

Scouts Australia Youth Program Review



01 September 2015

Fellow Scouting members and friends of Scouting,

The Youth Program Review (YPR) is conducting a wide variety of research 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 research was completed by a team of volunteers as part of Stage 3 of the YPR, exploring a whole range of information to build some foundations for our future “one program”. The questions for these topics were derived from feedback and related discussion and workshopping of initial YPR research.

“One Program” is the mantra under which this stage of the review has worked, recognising that although we use age sections, these must be strongly linked and united in working progressively towards a common goal, facilitating the development of individual young people.

Stage 3 was all about developing the big-picture concepts of a future youth program for Australian Scouting, concepts that will drive the ideas and detail that will emerge from Stage 4.

The progress of the various proposals contained within this report are highlighted under the “Recommendations” heading.

Share your considered and constructive thoughts at ypr.scouts.com.au; through discussion great ideas can evolve.

Yours in Scouting,

YPR team

RECOMMENDATION PAPER

Title	<i>Spiritual Development and Duty to God: modernising our approach</i>	YPR Paper No.	3-2-3
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1 EXECUTIVE SUMMARY

From the earliest years of the Scouting Movement 'Duty to God' has been one of the fundamentals of Scouting, and the related concept of spiritual development a key part of the Scout program. While these concepts remain relevant, understanding of them has changed over time. Where spirituality used to be synonymous with religion, it is now understood to be a much broader concept, incorporating both religious and non-religious aspects. Australian society has also been changing, becoming increasingly secular and culturally diverse. Within this context, the approach taken by Scouts Australia to 'Duty to God' and spiritual development has attracted increasing scrutiny, with many expressing dissatisfaction with this aspect of Scouting. It is this disengagement from, and concern about, the twin concepts of Duty to God and spiritual development that this report addresses.

A variety of research methods were used to investigate and determine the best approach to this aspect of scouting, including focus groups, surveys and key informant contributions. While there were some exceptions, the vast majority of those consulted confirmed previous reports that Scouts Australia's approach to 'Duty to God' and spiritual development was seen to be outdated and overly focused on formal religion or belief in a 'God'. Strategies to rectify and modernise Scouts Australia's approach were explored with the membership, resulting in a range of recommendations.

As a starting point, it is recommended that Scouts Australia adopt a definition of spirituality to guide its approach, as this concept has not previously been formally defined and is understood in different ways. The following suggested definition was tested throughout this review and received broad support from members:

Spirituality refers to the feelings or beliefs of a person regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs may change as a person develops and guide their actions throughout their life.

The Scouting program should then focus primarily on spiritual development through a variety of activities, experiences and reflections through which Scouting members can develop, question and refine their spirituality.

The phrase '*duty to my God*' in the Australian Scout Promise should be replaced with something more relevant to members whose spirituality does not include a God or formal organised religion. Based on extensive consultations, we recommend the phrase "*to be true to my spiritual beliefs*". Given truthfully making the Scout Promise is the main formal requirement for membership of the Scout Association, this also effectively extends membership to people who do not believe in a God, a concept which was supported by an overwhelming majority (88%) of members consulted.

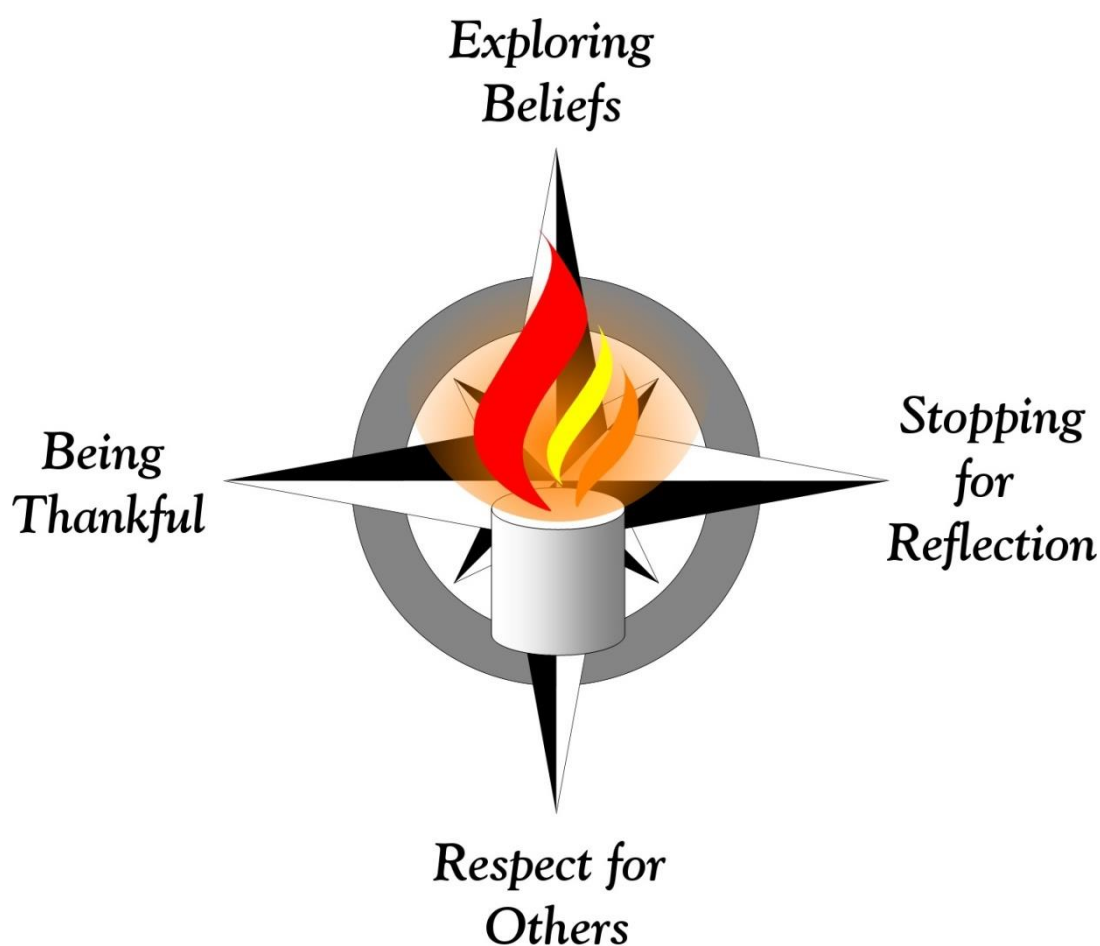
These suggested changes also have implications for Policy and Rules. Recommended revised wording for Section P2.4 DUTY TO GOD is provided, to remove the formal requirement of loyalty to a religion and expand the range of activities through which Duty to God can be expressed. The proposed wording emphasises the use of reflections rather than prayers and shifts the purpose of a Scouts Own away from worship to exploring spiritual beliefs. It is also recommended that an explicit statement is included under P3. MEMBERSHIP to ensure there is no confusion regarding membership requirements. Suggested wording for this is as follows:

Membership of Scouts Australia is open to all people regardless of their religious or spiritual affiliation, or their spiritual beliefs.

These suggested changes to Policy and Rules formalises what appears to often be current practice at Section level across the movement and will help to standardise practices across branches.

If having an affiliation with a formal organised religion is no longer a requirement of membership, it is also recommended that the association cease its approach of collecting information about spiritual beliefs on membership forms. These forms (in particular the A1) received strong criticism during consultations, with many expressing that the collection of such data led to discrimination against those who failed to specify an 'accepted' faith. However, if a Branch wishes to collect data on this for statistical or planning purposes, responding to this question should be explicitly made optional on the A1 form.

How spiritual development is currently approached, and should be approached, within the Scout Program was also investigated. In order to support leaders incorporate spiritual development into the program, we have developed a programming tool known as the *Internal Compass*. The *Internal Compass* contains four points, each referring to a key aspect of spiritual development. Spiritual development learning goals and objectives for each age range have been developed, and are accompanied by example activities.



These tools will all assist in filling the identified gap in resources regarding the delivery of spiritual development in the Scouting program. They should also be used by later stages of the YPR to inform the award scheme. Scouts Australia should further commit to improving Leaders' access to high quality spiritual development resources by updating and improving access to existing resources that aid in the delivery of

spiritual development, and creating new resources to support implementation of the *Internal Compass*. All of these actions will help to address the lack of spiritual development resources identified by members, and improve the overall delivery of this key area of personal growth.

For many groups, the end of night prayer is a key part of the delivery of spirituality in the Scout program, however research indicated that many Groups found prayers too religious. A reflection was seen as a more inclusive spiritual practice that could be performed at the end of every meeting (or as desired). It is therefore recommended that a spiritual reflection for each Section be developed, to be used in place of the current Sectional prayer.

How changes to fundamental aspects of Scouting such as the Promise and Law are communicated to the membership and the public requires careful planning. Learning from the experiences of similar organisations, it is recommended that these are communicated to the membership as early as possible (and before the public), accompanied by a rationale for change and why the particular changes were selected. Thereafter it will be important to clearly communicate Scouts Australia's approach to spiritual development and duty to god to youth members, adults, parents of prospective members and the general public.

Overall, the changes suggested seek to modernise the language used to describe Duty to God and spiritual development to reflect a broadening in the understanding of spirituality and the reduction in identification with formal religion amongst Scouts Australia's members. The changes suggested will make scouting more inclusive, and reduce anxiety over what remains a fundamental aspect of scouting. The *Internal Compass* programming tool should help to increase the profile of spiritual development within the Scout program, bringing it to an equal footing with the other Areas of Personal Growth.

2 RECOMMENDATIONS

This paper recommends that:

1. The following definition of spirituality should be formally adopted by Scouts Australia:

Spirituality refers to the feelings or beliefs of a person regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs may change as a person develops and guide their actions throughout their life.

ACCEPTED BY NATIONAL OPERATIONS COMMITTEE (NOC) TO BE SHARED WITH MEMBERS AND PASSED TO NATIONAL EXECUTIVE COMMITTEE (NEC) AND NATIONAL COUNCIL (NC)

2. The phrase "to be true to my spiritual beliefs" should be used to represent the fundamental principle of 'Duty to God' in the Australian Scout Promise.

SEE REPORT FROM YPR TEAM 3-1

3. Section P2.4 Duty to God in the 2014 edition of Scouts Australia's Policy and Rules should be re-written as follows:

P2.4 DUTY TO GOD

1. *The policy of the Scout Movement, which includes members with many different spiritual beliefs, is that all members should develop their spiritual values and adhere to their spiritual principles, whilst respecting the spiritual choices of others.*

2. *The educational approach of the Movement includes helping young people to develop their spiritual beliefs and values.*
3. *The privilege of adult leadership carries with it the obligation of encouraging the spiritual growth of youth members so that they may gain a deeper understanding of their spiritual beliefs as they progress through the Movement.*
4. *The growing spiritual relationship can be encouraged through the Youth Program and by the regular use of carefully selected reflections for everyday Scouting occasions.*
5. *Members who identify with a religion should be encouraged to attend services of their religion.*
6. *A gathering of members of the Movement, known as a Scouts' Own, may be held for the purposes of exploring spiritual beliefs and to promote fuller realisation of the Scout Promise and Law.*

SUPPORTED BY NOC TO BE PASSED TO LATER STAGES OF THE YPR, FOR FURTHER REVIEW OF TITLE "DUTY TO GOD"

4. Section P2.9.7 spiritual awareness in the 2014 edition of Scouts Australia's Policy and Rules should be removed. The section currently reads:

P2.9.7 SPIRITUAL AWARENESS

Scouts Australia's religious policy is specified in Policy P2.4.

NOC APPROVED, TO BE SHARED WITH MEMBERS ALONGSIDE RECOMMENDATION 1, TO BE TAKEN TO NEC AND NC

5. Section P3 Membership in the 2014 edition of Scouts Australia's Policy and Rules should include the following addition:

Membership of Scouts Australia is open to all people regardless of their religious or spiritual affiliation, or their spiritual beliefs.

NOC EDITED RECOMMENDATION, TO BE SHARED WITH MEMBERSHIP FOR FEEDBACK AND TAKEN TO NATIONAL COUNCIL:

Membership of Scouts Australia is open to all people who live by the values of the Scout Association.

6. Branches should cease collecting data on spiritual/religious affiliation on their A1 forms or equivalent (the initial form signed by a prospective adult member). If a Branch wishes to continue collecting this data for statistical or planning purposes, their A1 forms (the initial form signed by a prospective adult member) should follow the following general principles with regards to collecting this data:
 - A1 forms (or equivalent) should only request information on individual's spiritual beliefs using the phrase 'spiritual affiliation'.
 - While a list of common religious and/or non-religious spiritual belief systems can be provided, this is not necessary and it is recommended that this practice is not continued.
 - If a list of spiritual belief systems is offered it should be clear that no distinction is made between those whose spiritual affiliation is one of those listed, and those who have an unlisted belief.
 - A1 forms (or equivalent) should not refer to the "Spiritual Development Policy" of Scouts Australia, given that this does not exist.

7. The *Internal Compass* spiritual development program tool (in a final version based on the current concept art) should be formally adopted by Scouts Australia for use in the program to assist Leaders in programming for spiritual development.
8. The spiritual development goals by age range should be formally adopted by Scouts Australia for use in the program to assist Leaders in programming for spiritual development.
9. The spiritual development learning objectives and example activities should be formally adopted by Scouts Australia for use in the program to assist Leaders in programming for spiritual development. These learning objectives and example activities should also be used by later stages of the YPR to develop a program and award scheme activities.
10. The symbol used to represent spiritual development as one of the six areas of personal growth should be a candle that is alight with a flame.
11. A spiritual reflection for each Section be written, to be used as the standard reflection in place of the current Sectional prayer. Assistance from professional writers should be sought when writing these reflections, as well as the opinions of members, to ensure the resulting work is well received by and useful for the membership base.
12. The ceremonies in the Ceremonies booklet be re-written to make the use of prayers clearly optional. The use of reflections should be included and encouraged.
13. Later stages of the YPR should improve Leaders' access to high quality spirituality development resources by:
 - Updating existing resources that aid in the delivery of spiritual development in the Scouting program.
 - Creating new resources that aid in the delivery of spiritual development in the Scouting program.
 - Improving access to and publicising resources that aid in the delivery of spiritual development in the Scouting program.
14. Any changes made to the fundamental aspects of Scouting such as the Promise and Law should be:
 - Communicated to the membership as early as possible, before being communicated to the general public.
 - Accompanied by an explanation of the 'rationale for change'.
 - Accompanied by an explanation of why the chosen wording was selected.
 - Accompanied by contact details of a senior leader in each Branch with specific duties to support all members, parents, carers, and supporters through the change process.

- Accompanied by a reminder of the Branch process to be used if members are contacted by the media.
15. A document explaining the fundamental principles of Scouting be developed with the intention of this being given to all parents at the time of youth member enrolment. It is anticipated that such a document would contain the Promise, Law and Mission statement of Scouts Australia as well as a short explanation of the meaning and implications of all of these statements.
16. A succinct, clear and consistent statement be developed for display on all National and Branch specific Scouting websites. It is anticipated that such a statement would include the definition of spirituality as proposed by the YPR 3-2 team, as well as the *Internal Compass* spiritual development programming tool developed by the YPR 3-2 team.

RECOMMENDATIONS 6 – 16 SUPPORTED BY NOC TO BE PASSED TO LATER STAGES OF THE YPR TO FURTHER EVOLVE AND DEVELOP

3 INTRODUCTION

3.1 HISTORICAL CONTEXT

From the earliest years of the Scouting Movement 'Duty to God', along with 'Duty to Others' and 'Duty to Self', has been one of the fundamental principles of the Movement. 'Spiritual development' entered the Scout vocabulary when Lord Robert Baden-Powell, Scouting's founder, formalised the areas in which Scouting youth members would be expected to grow across the world Movement as S-P-I-E-S, or Social, Physical, Intellectual, Emotional and Spiritual development.

Both 'Duty to God' and spiritual development have been closely related throughout the history of the Movement, but the definitions and understanding of the terms have varied over time. The social context within which Scouting began was one of near-universal religious subscription, where it was highly unusual for an individual or family to not subscribe to a formal religion. Through its spread around the world, Scouting began to encounter contexts with significant inter-religious tensions, culturally diverse populations and atheistic societies. Historical adaptations included the formation of National Scouting Organisations (NSOs) where promising to do one's duty to God is optional, such as in the Netherlands, or the formation of multiple NSOs split along religious lines, such as in Ireland¹.

Historically, Scouting in Australia has retained a strong focus on religious affiliation as the primary route through which youth members achieve spiritual development. In 1966 the Religious Policy of the Australian Boy Scouts Association read: "It is expected that every *Scout* shall belong to some religious body and attend its services."² However, in recent decades western societies have seen a shift away from formal religion towards secularism³. This is no more evident than in Australia where the proportion of those who report a religious belief at national census has been falling steadily for years. As a result, the use of the term 'Duty to God' is often seen as an anachronism with little relevance to the modern Australian context, over a century after its first use in Scouting. The related concept of spiritual development has also been neglected in the Scouting program, out of concerns that it will polarise youth, is too difficult to teach, or that it will be regarded by parents as 'indoctrination' of their children⁴. It is this disengagement from, and concern about, the twin concepts of spiritual development and Duty to God that the present report will attempt to address.

3.2 ISSUES IDENTIFIED

The Youth Program Review Stages Initial Report identified that Duty to God in particular occupies a contentious place within the Scouting program. In particular, there is significant dissatisfaction with the clause 'to my god' in the Australian Scout Promise. When asked if they would keep or change each clause in the current Promise, 45% of respondents to a Stage 1 survey indicated they would change the clause 'to my god', making it the second lowest supported clause in the Promise (the clause with the lowest support was 'to

¹ Scouting Ireland, http://www.scouts.ie/more/about_scouting_ireland/history_of_scouting_ireland-177.html, accessed on 31st Jan 2015.

² Australian Boy Scouts Association, *The Policy, Organisation and Rules of the Australian Boy Scouts Association*, 1966, p. 6.

³ R Turner et. al., 'Religious or spiritual problem. A culturally sensitive diagnostic category in the DSM-IV.', *The journal of nervous and mental disease*, 183:7, July 1995, pp. 435-44.

⁴ YPR 1-4 Aims, Principles Team, National Youth Program Review – Aims and Principles of Scouting Survey, unpublished data, viewed on 7 September 2014.

the Queen (of Australia)⁵. Text responses indicated that this was for a number of reasons including individuals' personal lack of religion, their perception that the majority of Scouts do not subscribe to a formal religion, or their concerns that others who do not subscribe to a formal religion are being forced into hypocrisy by making the Scout Promise. This issue gave an important initial direction to the work reported on in this report.

3.3 TERMS OF REFERENCE

The Youth Program Review was broad in its scope; thus the terms of reference of the YPR 3-2 team were similarly wide. The team was further given a mandate to look beyond the specific questions set by the coordinating team if it was considered that such further enquiry would improve spiritual development and Duty to God in the Scout Program. The specific questions addressed are outlined in the methods section. Broad areas of enquiry included:

- Defining the terms 'spirituality', 'spiritual development' and 'Duty to God'.
 - Determining the relationship between these terms.
 - Modernising the language used to describe these concepts.
- Exploring how spiritual development is currently conducted in the Scouting program.
- Identifying potential areas of improvement in how spiritual development occurs in the Program.
- Determining what is developmentally appropriate for youth to be expected to understand regarding spiritual development as they progress through Scouting.
- Producing materials that support the delivery of spiritual development in the Scouting program.

4 METHODS

4.1 RESEARCH QUESTIONS AND METHOD OF RESOLUTION

Fifteen research questions and sub-questions were addressed during this study. Methods for resolving each question varied, with some methods being common to multiple questions, while others required unique methods. The methods used to resolve each question are set out in the table below. Detailed descriptions of each method are contained in appendix C – Detailed Methods.

⁵ YPR 1-4 Aims, Principles Team, National Youth Program Review – Aims and Principles of Scouting Survey, unpublished data, viewed on 7 September 2014.

Research Questions	Review of YPR materials	Literature review	Initial focus groups	Follow-up focus groups	Key informants	General survey	Cuboree survey	Gilweroo survey	Committee discussion	Unique method
• Does spirituality require religion/religious beliefs? Does a connection with morality or otherwise necessitate association with a god?	X	X	X		X	X			X	
• What is Spirituality? What is Duty to God? Are they different concepts, or the same thing written using different words? Does P&R make this clear?		X	X	X	X	X	X	X	X	
• What are the needs and desires of youth in Australia today, with respect to spirituality? Do youth identify themselves with a faith?	X	X	X			X				
• Should our program cater for people of other or no religion?						X			X	
• How are membership requirements affected by recommendations? Acceptance of the Promise? Policy & Rules?		X	X	X	X	X		X	X	
• What are the correct terminologies that should be used throughout the program, award scheme, and resource materials?		X	X	X	X	X		X		
• Is there 21st Century language to articulate "Duty to God" (considering different interpretations of "God", religions that utilise different terminologies, and people of no religion)?	X	X	X	X	X	X		X	X	X
• What are some good examples of including spiritual development and Duty to God in programs at the section level today?			X	X		X				

• What should Duty to God look like in our program?			X	X	X	X	X	X	X	
• What would be the best resources to support implementation and delivery of spiritual development in the Youth Program?				X		X	X	X	X	
• What are the issues and recommendations for what is developmentally appropriate for different ages?	X	X			X				X	X
• What should spiritual development look like in our program? Where should they fit in a new single award scheme?			X	X	X	X			X	
• Is there a clear/consistent message that should be communicated to parents about DtoG and spirituality, on enrolment of their child into Scouting?					X	X			X	
• Should there be clear/consistent messages in our online presence regarding DtoG and Spirituality, nationally and in each branch?					X	X			X	
• Do any of the recommendations impact on Duty to Self and Duty to Others?	X	X							X	

5 RESULTS

5.1 INITIAL FOCUS GROUPS

These results are from the first round of focus groups run by YPR Team 3-2, covering a range of questions considered in Phase 1 and 2 of the review (see appendix B – Timeline of the Review). Six focus groups were undertaken with 56 people, including leaders of adults, leaders of youth, youth members and parents. Detailed methods including the composition of focus groups and questions asked can be found in appendix C – Detailed Methods.

5.1.1 CURRENT PRACTICES REGARDING DUTY TO GOD AND SPIRITUAL DEVELOPMENT

Participants identified Scouts' Owns and reflections as the most common program activities currently undertaken that relate to spiritual development or Duty to God. One group also identified activities such as helping others and good turns as being related to Duty to God. Some groups do not currently do any activities in this area.

While some sections mentioned that they use prayers, more groups reflected that they find prayers too religious and prefer non-religious reflections. Reasons for this included that the religious background of the section is very diverse; that talking about God 'scared' some youth; and that some youth say there is no God. In contrast to this, one section explained they have a take-home book where youth members write their own prayer during the week and then bring it to Scouts. This highlights the diversity of practices across Groups and sections.

Scouts' Owns generally focus on a non-religious theme and are seen as an opportunity for personal reflection. Examples were given of Scouts' Owns reflecting on values such as respecting each other, reflecting on the Law and Promise, and allowing youth to reflect on their place in the world.

