



EUROPE

Workshops & Seminars

May 1997

Background

This seminar has been organised in accordance with the section Youth programme Development in the Regional Plan 1996-2000 adopted by the 8th European Guide and Scout Conference.

Many Scout and Guide leaders in Europe are looking for new ways of helping young people grow spiritually. In today's multi-cultural society, this is no easy task!

To overcome this difficulty, some are tempted to impose moral and religious attitudes to young people. We have to remember what our founder said on this subject:

"The natural form of religion is so simple that a child can understand it. It comes from within, from conscience, from observation, from love, for use in all that he does. It is not a formally or a dogmatic dressing donned from outside, put on for Sunday wear... It is, therefore, a true part of his character; a development of soul, and not a veneer that may peel off."

Lord Robert Baden-Powell, The Scouter, April 1918.

No real education can be achieved without respecting and developing a spirit of freedom and responsibility among young people. There is also a tendency to ensure that education to moral and spiritual values is fulfilled

Education for Values, Education for Freedom?

A European Seminar on Spiritual Development held in Perkoz, Poland



The programme

By Piotr Borys

"Education for freedom, education for values" was the first seminar of the European Guide and Scout Region held in Poland. Polish Scouting and Guiding Association (ZHP) had the honour to act as the host organisation.

The first part of the seminar was held in Warsaw and the second one in one of the

two ZHP National Centres - Perkoz. Perkoz is a training and leisure centre which specialises in environmental education for different age groups and sports training. It is located on a peninsula in the middle of a beautiful forest in Northern Poland, 200 km from Warsaw.





EUROPE

Background (cont.)

simply by adding some religious activities to Scout/ Guide activities. Many scout leaders are trapped in this rigid notion and fell unable to deal with spiritual development. As a result, they do nothing about it. In fact, we should tackle this problem in the way that Baden-Powell himself recommended: there is no need to add external elements to Scouting in order to stimulate the spiritual development of young people. What we need is to take advantage of all elements within the Scout/Guide programme and propose activities which already include a spiritual dimension.

Aims and Content

The aim of this seminar is to identify and to experiment how Scouting and Guiding can help young people to develop their moral and spiritual values.

It will enable participants to:

- **Analyse the dominant values that influence young people in Europe today and what are their needs in the field of moral and spiritual education;**
- **Identify and explore practical ways in which Scouting and Guiding can help young people to discover a spiritual dimension in their lives;**
- **Identify educational methods which Scouting and Guiding can use both to transmit the universal values upon which the Movement is founded and to enable young people to develop their own code of values and enrich society.**

Participants



The seminar was attended by 33 participants coming from 19 countries: Belarus (1), Belgium (2), Denmark (1), Finland (2), France (2), Germany (1), Greece (1), Italy (1), Luxembourg (1), Malta (2), Netherlands (2), Poland (2), Portugal (2), Russia (2), Slovenia (2), Spain (2), Sweden (2), United Kingdom (4) and Yugoslavia (1).

The average age was 27; female members represented 2/3 of the group (22); 18 WAGGGS members and 15 WOSM members. Majority of participants were students (13), a large number were teachers (8) or youth workers (5); others had various professions such as architect, engineer, manager, etc. A large proportion of participants were active in Scouting or Guiding at local level (10); 2 were members of district teams; 10 were members of Programme teams at regional or national levels; 4 of training teams and 6 were involved in international teams.

The planning team consisted of: John May, International Commissioner of The Scout Association (UK); Cristina Loglio, Substitute Member of the WAGGGS World Board; Dominique Bénard, Régional Director WOSM; Piotr Borys and Ewa Lachiewicz, International Commissioners of the Polish Guide and Scout Association.



EUROPE

Programme (Cont.)

WARSAW EXPERIENCE - Saturday 5 April

- **Welcome**
- **Discoveries in Warsaw**

Participants were divided into 8 groups. Each of these groups visited a different place in Warsaw, such as: the former Warsaw Ghetto, Chopin Museum, a Catholic Church, a Student's Tourist Club, a Scout and Guide meeting, the Student's Parliament at the University of Warsaw, the Museum of Contemporary Art, the Central Railway Station.

They met different people there and fulfilled different tasks. Then they moved to the Warsaw Old Town and played a patrol game there.



- **Polish evening**

We started from a dinner with traditional Polish cuisine. Then we had a quiz about Poland. Participants were answering questions concerning among others Polish Nobel Prize Winners, Polish towns, Polish society and ZHP. The highlights of the evening were the traditional Polish songs and dances which involved all participants.

DISCOVERING PERKOZ - Sunday 6 April

- **Catholic Mass**

Those of us who wanted to do so took part in the morning Catholic Mass in church in Warsaw.

- **Outdoor patrol game**

After a journey to Perkoz we had a patrol game in small teams. Its objective was team building and adventure.

There were many physical challenges to face, such as looking for treasure in a lake, first aid, boiling water on a fire, death slide.

- **First plenary session**

After all these events we eventually started a first plenary session. Objectives, programme and working methods of the seminar were presented and all participants introduced themselves. We were encouraged to think about the activities we had undertaken since arriving in Poland - and how they might be used to promote spiritual development.

- **Camp fire**

We finished this day with a very special camp fire. All participants were led blindfolded through a dark forest to the place of the camp fire. Each group had some sentences concerning spirituality to read and discuss. After this we all gathered at the fire and enjoyed some contributions from different countries.

CREATIVITY - Monday 7 April

- **Input on the 5 "W" concept**

The concept of the 5 "W"s, presented in the publication "God are you still in there" was explained. We looked at a model which could be used to develop experiences for young people that contribute to spiritual development.

- **Planning activities (team work)**

After an introduction participants were invited in small groups to use the model to prepare activities using the theme of creativity. Each group was asked to prepare activities for a specific age group, using a card game called "the 4 families game" (see page 9).

- **Presenting and experiencing activities**

Each group then presented their activity to the rest of the seminar. It became clear at this stage that the task had been an ambitious one. Participants found it difficult to think of large experiences and the resulting presentations showed, for the most part, a series of linked small scale activities. Some participants showed some frustration with this situation and one group





EUROPE

Programme (Cont.)

found it impossible to complete the task.

- **Evening on service and creativity.**

A short drama workshop was held for the participants in which everyone explored the subject of service. Participants in their groups prepared short mimes depicting elements of service for the rest of the seminar to enjoy. This was a light hearted hour and there was a good deal of laughter

- **Worship**

Each evening of the seminar, participants, aided by a member of the planning team, prepared an act of worship or celebration. This first one used a series of images and music to attempt to create an appropriate atmosphere. Many participants found the act of worship on this evening difficult to comprehend. Some preferred not to take part. Other reported later that they had felt extremely uneasy as they had not been able to make links between the images and any proposed meaning.



