

Scouts Australia Youth Program Review



1 September 2017

Fellow Scouting members and friends of Scouting,

Scouts Australia has been conducting a wide variety of research through the Youth Program Review (YPR) to ensure we develop the best possible youth program for our future youth members. This research features a multi-faceted approach using our own teams, external demographers and researchers, exploration of previous research and working with other similar National Scout Organisations.

The following report on the Australian Scout Promise and Law was completed by a team of volunteers as part of the ongoing work of the YPR. This was presented to the National Operations Committee (NOC) and National Executive Committee (NEC) for consideration and discussion. Recommendations were then made to the National Council for adoption of a revised Australian Scout Promise (two versions) and Australian Scout Law.

This report provides a summary of the research conducted into the Promise and Law as part of the YPR projects, and provides recommendations for the phrasing of these fundamental statements for our organisation. The recommendations in this paper were used to form the basis of those presented to National Council, and have since been approved.

If you would like to read further details, previous reports on the Promise and Law can be found as part of the YPR Stage 3 research on ypr.scouts.com.au.

We are excited to be able to share this report with you, the result of a substantial body of work for members of the team over the last three years. This also coincides with the release of the Promise and Law resources, that you can find at ypr.scouts.com.au/pl and resource.scouts.com.au.

We would like to thank the thousands of members who provided their feedback regarding this topic. We hope this report assists in your understanding of the journey Scouts Australia has commenced as we continue to build on the strong foundations of Scouting, whilst ensuring we are up to date and relevant with the needs of 21st century Australians.

Yours in Scouting,

YPR team



RECOMMENDATION REPORT: AUSTRALIAN SCOUT PROMISE AND LAW

Title	Australian Scout Promise and Law	Status	FINAL
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1 EXECUTIVE SUMMARY

A review into the Australian Scout Promise and Law was instigated in 2013 after being identified as a 'burning issue' in the initial stages of the Youth Program Review. In this scoping stage of the review, many members provided feedback that the Australian Scout Promise and Law required revision and potentially updates to reflect modern language and understandings. Since then, investigation has incorporated many consultations, both within and external to the Scouting community.

The Youth Program Review consultations have garnered more than 7,300 responses (noting that some people may have responded to more than one survey), and cover a wide range of demographic categories. The Scout Promise and Law are clearly areas where members passionately advocate for their opinions and beliefs, and this has been considered while compiling, analyzing and representing the data provided.

This report draws together all previous research into the Promise and Law in one document, providing commentary on the considerations and discussion points before drawing together final recommendations.

2 BACKGROUND

Membership of the Scout Movement, as specified in the World Organisation of the Scout Movement (WOSM) Constitution, requires "all members to adhere to a Scout Promise and Law reflecting, in language appropriate to the culture and civilization of each National Scout Organisation and approved by the World Organisation, the principles of Duty to God, Duty to others and Duty to self, and inspired by the Promise and Law conceived by the Founder of the Scout Movement"¹.

Research conducted throughout the Youth Program Review (YPR) has indicated a clear need to modify aspects of the Fundamentals of Scouting, and in particular the Australian Scout Promise and Law. Many members identified a need to update these statements so that they provide a more meaningful insight into the fundamentals of Scouting for young people in 21st century Australia. The themes of inclusion and unity have been two strong messages resulting from this process, as has the potential to modernise the language or at least ensure all elements are still understandable and relevant. Additionally, the lines 'duty to my God' and 'Queen of Australia' have been repeatedly nominated by members for reform in previous research. The 'duty to God' line was perceived to exclude anyone who did not believe in a monotheistic God. Political (predominantly monarchist versus republican) viewpoints and the idea that in a global world our duty should extend beyond our national borders caused concern about the other.

A common perception among existing members, and Australians not in Scouting, is that there is a requirement for members to have a religious affiliation. This is due to the Promise's 'duty to my God' line and to some practices that Branches or local levels have implemented (such as rejecting applications if the applicant did not state a religious affiliation). This has possibly been exacerbated by Branch policies and guidelines that have been written in addition to Scouts Australia policy.

Research conducted during late 2014 indicated that members thought the Movement should be open to all, regardless of their religious affiliation. The WOSM World Scout Youth Programme Policy² states Scouting should:

¹ World Organisation of the Scout Movement, *Constitution of the World Organisation of the Scout Movement*, World Scout Bureau, Switzerland, 2011, PDF, viewed on 11 February 2015, http://scout.org/sites/default/files/library_files/WOSM_Constitution_EN.pdf p.5 (Article II, paragraph 2: "Adherence to a Promise and Law")

² World Organisation of the Scout Movement, *World Scout Youth Programme Policy*, World Scout Bureau, Malaysia, 2015, PDF, viewed on 12 March 2016 <https://www.scout.org/node/52117> p.7

- Have young people at its centre
- Be about education
- Develop active citizens
- Be locally adapted and globally united
- Be up-to-date and relevant
- Be open to all
- Be attractive, challenging and meaningful for participants

A substantial portion of the work on Promise and Law occurred in late 2014 and early 2015 as part of, or in conjunction with, Stage 3 of the YPR. Throughout the latter part of 2015 a nation-wide consultation was run to enable member feedback on the Promise and Law options, based on the options drafted during YPR Stage 3. This was initiated to provide further guidance and input on the work conducted to date, and the resulting qualitative and quantitative data considered in conjunction with all prior research in determining the next phase of work. Further consultation occurred at the 24th Australian Jamboree, AJ2016, in January 2016.

The table on the following two pages provides a summary of the work completed on the Australian Scout Promise and Law over the past three years.



3 SUMMARY OF CONSULTATIONS

	Completed	Focus	Methodology (how the research was conducted)	People consulted	Results (what the key messages coming from the participants of the research were)	Outcomes (what the YPR did with the research after it was finished)
Burning Issues – conducted by the National Youth Council (NYC)	Late 2013/Early 2014	<i>What are the burning issues that members of Scouts Australia believe should be covered in the review?</i>	Open-ended electronic questioning – a qualitative survey	650 Scouting members	Call for review of whether there is a 'clear understanding of Duty to God and Spirituality in our organisation'. Report "found that people are unclear on the values Scouts has and that they may feel discriminated against or uncomfortable. The Scout Law, Promise and prayer should be reviewed, as many are put off by the direct references to God."	Investigation into the Promise & Law and the place of Duty to God and Spiritual Development to occur through the Review.
Initial Fundamentals research (Stage 1)	Late 2013 / Early 2014	<i>In twenty-first century Australia, what should be the Mission, Aim, Principles & Methods of Scouts Australia?</i>	Electronic survey of members, focus groups	700 Scouting members	Opinion is divided on the inclusion of God and the Queen in the Promise – around half of members surveyed would change each of these elements. Scouting's values are highly regarded, but word use should be reviewed in the interests of contemporary, understandable language.	Findings be passed onto Stage 3 of the Review for further investigation.
External Research – conducted by McCrindle and BDRC Jones Donald	Mid 2014	What are the needs & desires of Australian society?	Focus groups (former and current youth members and parents), surveys of Scouting and non-Scouting families, analysis of existing research into generational change.	1800+ Scouting families, 1000+ non-Scouting families	There is a challenge in ensuring Scouting is reflective and welcoming to an increasingly diverse community. It is not deemed important by either Scouting or non-Scouting families for a program to be founded on religious values.	Findings be passed onto Stage 3 of the Review for further investigation.
Laying the Foundations (Stage 3)	Late 2014/Early 2015	<i>What should be the fundamentals (purpose, principles, method) of Scouting in 21st Century Australia? Spiritual Development (AoPG) and Duty to God – Why are these difficult concepts for our program?</i>	Focus groups – adult & youth, interviews with Scouting subject matter experts, surveys of members, research of existing literature, member surveys	900 Scouting members	Use of words "God" and "Queen" in the Promise were not preferred by a majority of respondents. Some suggested alternate values rated more highly than some of the existing elements of the Law. Spiritual Development is often poorly delivered in the program, more resources and support is desired.	Revised definitions for Scouting Principles; Proposal for updated wording of Scout Promise & Law – newly devised wording options to be tested for feedback amongst members; Concept of "One Promise and One Law" for all members proposed; Definition for "spirituality"; proposed tool for programming for spiritual development;



