

## Fundamental Principles of the Bharat Scouts & Guides

The fundamentals of The Scout and Guide Movement describe what we are trying to achieve and how we achieve it. The fundamentals essentially dictate the type of organisation that we are. If the fundamentals are understood by each one of us who are Guiders it becomes a very powerful force that helps us to understand the programme and why we do things in a certain way. It empowers us to make decisions about how Guiding is delivered to young people by understanding *what* we are trying to achieve.

### Objectives

At the end of this Module, you should be able to:

1. Narrate the definition provided by the Bharat Scouts and Guides.
2. Explain the purpose of the Scout/Guide Movement.
3. Discuss the principles of Scouting/Guiding.
4. Explain the Scout/Guide Method.

### Thought for Reflection

Scouting and Guiding exist to actively engage and support young people in their personal development, empowering them to make a positive contribution to society.

### DEFINITION

*The Bharat Scouts and Guides is a voluntary, non-political, educational Movement for young people, open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the founder Lord Baden-Powell in 1907.*

The **voluntary** character of Scouting and Guiding emphasizes the fact that members adhere to it by their own free will and because they accept the fundamentals of the Movement. This remark applies both to young people and adults.

As an educational Movement, Scouting and Guiding is **non-political**, in the sense that it is not involved in the struggle for power which is the subject matter of politics and which is usually reflected in the system of political parties. This non-political character is constitutionally required from all national associations and is a basic characteristic of the Movement. This does not, however, mean that Scouting is completely divorced from political realities within a given country. In the first place, it is a Movement whose aim is to develop responsible citizenship; this civic education cannot be accomplished without an awareness of political realities within a country. In the second place, it is a Movement, which is based upon a



number of principles – fundamental laws and beliefs – that condition the political options of members of the Movement.

Scouting and Guiding is defined as an **educational** Movement. This is undoubtedly its essential characteristic and it is therefore developed below at some length.

In the broadest sense of the term, education can be defined as the process aiming at the total development of a person's capacities. Scouting and Guiding must therefore be clearly **distinguished from a purely recreational Movement**, an image that it tends to project in some parts of the world. Despite the importance of the recreational activities in our Movement, these are conceived as a means to an end, and not as an end in themselves.

Education must also be **distinguished from the process of acquiring particular knowledge or skills**. Education involves the development of abilities of the mind "learning to know" and the development of attitudes "learning to be", while the process of acquiring particular knowledge or skills is known as "learning to do". While both aspects are basic to the Movement, the acquisition of particular knowledge or skills is a means to an end, that end being education.

The word education is normally associated with the school system, which is, however, only one form of education. According to UNESCO, three types of education can be distinguished:

**FORMAL EDUCATION** is the hierarchically structured, chronologically graded, educational system running from primary school through to university.

**INFORMAL EDUCATION** is the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment.



**NON-FORMAL EDUCATION** is organised educational activity outside the established formal system that is intended to serve an identifiable learning clientele and identifiable learning objectives.

Scouting and Guiding belong to the last type of education since, while it takes place outside the formal educational system, it is an organised institution having an educational aim and addressed at a predetermined public.

Scouting/Guiding addresses itself to young people; it is a youth Movement, where the role of adults consists of assisting young people in achieving the objectives of Scouting/Guiding. The Movement is open to all without distinction of origin, race, class or creed. Thus, one of the basic precepts of the Movement is the principle of non-discrimination, provided that the person voluntarily adheres to its purpose, principles and method.

## **PURPOSE**

The purpose of the Movement is to contribute to the development of young people in achieving their full physical, intellectual, emotional, social and spiritual

potentials as individuals, as responsible citizens and as members of the local, national and international communities.

This statement of the purpose emphasises the educational character of the Movement, which aims at the total development of a person's capacities. One of the basic principles of education is that the dimensions of the human being – namely the physical, intellectual, emotional, social and spiritual – cannot be developed in isolation from each other. The process of a person's development is, by definition, an integrated one.