5.1.2 DEFINITION OF SPIRITUALITY

When asked broadly what spirituality meant, common responses were that it is about ethics and morals; your place in the world; exploring humanity and the meaning of life; and the sense of being part of a larger whole. There were no clear differences between types of participants, with the exception of some of the youth members consulted (all of whom were Scout Section members) who commented that they did not understand the term.

The majority of participants agreed with the definition of spirituality proposed by the YPR 3-2 team at this time - *Spirituality refers to the deep feelings or beliefs of a person regarding their purpose, connection to others and the meaning of life.* This was described as being inclusive of both people who were and were not religious, and not offensive to others. A common theme expressed was that spirituality should be broader than religion. Some participants suggested adding concepts such as values or morality to the definition and adding in acceptance or consideration of others.

Some participants (leaders) highlighted that it is good for Scouting to be more prescriptive about what it means by spiritual development and Duty to God, as otherwise there is a danger leaders will misinterpret it or inflict their own views (perhaps unintentionally) on youth.

5.1.3 MEMBERSHIP OF SCOUTS AUSTRALIA AND SPIRITUALITY

Participants consistently expressed that it was important to respect the beliefs of others. When the question of membership was raised, participants consistently expressed that membership should be open to everyone. Some felt very strongly about this (particularly leaders) and expressed a strong dissatisfaction with the status quo. No participants suggested that membership should be restricted based on religion or belief in a God.

One parent noted that Scouting was not a religious organisation and it should not pretend to be. He felt that if parents were looking for their child to have an overtly religious experience or education, that role would likely be fulfilled by religious bodies such as a church.

Leaders commented that they either directly or indirectly knew of instances where parents either decided not to enrol their children in Scouting or considered withdrawing their children because they were uncomfortable with the 'god' aspect. Some parents said they were confused by Scouts Australia's approach to spirituality or were not aware of it when their children joined. One Group Leader had received complaints from parents about their children singing religious songs at Scouting activities.

Membership forms (Victorian Y1 and A1) were strongly criticised in two of the focus groups regarding the questions on religion. It was felt this either shouldn't be on the form or should be optional. Group Leaders noted they find it difficult to explain the requirements of religion to parents and new leaders. It was described as an 'embarrassment'. One Group Leader emphasised she "loathes, hates and detests that now on an A1 a person is asked what religion they are". The statement on Duty to God in Policy and Rules was also regarded as being too restrictive by one focus group.

5.1.4 WORDING OF THE SCOUT PROMISE

While there was strong agreement that membership should not be restricted based on spiritual beliefs, there was less consistency in views on changing the Promise wording. While a minority of participants (all of whom were adult Leaders) expressed there was nothing 'wrong' with the current wording, the majority of participants suggested changing the wording to move away from the term 'duty to my God'. Many people expressed that they interpreted the current wording as being broader than the traditional concept of God and that the word 'my' was critical. One participant explained that as a Christian he found the notion that '*God can mean anything you want it to mean*' as devaluing the concept and undermining spiritual development.

There was a lack of consensus on possible alternative wording. In general, people supported moving away from the words 'God' or 'religion' and focusing on words like 'beliefs', 'my beliefs' or 'spiritual beliefs'. 'Living by', 'upholding' or 'exploring and developing' these beliefs were popular phrases.

Participants generally seemed to prefer one Promise rather than multiple versions, although it was raised that the Promise may need to be simplified for younger sections. Some thought the Promise for the younger sections should not reference spirituality at all but instead be focused on 'doing your best'.

5.1.5 AWARD SCHEME

This topic was not raised in many focus groups. Where it was raised, participants noted that they skip over the aspects that are too religious (e.g. by asking Cub Scouts to write a reflection rather than a prayer). Others stated that they thought the current level of spiritual development in the award scheme was appropriate as it allowed youth to explore their beliefs. Leaders thought talking about beliefs was appropriate but that Scouting should not specify what these beliefs need to be.

5.1.6 RESOURCES REQUIRED

There was a widely expressed view that programming ideas and training for leaders (particularly if a new approach to both spiritual development and Duty to God is introduced) will be critical.

When asked, most participants liked the concept of the Canadian 'Internal Compass' depiction of spiritual development that was presented to participants, and thought something like this would be useful in Australia.

5.2 FOLLOW-UP FOCUS GROUPS

These results are from the second round of focus groups run by YPR Team 3-2, which were an opportunity to test and build on initial recommendations and ask additional questions related to Phase 3 of the review (see appendix B – Timeline of the Review). Seven follow-up focus groups were undertaken with 70 leaders of adults, leaders of youth and youth members. Participants included members of the Victorian State Councils. Detailed methods including the composition of focus groups and questions asked can be found in appendix C – Detailed Methods.

5.2.1 DEFINITION OF SPIRITUALITY

There was generally positive feedback from the spirituality definition presented during this phase of consultations:

Spirituality refers to the feelings or beliefs of a person regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs may change as a person develops and guide their actions throughout their life.

Many participants stated they thought it was broad and allowed for growth as members move through the sections. Some comments suggested that it might need to be simplified for the younger sections and that some of the wording may lead to misinterpretation, such as conflating the related but distinct concepts of religion and spirituality.

5.2.2 'DUTY TO GOD' WORDING IN THE PROMISE

Participants were asked which term was preferred: 'beliefs' vs. 'spiritual beliefs' as the new expression of the fundamental principle of 'Duty to God' in an updated Scout Promise. There was a lot of debate between the respondents. Some commented that they liked the simplicity or 'neatness' of the term 'my god' while others expressed that they weren't happy with removing the word 'duty'.

Of the options provided, most felt that the term "spiritual beliefs" was more encompassing and focused the ideas on that aspect of development. It also allowed a broad range of views, yet was restrictive enough to focus on the specifics. Criticism of "spiritual beliefs" included that some may equate 'spirituality' with 'religion', as well as that beliefs was a broader term. Some recognised that providing a definition of spirituality will go some way to preventing this. Criticism of "beliefs" included misinterpretation, as people may believe many things that are not related to spirituality.

5.2.3 PROGRAMMING TOOL FOR SPIRITUAL DEVELOPMENT (*INTERNAL COMPASS*)

**N.B. This section refers to the Internal Compass spiritual development programming tool that has been developed by the YPR 3-2 team. Please refer to the discussion section 'Spiritual Development Programming Tool – The Internal Compass' where the Internal Compass is reproduced in full.*

Participants were asked about potential programming tools for spiritual development, using the concept of an 'internal compass', or the Southern Cross. Most participants were positive about the *Internal Compass*, noting that it would provide a useful tool to help leaders program for spirituality. Common comments were that it was simple, had meaning, and that the compass was a concept familiar to scouting.

Participants weren't as receptive to the *Southern Cross* framework, an alternative spiritual development programming tool that was drafted but whose use is not being recommended. Some participants noted that they like the idea of the Southern Cross, but didn't feel it 'added' anything in terms of spirituality.

Some comments from the participants mentioned the need to simplify the *Internal Compass* for the lower sections and the importance of introducing this early so that it can be developed as a concept as members move through the sections. Some commented that the compass implied that you can only move in one direction at a time, while others liked the idea of a compass setting your direction for life. One group raised concerns about possible Buddhist connections to the idea of an internal compass. Overall the compass was accepted as a useful tool to help with spiritual development.

5.2.4 PROGRAM IDEAS

Most discussion centred on the Queen's Scout Award and its limitation because of the "needing to have a belief to receive the award". This relates to the fact that the focus groups were strongly weighted to the Venturer and Rover sections (both youth and leaders). Some other feedback was quite receptive about using reflections and visits to religious sites/places and the discussions that develop from these.

5.2.5 GENERAL NOTES

- Despite extensive advertising, at least one State Rover Council representative had not heard of any YPR survey. This suggests additional modes of communication will need to be considered when planning change management.
- There was significant concern regarding understanding of the definition of spirituality by younger Scouts. This may have been due to poor explanation or misunderstanding of the use and purpose of the proposed definition, or concern about the actual content of the definition.
- There was a strong theme throughout a focus group with Venturers about wanting to improve the inclusivity of Scouting, a general feeling of organised religion being 'outdated' and irrelevant to modern Australian life, and a sense that 'spiritual' was too closely aligned to 'religion' to provide this much-needed distance from old and out-dated terminology.
- Venturers felt that atheism should be included in Scouting's scope and should not exclude people from certain awards.
- There was concern that any changes made by the YPR may be meaningless if existing conservative schools of thought within Scouts are not tackled, as this will lead to misinterpretation or simple disregard for the changes.

5.3 KEY INFORMANT CONTRIBUTIONS

Individuals with expertise in the area of spiritual development were contacted directly to provide an informed opinion on the role and status of spiritual development and 'Duty to God' within the contemporary Australian Scouting program.

Nine key informants (of 20 contacted) contributed to the review including Chief Commissioners, Spiritual Development Leaders, Chaplains, and members of the Victorian Spiritual Development Working Group that pre-dated this review. Key informants were asked questions relating to phases 1, 2 and 3 of the team's work. See appendix C – Detailed Methods for detailed notes on this method.

5.3.1 CURRENT PRACTICES RELATED TO 'DUTY TO MY GOD' OR SPIRITUAL DEVELOPMENT

Respondents feel that generally Leaders are uncomfortable with, or are unable to deliver programs relating to spirituality. It was generally understood that a small minority of Leaders are proficient in and successfully run this aspect of programming, especially through Scouts' Owns, Church Parades, Opening and Closing Prayers, as well as some more creative ideas, but that much is lacking.

One respondent, who specialises in the Venturer section, pointed out that when they last completed some of the online Venturer training modules, though the content was good, the use of terminology was at times outdated:

"... some of the names of specific religious texts were a bit out of date. I wonder if this old (Christian-focused) terminology can be updated, while retaining the same excellent content. Updating the terminology would allow non-Christians to read the excellent content without wondering if the content is using Christian terminology intentionally, when alternative terminology is available (and is widely used in Christian theological texts written during the past 20 years and used in Australian Christian education)".

A Chief Commissioner summarised that he believed leaders currently deal with the topics of spiritual development and Duty to God in one of the following ways:

1. *"Avoid the topic all together for fear, anxiety or an unwillingness to speak on something they feel they do not understand themselves;*
2. *Present a mono-religious, predominantly Judeo-Christian, viewpoint that is now no longer appropriate in a multi-faith or secular community."*

5.3.2 CURRENT RESOURCES THAT AID IN IMPLEMENTING 'DUTY TO MY GOD'

A wide range of resources, published by WOSM, various NSOs, and various religious organisations or individuals (including Aboriginal Elders) were being used, but most respondents said that they used – and encouraged others to use – internet search engines. One member of this group mentioned that useful resources were becoming increasingly difficult to find:

"For example, the very useful matrix of Duty to God ideas commencing on Page 228 Cub Scout Handbook Revised Edition 1992 has not been included in any subsequent Cub Scout Handbook".

Another respondent suggested the use of storybooks (including the use of Indigenous stories), particularly with younger sections, was useful.

5.3.3 DEFINITION OF SPIRITUALITY

Most respondents were happy with the definition provided by the YPR 3-2 team, but some had slight alterations that they would prefer were made:

"Spirituality refers to the deep beliefs about the reason for their existence and the meaning of life as they connect to others so that their beliefs are seen in the way they live out their behavioural actions." – Member of the Victorian Spiritual Development Working Group

"It needs to include something about "Recognised" religious beliefs as a safe guard to protect individuals becoming involved in some of the more radical cults." – Spiritual Development Leader

"I might add in there '...their Faith, purpose, connection...'" – Spiritual Development Leader

The Queensland Chief Commissioner also provided the definition that she provides on request to individuals and families in QLD. See the appendix D – Key Informant Contributions detailed results for a reproduction of this document.

5.3.4 THE ROLE OF SCOUTING IN SPIRITUAL DEVELOPMENT

The following proposed outline was provided regarding the role of Scouting in spiritual development:

Our YPR team is proposing that spiritual development may occur through:

- *Engagement with or exploration of formal religion*
- *Respect for and faith in a higher being*
- *Exploring a connection with nature or the world around us*
- *Searching for meaning in life's experiences*

The role of Scouting is to provide young people with opportunities and experiences to develop their own spiritual beliefs.

In general, respondents agreed with the outline provided.

One key informant commented that there is a distinction between Duty to God and spiritual development, which is often not understood by Leaders. Another expressed that she believes there is a strong link between ethics and beliefs.

Suggested additions included:

- Adding something about providing *"a safe, non-threatening environment where people can feel free to express their beliefs without ridicule or threat."*
- Emphasising *"Respect for and faith in a higher being or belief value"*, to recognise that not all belief systems include a higher being.

One member of the Spiritual Development Working Group, while agreeing with our explanation in relation to spiritual development, was keen to point out that "*there are other aspects currently covered under Duty to God that get omitted by the adoption of spiritual development as the sole development role in this subject.*"

5.3.5 HOW SHOULD 'DUTY TO GOD' BE WORDED IN THE AUSTRALIAN SCOUT PROMISE?

A variety of responses were received:

- There was a preference amongst the key informants for retaining the phrasing 'duty to my god'.
- One informant identified that 'duty' may "not [be] appropriate for our youth today".
- One Chief Commissioner expressed that he thought a variety of Scout Promises should be developed so that members could select the one most appropriate to them.

5.3.6 FUTURE PROGRAMMING FOR SPIRITUAL DEVELOPMENT AND 'DUTY TO MY GOD'

A number of suggestions were received from key informants including:

- A review of past resources and modification of these.
- Using the terms 'meditation' and 'reflection' rather than 'prayer', as these tend to be more inclusive terms.
- Scouts' Owns are very useful tools for delivering spiritual development.
- Youth members and Leaders should be encouraged to have a good understanding of their own beliefs and live accordingly.
- Prayers should not be removed from Scouting, but instead be made more inclusive and focus on other youth members and the immediate community of youth.

5.3.7 FUTURE PRESENCE OF 'DUTY TO GOD' IN THE AWARD SCHEME

A number of suggestions were received from key informants including:

- Promoting group activities that require youth members to work together.
- Activities that encourage youth members to promote a tolerant and caring society.
- Providing youth members with an opportunity to reflect on how they deal with others and themselves.
- Considering ethical issues and what youth members' ethics may be.
- Emphasising the application of the Promise and Law to youth members' daily lives.
- Programming creatively, taking inspiration from other English-speaking countries that have more experience in this area.

5.3.8 FUTURE RESOURCES THAT AID IN IMPLEMENTING 'DUTY TO GOD'

The Canadian spiritual development framework *The Internal Compass* was presented to the key informants and was generally well received, though some respondents had some reservations about some aspects of it. These included:

- Whether it would be relevant to people of 'other' faiths or those who believe in something other than god
- That this framework could be used as an optional resource but does not encapsulate 'Duty to God'

Others were more supportive, emphasising that it is important to ensure all faiths are included, that anything that assisted in that process is beneficial, and that the framework would be useful to the many Leaders that want to further incorporate spirituality into their programming, but aren't sure about how to go about it.

5.4 GENERAL SURVEY

5.4.1 DEMOGRAPHICS

5.4.1.1 LOCATION OF ORIGIN

Most respondents were from Victoria (36.6%). The remainder of respondents were distributed amongst the other states and mainland territories roughly in proportion with the general population distribution of Australia (see table A1 in appendix E – General Survey detailed results).

74.2% (640) of respondents described their living location as 'City' while 25.8% (222) described their location as 'Country'.

5.4.1.2 GENDER

The split was roughly equal, with slightly more male respondents at 50.7% (444), female respondents at 48.4% (424), and 0.9% (8) selecting other.

5.4.1.3 ROLE IN SCOUTING

The majority of respondents were adults (88.3%, including Rover Scouts) and a majority had a Leader appointment (55.1%). Parents of a youth member who is currently in Scouting (see table A2 in appendix E – General Survey detailed results) made up 33.0% of respondents.

Respondents had the opportunity to specify their Leader appointments. 301 did so and were categorised by the section with which they worked. Where leaders specified multiple appointments, the first one they specified was taken as their primary appointment. The spread of Leader appointments was roughly in proportion to Section size with a slight over-representation of Leaders of Adults (23.9%) (see table A3 in appendix E – General Survey detailed results).

5.4.2 MEMBERSHIP

Respondents were asked to rate their agreement with two statements regarding membership of Scouts Australia on a five-point Likert scale. The majority of members agreed that membership should be open to all people, regardless of their spiritual beliefs (see figures 1 and 2, for full results see table A4 in appendix E – General Survey detailed results).

Figure 1: Responses to the statement *Membership of Scouts Australia should be open to all people regardless of religious affiliation* (664 respondents).

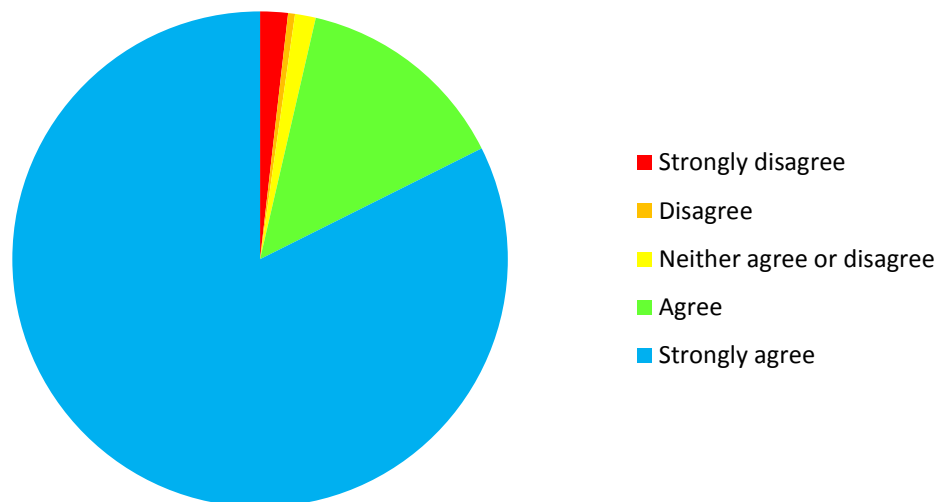
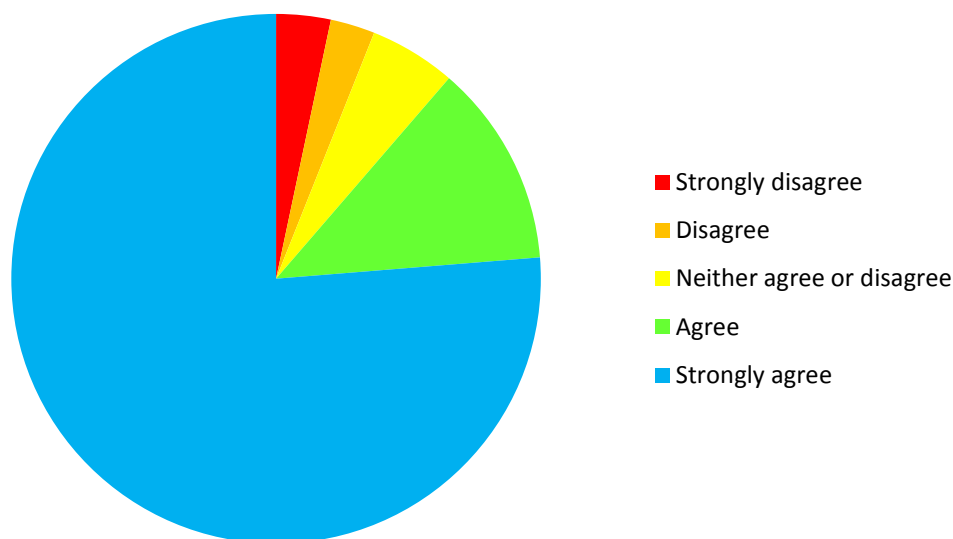


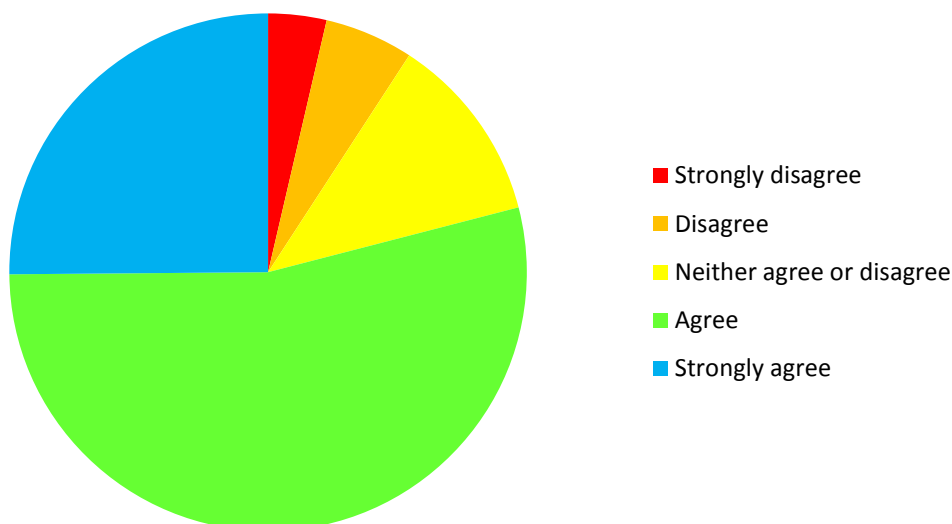
Figure 2: Responses to the statement *Membership of Scouts Australia should be open to all people, even if they do not believe in a God* (664 respondents).



5.4.3 DEFINITION OF SPIRITUALITY

Survey participants were presented with a proposed definition of spirituality: “*Spirituality refers to the deep feelings or beliefs of a person regarding their purpose, connection to others and the meaning of life*” and asked to what extent they agreed with this on a five-point Likert scale. The majority agreed or strongly agreed with the proposed definition (79.0%) (see figure 3, for full results see table A5 in appendix E – General Survey detailed results).

Figure 3: Respondents’ agreement with the proposed definition of spirituality (577 respondents).



5.4.4 DEFINITION OF DUTY TO GOD

Following a short explanatory paragraph on the current Scouts Australia and World Organisation of the Scout Movement (WOSM) definitions and explanations of the term, respondents were asked whether they agreed with the statement "Should Scouts Australia adopt a definition of Duty to God that focuses on adhering to spiritual principles or beliefs and doesn't use the word 'God'?" Of the 672 respondents to this question, 67.7% answered 'Yes – should be re-worded to focus on spiritual beliefs', 21.9% answered 'No – the current wording is appropriate', while 10.4% responded 'Not sure'.

5.4.5 PROMISE PHRASING

Respondents were presented with a paradigm for the Scout Promise where the current concept "to do my duty to my God" would potentially be replaced with an 'action' and a 'principle' placed in series to describe the same concept using different words. Respondents could select their three most preferred options, in order, for both the 'action' and 'principle' to be used in the Scout Promise for this concept (see tables 1 and 2).