INTERNATIONAL - Tuesday 8 April

- **Input on values**

An input on "values" was given which participants could add to the model they were using to plan appropriate experiences.

- **Planning activities**

After a short introduction, participants were invited in small groups to use the model to prepare one long experience for young people which would help to develop the young people spiritually.

- **Presenting activities**

The participants were asked not to make a detailed presentation of their ideas but instead to present a brief introduction to them. A much fuller written document was produced by the groups which was copied and circulated. After the short presentations, it became clear that a number of the participants were feeling extremely frustrated. They felt that, whilst the planning model was useful, they had not yet had the opportunity to discuss it properly - or to consider ways of improving it - as they had been forced to focus too intensely on the task of creating activities. They asked the planning team to consider creating an

opportunity for more discussion to take place.

- **Worship**

This evening's worship used a single trust building activity to help participants focus upon the issue of interdependence.

- **International Evening.**

This was a long and successful evening with all countries represented presenting food and drink in a market place for people to try. Several people offered songs and other presentations, including videos.

ADVENTURE - Wednesday 9 April

- **Mid point evaluation**

Participants evaluated alone and then in plenary to consider a way forward. It was clear that they wished to discuss four broad areas of interest: The original model describing the meaning of spiritual development; the conditions needed to create experiences promoting development; worship and its relationship to spiritual development experiences; individual associations' and cultures' challenges.

- **Discussion Workshops**

Participants split into self selected groups to discuss the first three of these issues.





EUROPE



Reports on each of the sessions' outcomes are included elsewhere in this document.

- **Activity and Adventure**

After an extremely intense morning, participants spent the first part of the afternoon using the resources of the centre to enjoy some adventurous or physical activity.

- **Different cultures, different challenges**

A plenary session was held to explore the final issue. Again, a report of the session appears elsewhere. Following these four sessions, participants reported that considerable gains had been made.

- **Worship**

The evening act of worship was prepared by the group who had explored "worship" in the morning. They used the experience of the day to help participants to reflect and, if they so wished, use those reflections in prayer.

CONCLUSIONS, EVALUATION - Thursday 10 April

- **Summary (input)**

A short summary of the programme and its perceived learning outcomes was presented in order to help participants focus on the future.

- **Open Forum**

The open forum helped participants to add to the perceived outcomes and to explore any matters they felt needed further development.

- **Personal plan of action**

Participants worked alone or in association groups to prepare plans for transferring gains made at the seminar into gains back at home.

- **Suggestions for the work of the Region**

A short plenary session allowed participants to view the seminar in the context of the development of the European Region of Guiding and Scouting - and to consider ways in which work on spiritual development could be further progressed.

- **Introduction to evaluation process**

The afternoon was spent evaluating the whole experience - both personally and in working groups.

- **Worship**

The final act of worship reflected upon the seminar as a whole and encouraged participants to consider their gains in the light of their own spiritual heritage. As part of the worship a special souvenir of the seminar was created which was later presented to the staff of the



centre for safekeeping.

Final Plenary, Closing.

A final plenary session allowed several domestic matters to be attended to, certificates of attendance to be presented and thanks given to the centre staff and support team for all their help during the week

- **Surprise**

The seminar ended with the celebration of the end of Polish winter. Participants were driven in a horse drawn carriage to the very tip of the peninsula where a fire was waiting for them. "Winter", symbolised by a human sized straw doll, was set alight and sent into the lake "to travel to the sea, never to return". We then returned to the camp fire circle just outside the centre to enjoy an evening of music, food and happy company.





EUROPE

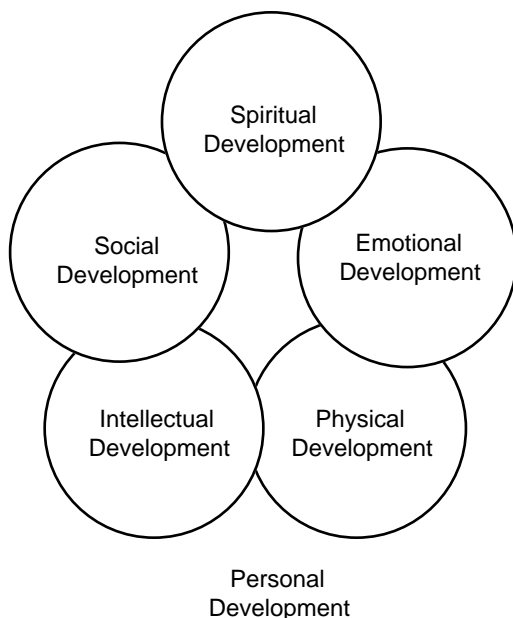
A model for spiritual education

by Dominique Bénard

The human being can only exist and develop within relationships: relationship with others (emotional and social development); relationship with oneself (character development); relationship with the world (physical and intellectual develop-

mental development, social development and spiritual development. These five areas cannot be considered separately. They are in constant interaction and the final aim is to help each person harmoniously integrate all these aspects in

level. In order to help young people develop on moral and spiritual levels, a Scout or Guide leader does not have to teach ethics or religion. Instead they should simply make the most of the proposed activities to help young people attain a spiritual experience.



ment). It is by experiencing these different relationships and by integrating them into a coherent whole that he/she can discover a meaning to his/her life and attain the spiritual dimension (relationship with the transcendental entity or with God).

In accordance with this vision of mankind, Scouting identifies five main areas of personal development: physical development, intellectual development, emo-

order to become a free and autonomous individual (character development), in full possession of all his/her capacities.

Consequently, spiritual development cannot form a separate programme isolated from the other elements of the Scout/Guide programme. It is not by adding religious observance to the Scout or Guide programme that we will help young people develop on the spiritual

Spiritual development

To achieve a good understanding of the concept of spiritual development, it is essential, initially at least, to clearly distinguish spiritual development from religion. Religions are paths for attaining spiritual development and are of great value to mankind, but they have been created from a fundamental need which is part of man's very nature: the need to question one's destiny and to understand the meaning of one's actions. There is no real human life if one cannot manage to see further than the immediate future... Our project is to help each young person seek a meaning to his/her life. This is spiritual development.