It should be noted that the statement of the purpose of the Scout/Guide Movement emphasises the fact that Scouting/Guiding is but one of several factors which contribute to the development of young people. Scouting/Guiding therefore is not meant to replace family, school, religious and other social institutions; it is conceived to complement the educational impact of these institutions.



It is also important to point out that the concept of responsible citizenship, which is one of the fundamental goals of Scouting/Guiding, must be understood in a broad context. Thus, a person is, first and foremost, an individual. This individual is integrated into his/her community, which is part of a wider political structure (district, province, state, etc.) the total expression of which is the sovereign state or country. The latter is, in turn a member of the international community. A responsible citizen must be aware of his rights and obligations in relation to the various communities to which he belongs.

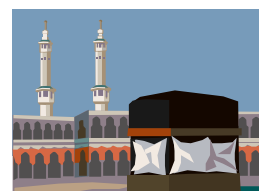
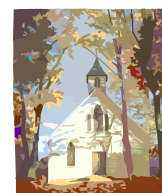


## PRINCIPLES

The principles are the fundamental laws and beliefs, which must be observed when achieving the purpose. They represent a code of conduct, which characterises all members of the Movement. Scouting/Guiding is based upon three broad principles, which represent its fundamental laws and beliefs. They are referred to as "Duty to God", "Duty to others" and "Duty to self". As their names indicate, the first refers to a person's relationship with the spiritual values of like, the second, to a person's relationship with society in the broadest sense of the term; and the third, to a person's obligations towards himself.

### Duty to God

Under the title "Duty to GOD", the first of the above mentioned principles of the Scout Movement is defined as "*adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom*". It should be noted that, by contrast to the title, the body of the text does not use the word "God", in order to make it clear that the



clause also covers religions which are non-monotheistic, such as Hinduism, or those which do not recognise a personal God, such as Buddhism.

When asked where religion came into Scouting/Guiding, Baden-Powell replied *“It does not come in at all. It is already there. It is a fundamental factor underlying Scouting and Guiding”*.

A careful analysis of the Founder’s writings shows that the concept of a force above man is basic to Scouting/Guiding. The whole educational approach of the Movement consists in helping young people to transcend the material world and go in search of the spiritual values of life.

## **Duty to Others**

Under this general heading, a number of basic precepts of the Movement are grouped, since all deal with a person’s responsibility towards society in its dimensions. Duty to others is thus defined as:

- Loyalty to one’s country in harmony with the promotion of local, national and international peace, understanding and cooperation.
- Participation in the development of society, with recognition and respect for the dignity of one’s fellow-man and for the integrity of the natural world.”

The first statement mentioned above deals with two fundamental concepts of the Scout/Guide Movement: loyalty to one’s country, and world friendship and understanding. Both are combined in a single statement in order to show that the concept of loyalty to one’s country is not a narrow, chauvinistic concept, but one that is considered in a certain perspective; namely, that it must be in harmony with the promotion of peace, understanding and cooperation at all levels: local, national and international. This approach reflects faithfully the Founder’s philosophy when he wrote *“we should take care, in inculcating patriotism into our boys and girls, that it is patriotism above the narrow sentiment which usually stops at one’s own country, and thus inspires jealousy and enmity in dealing with others. Our patriotism should be of the wider, nobler kind which recognises justice and reasonableness in the claims of others and which leads our country into comradeship with the other nations of the world. The first step to this end is to develop peace and goodwill within our own borders, by training our youth of both sexes to its practice as their habit of life; so that the jealousies of town against town, class against class and sect against sect no longer exist; and then to extend this good feeling beyond our frontiers towards our neighbours....”*



The second statement – “participation in the development of society....” - expresses the basic principle of service to others in a comprehensive manner. First, in accordance with the Founder’s philosophy, the service is conceived in its broader sense, as a contribution to the development of society. Secondly, the development cannot take place at any price; it must be based upon the respect of the dignity of man and of the integrity of nature.

