, evaluate and assess how Duty to God is implemented among WOSM members. The Task Force initiated two surveys on the subject of Duty to God which addressed all NSOs/NSAs and members of the Interreligious Forum on World Scouting. The Duty to God surveys, especially the first one to NSOs/NSAs, received an unprecedented response rate which probably signifies a growing interest in this topic among WOSM members. This unparalleled level of response may be explained by the current political situation. What was surprising was not only the rate of response, but also the quality of the answers provided in open-ended questions. Answers were received from 116 WOSM member National Scout Organizations out of the total number of 163. The results of these two surveys, analysed in this report, will hopefully be used to provide Scouting with a more complete and structured picture of spiritual development elements within the Movement as well as serve as an analytical basis for recommendations for potential modifications in the future.

The survey findings can be summarized into four main areas: spirituality; spiritual development in the Youth Programme; leader training; and constitution and By-laws.

Spirituality

The data confirms that the importance of religion and spirituality in the modern world varies greatly depending on geographic location. This is clearly reflected in the survey responses. While most of the NSOs/NSAs in Africa, Latin America and Arab countries see Duty to God as the key principle of Scouting, most European NSOs/NSAs, as well as many in Asia, reflect the processes of secularisation and globalisation in their understanding of this principle. Within Scouting single faith-based associations and open associations exist side by side and each of them have their own perception of the Duty to God principle.

Spiritual development in the Youth Programme

Within Scouting spiritual development is understood and practiced in a multitude of ways, as demonstrated by the diverse list of activities reported. The results of the surveys show that the effectiveness of spiritual development is rated quite positively compared to other Scouting activities.

It also emerges that because *Duty to God* is one of the three main principles of Scouting, many respondents believe that this principle is therefore a key element for many WOSM members. The most widely practiced activities related to spiritual development within Scouting are in the realm of personal reflection, followed by group reflection and discussions, and then by participation in religious rituals. Out of the 217 responses received almost half of the respondents were of the opinion that these activities take place once a week or more often. Within and between NSOs/NSAs there are different perspectives as to how this principle should be implemented in Youth Programme.

The biggest challenge in applying the spiritual dimension in the youth programme is the question of how best to provide activities related to the spiritual dimension. Nonetheless, motivation ranks second and for a few it is a tricky and challenging topic to deal with. 61% had not yet sufficiently addressed these challenges or only moderately worked on an improvement. Even still, spiritual development is seen as an important element within Scouting and the majority of WOSM members have either gone through an educational review process in the area of spiritual development in the last 15 years or they are planning to do so in the area of spiritual development in the next 2 to 3 years.

Leader training

In order for Scout leaders to deliver spiritual development activities, many respondents have indicated that NSOs/NSAs face the challenge of limited material in this area, such as booklets or brochures. Furthermore, motivation and adequate training are substantial challenges when talking about training Scout leaders.

Constitution and By-laws

The survey confirms the continuing influence of Baden-Powell's vision and shows that the current constitutional definition of *Duty to God* acts as a common ground for the vast majority of NSOs/NSAs in their approach to *Duty to God*. The vast majority (91%) of respondents reported that their NSO/NSA had a Scout Promise and Law, as recommended by WOSM.

NSOs/NSAs are concerned with keeping the Promise and Law relevant to their members and this is reflected both in the majority who have conducted a review in recent years or intend to do so and in the ways in which the Promise and Law have been adapted in a number of NSOs/NSAs. While a few respondents expressed a desire for change in the approach taken to *Duty to God* in the WOSM constitution, the responses suggest that this is not shared by the vast majority.

6. ANNEXES

ANNEX6.1 LIST of RESPONDENTS' RECOMMENDATIONS

On the Promise(s)

1. Scouts of religions other than Christianity shall choose from a selection of alternatively words when making the promise. The phrase "to love God" and "Duty to God" implies belief in a Supreme Being and the acceptance of Divine Guidance. In each Promise the phrase "Duty to God" is suitable for most faiths (including Christians, Hindus, Jews, Muslims and Sikhs). Hindus may use either the words "my Dharma" or "God". Muslims may use the word "Allah" in place of "God". Buddhists should use only the words "my Dharma". Muslims may use the phrase "In the name of Allah, the Most Beneficent, the Most Merciful" in place of "On my honour" when making the Promise.

