

# WHAT IS SCOUTING?



**A GUIDE TO THE AIMS, HISTORY,  
PRINCIPLES, AND METHODS OF THE  
SOUTH AFRICAN SCOUT ASSOCIATION**



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SOUTH AFRICAN HEADQUARTERS

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***The Mission of the  
South African Scout Association is:***

- ***to make available voluntary membership regardless of colour, race or creed;***
- ***to develop a spiritual awareness among its members;***
- ***to create for each member an awareness of, and involvement in, service to others and the community;***
- ***to use the opportunities of the brotherhood of Scouting, in accordance with its purpose, principles and method, in order to develop in its members unprejudiced attitudes and an understanding of, and respect for, others;***
- ***to promote a commitment to a code of values which results in a self-discipline and the development of the members' full potential that will enable each one to take a meaningful place in society.***

# **WELCOME TO SCOUTING!**

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If you are:

- The parent of a boy or girl joining the Movement,
- an adult supporter taking up membership on a committee,
- a prospective uniformed adult leader,

then this booklet is for you.

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# 1. WHAT IS SCOUTING

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Scouting is an out-of-school educational youth movement, which is non-political, interdenominational and interracial.

**The purpose of Scouting** is to contribute to the development of young people in achieving their full physical, intellectual, social and spiritual potential.

The Scout Method is the way we work. This is a system of progressive self-education. Scouting is based on a Promise and a Law. It usually takes place out of doors, and is based on the concept of 'learning by doing'.

**Scouting** trains boys and girls to be good citizens and members of their local, national and international communities.

**Scouting** uses a system of small groups (called the Patrol system). Through this, young people who have accepted a common code of behaviour assume responsibility for their own self-development.

“Baden-Powell insisted that Scouting is a game to be enjoyed, and that it should be fun, and have a spontaneity for young people and adults alike. The genius of Scouting and the reason for its world-wide success has been the simple combination of a rewarding outlet for service for adults, while developing young people in the freedom of the outdoors for responsible citizenship and service.”

(from *Scouting Round the World*, World Scout Bureau)

# 2. SCOUTING IN SOUTH AFRICA

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## AIM AND METHOD

### 2.1 Aim

“The aim of the Association is to contribute to the development of boys, girls and young adults in achieving their full potentials as individuals, as responsible citizens and as members of their local, national and international communities by:  
(a) developing their character;  
(b) training them in citizenship;  
(c) developing their spiritual, social, intellectual, and physical qualities.” (POR Rule 102)

[**Note:** POR refers to the publication *Policy, Organisation and Rules*.]

We must look at this Aim carefully, as it is important that we understand what we are trying to accomplish. As far as the boys and girls are concerned, Scouting provides fun, adventure, comradeship, an outdoor programme and a sense of achievement. But Scouting is not merely a recreational activity. It is an educational programme with a very serious aim – to improve and develop the young person in ways which can be described under these three headings:

- **Character.** By this we mean what a boy or girl is as an individual: their habits, their attitudes, their personal qualities, the kind of life they lead, the kind of beliefs they have. By exposing them to the right kind of influence, Scouting can train and strengthen a young person's character in qualities such as truthfulness, honour, loyalty, helpfulness, etc, which are embodied in the Scout Law.
- **Citizenship.** This is the way an individual fits into the community: how they get along with other people, how they relate to those around them, and how they prepare themselves to assume their adult responsibilities. Though still a boy or girl, he or she is already a 'citizen' in the school, home and community environment, and in their sporting and other activities. As a young person grows, so their circles widen and their

responsibilities to others grow with them. To become a good citizen is to learn to accept one's responsibilities to other people. A young person learns citizenship step by step as their world expands. First they learn by living in their own family, then in the neighbourhood, then in organised groups such as their school, place of worship, and Scouting. For training in citizenship to be effective, a young person must be exposed to good influences over a period of years. The Scout Programme provides this exposure.

Although we have dealt with Citizenship and Character under different headings, they do not separate easily. It is hard to distinguish between what a young person is within themselves, and what they are in relation to others.

- **Personal fitness.** The third kind of improvement which Scouting hopes to make in a young person is in the general condition of their body, mind and spirit. The aim is not to develop athletes or intellectuals, but to teach a young person to maintain their body and mind so that they may live and work effectively. By personal example and by proper use of the Scout programme, we can help boys and girls to develop habits and attitudes which can contribute to life-long fitness.

## 2.2 Method

Obviously, we need to have a very clear idea how this Aim is to be accomplished. POR Rule 103 sets out the parts of the Scout Method. More will be said about these later, but here is a brief summary.

- **The Scout Uniform**

This gives a Scout the sense of belonging to a respected world-wide organisation. It hides the more obvious differences in economic and social backgrounds. In uniform, Scouts are more responsive to positive leadership. They are more aware of their obligations to Scouting ideals. They are not just boys or girls, but boy or girl Scouts, trying to do their best to live up to the ideals of the Scout Promise and Law.

- **Leadership Responsibility**

The young person, under adult leadership and guidance, learns responsibility for their own actions through membership of a small, self-governing group within a worldwide voluntary movement.

- **The Great Outdoors**

All Scouting activities should lead to our outdoor programme. Most of the skills that Scouts learn are used in their camping and hiking activities. Scouts share

responsibilities and learn to live with each other in groups. Every Troop programme should include an annual summer camp, Patrol camps, and Troop and Patrol hikes, as well as other outdoor activities.

- **Personal Qualities**

The Scout Promise and Law challenges Scouts to do their best and to apply standards to all they do. The Scout Law has a positive approach: it tells Scouts what they should do (and not what not to do). In the Scout Promise, each Scout promises to do their best to live by the ten parts of the Scout Law. By working with their peers, the Scout is given the personal responsibility of following jobs through.

- **The Patrol and Group Systems**

The most unusual of Scouting's Methods is the Patrol system. There is nothing else quite like it. The key group in Scouting is not the Troop under its adult Troop Scouter, but the Patrol (a much smaller group) with a boy or girl as its leader and no adults in it at all.

- **A progressive Advancement Programme**

This is the Scout's progress through the badge system. Scouting provides a series of achievable hurdles for Cubs and Scouts to overcome in tests of different skills. The badge system advances in a planned progress as the Scout meets these challenges. The badges provide recognition for those who successfully master them.

- **Service to others**

Starting from the idea of the daily good turn, Scouting develops the idea of service: by the individual, and by Troop, Pack or Patrol. Much of Scout training is in service skills such as first aid, rescue work, conservation, and so on. We help young people to understand that the world is full of people; that they will get no more than they give; and that they will always be happiest when helping others.

## THE BRANCHES

The Scout training programme is progressive. It is applied through two Branches of the Movement which are in themselves adapted to the changing psychology of growing boys and girls. Since not all young people mature at the same pace, there is flexibility in the age grouping of these Branches.

### CUBS

A boy or girl is normally admitted to the Cub Pack at the age of eight, but may join at seven years and six months under certain circumstances.

A Cub 'goes up' to the Troop at the age of eleven, or under certain circumstances six months earlier. A Cub may not remain in the Pack after their eleventh birthday.

## SCOUTS

A boy or girl may be admitted to the Scout Troop after their eleventh birthday – or in the case of a Cub who has special permission, at the age of ten years and six months.