Learning by doing

When we talk about learning by doing, it should be clearly understood that it is not the activity itself which is educational but rather the experience gained by the young person during the activity. The more educational the activity, the more intense and rich the experi-



EUROPE

ence. This is true in all areas, as much for physical or social education as for spiritual education. Moreover, one single activity can provide experiences in several different areas: for example, an activity relating to community service can have an impact in the areas of both social and spiritual development.

The spiritual experience

The literal meaning of "scout" or "guide" is a person who goes ahead to find the way. At camps and on hikes we teach our Scouts and Guides to find their way with the help of a compass. Our project is also to help them find their way in life. In order to accomplish this more difficult task, they also need a compass. Our mission as youth leaders is to help young people find this symbolic compass, which is far more important and useful, and learn how to use it.

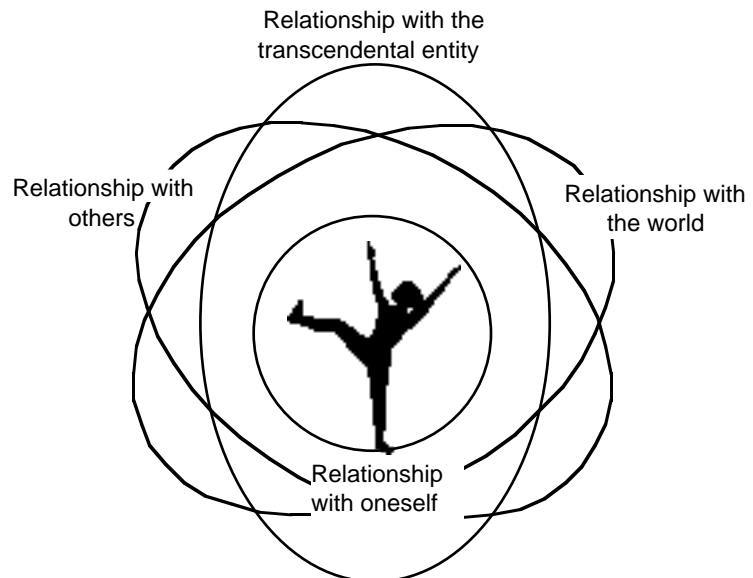
In fact, we all have this compass inside us and it can be called the spiritual experience. Each time we choose the right path, each time we freely share with someone in need, each time we making a loving or forgiving gesture, each time we free ourselves from restrictive conditioning or help others to free themselves, we experience a feeling of joy, peace, happiness... It is through spiritual experiences like these that young people can learn to recognize and accept the spiritual reality which they

carry within themselves...

The five "W's"

We can identify 5 leads for spiritual experiences in the activities proposed by Scouting and Guiding:

1. **Wisdom** - the self-discovery experience, the experience of an inner life, the capacity to resist negative influences by acquiring self-discipline based on the identification of per-
5. **Worship** - the experience of discovering the celebration of the meaning of one's experiences; the need to turn towards the transcendental entity to



- sonal objectives and the stages required to achieve them.
2. **Work** - the experience of living in a small team where each person contributes to achieving a common goal and improving living conditions.
 3. **Wonder** - the experience of discovering the wonders of nature and life; understanding the place and role of mankind within nature.
 4. **Welcome** - the experience

of opening up to others, to those who are different, to strangers, and what can be gained by breaking the barriers which isolate us; the experience of compassion.

pray and give thanks. These leads are known as the 5 "W's", for the words they refer to. They correspond to the fundamental relationships which we presented earlier: relationship with oneself, relationship with others, relationship with the world and the relationship with the transcendental entity, with God.

Areas of activity

Scout and Guide activities provide numerous opportunities to encounter these five



types of experiences, if we make use of all the possibilities.

Two conditions are required in order to achieve this:

1. *Have a large range of activities available*

In a group where the activities are limited to only a few areas, for example, outdoor games and manual activities, it is unlikely that young people will be able to have experiences which correspond to all the five "W's", and opportunities for spiritual discovery will consequently be extremely limited.

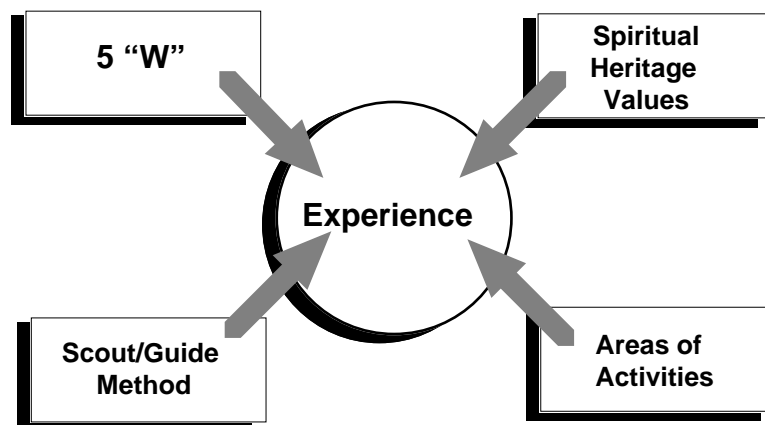
2. *Experience new and exciting activities*

Some groups make use of a large range of activities, but unfortunately, it is always the same things which are repeated in each area. There is no longer any discovery or enthusiasm, boredom threatens the group and there is little likelihood that the group will actually have any spiritual experiences.

It is therefore necessary to make the maximum use of all the potential in the Scout or Guide programme: hikes and nature camps, exploration and discovery, international encounters, community service, activities for self-expression and creativity, etc...

Spiritual heritage and values

Each of us receives a *spiritual heritage* from his/her community of origin (family, background, society), i.e. lay and/or religious values



which represent orientations for life. As educational movements, Scouting and Guiding also propose values which are formulated in the Law and Promise in particular. For example, we could mention loyalty, freedom, solidarity, respect of Human Rights, peace, etc.

It is essential for these values to be discovered and tested in the implementation of the Scout or Guide programme, to enable young people to build a solid reference system for themselves, on the one hand based on the universal proposal of our movements, and on the other, based on the spiritual heritage of their community.

Scout/Guide method

Finally, the last (but not the least) element, to be considered in the proposed model, is the Scout or Guide method: Law and Promise, learning by doing, the team system, symbolic framework, the outdoors and nature, system of progress...

In fact, this method enables the previously mentioned elements to be used in the

most efficient way (five "W's", values, etc.) since it insists, for example, on the value of the activity, the importance of cooperation within a small group, the voluntary adherence to values (Law and Promise), etc.

The game of the 4 "families"

The model for spiritual education which we are proposing therefore puts forward 5 factors.