Table 1: Respondents' preferred 'active' phrasing for the current "to do my duty to my God" concept in the Scout Promise (577 respondents)

Preference	to be true to	to explore and develop	to do my duty to	to live by	to uphold	to reflect upon
1 st preference	176	125	131	72	48	25
2 nd preference	151	93	58	98	97	64
3 rd preference	122	80	61	131	101	52
Weight	952	641	570	543	439	255
Proportional Preference*	28.0%	18.9%	16.8%	16.0%	12.9%	7.5%

*See 'General Survey' in appendix C – Detailed Methods for an explanation of the calculation method.

Table 2: Respondents' preferred 'principle' phrasing for the current "to do my duty to my God" concept in the Scout Promise (576 respondents)

Preference	my values	my beliefs	my spiritual beliefs	my personal ethic	my God	my god	my faith	my religious beliefs
1 st preference	192	114	103	44	83	24	11	5
2 nd preference	201	115	75	69	34	26	32	8
3 rd preference	161	133	79	90	26	13	35	9
Weight	1139	705	538	360	343	137	132	40
Proportional Preference*	33.6%	20.8%	15.9%	10.6%	10.1%	4.0%	3.9%	1.2%

*See 'General Survey' in appendix C – Detailed Methods for an explanation of the calculation method.

Combining the results above shows that the most popular phrase was 'to be true to my values'.

5.4.6 SPIRITUALITY IN THE PROGRAM

Regarding the incorporation of spiritual development within the Scouting program the following areas were surveyed:

- Respondents' attitudes towards various methods of encouraging spiritual development (see table 3).
- Leaders' use of various suggested activities to contribute to spiritual development within their Section (see figure 4).
- Leaders and youth members' perceptions of the adequacy of representation of the Duty to God and Spiritual Development concepts in their Section's award scheme (see figure 5).
- Parents' perceptions of youth members' exposure to spiritual development (see table 4).
- Parents' attitudes towards the importance of spiritual development (see table 5).
- Respondents' use of Duty to God and Spiritual Development resources in their Section (see figure 6).
- Respondents' attitudes towards the use of a symbolic framework to guide the Spiritual Development aspect of the Scout program.

Table 3: Respondents' attitudes towards various methods of encouraging spiritual development (560 respondents)

Practice	Strongly disagree (0)	Disagree (1)	Neither agree or disagree (2)	Agree (3)	Strongly agree (4)	Rating average
-Spiritual development should be encouraged by considering our connection with nature or the world around us.	16 (2.87%)	6 (1.08%)	82 (14.70%)	239 (42.83%)	215 (38.53%)	3.13
-Spiritual development should be encouraged by the regular use of carefully selected reflections for everyday Scouting occasions.	33 (5.89%)	38 (6.79%)	106 (18.93%)	245 (43.75%)	138 (24.64%)	2.74
-Spiritual development should be encouraged through considering the meaning of life's experiences.	21 (3.78%)	23 (4.14%)	101 (18.17%)	252 (45.32%)	159 (28.60%)	2.91
-Members should be encouraged to attend services of their own religion.	124 (22.14%)	60 (10.71%)	167 (29.82%)	131 (23.39%)	78 (13.93%)	1.96
-Spiritual development should be encouraged by exploring formal religion.	185 (33.27%)	96 (17.27%)	138 (24.82%)	96 (17.27%)	41 (7.37%)	1.48
-Spiritual development should be encouraged by the regular use of carefully selected prayers for everyday Scouting occasions.	206 (36.92%)	133 (23.84%)	102 (18.28%)	83 (14.87%)	34 (6.09%)	1.29

Figure 4: Leaders' use of various suggested activities to contribute to spiritual development within their Section (540 respondents)

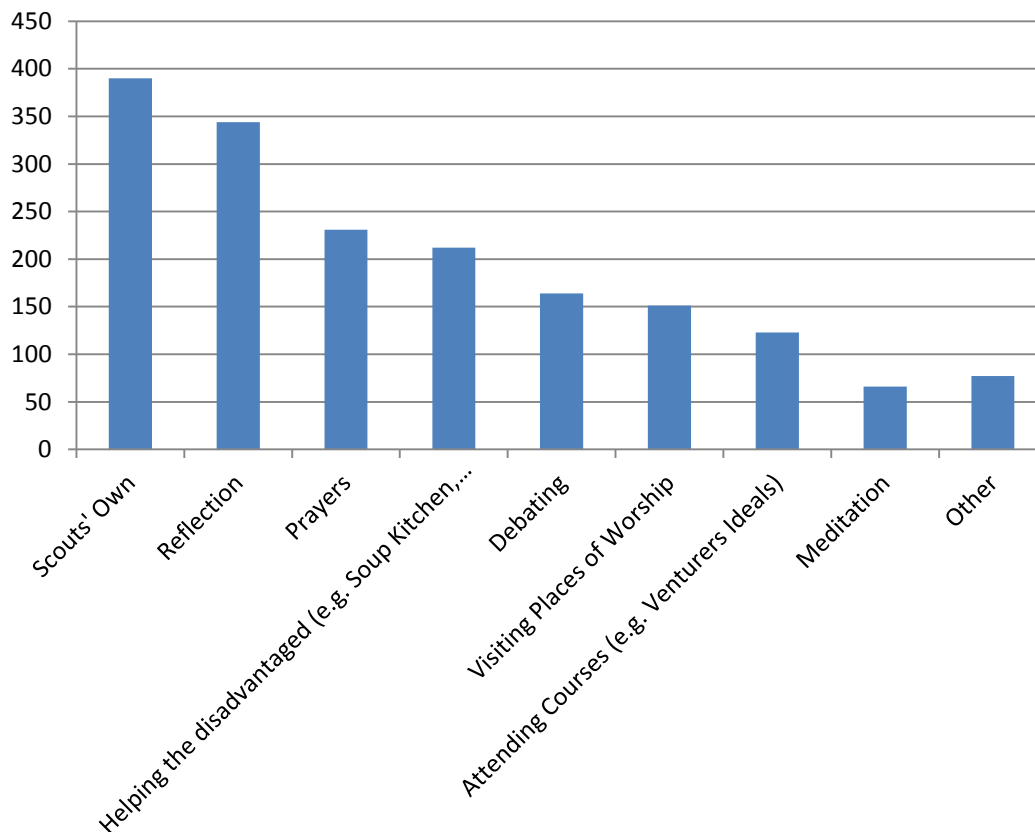


Figure 5: Responses to the question *Do you think that 'Duty to God' and Spiritual Development are adequately represented in the Award Scheme for your section?* (455 respondents)

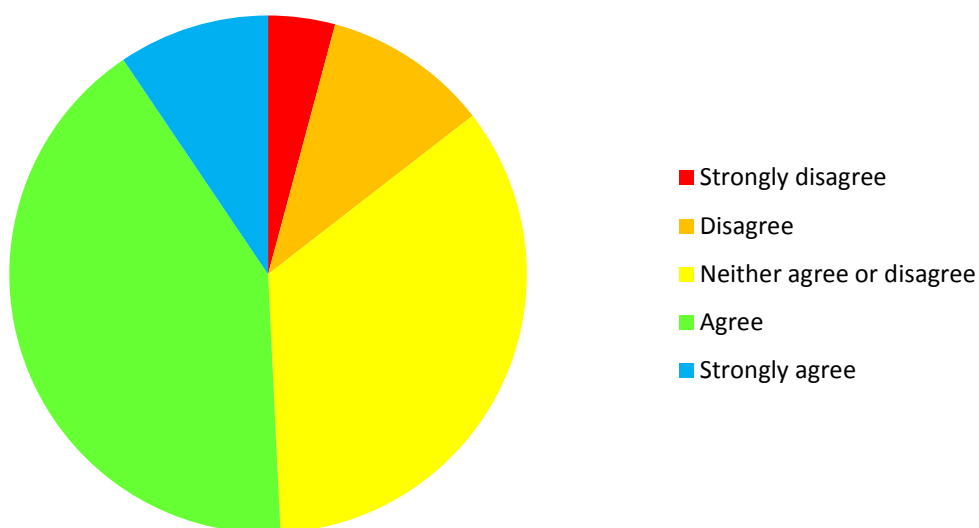


Table 4: Parents' perceptions of youth members' exposure to spiritual development (102 respondents)

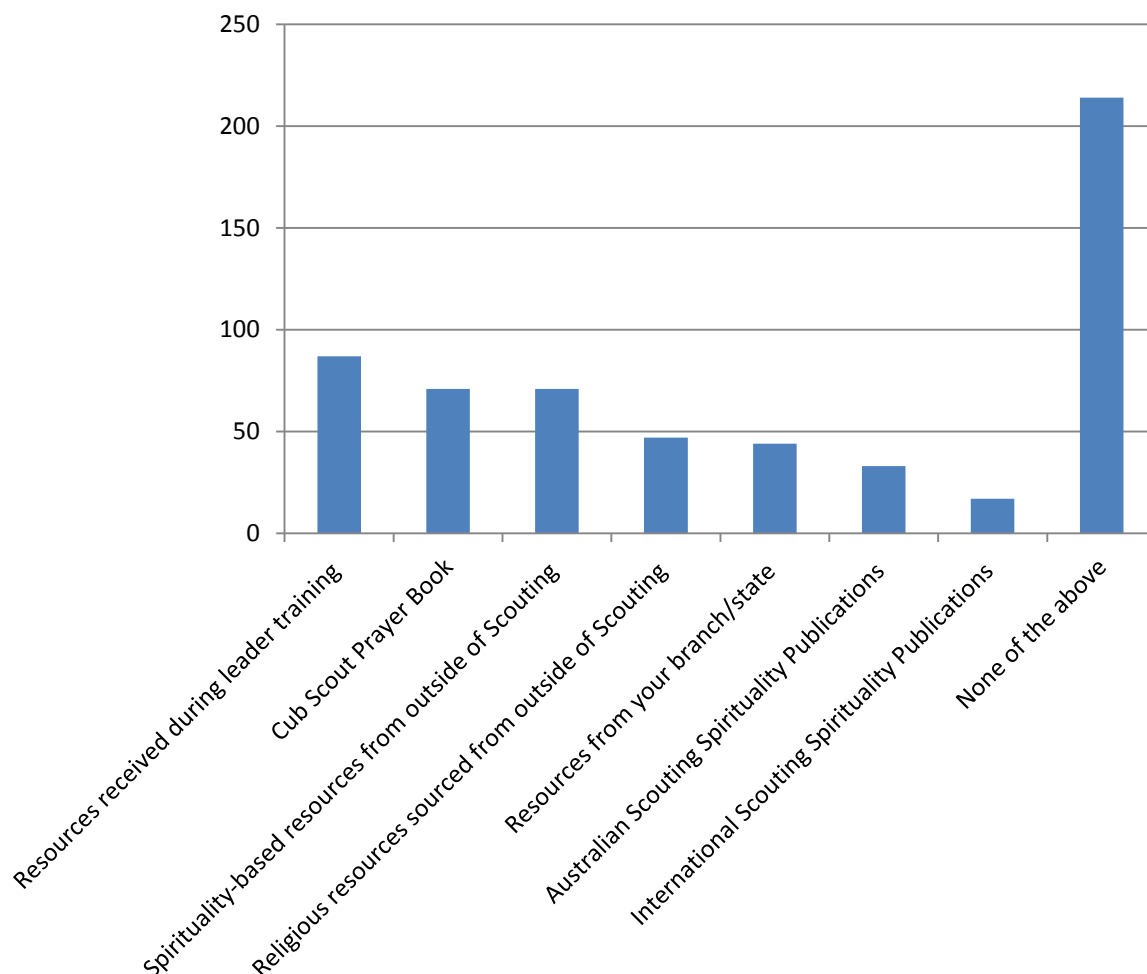
	Far too little (0)	Too little (1)	About right (2)	Too much (3)	Far too much (4)	Rating average
Compared to other aspects of Scouting e.g. Campcraft, outdoor activities, how would you rate the level of exposure that your child receives to spiritual development?	5	8	61	24	4	2.14

Table 5: Parents' attitudes towards the importance of spiritual development (105 respondents)

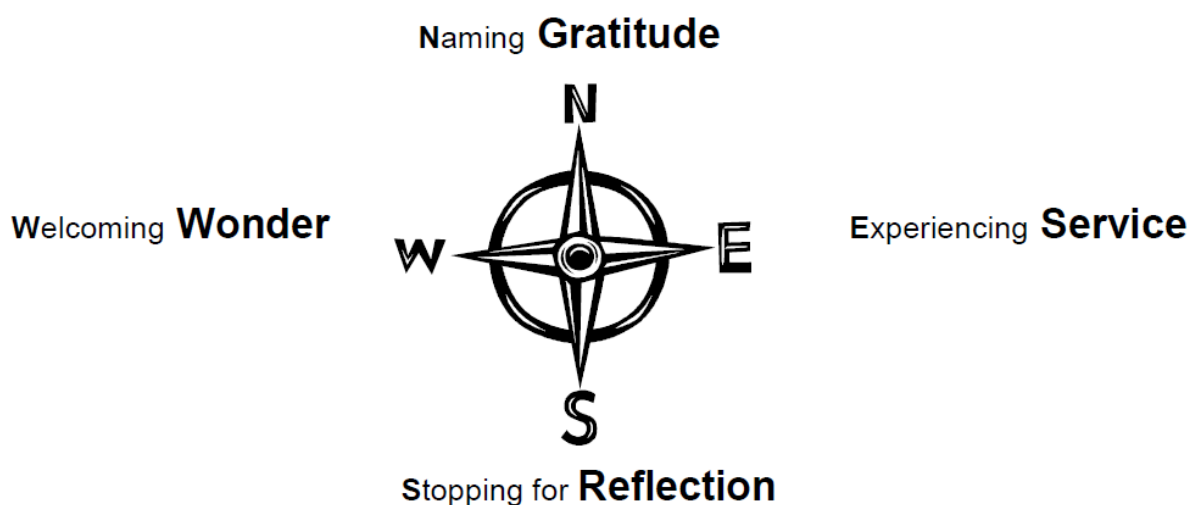
	Strongly disagree (0)	Disagree (1)	Neither agree or disagree (2)	Agree (3)	Strongly agree (4)	Rating average
Spiritual development is important to me in the raising of my child.	11	8	24	39	22	2.51
The fact that 'Duty to God' is a fundamental principle of Scouting was important to me when I made the decision for my child to join Scouting.	52	18	14	8	13	1.16

Leaders used a variety of resources when developing spiritual programs. This is summarised in figure 6 below. Some respondents identified other resources that they use, primarily internet searches for relevant material. Other respondents referred to specific sources of spiritual inspiration, including the UN Bill of Human Rights, the Jedi Code, the debrief methods used for reflection in the outdoor education industry and Habits of Mind.

Figure 6: Respondents' use of Duty to God and Spiritual Development resources in their Section (405 respondents)



Respondents were presented with the below image of Scouts Canada's 'Internal Compass' symbolic framework for spiritual development and the subsequent question:



Scouts Canada uses the 'Internal Compass' symbolic framework to guide the Spiritual Development aspect of their program. Do you think that a similar framework (not necessarily this one) would help in the delivery of Spiritual Development within Scouts Australia?

The majority of respondents (72.5%) indicated that they would find such a tool useful to aid in the delivery of spirituality within Scouting.

5.5 CUBOREE SURVEY

See appendix F – Cuboree Survey results for the results of this survey.

5.6 GILWEROO SURVEY

See appendix G – Gilweroo Survey results for the results of this survey.

6 DISCUSSION & INTERPRETATION OF RESULTS

6.1 FUNDAMENTALS AND MEMBERSHIP

6.1.1 DEFINING KEY CONCEPTS – SPIRITUALITY, SPIRITUAL DEVELOPMENT AND DUTY TO GOD

6.1.1.1 SPIRITUALITY

"Spirituality means guiding one's own canoe through the torrent of events and experiences of one's own history and that of mankind." – Lord Baden-Powell⁶

Spirituality is a complex term that has been defined in many different ways depending on the cultural context. Scouts Australia does not currently define this term. Neither does the World Organization of the Scout Movement (WOSM), though it does stipulate that spiritual development of young people is part of the purpose of Scouting.⁷ In *Guidelines for Spiritual and Religious Development*, the World Scout Bureau describes four approaches to spirituality commonly used in the scout movement. These are⁸:

- *Religion as spiritual*: the acknowledgement of the existence of an awesome mystery (mysterium tremendum), of something beyond us which demands a fundamentally religious response.
- *Spirituality as the development of the individual in a religious context*: If religion is about public expression, this approach describes spirituality as being about the inner self. It is about the quality of our engagement with and adherence to a set of values and the extent to which we have made them our own.
- *Spirituality as existential development*: Spirituality is also used in reference to the human spirit, to the emergence of the true self. It may be expressed in religious, agnostic and atheist forms.

⁶ World Scout Bureau – Education, Research and Development, *Guidelines on Spiritual and Religious Development*, World Scout Bureau, Switzerland, March 2010, p.8.

⁷ World Organisation of the Scout Movement, *Constitution of the World Organisation of the Scout Movement*, World Scout Bureau, Switzerland, January 2011, p. 3.

⁸ World Scout Bureau – Education, Research and Development, *Guidelines on Spiritual and Religious Development*, World Scout Bureau, Switzerland, March 2010, pp. 7-8.

- *Spirituality as the search for meaning of things and experiences within oneself.*

These four approaches highlight that from the perspective of the World Scout Bureau, spirituality can take both religious and non-religious forms.

Spirituality has not always been defined this way, and indeed, has evolved as a concept considerably from the time scouting was founded. From a historical perspective spirituality was never differentiated from religiousness until the 20th century rise of secularism, and starting in America, a growing belief that religious institutions in fact hindered experiences of the sacred, rather than aiding them.⁹ It is therefore conceivable that concepts such as spirituality and Duty to God mean very different things to the Scouting membership today than they did a century ago.

Indeed, evidence suggests that young people in Australia today also differentiate spirituality from religion. In one 2006 study, 76% of Australian Catholic School (CS) and 88% of Australian Private School (PS) high school students at two surveyed schools had had some type of religious/spiritual experience¹⁰. Students felt that of all their subjects, religious education was the only one that made them “feel most deeply about life”. A majority of students agreed with the statements: ‘I believe in God,’ ‘You don’t need to be actively involved in religion to live a good and meaningful life,’ ‘It does not matter so much what you believe so long as you lead a morally good life,’ and ‘You can be religious without belonging to any religious organisation’¹¹. This shows that young people themselves do not feel that religion or religious beliefs are a prerequisite for spirituality, or that an association with a god precedes morality.

This link between spirituality and morality has also been widely investigated. Morality is defined as being *concerned with the principles of right and wrong behaviour*¹². These principles are codified in or are at least part of the teachings of most organised religions and faith systems. While morals and morality can thus be an aspect in a number of faiths and religions, research suggests that morality is not exclusively the province of organised religions and that it is entirely possible to behave morally in the absence of a formal religious belief¹³.

In order to guide Scouts Australia’s approach to spirituality, YPR Team 3-2 believed it would be useful for Scouts Australia to clearly define this concept. As such, we developed and tested the following initial definition of spirituality through focus groups, surveys and direct contacting of those within Scouting with expertise on this topic:

Spirituality refers to the deep feelings or beliefs of a person regarding their purpose, connection to others and the meaning of life.

Results suggested that the majority of those consulted across all methods agreed with this definition, although some suggested modifications were needed to further refine our members’ understanding.

⁹ R Turner et. al., ‘Religious or spiritual problem. A culturally sensitive diagnostic category in the DSM-IV.’, *The Journal of nervous and mental disease*, 183:7, July 1995, pp. 435-44.

¹⁰ P McQuillan, ‘Youth Spirituality: A Reality in Search of Expression’, *Australian eJournal of Theology*, 6, February 2006, pp. 1-13.

¹¹ Ibid.

¹² Oxford Dictionaries, <http://www.oxforddictionaries.com/definition/english/moral>

¹³ M Mason, ‘Methods of exploring primordial elements of youth spirituality’, *Annual Meeting of the Association for the Sociology of Religion San Francisco*, August 2004, p. 15

Of those respondents who explained their choice, about half offered a differing definition, most of which built upon the definition proposed rather than disagreeing with it. The changes suggested included emphasising connection, modifying the wording and including a reference to a higher being. It should be noted that while some argued for including a higher being, about the same number explicitly noted their satisfaction that a higher being was excluded from our definition. Given broader dissatisfaction amongst the membership on terminology overtly referring to religion or 'God'¹⁴, it does not appear that including a reference to a higher being is beneficial to an Australian Scouting definition of spirituality.

Recommendation 1: From the total set of suggested variations to our definition, YPR Team 3-2 has made the following modifications to the original definition proposed, and recommends this is formally adopted by Scouts Australia:

Spirituality refers to the feelings or beliefs of a person regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs may change as a person develops and guide their actions throughout their life.

Data from the YPR Team 3-2 Follow-up focus groups indicates general satisfaction with this proposed definition of spirituality.

6.1.1.2 SPIRITUAL DEVELOPMENT

Spiritual development is one of the six areas of personal growth which form the foundation of the Scout program. Scouts Australia does not currently define spiritual development separately from Duty to God.

The World Scout Bureau describes spiritual development as being connected to young people's efforts to understand the meaning and causes of life experiences. It states that it can be achieved through reflection:

- on values that arise from activities and experiences
- on the nature of human character and existence
- on specific religious practices and symbols
- on the transcendental and the metaphysical¹⁵

Scouting Ireland describes spiritual development as "*Having an understanding and acceptance of myself and my value as a unique human being, and an equal acceptance of the value of others. Having respect for myself and others and the world in which we live. Having a sense of responsibility for my environment and my place in it. Developing a personal awareness of a higher being and an expression and exploration of a faith.*"¹⁶

Within both these definitions is the concept that spiritual development is a process of developing, exploring and refining one's spiritual feelings or beliefs. This can occur through a broad range of activities or experiences. For example:

- Engagement or exploration of formal religion or non-religious belief systems
- Respect for and faith in a higher being

¹⁴ YPR 1-4 survey results indicating dissatisfaction with the wording 'my God' in the Australian Scout Promise.

¹⁵ World Scout Bureau – Education, Research and Development, *Guidelines on Spiritual and Religious Development*, World Scout Bureau, Switzerland, March 2010, p.10

¹⁶ Scouting Ireland, "About One Programme".

- Exploring a connection with nature and the world around us
- Searching for meaning in life's experiences
- Learning about and respecting the spiritual beliefs of others

Learning objectives for spiritual development in the Australian context are expanded on below in the appendix J – Spiritual Development Learning Objectives and Example Activities.

6.1.1.3 DUTY TO GOD

WOSM defines Duty to God in its constitution as "Adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom"¹⁷.

To date, Scouts Australia's definition of Duty to God, as outlined in Policy and Rules 2014, has aligned directly with WOSM's definition. Policy and Rules 2014 states: "1. *The policy of the Scout Movement, which includes members of many different forms of religion, is that all members should develop their relationship with the spiritual values of life by adhering to spiritual principles, through loyalty to the religion that expresses them by acceptance of the duties resulting therefrom*"¹⁸.