A Scout may not remain in the Troop after their eighteenth birthday, except as a Scouter.

There is a third Branch of the Movement, **ROVER SCOUTS**, which is not essentially a training Branch although incentives are offered to encourage young men and women of eighteen to thirty years to continue their own personal training. That way they will prepare themselves for their own future while offering service to others.

The late Dr E G Malherbe, former Principal and Vice-Chancellor of the University of Natal, had this to say about Baden-Powell and Scouting:

“It is strange that very few people seem to realise that in Baden-Powell we had one of the greatest educators of all time, and one whose name will live in the history of education.

“In what lies Baden-Powell’s great educational contribution?

“In simple terms, Baden-Powell succeeded in devising an organisation which gives the boy (and the girl) an interest in life at a time when most of them lose grip on their environment (chiefly their school work) and on themselves. At this stage youngsters begin to feel grown-up in some respects and want the privileges and freedom of the adult, while many of their reactions are still perfectly childish. They are betwixt and between – ‘too big for a serviette and too small for a tablecloth’ as the saying goes.”

Scouting, then, is an educational movement concerned with the development of character, which encourages the young person to take the responsibilities for which they long, in an environment where no harm can come from their possibly immature decisions.

Scouting is not a way of relieving parents of responsibility, since to succeed Scouting requires strong parent co-operation. It is not a way of keeping boys and girls amused. It is a Movement with a specific aim which it endeavours to achieve through a programme enjoyable to the young person.

The whole of Scouting is a natural process, and the secret of its success lies in accepting the normal desires and pursuits of young people and turning these into socially valuable purposes through fun and games. The Scout Movement teaches its members the basic human rights of all people. Scouts stand up for themselves, expressing their feelings honestly and comfortably, showing respect for fair play and other people’s feelings.

# 3. THE STORY OF SCOUTING

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In a way, the Movement started with the boyhood play of Baden-Powell and his brothers. Later, when B-P became a soldier, he tried out his scouting theories on young soldiers in India and Africa. It is probable that the success of the Boy Cadet Corps during the siege of Mafeking stimulated his idea of applying the same training theories to boys. The late Dr E G Malherbe put it this way:

“This great idea originated in South Africa. It is something fine which flowered out of sordid wars. In any case, all South Africans should be proud that such a beneficent idea was conceived on South African soil.”

In 1899, B-P wrote *Aids to Scouting for NCOs and Men*, to assist his fellow officers in trying out similar training experiments. This book came into the hands of leaders of existing youth organisations who invited B-P to produce ideas specifically for the needs of boys.

As a result, B-P

- examined the activities of various youth organisations,
- held an experimental camp for boys at Brownsea island in 1907, and
- published *Scouting for Boys* in 1908 in six fortnightly parts.



Brownsea Island saw the world's first Scout camp in the summer of 1907

His intention was to provide material for existing youth organisations; he had not intended to launch a new Movement. But boys bought the book, formed Patrols, and put B-P's suggestions into practice on their own. So the Boy Scout Movement came to exist quite spontaneously. A unique start to a Movement! And one which should never be forgotten.

B-P had started something in the nature of an avalanche!

It soon became necessary to create some form of organisation to co-ordinate the Patrols which had formed all over Britain, and which were already spreading to other parts of the world. B-P was determined that the Boy Scouts should remain a *Movement* with the power to change with the times. So, as special needs arose, programmes were changed; and as more countries took up Scouting, so those programmes were adapted to meet the needs of the new countries.

In 1910, the *Girl Guide Association* was formed to respond to the needs of the girls, who wanted to do training similar to that of their brothers.

Within the Scout Association, new sections (or, as we name them in South Africa, Branches) were formed with programmes to suit their different needs or requirements:

- In 1909, the *Sea Scouts* were started with a special accent on water activities.
- In 1916, the *Wolf Cubs* Branch was opened, for younger boys.
- In 1918, the *Rover Scouts* Branch was founded, for young men over eighteen years old.
- In 1926, *Handicapped Scouts*, a specialised programme to meet the needs of those who are physically challenged, was introduced.
- In 1941, the formation of an *Air Scout* Branch answered a further special call from boys with an interest in flying.

This division into Branches created the need for a unifying factor, so in 1928 the *Group system* came into being. A complete Group consists of a Cub Pack, a Scout Troop, and a Rover Crew. A Group may have more than one of these Branches or include specialised Branches such as Air Scouts and Sea Scouts. The Group is Scouting's family unit. Though it may consist of one Branch only, all concerned should see that the Group has at least one Cub Pack and one Scout Troop as soon as possible.

## 4. THE WORLD ORGANISATION OF THE SCOUT MOVEMENT

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Scouting has spread all over the world. In 131 countries there are more than 28 million Scouts in Scout associations registered with the *World Organisation of the Scout Movement* (WOSM).

It became necessary early in the history of Scouting to create a co-ordinating and unifying factor at international level. So in 1920, the predecessor of the *World Scout Conference* came into being. The purpose of the Conference is (to quote from its Constitution) “through co-operation to promote throughout the world unity of purpose and common understanding of the fundamental principles of Scouting”. The Conference does not lay down laws about what national Associations must do, apart from defining the conditions of membership. Each national Association is independent. Since the Conference cannot meet frequently, it elects a *World Committee* of twelve members, with power to act between meetings.

The policy laid down by the Conference and the Committee is carried out by the *World Scout Bureau*, a full-time body under the leadership of the Secretary General. This Bureau assists with communication between member nations, collects and passes on information of general interest, researches educational programmes, acts as liaison with other international youth organisations, gives advice (particularly to new member nations), and promotes all kinds of training especially the training of adult leaders.

The World Organisation of the Scout Movement is decentralised into Regions and Zones. South Africa falls into the *Southern Zone* of the *Africa Region*. South Africa plays its full part in world Scouting, and has for many years been strongly represented at World Scout Conferences. From time to time members of the Scout Association of South Africa have served on world advisory committees.

## 5. THE SOUTH AFRICAN SCOUT ASSOCIATION

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The Movement in South Africa began as spontaneously as it did in Britain and other parts of the world. Boys read *Scouting for Boys*, and Patrols and Troops were started. Scout Troops were formed as early as 1908, and there are Scout Groups in South Africa that can claim an unbroken record from those early days.

It soon became necessary to provide some form of local co-ordination. Between 1912 and 1916 *Provincial Councils* of the Boy Scouts Association were formed in South Africa. These Councils were directly responsible to Scout Headquarters in London and had no direct contact with one another.

In 1922, the first *Union Scout Council* was formed to provide a common national control on an advisory basis. Six years later, the Union Scout Council adopted a constitution which gave it the power to perform the functions of Imperial Scout Headquarters.

In 1929, a separate *Pathfinder Council* was formed for African Scouts under the control of the South African Scout Council.

During the following year, the London-based Imperial Headquarters affirmed the complete independence of the Scout Movement in South Africa, and work was commenced on yet another constitution, which was finalised in 1936 at Bloemfontein during the visit of Lord Baden-Powell to this country. During 1937, the *Boy Scouts Association of South Africa* became a member of the International Scout Conference (now called the World Scout Conference) and was registered with the International Bureau (now World Scout Bureau) on 1 December 1937. South Africa was the first of the Commonwealth countries to achieve independence for its Scout Movement.