1. At the centre, there is experience. This is the crucial point: young people should have a spiritual experience. This will emerge from the interaction of the following 4 factors.
2. Varied and constantly renewed areas of activity.
3. The five "W's": just as many possible leads for spiritual experiences.
3. Taking into account the values of Scouting and of the communities in which the young people are living (spiritual heritage).



EUROPE

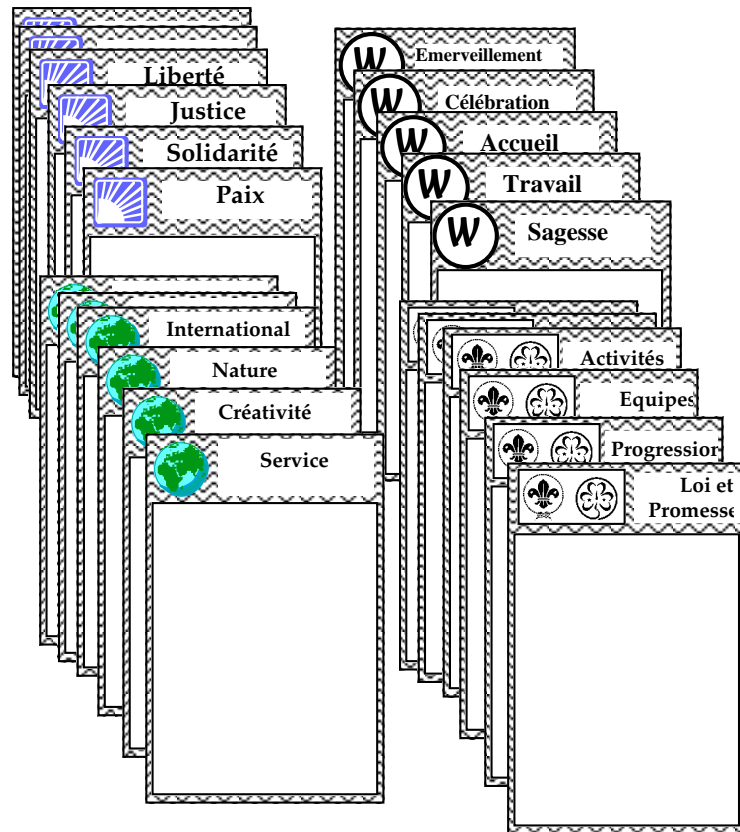
4. Elements of the Scout/ Guide method.

In order to explain this model and teach leaders to implement it, a game can be played with 4 families of cards (see diagram): "values" cards, "W" cards, "method" cards and "areas of activity" cards. The leaders are then asked to try and create and plan activities which can be the medium for a spiritual experience. During their work, the leaders jot down their ideas directly on the cards. The more cards they fill, the richer the proposed activity will be in terms of spiritual education.

SD = 5W + SH2

To summarize what we have just explained, in an original way, we could say that spiritual development in Scouting is the result of the following formula: SD = 5W + SH2. "SD" stands for "moral and spiritual development"; "5W" refers to the five leads singled out by Scouting for spiritual experiences and the activities which enable them to be achieved; "SH2" reminds us of the double spiritual heritage which each young person should discover and understand: the spiritual heritage

of his/her community (belief, religion, culture) and the values proposed via the Scout and Guide movements.





EUROPE

Our values

By Cristina Loglio

Which values?

In such a varied group, with participants from such culturally different regions as the Ural mountains and Malta, with representatives of all Christian denominations as well as Muslims, Buddhists, and atheists, it was not easy to tackle this subject!

We prepared large posters proposing values which come to us from the different European traditions and each participant was asked to choose the ones they preferred or to add others if they so desired.

Results of the survey

THE SCOUT/GUIDE LAW

1. A Scout's/Guide's honour is to be trusted: 16 votes
2. A Scout/Guide is loyal: 16 votes
3. A Scout's/Guide's duty is to be useful and to help others: 12 votes
4. A Scout/Guide is a friend to all and a brother/sister to every other Scout/Guide: 15 votes
5. A Scout / Guide is courteous: 4 votes
6. A Scout/Guide is a friend to animals: 6 votes
7. A Scout/Guide obeys orders: 4 votes
8. A Scout smiles and whistles/ A Guide smiles and sings under all difficulties: 6 votes

9. A Scout/Guide is thrifty: 2 votes

10. A Scout/Guide is clean/pure: 5 votes

The values of the "enlightenMENT" (the French Revolution)

- Liberty: 25 votes
- Equality: 16 votes
- Fraternity: 17 votes
- Human Rights: 25 votes

Judaeo-Christian values

- Respect for life: 20 votes
- The spiritual value of each individual: 15 votes
- Peace and Justice: 19 votes
- Fraternity: 17 votes
- Responsibility: 19 votes

The Values in today's society

- Tolerance: 22 votes
- Lasting development: 17 votes
- Equal opportunities for men and women: 18 votes
- The rights of children, women and the underprivileged: 15 votes
- Regional identity and self-determination: 3 votes

And also...

- Health, family, love, secularism, education...

In a group, values are not always expressed explicitly, but it is possible however to recognize their existence through the community experience.

Indicators of spiritual development

The World Bank has finalized indicators intended to measure a country's degree of economic development. We could perhaps establish similar indicators to measure the degree of spiritual development of a community (or even of a country). We would need to build scales in order to situate the behaviour of individuals and groups in a certain number of key areas. In fact, the main religions or spiritual trends have always maintained the predominance of behaviour rather than rites, as being an indicator of spiritual life. In this respect we should recall the following text from the Book of Isaiah in the Bible:

"The multitude of your sacrifices what are they to me? Says the Lord. I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats... Stop bringing meaningless offerings! When you spread out your hands in prayer, I will hide my eyes from you; I will not listen. Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow..."



EUROPE

(Isaiah 1, 10-17)

Spirituality means nothing if it does not express itself in life's concrete choices. The way in which a community applies the values we have mentioned earlier enables one to situate its degree of spiritual development.

Let us for example, take the question of behaviour towards the weak and the underprivileged.

First of all, let us try to describe the behaviour corresponding to the minimum level of spiritual development. This would no doubt correspond to the behaviour of a society or community which would exploit the weak and the underprivileged.

Then let us try to define the behaviour corresponding to

the maximum level of spiritual development: this would for example be that of a society or community which would attempt to reduce the causes of inequality, show active solidarity towards the underprivileged and do its utmost to help them reduce their handicap.

Finally, let us try to describe an intermediate situation: this would be one where a society or community would certainly ban the exploitation of the weak and the underprivileged, but would at the same time maintain their marginalized status.