2. Scouts of no religion shall choose to make a Promise that replaces "Duty to God" with "to uphold our Scout values".

3. Scouts should have the opportunity to choose between various Promises. All members should choose the version of the Promise which reflects their personal beliefs and take time to consider and discuss the meaning before making the Promise and being invested in Scouting. Celebrating and understanding difference, is an important aspect of the educational and developmental side of Scouting.

4 A neutral promise text with no mention to god or other Supreme Being.

5 Reviewing the law and/or constitution every 3-4 years.

6 WOSM should take into consideration the evolution of the various Scout Promises that shows the more open reality of the Duty to God concept and principle. WOSM must adapt to the evolution of society and diversity. This is what keeps Scouting alive. These are beliefs and values, not God. Indeed, these two words, Duty and God, immediately raise negative reactions among our young people.

On the Youth Programme

7 A Faith Adviser or Chaplain shall be nominated who has the role offering support to leaders as they facilitate young people's exploration of faith, beliefs and attitudes; and engage in a positive journey of spiritual development within Scouting.

8 Training and other educational material should be developed.

9 Make sure that Scouts Own and personal prayers and reflection are always integrated in the programme of activities like camping and Jamborees.

10 Appointment of religious authorities (from each recognized religious group) acting as coordinators and experts even on local level. Panel of Religious advisors appointed by various Faiths.

11 Visits to places of one or several religions are useful for Interreligious and Intercultural dialogue.

12 Work together in Scout committees and among commissioners to find best way out to organize trainings and discussions about spiritual development.

ANNEX 6.2 DUTY TO GOD SURVEY

Introduction

The Mission of the Duty to God Task Force (TF) is to conduct an analysis of spiritual development in Scouting and propose solutions to the World Scout Committee both from a constitutional and educational perspective.

The following survey is being conducted as one component among others. The survey aims to create a baseline evaluation of the various ways in which WOSM's educational mission on spiritual development is being interpreted and carried out (or not, and if so, why).

In particular, through this survey we are looking for statements, approaches, copies of available resources and any other input that your NSO/NSA might consider important. All answers will be kept strictly confidential to the TF. Some might be mentioned anonymously in the TF report, while others might be selected as examples of best practices. Should this be the case with your answer, the TF will approach your NSO/NSA and ask for your approval for using the response you provided as a best practice example. The TF will present its report to the World Scout Committee before the World Scout Conference in 2017.

The questionnaire will cover six sections: I-General Information, II-Spirituality, III-Spiritual Development in the Youth Programme, IV-Leader Training, V-Constitution and By-laws and VI-Further information.

It is very important that you take the time to answer it. The information provided will give an idea of the challenges NSOs and NSAs face when it comes to spiritual development, and the responses they have developed in order to address them. We need your NSO/NSA input for this. We are counting on you. Thank you in advance!

SECTION I GENERAL INFORMATION

In this section you will be asked about general information of your NSO/NSA

1. Name of your NSO/NSA:

2. Your country:

3. What is your position in your NSO/NSA?

(Note: Please select the role that is most similar to the one you have, and only choose the option "Other" when none of the above describe your role.)

- International Commissioner
- Chief Commissioner
- President
- Programme Commissioner
- Adults in Scouting Commissioner
- Other (please specify)

4. This survey is being answered by:

- Only one person
- A group of people

5. If you are responding as a group of people, could you please mention here the number of persons involved and their functions?

6. Is your NSO/NSA affiliated or identified with one or more of the following religious organizations? (Note: More than one answer is allowed.)

- CPGS - The Council of Protestants in Guiding and Scouting
- DESMOS - International Link of Orthodox Christian Scouts
- ICCS - International Catholic Conference of Scouting
- IFJS - International Forum of Jewish Scouts
- IUMS - International Union of Muslim Scouts
- WBSC - World Buddhist Scout Council
- Won-Buddhist Scout Council
- The Church of Jesus Christ of the Latter-day Saints
- None
- Other (please specify)

7. Is your NSO/NSA affiliated or identified with one or more of the following religions? (Note: More than one answer is allowed.)

- Buddhism
- Catholicism
- Hinduism
- Islam
- Judaism
- Orthodox Christianity
- Protestantism
- The Church of the Latter-day Saints
- None
- Other (please specify)

8. To become a member of your NSO/NSA does an individual scout member (or potential scout member) need to identify with one of those religions?