During the years 1930 to 1936, negotiations took place between the Voortrekker Movement and the Scout Association, but although both Movements had a common desire to promote the interests of the South African youth, the points of divergence were such that amalgamation was not possible. Cordial relations were however established and have been maintained between the two Movements at national level.

The 1936 Constitution made provision for four parallel Movements in South Africa: the Boy Scouts Association, the African Boy Scouts Association, the Coloured Boy Scouts Association, and the Indian Boy Scouts Association.

In 1953, this was altered by appointment of an executive Chief Scout and Deputy; the African, Coloured and Indian Associations each having a Chief Scout's Commissioner as its executive head under the Chief Scout.

From 1960 onwards, various amendments were made to the constitutions of the four parallel Associations. The effects of these were:

- to strengthen central control by the establishment in 1960 of the Chief Scout-in-Council, a body which served to co-ordinate the policy of all sections of the Scout Movement in South Africa.
- to build up a national team by the appointment of departmental heads for Training, Development, International Affairs, Publications, Supplies, and Public Relations. These Commissioners served all the Associations, as did the SAHQ secretarial staff. This development greatly increased the effectiveness of the support that SAHQ was able to give to South African Scouting as a whole.
- to increase the co-operation between the four parallel Associations. Because the Chief Scout-in-Council and South African Headquarters were concerned with all the Associations, the latter were drawn together and worked in co-operation to an increasing extent, especially in connection with adult leader training.

Even with these developments, finance and a certain amount of administration remained in the hands of the separate Scout Councils.

## **NEW CONSTITUTION**

A new constitution was accepted by all four parallel Associations on 2 July 1977.

The most important change brought about by the adoption of this constitution was that the four parallel Associations were replaced by a single non-racial Association: the *Boy Scouts of South Africa*. Membership of this Association was open to all boys and adults who are willing to accept the Aim, Method and Principles of Scouting.

In 1996 the name became the *South African Scout Association* and in 2000 girls were recognised as members of the Cub and Scout branches.

Briefly, the structure of the South African Scout Association is as follows (an organisation chart can be found in POR):

### **National**

The Chief Scout, the Deputy and Assistant Chief Scout(s), National President and Vice-President(s), National Chairman, the National Scout Council, and the National Commissioners, with the South African Headquarters administrative office under the Chief Executive.

### **Area**

The Area Commissioner, Deputy Area Commissioner, Area President, Area Chairman, Area Scout Council, Assistant Area Commissioners, with Area Headquarters administration under the Area Secretary.

### **Regional**

Regional Commissioner, Regional Chairman, Regional Scout Council, Assistant Regional Commissioners.

### **District**

District Commissioner, Assistant District Commissioner, District Chairman and Local Association.

### **Group**

The Group Scouter, the Group Committee, Troop Scouter and Assistants, Pack Scouter and Assistants, and the members of the Pack, Troop, and Crew. Through the Parents Association to which they all belong, parents and all lay members are encouraged to participate in Pack and Troop supportive functions, and may accept appointment as Scout Instructors or Pack Helpers.

## **6. POLICY**

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The South African Scout Association is a completely autonomous body whose policy it is to accept and apply the principles of the World Scout Conference to boys and girls of all races in South Africa.

# 7. SCOUT PRINCIPLES

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The Scout Movement is based on the following principles:

- **Duty to God**

Commitment to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties expected by that religion.

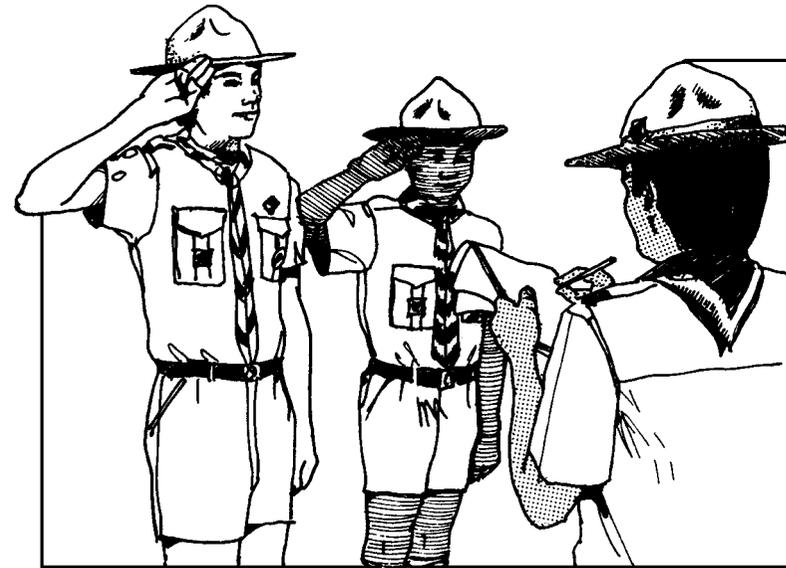
- **Duty to others**

Loyalty to one's country in harmony with the promotion of local, national and international peace, understanding and co-operation.

Participation in the development of society, with recognition and respect for the dignity of one's fellow-man and for the integrity of the natural world.

- **Duty to self**

Responsibility for the development of oneself.



## 7.1 THE SCOUT PROMISE AND LAW

All members of the Scout Movement are required to commit themselves to a *Scout Promise and Law* which reflect (in language appropriate to the culture and civilisation of each national Scout organisation, and approved by the World Organisation) the principles of Duty to God, Duty to others and Duty to self, and inspired by the Promise and Law conceived by the founder of the Scout Movement.

### THE SCOUT PROMISE

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

### THE SCOUT LAW

1. A Scout's honour is to be trusted.
2. A Scout is loyal.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all and a brother to every other Scout.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

The *Scout Motto* is: “**Be Prepared**”.

The *Scout slogan* is: “A Scout tries his best to do at least one Good Turn to somebody every day”.

The Scout Promise and the Scout Law are applicable to all Scouts, Rovers, and adult leaders. The Cub Promise and Law is put in simpler terms suitable to the age group, but covers the same set of principles.

The Promise is the most important factor in Scouting since it is the one absolute requirement. Without taking it, one cannot be a Scout. Having taken it and assuming that a real effort is made to keep it, one remains a Scout regardless of any other factor.

An important feature of the Promise is the phrase 'do my best'. B-P did not set an ideal so high that it might be beyond the young person's (or the adult's) ability. But training in this is progressive, as in other Scouting aspects. With good example and tradition behind him, we expect a better "best" as the boy or girl grows older. We expect a higher standard from the Scout than from the Cub, a higher standard still from the holder of a 'Top Award' badge than from a Scout who only holds the Adventurer badge, and so on to the really high example expected from the Scouter. (Provision is made in the requirements for each Advancement Badge that the boy or girl must show that their understanding of the Cub or Scout Law has progressed in keeping with their age.)

## 7.2 DUTY TO GOD

The Aim of the Movement is set out at the beginning of this booklet, and among the essential points is promoting the young person's spiritual, mental, and physical development.

An adult makes the same promise as a Scout, and that Promise begins:

"On my honour I promise that I will do my best –  
To do my duty to God, and my Country".