We therefore obtain a three-level scale (0 - 1 - 2) which enables us to situate the level of spiritual development of a community by

observing its predominant behaviour towards the underprivileged. We could also complete this scale by adding intermediate levels between 0 and 1 and between 1 and 2.

Similar scales can be developed on themes such as:

- Attitude towards ethnic minorities
- Male-female relationships
- Behaviour in conflict situations
- Attitude towards money
- Attitude towards community property
- Attitude towards life and death
- Attitude towards the natural environment
- etc.

In your local group or asso-

| Level | Behaviour towards the underprivileged |
|-------|---|
| 2 | <p>The underprivileged are welcomed and supported.</p> <p>In the group: newcomers are welcomed and they are helped to integrate: the younger ones are protected by the older ones; disabled people are welcomed and they are helped to develop all their capacities; etc.</p> <p>In society: social laws exist and are applied to fight inequality and protect the underprivileged; the disabled are granted special rights to facilitate their integration; foreigners in difficulty and refugees are welcomed and helped; etc.</p> |
| 1 | <p>The underprivileged are ignored or marginalized.</p> <p>In the group: newcomers must prove themselves before being accepted; the younger ones have no say; there are special groups for the disabled; etc.</p> <p>In society: only the most serious abuse is punished and problems are ignored as long as there is no scandal; the disabled are set apart (asylums); the country is closed to foreigners in difficulty; etc.</p> |
| 0 | <p>The underprivileged are rejected or exploited.</p> <p>In the group: newcomers have to do all the chores; the younger ones are mistreated by the older ones; disabled people are turned away; etc.</p> <p>In society: child labour; sexual abuse; foreign workers working illegally; the disabled are left to their own devices; etc.</p> |



ciation, why not try to construct this sort of scale, based on the values which mean the most to you, so as to help the leaders evaluate the level of spiritual development of their group and to identify efforts to be made in order to make progress in this area.

Conditions for transmitting values

One of the key elements of the association is to transmit values of life to the new generations. Or rather to help them recognize, experiment and adopt the values which will give their lives some meaning. There is certainly debate at this level between those who claim to teach young people ready-made values and those who want to enable young people to discover and interiorize a personal code of values. In any case, it would appear that the adult youth leader cannot remain neutral. He/she must him/herself show the values which are important in his/her life while still respecting the child and young person's freedom of choice. It is therefore important to clarify the conditions for transmitting values.

Some of the ideas which were noted:

- The presence of adult men and women
- The interpersonal relationship between young

people and adults

- A coherent attitude from adults
- The capacity to show values and to make them clear
- To be committed and prepared to pay the price necessary for the values which are important in our lives
- A spirit of dialogue and research
- Enable activities to take place which allow young people to discover in a concrete manner the values for their lives and to experience these for themselves.





EUROPE

Different cultures, different challenges

by John May

One important feature of the seminar which very quickly became apparent was that participants came from a wide variety of different organisations and cultures. Some were from single faith confessional organisations. Others were from multi-faith ones. Others were from pluralist organisations which accept members who profess no faith. It was exciting to discover that, despite our differences, we were all able to work together on the subject of spiritual development.

Three participants gave two short inputs on their own particular opportunities and challenges. Anne Claire Henry and Frank Bauler described the situation of pluralist associations and the ways in which they aim to help all young people reach their own spiritual goals. Saad Zian, from Scouts Musilmans de France, described some of the difficulties faced by young Muslims in a Europe that professes a predominantly Christian faith heritage. Both inputs helped all the participants reflect upon their own situations in their own associations.

A short activity was undertaken after these inputs to help participants consider other people's situations and perhaps reconsider their own. The seminar was introduced to three different mythical countries, each with their own Guide and Scout Association.

- Country A was one where almost all people came from the same faith community. Its Association served all

young people but most adults involved came from the country's major faith - and indeed saw Scouting and Guiding as a way of living out their faith.

- Country B was one with a diversity of faith within it. Guides and Scouts came from each and every faith community and from none at all, but leaders were expected to be actively practising a particular faith.
- Country C was identical to Country B, but its Guide and Scout Association accepted everyone into membership, child or adult, regardless of faith heritage or current belief.

Participants were then encouraged to discuss in buzz groups what opportunities and challenges faced each of the three organisations. The resulting discussion was lively and reflective, spilling over into further detailed discussion in the ensuing break. It was clear that by using three mythical case studies, participants found it easier to criticise and support the opportunities available to young people, rather than attempt to defend their own association's standpoint.

Further discussion in plenary and informally after the session highlighted the following:

- Young people throughout Europe are searching to make sense of the world. They are turning to religion more and more, and also to cults, to do this.
- Guiding and Scouting have

an important part to play in creating a values base for what is fast becoming a values free society.

- Even in countries which have a strong faith heritage, many young people will profess only the smallest understanding of that heritage - and many will come from families and backgrounds which may profess none at all.
- European Guiding and Scouting needs Leaders who are prepared to commit themselves to spiritual development. We need to be honest with prospective leaders about our expectations of them. If we are not then we risk ending up with mediocre results.
- For those in countries where talking about "God" is a new freedom, support is needed to help to begin the journey of spiritual development along with religious development.
- Many participants felt that Scouting and Guiding have an essential role to play in this area, helping to ensure that young people find an appropriate spiritual path and do not fall into the dangerous hands of cults





Group Activity, Wednesday, April 09, 1997

I. What is Spiritual Development?

1. "Duty to God"

The Constitutions of both WOSM and WAGGGS define "duty to God" as one of the main fundamental principles of Scouting/ Guiding and a key element of the Scout/Guide promise.

In the WOSM constitution, "duty to God" is defined by 3 sentences :

- **Adherence to spiritual principles**

From the very beginning, men have wondered. Who are we? Where are we going? Why are we here? They embarked on tentative research, which they have continued to refine and improve. They have passed on their discoveries from age to age, comparing them with the new burning questions-of-the-day that history has thrown up. This is how mythologies, philosophies and various religions came

about, each an attempt to uncover the mystery of man and creation. The greatness of man is that he questions his destiny and the meaning of life. Therein lies the spiritual dimension – the ability to grasp the meaning of things beyond the immediate, the ability to find a meaning to life, love, birth, suffering, evil and death.

- **Loyalty to the religion that expresses them**

Religions are an expression of this spiritual dimension. The word "God" describes the mysterious reality that men have been searching for since the very beginning of time.