In addition, Policy and Rules states that:

2. *The educational approach of the Movement includes helping young people to search for the spiritual values of life.*
3. *The privilege of adult leadership carries with it the obligation of encouraging the spiritual growth of youth members so that they may gain a deeper understanding of their Duty to God as they progress through the Movement.*
4. *The growing spiritual relationship can be encouraged by the regular use of carefully selected prayers for everyday Scouting occasions.*
5. *Members should be encouraged to attend services of their own religion.*
6. *A gathering of members of the Movement, known as a Scouts' Own, may be held for worship and to promote fuller realisation of the Scout Promise and Law, but is supplementary to, and not in substitution for, the religious observances outlined in (1) and (5) above.*

While the term 'God' in the principle 'Duty to God', in itself appears to imply adherence to a monotheistic religion e.g. Christianity or Islam, the definition currently used by Scouts Australia readily allows for those who adhere to a polytheistic religion e.g. some forms of Hinduism, and subscribers to atheistic religions, e.g. Buddhism or Australian Indigenous spiritualism. Duty to God in this context implies upholding the principles of one's religion and performing any necessary rituals or duties associated with this. Indeed, Scouts Australia has been very vocal in emphasising its acceptance of people from diverse religious backgrounds, and altered the wording of the Scout Promise to 'do my duty to **my** god' (author's emphasis) to reaffirm this acceptance of diversity.

Where Scouts Australia's current definition and suggested activities become restrictive is for those members who have spiritual beliefs but do not identify with a formal organised religion. For these members, the first part of the definition is inclusive: "*all members should develop their relationship with the spiritual values of life by adhering to spiritual principles*", however the only means provided for doing this is through loyalty to a religion. As commentators have noted, the definition of Duty to God does not actually include reference to a

¹⁷ World Organisation of the Scout Movement, *Constitution of the World Organisation of the Scout Movement*, p. 3.

¹⁸ The Scout Association of Australia, *Policy and Rules 2014*, The Scout Association of Australia, Canberra, 2014, p. 15.

creator or divine entity. As the explanation of the fundamental principles of the movement note, “*by contrast to the title, the body of the [definition] does not use the word ‘God’... The whole educational approach of the Movement consists in helping young people transcend the material world and go in search of the immaterial values of life*”¹⁹. It is thus clear that WOSM supports the liberal interpretation of ‘Duty to God’ and allows those who do not subscribe to a monotheistic conception of spirituality to still do their duty to ‘God’. This does not absolve non-adherents of moral or ethical responsibility. As one commentator puts it, the document makes it clear that Scouting wants people “*to be active doers, not just passive believers*”²⁰. But it does allow them to truthfully make their promise and thus be a part of Scouting. Lord Robert Baden-Powell expressed a similar sentiment when he said of religion “The religion of a man is not the creed he professes but his life - what he acts upon and knows of life and his duty in it. A bad man who believes in a creed is no more religious than the good man who does not.”

It is important to note that while, to date, Scouts Australia has adopted a very similar definition of ‘Duty to God’ as that outlined by WOSM, WOSM specifically notes the importance of reflecting these fundamental principles in language that is appropriate to a particular cultural context. It states that to be a member of the Scout Movement, an individual must “*adhere to a Scout Promise and Law reflecting, in language appropriate to the culture and civilization of each National Scout Organization and approved by the World Organization, the principles of Duty to God, Duty to others and Duty to self*”.²¹

Given that the Australian 2011 Census reported that more than one in five Australians (22%) identify as having ‘no religion’²², Scouts Australia’s current definition of Duty to God is effectively excluding, or not relevant to a significant proportion of the population. There is therefore a strong case for revising the definition to reflect the Australian cultural context, as allowed for by WOSM. This is supported by findings from the YPR Team 3-2 General Survey, where participants were asked ‘should Scouts Australia adopt a definition of Duty to God that focuses on adhering to spiritual principles or beliefs and doesn’t use the word ‘God’?’. Of the 672 respondents to this question, 67.7% responded ‘yes – should be re-worded to focus on spiritual beliefs’.

The World Scout Bureau proposes an alternative description of Duty to God that may be more suitable to the Australian context. It states that Duty to God can be understood as “*Acquiring a deeper knowledge and understanding of the spiritual heritage of one’s own community, discovering the spiritual reality which gives meaning to life and drawing conclusions for one’s daily life, whilst respecting the spiritual choices of others*”.²³

This definition places less emphasis on religion, and a greater emphasis on exploring one’s own spiritual beliefs – a sentiment which is relevant to the Australian context. However, while this is more inclusive of those who do not identify with a religion, it implies a significantly different concept from one which focuses on adhering to and developing spiritual beliefs, which may be more applicable for a definition of spiritual development. The definition proposed by the World Scout Bureau does not appear to give this aspect of Duty to God sufficient weight.

¹⁹ World Organisation of the Scout Movement, *Fundamental Principles*, World Scout Bureau, Switzerland, 1992.

²⁰ L Morland, ‘What does Scouting mean by Duty to God?’, *Scoutdocs*, Liam Morland, 1996, viewed on 2 September 2014, http://Scoutdocs.ca/Documents/Duty_to_God.php

²¹ World Organisation of the Scout Movement, *Constitution of the World Organisation of the Scout Movement*, p. 3.

²² 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>

²³ World Scout Bureau – Education, Research and Development, *Guidelines on Spiritual and Religious Development*, World Scout Bureau, Switzerland, March 2010, p.10

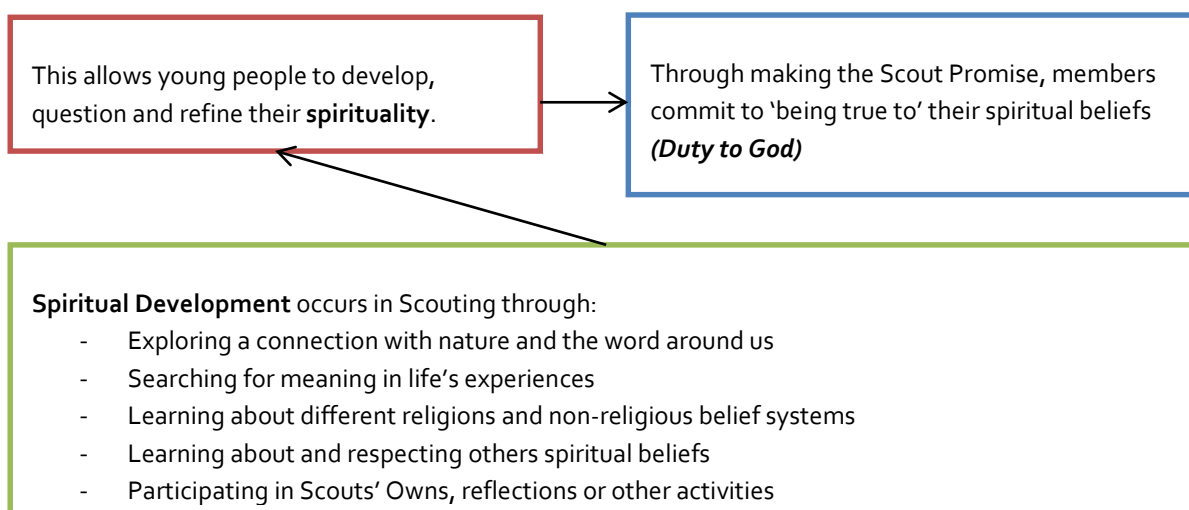
It is therefore recommended that Scouts Australia adapts its current description of Duty to God in *Policy and Rules* by including elements of the description proposed by the World Scout Bureau, but retaining the key aspect of adhering to spiritual principles. These changes are discussed in detail below. In making these changes, the wording of the Principle of Duty to God in the Australian Scout Promise will need revising to reflect these, which is discussed in more detail below.

6.1.1.4 INTERSECTION BETWEEN SPIRITUALITY, SPIRITUAL DEVELOPMENT AND DUTY TO GOD

The discussion above shows that spirituality, spiritual development and Duty to God are different concepts, even though they are related.

The following diagram (see figure 7) depicts these connections. It identifies the role of Scouting within the spiritual domain as focusing primarily on spiritual development, which provides opportunities for young people to develop, question and refine their spiritual beliefs. Through making the Scout Promise, Scouting members then also commit to being true to, or living by, those beliefs, thus carrying out their Duty to God.

Figure 7: Intersection between Spirituality, Duty to God and Spiritual Development.



6.1.2 NEEDS AND DESIRES OF YOUTH IN AUSTRALIA TODAY WITH RESPECT TO SPIRITUALITY

The latest census data tells us that the majority of Australians subscribe to a particular religion, however a growing proportion of the populace does not report a religious affiliation²⁴. The Australian Bureau of Statistics (ABS) notes that this move away from religious affiliation is being driven by young adults, with the highest proportion of the population reporting no religion being in the 22-24 age group (which falls entirely within the current Australian Rover Scout age range) (see figure A1 in appendix H – Religion in Australia demographic data)²⁵. The ABS cautions against over-interpretation of religious affiliation data for the age ranges covered by Scouting youth members, due to this data likely being completed mostly by parents. But given that the maximum self-reported 'no religion' response is 32%, we can say with confidence that while the majority of

²⁴ Australian Bureau of Statistics, 'Losing my religion?', *Australian Social Trends*, Nov 2013

²⁵ Ibid.

youth members consider themselves to be an adherent of a particular religion, there is a significant and growing minority who do not²⁶.

As has been referred to above, research has shown that while today's youth have disconnected with organised religion, they maintain a strong connection with spiritual concepts²⁷. Given this situation, it appears that Australian youth are spiritually aware, that this is independent of their religious affiliation, and that the majority feel that religious education is in some way meaningful to their life.

A 2009 report on Australia's young people commissioned by the federal government found that the self-rated importance of religion increases in an almost linear fashion as people age and that young people do not feel religion is very important to them (see figure A2 in appendix H – Religion in Australia demographic data)²⁸. Coupled with the knowledge that young people are spiritually aware, this indicates that Scouting is perfectly placed as a non-religious movement to nurture spirituality in youth outside of the traditional formal religious setting. However, it is notable that young people who identify with certain religions, such as Jehovah's Witnesses and Islam, report that religion is a very important part of their life, significantly more so than other young people (see figure A3 in appendix H – Religion in Australia demographic data)²⁹. In order to best help grow the spirituality of these youth members, Scouting should encourage these young people to carry out their religious responsibilities and observances.

A further study of Victorian young people aged 16-24 (spanning almost the entirety of the Venturer and Rover age brackets) found that spiritual wellbeing was achieved through a number of avenues. The most important of these appeared to be relationships with others and a sense of connectedness to others, the wider world, a 'Greater Power' and a sense of place in a 'Big Plan'³⁰. When young people achieved some level of spiritual wellbeing this increased their sense of identity and self-esteem. It was further found that while a religious tradition may have some effect on a young person's spirituality, early positive relationships played a greater role³¹. These findings indicate that Scouting has a strong mandate to develop the spirituality of young people, in that this will likely improve their sense of identity and self-worth. Furthermore, it suggests that rather than exclusively focusing on encouraging adherence to a religion, this can be equally and perhaps even more effectively achieved through fostering a sense of connectedness on multiple levels. Ensuring young people have positive relationships right from the early sections of Scouting will set them up for a lifetime of spiritual wellbeing.

6.1.3 WORDING OF DUTY TO GOD IN THE AUSTRALIAN SCOUT PROMISE

The Principle of 'Duty to God' is currently worded in the Australian Scout Promise as 'do my duty to my god'. Substantial evidence has now been collected through a range of sources that suggest discontent with this wording. In a national survey completed for YPR Stage 1, 42% of adults completing the survey (155 people) and 48.6% of youth (104 people) voted to change the word "god" in the Scout Promise³². While this is not a

²⁶ Ibid.

²⁷ P McQuillan, 'Youth Spirituality: A Reality in Search of Expression', *Australian eJournal of Theology*, 6, February 2006, pp. 1-13.

²⁸ Muir, K., Mullan, K., Powell, A., Flaxman, S., Thompson, D., Griffiths, M. 'State of Australia's Young People: A Report on the social, economic, health and family lives of young people.', Australian Government – Office for Youth, 2009, p. 89.

²⁹ Muir, K., Mullan, K., Powell, A., Flaxman, S., Thompson, D., Griffiths, M. 'State of Australia's Young People: A Report on the social, economic, health and family lives of young people.', Australian Government – Office for Youth, 2009, p. 90.

³⁰ M. de Souza, P. Cartwright and E. J. McGilp, 'The perceptions of young people who live in a regional city in Australia of their spiritual well-being: implications for education', *Journal of Youth Studies*, 7(2), 2004, pp. 155-72.

³¹ Ibid.

³² YPR 1-4 Aims, Principles Team, National Youth Program Review – Aims and Principles of Scouting Survey, unpublished data, viewed on 7 September 2014.

majority, it does indicate significant dissatisfaction with this term. In the comments box for this question the vast majority of comments made relating to the phrase “duty to my god” suggested removing or changing it. These comments included:³³:

- “I am not sure that every Australian has a concept of God”
- “Remove Duty to God. We live in a modern society where many people have no faith. Allow scouting to recognise that.”
- “I don’t think God should be in the promise but if it is make it optional like the Queen is.”
- “Every time that we discuss this for Squire Training in my Rover Crew, we talk for hours about the “to my God” bit. The guidelines say that members must believe in SOMETHING. But some people don’t, and why is that not okay? I don’t think my friends are bad people because they don’t believe in any form of higher power, nor an afterlife.”
- “Keep god, but [do] not have exclusions on having to have a religious belief, especially for leaders and kids signing up.”
- “both [Duty to my God and the Queen] listed should be erased as they are no longer relevant”
- “Making it mandatory to have a belief in GOD is just plain wrong.”

Further evidence of dissatisfaction with the word ‘god’ in the Scout Promise has been seen in focus groups conducted by YPR Team 3-2. Although some participants stated that they were happy with the current wording, the majority suggested the need to change the wording to something more inclusive for those who do not identify with a God³⁴.

6.1.3.1 CURRENT INTERPRETATIONS OF ‘DUTY TO MY GOD’ IN THE PROMISE

Members who do not identify with the current wording of ‘duty to my God’ in the Scout Promise appear to be dealing with this in one of two ways. For some, they believe there is no God and therefore say the Promise, accepting that they are not doing so truthfully. They often keep this to themselves, resulting in a ‘don’t ask, don’t tell’ situation. This is reflected in comments such as “*I am not religious so my god does not exist*”³⁵ and “*with God in there I can’t give a real Promise – I just say it but it doesn’t mean anything*”³⁶. For others, they emphasise the word ‘my’ in the phrase ‘my god’, and interpret this in a variety of ways including ‘family’, ‘my values’, or ‘my beliefs’. While this interpretation appears fairly widespread, it is not without its flaws, with some feeling that this is disrespectful. For example, one focus group participant stated “*the commonly used explanation that ‘god can be anything you think it is’ actually devalues the concept and is counter-productive to youth developing spiritually*”³⁷.

Not only is it concerning that some members feel the need to lie to maintain membership of Scouts Australia, it also undermines the spiritual development of youth members as it is difficult to see how spiritual development can occur where some members do not feel they can have an honest and open discussion about their beliefs. It is hoped that with revised wording, the Australian Scout Promise can be truthfully made by all

³³ YPR 1-4 Aims, Principles Team, National Youth Program Review – Aims and Principles of Scouting Survey, unpublished data, viewed on 7 September 2014.

³⁴ YPR 3-2, *Spiritual Development & Duty to God Focus Groups – Preliminary Analysis*, YPR 3-2, Melbourne, 2014.

³⁵ YPR 1-4 Aims, Principles Team, National Youth Program Review – Aims and Principles of Scouting Survey, unpublished data, viewed on 7 September 2014.

³⁶ YPR Stage 3 – Team 3-2 Focus Group, Group Council (Melbourne-based group), YPR 3-2, Sep 2014.

³⁷ YPR Stage 3 – Team 3-2 Focus Group, Group Council (Melbourne-based group), YPR 3-2, Oct 2014.

members and encourage, rather than stifle discussion on matters related to spirituality and spiritual development.

6.1.3.2 SUGGESTED REVISED WORDING OF THE AUSTRALIAN SCOUT PROMISE

YPR Team 3-2 has undertaken a range of consultations, as outlined in the methods and results sections to assist in determining the most appropriate wording of the concept of Duty to God in the Australian Scout Promise.

In focus groups there was limited consensus on what the revised wording should be, although as previously stated, most focus groups agreed that the wording should change³⁸. Participants preferred action terms along the lines of 'living by', 'upholding', and 'doing a duty to', rather than 'exploring' or 'developing' which was seen as having less strength. Some participants wanted to keep the word 'God', whilst others preferred 'spiritual beliefs' or 'values'.

Responses from key informant questionnaires were also divergent. Most Chaplains and Spiritual Development Leaders expressed strongly that the current wording of 'duty to my god' should remain, in some cases expressing concern that removing the word 'god' would contravene the principles of Scouting. Branch Chief Commissioners were more open to revising the wording, with some suggesting appropriate wording would be 'to explore and develop my spiritual beliefs' and another emphasising the need to provide different options within the Promise to cater for different people³⁹.

Results of the YPR 3-2 national survey suggest that among the six action terms tested, "to be true to" was the most preferred (27.6%), while "to explore and develop" was the second most preferred option (19.5%). Among the eight 'principles' tested, "my values" was the most preferred (35.3%), while "my beliefs" was the second most preferred option (22.0%). Combining these results, it appears the most popular phrasing of the concept of 'duty to God' amongst survey respondents is "to be true to my values".

Whilst the phrase 'to be true to my values' was the preferred wording of survey participants, 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.

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 informants⁴⁰. 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

³⁸ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

³⁹ YPR Stage 3 – Team 3-2 Key Informant Contributions data, YPR 3-2, Melbourne, 2014.

⁴⁰ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

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.

** It is worth noting that the distinct Promises of the Joey Scout and Cub Scout Sections were not considered by the YPR 3-2 Team throughout this process. This is because the YPR 3-1 Team that will be recommending the changed wording of the Promise is taking the approach that there will be one Promise for all Sections of Scouting.

Recommendation 2: The phrase "to be true to my spiritual beliefs" should replace the phrase "do my duty to my God" in the Australian Scout Promise.

6.1.4 MEMBERSHIP OF SCOUTS AUSTRALIA

Being willing to truthfully make the Australian Scout Promise is the main formal requirement of joining Scouts Australia (for adults there is a second requirement, to follow the Policy and Rules of the movement). It has been suggested by some that the current wording of Duty to god in the Promise limits who can truthfully make the Promise and therefore limits the membership of Scouting to those who believe in a god. Data from focus groups and the General Survey revealed a consistent belief that membership of Scouts Australia should be open to everyone. In fact, some Leaders commented that they were aware of instances of parents not enrolling or considering withdrawing their children from the Scouts Australia because of their discomfort with the 'god' aspect⁴¹. This strongly suggests that Scouts Australia's current expression of Duty to god is at least perceived to be limiting membership of the organisation.

Though it is clear that there are some members disagree with the opening of membership to Scouts Australia to members of no religious affiliation, the YPR process to date has repeatedly and unequivocally found that the majority of Scouting members feel that their organisation should extend membership to all people, regardless of their religious background^{42,43}. In our general survey, 88% of respondents either agreed or strongly agreed with the statement "Membership of Scouts Australia should be open to all people, even if they do not believe in a God".⁴⁴ Similar sentiments were expressed by focus groups.

The purpose of the Scout Movement, as stated by WOSM, is in part to "contribute to the development of young people in achieving their full... potentials as individuals"⁴⁵. Regarding membership requirements of youth members, WOSM requires of all National Scouting Organisations (NSOs) that "Enrolment [is] open to all who agree to conform to the purpose, principles and method of the Movement"⁴⁶. Thus in order to be a Scout one must promise to uphold the principle of 'Duty to God'. By revising the definition of Duty to God, as suggested above, there are therefore no grounds to exclude youth or adults from joining Scouting on the basis of their religion or lack thereof. In fact, discrimination on the basis of religious grounds is a right usually only legally afforded to religious organisations⁴⁷, which Scouting is not. There are good reasons to explicitly limit the membership of the organisation, e.g. excluding those adults who fail to obtain a 'Working With Children

⁴¹ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

⁴² YPR 1-4 Aims, Principles Team, Combined forum results, unpublished data, viewed on 7 September 2014.

⁴³ YPR 1-4 Aims, Principles Team, National Youth Program Review – Aims and Principles of Scouting Survey, unpublished data, viewed on 7 September 2014.

⁴⁴ YPR Team 3-2 General Survey (see Figure 2 in main text).

⁴⁵ World Organisation of the Scout Movement, *Constitution of the World Organisation of the Scout Movement*, p. 3.

⁴⁶ World Organisation of the Scout Movement, *Constitution of the World Organisation of the Scout Movement*, p. 9 (p. 6 of pdf document).

⁴⁷ Law Council of Australia, *Submission to Senate Legal and Constitutional Affairs Committee re: Exposure Draft – Human Rights and Anti-Discrimination Bill 2012 (Cth)*, Law Council of Australia, 24 December 2012.

Check' or similar. However, Implicit limitation on the basis of religious or spiritual beliefs is not supported by the membership⁴⁸, does not serve any useful purpose, and is not in line with the values of the Scouting Movement. WOSM's own policy of the matter unequivocally states that "The Youth Programme should be open to all: The Youth Programme should meet the needs of all young people. The programme must be designed with the necessary flexibility to adapt to each society's culture, society, economy, race, religious diversity, and gender."⁴⁹

While revised wording of the Promise should formally remove any requirement to believe in a monotheistic conception of god, Scouts Australia must consider publishing explicit information to all Branches to remove any potential confusion over this aspect of membership.

6.1.4.1 IMPLICATIONS FOR POLICY AND RULES

There are a number of sections within Policy and Rules that will need revising if the recommendations of this report are adopted by Scouts Australia. This includes revision of the description of Duty to God, revision of the Australian Scout Promise (to be discussed in more detail below) and potential revision to the membership requirements.

Recommendation 3: The description of Duty to God (P2.4) in Policy and Rules should be revised to promote a broader definition of Duty to God and spiritual development. This could be worded as follows:

P2.4 DUTY TO GOD

1. The policy of the Scout Movement, which includes members with many different spiritual beliefs, is that all members should develop their spiritual values and adhere to their spiritual principles, whilst respecting the spiritual choices of others.
2. The educational approach of the Movement includes helping young people to develop their spiritual beliefs and values.
3. The privilege of adult leadership carries with it the obligation of encouraging the spiritual growth of youth members so that they may gain a deeper understanding of their spiritual beliefs as they progress through the Movement.
4. The growing spirituality of youth members can be encouraged through the Youth Program and by the regular use of carefully selected reflections for everyday Scouting occasions.
5. Members who identify with a religion should be encouraged to attend services of their religion.
6. A gathering of members of the Movement, known as a Scouts' Own, may be held for the purposes of exploring spiritual beliefs and to promote fuller realisation of the Scout Promise and Law.

Recommendation 4: Remove the following clause from Policy and Rules as it is unnecessary and redundant:

P2.9.7 SPIRITUAL AWARENESS

Scouts Australia's religious policy is specified in Policy P2.4.