POR Part 1 lays down that:

"Every invested member of the South African Scout Association shall be encouraged:

- to make every effort to progress, in keeping with age and experience, in his or her understanding of the Promise: 'To do my duty to God';
- to belong to some religious body;
- to carry into daily practice what he or she professes."

The rules above are definite and there is no side-tracking from them for *Scouts* or *Scouters*. If you do not do your best to keep these rules, then you cannot belong to our Movement.

It is important that Scouters realise what is meant by "Duty to God" as most of the difficulties experienced are not due to atheism but rather to ignorance, and in some cases to laziness and indifference.

A Scouter must have a religion: for God's sake, for the Scouter's own sake, and for the Scouts' sake.

### FOR GOD'S SAKE

If we are created by God, loved by God, redeemed by God; if we belong to Him and are His children, then our *first* duty is to God, since we owe everything to Him.

The first and great Commandment is to love God: we must seek *first* the Kingdom of God.

We speak of the Rights of Man, of our own rights. Let us never forget that the Rights of God come first, for without them man would have none. This is Duty to God. We cannot play fast and loose with this primary loyalty.

### FOR THE SCOUTER'S OWN SAKE

Life is a religious experience: all our problems, when finally analysed, are religious problems. If this life is a preparation and training ground for a higher life to come, it cannot be lived without the help provided by faith in God.

### FOR THE SCOUT'S SAKE

The Scout cannot be left to sort out religion for himself. Many boys and girls receive little or no training in religious principles at home or at school. Far too few regularly attend religious services. Scouter can help a great deal if they:

- belong to some religious denomination and attend its services;
- show by their own example that they are sincere and are trying their best to do their "Duty to God" at all times; and
- are sufficiently knowledgeable, tolerant and willing to help a young person.

Young people have a natural desire for guidance in spiritual matters. This is often hidden by shyness. In the rush and excitement of life, it can be pushed into a minor place in their thoughts unless they find a guide to help him – someone they trust – someone who they realises *can* help.

If a Scout Group is full of the spirit and practice of the Scout Law and Promise, and the Scouter's personal example is good, then a clear lead is given to the Scouts in this matter as well as in the other essential activities of Scouting. The personal religious life of each Scouter determines the degree of success he or she will have in leading Scouts to an understanding of Duty to God.

In the Pack, Troop or Crew, and at Group Council and Group Committee meetings, prayers should be used. These need not be long prayers, but they must be sincere and suitable to the occasion.

What are known as *Scouts' Own* services are held in Pack, Troop and Crew. The Scouts' Own service is not to be regarded as a substitute for worship in a formal place of worship. It is an additional act of worship for Scouts, and attendance must be voluntary.

### 7.3 DUTY TO MY COUNTRY

Scouting is entirely non-political and therefore should be acceptable to anyone who accepts constitutional rule. Duty to Country is largely fulfilled by the ordinary person doing what is expected of them in an active but law-abiding manner. Scouting stands for law and order.



*"Scouts of the World — Brothers Together"*

### 7.4 TO HELP OTHER PEOPLE AT ALL TIMES

The ideal of service for others was to our founder, and still is to us today, one of the main planks in the Scout platform. B-P emphasised this through the constant repetition of the idea of helping others, in the Promise and the Law, until in the Rover Branch it is crystallised in the one word motto: "Service".

For the Cub, this ideal of service is simplified as a good turn to somebody every day. It is a specific demand on the young person. For the older Scout, the ideal is less specific and broader, until in the Rover we reach the conception of service as a habit of mind constantly in operation.

### 7.5 TO OBEY THE SCOUT LAW

Study the Scout Law with three ideas in mind:

- the idea of becoming word perfect;
- the more important aspect of thoroughly understanding what is required; and
- the idea of being able to explain the Law to the young person, bearing in mind the need for progressive understanding as they grow older.

The Scout Law is a *positive* code and, like everything else in Scouting, it calls for *action*. Our founder wrote "A Scout is active in doing good, not passive in being good".

The Scout Laws are not discussed individually here, since this is done in training courses.

# 8. SCOUT METHODS

It was indicated earlier that the Scout educational programme is based on:

- character development,
- citizen training,
- personal fitness,
- service.

This is applied through two Branches (Cubs and Scouts) which are progressively adapted to the changing psychology of the boy or girl in the two age groups (8 to 11, and 11 to 17). Here are the broad outlines of this training.

## 8.1 METHODS IN THE CUB PACK

The Cub Pack caters for those boys and girls who are too young to be Scouts. It is not, however, junior Scouting. It embodies the principles of Scouting, but has its own methods and background. It is not complete in itself. It is only the first act in the drama of Scouting and leads on expectantly to the second act in the Scout Troop.

B-P, in describing the basis of Cubbing, said that there were two fundamental points to be considered in dealing with Cubs:

- that the only person who can succeed with Cubs is the one who can be their 'elder brother' (or sister);
- that it is important to recognise that the boy or girl in the 8 to 10 group is quite different to the boy or girl in the 11 to 18 age group.

He qualified this statement by writing: "I don't mean that the change comes about with a bang in the tenth year: but the younger boy is growing relatively in mind and body more rapidly than the elder one, and the transition comes about at approximately those ages in the average boy."

The phases in childhood development are broadly:

- 6 to 8** dramatic instinct and make-believe,
- 8 to 11** self assertion, individuality and rivalry,
- 11 to 15** hero-worship and co-operative loyalty.

It is on these broad lines, then, that the Cub programme is based. From the permitted entry age of 7 years and 6 months through to 11 years, the Cub advancement programme is phased to meet the needs of the child's development.

The Cub Programme is based upon a world of adventure, make-believe, story-telling, play-acting, and above all, games. It may be described as a co-ordinated harnessing of children's activities into a progressive whole.

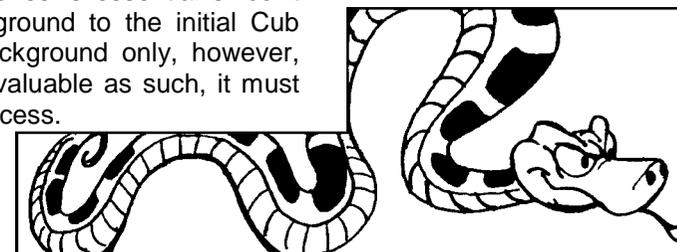
Cub activities are undertaken against the adventurous background of Rudyard Kipling's Jungle Book.

Preliminary summary of methods in the Cub Pack:

- Adventurous background,
- Wide variety of things to do,
- Activities in the open air,
- Individual attention to the development of each Cub.

## ADVENTUROUS BACKGROUND

The original background against which Cubbing was developed – Rudyard Kipling's First Jungle Book – still holds good today, although perhaps to a lesser extent than as applied in 1916. A proper knowledge and understanding of these jungle stories is essential since it provides the background to the initial Cub training. It is a background only, however, and although it is valuable as such, it must not be carried to excess.



As the Cub grows older, this jungle background grows less acceptable and has to be replaced with something more in keeping with the boy or girl's growing outlook. What form this later background may take is impossible to define, since it will vary with the current 'small boy or small girl interests' which may vary from pirates to spacemen!