	Completed	Focus	Methodology (how the research was conducted)	People consulted	Results (what the key messages coming from the participants of the research were)	Outcomes (what the YPR did with the research after it was finished)
						suggestions for more inclusive approach to prayer/reflections, gathering membership data, etc.
National Consultation	Late 2015	<i>Which of the options provided do you prefer? Do you have any further feedback?</i>	Electronic survey of members	1954 Scouting members (or former members)	<p>The desire for including 'help other people' is greater than the push for a short Promise.</p> <p>'Spiritual beliefs' is a complex concept to grasp, and whilst potentially less divisive than 'my God', still causes uncertainty. It is acknowledged as a step in a positive direction by some, but too far for others.</p> <p>If 1 Promise and/or 1 Law is to be adopted, clear guidance on developmental appropriateness is required.</p> <p>A small, but committed, percentage of members disapprove of the options provided, indicating no desire to change.</p> <p>There is no clear preference for a structure of the Law.</p> <p>Whilst some 'fresh' values are well received, there is also strong attachment to the 'traditional' values that may previously have ranked lower.</p>	<p>Key messages used to inform consultation at AJ2016</p> <p>Key messages used to inform creation of final versions</p> <p>Revised values and structures for the Law developed for further feedback through AJ2016 display and surveying.</p>
AJ2016	January 2016	<i>Build your own Promise Consider the structure of the SCOUTS New Zealand recently revised Scout Law Rank the Scout Laws from most preferred to least preferred.</i>	Electronic survey of members / event attendees	298 Scouting members (or parents of members)	<p>There is no clear preference for specific lines within the Promise.</p> <p>The values structure of the Scout law has the greatest support (1st preference rating), regardless of which values (current or potential) are used.</p>	Findings included in discussions, development and final report

4 SCOUTS AUSTRALIA PROMISE

CURRENT PROMISES

Joey Scout Promise

*I promise to do my best
To love my God
And be helpful*

Cub Scout Promise

*On my honour
I promise that I will do my best
To do my duty to my God, and
To Australia
To help other people, and
To live by the Cub Scout Law*

*On my honour
I promise that I will do my best
To do my duty to my God, and
To the Queen of Australia
To help other people, and
To live by the Cub Scout Law*

Scout Promise – used by Scouts, Venturers, Rovers and adults

*On my honour
I promise that I will do my best
To do my duty to my God, and
To Australia
To help other people, and
To live by the Scout Law*

*On my honour
I promise that I will do my best
To do my duty to my God, and
To the Queen of Australia
To help other people, and
To live by the Scout Law*

RESULTS AND DISCUSSION

The following results and discussion section compiles pertinent results from the YPR research to date on the Scouts Australia Promise, and the resulting discussion that supports the recommended Promise. For more information on the methodology and more complete data for each consultation, please refer to the reports referenced.

For results, the following definitions apply:

- “[xx]% preference” – respondents were asked to select their favourite from a list of options. The percentage listed is the number who selected that option. Percentages in a list of this form should add to 100% (give or take rounding errors).
- “[xx]% proportional preference” – respondents were asked to rank the available options, giving their first, second (etc.) preference. The proportional preference is the combination of these results, weighted according to the selection of first, second (etc.). Proportional preference lists also sum to 100%, although for some lists there may be additional options that received few responses that are not mentioned.
- “Unprompted Feedback” and “[xx]% feedback” – open-ended questions were asked, and this is the percentage of respondents who raised this issue. These percentages are generally much lower as people are not prompted with areas to consider, and more broad as different people think of diverse themes to provide comment on. Respondents may also have raised more than one theme, and been counted for both. Unprompted feedback lists do not sum to 100%, it is just the percentage of the total respondents who raised that particular theme.

- “[xx]% support keeping” – a question type used in the stage 1 survey, respondents were asked to tick if they wished to keep a phrase in the Promise. Lower percentage indicates more people did not tick to keep it, and may wish to change it.
- “[xx]% selected” – respondents were able to build their own version of the Promise, and this is the percentage who selected this option for use in their version.

NUMBER OF PROMISES

Currently, Scouts Australia has three separate versions of the Scout Promise –

- Scouts, Venturers, Rovers and Leaders;
- Cubs, which is almost the same as the Scouts and older version, however refers to the “Cub Scout Law” instead of the “Scout Law”;
- A totally different Promise for Joeys.

The exact number of Promises the Scouts Australia membership would like has been investigated as part of YPR Stage 3.

Stage 3 (N=597)

Number of Promises

- | | |
|---------------------------------------|----------------|
| • One Promise [J, C, S, V, R, A] | 32% preference |
| • Three Promises [J] [C] [S, V, R, A] | 27% preference |
| • Two Promises [J, C] [S, V, R, A] | 23% preference |
| • Two Promises [J] [C, S, V, R, A] | 10% preference |
| • Other | 8% preference |

The Stage 3 survey asked specifically for preference on the number of Promises, however results were inconclusive with 32% supporting one Promise across all sections, 33% supporting two Promises, 27% supporting three, and the remaining 8% providing individual feedback (N=597). It is noted that there were two options provided around configuration for two promises - 10% supported one for Joeys and one for all other sections; while 23% supported one Promise for Joeys and Cubs, and another Promise for Scouts and older. The national consultation was then run on the premise of having only one Promise, as this was felt to assist with the idea that *we are all Scouts*. There was a small number (1%) of respondents who, unprompted, felt that a different Promise was needed for the youngest section(s). There is thus no clear indication as to a majority-held belief as to how many Promises there should be in Scouts Australia.

In the process of developing the recommended Promise, the proposed Promise became quite long – potentially too long for the youngest Scouts to understand or remember. The redevelopment team decided to create an alternate Promise for the Joey Scout section in order for the Promise to be more developmentally appropriate for this age group. The shorter option removed the most cumbersome line to verbalise, but is otherwise consistent with the Promise proposed for all members. The proposed Joey Scout Promise still contained all three Principles of Duty to God, Duty to others, and Duty to self. Due to the similar phrasing, it is clearer that it belongs to the same Movement as the primary recommended Promise than the current Joey Scout and Scout Promises. Joey Scouts, it is hoped, will feel that they are on the same Scouting journey as they can clearly see the ties to their counterparts in other sections through this Promise.

When presented to the National Operations Committee (NOC), it was decided that there was no need for an individual Promise for the Joey Scout section. The recommendation was amended by the Branch Chief Commissioners and National Team (who make up the NOC) that all sections could utilise the same versions of the Australian Scout Promise.

PHRASING

The National Consultation addressed phrasing with an open-ended question that provided no suggestions to guide respondents in what elements to think about or provide feedback on. Whilst a percentage like 8% 'think the Promise should be short' appears relatively small, within this consultation this indicates one of the most popular themes to arise.

National Consultation (N=1952)

Preference

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| <ul style="list-style-type: none"> Option 1
<i>On my honour, I promise to do my best</i>
<i>Be true to my spiritual beliefs</i>
<i>Contribute to my community</i>
<i>And live by the Scout Law</i> | 30% preference |
| <ul style="list-style-type: none"> Option 2
<i>On my honour, I promise that I will do my best</i>
<i>To be true to my spiritual beliefs</i>
<i>To contribute to my community, my country and our world</i>
<i>To help other people, and</i>
<i>To live by the Scout Law</i> | 58% preference |
| <ul style="list-style-type: none"> No selection | 12% preference |

Unprompted Feedback

- | | |
|-------------------------------------------------------------------|--------------|
| <ul style="list-style-type: none"> No change | 13% feedback |
| <ul style="list-style-type: none"> Should be short | 8% feedback |
| <ul style="list-style-type: none"> Prefer current | 3% feedback |

ON MY HONOUR

Throughout all of the research, support was consistently strong for the retention of the phrase "On my honour", varying from 70-80% support (AJ2016, N=294) to 92% support (YPR Stage 1-4 report, N=573). Additionally, it retains a key reference point to the original Promise, acknowledging the 'traditions' of Scouting.

FINAL VERSION FOR ON MY HONOUR

On my honour

DUTY TO GOD

The phrasing around the principle 'Duty to God' was raised as a concern from the commencement of the research process. Identified as a potential issue in the Burning Issues (1-1) Report³, this was confirmed with 45% (N=571) indicating the desire for this line to change in YPR 1-4 surveying⁴. Whilst not a majority, this indicated further investigation was required: there is no other line in the Promise that is so divisive for the Scouting population.

The case to review the wording of 'Duty to God' is strengthened when recent population statistics are examined. In Australia, 61% of people identify their religion as Christianity and 7% identify with other religions, while 30% ascribe to no religion. In 1976, when the population was 14 million, 3.9 million Australians regularly attended church. Today, with almost double that population (24 million), Australia has fewer regular church

³ S Tyas, *What are the burning issues that the members of Scouts Australia believe must be covered in the Youth Program Review?*, PDF, Scouts Australia National Youth Program Review, Research Paper #1, 11 January 2014, viewed on 15 January 2015, <http://ypr.scouts.com.au/perch/resources/report-ypro1-burning-issues-jan-2014.pdf>

⁴ Team 1.4, *YPR aims + principles report*, 9 May 2014

attendees (3.5 million)⁵. The 2011 Australian Census showed that young adults (18-34 years) in 2011 were more than twice as likely as those in 1976 to have no religion (29% compared with 12%). While the increase was evident in the broader population as well, in 2011 the highest proportion of people who had no religion were young adults⁶. The ABS has compiled a detailed report *Losing My Religion?* which outlines the increase in Australians reporting no religion in the Australian Census. It makes the claim that it is young people who are driving the increase of reporting no religion: it starts to become apparent at age 15 and hits a peak at the age of 24. In the 2011 Census, 11% of young people who previously reported a Religion, were now reporting no religion⁷. With this data in mind, an inadvertent exclusion of a proportion of the Australian community may exist, or be perceived to exist, through the current wording.