- **Acceptance of the duties resulting therefrom**

Each of us has been given life and has been begotten, but in something of an incomplete way. Man doesn't come into the world ready-

finished. He has to create himself. We're called upon to undertake a long and difficult process to develop our full potential and to help others to do the same. Developing fully, living life to the full, being aware of how marvellous the world is in which we live and accepting that we have to take care of it, accepting that we must put the finishing touches to creation by developing a fairer, more humane society... that's what duty to God means.

2. Spiritual principles

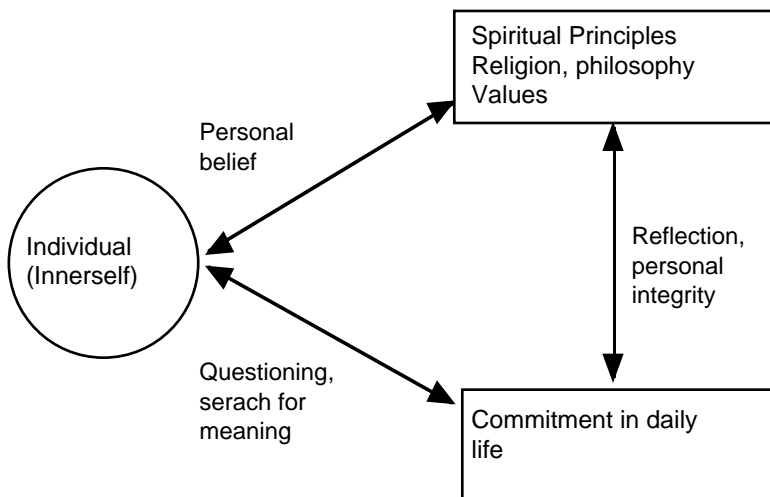
- People search for meaning through religion and philosophy. They test out different values
- People make sense of their lives through this process of testing

3. A process of self discovery

- Spiritual development cannot take place without self enquiry. Reflecting on the meaning of life, planning for the future, making appropriate choices. Spiritual development demands an acceptance of an inner self

4. Development

- There are several levels of spiritual development. The important thing is to commit oneself to a process of progression.





EUROPE

II. Characteristics of a spiritual experience

- The 5 “W”s are experiences which are able to help a young person to find a spiritual reality and take on values for life :
 - Wisdom - responsibility towards oneself, development of the inner self, ability to identify personal goals and to implement them.
 - Welcome - attentiveness to others and compassion.
 - Wonder - sensitivity to the wonders of nature and life.
 - Work - belonging to a community where roles and tasks are shared to contribute to the improvement of people’s lives.
 - Worship - explore and identify the meaning of one’s experiences and identify a spiritual reality which draw us nearer to God.
- Through these experiences, each young person can explore the spiritual heritage of his or her community and draw personal conclusions for his or her own life.

The group was invited to consider the ways in which young people and adults can engage with activity designed to promote spiritual development. The group began by considering the different ways young people can react to activity and created a “staircase” of spiritual engagement in experience. Different young people can leave the same activity with very different reactions.

Members of the group sat together and shared personal experiences of when they had reached the final step of these “spiritual dimension stairs” in their Scouting or Guiding. Examples included:

- attending the closing ceremony of the World Jamboree
- taking part in a 24 hour vigil where one fasted and was silent in nature
- abseiling for the first time
- seeing a sunrise at the top of

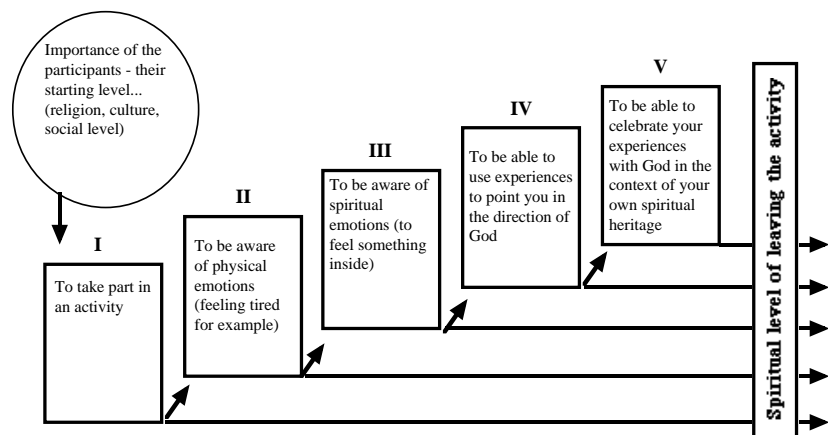
a mountain after a hard hike

- the camp fire the seminar experienced on the first night.

The group spent some time considering the experience of spiritual development in individual associations. They thought about concrete situations in their own leadership and considered how they might help young people transform their experiences to other situations in their Scouting and Guiding life.

Participants then began to consider the elements that contributed to this. One participant proposed a view which was shared by a large number of others in the group. He suggested that successful spiritual experiences often have all the following elements as part of them:

- they are new for the participant concerned
- they demand some form of emotional or physical





EUROPE

challenge

- they contain some internal element of beauty or integrity

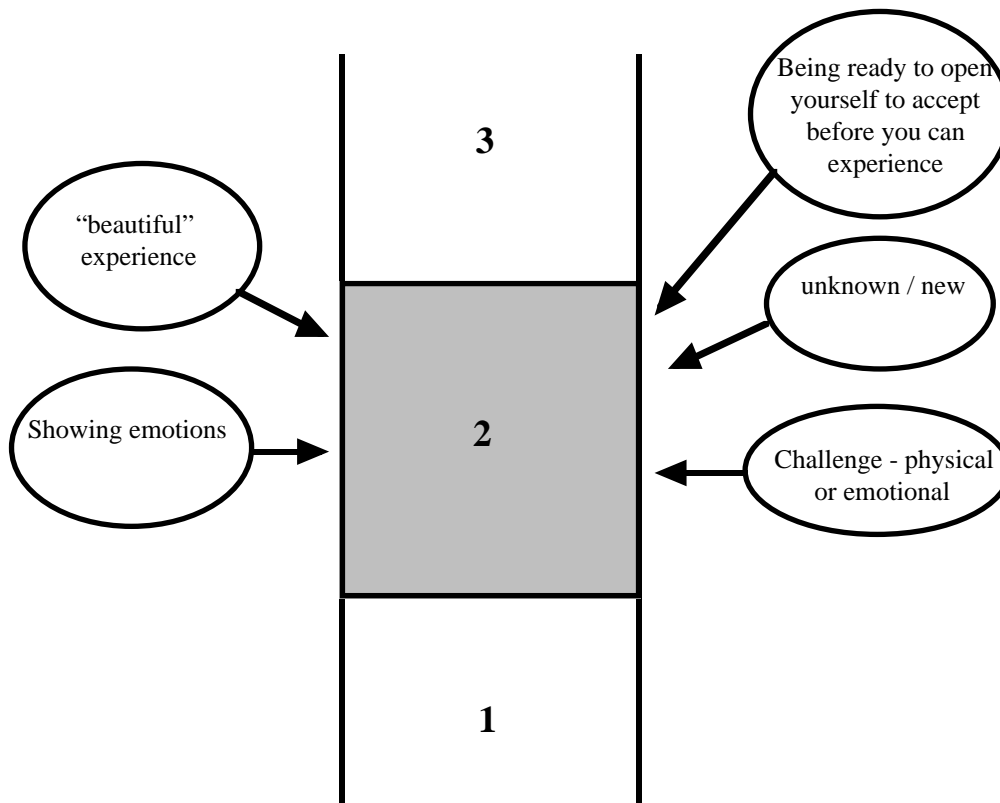
Another participant reminded the group that such experiences, whilst potentially very useful for spiritual development, need to be planned with care. If the experience is too intense, or an appropriate support structure is not created, then young people could be damaged, spiritually and emotionally.