⁴⁸ When asked whether membership of Scouts Australia should be "open to all people, even if they do not believe in a God", 88% of respondents either strongly agreed or agreed", see General survey results.

⁴⁹ World Organisation of the Scout Movement, *World Scout Youth Programme Policy*, Document 8, World Scout Conference – Slovenia 2014, 2014, p. 12.

Recommendation 5: While technically membership requirements do not require changing, it is recommended that the following statement is included in the section P₃ MEMBERSHIP to ensure there is no confusion in this regard:

Membership of Scouts Australia is open to all people regardless of their religious or spiritual affiliation, or their spiritual beliefs.

There is an argument that Section P_{2.4} DUTY TO GOD could be better titled as P_{2.4} SPIRITUAL BELIEFS to reflect the content. However, we accept that this part of the Policy & Rules document deals with the three fundamental principles of Scouting and re-titling this Section would either require a new Section to be written that explains the fundamental principle of Duty to God explicitly, or would suggest Scouts Australia deviating from the fundamental principles of Scouting as prescribed by WOSM.

Recommendation 5 is not without precedent. The *Design for Tomorrow* report of 1972 recommended a related change; that the following clause be included in the relevant section of the Policy and Rules document used at the time⁵⁰:

Where members are not... associated with a religious body, they should be encouraged to become members of a religious body of their choice; subject to the approval of parents in the case of Scouts. However, the lack of such an association shall be no bar to membership of the association.

6.1.4.2 IMPLICATIONS FOR A₁ FORMS

The A₁ form is a branch/state specific form that all adults complete when joining the Movement. The Victorian A₁ for example, requires adults to indicate their 'Spiritual Affiliation' and then gives a list of five religions followed by the option of 'Personal Beliefs – to be outlined at a District Personnel Committee interview'. There was strong criticism of the Victorian A₁ in two of the focus groups performed by the YPR 3-2 Team⁵¹. Focus group participants indicated a strong concern that the list of options given was very limited and a perception that if their spiritual affiliation did not fit into one of these categories it was less welcome in Scouting. There was also a concern raised regarding the caveat on 'personal beliefs': that these must be 'outlined at a District Personnel Committee interview', implying that if one holds a belief other than one listed, one is less likely to have acceptable beliefs by Scouting's standards and thus must be more closely investigated.

The New South Wales A₁ for example asks adults for their religion/denomination, which present a narrow view of spirituality. This is in stark contrast to the conceptualisation of spirituality developed by the YPR 3-2 Team, where religion is one subset of spirituality. The YPR 3-2 team recognises the benefits to the Movement in collecting data on religious affiliation; for planning and statistical purposes.

Recommendation 6: Revise the A₁ forms in the following way:

Branches should cease collecting data on spiritual/religious affiliation on their A₁ forms (the initial form signed by a prospective adult member). If a Branch wishes to continue collecting this data for statistical or planning

⁵⁰ The Scout Association of Australia, *Design for tomorrow*, Design for Tomorrow Working Party, 1972, p. 133.

⁵¹ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

purposes, their A1 forms (the initial form signed by a prospective adult member) should follow the following general principles with regards to collecting this data:

- A1 forms should request information on individual's spiritual beliefs using the phrase 'spiritual affiliation'.
- While a list of common religious and/or non-religious spiritual belief systems can be provided, this is not necessary and it is recommended that this practice is not continued.
- If a list of spiritual belief systems is offered it should be clear that no distinction is made between those whose spiritual affiliation is one of those listed, and those who have an unlisted belief.
- A1 forms should not refer to the "Spiritual Development Policy" of Scouts Australia, given that this does not exist.

6.1.5 IMPACT OF RECOMMENDATIONS ON 'DUTY TO SELF' AND 'DUTY TO OTHERS'

The work carried out by the project team allowed for close collaboration with Team 3-1 and the sharing of knowledge regarding Duty to God and the other key fundamental principles of Duty to Others and Duty to Self.

From our research and work with this report, it has been found that the recommendations do not have a major impact upon Duty to Others and Duty to Self, particularly as we have concentrated on addressing the modern expression of spirituality, Duty to God and spiritual development. Our work in collaboration with Team 3-1 has ensured any overlap of research and recommendations between the project teams was shared.

6.2 PROGRAM IMPLEMENTATION

6.2.1 SPIRITUAL DEVELOPMENT IN THE PROGRAM

Traditionally, leaders have had difficulty in programming for spiritual development compared to the other areas of personal growth. As the research conducted as part of this review shows, this is due to a variety of factors, including not feeling comfortable in the subject matter; being wary of forcing their own beliefs on youth members; and a lack of appropriate resources aimed at conveying spirituality within Scouting⁵². While few members of Scouts Australia want spirituality to dominate the program, there is a general recognition that there is a place for it within Scouting, and that it is addressed more competently in some Sections than in others⁵³.

In the Scout program, spiritual development should be included in all Sections to an equal degree in line with Scouting's aim of achieving holistic development of youth members. The format this takes would differ between sections, as a child's developmental level determines the extent of their understanding of this complex concept. However the activities used in younger sections would flow into the activities used in the older sections, ensuring that a youth member's spiritual development is guided in the best possible manner.

Having reviewed a number of existing frameworks for assisting the delivery of spiritual development through a Scouting program, the YPR 3-2 devised a programming tool known as the *Internal Compass* to assist leaders in incorporating spiritual development into their programs.

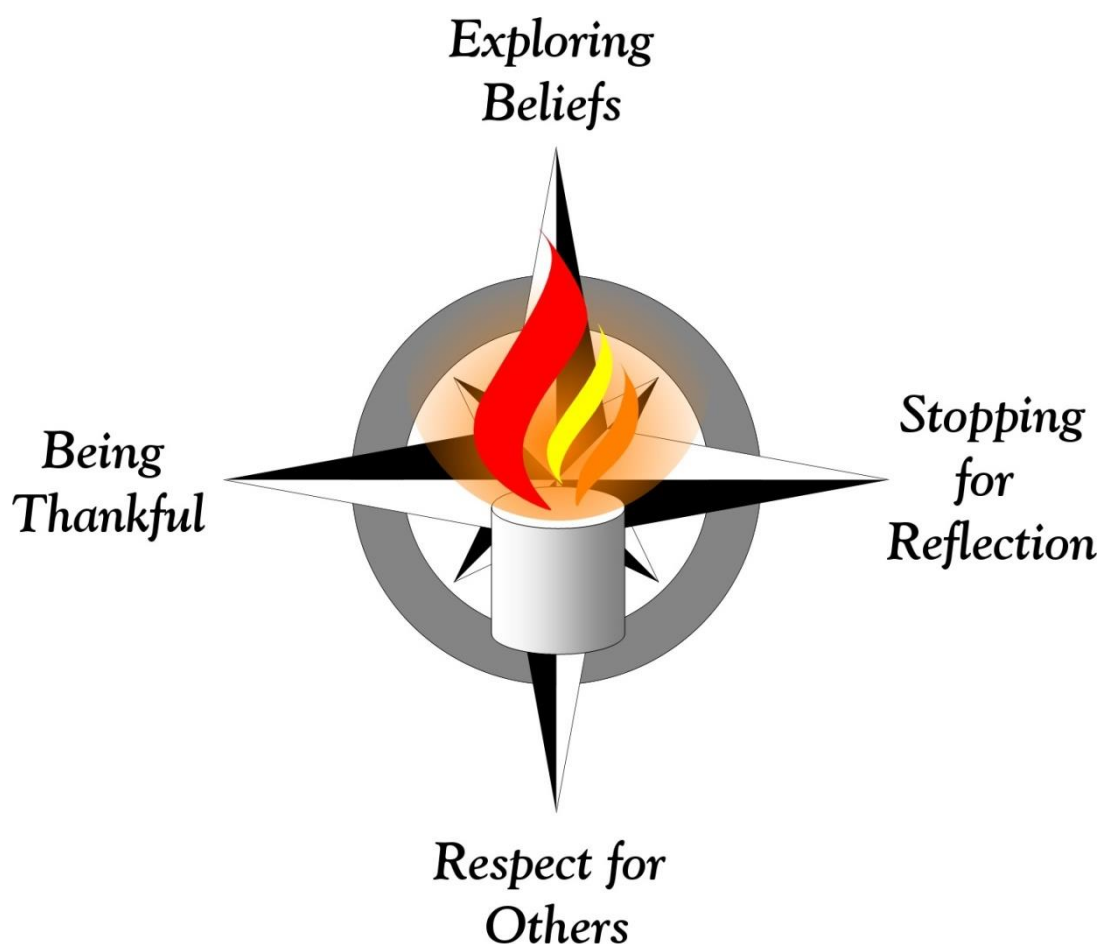
6.2.1.1 SPIRITUAL DEVELOPMENT PROGRAMMING TOOL – THE INTERNAL COMPASS

⁵² YPR Stage 3 – Team 3-2 General Survey data, YPR 3-2, Melbourne, 2014.

⁵³ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

The Internal Compass is based on the tool of the same name used by Scouts Canada and comprises four main elements, with three sub-elements per main element. These concepts were drawn from the definition of spirituality that is proposed within this report for adoption by Scouts Australia, as well as the ideas from Scouts Canada and other relevant sources that were reviewed as part of the YPR Team 3-2 process. As these source materials have had a wide range of inputs, it is felt that the Internal Compass Programming Tool proposed has a great deal of value to offer Leaders.

Figure 8: The Internal Compass spiritual development programming tool concept art.



Exploring beliefs: A Scout explores spirituality in religious and non-religious forms, and thinks deeply about the different ways they may live their life

- Exploring religions
- Exploring non-religious systems of spiritual belief
- Exploring questions about the purpose and journey of life

Stopping for reflection: A Scout pauses to reflect upon the Law and Promise as well as their own spiritual beliefs through a variety of means. These may include worship, meditation, prayer, conversation and contemplation

- Reflection upon the role that spiritual beliefs, the Scout Law and Promise play in our lives and how these develop over time
- Reflection upon how we may better live up to our own spiritual beliefs
- Reflection upon our connection with others and place in the world

Respect for others: A Scout respects and acknowledges other people’s spiritual beliefs, and the value of diversity

- Respect for the different religious and spiritual beliefs others may hold
- Respect for the different social and cultural backgrounds that others may come from
- Respect for the value of diversity in the community

Being thankful: A Scout is thankful for the many gifts of nature and the human community, and expresses this regularly

- Appreciation of the beauty of our natural and human world
- Appreciation of the relationships we share and the role others play in shaping our lives
- Appreciation for the opportunities available throughout our lives

The intent is that any Leader who wishes to address spirituality within their program can draw on this tool, and the associated ‘Spiritual Development Learning Objectives and Example Activities’ described below (see appendix J – Spiritual Development Learning Objectives and Example Activities), in order to construct a relevant and robust program. This tool will assist leaders to overcome the barriers that prevent the inclusion of spiritual development in the program. For further explanation of the Internal Compass please see appendix I – Internal Compass rationale.

Recommendation 7: The *Internal Compass* spiritual development program tool (in a final version based on the current concept art) should be formally adopted by Scouts Australia for use in the program to assist Leaders in programming for spiritual development.

6.2.1.2 SPIRITUAL DEVELOPMENT GOALS BY AGE RANGE

The definition of spirituality described earlier is a complex expression of a multi-faceted topic and is intended to be used by Leaders and other adults in Scouting only, rather than being ‘taught’ to youth. Given the complexity of the topic, learning objectives for each of the various age ranges within Scouting were created, corresponding to the current Sections of Scouts Australia at the time of the review. These objectives aim to describe what a youth member could be reasonably expected to have achieved in terms of their spiritual development by the time they reach the end of the relevant age range. They were created with reference to a collation of various relevant developmental models compiled especially for this review process⁵⁴. These can be reviewed in the Spiritual Development Learning Objectives document below (see appendix J – Spiritual Development Learning Objectives and Example Activities). For a full explanation of how the learning objectives were derived from this information please see appendix K – Spiritual Development Goals by age range.

⁵⁴ K. Loveless, ‘Key Developmental Stages (Age: 0-26yrs)’, for the Scouts Australia Youth Program Review – Stage 3, 14/12/14.

Recommendation 8: Spiritual development goals by age range (as developed by YPR team 3-2) should be formally adopted by Scouts Australia for use in the program to assist Leaders in programming for spiritual development.

6.2.1.3 SPIRITUAL DEVELOPMENT LEARNING OBJECTIVES AND EXAMPLE ACTIVITIES

The spiritual development age range-specific goals allow a learning objective to be specified for each of the twelve sub-elements of spirituality described by the Internal Compass, for each age range. These in turn allow examples of activities through which a youth member may achieve the stated learning objective to be described. Appendix J – Spiritual Development Learning Objectives and Example Activities contains a table of suggested spiritual development learning objectives followed by a table listing examples of activities through which these objectives may be achieved. These objectives were derived through a committee process of informed individuals (the YPR 3-2 Team), while the example activities were derived from suggestions made by survey respondents, focus group participants and directly contacted key informants.

Recommendation 9: The spiritual development learning objectives and example activities should be formally adopted by Scouts Australia for use in the program to assist Leaders in programming for spiritual development. These learning objectives and example activities should also be used by later stages of the YPR to develop a program and award scheme activities.

6.2.1.4 SPIRITUAL DEVELOPMENT SYMBOL

At the time of this review, the Areas of Personal Growth are depicted throughout Scouts Australia's publications using thumbnail-sized symbols. Spiritual development is currently depicted as a bird, which is intended to represent a dove.⁵⁵ This symbol has strong Judeo-Christian connotations and potentially excludes those who do not subscribe to either of these two religions from engaging in the concept, as well as reinforcing the perception of Scouting privileging Judeo-Christian religions over other belief systems. The YPR 3-2 Team considered a number of alternatives that are more inclusive of other spiritual belief systems. These alternatives came from other National Scouting Organisations as well as other organisations that use symbolism to depict spiritual development.

The symbol chosen was a candle with a flame. Candles are used in many faith traditions, both religious and non-religious, and thus have symbolism that is widely recognised and not specific to one particular spiritual belief system. An alight candle throws light onto its surroundings, a metaphor for the deeper understanding of the world that comes with spiritual development.

Recommendation 10: The symbol used to represent spiritual development should be a candle with a flame.

6.2.1.5 SECTION PRAYERS AND REFLECTIONS

Through focus groups and consultations, with youth members, leaders, and spiritual advisors, a wide variety of practices within groups have been found. While some groups use the standard sectional prayers on a regular basis, and others expect youth members to write their own, more prefer to use non-religious reflections as they find the prayers 'too religious', the background of their members diverse, and some young people do not believe in a god. Deep dissatisfaction amongst members was found in regards to the current sectional prayers, with some members avoiding their use^{56,57}. As it is clear that members are already seeking alternatives, alternatives should be provided. However, the prayers should not be abandoned given that in the

⁵⁵ Scouts Australia, *AoPG and Scout Method Presentation – October 2011 V11*, 2011.

⁵⁶ YPR Stage 3 – Team 3-2 Cuboree Survey data, YPR 3-2, Melbourne, 2014.

⁵⁷ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

Cub Section at least they are still widely used and thus provide a ready method for Leaders to engage youth in spirituality⁵⁸.

It is also noted that a number of the ceremonies described in the current Ceremonies booklet involve the use of prayers. Again, practice varies, but evidence of members adapting the ceremonies to avoid the use of these prayers has been found⁵⁹.

Recommendation 11: A spiritual reflection for each Section should be written, to be used as the standard reflection in place of the current Sectional prayer. Assistance from professional writers should be sought when writing these reflections, as well as the opinions of members, to ensure the resulting work is well received by and useful for the membership base.

Recommendation 12: The ceremonies in the Ceremonies booklet be re-written to make the use of prayers clearly optional. The use of reflections should be included and encouraged.

6.2.2 WHAT WOULD BE THE BEST RESOURCES TO SUPPORT IMPLEMENTATION AND DELIVERY OF SPIRITUAL DEVELOPMENT IN THE YOUTH PROGRAM?

To help determine the current resources that Leaders and youth are using, the YPR 3-2 Team asked Leaders which of a number of resources they used to compile their Duty to God and spiritual development programs. What is clear is that not enough resources are being provided to meet the needs of the leaders writing these programs and those that are provided are under-utilised since over 50% of respondents used none of the resources listed (see figure 6).

The low penetration of provided material (either from branch/state, training resources and Scouting Spirituality Publications) shows that more resources need to be created or linked to in Scouting documentation to aid Leaders in their programming. A catalogue of commonly used resources and those given by the respondents needs to be compiled to encourage more leaders to include this in their weekly program.

Recommendation 13: Later stages of the YPR should improve Leaders' access to high quality spirituality development resources by:

- Updating existing resources that aid in the delivery of spiritual development in the Scouting program.
- Creating new resources that aid in the delivery of spiritual development in the Scouting program.
- Improving access to and publicising resources that aid in the delivery of spiritual development in the Scouting program.

6.3 COMMUNICATION OF CHANGES

6.3.1 COMMUNICATING CHANGES TO THE SCOUTING COMMUNITY

The changes that are suggested in this review are significant and may challenge beliefs that are held closely by many. It is thus important that these changes are communicated early, consistently and widely. This is the experience of our sister organisation, Girl Guides Australia, which changed its Promise and Law in 2012. Their

⁵⁸ YPR Stage 3 – Team 3-2 Cuboree Survey data, YPR 3-2, Melbourne, 2014.

⁵⁹ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

new Promise included no reference to God or to the Queen of Australia⁶⁰ and when it was introduced it generated significant controversy⁶¹. This was compounded by the details of the new Promise and Law being aired on national television prior to the membership being informed, which lead to many members becoming very upset that they learned of the changes second-hand rather than directly from the organisation⁶². It is important that we learn from the experience of Girl Guides Australia and proactively inform our membership of any changes that are made in this regard.

Recommendation 14: Any changes made to the fundamental aspects of Scouting such as the Promise and Law should be:

- Communicated to the membership as early as possible, before being communicated to the general public.
- Accompanied by an explanation of the 'rationale for change'.
- Accompanied by an explanation of why the chosen wording was selected.
- Accompanied by contact details of a senior leader in each Branch with specific duties to support all members, parents, carers, and supporters through the change process.
- Accompanied by a reminder of the Branch process to be used if members are contacted by the media.

6.3.2 COMMUNICATING SCOUTING'S SPIRITUALITY AND DUTY TO GOD ASPECTS TO PARENTS ON ENROLMENT OF THEIR CHILD INTO SCOUTING

Evidence from the YPR 3-2 Team's focus groups suggests that the spirituality and Duty to God aspects of Scouting are in general poorly communicated to parents on enrolment of their child into Scouting⁶³. This appears to cause issues in some cases further into their Scouting journeys when conflicts, both real and perceived, arise between the youth members and their families' beliefs and those of Scouting. To avoid these conflicts and to accurately portray Scouting to the wider community, it is important that these aspects of Scouting are clearly communicated to parents at the time of youth member enrolment.

Recommendation 15: A document explaining the fundamental principles of Scouting should be developed with the intention of this being given to all parents at the time of youth member enrolment. It is anticipated that such a document would contain the Promise, Law and Mission statement of Scouts Australia as well as a short explanation of the meaning and implications of all of these statements.

6.3.3 COMMUNICATING SCOUTING'S SPIRITUALITY AND DUTY TO GOD ASPECTS THROUGH SCOUTING'S ONLINE PRESENCE

In modern Australian society, large organisations including Scouts Australia find their online presences indispensable to communicating with their members and the public. Given the confusion that the YPR 3-2 Team has identified regarding the place of spirituality and Duty to God in the Scouting program⁶⁴, it is more

⁶⁰ Girl Guides Australia, *The Promise and Law*, <http://www.girlguides.org.au/About-Us/Promise-and-Law.html>, accessed on 05/02/2015.

⁶¹ Power L, *Australian Girl Guides ditch references to God, Queen in Guiding Promise and Guide Law*, <http://www.couriermail.com.au/news/queensland/girl-guides-cut-ties-to-god-and-queen/story-e6freoof-1226418301943>, The Courier-Mail, July 06 2012, accessed on 05/02/2015.

⁶² Robinette Emonson (Chief Commissioner of Guides Australia), personal communication on 25/10/2014.

⁶³ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

⁶⁴ YPR Stage 3 – Team 3-2 Focus Group data, YPR 3-2, Melbourne, 2014.

important than ever that there be consistent and easily accessible information regarding these aspects of Scouting available in Scouts Australia's online presence.

Recommendation 16: A succinct, clear and consistent statement should be developed regarding Scouts Australia's approach to Duty to God and spiritual development for display on all National and Branch specific Scouting websites. It is anticipated that such a statement would include the definition of spirituality as proposed by the YPR 3-2 team, as well as the *Internal Compass* spiritual development programming tool developed by the YPR 3-2 team.

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A. YOUTH PROGRAM REVIEW STAGE 3 BRIEFING DOCUMENT FOR TEAM 3-2 – SPIRITUAL DEVELOPMENT (AOPG) AND DUTY TO GOD

A.1 3-2 SPIRITUAL DEVELOPMENT (AOPG) AND DUTY TO GOD – WHY ARE THESE DIFFICULT CONCEPTS FOR OUR PROGRAM?

A.1.1 RESEARCH QUESTIONS:

A somewhat controversial element of the program and principles, Scouts Australia's position needs to be clearly defined so that they are appropriately included in program and award scheme development from the beginning, not as an afterthought.

- What is Spirituality? What is Duty to God? Are they different concepts, or the same thing written using different words? Does P&R make this clear?
- Does spirituality require religion/religious beliefs? Does a connection with morality or otherwise necessitate association with a god?
- Should our program cater for people of other or no religion?
- What should Duty to God look like in our program?
- Is there 21st Century language to articulate "Duty to God" (considering different interpretations of "God", religions that utilise different terminologies, and people of no religion)?
- What are the needs and desires of youth in Australia today, with respect to spirituality? Do youth identify themselves with a faith?
- What should spiritual development look like in our program? Where should they fit in a new single award scheme?
- What are the correct terminologies that should be used throughout the program, award scheme, and resource materials?
- What are some good examples of including spiritual development and Duty to God in programs at the section level today?
- What are the issues and recommendations for what is developmentally appropriate for different ages?
- How are membership requirements effected by recommendations? Acceptance of the Promise? Policy & Rules?
- Is there a clear/consistent message that should be communicated to parents about DtoG and spirituality, on enrolment of their child into Scouting?
- Should there be clear/consistent messages in our online presence regarding DtoG and Spirituality, nationally and in each branch?
- What would be the best resources to support implementation and delivery of spiritual development in the Youth Program?
- Do any of the recommendations impact on Duty to Self and Duty to Others?