Stage 1 (N=571)

- "To do my duty" 91% supported keeping
- "To my God" 55% supported keeping

Stage 3 (N=576)

Phrases

- "to do my duty to my God" 10% proportional preference
- "to be true to my values" 9% proportional preference
- "to explore and develop my values" 7% proportional preference
- "to be true to my beliefs" 7% proportional preference
- "to uphold my values" 6% proportional preference
- "to live by my values" 5% proportional preference

Principles

- "my values" 34% proportional preference
- "my beliefs" 21% proportional preference
- "my spiritual beliefs" 16% proportional preference
- "my personal ethic" 11% proportional preference
- "my God" 10% proportional preference
- "my god" 4% proportional preference
- "my faith" 4% proportional preference
- "my religious beliefs" 1% proportional preference

Actions

- "to be true to" 28% proportional preference
- "to explore and develop" 19% proportional preference
- "to do my duty to" 17% proportional preference
- "to live by" 16% proportional preference
- "to uphold" 13% proportional preference
- "to reflect upon" 8% proportional preference

National Consultation (N=1952)

Unprompted feedback

- 'Spiritual beliefs' is not the right terminology 8% provided feedback
- 'Spiritual beliefs' is better than 'duty to my God' 4% provided feedback
- 'God' should be retained 3% provided feedback
- 'God' should not be retained 3% provided feedback

⁵ McCrindle, *Understanding the Factors Shaping the World of Generation Alpha and Generation Z – Phase 3 YPR Scoping Study*, PDF, November 2014, viewed on 1 February 2015, <http://ypr.scouts.com.au/perch/resources/scouts-australia-ypr-mccrindle-phase-3-report-website.pdf>

⁶ Australian Bureau of Statistics, 'Losing my religion?', in *4102.0 – Australian Social Trends*, Nov 2013, Australian Bureau of Statistics, 17 March 2014, viewed on 1 September 2014 at <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/4102.0Main+Features30Nov+2013>

⁷ Ibid

AJ2016 (N=291)
Phrases

• "to live by my beliefs"	36% selected
• "to explore and develop my beliefs"	21% selected
• "to do my duty to my God"	20% selected
• "to be true to my spiritual beliefs"	15% selected
• "to develop my beliefs"	4% selected
• "to develop my spiritual beliefs"	3% selected

Personalisation of phrase

• Same words should be used by all	31% preference
• Members should have the option of selecting an alternative	69% preference

YPR Stage 3 broke the phrasing into 'actions' and 'principles' and thus the discussions for the final recommendation have followed a similar trend, exploring these separately but also as a combined phrase. 'Principles' refers to the idea that represents 'god' or spirituality in the Promise, while 'actions' refer to the verb that describes how the principle is treated.

The action 'be true to' has been selected for a range of reasons:

- Highest component in Stage 3 survey (3-2: 28% proportional preference, N=576)
- High on combined actions and principles (3-2: 16% proportional preference, N=576)
- It is a definitive behaviour that can be implemented by individuals, in line with the rest of the Promise
- The most preferred option in the AJ2016 research, "to live by", is already in the Promise and stylistically it was felt it did not flow well to repeat it, as well as the potential conflict inherent in trying to live by two separate ideals
- The other relatively highly ranking option, "to explore and develop", is lower on actions (3-2: 19% proportional preference, N=576), however comes out slightly higher on AJ2016, but as it was not tested with the same principle as "be true to" this result cannot be separated from the principle it's connected to. As the definition of spirituality provided by Team 3-2 includes that beliefs are developed and change over time, the explicit emphasis on this was not felt to be needed in the Promise.

In terms of the principle to state the action to, research indicated strong support for the removal of the term 'God' for a variety of reasons. These included its strong link with Christianity and the potential for it to alienate those who don't believe in a monotheistic god. The Scouting Movement in Australia, as well as the wider Australian community, has become increasingly diverse over the last century, which makes a strong reference to what is perceived as a Christian god problematic. Anecdotally, the inclusion of the word 'god' is alienating for an expanding proportion of the Australian population, and particularly young Australians without a defined religion. There was also some feedback that some members with a faith found it inappropriate that the words "my God" were being used to represent any belief, including for those who did not believe in a God of the type generally understood in the common faiths. They felt the word 'god' was being misrepresented to mean something it did not in order to please everyone, instead of a more appropriate word being chosen and/or the word 'god' being reserved for those who did believe in a god.

In regards to the 'principle' that reflects 'Duty to God', the Stage 3 consultation found that the highest proportion of people preferred 'my values' (34%). However, the YPR 3.2 report⁸ concluded that this principle should be disregarded due to for a variety of reasons:

Team 3-2 has a number of evidence-based concerns regarding the use of the term 'values' to define the concept of 'Duty to God' in the Australian Scout Promise. Firstly, assuming that the Scout Promise retains a statement regarding commitment to 'live by the Scout Law', there is significant potential for overlap between these two phrases as the Scout Law, in essence, defines the values that Scouts commit to living by. Secondly, the concept of 'values' is subtly different from the concept of spirituality, in that while spiritual beliefs might inform a person's values these can also be shaped by many other life experiences not connected to the spiritual. (pp. 39)

The 3-2 report goes on to outline the discussion regarding 'beliefs' and 'spiritual beliefs'.

The second and third most preferred terms of survey respondents were 'beliefs' and 'spiritual beliefs'. While 'beliefs' ranked more popular, the term 'spiritual beliefs' was raised as preferred more often amongst focus group participants and key informants⁹. The term 'spiritual beliefs' has the added advantage of being more specific, in that people tend to have many beliefs about a whole range of aspects of life, many of which are not concerned with spirituality (e.g. a person might believe that Tasmanians are more intelligent than Victorians, or that white chocolate is better than dark chocolate, but this is not relevant to the concept of duty to god). One limitation of this term however is that it is more complex and may be more difficult for the younger sections of Scouting to understand without adult assistance. The advantages of the term 'spiritual beliefs' were thought to outweigh the disadvantages and it was selected as the superior term to represent the fundamental principle of 'Duty to god' in the Australian Scout Promise. (pp. 39)

A preference was found in YPR 3-2 for 'beliefs' (proportional preference of 21%) over 'spiritual beliefs' (16%). This compared to 'my God'/'my god' totaling between them 14%. Through unprompted feedback provided in the 2015 National Consultation, 8% of respondents (N=1952) explicitly stated a dislike of the term 'spiritual beliefs'. There were, however, a small number of respondents (4%) who stated an appreciation for the change to 'spiritual beliefs' from 'my God'. 'Beliefs' on its own was not included in the consultation and thus there were no comments provided on this principle.

The subsequent consultation at AJ2016, where respondents were asked to build their own Promise, saw 61% (N=294) select a phrase containing 'beliefs', compared to 20% selecting 'God', and 18% nominating a line with 'spiritual beliefs'. This indicates a stronger connection or level of comfort with the term 'beliefs' compared to 'spiritual beliefs'.

It was felt by the redevelopment team that, although 'beliefs' on its own is not as specific as 'spiritual beliefs' and could theoretically include beliefs about any topic, the phrase is generally used colloquially to refer to spiritual or religious beliefs. Further, as the current phrasing of "my God" generally requires explanation to young people about the "my" element, the same could be said for both 'beliefs' and 'spiritual beliefs' – the removal of the specification of the type of belief does not add to the explanatory burden. The definition of spiritual beliefs and spiritual development (as developed by YPR 3-2) can be provided in resources about the Promise and Law to aid in understanding.

⁸ Team 3-2, *Spiritual Development and Duty to God: modernising our approach*, PDF, Scouts Australia Youth Program Review, Recommendation Paper 3-2, 1 September 2015 <http://ypr.scouts.com.au/perch/resources/ypr3-2-3dutytogodspiritual150911.pdf>

⁹ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

In addition to the data provided, 'beliefs' has the ability to fulfill the needs of a greater proportion of people: it can apply both to those with a faith, or those without, more readily than it can with the addition of the word 'spiritual' (as this word can be disquieting for those without a faith, who associate it with faiths or religions rather than non-religious interpretations of spirituality).