The group completed the work of the session by considering a model based on Vygotsky's zone of proximal development. The group created the "Spiritual Development Ladder". This attempts to show that experiences need to be developed that shift young people into

a heightened zone of experience - without shifting them too far.

1. The zone in which normal activities fall. All are fun for participants, but do not provide opportunities for spiritual development
2. The Spiritual Development Zone, where activities fall that provide opportunities for young people to have experiences that can help them to develop spiritually.
3. The zone where the emotional aspects of the activity / experience are too much for the young people to cope with. This can lead to emotional breakdown.

The participants ended the session by spending a short time in personal reflection and meditation / prayer.





III. Worship

1 *What is worship within a Scout / Guide activity?*

- It is the time that we need to internalise an experience that we have lived
- It is a chance to make sense of our experience, to become more self aware as a consequence of our responsibilities.
- It is an occasion when we can direct our experience towards the transcendental, and for those who are believers, towards God

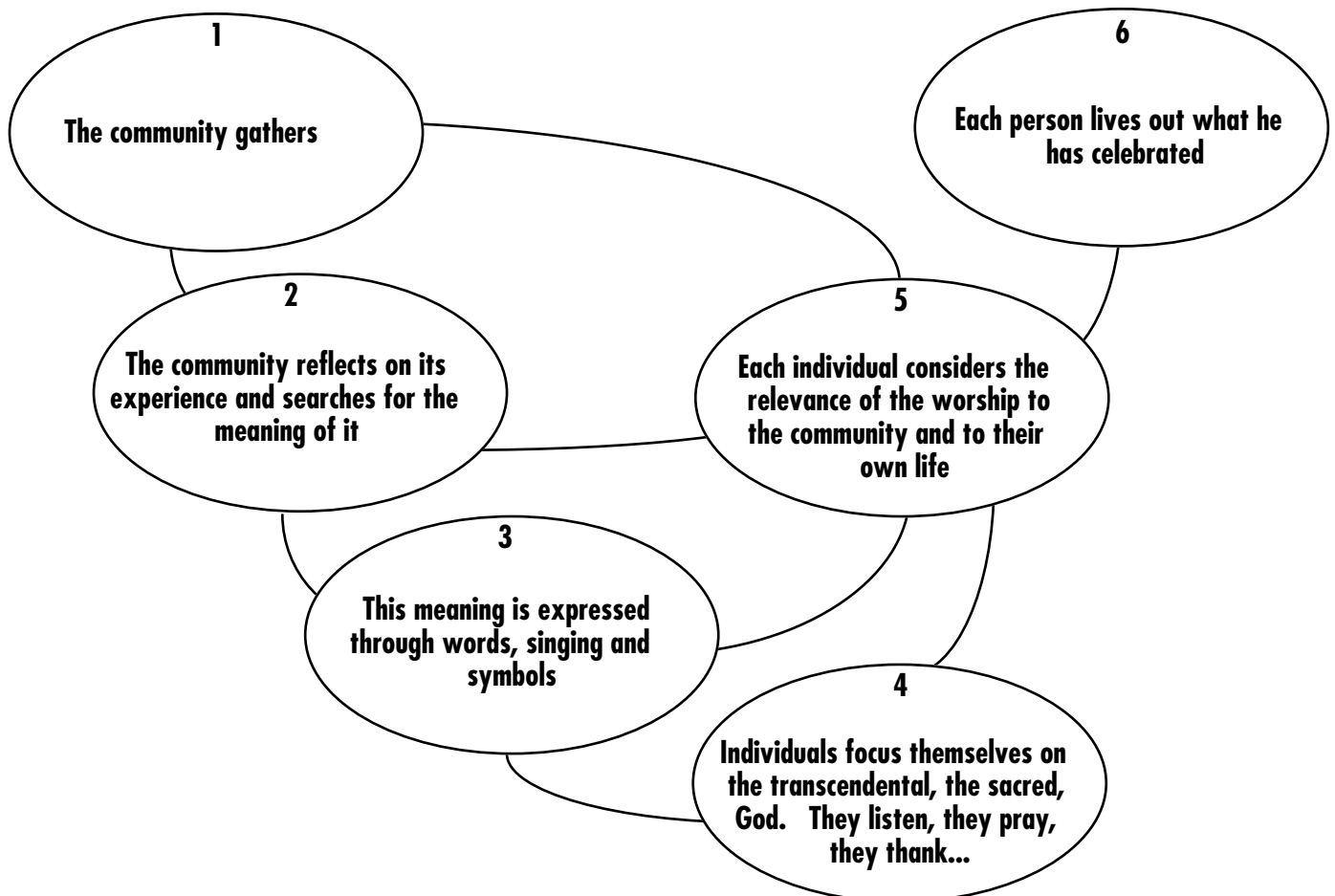
2 *Why is it not easy to celebrate worship, either in a confessional organisation or a multi-faith / pluralist organisation - confessional or open?*

- Non believers are sometimes “blocked” by the word “God” resulting in them renouncing both the sacred and transcendental elements of worship
- Respect for different options and the fear of getting involved in sensitive issues lead to reducing everything to its lowest common denominator.

- The absence of a clear link between spiritual development and religious development can lead to total rejection, particularly if, for a variety of reasons, one cannot make a religious commitment.