The concept of the dignity of man is a fundamental precept of the international community and is consecrated by the Universal Declaration of Human Rights. It

simply means that every action undertaken within Scouting must be based upon the respect of the human being.

The concept of the integrity of the natural world expresses the idea of nature conservation, which has always been fundamental to Scouting/Guiding.

### **Duty to Self**

This principle is defined as “*responsibility for the development of oneself*”. A person should assume responsibility for the development of his/her own capacities. This is fully in harmony with the educational purpose of the Scout and Guide Movement, whose aim is to assist the young person in the full development of his/her potentials – a process that has been called the “unfolding” of the personality. In this respect, the role of the Promise and Law is a fundamental one.

### **THE METHOD**

A method can be defined as the means used or the steps followed attaining the objectives. Whenever it is part of a Movement having a set of principles, as is the case with Scouting/Guiding, the method must be based upon those principles.

The Scout/Guide method is defined as “a system of progressive self-education through:

- A Promise and Law.
- Learning by Doing.
- Membership of small groups under adult leadership involving progressive discovery and acceptance of responsibility and training towards self-government directed towards the development of character, and the acquisition of competence, self-reliance, dependability and capacities to cooperate and to lead.
- Progressive and stimulating programmes of various activities based on the interests of the participants including games, useful skills and services to the community taking place largely in an outdoor setting in contact with nature.

The Scout/Guide method is thus a system of progressive self-education, to be reached as a result of combination of elements, which are outlined below.

Before dealing with these elements, the key concept in the definition of the Scout/Guide method should be underlined. This concept is that the Scout/Guide method is a system of progressive self-education. The fact that it is a system implies that it has to be conceived as an interdependent group of elements forming a unified and integrated whole. That is why the word method is used in a singular, not in the plural. For, while each of the elements comprising it can be considered as a method in its own right (and are, in fact, considered so by other Movements), we can only speak of the Scout/Guide method when all these elements are combined within an integrated educational system. This system is based upon the idea of progressive self-education.

## A Promise and Law

The first element of the Scout/Guide method is a Promise and Law. It has already been seen that the Promise and Law are the basic tools for the formulation of the principles for the Scout/Guide Movement. Here, however, we are concerned not so much with the ethical principles contained in the Promise and Law, but more with its role as an educational method. Through the Promise and Law, a young person makes, of his/her own free will, a personal commitment to a given code of behaviour and he accepts, before a group of peers, the responsibility to be faithful to the given word



## Learning by Doing

Another basic element of the Scout/Guide method is the concept of active education, or more simply, learning by doing, which has become a cornerstone of modern education.

The idea in Scouting/Guiding that learning must be by observation experimentation and personal activity was praised by Dr. Maria Montessori, one of the greatest authorities in the field of active education. When asked how her system would be applied to children when they had grown out of the infant stage after six or seven years of age, Dr. Montessori replied: "You in England have the Boy Scouts, and their training is a natural continuation of that which I give to the children."

The programme, which is not based upon the concept of learning by doing, cannot be considered a Scout/Guide programme.

## Membership of Small Groups

A third basic element of the Scout/Guide method is the system of *membership of small groups* (for example the patrol system). The advantage of small groups as agents of socialization – i.e. facilitating the integration of young people in social life – has long been recognized by social science. In this respect, it is an acknowledged fact that, in the peer group, relationships take place at the primary level.

The small number of people, the lasting character of the relationship, the identification of all the members of the group with the objectives, the thorough knowledge of other persons in the group, the mutual appreciation within the group, together with the feeling of freedom and spontaneity and the fact that social control takes place informally – all this provides an ideal atmosphere for young people to undergo the process of their transformation into the adult stage.

This small group operation thus provides opportunities for young people to progressively discover and accept the idea of responsibility and trains them towards self-government. This facilitates the development of young people's characters and enables them to acquire competence, self-reliance, dependability and capacities both to cooperate and to lead.