The redevelopment team does not recommend the inclusion of an alternate version for this line of the Promise, as it is felt that 'beliefs' applies readily to all members, including those with and without a faith, and consistency and coherence across the Movement is better enabled through having the same Promise for all members. Also, as has been found with the existing alternate version (Australia/Queen of Australia) throughout the YPR's consultations, it is likely that many youth members would not be given the option to choose which version they would prefer to say. This is likely either through adults forgetting to ask ahead of time, or through their deliberate restriction to whichever version they, the adult, think is best. This is a concerning potential scenario, as it may institutionalise all of the existing concerns with this line of the Promise, and thus is one the redevelopment team would prefer to avoid.

Following discussions at the April/May 2016 meeting of the National Operations Committee, it was resolved that the line for 'duty to God' to appear in the newly constructed Promise must include 'spiritual beliefs'. Whilst it is acknowledged that some member feedback did not support this phrase, it was deemed that without 'spiritual' included, there is a risk of the line not being compliant with WOSM requirements.

FINAL VERSION FOR DUTY TO GOD

To be true to my spiritual beliefs

DUTY TO OTHERS

Stage 3 consultation separated the elements of 'Duty to Others' in the Promise as 'country' and 'others'. This was based on the premise of the original Promise, conceived by Lord Baden-Powell, having an element of duty to 'King and country' and 'others'. In the consultation run in conjunction with AJ2016, these were referred to as 'Duty to Others Line 1' and 'Duty to Others Line 2'.

Stage 1 (N=555)

- | | |
|-------------------------------|----------------------------|
| • "To the Queen of Australia" | 46% support keeping phrase |
| • "To Australia" | 86% support keeping phrase |
| • "To help other people" | 98% support keeping phrase |

Stage 3 (N=576)

Phrases

- | | |
|-----------------------------------------------|-----------------------------|
| • "to help other people" | 24% proportional preference |
| • "to contribute to my community" | 15% proportional preference |
| • "to do my duty to Australia" | 15% proportional preference |
| • "to contribute to my country and the world" | 10% proportional preference |
| • "to do my duty to the Queen of Australia" | 9% proportional preference |
| • "to help others" | 8% proportional preference |
| • "to serve my community" | 7% proportional preference |
| • "to be helpful to other people" | 6% proportional preference |
| • "to do my duty to my country and the world" | 6% proportional preference |
| • "to respect my country and the world" | 5% proportional preference |

Principles

'Others'

- | | |
|------------------|-----------------------------|
| • "other people" | 41% proportional preference |
| • "my community" | 34% proportional preference |
| • "others" | 25% proportional preference |

'Country'

- "my country and the world" 30% proportional preference
- "Australia" 26% proportional preference
- "the community where I live" 12% proportional preference
- "my country" 12% proportional preference
- "the Queen of Australia" 11% proportional preference
- "our land" 9% proportional preference

Actions**'Others'**

- "to help" 36% proportional preference
- "to contribute to" 18% proportional preference
- "to serve" 14% proportional preference
- "to be helpful" 13% proportional preference
- "to assist" 12% proportional preference
- "to honour" 7% proportional preference

'Country'

- "to do my duty to" 36% proportional preference
- "to contribute to" 20% proportional preference
- "to respect" 16% proportional preference
- "to honour" 10% proportional preference
- "to serve" 8% proportional preference
- "to be involved in" 8% proportional preference
- "to assist" 2% proportional preference

National Consultation (N-1952)***Unprompted feedback***

- 'help other people' should remain in the Promise 11% provided feedback
- 'my community, my country, and our world' is a good phrase 10% provided feedback
- 'Australia' should be included in our Promise 5% provided feedback
- Having a reference to the world/global community is good 5% provided feedback
- 'my community' is sufficient – it includes country and the world 3% provided feedback
- the 'Queen' needs to be kept in the Promise 3% provided feedback
- the 'Queen' does not need to remain in our Promise 2% provided feedback

AJ2016 (N=294)

- "to contribute to my community, my country and our world" 18% selected
- "to help create a better world" 17% selected
- "to contribute to my community, Australia and our world" 15% selected
- "to do my duty to Australia/the Queen of Australia" 15% selected
- "to do my duty to Australia" 14% selected
- "to help other people" 8% selected
- "to contribute to my community" 6% selected
- "to serve Australia" 5% selected
- "to be involved with my community" 2% selected

"COUNTRY"

The line 'to contribute to my community and our world' was amongst the most greatly debated lines during the redevelopment team's final discussions. An extended version, 'to contribute to my community, Australia and our world', was also considered, with elements having been popular during the various consultation stages.

Early reports indicated significant dissatisfaction with the phrase 'to the Queen of Australia', with YPR 1-4 reporting 54% of respondents (N=555) wishing to change this line. Whilst less significant in number, 14% of respondents (N=555) indicated they wished for a change to the line 'to Australia'. It was thus deemed that further investigation needed to occur.

3-1 research indicated the concept of 'community' was important to members, with 33% proportional preference (N=576). Similarly, 'my country and the world' had significant support (30%), as did 'Australia' (26%). The action of 'to do my duty' was recognised as important (36%), but concerns were expressed that this language was 'outdated'. 'To contribute' was noted as a suitable replacement, with 20% and 18% proportional preference (this element featured in both the "country" and "others" questions of the survey). When examining phrases, 'to contribute to my community' and 'to do my duty to Australia' each received 15% proportional preference, with 'to contribute to my country and the world' preferred by 10% (N=576). The 3-1 team recommended consulting on Promises containing the contemporary phrasing of 'to contribute to my community' or 'to contribute to my community, my country and our world'.

The 2015 National consultation included 2 options, one with the phrase 'to contribute to my community', the other 'to contribute to my community, my country and our world'. Unprompted feedback suggested the phrasing 'community, country and world' was well received, with 10% (N=1952) commenting in support of the phrase (it should be noted that this was an open-ended question with no options provided that would bias respondents in what elements to think about or provide feedback on. Whilst 10% appears relatively small, this was the second most popular theme to arise for this Principle). In addition, a further 5% outlined the reference to our world and the global community of Scouting was an important and appreciated inclusion. A smaller percentage (3%) thought 'my community' was sufficient, citing the need or desire for a short or concise Promise, or that community is a broad term that includes one's national and global allegiances. 5% of respondents, potentially in addition to the 16% who stated no change or preference for the current version, identified a desire for 'Australia' to be included. Likewise, 3% indicated 'the Queen' should remain as an inclusion. It should be noted that the Queen is, in fact, an optional inclusion at present. It is also noted that there were only two lines that varied between the options promoted, with greater support (60% on a 2-option preferred basis) for the option including the phrases 'to contribute to my community, my country and our world, to help other people'.

Through the 'build your own Promise' exercise at AJ2016, there was no clear preference for any specific phrase, with each alternative gaining less than 20% support (N=294). The phrases 'to contribute to my community, my country and our world' (18%), 'to help create a better world' (17%), 'to contribute to my community, Australia and our world' (15%) and 'to do my duty to Australia/Queen of Australia' (15%) gained the greatest support. From this, we can establish that whilst the inclusion of Australia is seen as important (44% selected one of the four options containing Australia), the respondents had a more significant desire for inclusion of the world, with 50% of respondents selecting one of the three options containing 'the world'. 'Community' drew a lesser but still reasonably strong response in this consultation, with 41% nominating one of the four alternatives containing 'community' in the phrasing.

The highest overall preference, from all consultations, for phrasing to cover this duty to country component of the Promise is 'to contribute to my community, my country and our world'. This was the starting point for the redevelopment team, however alternatives were considered based on the above feedback as discussed below.

There was support for use of the word 'Australia' in the promise across many surveys, acknowledging even those for whom 'my country' may indicate a different country can still contribute to Australia. However, there was also less support for the overall phrase when 'Australia' was inserted instead of 'my country'. In the end, both options were seen as acceptable, but the Promise itself was becoming far too long and the line options 'to contribute to my community, [my country] / [Australia] and our world' seen as unwieldy and hard to say. The reduced line of 'contribute to my community and our world' was chosen as it reflects the notions with the most support in the unwieldy line.

The concept of community is applicable no matter what age a young person is, and can be expanded upon to more complex meanings as they grow. It was decided that the word community was more appropriate than communities, as this reflects people's understanding of the community concept. The research indicated that while some people understand the idea of belonging to multiple communities, more do not, and so the pluralisation of the word community may result in confusion. The concept of belonging to multiple communities can be part of the Promise discussions prior to or after investiture. The inclusion of 'our world' had widespread support, and brings the WOSM focus of 'creating a better world' into the Australian Promise.