3 *The steps of a Scout / Guide celebration / act of worship*

Six steps have been identified. Not every participant will experience each one in every celebration / act of worship. Sometimes a participant will miss out one or more steps.





Celebration in practice

One of the most characteristic aspects of the Perkoz seminar was the time set aside daily for celebration. The first celebration took place on the day we arrived in Perkoz, after exploring the historical and cultural wealth of Warsaw and discovering the splendid natural setting surrounding the centre. When night fell, each team met outside the centre and the blindfolded participants had to find their way to the campfire with the help of a guide. This was a magical experience - the silent march through the forest with all the scents and rustling, and the night which was faintly lit by the light of the Haag comet. At the arrival point, each team took some time for reflection and then quiet songs drew the rest of the group around the campfire for a time of communal sharing.

The second celebration focussed on the theme of creativity and was not as successful. The group responsible for the preparation proposed too many, abstract symbols which everyone found hard to understand in terms of expressing the meaning of what had been experienced during the previous activities. We learned from this that a) it is not enough to propose an approach for the group to become completely involved in it and b) that symbolic

language is not so easy to use.

The teams responsible for the following celebrations opted for more simple approaches and as the group acquired more maturity through its experiences, it then became capable of identifying the elements of a common symbolic language. In this way, the symbol of the matrioska, the Russian doll, was chosen and tested by one team in order to encourage the participants to look deeper inside themselves in search of their identity.

The final celebration was the opportunity to say thank you for an experience which had given the participants a great deal and to show the commitment of each person to continue the work which had been started.

Many participants told the coordination team that this experience of celebrating the senses was new for them and how important they considered it had been. One of the most interesting aspects of this experience lies in the fact that people who were very different in terms of culture, sensitivity and spiritual approach, were nevertheless able to celebrate a common experience and help each other recognize a spiritual dimension in this.





Conclusions

Un des problèmes abordés au "forum ouvert", organisé le dernier jour, fut celui de l'engagement personnel des responsables adultes : faut-il ne recruter que des personnes capables de faire preuve d'une démarche spirituelle ou religieuse bien établie ou bien peut-on accepter des personnes en recherche ? Pour certains, le Mouvement doit être ouvert à tous et respecter le choix personnel de chacun ; d'autres, en revanche estiment que les jeunes ont besoin d'être soutenus dans leur démarche par des adultes capables de témoigner des valeurs spirituelles qui orientent leur vie. Ce débat exprimait bien la diversité du groupe. Les participants au séminaire étaient membres de différents types d'associations :

- confessionnelles (catholique, protestante, islamique...), c'est-à-dire dans lesquelles tous les groupes locaux sont rattachés à une même confession ;
- multi-confessionnelles, c'est à dire dans lesquelles les groupes locaux peuvent être liés à différentes confessions ou bien être indépendants ;
- pluralistes ou laïques, dans lesquelles les groupes locaux n'ont pas le droit d'être liés à aucune confession.

Tous ont reconnu qu'une des valeurs essentielles du Scoutisme et du Guidisme est de se vouloir carrefours de toutes les cultures et de toutes les spiritualités. Les valeurs universelles des Droits de l'Homme sont la référence fondamentale qui permet la coopération dans le respect mutuel, à l'écart de tout dogmatisme. C'est en particulier ce qui fait la différence entre les associations dissidentes et certaines associations nationales membres, qui, tout se rattachant à une confession particulière acceptent de faire partie d'une fraternité mondiale où se cotoient toutes les cultures et toutes les religions. Le rejet des attitudes sectaires est déterminant.

Le plus grand mérite de ce séminaire a été de prouver que des personnes issues de diverses origines pouvaient se retrouver pour une démarche spirituelle qui ne se limite pas au plus petit dénominateur commun. L'expérience vécue en commun a permis de préciser mieux les termes d'une démarche d'éducation aux valeurs fondamentales et à la spiritualité utilisable dans le Scoutisme par toutes les familles spirituelles. Cette démarche se veut fondée sur deux principes essentielles :

1. Les valeurs spirituelles ne doivent pas séparer mais unir les hommes et les groupes humains ;
2. L'éducation spirituelle doit rejeter tout dogmatisme et s'appuyer sur une expérience de vie mettant en valeur la liberté, l'approfondissement personnel et l'autonomie de jugement.

Final evaluation

The seminar on education for freedom, values and the spiritual dimension was a very intense but not always easy encounter. Halfway through the week, a review was necessary: some of the group objected to the method proposed by the coordination team - seeking and planning activities in the areas of creativity, the international dimension and adventure, which could be media for spiritual development. Some participants who already had a great deal of experience in planning activities, did not see the use of going through this stage. There were also some differences of opinion between the participants from denominational associations and those from open ones. The former blamed the latter for limiting the group's approach to a certain extent. The need was then felt to look deeper into three central themes: a clearer definition of the spiritual dimension, identification of the characteristics of an experience as a medium for spiritual education, and the meaning of the celebration.





The participants appreciated the flexible approach of the coordination team and its aim of respecting the group's aspirations. By adapting the programme, mutual trust was shown.

Once this difficult stage was over, the group could then progress with its approach and the experience of personal questioning was then open to all. Everyone understood that the different associations have good reasons for developing specific propositions and a more productive dialogue was then able to be established between the representatives of the different types of associations, on the basis of recognition and acceptance of their differences.

An essential point was raised, one which marked the seminar's success: for the first time perhaps in a meeting focussed on spiritual education, we did not just compare the different practices but instead we were able to develop a common educational approach able to be used by the different types of associations, whatever their denomination or ideology. This is a remarkable result which must now be exploited by continuing this research. The participants begun this by formulating projects for personal action, to be implemented in the framework of their respective positions.

The deciding factors for the success of the seminar were the magic of Perkoz, good accommodation, the remarkable work done by the ZHP international team for welcoming the participants and also the technical support.

More than just a seminar, this was truly an experience of life.



Conclusions for the work at European level

- Consider spiritual dimension in each section
- Introduce more elements on spiritual elements in adult training
- Complete the formula given in the documentation; produce/develop new materials based on the work made at this seminar
- Don't forget that all is for young people, children (keep feet on earth)
- Organise new seminars that develop this issue
- Encourage co-operation between same kind of associations (religious, etc.)
- Develop practical tools to help associations in producing materials/ideas are used in European youth events
- Establish an informal network on spiritual dimension
- Take care that such materials / ideas are used in European youth events
- Invite representatives from former Soviet Union countries to attend such seminars
- Review process of this kind of seminars (group dynamic)