A.1.2 HOW:

- Build on the work of 1-4/1-5 in Stage 1 of the Review – Law, Promise, Aim, Mission

APPENDICES

- Review of existing WOSM documentation on this topic, (including, but not only, the Renewed Approach to Program (RAP) and the new Youth Program Policy (draft), and Guidelines on Spiritual and Religious Development (2010))
- Review of documentation of NSOs with similar population demographics.
- Engagement with our membership (youth and adults), delving deeper into beliefs about where Duty to God and spiritual development fits into our program
 - Initial data should be analysed from the work of 1-4/1-5 of the YPR as well as the Burning Issues (1-1) report.
 - What does branch membership data tell us?
- Seek external expertise on the spiritual and diversity needs of young people in Australia today. What does Census data tell us?
- Seek expert input from spiritual advisers within Scouting today
- Call for submissions from youth and Leaders of examples where spiritual development and Duty to God is being implemented well in youth programs
- Review current award scheme and program resources for an understanding of the strengths and weaknesses of what we currently have in place
- Review feedback on this issue already received by the YPR via various electronic submissions and forums
- Review how these currently are covered in adult training
- Collaborate with the Fundamentals (3-1) and AoPG (3-3) groups and incorporate work into final recommendations as necessary

A.1.3 DELIVERABLES:

- *A document outlining a recommended approach to the spiritual development element of the AoPG, and the fundamental concept of Duty to God (not taken out of context with Duty to Self and Duty to Others). It should make recommendations about how these should be incorporated into a balanced youth program across the age range, and how we communicate this to our membership and potential members.*

WHO: VIC Branch

TEAM LEADER: Rahul Barmanray **TEAM MENTOR:** Clare Hanley

WHEN: June 2014 – February 2015

B. TIMELINE OF THE REVIEW

It was identified that the various research questions posed by the Youth Program Review Co-ordinating Team (YPRCT) could be divided into 4 groups. The questions in these groups were answered sequentially, such that the project occurred in 4 phases. These phases and the questions answered during them are listed below:

Phase 1: Researching and determining definitions

- Does spirituality require religion/religious beliefs? Does a connection with morality or otherwise necessitate association with a god?
- What is Spirituality? What is Duty to God? Are they different concepts, or the same thing written using different words? Does P&R make this clear?
- What are the needs and desires of youth in Australia today, with respect to spirituality? Do youth identify themselves with a faith?
- Should our program cater for people of other or no religion?
- How are membership requirements affected by recommendations? Acceptance of the Promise? Policy & Rules?

Phase 2: Articulating and testing language

- What are the correct terminologies that should be used throughout the program, award scheme, and resource materials?
- Is there 21st Century language to articulate "Duty to God" (considering different interpretations of "God", religions that utilise different terminologies, and people of no religion)?

Phase 3: Incorporating into programs

- What are some good examples of including spiritual development and Duty to God in programs at the section level today?
- What should Duty to God look like in our program?
- What would be the best resources to support implementation and delivery of spiritual development in the Youth Program?
- What are the issues and recommendations for what is developmentally appropriate for different ages?
- What should spiritual development look like in our program? Where should they fit in a new single award scheme?

Phase 4: Communicating results

- Is there a clear/consistent message that should be communicated to parents about DtoG and spirituality, on enrolment of their child into Scouting?
- Should there be clear/consistent messages in our online presence regarding DtoG and Spirituality, nationally and in each branch?
- Do any of the recommendations impact on Duty to Self and Duty to Others?

C. DETAILED METHODS

C.1 REVIEW OF YPR MATERIALS TO DATE

There were significant materials generated by the YPR Stages 1 and 2 that were relevant to the work of YPR team 3-2. These included results of the surveys done by YPR Stage 1 on the aims and principles of Scouts Australia, recommendations for future directions from YPR Stage 1, and externally commissioned research performed by BDRC Jones Donald and McCrindle. This information was synthesised into a single summary document and used by the team as a reference point to guide discussions.

Other YPR materials were created during the period that Stage 3 of the YPR was being completed. These included further externally commissioned research performed by McCrindle and the original research conducted by the other teams that comprised YPR Stage 3. These materials were considered separately at a later time in the context of the questions to which they were relevant.

C.2 LITERATURE/DOCUMENT REVIEW

A literature review was performed prior to the commencement of deliberation on the issues given to the YPR 3-2 team to resolve. This review mainly considered issues relevant to Phase 1 of the review. The reason that Ireland and Canada were chosen to inform our review is the similarity between the demographics and social contexts of these two countries and Australia, as well as the contemporary nature of their review material. Information was reviewed from various sources, which included:

- Program review material from Ireland, which had recently completed a review of their entire Scouting program.
- Program review material from Canada, which was in the process of reviewing their entire Scouting program.
- Literature on spirituality and spiritual development amongst youth. Peer-reviewed papers to be reviewed were selected by a team member who had recently completed post-doctoral studies on this topic.
- Demographic data from the Australian Bureau of Statistics.
- Census data from Scouts Australia, especially Victoria given the completeness of its database.

C.3 INITIAL FOCUS GROUPS

Six focus groups were undertaken with 56 people, including leaders of adults, leaders of youth, youth members and one parent between 30 August 2014 and 25 October 2014. These were used to:

- Test the findings from phase 1 research
- Investigate how spiritual development was currently being programmed across different sections
- Gather information on members preferred wording of the Scout Promise
- Investigate how members thought spiritual development should be programmed in the future, including in the Award Scheme
- Investigate which resources participants thought would be useful to support them

Question guides were developed as a team, with separate guides developed for Leaders of Adults, Leaders of Youth, parents, and youth members. A general guide on running focus groups was also developed to support team members who had not conducted focus groups before.

Participants for focus groups were chosen using opportunistic sampling, based on the Scout Districts, Groups and Sections where team members had existing relationships. While some focus groups were run as separate meetings, many occurred as part of other meetings (e.g. Group Councils or Section meetings) where time constraints meant that not all questions could be asked. Focus group results were then analysed using thematic analysis.

C.4 FOLLOW-UP FOCUS GROUPS

Seven follow-up focus groups were undertaken with 70 Leaders of Adults, Leaders of Youth and youth members between 15 November 2014 and 18 December 2014. These were used to:

- Test the revised definition of spirituality that had been devised by the YPR 3-2 team during Phase 3
- Determine the preferred wording for the 'Duty to God' element of the Scout Promise
- Workshopping the proposals created for a spiritual development programming tool
- Gathering suggestions for spiritual development program elements and activities

Question guides were developed as a team.

Participants for focus groups were chosen using targeted sampling, based on Scouting Sections that were under-represented in data collection up until this point. While some focus groups were run as separate meetings, many occurred as part of other meetings (e.g. group councils or section meetings) where time constraints meant that not all questions could be asked. Focus group results were then analysed using thematic analysis.

C.5 KEY INFORMANT CONTRIBUTIONS

Individuals within Scouts Australia who had expertise in the area of spiritual development were contacted directly. These key informants were identified through personal knowledge and via State and Branch Commissioners. Key informants included Chief Commissioners, Spiritual Development Leaders, Chaplains, and members of the Victorian Spiritual Development Working Group that pre-dated this review.

Key informants were contacted via e-mail and/or phone and invited to respond to a list of questions as well as provide their own thoughts regarding spiritual development within the Australian Scouting program. Twenty key informants were identified and contacted. Nine individuals contributed data to the review as per the list below. Their contributions are summarised thematically in the results section.

- Brendan Watson – Victorian Chief Commissioner
- Kirsty Brown – Queensland Chief Commissioner
- Christ Bates – South Australian Chief Commissioner
- Kim Phillips – South Australian Fundamentals Team Leader
- Pam Cornish – Tasmanian Ex-Chaplain
- Rebecca – Western Australian Spiritual Development Leader
- Reverend Andrew Lang – Victorian Spiritual Development Working Group
- Jerome Winston – Victorian Spiritual Development Working Group

- Bob Browne – Victorian Spiritual Development Working Group

C.6 GENERAL SURVEY

An electronic survey was used to test early findings in the review and draft recommendations. Questions were devised through discussion of the YPR 3-2 team with reference to preliminary findings from the team's literature review and focus group data. Editing and refinement of the questions was performed by members of the YPR co-ordinating team. The survey questions were combined with questions from the YPR Stage 3 Fundamentals team to produce a combined 3-2 and 3-1 survey. The survey was distributed through multiple electronic channels including electronic social media, e-newsletters and direct emails to YPR mailing list subscribers. There were 925 respondents, though the proportion that answered each individual question was generally lower than this. Specific question respondent numbers are included with the results for each question.

Analysis of all quantitative data is by simple linear analysis except for the data regarding options for the phrasing used in the Scout Promise. This data has been analysed using the proportional preference model whereby each option is given a Weight, where $\text{Weight} = 3 \times \text{Preference 1 responses} + 2 \times \text{Preference 2 responses} + \text{Preference 3 responses}$. The Weights of all options are summed to give a Total Weight for the data. Proportional Preference is calculated for each option where $\text{Proportional Preference} = 100 \times \text{Weight} / \text{Total Weight}$.

Minimal stratification of data by subgroups is reported in this analysis as the purpose of this data is not to identify differences between groups but rather to identify trends across members of Scouts Australia as a whole. Given that subgroup identifiers were linked to data during the data capture process, these analyses can be performed at a later date if required.

Analysis of all qualitative data is by thematic analysis. Themes were chosen on the basis on their relevance to the specific questions that were asked of the YPR 3-2 team. Example responses chosen to be quoted in reports are those that in the opinion of the analyser best summarise a point of view expressed by many respondents or are otherwise remarkable, as the context of the quote's use will indicate.

C.7 CUBOREE SURVEY

Cuboree 8 was a five day camp (29/09/14 – 03/10/14) held at Gilwell Scout Park in Gembrook, attended by approximately 3,500 Cub Scouts aged 7½ - 10 inclusive. Cubs who attended this camp were surveyed by the Youth Program Review Stage 3 Spiritual Development and Duty to God team (YPR 3-2 team) on their thoughts regarding the concept of "Duty to my god". Adult leaders were surveyed on how spiritual development is achieved in their Cub Packs.

Opportunistic sampling of groups of 4-8 Cub Scouts accompanied by an adult was performed while they were attending Cuboree 8. The Leader would be given an iPad device on which they would fill in the survey for themselves and their Cubs. There were 27 adult and 162 Cub Scout responses though the proportion that answered each individual question was often lower than this. Specific question respondent numbers are included with the results for each question.

The questions were designed to answer specific questions and fill in knowledge gaps that were known at the time of question creation and that were amenable to being answered through this particular study design.

The questions thus must be considered in the context of the status of the YPR 3-2 team's work up until that time.

The survey questions from the YPR 3-2 team constituted part of a larger survey dealing with other facets of the Youth Program Review Stage 3. All survey questions from the various contributing teams were compiled by the Youth Program Review Co-ordinating Team (YPRCT) and delivered as four discrete surveys for logistical reasons. Through this process the YPR 3-2 team's questions were split across multiple surveys with different demographic results for each. This will be reflected in the results section.

C.8 GILWEROO SURVEY

Gilweroo Thirty-Nine was a three day camp (21/11/14 – 23/11/14) held at Bay Park in Mt Martha, attended by approximately 2,000 Scouts aged 10½ - 15 inclusive. Scouts and adult Leaders who attended this camp were surveyed by the Youth Program Review Stage 3 Spiritual Development and Duty to God team (YPR 3-2 team) on their thoughts regarding the concepts of "Spiritual Development", "Duty to my God" and how the two should be incorporated into the Program.

Opportunistic sampling of individual Scouts and Leaders was performed while they were attending Gilweroo Thirty-Nine. The individual would be given an iPad device on which they would fill in the survey for themselves. There were 18 adult and 91 Scout responses though the proportion that answered each individual question was often lower than this, and specific question respondent numbers are included with the results for each question.

The questions were designed to answer specific questions and fill in knowledge gaps that were known at the time of question creation and that were amenable to being answered by this particular study design. The survey questions from the YPR 3-2 team constituted part of a larger survey dealing with other facets of the Youth Program Review Stage 3. All survey questions from the various contributing teams were compiled by the Youth Program Review Co-ordinating Team (YPRCT) and delivered as four discrete surveys for logistical reasons. Through this process the YPR 3-2 team's questions were split across multiple surveys with different demographic results for each. This will be reflected in the results section.

C.9 COMMITTEE DISCUSSION

A key part of the question resolution process was discussion of the relevant questions by informed individuals with significant knowledge of the background to and context of the issues being discussed. The informed individuals referred to were the YPR 3-2 team, i.e. the authors of this report. All members of the team involved in these committee discussions had completed significant relevant background reading prior to participating in any of these discussions. Sources included resources supplied by the YPR Co-ordinating Team, data summaries and recommendations from YPR Stages 1 & 2, academic literature on relevant topics, and our team's own primary research.

Discussions were always chaired and moderated by the YPR 3-2 team Leader with one of the participants taking minutes of the discussions. While the outcomes of these discussions are not reported in the 'Results' section of this report, the reasoning developed during these discussions to arrive at the stated conclusions will be described in the 'Discussion' section.

C.10 UNIQUE METHODS

C.10.1 IS THERE 21ST CENTURY LANGUAGE TO ARTICULATE “DUTY TO GOD” (CONSIDERING DIFFERENT INTERPRETATIONS OF “GOD”, RELIGIONS THAT UTILISE DIFFERENT TERMINOLOGIES, AND PEOPLE OF NO RELIGION)?

This question was particularly contentious with multiple possible methods of conveying this concept. The wording of the closely related concept of spiritual development was also particularly difficult given the many different definitions of this that currently exist in various contexts. To resolve this latter aspect of the question we compiled a collection of various definitions and broke them down to their components. Source definitions included those used by WOSM, Scouts Canada, Scouting Ireland and the existing Scouts Australia definition. A committee discussion process of informed individuals was then used to consider the relevance of various components to the Australian context, with the preferred components then settled upon for our definition..

C.10.2 WHAT ARE THE ISSUES AND RECOMMENDATIONS FOR WHAT IS DEVELOPMENTALLY APPROPRIATE FOR DIFFERENT AGES?

As laymen in the field of youth development, the YPR 3-2 team relied on research performed by Kellie Loveless for the YPR that summarised the major youth development models used by educators and curriculum developers. These models conflicted, sometimes by up to three years, on some important milestones relevant to the teaching of spiritual development through the Scouting program, notably the age at which youth can be expected to think in an abstract manner. To resolve this, the team developed the following hierarchy of developmental models:

1. The Shape of the Australian Curriculum (Version 2) – Developmental Stages
2. The Shape of the Australian Curriculum (Version 4) – Content Transition Periods
3. Piaget’s Stages of Cognitive Development
4. Erikson’s Eight Stages of Psychosocial Development

This hierarchy was developed following a deliberation by the team on the relevance of each of these sources to the team’s work. It was considered that the Australian Curriculum should be the primary model used given that synchronising Scouting’s developmental expectations of a youth member with their school will help consistency between the two programs. Version 2 was chosen over version 4 given its considerably more detailed descriptions of the learning capabilities of youth and thus its greater utility. Of the other two, Piaget’s Stages appeared to have more relevance to the YPR 3-2 team’s work and was prioritised accordingly. Further work on this question proceeded by the methods described above.

D. KEY INFORMANT CONTRIBUTIONS DETAILED RESULTS

D.1 QUEENSLAND SPIRITUAL DEVELOPMENT EXPLANATORY DOCUMENT TO PARENTS

The following is the information provided on request to current and prospective parents of Scouting youth members in Queensland, regarding spiritual development and 'Duty to God'. It has been provided to the YPR 3-2 team by Kirsty Brown, the Chief Commissioner of Scouting in Queensland during the time period of the YPR Stage 3 process.

When joining Scouts a young person and an adult leader makes the Scout Promise which included the words to do my duty to my God therefore a family needs to be comfortable with those words. Young people from all faiths and religions join but religion is not taught in any form. Scouting speaks about Spiritual Development and encourages all members to live by this value base and follow the following principles. Scouting provides opportunities to explore and develop Scouting values, personal attitudes and a range of beliefs. It is at the heart of all our Scouting Activities.

- *Develop an inner discipline and training.*
- *Be involved in group activities with others.*
- *Understand the world around them.*
- *Help to create a more tolerant and caring society.*

These principles are what is meant by spiritual development in The Scout Association of Australia and it should be an integral part of every activity, meeting and event.

E. GENERAL SURVEY DETAILED RESULTS

E.1 DEMOGRAPHICS

Table A1: Location of origin of general survey respondents (925 respondents)

Location of origin	Count	%
Australian Capital Territory	55	5.9%
New South Wales	154	16.6%
Northern Territory	8	0.9%
Queensland	139	15.0%
South Australia	121	13.1%
Tasmania	49	5.3%
Victoria	339	36.6%
Western Australia	34	3.7%
International	3	0.3%
I am not a current member of Scouting, nor am I a parent of a current member	23	2.5%

Table A2: Scouting role of general survey respondents (871 respondents)

Scouting role	Count	%
Joey Scout	4	0.5%
Cub Scout	8	0.9%
Scout	21	2.4%
Venturer Scout	76	8.7%
Rover Scout only	105	12.1%
Rover Scout & Leader	75	8.6%
Leader of Youth only	156	17.9%
Leader of Youth & Parent	143	16.4%
Leader of Adults only	60	6.9%

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Leader of Adults & Parent	43	4.9%
Scout Fellowship member only	6	0.7%
Scout Fellowship member & Parent	6	0.7%
Parent only	64	7.3%
Parent & Non-uniformed Adult Support Member (e.g. Group Committee, Adult Helper)	77	8.8%
Non-uniformed Adult Support Member (e.g. Group Committee, Adult Helper)	27	3.1%

Table A3: Leader appointments of general survey respondents (301 respondents)

Leader appointment	Count	%
Leader of Joey Scouts	30	10.0%
Leader of Cubs Scouts	70	23.3%
Leader of Scouts	85	28.2%
Leader of Venturer Scouts	36	12.0%
Leader of Rover Scouts	4	1.3%
Leader of adults	72	23.9%
Other	4	1.3%

E.2 MEMBERSHIP

Respondents were asked to rate their agreement with two statements regarding membership of Scouts Australia on a five-point Likert scale (see table A4).

Table A4: Attitudes of general survey respondents towards membership of Scouts Australia (664 respondents)

	Strongly disagree (0)	Disagree (1)	Neither agree or disagree (2)	Agree (3)	Strongly agree (4)	Rating average
Membership of Scouts Australia should be open to all people regardless of religious affiliation.	12	3	9	93	547	3.75
Membership of Scouts Australia should be open to all people, even if they do not believe in a God.	22	18	35	82	505	3.56

E.3 DEFINITION OF SPIRITUALITY

Survey participants were presented with a proposed definition of spirituality "*Spirituality refers to the deep feelings or beliefs of a person regarding their purpose, connection to others and the meaning of life*" and asked to what extent they agreed with this on a five-point Likert scale. The majority agreed or strongly agreed with the proposed definition (79.0%) (see table A5).

Table A5: General survey respondents' agreement with the proposed definition of spirituality (577 respondents)

	Strongly disagree (0)	Disagree (1)	Neither agree or disagree (2)	Agree (3)	Strongly agree (4)	Rating average
Agreement with proposed definition of spirituality	21	32	68	311	145	2.91

F. CUBOREE SURVEY RESULTS

F.1 DEMOGRAPHICS

Due to the nature of the survey methods employed by the YPRCT, the exact total number of adult respondents cannot be accurately determined. However, the number of respondents and role breakdown for each individual question is accurately and specifically known. This will be reflected here and in the discussion section. The majority of adult respondents were Cub Scout Leaders, consistent with the event being for the Cub Scout Section. The size and nature of the overlap between individuals captured in the table A6 data and the table A7 data is unknown.

Table A6: Scouting role of adult Cuboree survey respondents who responded to the question: "What does "Duty to my God" mean to you?" (18 respondents)

Scouting role	Count	%
Cub Leader	9	50.0%
Rover	3	16.7%
Venturer	3	16.7%
Venturer Leader	2	11.1%
Leader of adults	1	5.6%

Table A7: Scouting role of adult Cuboree survey respondents who responded to all questions other than: "What does "Duty to my God" mean to you?" (27 respondents)

Scouting role	Count	%
Cub Leader	22	81.5%
Joey Leader	3	11.1%
Venturer	1	3.7%
Leader of adults	1	3.7%

F.2 DUTY TO MY GOD

There were a number of responses to the question "What does Duty to my God mean to you?", with responses able to be categorised by locus of authority. If the response appeared to localise the authority that judges whether one has done one's duty to their God as a higher power or implied the existence of absolute morality, the response was categorised as 'External'. If the response localised such an authority as other people it was

categorised as 'Social'. If the response localised the authority as the individual themselves it was categorised as 'Internal'. Response that indicated no understanding of the term with respect to themselves were categorised as null. All Cub and adult responses are listed below (see tables A8 and A9).

Table A8: Cub Scout responses to the question "What does "Duty to my God" mean to you?" (79 respondents)

External (n=28)	Social (n=23)	Internal (n=18)	Null (n=10)
<ul style="list-style-type: none"> - Religion - What we believe in that created the world - Do what God wants us to do - Do what God tells you - God looks after all of us - Be nice to God - Follow God's rules - Respect religions 	<ul style="list-style-type: none"> - Help other people - Be respectful - To care for the environment - Even if you don't believe in a Christian God you can still do your duty to God by caring for the environment - Don't be rude or racist 	<ul style="list-style-type: none"> - Our wellbeing - Do what feels right - Do what your stomach feels - Believe in yourself and believe in him - No violence - Do your best - Be responsible - Be careful and safe 	<ul style="list-style-type: none"> - I don't believe in God - Don't really believe - I don't really believe in God - Don't know - Unsure - I don't believe in God - I don't believe in God - Nothing
<ul style="list-style-type: none"> - Serve God - Behave well - Make sure you are good and don't embarrass God Do what you're supposed to do - Honour the person that is your God - Acting for my God - Do what God says - Do what your God is - Do all things to God - Help the lord - Do the right things - Being a servant to God - Do your duty - Love your God - Have to be religious - Have to obey the orders of our God - Doing the right thing - Do the right thing - Follow my God's word - Do what God tells you - Do what God wants you to 	<ul style="list-style-type: none"> - Respect - Respect those you love - Respectful, nice, etc. - Kind to everyone - Showing respect - Do what you are told - Help someone - Respect others - Don't be rude - Do as instructed - To follow directions - Listen to leaders - Respect - Not hurt anyone or do anything wrong - Help people - Helping other people - Respect people - Be kind to others 	<ul style="list-style-type: none"> - Be true to yourself - Stick up for yourself - Duty to your beliefs - Do your best - Do good - Do your best - Not mess around - Try your best - Never give up - Do my best and really try hard to accomplish 	<ul style="list-style-type: none"> - Nothing - Not sure

Table A9: Adult responses to the question “What does “Duty to my God” mean to you?” (19 respondents)

External (n=7)	Social (n=5)	Internal (n=5)	Null (n=2)
<ul style="list-style-type: none"> - To follow the ‘God’ that you respect - Live by God’s laws and morals - Believing in a higher being and respecting the values of a Christian faith - Duty to a God - It means to do my duty to my God, whoever that may be - Duty to the God of your choosing - Doing good 	<ul style="list-style-type: none"> - To respectful and contribute to the wider community, to live as I say - Being honest, helping others, having a faith - Make our world a better place - See a need and do something about it - Being tolerant and compassionate 	<ul style="list-style-type: none"> - Keep with individual faith and obligations - Being true to my personal moral beliefs - It means do what I believe is right - It depends if you’re a member of ISIS or not - Make a sacrifice 	<ul style="list-style-type: none"> - Nothing because Scouts should not be forced into believing in a God just to join!!! - Not much because I am not religious and I believe that Scouts should not have religion forced upon them

F.3 PRAYERS AND REFLECTIONS

F.3.1 PACK NIGHTS

Cub Scouts were asked if they say a prayer or reflection on each Pack night and if they do, whether this is the Cub Scout Prayer. A slim majority say any prayer each Pack night, while the vast majority of those who do use the Cub Scout Prayer (see table A10).