The redevelopment team does not recommend an alternate line for inclusion of "the Queen of Australia", as is the current practice, due to the renewed coherence that one Promise brings and the issues that currently exist where many members are not aware of the existence of the alternate line. The current expectation of duty to the Queen of Australia are generally held, in training material and colloquial usage, to be duties to others, such as participation in the community. The inclusion of the word "Queen" does not appear to be a widely held preference for the Promise, due to its relatively low polling position in multiple surveys and the lack of any particular voiced concern over its removal in the national consultation options. Almost the same number of unprompted responses were supportive of its removal as those who opposed it, and far more people provided commentary on other elements than on the lack of the word "Queen".

It is further noted that both the inclusion and removal of the word "Queen" has political implications, as does the option for the individual to choose. In no other part of the Promise or Law, or indeed most of Scouting, are individuals called upon to state a phrase that is potentially indicative of their personal viewpoint on a political issue – whether Australia should be a Republic, or not. Whichever option they choose, whether to state "Australia" or "Queen of Australia", may be seen as a political statement by the individual. The inclusion or removal of the phrase from the Promise, as an optional or not, may also be seen as political for the whole Association. The discussion on this is thus left to the National Operations Committee.

If the word "Queen" is to be retained, the redevelopment team recommends it appear as an alternate option as it currently does, due to the much greater preference in the Scouting community for the phrasing that has been chosen.

FINAL VERSION FOR DUTY TO OTHERS – COUNTRY

To contribute to my community and our world

"OTHERS"

As with 'On my honour', 'help other people' had near universal support – 98% in YPR 1-4 (N=576). It was then included in the Stage 3 surveying process, with the largest support of the possible combinations (24%, N=576). For the National Consultation, one of the Promise options presented had the line "help other people", and one did not. This decision induced a substantial number of unprompted comments (11%, N=1952) to have the phrase re-added, and the option that included the phrase had greater support (60% compared to 40%, 2 option preferred), both of which confirmed all previous data indicators.

At AJ2016, 'to help other people' was provided as an option for a second duty to others line (in addition to a line about country), and it gained significant support as a second line (47%, N=294). The other option provided, 'to help create a better world', gained support from 37% of respondents, whilst the remaining 18% felt that no second duty to others line was required. Interestingly, 'to help create a better world' had much stronger support as an option for the first (or only) line, with 17% of respondents, compared to only 8% nominating 'to help other people'.

The redevelopment team deemed that 'help other people' should be included, due to its strong support, in the Australian Promise. Due to its easy to say and to understand nature, it features in both the full Promise and the shortened Joey Scout Promise.

FINAL VERSION FOR DUTY TO OTHERS – OTHERS

To help other people

DUTY TO SELF

During the early research phases, it was established that 'doing your best' should be retained, in concept at least, in the Promise.

Stage 1 (N=578)

- "To do my best" 98% support keeping phrase
- "To live by the Scout Law" 98% support keeping phrase

Stage 3 (N=576)

Phrases

- "to do my best" 27% proportional preference
- "to be true to myself" 27% proportional preference
- "to strive for my best" 12% proportional preference
- "to strive for personal growth" 10% proportional preference
- "to better my self" 9% proportional preference

Principles

- "my best" 44% proportional preference
- "myself" 38% proportional preference
- "personal growth" 15% proportional preference
- "self-education" 3% proportional preference

Actions

- "to be true to" 31% proportional preference
- "to do" 28% proportional preference
- "to strive for" 23% proportional preference
- "to better" 11% proportional preference
- "to embrace" 7% proportional preference

YPR 1-4 surveying indicated near universal support (98%, N=578) for the line "I promise to do my best" and this was confirmed in the Stage 3 testing, with 44% proportional preference (N=576). With no alternatives provided in feedback through the consultations, the phrase 'I promise to do my best' was considered still relevant and required in the Scout Promise of 21st century Australia.

FINAL VERSION FOR DUTY TO SELF

I promise to do my best

LIVE BY THE SCOUT LAW

The Scout Law is a fundamental component that, through the Scout Method, fits in partnership with the Scout Promise. Baden-Powell's Scout Promise included a requirement to 'know' the Scout Law and to 'obey' it, whereas the Australian version has for many years stated the promise to 'live by the Scout Law'. Throughout the consultation, this language of living by the Scout Law has received no negative feedback. It had near universal support in the stage 1 survey (98%, N=578) and has garnered no comments from respondents in any of the open-ended response questions. The language is still understandable, clear and contemporary, plus shows a definite nod to tradition. This line, showing the tie to the Scout Law, appears in both the full Scout Promise and the shortened Joey Scout version.

FINAL VERSION FOR LIVE BY THE SCOUT LAW

And to live by the Scout Law

THE WAY FORWARD

It is important to remember that the Promise must be inspired by the original conceived by Lord Baden-Powell, yet suitable for today and tomorrow's Australian society. It must also include all three of the Scout Principles – duty to God, duty to self, and duty to others.

The question of whether to change the Promise, or not, is an important one to revisit. Consultations have been targeted at further understanding people's concerns with the Promise, testing potential alternatives, and iteratively learning from stage to stage. All of the research to date has been drawn on again in the process of creating the proposed Promise, addressing both broad concerns and individual wording preferences.

AJ2016 (N=278)

Preference between own creation and current Promise

- Own creation 67% preference
- Retain current 33% preference

Other observations

- Members who created the current Promise as their desired Promise 7% of total respondents

At the consultation conducted in conjunction with AJ2016, 67% (N=278) of respondents nominated a preference for using the Promise they had created, rather than keeping the current Promise. It was further interesting to note that only 7% of all respondents created the existing Australian Scout Promise, when given the opportunity. The drivers for change appear to be strongly felt by existing members. It is noted, however, that evidence from consultations has shown that the options for wording changes satisfy many of them, although consensus on the specific wording is difficult to achieve through surveying.

The redevelopment team believes that the recommended Promise includes all three Principles of Scouting in contemporary language and in a way which is understandable to youth and adults. All lines have been chosen based on consideration of the substantial feedback received through multiple rounds of consultation, on how they work together as a cohesive whole, and on their ability to be applicable to all members and all potential future members.

The recommendation outlined below is for a newly created Promise for Scouts Australia. It should be acknowledged that the discussions of the National Operations Committee (NOC) resulted in a recommendation to adopt the newly created Promise, whilst retaining the existing alternate Promise. This decision is not taken lightly, but is the outcome of ongoing discussions over the last 18 months in particular, and is thought to best satisfy the broader membership base, some of whom wish to retain the current Promise, whilst others wish to adopt a new Promise.

RECOMMENDATION

Below is this paper's recommendation for the future Promise of Scouts Australia.

SCOUTS AUSTRALIA PROMISE

On my honour, I promise

To do my best,

To be true to my spiritual beliefs,

To contribute to my community and our world,

To help other people,

And to live by the Scout Law

The existing wording below would be retained to provide a variation on the above wording for members wishing to continue to utilise the phrasing "duty to God".

On my honour,

I promise to do my best,

To do my duty to my God,

And to the Queen of Australia,

To help other people,

And to live by the Scout Law

5 SCOUTS AUSTRALIA LAW

CURRENT LAW

Joey Scout Law

A Joey Scout cares

A Joey Scout shares

Cub Scout Law

Cub Scouts are loyal and obedient

Cub Scouts do not give in to themselves

Scout Law

A Scout is trustworthy

A Scout is loyal

A Scout is helpful

A Scout is friendly

A Scout is cheerful

A Scout is considerate

A Scout is thrifty

A Scout is courageous

A Scout is respectful

A Scout cares for the environment

RESULTS AND DISCUSSION

The following results and discussion section compiles pertinent results from the YPR research to date on the Scouts Australia Law, and the resulting discussion that supports the recommended Law. For more information on the methodology and more complete data, please refer to the reports referenced.

For results, the following definitions apply:

- “[xx]% preference” – respondents were asked to select their favourite from a list of options. The percentage listed is the number who selected that option, instead of the others. Percentages in a list of this form should add to 100% (give or take rounding errors).
- “[xx]% proportional preference” – respondents were asked to rank the available options, giving their first, second (etc.) preference. The proportional preference is the combination of these results, weighted according to the selection of first, second (etc.). Proportional preference lists also sum to 100%, although for some lists there may be additional options that received few responses that are not mentioned.
- “Unprompted Feedback” and “[xx]% feedback” – open-ended questions were asked, and this is the percentage of respondents who raised this issue. These percentages are generally much lower as people are not reminded of areas to consider, and more broad as different people think of different themes to provide comment on. Respondents may also have raised more than one theme, and been counted for both. Unprompted feedback lists do not sum to 100%, it is just the percentage of the total respondents who raised that particular theme.
- “[xx]% support keeping” – a question type used in the stage 1 survey, respondents were asked to tick if they wished to keep a phrase in the Law. Lower percentage indicates more people did not tick to keep it, and may wish to change it.
- “[xx]% selected” – respondents were asked to choose between options and this is the percentage who selected this option in their response.