## VARIETY OF THINGS TO DO

Cubbing must always be physically, mentally and spiritually *active*. Variety is highly necessary to give the child experience and to satisfy their natural and valuable curiosity. Generally speaking, Cub activities are brief, because the child's interest is seldom sustained for long. The period of sustained interest becomes longer as the Cub grows older. Games, yarns, Advancement Badges, play-acting, handicrafts, Interest Badgework and expeditions all play a valuable part in the Cub programme.

## ACTIVITIES IN THE OPEN AIR

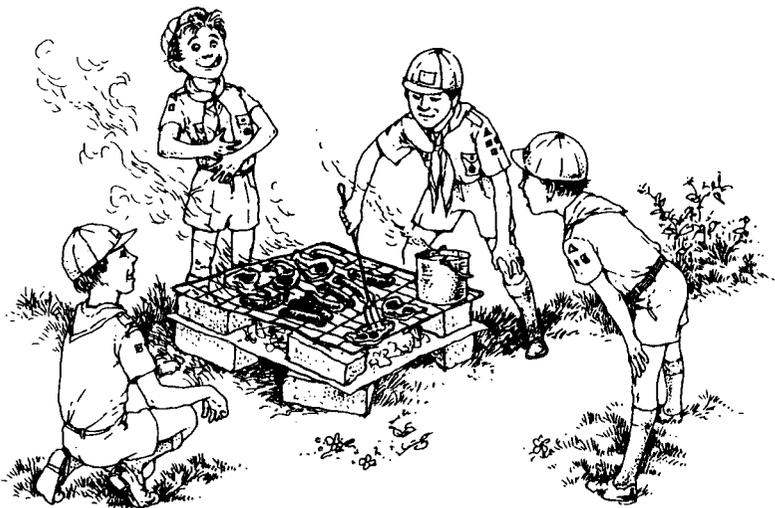
Cubbing out-of-doors is not only infinitely more valuable than any amount of indoor work, but it has the added value of being far more attractive to the child. For the younger Cub it takes the form of meetings held out-of-doors, expeditions, picnics, and other forms of outings. Camping and Pack Holidays are permitted only for the older Cub and then only to a limited degree.

## INDIVIDUAL ATTENTION TO THE DEVELOPMENT OF CUBS

The whole technique of Cubbing is unsuited to 'mass production' methods because of the varying stages of development in this age group. It is therefore a requirement that no Pack should be larger than the Pack Scouter and his/her assistants can handle in order to give each Cub the individual attention which he or she requires.

## THE PLAY WAY

The main feature of the Cub programme is that it presents a series of activities which cater for the natural desires of every small child. Though the programme is based on a series of challenges designed to give the child the satisfaction of a sense of achievement, the preparation for these tests (and indeed, in many instances, the actual passing of the requirements) is done through the medium of games.



## WORK

It must be appreciated, however, that small boys and girls are not averse to work which caters for their creative instinct. Therefore, in addition to the

training through games, adventure, play-acting and the like, short bursts of work are used to make progress through the Advancement programme.

## THE SIX SYSTEM

This system has in it the beginnings (but no more than the beginnings) of the Scout Patrol system, since the Cubs are divided into small groups led by a 'Sixer'. These Sixers are encouraged to suggest activities for the Pack through the *Sixers' Council*, but the question of leadership by Cubs is very definitely limited by the age group. Decisions are made by adults, and the Pack is led by adults with the assistance of Pack Helpers and teenage Cub Instructors.

The other basic features of the Patrol system – training the individual through personal leadership, and remembering the Cub's point of view – apply in Cubbing just as much as they do in the other Branches.

## THE ADVANCEMENT PROGRAMME

Advancement requirements are of two kinds:

*Advancement Badges*, which cover the basic Cub programme, and *Interest Badges*, which cater for the tastes of individual Cubs.

The five Advancement levels for Cubs are each recognised by a badge:

- *Membership Badge*;
- *The Cheetah Badge* for 8 year-old Cubs; (or Grade 4);
- *The Leopard Badge* for 9 year-old Cubs; (or Grade 5);
- *The Lion Badge* for 10 year-old Cubs; (or Grade 6);
- *The Leaping Wolf Badge*.

(Advancement by school grade is only for use in school-sponsored Packs, by special consent of the Area Commissioner.)

There is also the *Link Badge*, which prepares the Cub for 'going up' to the Scout Troop.

The Cheetah, Leopard, and Lion Cub Badge tests are restricted to the ages for which they are designed. Thus, a Cub joining after her 10th birthday will pass her Membership badge and then begin working on the Lion Badge.

The requirements for the Advancement and Interest Badges are set out in *The Cub Badge Book*. *The Cub Trail* is the handbook for Cubs, and Pack Scouters can find help in a variety of other publications, the principal of which is *Practical Cubbing*.

## 8.2 METHODS IN THE SCOUT TROOP

Baden-Powell called Scouting “the Game of Scouting for Boys” – “a jolly outdoor recreation” – “a school of citizenship through woodcraft”.

### The Scout wants:

adventure  
comradeship  
outdoor activity  
good fun  
a feeling of achievement

### We want to develop:

character  
citizenship  
personal fitness  
service to others

The task of the Troop Scouter is to weave all these together. He must remember all the time that it is the individual Scout who counts, and that “The principle on which Scouting works is that the Scout’s ideas are studied and they are encouraged themselves instead of being instructed.”

The *Scout Method* (as given in POR Rule 102) was outlined in section 2.2. The seven parts of the method ensure that the boy is provided with:

- a uniform in which he or she can take pride and which emphasises a sense of belonging;
- a team to belong to – the Patrol;
- a group of Patrols under a Scouter – the Troop;
- a progressive scheme of attainment – the Badge system;
- progressively increasing measures of responsibility for themselves and others, so that he or she can exercise real leadership – the Patrol system;
- a progressive scheme of attainment – the training programme;
- interesting games comprising recreational games, sense training games, physical training games, Scout badge requirement games;
- progressive practice in camping, hiking and other outdoor activities.

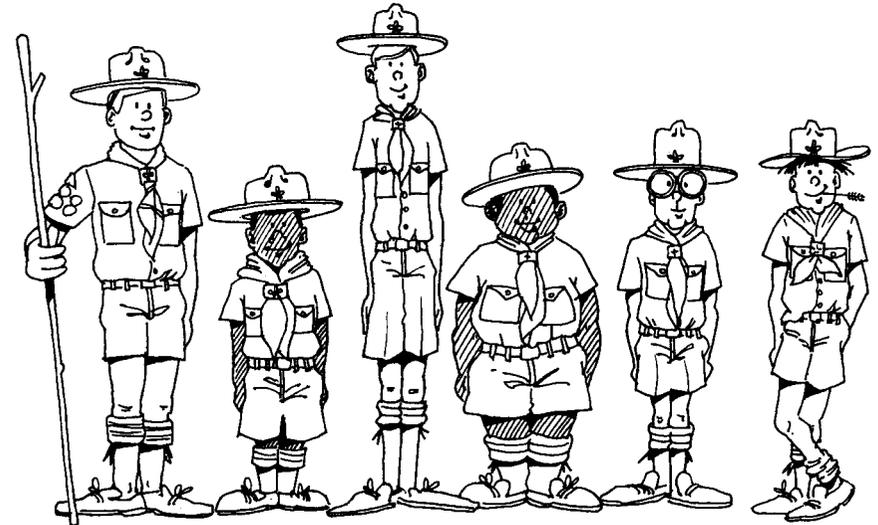
In all these, the Patrol is the unit and the final choice of activity is theirs through the Court of Honour (i.e. the Council of Patrol Leaders).