In the above process, the role of adults is one of guidance. It consists in helping young people to discover their potential to assume responsibility in social life. The role of adults should not be conceived as one of control, since young people and adults fulfill an essential need of modern society, since it provides a platform for dialogue and cooperation between generations.

### **Progressive and Stimulating Programmes**

The Scout/Guide programme must be conceived in a progressive way in order to satisfy the need for a gradual and harmonious development of young people. One tool to achieve this progression is the test and badge system for progressive scheme advancement plan, etc.

To achieve its objectives, a programme must also be stimulating in order to appeal to those to whom it is addressed. In this respect, the programme should be a balanced combination of varied activities, which are based on the interests of the participants. This when observed in the design of a programme, is one of the best guarantees for its success.

In the balanced combination of varied activities, games, useful skills and services the community are three major areas, which should be taken into account by those designing a programme. A harmonious combination of activities falling within these three areas constitutes the best way to ensure that the programme reaches its educational objectives.

Since the inception of Scouting/Guiding, nature and life in the outdoors have been considered as the ideal framework for Scout/Guide activities. The Founder attached a very great importance to nature. Indeed, he subtitled "Scouting for Boys", "A handbook for instruction in good citizenship through woodcraft" and he defined woodcraft as being the "knowledge of animals and nature".

Thus, from the point of view of intellectual and emotional development the numerous challenges that nature presents stimulate the creative capacities of young people and enable them to reach solutions based on combinations of elements, which the over-organised life in most cities would never have provided.

Furthermore, from the point of view of social development, the common sharing of risks and challenges and collective struggle for the satisfaction of vital needs, creates a powerful link between members of the group. It enables them to understand fully the meaning and importance of life in society.

Whenever possible, therefore, Scout/Guide activities should take place in an outdoor setting, in contact with nature, since it provides the ideal environment in which a harmonious and integrated development of young person can take place.

### **CHARACTER**

The Association is a society registered under the Societies Registration Act and is a non-official organisation and is non-political, non-sectarian and non-communal in character.

### **An Attempt to Recollect**

Having read through so far, you can now try to test your memory by answering the following questions:

1. What are the three types of Education?
2. What is the purpose of the Scout/Guide Movement?
3. What are the three broad principles Scouting/Guiding is based on?
4. What are the four Scout/Guide Methods?
5. Under what Act has the Bharat Scouts and Guides been registered?
6. What type of education does Scouting and Guiding belong to?
7. When asked where religion came into Scouting/Guiding, what was Baden-Powell's reply?
8. What is the process of assisting the young person in the full development of his/her potential called?

### **For further Reading:**

1. APRO Part - I\*

\* Books published by The Bharat Scouts and Guides, National Headquarters, New Delhi.

### **Thought for Reflection**

Challenges make you discover things about yourself that you never really knew.



## How much have I got it right?

Here are the answers to your memory test:

1. What are the three types of Education?

*Formal, Informal and Non-formal.*

2. What is the purpose of the Scout/Guide Movement?

*To contribute to the development of young people in achieving their full physical, intellectual, emotional, social and spiritual potentials as individuals, as responsible citizens and as members of the local, national and international communities.*

3. What are the three broad principles Scouting/Guiding is based on?

*Duty to God, Duty to Others and Duty to Self.*

4. What are the four Scout/Guide Methods?

*A Promise and Law*

*Learning by Doing.*

*Membership of small groups under adult leadership*

*Progressive and stimulating programmes.*

5. Under what Act has the Bharat Scouts and Guides been registered?

*Societies Registration Act*

6. What type of education does Scouting and Guiding belong to?

*Non-formal Education.*

7. When asked where religion came into Scouting/Guiding, what was Baden-Powell's reply?

*"It does not come in at all. It is already there. It is a fundamental factor underlying Scouting and Guiding"..*

8. What is the process of assisting the young person in the full development of his/her potential called?

*Unfolding" of the personality*