- Yes
- No

SECTION II SPIRITUALITY

9. What is your NSO/NSA's understanding of spirituality?

10. Is your NSO/NSA's understanding of spirituality defined or described in any widely accepted documents or materials?

11. This is the end of Section II - Spirituality. If you wish to make further comments related to this topic please use the following space. (add a blank space)

SECTION III SPIRITUAL DEVELOPMENT IN THE YOUTH PROGRAMME

Throughout this section we would like to ask you some questions that will enable us to have a better understanding of the impact of spirituality in the youth programme in your NSO/NSA.

12. What kind of activities does your NSO/NSA encourage in order to apply spiritual development within the youth programme?

(Note: More than one answer is allowed.)

Prayers

Participating in religious rites

Visits to places of one or several religions

Conversations with people representing one/several religions

Personal reflection

Meditation

Inter-religious discussions

Group reflections and discussions

Other (please specify)

13. How frequently should those activities take place?

Once a week or more

Once a month

Once in four to six months

Once in a year

Never

14. How effective do you consider your programme to be in this aspect?

Rating scale explanation:

1 - Not effective at all - our membership has no interest in participating in spiritual development activities, does not report enjoying them, nor them having any impact on their personal growth and learning experience.

2 - A little effective - our membership has low interest in participating in spiritual development activities, reports little enjoyment in them, or them having much impact on personal growth and learning experience.

3 - Somewhat effective - our membership has some interest in participating in spiritual development activities, is somewhat enjoying them, and reports that they have some impact on their personal growth and learning experience.

4 - Effective - our membership has interest in participating in spiritual development activities, reports enjoying them, and reports them having an impact on their personal growth and learning experience

5 - Very effective - our membership has very high interest in participating in spiritual development activities, reports enjoying them very much, and reports them having a great impact on their personal growth and learning experience.

15. How does the spiritual development aspect of your youth programme compare to the other aspects of the youth programme?

Very badly

Badly

Neither badly or well

Well

Very well

16. Could you share any best practices or success stories about applying the spiritual dimension in the youth programme? You will have an opportunity later to upload reference material.

17. What are your most significant challenges in applying the spiritual dimension in the youth programme?

(Note: More than one answer is allowed.)

Getting members interested in participating activities related to the spiritual dimension

Providing activities related to the spiritual dimension that correspond to the needs of your membership

Catering for a diverse membership (in terms of spirituality)

Other (please specify)

18. Have you managed to successfully address any of these challenges?

Yes

No

Somewhat

19. What has helped you to address these challenges?

20. What has made it difficult to address these challenges?

21. Are you using any of the following:

(Note: More than one answer is allowed.)

WOSM Guidelines on Spiritual and Religious Development

Scouting and Spiritual Development

Other WOSM publications, please specify

22. Are there any other resources available in your NSO/NSA for the spiritual development in the youth programme (that do not include WOSM guidelines and their translations)?

Yes

No

23. If yes, please provide links to the documents in the comment box below or send the electronic copy via email to dtg@scout.org.

24. Which are the usual spiritual development activities in the scout groups of your NSO/NSA(if any)?

(Note: More than one answer is allowed.)

Prayers

Participating in religious rites

Visits to places of one or several religions
Conversations with people representing one/several religions
Personal reflection
Meditation
Inter-religious discussions
Group reflections and discussions
Other (please specify)

25. Who supports your NSO/NSA in implementing the spiritual dimension at these levels:

National level Regional level Local level

Parents
Leaders
Others (religious authorities, teachers, religious communities, etc.)

26. What kind of support do they provide?

planning, delivering, supporting

Parents
Leaders
Others (religious authorities, teachers, religious communities, etc.)

27. Do you receive significant support from anybody else? If yes, please describe.

28. Has your NSO/NSA gone through an educational review process in the area of spiritual development in the last 15 years?

Yes
No
I don't know

29. Is your NSO/NSA planning to do an educational review process in the area of spiritual development in the next 2-3 years?

Yes
No
I don't know

30. This is the end of Section III - Spiritual Development in the Youth Programme. If you wish to make further comments related to this topic please use the following space. (add a blank space)

SECTION IV LEADER TRAINING

Through this section we would like to ask you some questions that will enable us have a better understanding of the impact of spirituality in the training your NSO/NSA provides to adults in scouting.

31. What tools do you provide for your scout leaders to deliver spiritual development in the youth programme?

(Note: More than one answer is allowed.)

Trainings for leaders in the area of spiritual development

Guidelines for sets of activities

Specific activity descriptions

We have no tools to support leaders in implementing spiritual development as part of the youth programme

Other (please specify)

32. What training is provided to your scout leaders to successfully deliver the spiritual dimension in the youth programme?