When discussing the Scout Law, a key premise that required addressing was whether the Law is aspirational (something to strive for) or realistic (we expect people to conform with these at all times). The need for this distinction to be made arises from conflicting understandings of what a ‘law’ is.

Civil laws are laws that must be obeyed at all times, and the breaking of these laws invites punishment of some sort. However, throughout history the Scout Law has been more aspirational – encouraging people to adhere to the law at all times, but realizing that individuals are not perfect, and accepting an effort to ‘do their best’ to live by the laws. Throughout the discussion the redevelopment team have opted for the latter option, as this was seen as more developmentally appropriate and consistent with the Scout Method.

GENERAL

Stage 3 (N=555)**Number of Laws**

- Three Laws [J] [C] [S, V, R, A] 37% preference
- One Law [J, C, S, V, R, A] 30% preference
- Two Laws [J, C] [S, V, R, A] 24% preference
- Two Laws [J] [C, S, V, R, A] 6% preference
- Other 3% preference

National Consultation (N=1957)**Unprompted Feedback**

- No change 12% feedback
- Changes are contemporising the approach 6% feedback
- Prefer current Law 4% feedback
- Do not like One Law concept 3% feedback
- The Law needs to change 2% feedback
- Support One Law 1% feedback

AJ2016 (N=133)**Law should be easy to remember**

- Yes 85% selected
- No 8% selected
- Not sure 7% selected

NZ approach easier to remember than Australian

- Yes 79% selected
- No 10% selected
- About the same 11% selected

Australia should use a similar approach to NZ

- Yes 61% selected
- No 15% selected
- Not sure 24% selected

STRUCTURE

Stage 3**Gilweroo (Victorian Scout section camp)**

- Prose/Sentence 56% preferred
- List 44% preferred

AV2015 (National Venturer section camp)

- Prose/Sentence 44% preferred
- List 56% preferred

National Consultation (N=1957)**Preference**

- Option 1 48% preference
*Scouts are friendly,
 Scouts exercise honesty, fairness and loyalty
 Scouts are responsible, resourceful and trustworthy
 Scouts treat others and the environment with care and respect.*
- Option 2 42% preference
*Scouts are honest
 Scouts are trustworthy
 Scouts are responsible
 Scouts are considerate
 Scouts are loyal
 Scouts are caring*

Scouts are friendly
Scouts are resourceful
Scouts are fair
Scouts respect themselves, the community and the environment

- No selection 10% preference

Unprompted Feedback

- Option 1 will be easier to remember 11% feedback
- Law should be short 9% feedback
- Like the traditional structure 8% feedback
- Like having a list 6% feedback
- Do not like repetition 6% feedback
- Law should be simple 5% feedback
- Law should be concise 4% feedback
- Law should not be 'too long' 4% feedback
- Option 1 has a better flow 3% feedback
- Option 2 will be easier to remember 2% feedback
- Values should be grouped 2% feedback

AJ2016 Consultation options

VERSION 1: LIST STRUCTURE (CURRENT WORDING)

- A Scout is trustworthy
- A Scout is loyal
- A Scout is helpful
- A Scout is friendly
- A Scout is cheerful
- A Scout is considerate
- A Scout is thrifty
- A Scout is courageous
- A Scout is respectful
- A Scout cares for the environment

VERSION 2: SENTENCE STRUCTURE (CURRENT WORDING)

- Scouts are friendly, helpful and trustworthy
- We're cheerful, considerate and courageous
- We're loyal, respectful and thrifty
- Scouts care for the environment

VERSION 3: VALUES STRUCTURE (CURRENT WORDING)

- HAVE RESPECT**
- For yourself and others
 - Care for the environment

DO WHAT IS RIGHT

- Be considerate and helpful
- Be trustworthy and loyal
- Be thrifty



- BE POSITIVE**
- Be friendly and cheerful
 - Be courageous



VERSION 4: LIST STRUCTURE (POSSIBLE FUTURE WORDING)

- A Scout cares for and respects
themselves, others and the environment
- A Scout is cheerful
- A Scout is considerate
- A Scout is courageous
- A Scout is friendly
- A Scout is honest
- A Scout is loyal
- A Scout is resourceful
- A Scout is trustworthy

VERSION 5: SENTENCE STRUCTURE (POSSIBLE FUTURE WORDING)

- As Scouts, we treat ourselves, others and the
environment with care and respect
- We use our resources wisely
- We're honest, loyal and trustworthy
- We're considerate and friendly
- Scouts accept challenges with positivity and courage

VERSION 6: VALUES STRUCTURE (POSSIBLE FUTURE WORDING)

HAVE RESPECT

- For yourself, others and the environment
- Be caring and considerate



DO WHAT IS RIGHT

- Be honest, loyal and trustworthy
- Use resources wisely



BE POSITIVE

- Accept challenges with courage
- Be friendly to others



AJ2016 (N=133)

1st Preference

- Values 60% first preference
- List 20% first preference
- Sentence 20% first preference

Proportional Preference

- Values 43% proportional preference
- Sentence 31% proportional preference
- List 26% proportional preference

In YPR Stage 3-1 it was identified that the structure of the law warranted investigation, giving consideration to the differences in structure between the existing Joey, Cub and Scout Laws. Further, the merits of one Law across all sections was worthy of investigation. While the initial two consultation structures, list format and prose format, weren't compiled in time for the YPR Stage 3-1 online survey, they were tested at Gilweroo (Victorian Scout Camp with 1200 attendees) and Australian Venture 2015 (National Venturer event with 1300 attendees). Respondents were given the option of two structures - a prose structure and a list structure. There was little difference in the response rates between these structures at either Gilweroo (56% prose, 44% list, N=113) or the Australian Venture (44% prose, 56% list, N=307).

In the national consultation, respondents were also given prose and list structure options. With 1957 respondents, 48% favoured a prose structure, 42% favoured a list structure and 10% chose neither option. Once again there was no clear choice between the prose and list structures. However, some respondents requested that the YPR investigate the current New Zealand Law, which was released part way through the consultation.

The SCOUTS New Zealand Law (figure 1) uses a new format, comprised of three overarching values which are aligned with qualifying statements. The younger sections may refer just to the three overarching values, while the older sections use the full law with all supporting values. We refer to this as the values format.



Figure 1: The New Zealand Law, released in late 2015 (Source: <http://www.scouts.org.nz/scoutlaw>)

In the AJ2016 consultation, the values format was added along with the prose and list formats. The results of this consultation showed a clear preference for the values format (60% of first preferences) over the prose and list formats (each with 20% of first preferences).

There is a case for utilising the values law format, as devised by SCOUTS New Zealand, over any other format option. This is strengthened when the developmental application of this format is considered, where younger sections can focus on the headings while discussing the law, and the sub-points can be added to the discussion in older sections. This arrangement is consistent with the ideal of one Law across sections, while allowing developmentally appropriate interpretations of the Law.

VALUES

Once the preferred structure had been established, the next consideration were the values to be included and how these would be phrased in the nominated structure. Consultations on the values incorporated in the Scout



Law have been conducted since the beginning of 2014. The table below summarises the top 15 values identified in each phase of research.

It should be noted that the feedback provided during the national consultation was through an unprompted open text response, which did not require an answer. Therefore, the percentages may be perceived as minimal, but for this type of questioning, 10% response can be deemed substantial.

At AJ2016, the six options presented were the same two sets of values (one of the words in the current Law, another of words identified through previous consultation) in the three different formats. The number of respondents selecting any of the structures with the current values, and any of the structures with the possible values, were summed to calculate the proportion of first preferences each value set received.

These values, and how they were incorporated into the final decision, will be discussed further under each of the segment headings for the components of the Law. All of the values included in the current Law were also considered for inclusion in the drafting of the final version, and are also discussed below.