### THE PATROL - A TEAM FOR SCOUTS TO BELONG TO

The Patrol system is one of the major basic methods of Scouting, and covers two vital factors:

- training of the individual through personal leadership,  
and
- remembering the Scout’s point of view.

Whatever the size of the Troop, *there is only one way of running it – that is the Patrol system.* This was true when the Movement was founded and it is equally true today. It is natural for young people to form teams or ‘gangs’ under the leadership of one of their number: the Patrol system is merely an adaptation of this natural instinct.



The Patrol system means much more than the division of the boys and girls into roughly equal groups under the leadership of one of their own number – the Patrol Leader. It means that these Patrols must provide the whole working basis of the Troop; the unit of work, of play, of competition. It means that, in order to succeed, the Patrol and the Patrol Leaders must be trusted to get on with the job and to learn through their own errors. It means that the Scouters must be prepared to stand back, ever ready to assist when assistance is needed, but never interfering unnecessarily.

To succeed in this, the Patrol Leader must be given special training for the task, which is to lead the Patrol in all things. He or she is expected to train them for many of the Badge requirements and in some instances to evaluate them. The Patrol Leader is expected to represent the Scouts on the Court of Honour, the ‘committee’ through which the Patrol Leaders, with the guidance of the Troop Scouter, run the Troop. This is a challenging task, but not an impossible one, since the Patrol Leader is not regarded as a born leader but as a young person in training for leadership. Since the exercise of responsibility has a tremendous effect on character formation, this aspect of the Scout Method is vastly more important than acquiring technical skills.

It is an experience which, as far as possible, every young person should at some stage enjoy.

The second factor (that of remembering the Scout's point of view) is bound up with the first, since through the Patrol-in-Council (a meeting of the Patrol to plan its own affairs) and the Court of Honour, the Scout's point of view must always be in the forefront. The adult leader merely guides, but does not dictate, unless what is proposed by the Scouts is contrary to Scout policy or is likely to involve undue risks.

The whole of the programme of the Scout Troop is based on:

- the fundamental principles of the Scout Law and Promise;
- the development of the ability to plan and execute projects posed in the Advancement Badge system;
- the training of the individual through personal leadership which arises from the ability to plan and execute.

### 8.2.1 A PROGRESSIVE SCHEME OF ATTAINMENT – THE BADGE SYSTEM

The Scout Programme has three major components:

- the Scout Advancement Badges;
- the Scoutcraft and Interest Badges;
- the Challenge Awards.

There are six Scout programme *Advancement Badges*:

- Troop Membership
- Pathfinder
- Adventurer
- First Class
- Explorer (Land or Sea or Air)
- The Springbok Scout (or 'Top Award')

For *Troop Membership*, the prospective Scout must learn the Scout Promise and Law, the Scout Salute, Sign and Handshake and the Scout Motto; and have a knowledge of the story of Lord Baden-Powell and Scouting. These requirements must be completed with the Troop Scouter as soon as possible and preferably within three weeks of the recruit joining the Troop. A Cub who has the Link Badge has already passed the Membership requirements and is invested at once.

To qualify for the *Pathfinder, Adventurer, First Class* and *Explorer Badges*, and the *Springbok Scout*, a Scout must complete the requirements for each Advancement level. These Advancement Badges cover a progressive programme which in its flexibility provides the Scouter with ample time and opportunity to let the Scout explore new challenges while working toward earning the badges. The final requirement at each level takes the form of a Personal Growth Agreement between the Scout and the Troop Scouter. This creates progressive opportunities for the Troop Scouter to counsel the Scout in the ideals of Scouting. The growing boy or girl can also be encouraged, in these sessions, to accept responsibility for his or her own personal development.

Older boys or girls who join Scouts may enter the programme directly at the Adventurer or First Class levels, as appropriate.

There is a wide variety of *Scoutcraft* and *Interest Badges* to extend the Scout's skills into areas not necessarily covered in the Advancement programme.

*Challenge Awards* have the purpose of providing additional challenge and are open to all senior boys. The following are classed as Challenge Awards:

- The Bushman's Thong
- The Gold Shield Award
- Cub Instructor Badge
- Water Activities Charge Certificate
- Patrol Leader Training Unit Badge
- Scout Wings

Full details of the Advancement and Interest Badge programme are given in *The Scout Badge Book* *The Scout Trail* is the handbook for Scouts up to First Class Badge level, and *The Scout Target* is written for senior Scouts. *The Patrol Leader's Handbook* is a 'must' for Patrol Leaders and Patrol Seconds. There is a wide variety of literature to assist the Troop Scouter, including *Troop Scouting* and *The Patrol System*.

## 8.3 METHODS IN THE ROVER CREW

Rovering was described by our founder as "a Brotherhood of the Open Air and of Service, which well describes this Branch designed for young men and women over eighteen. The maximum age is 30.

As for all Branches of Scouting, the fundamental basis of Rovering is the Promise and the Law as a way of life. The candidate for investiture goes through a period of probation during which he or she is known as a 'Rover

Squire'. A Squire is required, with the help of two sponsors, to prepare themselves for serious commitment to these fundamental principles of Scouting. Before investiture, a Squire subjects him or herself to self-examination as final preparation for this solemn undertaking.

Rovering is a natural follow-on to Scouting for young adults who are on the way to finding themselves, and who are prepared to express themselves through service.

*Service* is of three kinds:

- service to oneself: fitting oneself in the first instance for the responsibilities of adult life, and later giving oneself to the needs of his family;
- service to the Scout Movement: offering oneself to assist in the running of Branches for the younger Scouts. Not all Rovers find themselves fitted for this form of service, and they have the alternative of:
- service to the community in other ways.

Rovering offers no definite scheme of training, but provides opportunity for self-training and achievement through the *Rover Award* system.

Details of the Rover Awards are to be found in *The Scout Badge Book*.

## 9. THE LAY MEMBER IN THE SCOUT MOVEMENT

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Lay members, both men and women, have a large part to play in Scouting. They have made a tremendous contribution in the past and we are sure that they will continue to make their contribution in the future. There are many avenues through which the lay member can assist, according to the time he/she is prepared to give.

### THE AVENUES

- Parents or guardians of Cubs and Scouts are automatically entitled to membership of the Parents' Association of the Group to which their boys belong. This carries no obligation other than that of demonstrating their interest by attending various functions to which they are invited.
- Showing an active interest in what their own sons or daughters are doing, giving them encouragement to progress and, where practicable, offering active assistance in what they are doing. This carries no obligation other than those imposed by the privilege of being a parent.
- Service as an instructor and/or examiner, or as a counsellor in the subjects of their profession, trade or hobby. This carries only the obligation to be aware of the requirements required for the particular subjects which they are willing to deal with; and to make themselves available, at their own convenience, to the candidate at comparatively infrequent intervals.
- Assisting a Commissioner or Scouter, which might involve keeping the records for a Branch or Group Scouter, or for a District Commissioner. Since this is a task which can be carried out at the convenience of the lay member, it does not impose a heavy obligation.
- Serving on one of the committees at Group, District, Regional or Area level. These committees make a large contribution to Scouting by supervising its financial and administrative requirements, leaving the Scouters free to guide the Scouts. This, of course, carries a more sustained obligation than the avenues previously suggested.