(Note: More than one answer is allowed.)

Training in spiritual development is part of our basic leader trainings

Training in spiritual development is part of our advanced leader trainings (wood badge courses)

We offer specialist training on spiritual development (non-compulsory for leaders, available to those interested)

We do not have training on spiritual development

Other (please specify)

33. Could you share any best practices or success stories about training your leaders in spiritual development?

34. What are your most significant challenges in training your scout leaders to deliver the spiritual dimension in the youth programme?

(Note: More than one answer is allowed.)

Providing adequate training materials

Finding adequate trainers

Motivating leaders for the training

Other (please specify)

35. What has helped you to address these challenges?

36. What has made it difficult to address these challenges?

37. Which resources are available in your NSA/NSO for training scout leaders for the implementation of the spiritual development in the youth programme? Please provide links or send an electronic copy to dtg@scout.org.

38. This is the end of Section IV- Leader Training. If you wish to make further comments related to this topic please use the following space. (add a blank space)

SECTION V CONSTITUTION AND BY-LAWS

Through this section we would like to ask you some questions related to your NSO/NSA's Scout Promise and Law formulations.

39. What is your current Scout Law and Scout Promise?

40. What are the variations, if any, to your scout promise and law for age sections or other circumstances?

41. Do you consider that your law and promise express the following WOSM constitutional principle of Duty to God?

WOSM constitution:

“Article II

Principles

1. *The Scout Movement is based on the following principles: • Duty to God: Adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom. (...).*

Adherence to a Promise and a Law

2. *All members of the Scout Movement are required a Promise and Law to adhere to a Scout Promise and Law reflecting, in language appropriate to the culture and civilization of each National Scout Organization and approved by the World Organization, the principles of Duty to God, Duty to others and Duty to self, and inspired by the Promise and Law originally conceived by the Founder of the Scout Movement (...)*"

Yes

No

42. Explain how your Law and Promise express the principle to Duty to God.

43. Has your NSO/NSA in the last 15 years reviewed the scout law and promise and its constitution in the light of the area of spiritual development and/or Duty to God principle?

Yes

No

44. Is one such review foreseen in the near future?

Yes

No

If yes, please explain.

45. What are/were the relevant factors leading to such review?

46. Do you have further comments regarding Duty to God Principle?

Yes

No

47. This is the end of Section V-Constitution and By-Laws. If you wish to make further comments related to this topic please use the following space. (add a blank space)

SECTION VI – FURTHER INFORMATION

48. Is there anything else that you want to share regarding DtG?

49. Who could we contact for further information, if needed?

50. If you wish to share any other materials, please provide the link (and which question it refers to) below, or send it directly to dtg@scout.org.

The Duty to God task force thanks you for the time you took to fill out this questionnaire. Your answers and contributions are very important and a key element to deepen the knowledge of Spiritual Development in the Scout Movement needed to conduct the analysis of spiritual development in Scouting that the task force was requested to do.

ANNEX 6.3 IFoWS QUESTIONNAIRE

1. On behalf of which religious organization are you answering the present survey?

- CPGS - The Council of Protestants in Guiding and Scouting
- DESMOS - International Link of Orthodox Christian Scouts
- ICCS - International Catholic Conference of Scouting
- IFJS - International Forum of Jewish Scouts
- IUMS - International Union of Muslim Scouts
- WBSC - World Buddhist Scout Council
- Won-Buddhist Scout Council
- The Church of Jesus Christ of the Latter-day Saints
- None
- Other (please specify)

2. What is your function?

3. This survey is being answered by:

- Only one person
- A group of people

4. If you are responding as a group of people, could you please mention here the number of persons involved and their functions?

5. What is your organization's understanding of spirituality?

6. Is your organization's understanding of spirituality defined or described in any widely accepted documents or materials?

7. What does your organization do in regards to spiritual development?

8. How does your entity plan to implement inter-religious dialogue?

9. What resources do you have available? (e.g. guidelines, etc)

10. Which of the NSO/NSAs you are working with offers activities related to spiritual development?

11. What are your most significant challenges in spiritual development?

12. Have you managed to successfully address any of these challenges?

13. What has helped you to address these challenges?

14. What has made it difficult to address these challenges?

15. Is there anything else that you want to share regarding DtG?

16. Who could we contact for further information, if needed?

17. If you wish to share any other materials, please provide the link below or send it directly to dtg@scout.org.

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