Stage 1	McCrinkle	Community	Stage 3
Scouting members	Scouting Parents		Scouting members
<ul style="list-style-type: none"> Trustworthy Respect Responsible Helpful Friendly Fair Considerate Inclusive Tolerant Adventurous Loyal Environmental Confident Cheerful Empathy 	<ul style="list-style-type: none"> Honesty Respect Trustworthy Responsible Confidence Helpfulness Consideration Understanding / Empathy Friendliness Compassion Ethics and Fairness Tolerance Sharing Independence Determine 	<ul style="list-style-type: none"> Honesty Respect Trustworthy Responsible Confidence Friendliness Helpfulness Compassion Consideration Ethics and Fairness Understanding/ Empathy Determination Sharing Loyalty Hard work 	<ul style="list-style-type: none"> Respectful Trustworthy Honest Responsible Considerate Loyal Friendly Caring Environmental Tolerant Fair Inclusive Resilient Adventurous Just

National Consultation (N=1957)

Unprompted Feedback

- 'courage' should be in the Law 3% feedback
- the word 'exercise' needs to be removed 2% feedback
- the language around 'the environment' needs work 2% feedback
- 'thrifty' should be included 2% feedback
- 'thrifty' should not be included 2% feedback
- 'considerate' is important 2% feedback
- 'loyal' should be included 1% feedback
- 'honest' and 'trustworthy' are the same thing 1% feedback
- 'respect' is important 1% feedback

AJ2016 (N=133)

1st Preference

- Possible Values 67% first preference
- Current Values 43% first preference

Proportional Preference

- Possible Values 52% proportional preference
- Current Values 48% proportional preference

SCOUTING PRINCIPLES

When reviewing the current Law, NZ's new Law and the value rankings from different consultations (1-3, McCrindle Scouting parents and community, 3-1), the redevelopment team were struck that the proposed values could generally be grouped under the Principles of Scouting. There were values that were outwards facing about treating others, values that were inwards facing about treatment and behaviour of self, and values that related to the morals and ethics of the world. Whilst incorporation of the Principles of Scouting is something that is often related to the Promise, the redevelopment team saw these as an avenue to ensure a balanced Law was created. Therefore, when considering the values structure, the team strove to ensure each of the three major headings were focused on the duties to self, others and god that is asked of all Scouts, globally.

The three 'major' headings that have been chosen each align to one of the three Principles of Scouting. 'Be respectful' challenges members to ensure they are caring, considerate, compassionate or empathetic with others – people and nature alike. The second statement, 'Do what is right', draws on the morals, values, beliefs and ethics that underpin Scouting and our personal journeys. This is linked into the principle 'duty to God', which encourages members to explore their own beliefs, respect others, and collectively ensure that decisions and tasks are carried out with positive intentions. Perhaps the strongest link can be seen with 'Believe in myself'. This section of the Law challenges members to acknowledge that each individual is different, and whilst collectively we can make a difference we need to have the courage to accept our contributions at times may be small, yet significant in the context of our lives.

The process to establish the three core headings saw many discussions and alternatives proposed. Simply put, each of the values that had been rated in the top fifteen in any of the previous stages of McCrindle or YPR research were categorised according to the three core statements used in the AJ2016 consultation – the SCOUTS New Zealand statements of Have Respect, Do What is Right, Be Positive. This enabled broad themes to be established, which could then be refined for the core values statements. The rationale behind each of these core values statements is outlined in the relevant sections below. It should also be noted that where a value has been included in the Promise, it is unlikely to feature in the Law. This is because it was felt the two statements should be seen as complementary, and thus repetition should be avoided.

BE RESPECTFUL

Regardless of the values chosen to head this section, the redevelopment team felt there was a need for an active statement calling on deliberate behaviours. New Zealand used the phrasing 'Have Respect' which was felt to be a more passive statement, rather than a 'call to action'. This aspect of the Law was identified to align with 'duty to others'.

The values judged by the redevelopment team to best fit this concept were (alphabetically):

- Caring
- Compassion
- Consideration
- Empathy
- Environmental
- Friendly
- Inclusiveness
- Loyalty
- Respect

- Tolerance
- Understanding

From these, it was established that the concept for the section should be/include:

- Being respectful
- Showing compassion / empathy
- Caring for self, others and the environment
- Being inclusive

From the potential phrases, it was deemed by the redevelopment team that the broadest and most relevant phrase was 'Be Respectful'. By being respectful, one should be displaying some level of compassion and empathy, care for self, others and the environment and be welcoming and inclusive. It was also thought that to be considerate, loyal, tolerant and understanding, an individual should be respectful of the situation and sensitivities.

With the overall values statement established, the subsidiary points were then considered. As redevelopment occurred, the inclusions and phrasing varied, each time questioning if all desired elements were represented in concept, even if they were not specifically stated language-wise. The primary considerations were relevant language and avoiding duplication. Having identified values that were similar and grouped them, visually, the merits of each were considered and either added or eliminated.

Across all previous YPR and McCrindle research, being respectful, friendly, and considerate were all ranked quite highly. Additionally, a 'call to duty' regarding the environment was deemed important, with feedback provided through the national consultation indicating this 'call' needed to be more meaningful than merely respecting. Based on this, the phrase 'care for the environment' was seen as a suitable inclusion. It was decided that 'being respectful' and 'caring' applied to more than just the environment, thus 'others' was added in to emphasise this point. The redevelopment team initially included 'self' in with this phrase, however removed it from the final proposal as it was thought to have been incorporated better in the third core values statement: 'Believe in myself'.

Compassion, understanding and empathy were all viewed as similar concepts, worthy of development, yet it was felt that these would be included if one was being respectful, friendly, considerate and caring for others and the environment. Similar discussions were had regarding 'inclusive'. The redevelopment team would like to acknowledge and recommend that these values are included in resourcing as additional discussion points, particularly in the older age groups. By being respectful and considerate, it was thought unnecessary to include tolerance – a value previous discussions had deemed to imply less positivity and be less aspirational. The merits of including loyalty were discussed at length. Feedback from the national consultation had identified loyalty as a word that could have both positive and negative connotations, and the redevelopment team had identified loyalty as a value that may have fitted into multiple areas within the Law. Further discussion led to the decision not to include loyalty into this aspect of the Law, but to recommend inclusion as a discussion point in supporting resources for the recommended Scouts Australia Law.

The final version of this section of the Law, as seen below, is believed to cover many aspects of one's duty to others. As is noted in the text, additional discussion points for all sections may be drawn from the values not included, acknowledging that individual interpretations may lead to lively conversations. Ultimately, these are just one part of the values set that will assist in the development of active citizens, locally, nationally and globally.

FINAL VERSION

BE RESPECTFUL

- Be friendly and considerate
- Care for others and the environment

DO WHAT IS RIGHT

An aspirational Law should see members striving 'to do [their] best' to live by and uphold each of the values included within. Living by a code of morals and ethics is a key component of the Scouting movement, embedded in all that we do through the Scout Method. For some, Scouting is the key provider of morals and ethics, whilst others draw reference not only to the Scout Law, but to the underpinning ethics or beliefs of their cultures or religions. Historically, we must acknowledge that Baden-Powell was a Christian man, though the values included in the recommended Scout Law are seen to be universal and relevant to many backgrounds. This aspect of the Law was seen to align with the Scouting principle 'duty to God'.

The values judged by the redevelopment team to best fit this concept were (alphabetically):

- Ethical
- Fair
- Helpful
- Honest
- Honour
- Integrity
- Resourceful
- Responsible
- Thrifty
- Trustworthy

From these, it was established that the concept for the section should be/include:

- Being trustworthy
- Acting fairly
- Showing honesty
- Being resourceful

There was some discussion that the concept of "right" is very fluid, very open to interpretation and can be problematic, an issue particularly identified by those who have studied ethics. However, it was also felt by the redevelopment team that the concept of right and wrong is the language that is generally used with children and even adults, and is the most understandable form of this idea that could be used by all sections. As with many elements of the Promise and Law, there exists an opportunity for older youth members to develop their understanding of this idea, and even to challenge their previous understandings of it in the pursuit of an adult perspective.

Other considerations were 'help create a better world' – the WOSM motto and a well-supported concept throughout the later Promise consultation phases; and 'be a contributing member of the community' – also identified in the Promise consultations. These were not used due to the language in the Promise, and a desire to avoid duplication between Promise and Law.

Trustworthy, responsible, honesty and helpfulness were four of the top five values across all consultations, with Scouting members and community members viewing these as important for development in young people. The national consultation had feedback indicating some members felt being honest and trustworthy were the same thing, whilst others disagreed with this premise. In an effort to avoid duplication, each of these four values were examined for potential overlaps, particularly with the overarching core values statement of 'do what is right'. It was decided that should one 'do what is right' and be 'trustworthy' they would also be responsible, and thus the double-up of responsible was excluded from the proposal. However, responsible should still be included as a discussion point in future resourcing. Integrity was a value included by SCOUTS New Zealand in their Law; whilst this had not necessarily been on the Scouts Australia radar, it was thought to be sufficiently worthy of further discussion. Ultimately, it has not been included, as it was felt that by being honest, trustworthy and doing what is right, many core elements of integrity would be covered. It is suggested, however, to be included as a discussion point in future resources. Being helpful features in all iterations of the Promise through the line 'to help other people'. Due to this, it was deemed an unnecessary inclusion in the recommended Scout Law. A similar stance was adopted regarding honour, which also features in the Promise.

Similar to the discussion regarding the concept of "right", discussions were also had about the concept of "fair" being open to interpretation, thus potentially problematic. Whilst interpretations will vary, it was deemed that this term was developmentally more appropriate than its closest equivalent, ethical. It was also felt that not all elements of being fair were covered by the previously incorporated values.