Table A10: Cub Scout responses to the question “Does your Pack say a prayer or reflection each Pack night? If you do, is it the Cub Scout Prayer?” (162 respondents)

	Yes		No	
Any prayer	91	56.2%	71	43.8%
Cub Scout prayer (those who answered ‘Yes’ to the previous question)	77	84.6%	14	15.4%

F.3.2 THE WORD ‘AMEN’

Adults were asked their opinion regarding the use of the word ‘Amen’ to conclude prayers or reflections used in the Cub Scout Section. The majority felt that the word should be used, however a significant proportion were unsure as to whether it should be used (see table A11).

Table A11: Adult responses to the question "Should the word 'Amen' be said at the end of a prayer or reflection at Cub Scouts?" (27 respondents)

	Yes	No	Unsure
Adults	14	7	6
Percentage	51.9%	25.9%	22.2%

F.4 CUB PROGRAM

Adults were asked how they incorporated spiritual development into the Cub program and what their thoughts on this incorporation were. Regular prayers or reflections and conducting Scouts' Owns were the most popular methods, while discussing or exploring religion and faith was the least popular method. A significant proportion of leaders do not include it as part of their program at all (see table A12). Leaders were further asked to comment on the delivery of the spiritual development program at the Cub level (see table A13).

Table A12: Adult responses to the question "How do you currently incorporate spiritual development in to the Cub program? (Select all that are relevant)" (27 respondents)

Spiritual development incorporation method	Count	%
Regularly say a prayer or reflection as part of a Pack night	15	55.6%
Conduct a Scout's Own or similar during Pack Holidays or other times	13	48.1%
Discuss or explore ethics and/or morals during Pack nights	9	33.3%
Discuss or explore spiritual beliefs (separate to religion/faith and ethics/morals) during Pack nights	6	22.2%
Discuss or explore religion and faith during Pack nights	5	18.5%
It is not a part of our Cub program	5	18.5%

Table A13: Adult responses to the question "Do you have any comments on how spiritual development is 'done' in the Cub Scout section?" (11 respondents)

Comments

- I don't educate one religion, we discuss and talk about all different religions and beliefs
- Too much focus on the word God
- Encouraging Cubs to look out for the underdog or making sure all in Pack are ok, reward with points for good turns
- As part of the boomerang we explore other religions and faiths, discussion on how duty to 'my God' means different things to different people
- It is difficult as morals and spiritual development are linked.
- No
- No comments, happy with how it is represented
- Not really the place... They need to cover all religion... :)
- Non-denominational
- Further training of what other religions is needed
- A bit more examples of new ways to run spirituality on branch and national program websites would be appreciated

G. GILWEROO SURVEY RESULTS

G.1 DEFINITION OF SPIRITUALITY

Survey participants were presented with the proposed definition of spirituality “*Spirituality refers to the feelings or beliefs of a person regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs guide their actions throughout their life and may change as a person develops.*” and asked to what extent they agreed with this on a five-point Likert scale. The majority agreed or strongly agreed with the proposed definition (54.1%) and a very small disagreed or strongly disagreed with the proposed definition (4.1%) (see table A14).

Table A14: Gilweroo survey respondents’ agreement with the proposed definition of spirituality (98 respondents)

Subgroup	Strongly disagree (0)	Disagree (1)	Neither agree or disagree (2)	Agree (3)	Strongly agree (4)	Rating average
Adults	0	1	5	4	8	3.06
Scouts	2	1	36	19	22	2.73
Total	2	2	41	23	30	2.79

Respondents were further asked to explain their response to this question if they wished. Most respondents did not take this opportunity and of those who did the majority of responses indicated that the respondent had no feedback. Pertinent responses fell into several groups and have been edited for spelling errors but otherwise reproduced accurately (see table A15).

Table A15: Gilweroo survey respondents’ clarification of their choice regarding their agreement with the proposed definition of spirituality (relevant responses only) (7 respondents)

Accurate	Insufficient	Unrelated
It’s an accurate definition	Spirituality refers to a deeper faith than this definition	I love doing Scouts
Well and simply stated		
They are good ideas		
That is how I think all people should view faith		
This is a good definition		

G.2 PROMISE PHRASING

Respondents were presented with alternatives for the Scout Promise where the current concept 'do my duty to my God' would potentially be replaced with one of two alternative phrases. These were 'be true to my beliefs' and 'be true to my spiritual beliefs'.

The phrase 'be true to my beliefs' was a significantly more popular option among both adults and Scouts, preferred by 78.0% of respondents (see table A16).

Table A16: Gilweroo survey respondents' preferred phrasing for the current "do my duty to my God" concept in the Scout Promise (109 respondents)

Subgroup	be true to my beliefs	be true to my spiritual beliefs
Adults	11	6
Scouts	74	18
Total	85	24
Percentage	78.0%	22.0%

Respondents were further asked to explain their response to this question if they wished. Most respondents did not take this opportunity and of those who did the majority of responses indicated that the respondent had no feedback. Pertinent responses have been grouped by which option for Promise phrasing the respondent selected and have been edited for spelling errors but otherwise reproduced accurately (see tables A17 and A18).

Table A17: Adult respondents' clarification of their choice regarding their preferred phrasing for the current "do my duty to my God" concept in the Scout Promise (7 respondents)

be true to my beliefs	be true to my spiritual beliefs
<ul style="list-style-type: none"> • A duty to your god sounds very religious I believe that if I can teach scouts the difference from good and bad then I've done my job. • By using this statement we can be more respectful of the diversity throughout the world. • Not everyone today is spiritual • 'Spiritual beliefs' suits New Ageists. • To be true to what I believe in 	<ul style="list-style-type: none"> • Beliefs don't encompass spiritual beliefs even though they should. Perhaps beliefs & values could cover this as spirituality is confusing. Many people don't get it. • Beliefs can be anything, spiritual beliefs are specific

Table A18: Scout respondents' clarification of their choice regarding their preferred phrasing for the current "do my duty to my God" concept in the Scout Promise (relevant responses only) (13 respondents)

be true to my beliefs	be true to my spiritual beliefs
<ul style="list-style-type: none"> • It's good to be accepting - not everyone believes in a god, and that shouldn't stop them from being a Scout. • I am not religious, but religious people should be allowed to say the other choice. • Because not everybody is religious • I go to church but understand that others may not have any spiritual beliefs • I think saying "do my duty to my god" is religious and other religions that state they have no god can be insulted • Not everyone has a religion that they believe in • Your beliefs are more than just your religion 	<ul style="list-style-type: none"> • Because some people believe in funny things (like a four leaf clover) so I think it should be about spiritual and serious stuff not funny silly stuff • Tradition is that scouts is religious but almost every scout I know is not apart from me

G.3 SPIRITUALITY IN THE PROGRAM

Respondents were asked to provide examples of spiritual development activities they have done in Scouts that they enjoyed. A sample of Scout and adult responses is given below. The excerpts been edited for spelling errors but otherwise reproduced accurately (see table A19). Nonsense or irrelevant responses were excluded.

Table A19: Gilweroo survey respondent examples of spiritual development activities they have done in Scouts that they enjoy (sample of relevant responses only) (40 respondents)

Scout responses	Adult responses
<ul style="list-style-type: none"> • The monument for the wars and it was just nice and calm • This camp because it's my first camp and they can help other people with making friendships • I don't think that spiritual stuff is needed in scouts it should just be about having fun and none of this spiritual crap • Praying • We have made a Scouts' Own on Mount Dandenong, TV towers about a plane crash • Aboriginal research • Scout' Owns, it gives everyone a chance to have their connection in their own way 	<ul style="list-style-type: none"> • Helping and speaking with the community which makes them feel connected • Visiting sacred places and places of remembrance. • Stargazing on a clear night reflected on the universe. Relaxing and scouts start to wonder what's out there and their place in the world • Scouts own • Visiting places of worship, helping the elderly, saying prayers. • Scouts' Own after a camp • Scouts' Own out on a hike or on camp sitting by a stream

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- | | |
|---|---|
| <ul style="list-style-type: none"> • The Anzac ceremony. It was enjoyable to be able to give our respects to those who sacrificed themselves for us. • Helping out younger people is fun • Camps • Going to the cathedrals in the city • Prayer • Talking about spiritual stuff • All the camps 'cause of the activities • Many. Most built self confidence • Coming to Gilweroo | <ul style="list-style-type: none"> • At the end of a camp standing along a riverbank reflecting on the weekend. Drawing pictures reflecting on an activity. Read a story to the scouts, then had the scouts reflect. |
|---|---|

Respondents were further asked to provide examples of spiritual development activities they have done in Scouts that they did not enjoy. Scout and adult responses are listed below and have been edited for spelling errors but otherwise reproduced accurately (see table A20). Nonsense or irrelevant responses were excluded.

Table A20: Gilweroo survey respondent examples of spiritual development activities they have done in Scouts that they don't enjoy (relevant responses only) (9 respondents)

Scout responses	Adult responses
<ul style="list-style-type: none"> • I haven't enjoyed the activities when we were just told about faith and how it has to be with no flexibility • A scout own because I can reflect • Backing up because the patrol leaders did not help • Some are not responsible • Meditation 'cause it's boring • Scouts own because it's boring • Doing badges, boring 	<ul style="list-style-type: none"> • Old fashioned Scouts' Own • Making prayers up

Respondents were further asked to provide examples of spiritual development activities they would like to do in Scouts that they think they would enjoy. Scout and adult responses are listed below and have been edited for spelling errors but otherwise reproduced accurately (see table A21). Nonsense or irrelevant responses were excluded.

Table A21: Gilweroo survey respondent examples of spiritual development activities they would like to do in Scouts that they think they would enjoy (relevant responses only) (11 respondents)

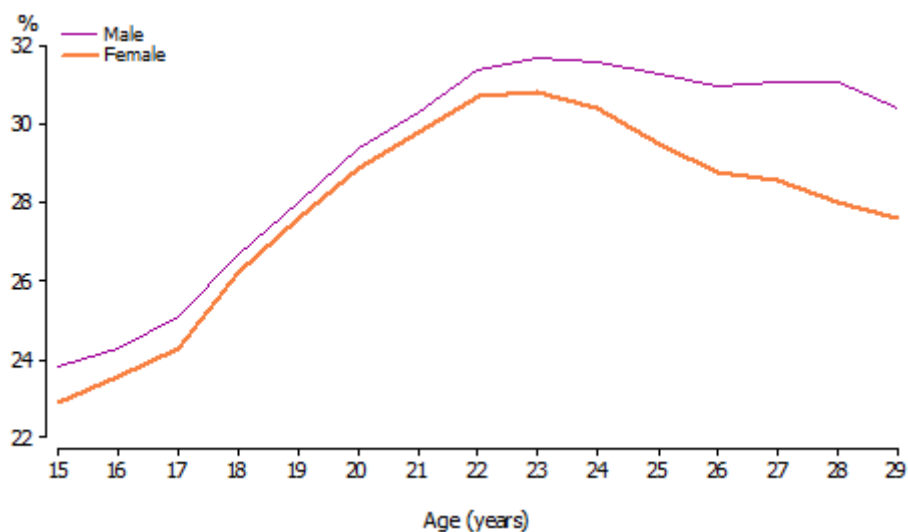
Scout responses	Adult responses
<ul style="list-style-type: none"> • I think we could practice doing a scouts own • Bowling 	<ul style="list-style-type: none"> • More cultural activities that highlight the diversity • Meeting kids from other cultures & religion.

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- Going to a church
 - Video game nite
 - Sing-alongs
 - Learn more about the bible
 - Skating
 - Talking about spiritual stuff
- Visiting places of worship other than a church.

H. RELIGION IN AUSTRALIA DEMOGRAPHIC DATA

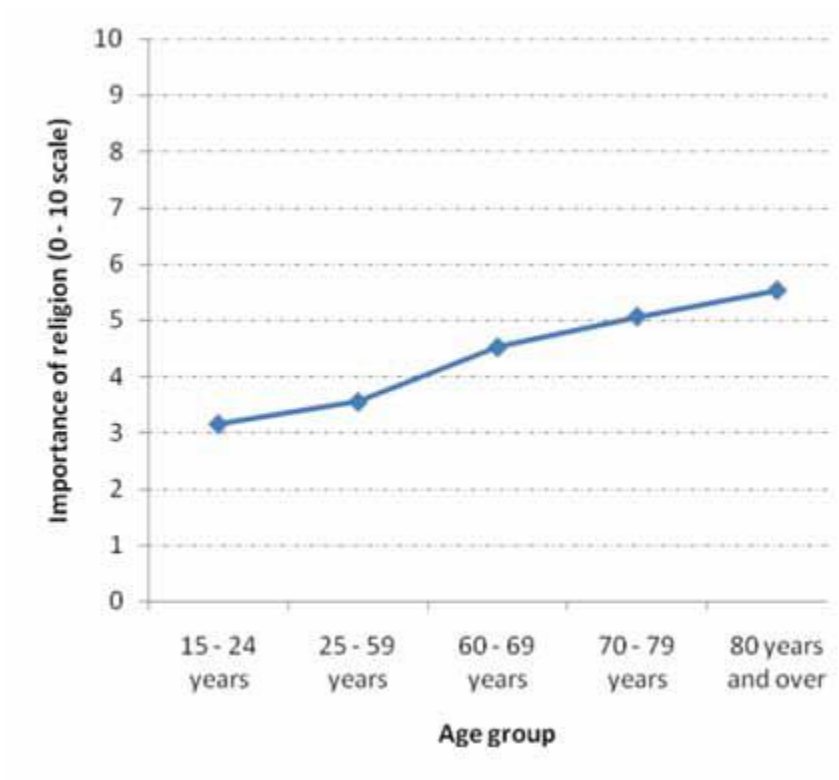
Figure A1: Percentage of young people reporting no religion, by age and sex, 2011.



Graph shows rates of reporting no religion for people aged 15 to 29 years, in single years of age, to show the increase and decline of reporting no religion for this age group and the gender split that starts occurring around the age of 23.

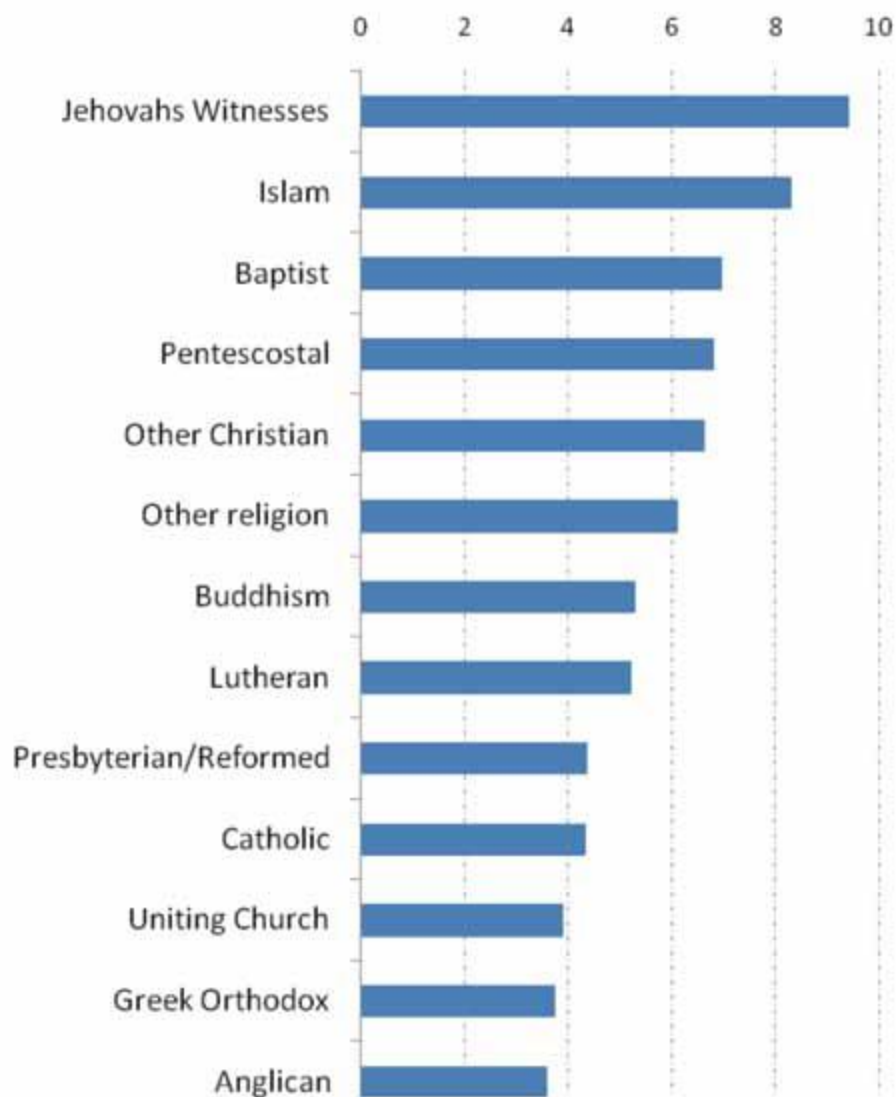
Source: ABS Census of Population and Housing, 2011

Figure A2: The importance of religion to Australians across different age groups (0-10 scale).



Source: HILDA 2007. Note: Population weights applied.

Figure A3: Ratings of the importance of religion for young people 15–24 years in Australia across different religious affiliations.



Source: HILDA 2007. Note: Population weights applied.

I. INTERNAL COMPASS DERIVATION

Further information on the derivation of the Internal Compass programming tool:

While 'The Internal Compass' was selected as the best name to describe this programming tool, some other names were considered. These, along with their reasons for rejection, are outlined below:

- The Spiritual Compass – Has possible negative connotations with the confusion between spirituality and religion
- The Guiding Compass – Could be identified as a tool for Girl Guides rather than Scouts
- The Heart's Compass – Spirituality encompasses more than just love (the main symbolic implication of 'the heart')
- The Moral Compass – Spirituality encompasses more than just morality

The placement of each of the points on the Internal Compass was also carefully considered. Many people, when reading around a circle, will naturally proceed in a clockwise direction, starting from the top point. Therefore, in order, the Internal Compass reads:

- Explore Beliefs
- Stop for Reflection
- Respect for Others
- Being Thankful

The reason for this arrangement is that as the reader progresses through the circle, the concepts become more encompassing of other people and the natural world. *Exploring Beliefs* is a starting point to enter the realm of spiritual development. People can then *Stop for Reflection*, to help them understand how these belief systems apply to them, and how their actions are guided by their beliefs. *Respect for Others* emphasises the idea that all people will have their own unique belief system, and places a high value on each of these and the role they play in everyone's lives. *Being Thankful* widens the view even further, as thanks can be given to other people, a higher power, or to the natural world. Progressing through these concepts allows a person to develop their understanding of spirituality in a logical manner.

J. SPIRITUAL DEVELOPMENT LEARNING OBJECTIVES AND EXAMPLE ACTIVITIES

J.1 SPIRITUAL DEVELOPMENT LEARNING OBJECTIVES

Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Spiritual development goal	'Appreciating the world around me'	'Understanding that people have different beliefs and expressing thanks to others'	'Beginning to explore different religions and belief systems, developing a sense of connection to others, and taking time to stop and reflect'	'Forming my own beliefs about my purpose and improving my sense of connection to others and the world'	'Being able to express my beliefs about my purpose, respecting those of others, and understanding how my beliefs influence my actions'
Exploring beliefs	<i>A scout explores spirituality in religious and non-religious forms, and thinks deeply about the different ways they may live their life</i>				
Exploring religions	Know if my parents have a belief system	Experience religious belief systems through family and community activities	Understand how common religious beliefs can be applied in daily life	Understand how different religions shape an individual's worldview and the implications this has on society	Engage in informed discussion on the role of religions in society
Exploring non-religious systems of spiritual belief	Know if my parents have a belief system	Experience non-religious belief systems through family and community activities	Understand non-religious conceptions of the meaning of life and how these can be applied in daily life	Understand how different non-religious beliefs shape an individual's worldview and the implications this has on society	Engage in informed discussion on the role of non-religious systems of spiritual belief in society
Exploring questions about the purpose and journey of life	N/A*	Know that there are many ways that I may choose to find meaning in my life	Question my feelings and beliefs regarding my purpose in life	Possess a developing conception of my own spirituality	Continue to explore and express my spirituality and understand how this influences my life

Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Stopping for reflection <i>A Scout pauses to reflect upon the Law and Promise as well as their own spiritual beliefs through a variety of means. These may include worship, meditation, prayer, conversation and contemplation</i>					
Reflection upon the role that spiritual beliefs, the Scout Promise and Law play in our lives and how these develop over time	Appreciate that the Promise and Law should play a part in guiding my life	Know the Promise and Law, be able to express in basic terms what they mean to me, and know that my spiritual beliefs are influenced by my family and community	Explain how my spiritual beliefs, the Promise and Law guide my actions and understand the importance of surrounding myself with positive influences	Express how my spiritual beliefs guide my actions in particular contexts and how they have developed over time.	Express the reasons I have arrived at my current spiritual beliefs and how these combine with the Scout Promise and Law to guide me through my adult life
Reflection upon how we may better live up to our own spiritual beliefs	N/A*	Know that there are right and wrong ways of doing things and I should use my spiritual beliefs to guide my actions	Understand how my spiritual beliefs guide my actions	Express examples of when I have not lived up to my spiritual beliefs and explain how I can improve in future	Articulate my plan for further developing and adhering to my spiritual beliefs in the future
Reflection upon our connection with others and place in the world	Know that I am part of something bigger than myself	Appreciate that I am connected with others and the world	Have an understanding of how I am connected with others and the world	Express my beliefs about my connections with others and place in the world	Lead younger individuals in gaining their own understanding of their connection with others and place in the world, and reflect upon how my understanding of this informs my actions
Respect for others <i>A Scout respects and acknowledges other people's spiritual beliefs, and the value of diversity</i>					
Respect for the different religious and spiritual beliefs others may hold	Know that others may have different beliefs to me about life	Know something of the beliefs of my peers	Experience spiritual belief systems, religious or otherwise, other than my own	Experience spiritual belief systems in a deep way and explain spiritual beliefs systems other than my own to others	Contribute to a culture of understanding and respect towards religious and spiritual beliefs that are different from my own

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Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Respect for the different social and cultural backgrounds that others may come from	Know that others have different social and cultural backgrounds to me	Know something of the social and cultural backgrounds of my peers	Experience cultures other than my own	Experience societies different to the one I am living in and show respect for those differences	Contribute to a culture of understanding and respect towards societies and cultures that are different from my own
Respect for the value of diversity in the community	Know that my community has many different people in it	Know something of the societies and cultures in my community	Explain the value of diversity in my community	Participate in inter-faith or non-faith spiritual community events	Contribute to a culture of mutual understanding and respect in a multicultural community
Being thankful	<i>A Scout is thankful for the many gifts of nature and of the human community, and expresses this regularly</i>				
Appreciation of the beauty of our natural and human world	Appreciate the complexity and awe-inspiring nature of the natural and human worlds	Experience and appreciate some of the world's beauty	Explore beautiful places and reflect on nature's magnificence, and know that it is worth preserving	Consider the impact of a deteriorating natural environment on those around me	Care for the natural beauty of the world through my actions
Appreciation of the relationships we share and the role others play in shaping our lives	Identify the people that are most important in my life	Express thanks to my family and other people in my life for the things they do for me	Understand my cultural and spiritual heritage, and how these have shaped my life	Understand the importance of acceptance and forgiveness in maintaining the relationships I have	Articulate how the relationships I have shape my life and express thanks to those who support me
Appreciation for the opportunities available throughout our lives	Know that many opportunities are available to me throughout my life	Be thankful for the many opportunities that have been, are and will be available to me	Understand that others may not have the same opportunities as I have had	Be thankful for the opportunities I have had and start to help those who may not have the same opportunities	Provide a disadvantaged group with opportunities for development and growth

* These learning objectives are beyond the scope of the 6-7 year old age group.