The committees providing lay assistance (referred to above) are as follows:

## The Group Committee

This, as its name suggests, serves the needs of the individual Group. Its members are elected annually at the Annual General Meeting of the Parents' Association.

The officers of the Group Committee are the Group Chairman, the Group Treasurer and the Group Secretary.

The committee usually meets once a month. Normally each of its members assumes responsibility for one of the functions of the committee, such as Information and Public Relations, Property, Transport, Accommodation, Camping sites, Equipment, Recruitment of Scouters and so on. So far as finance is concerned, the duty of the committee lies not only in raising money, but also in spending it for the good of the Scouts of today (and not hoarding it for some future generation as yet unborn!). The committee is expected to promote income through various means, to ensure that the Pack and Troop programmes and the training of adult leaders can be fully supported.

The Group Scouter, alone of the Scouters, is a member of the committee and reports on the progress of the Branches. It is not the function of the committee to control training, which is the province of the Scouters, but it is entitled to expect that the standard of training and progress is high.

## The Local Association

This is the body of lay members which, together with the District Commissioner and the Group Scouters in the District, controls the affairs of a District in regard to:

- safeguarding and encouraging the development of the Movement in its District by maintaining existing Groups and forming new Groups;
- dealing with the issue of Warrants (i.e. authorisation to act as a Scouter) as required by POR, and, in particular, ensuring that prospective Scouters are fitted morally and in other respects to be entrusted with the care of Scouts;
- supervising Group finance;
- offering support and advice to Group Committees;
- arranging for examiners for Interest Badges, and granting the badges as they are earned.

Each Group is represented on the Local Association by two lay members, the Group Scouter and the Scouter in charge of each Branch.

At its Annual General Meeting, the Local Association elects a Chairman, Secretary, Treasurer and a number (specified in the Bye-Laws) of lay members who, together with the District Commissioner, his Assistant District

Commissioners, Group Scouters (or Scouters-in-charge) and the Chairmen of Group Committees, serve as an Executive Committee.

The *Executive Committee* is empowered to carry out all of the functions of the Local Association, save those reserved for the Annual General Meeting. Practice varies in different Local Associations as to the frequency of full meetings, but since the Executive Committee has full powers, the Association may (if it so desires) confine itself to an Annual General Meeting or convene meetings at more frequent intervals.

It is a common and desirable practice to allocate to the lay members of the Executive Committee the Chairmanship of various sub-committees to handle such aspects as: Cubs, Scouts, Warrants, Finance, Badge Examiners and the like.

It will be seen that the Local Association should be a predominantly lay body, working in co-operation with and, in some respects, parallel to the District Commissioner. Like the Group Committee, the Local Association has no direct involvement in the training of the boy, but is entitled to expect a high standard of training and progress.



## The Regional Scout Council

In an extensive Area with a large number of Districts, a number of Districts may be grouped together in a Region for more effective working. The functions of the Regional Scout Council include safeguarding and encouraging the Movement within the Region with the least possible interference with the independence of Districts. It should be noted that the Regions do not maintain an administration, and care must be taken not to create a bottleneck between Area Headquarters and the Districts.

## The Area Scout Council

The functions of the Area Scout Council are, while related to a much wider area, not unlike those of the Local Association. In addition, most Area Councils maintain a full-time administrative staff and run an equipment department (Scout Shop).

The Area Scout Council may appoint committees such as Finance, Property, etc and delegate powers to them in order to achieve its objectives.

The 'chain of command' is continued to the *National Scout Council*, on which each Area is represented by the Area Chairman and the Area Commissioner.

## FURTHER INFORMATION FOR LAY MEMBERS

Those of you who have read this far have a brief but fairly comprehensive picture of the workings of the South African Scout Association. Should your appetite have been whetted for more detailed information – and we hope that it has – please see the list of available literature at the back of this booklet.

# 10. TO THE PROSPECTIVE SCOUTER

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We welcome your application to serve as a Scouter (an adult leader) in the South African Scout Association. Before you are authorised to act as a Scouter, you are required to serve a probationary period under the guidance of an experienced Scouter. This period of probation serves a double purpose: it enables us to judge your suitability for the work, and it enables you to decide whether the work is to your taste while you gain some basic experience of what being a Scouter implies.

To give you a firm start, you are required to study the contents of this booklet during the first few weeks of your probation and to complete the questionnaire which accompanies it.

This questionnaire is not intended as an examination, but as an act of good faith. It enables both parties, the South African Scout Association and yourself, to assess whether you are starting off with a reasonable knowledge of the fundamentals of the task which you hope to undertake. For this reason, the questionnaire merely requires you to put into your own words some of the statements made in this booklet.

The questionnaire, when completed, should be returned to the address given to you by the Area authorities.

It must be made clear that neither the serving of a probation, nor the reading of this booklet, nor the completion of the questionnaire, places the South African Scout Association under any obligation to issue you with authority to act as a Scouter. *You may not, therefore, take unsupervised charge of any Branch until such authority is issued.* At the discretion of the District Commissioner, you may fulfil the functions of a Scouter-in-charge under supervision of an experienced Scouter appointed by the District Commissioner.

The Movement, for obvious reasons, seeks a high standard of qualifications in its adult leaders. These qualifications require that the candidate must be fully fitted by character and previous history to be entrusted with the care of boys, and in particular must:

- have the necessary qualifications for the rank in question (these vary in respect of age and particular abilities);
- have a full appreciation of the religious and moral aim underlying the scheme of Scouting (this is dealt with in this booklet);

- have personal standing and character such as will ensure a good moral influence, and sufficient steadfastness of purpose to carry out the work with energy and perseverance.

When finally you are offered and accept authority to act as a Scouter, you will accept the obligation to carry out the work involved with energy and perseverance. You will also be accepting two specific obligations:

- to accept and put into practice the principles of the Patrol system (the wider implications of which are described in this booklet):
- to undertake training appropriate to your rank.

The training of Adult Leaders is offered by the Gilwell Training Team on a basis which has world-wide acceptance. The facilities are of two main kinds:

- The Wood Badge training scheme,
- Specialist training courses.

# 11. THE WOOD BADGE TRAINING SCHEME

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The initial part of your training as an Adult Leader consists of the study of this booklet *What is Scouting?* and the answering of the seven questions based on it.

Your answers will be submitted to the Assistant Area Commissioner for Adult Leader Training or the Assistant Area Commissioner, Cub Programme / Scout Programme, or your mentor. He or she will discuss your answers with you.

You will also (as already indicated) serve a probationary period working in a Pack, Troop or Crew under an experienced Scouter. After completion of your questionnaire, you will be eligible to participate in Stage A training.

## Stage A Training

In this stage *Warrant Theory (W1)* and *Practical (W2)* courses are offered to the Scouters of the different Branches. The theory courses are held over one or two evenings, during which the fundamentals of Scouting are discussed, and practical Scouting techniques are demonstrated and practised. The full course covers eight hours. New Scouters should arrange to attend this course as soon as possible, and certainly within one to three months after authorised appointment. After successful attendance on the theory course, you will be eligible to attend the practical course, held over one weekend or three days in camp.