The concepts of being thrifty and/or resourceful also needed discussion, with the national consultation seeing some parallels drawn between these two values and others viewing them completely differently. Thrifty has been a well-debated value, due predominantly to its lack of usage in the modern vocabulary. It is acknowledged that resourceful is not identical in meaning, however it resonates with a far greater audience. Whilst 'do what is right' may be perceived to be sufficient, the redevelopment team felt there was still a need to encourage members to use all types of resources wisely. There was some discussion comparing 'be resourceful' and 'use resources wisely'. While the former may allow a wider interpretation of what resources entails, shifting beyond natural resources to include human and capital resources, the latter is arguably a stronger phrase.

Having a strong moral and ethical foundation to work from is important in the development of active citizens. It is thought that 'Do what is right' and the subsequent value points are a stepping stone in the establishment of this, and that these reflect the Scouting principle 'Duty to God'.

FINAL VERSION

DO WHAT IS RIGHT

- Be trustworthy, honest and fair
- Use resources wisely

BELIEVE IN MYSELF

Whilst developing strong moral foundations and outwardly appreciating and supporting others is important, the third section of the Scout Law focuses on the individual; one's duty to one's self. Believing in oneself will naturally vary between individuals, but the core driver of doing one's best encourages both ongoing development and the facing of challenges.

The values judged by the redevelopment team to best fit this concept were (alphabetically):

- Adventurous
- Cheerful

- Confident
- Courageous
- Determined
- Friendly
- Hard working
- Helpful
- Independence
- Loyal
- Positive

From these, it was established that the concept for the section should be/include:

- Being friendly and loyal to others
- Being positive and confident
- Showing courage and determination
- Looking after yourself

This segment of the Scout Law evolved many times whilst the redevelopment was occurring. SCOUTS New Zealand identified their third statement as 'Be Positive', which the redevelopment team found to be a concept that may be difficult to fulfill or aspire towards in times of difficulty, particularly for those with mental illnesses. Rather than individuals feeling they were failing to uphold the Scout Law, the preferred focus was on building on one's experiences and having the courage to face up to challenges. Although believing in yourself can also be difficult, particularly for those with mental illnesses, it was felt that this had a more Scouting message – it is a call to behave in a particular way towards yourself, a call to show courage internally as well as externally. Whilst cheerfulness or outward positivity may be an easier way for others to see a person living by their Scout Law, as an aspirational value the idea of believing in yourself was felt to be more important than the potential ability to fake a smile (and thus be seen as being cheerful, even if a person did not feel that way inside). Other considerations were 'trust in myself' and 'be true to myself'. Each of these phrases were seen as duplication within the Law, or too similar to elements of the Promise, and therefore removed from consideration.

Having the courage to face challenges and be adventurous are values or traits that some may find harder than others, but require each individual to try their best. To achieve these requires varying levels of determination, confidence, and hard work, often with additional elements of independence and positivity that one will develop along this journey. For this reason, the redevelopment team decided that 'face challenges with courage' was a required feature within the Scout Law, regardless of whether adventurous was included. Both the types of challenges and the types of courage will change as young people grow, enabling an ongoing conversation and the development of more nuanced understandings, whilst still maintaining language that is accessible by most Scouting members.

Following along a similar thread, and to ensure a well-rounded approach, the phrase 'learn from my experiences' was deemed a complementary phrase to both the core values statement (believe in myself) and the previous phrase (face challenges with courage). It also emphasises an element of the Scout Method, learning-by-doing. There was extensive discussion around the best phrasing for this concept, with the phrases 'learn from my experiences' and 'learn from my mistakes' contemplated. Whilst it may seem more natural to learn purely from mistakes, it was felt this implied negative connotations, and undervalued the learning that occurs through all experiences. This also draws on members' positivity, confidence, determination, hard-work and independence as they continuously learn from experiences encountered, both within and external to their control.

Through the evolution of the Scout Promise and Law journey of the YPR, the values of helpful, friendly, and loyalty have been incorporated elsewhere. As one of the primary focuses of this step in the journey had been on reducing or eliminating duplication between statements, it was felt there was no further need to consider these concepts in this section.

A number of commentators have stated that “you can’t care for others until you can care for yourself”. ‘Believe in Myself’ focuses on self-development so that members can become active citizens in their local, national and global communities, complementing the ideals of ‘be respectful’ and ‘do what is right’.

FINAL VERSION

BELIEVE IN MYSELF

- Learn from my experiences
- Face challenges with courage

THE WAY FORWARD

It is important to remember the Law, just like the Promise, must be inspired by the original, conceived by Lord Baden-Powell, yet be suitable to today and tomorrow’s Australian society.

As the Scout Promise and Law are an element of the Scout Method, it is important to ensure any recommendations for the Promise and Law are developmental. The consultation conducted at AJ2016 saw 79% of respondents (N=133) confirm a desire for the Scout Law to be easy to remember. This feedback strengthens the feedback from the national consultation, where 13% of respondents (N=1944) nominated ease of recall to be a factor for consideration in their responses. In the AJ2016 consultation, 79% of respondents (N=133) also indicated the Scouts New Zealand approach to the Scout Law made it easier to remember than the current Scouts Australia Law.

The redevelopment team believes that the recommended Law includes all three Principles of Scouting in contemporary language and in a way which is accessible to youth and adults. All lines of the Law have been chosen based on consideration of the substantial feedback received through multiple rounds of consultation, on how they work together as a cohesive whole, and on their ability to be applicable to all members and all potential future members. The Joey Scout and Cub Scout sections may choose to just use the headings in their discussions, depending on what is developmentally appropriate for the individuals in the cohort at any given time.

RECOMMENDATION

Following the compilation of all research conducted, the recommended Australian Scout Law, applicable to all sections within Scouting, is listed below. It is acknowledged that proper resourcing will be essential for successful integration of this proposal.

LAW

Be respectful

- *Be friendly and considerate*
- *Care for others and the environment*

Do what is right

- *Be trustworthy, honest and fair*
- *Use resources wisely*

Believe in myself

- *Learn from my experiences*
- *Face challenges with courage*

6 RECOMMENDATIONS

This paper makes the following recommendations:

1. The National Operations Committee and National Executive Committee consider the options presented as the final YPR recommendations

2. The final new Promise recommendation is:

Scouts Australia Promise

On my honour, I promise

To do my best,

To be true to my spiritual beliefs,

To contribute to my community and our world,

To help other people,

And to live by the Scout Law

3. The current 'alternate' Promise continue to be retained as an alternate for the immediate future

Scouts Australia [Alternate] Promise

On my honour

I promise that I will do my best

To do my duty to my God, and

To the Queen of Australia

To help other people, and

To live by the Scout Law

4. The final Law recommendation is:

Be respectful

- *Be friendly and considerate*
- *Care for others and the environment*

Do what is right

- *Be trustworthy, honest and fair*
- *Use resources wisely*

Believe in myself

- *Learn from my experiences*
- *Face challenges with courage*

5. Any further consultation should be conducted by an external research company to minimise any potential of research and interpretation bias
6. Permission is granted to seek feedback from WOSM on the options presented
7. Appropriate resources are developed to assist in implementation and understanding the new Promise and Law, based on the ideas discussed in this paper and other YPR research

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8 APPENDICES

- A. Values Table
- B. Values Categorisation

APPENDIX A

VALUES TABLE – RANKING ACCORDING TO POSITION IN TOP 15 OF EACH SURVEY

Respect	56
Trustworthy	54
Responsible	49
Honesty	45
Helpfulness	40
Friendliness	38
Confidence	36
Consideration	32
Compassion	22
Understanding/Empathy	18
Ethics and Fairness	17
Tolerance	11
Fairness	10
Sharing	9
Determination	8
Inclusiveness	8
Adventurous	6
Loyal	5
Loyalty	4
Environmental	4
Hard Work	2
Independence	2
Cheerful	2
Determine	1
Empathy	1

APPENDIX B

VALUES CATEGORISATION

Heading	Concept for Heading	word/value	group/ similar to
Be Respectful	Show compassion/ empathy, care for self, others and the environment, be inclusive	Respect	@
		consideration	#
		compassion	#
		understanding	#
		empathy	#
		tolerance	*
		loyal	:)
		inclusiveness	*
		environmental	@
	caring	@	
Do what is right	Be trustworthy, act fairly, shows honesty, be resourceful	trustworthy	% +
		responsible	%
		honesty	+
		Thrifty	~
		helpful	% :)
		ethics	
		fairness	* +
		resourceful	~
		honour	+
	integrity	+	
Face Challenges	Be friendly & loyal to others, be positive and confident, show courage and determination, look after yourself	helpful	% :)
		friendly	:)
		confident	\$
		courageous	\$ ^
		adventurous	^
		loyal	:)
		determination	\$
		hard working	\$
		cheerful	:)
		independence	\$
	positive	:)	