J.2 SPIRITUAL DEVELOPMENT EXAMPLE ACTIVITIES

The following are examples of activities that may be used to achieve the various spiritual development learning objectives listed above. These activities form an inexhaustive list of possible ways that these learning objectives may be met; there are of course many other ways in which the objectives may be achieved that are not listed. Many of these activities may form part of the Award Scheme or may be pursued as standalone activities.

Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Spiritual development goal	'Appreciating the world around me'	'Understanding that people have different beliefs and expressing thanks to others'	'Beginning to explore different religions and belief systems, developing a sense of connection to others, and taking time to stop and reflect'	'Forming my own beliefs about my purpose and improving my sense of connection to others and the world'	'Being able to express my beliefs about my purpose, respecting those of others, and understanding how my beliefs influence my actions'
Exploring beliefs	<i>A scout explores spirituality in religious and non-religious forms, and thinks deeply about the different ways they may live their life</i>				
Exploring religions	<ul style="list-style-type: none"> • Parent conversation • Community & Family Activity (e.g. Festivals/events both religious and secular) 	<ul style="list-style-type: none"> • Small team discussion • Visit place of worship (organised by Leaders) • Community & Family Activity (e.g. religious festivals/events) • Cultural Night (explore overseas country with food, culture and faith) 	<ul style="list-style-type: none"> • Visit from a religious leader • Create a resource (e.g. Fact sheet) • Visit place of worship (organised by group or individually) • Cultural Night (explore overseas country with food, culture and faith) 	<ul style="list-style-type: none"> • Visit from a religious leader • Visit place of worship (organised by group or individually) • Presentation to group • Unit debate/discussion • Personal Research • Public debate e.g. online forums, town hall meetings 	<ul style="list-style-type: none"> • Group debate/discussion • Presentation to group • Public debate e.g. online forums, town hall meetings • Personal Research • Visit place of worship (organised by group or individually) • Participate in a cultural or spiritual activity

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Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Exploring non-religious systems of spiritual belief	<ul style="list-style-type: none"> • Parent conversation • Community & Family Activity (e.g. Festivals/events both religious and secular) 	<ul style="list-style-type: none"> • Small team discussion • Community & Family Activity (e.g. non-religious festivals/events) • Cultural Night (explore overseas country with food, culture and faith) 	<ul style="list-style-type: none"> • Visit from a non-religious spiritual leader • Create a resource (e.g. Fact sheet) • Cultural Night (explore overseas country with food, culture and faith) 	<ul style="list-style-type: none"> • Visit from a non-religious spiritual leader • Presentation to group • Group debate/discussion • Personal Research • Public debate e.g. online forums, town hall meetings 	<ul style="list-style-type: none"> • Group debate/discussion • Presentation to group • Public debate e.g. online forums, town hall meetings • Personal Research • Participate in a cultural or spiritual activity
Exploring questions about the purpose and journey of life	N/A*	<ul style="list-style-type: none"> • Small team discussion • Scouts' Own • Community & Family Activity (e.g. Festivals/events both religious and non-religious) • Discussion with Leader 	<ul style="list-style-type: none"> • Personal reflection • Scouts' Own • Small team discussion • Engage with own spiritual beliefs • Community & Family Activity (e.g. Festivals/events both religious and non-religious) • Discussion with Leader 	<ul style="list-style-type: none"> • Personal reflection • Scouts' Own • Small team discussion • Engage with own spiritual beliefs • Community & Family Activity (e.g. Festivals/events both religious and non-religious) • Movie/documentary night with discussion 	<ul style="list-style-type: none"> • Personal reflection • Scouts' Own • Small team discussion • Engage with own spiritual beliefs • Community & Family Activity (e.g. Festivals/events both religious and non-religious) • Organise and run a spiritual activity for a younger age group • Movie/documentary night with discussion



Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Stopping for reflection	<i>A Scout pauses to reflect upon the Law and Promise as well as their own spiritual beliefs through a variety of means. These may include worship, meditation, prayer, conversation and contemplation</i>				
Reflection upon the role that spiritual beliefs, the Scout Promise and Law play in our lives and how these develop over time	<ul style="list-style-type: none"> Group discussion 'Story time' – listen to stories that show how spiritual beliefs, the Scout Law and Promise guide life choices 	<ul style="list-style-type: none"> Discussion with Leader Small team discussion Create a poster that display the Scout Promise and Law Identify situations where family and community could influence spiritual beliefs 	<ul style="list-style-type: none"> Small team discussion Hypothetical activities – identifying the application of the Promise and Law in scenarios Role-play activities – acting out situations and applying the Promise and Law Role-play activities – acting out a situation and identifying the effects of positive and negative influences 	<ul style="list-style-type: none"> Hypothetical activities – deciding an action in 'forced-choice' scenarios Role-play activities – acting out situations and identifying the influence of spiritual beliefs Discussion with Leader Presentation to group Group discussion 	<ul style="list-style-type: none"> Hypothetical activities – explaining how one would act in moral and ethical dilemmas and why – with reference to the Scout Promise and Law, and spiritual beliefs Written personal reflection – can be shared anonymously with group Group discussion Presentation to group
Reflection upon how we may better live up to our own spiritual beliefs	N/A*	<ul style="list-style-type: none"> Role-play activities – acting out situations and identifying whether the group thinks actions were right or wrong 	<ul style="list-style-type: none"> Small team discussion Role-play activities – acting out situations and identify the influence of spiritual beliefs 	<ul style="list-style-type: none"> Self-reflection Group discussion Scouts' Own 	<ul style="list-style-type: none"> Group discussion Articulate how you can better live up to your spiritual beliefs Presentation to group
Reflection upon our connection with others and place in the world	<ul style="list-style-type: none"> Group meditation preferably in natural surroundings Connect with scouts from another country 	<ul style="list-style-type: none"> Participate in a Scouts' Own Group meditation, preferably in natural surroundings Correspond with a pen pal from another country, reflecting on your similarities and differences 	<ul style="list-style-type: none"> Lead a Scouts' Own Group meditation, preferably in natural surroundings Participate in a community service activity 	<ul style="list-style-type: none"> Presentation to group Group meditation, preferably in natural surroundings Participate in a community service activity that aids the disadvantaged 	<ul style="list-style-type: none"> Organise and run a Scouts' Own for younger individuals Group meditation, preferably in natural surroundings Organise a community service activity that aids the disadvantaged

Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Respect for others					
<i>A Scout respects and acknowledges other people's spiritual beliefs, and the value of diversity</i>					
Respect for the different religious and spiritual beliefs others may hold	<ul style="list-style-type: none"> • 'Story time' – listen to a story that talks about different spiritual beliefs 	<ul style="list-style-type: none"> • Small team discussion • Role play activities demonstrating different spiritual beliefs 	<ul style="list-style-type: none"> • Visit from a spiritual leader • Visit to a place of worship 	<ul style="list-style-type: none"> • Visit from a spiritual leader • Visit to a place of worship • Debate an aspect of spirituality 	<ul style="list-style-type: none"> • Group debate • Public debate e.g. online forums, town hall meetings • Visit to a place of worship • Debate an aspect of spirituality
Respect for the different social and cultural backgrounds that others may come from	<ul style="list-style-type: none"> • Group discussion facilitated by Leader • Cultural night to explore food, culture and faith of another country 	<ul style="list-style-type: none"> • Small team discussion • Presentation to group • Cultural night to explore food, culture and faith of another country 	<ul style="list-style-type: none"> • Visit from an ethnic community leader • Visit to a culturally significant location, e.g. ethnic museum 	<ul style="list-style-type: none"> • Spend time in a society different to your own, e.g. visit a Scouting group in a different socio-geographic location, volunteer overseas • Movie/documentary night with discussion 	<ul style="list-style-type: none"> • Crew debate • Public debate e.g. online forums, town hall meetings • Contribute to an organisation that assists a minority group
Respect for the value of diversity in the community	<ul style="list-style-type: none"> • Group discussion facilitated by Leader • 'Story time' – listen to a story that talks about the value of diversity 	<ul style="list-style-type: none"> • Small team discussion • Visit by community leader / social worker • Attend a community cultural event 	<ul style="list-style-type: none"> • Small team discussion • Presentation to group • Attend a community cultural event and reflect upon the value of such events 	<ul style="list-style-type: none"> • Take part in an inter-faith or multi-cultural event. 	<ul style="list-style-type: none"> • Group debate • Public debate e.g. online forums, town hall meetings • Contribute to a community group that promotes mutual tolerance and respect
Being thankful					
<i>A Scout is thankful for the many gifts of nature and of the human community, and expresses this regularly</i>					

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Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
<p>Appreciation of the beauty of our natural and human world</p>	<ul style="list-style-type: none"> Go on a nature walk and identify things of interest 	<ul style="list-style-type: none"> Participate in outdoor activities, e.g. day hikes, camps Go on a walk and take photos of interesting things to share with the pack. Adventure scrapbook 	<ul style="list-style-type: none"> Visit an interesting natural phenomenon (e.g. blow holes, caves, etc. and reflect on the natural beauty of the world and humans' impact on it) Nature photo board 	<ul style="list-style-type: none"> Visit a natural disaster area or area that has been damaged by humans (when it is safe to do so) and discuss our connection and reliance on the environment Adventure photo blog 	<ul style="list-style-type: none"> Visit a natural wonder of the world Explore our reliance on the environment and take practical steps to live more sustainably Landcare / conservation projects Adventure photo blog
<p>Appreciation of the relationships we share and the role others play in shaping our lives</p>	<ul style="list-style-type: none"> Draw a picture of the people most important to us and discuss this. Create a mother's day or father's day card to say thank you to our parents 	<ul style="list-style-type: none"> Create gifts for family members or others Create a culture of thanking people for nice things they do for us. Do a good turn 	<ul style="list-style-type: none"> Participate in a memorial activity, e.g. ANZAC dawn service, Remembrance Day, Blue Ribbon Day Discuss my cultural or religious background with my family and share with the group as part of a cultural heritage night. Do a good turn for someone who has helped me 	<ul style="list-style-type: none"> Participate in a memorial activity, e.g. ANZAC dawn service, Remembrance Day, Blue Ribbon Day Participate or contribute to a group that preserves my cultural or spiritual heritage, e.g. community arts group, place of worship, ethnic museum Counsel and 'be there' for others when they have troubles Do a Scouts Own with the topic of acceptance or forgiveness. 	<ul style="list-style-type: none"> Participate in a memorial activity, e.g. ANZAC dawn service, Remembrance Day, Blue Ribbon Day Contribute to a group that preserves my cultural or spiritual heritage, e.g. community arts group, place of worship, ethnic museum Group discussion Presentation to group

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Spirituality Element	6-7 year-olds	8-10 year-olds	11-14 year-olds	15-17 year-olds	18-25 year-olds
Appreciation for the opportunities available throughout our lives	<ul style="list-style-type: none"> As a group, participate in a care and share activity for someone less fortunate. 	<ul style="list-style-type: none"> Identify one thing we are thankful for as part of a Scout's Own. Do a 'good turn' for someone less fortunate 	<ul style="list-style-type: none"> Identify one thing we are thankful for as part of a Scout's Own. Do a service activity for someone less fortunate Participate in a fundraising activity for a charity 	<ul style="list-style-type: none"> Identify things we are thankful for as a group reflection Organise a fundraising activity for a charity Run a night/camp/activity where you eat/sleep/do activities that a disadvantaged person your age in a developing country might do 	<ul style="list-style-type: none"> Contribute to a community group that helps disadvantaged individuals to develop and grow Run a night/camp/activity where you eat/sleep/do activities that a disadvantaged person your age in a developing country might do. Discuss how this makes you feel.

* These learning objectives are beyond the scope of the 6-7 year old age group.

** Where the word 'group' appears in the activities above, this can be substituted for the collective noun that would be used to refer to that Section, e.g. 'group' in the 6-7 year-olds column could be replaced with 'mob'. The word 'group' has been used given that the names of Sections and thus their collective nouns were being reviewed at the time of creation of these matrices.

*** Where the phrase 'small team' appears in the activities above, this can be substituted for the collective noun that would be used to refer to that Section's small teams, e.g. 'small team' in the 11-14 year-olds column could be replaced with 'patrol'. The phrase 'small team' has been used given that the names of Sections and thus their small teams' collective nouns were being reviewed at the time of creation of these matrices.

K. SPIRITUAL DEVELOPMENT GOALS BY AGE RANGE

In following order are:

- The general definition of spirituality, that it is proposed Scouts Australia adopts for use in formal documents and in leader training.
- The definition of the spiritual development area of personal growth, derived from the definition of spirituality and intended to be used in the context of an explanation of the areas of personal growth.
- The modified definitions for each age group and the rationale behind the definitions.
- The relevant parts of the resources referred to in the rationales behind the definitions.

K.1 NOTES

- It must be made clear that no youth member (with the exception of the Rover Section and older Venturers) can be expected to read a spiritual development goal, no matter how simplified, and unilaterally understand it completely. All these goals are intended to guide the adult-supported development of spirituality that is one sixth of the Scouting program.
- The goals included below are intended to represent what a youth member of each age group should aim to have achieved by the time they reach the upper limit of that age group. It goes without saying that not every individual develops at the same rate, some will achieve these goals earlier than others, some later and some not at all despite their Leaders' best efforts. Youth members who are not in Scouting for the entirety of an age group are similarly at a disadvantage in terms of achieving these goals and the creators of these goals recognise this. However, the goals are nevertheless evidence-based representations of what the average youth can be expected to achieve through a properly-run Scouting program.
- The resources referred to were used as of the multitude of developmental models compiled and reviewed as part of the YPR Stage 3 process, they were the ones that had implications for or otherwise informed spiritual development sequencing through the various age groups. All resources were considered equally with no priority given to one over any other.

K.2 ADULTS / GENERAL DEFINITION OF SPIRITUALITY

'Spirituality refers to the feelings or beliefs of a person regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs guide their actions throughout their life and may change as a person develops.'

K.3 SPIRITUAL DEVELOPMENT DEFINITION

'Spiritual development refers to the development of a person's feelings or beliefs regarding their purpose in life, connection to others and place in the world around them. These spiritual feelings or beliefs guide their actions throughout their life and may change as a person develops.'

K.4 5 – 7 YEAR-OLDS

'Appreciating the world around me'

K.4.1 RATIONALE

This age group corresponds to:

- 'F-2' bracket of *The Shape of the Australian Curriculum Version 4 (2012)*, and to the 'Early Years' bracket of *The Shape of the Australian Curriculum Version 2 (2010)*
- Piaget's Preoperational Stage
- Erikson's Latency Stage

The Australian Curriculum focuses on foundation knowledge and understanding at this stage. It is thus appropriate for this age group to gain an understanding of a very basic spiritual concept, that there is much to be appreciated about the world around them. There is no prerogative as far as the Australian Curriculum is concerned for youth to have a more detailed understanding of the concept at this level.

As members of Piaget's Preoperational Stage, youth at this stage are very egocentric, so the focus should appropriately be on themselves. Thus, this age group cannot be expected to go beyond mere appreciation of the world, as this would require a significant leap from thinking about themselves.

Erikson's Latency Stage consists of youth learning new skills or risking a sense of inferiority. An appreciation for the world around them would likely assist youth at this stage to experience a feeling of being part of a greater whole and give them motivation to learn new skills. While this is not strong evidence for inclusion of this goal at this level, it certainly does not conflict with the other developmental resources.

K.5 8-10 YEAR-OLDS

'Understanding that people have different beliefs and expressing thanks to others'

K.5.1 RATIONALE

This age group corresponds to:

- '3-4' and '5-6' brackets of *The Shape of the Australian Curriculum Version 4 (2012)*, and to the latter 'Early Years' and early 'Concrete to Abstract Thinking' brackets of *The Shape of the Australian Curriculum Version 2 (2010)*
- Piaget's Stage of Concrete Operations
- Erikson's Latency Stage

Moving into the 'Concrete to Abstract Thinking' bracket of the Australian Curriculum, youth in this age range would be expected to begin appreciating that there are different points of view. Hence it is entirely reasonable at this stage to expect youth to gain an understanding that there are different beliefs about the purpose of life. This goal of spiritual development goes beyond that to aim for youth to express thanks to others for the many things they have to be thankful for.

Youth at this stage are in Piaget's Stage of Concrete Operations. This indicates that youth are more able to mentally manage larger and more complex pieces of information. They are learning to deal with concrete information, so it is appropriate for this age group to start learning about religions and belief systems in a concrete, factual way. There is no requirement for youth to evaluate the relative worth of concepts as yet, so it is consistent to simply affirm the value of all of these.

Being in Erikson's Latency Stage, youth aim to experience a sense of accomplishment and achieve this by learning new skills and competencies. Giving them factual knowledge at this stage is consistent with this desire.

K.6 11-14 YEAR-OLDS

'Beginning to explore different religions and belief systems, developing a sense of connection to others, and taking time to stop and reflect'

K.6.1 RATIONALE

This age group corresponds to:

- '5-6', '7-8' and '9-10' brackets of *The Shape of the Australian Curriculum Version 4 (2012)*, and to the latter 'Concrete to Abstract Thinking' and early 'Transition to Adulthood' brackets of *The Shape of the Australian Curriculum Version 2 (2010)*
- Piaget's Stage of Formal Operations
- Erikson's Adolescence Stage

At this stage youth are advancing through the 'Concrete to Abstract Thinking' bracket of the Australian Curriculum and as such are engaging some of the more complex practices that comprise this area. Particularly, youth of this age group begin to question established conventions, practices and values. Rather than simply understanding that different belief systems exist and gaining factual knowledge about them as the 8-10 age group are expected to do, it is anticipated that 11-14 year olds will explore these belief systems. This consists of beginning to understand the applications and implications of particular beliefs to daily life and it is likely that such exploration will cause youth to question what has hitherto been seen as accepted practice in their life.

In Piaget's Stage of Formal Operations youth can now think about abstract concepts beyond the concrete. This allows them to begin thinking about relationships in a more mature manner and consider the sociocultural and spiritual aspects of their relationships in addition to the shared interests and experiences that up until now have defined them. This is what is intended by 'connection to others': that youth will consider the shared purposes linking themselves to others and how this may mean that they may accomplish much more by working with others for the common good than alone. The ability for abstract thought also lends itself to thinking beyond the concrete when it comes to by-now familiar experiences and concepts. Youth of this age will be able to be led in considering aspects of their life more deeply, phrased as being able to 'stop and reflect'.

Entering Erikson's adolescence stage further primes youth of this age group to consider their relationships with others more deeply. They are thus perfectly placed to begin thinking beyond the physical and emotional to the spiritual subtexts of their relationships with others. This has been phrased as 'connection to others'.

K.7 15-17 YEAR-OLDS

'Forming my own beliefs about my purpose and improving my sense of connection to others and the world'

K.7.1 RATIONALE

This age group corresponds to:

- '9-10' and '11-12' brackets of *The Shape of the Australian Curriculum Version 4 (2012)*, and to the latter 'Transition to Adulthood' and 'Senior Secondary' brackets of *The Shape of the Australian Curriculum Version 2 (2010)*
- Piaget's Stage of Formal Operations
- Erikson's Adolescence Stage

Youth in this age group are undertaking the 'Transition to Adulthood' component of the Australian Curriculum and as such "are often concerned about... the ethical implications of human activity and knowledge". Arguably it is a pre-requisite for anyone making an ethical judgement to have a reasonably coherent notion of their own values and beliefs. It is thus reasonable to expect youth in this age group to hold spiritual beliefs or form them if they don't already have them, such that they are equipped to make the ethical judgements that are beginning to be asked of them.

The end of Piaget's Stage of Formal Operations is marked by the adolescent "develop[ing] an inner value system and a sense of moral judgement." This is in direct parallel to the element of spiritual development that involves youth forming a spiritual identity and solidifying their beliefs about the purpose of their life. It is thus entirely appropriate to expect youth at this level to form their own personal spiritual beliefs, recognising that these will be informed by their socio-cultural context, their developmental path to date, and that these of course may well change over time, in some cases radically so.

Erikson's Adolescence Stage is concerned not only with forming social relationships but also with developing a sense of morality. 11-14 year-old youth are concerned mainly with forming and maintaining relationships, with 15-17 year-olds moving beyond that to thinking about moral social conduct. As seen with ethical considerations, it is unlikely that anyone can make moral judgements without a conception of their own values and beliefs, with which to inform their morality. Youth at this stage in their developing should thus be guided in forming their spiritual beliefs so that they may make informed moral judgements.

K.8 18-25 YEAR-OLDS

'Being able to express my beliefs about my purpose, respecting those of others, and understanding how my beliefs influence my actions'

K.8.1 RATIONALE

This age group corresponds to:

- Beyond the scope of the Australian Curriculum
- Beyond the scope of Piaget's Stages of Cognitive Development
- Erikson's Young Adulthood Stage

As young adults, 18-25 year-olds are either soon to or have completely transitioned beyond the scope of the formal schooling system to pursue tertiary education and/or enter the workforce. They have also reached a stage of cognitive development that is beyond the scope of Piaget's work. However, Erikson's Young Adulthood Stage does encompass this age group and informs us that from a psychosocial perspective they

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are primarily concerned with developing intimate relationships. Compared to social relationships, intimate relationships require a far higher degree of trust and shared knowledge about desires, goals and beliefs. In order to be successful, such relationships usually require at least some expression of one's feelings or beliefs about one's purpose in life. It is thus reasonable to expect this of this age group, such that they can be prepared for developing the intimate relationships they no doubt seek at this time in their lives.

This age group will also continue their development in the other aspects of spirituality, which were commenced at earlier ages. Through all this it must be noted that an individual's spirituality is ever-changing and should never be considered as something static.