## Stage B Training – Wood Badge Part I (WB1)

Courses in this stage are offered to the Scouters of the different Branches and to Group Scouters / Commissioners. These courses are either held over two weekends, or continuously over four or five days, during which programming and fundamentals are discussed, and practical Scouting techniques will be demonstrated and practised.

Since no Scouter can hope to have a real grasp of the scheme of Scouting which he/she is attempting to supply until this course has been successfully completed, Scouters should arrange to attend this course as soon as possible, and certainly within six to twelve months after authorised appointment. After successful attendance on the course you will be issued with your Warrant (valid for up to five years) and you may also wear the leather 'Turks Head' woggle.

## Wood Badge Part II (WB2)

Wood Badge courses, like the Preliminary (WB1) courses, are designed for the different Branches and for Group Scouters / Commissioners. They are open to Scouters who have successfully completed a Part I Wood Badge Course appropriate to the Branch, and who have completed the assignment and theory component.

In the theory component of the course, the candidate is required to complete a series of studies, each consisting of questions designed to help the Scouter formulate his or her ideas on Scouting. The answers required are based on experience, on reading appropriate Scout literature, and on thinking out day-to-day problems which arise in running a Branch. While this part may be done independently by the Scouter at home, and at any stage desired, it is strongly advised that it be taken simultaneously with Part II where this is offered, or with the assistance of the study groups and/or counsellors available at District level.

Once again, it is emphasised that this is a course of training and not an examination. It is designed to result in the clarification of ideas which arise from discussion and from setting down the candidate's thoughts on Scouting in writing. Each study is submitted to a 'Reader' who discusses the candidate's ideas with him/her, and occasionally offers advice on problems which the candidate poses. There is no question of 'failing' except where a candidate insists on going against accepted policy. Where a candidate answers a question too briefly, the Reader may require something more with the next study. (Problems of grammar and composition do not enter into the matter.) In exceptional cases, where a candidate finds it impossible to express his ideas in writing, it can be arranged for the candidate to meet the Reader and discuss his/her problems. The theory must be completed in full within three months of the practical course.

## The Practical Course

Practical courses are arranged by the Area Training Team at training centres, and they vary in length according to the Branch. The content of the courses, naturally, also varies according to the Branch. In each case, however, it covers advanced Scouting and deals with the methods of Scout training rather than the content of the programme (although obviously in demonstrating the method, the content must be used). These courses are essentially adult in their concept, though in practising methods, the candidates may have to place themselves in the role of the Scout.

## The Application Period

As soon as the WB2 course has been successfully completed, the Scouter is observed in action by Observers over a period from three to six months. This is to check whether the training has been of benefit, whether the Scouter is

striving to apply what has been learned, and whether he or she is trying to live up to Scouting principles. The decision to award the Wood Badge is based on the reports submitted by these Observers.

The *Wood Badge* consists of two wooden beads on a leather thong worn round the neck. It is the sign of the Scouter who is continuing to strive to fit himself or herself to do a better job of Scouting. With the award of the Wood Badge goes membership of the *1st Gilwell Park Group* –signified by the grey scarf with a patch of McLaren tartan at the peak.

## Specialist Courses

These are offered outside the Wood Badge training scheme in such aspects as Duty to God, Promise and Law, Cub Camping and Pack Holidays; and a wide variety of technical subjects such as Camp Fire Leadership, Handicrafts, Pioneering, Jungle background, Backwoods, Training Aids, and so on.

THE OPPORTUNITY IS THERE

*THE NEED IS THERE*

**IT IS UP TO YOU**

You have accepted the obligation;  
you have taken the Scout Promise;  
it is a matter of honour that you fulfil the obligation.

# 12. FURTHER READING

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Baden-Powell: *Scouting for Boys*

Baden-Powell: *The Wolf Cub's Handbook*

Both these books are by the founder, the late Lord Baden-Powell of Gilwell, and are of great inspirational value. The factual aspects, however, must be carefully related to the present programme of the South African Scout Association.

*Policy, Organisation, and Rules*

An essential book of reference for all adult members of the Scout Movement.

*Handbook for Group Scouters and Group Committees*

*Cub and Scout Ceremonies*

*The Cub Badge Book*

*The Cub Trail*

*Practical Cubbing*

*The Scout Badge Book*

*The Scout Trail*

*The Scout Target*

*The Patrol System*

*Troop Scouting – A Handbook for Troop Scouters*

*The Patrol Leader's Handbook*

*Counselling and the Personal Growth Agreement*

*The Scout Prayer Book*

*Fundamental Principles*

Inquire at your nearest 'Scout Shop' for other titles.

# WHAT IS SCOUTING?

## QUESTIONNAIRE

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You are invited to consider the following questions and statements, and to prepare answers to them. The purpose is to clarify your understanding of the deeper philosophy of the Movement.

If you have difficulty with any question, do not hesitate to discuss this with your mentor.

You are requested to complete the questionnaire, and to hand it to your mentor before attendance on a W1 Warrant Theory and W2 Warrant Practical Course.

Remember that only brief answers are required, and that the Reader is not concerned with literary style, grammar or spelling. In most questions you will find it easier to list your points and to add a short explanation where necessary, rather than write an essay on the subject.

*Example:* Suppose the question was "Explain briefly in your own words how Scouting started", your answer might look like this:

1. B-P and his brothers practised Scoutcraft as boys.
2. In the army, B-P used similar ideas to train young soldiers.
3. He wrote *Aids to Scouting* to assist fellow officers to use these ideas.
4. Youth organisations used this book and asked B-P to write a book suitable for boys.
5. B-P inspected these organisations and ran an experimental camp (on Brownsea Island).
6. B-P wrote *Scouting for Boys* for use in these organisations.
7. Boys bought the book and by their enthusiasm started what became the Scout Movement.

**All the Information you need is contained in the booklet *What is Scouting?* The booklet and the questionnaire apply equally to all branches of the Movement.**

## QUESTIONS

1. The three main parts of the Aim of Scouting talk of developing boys' *character, citizenship* and *personal fitness*. Describe in your own words the meaning of each of these.
2. There are seven methods used to achieve the Aim of Scouting. List these, and against each one state briefly how you feel it assists in achieving the Aim.
3. The policy of the South African Scout Association is to apply the fundamental principles of Scouting as founded by Lord Baden-Powell. List these principles.
4. "The Scout Promise is the most important factor in Scouting." Explain this statement.
5. "Duty to God" is one of the fundamental principles of Scouting, and is also the first important part of the Scout Promise. What is your interpretation of "Duty to God"?
6. (a) To be answered by adults who will be involved with Cub Packs. "The Patrol system is one of the unique methods used in Scouting." Describe what is meant by the Patrol system as it applies to the Pack.  
or  
(b) To be answered by adults to be involved with Troops, Groups, Districts or Areas.  
"Whatever the size of the Troop, there is only one way of running it – that is the Patrol system." What is the Patrol system, and why is it so important?
7. From your personal point of view, now that you have read *What is Scouting?*, consider and mark down your personal objective for wanting to be an adult leader in the South African Scout Association.