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A) Scouts – a worldwide organization with special values

Please, try to imagine the following scene: A busy street, no traffic light, no zebra crossing anywhere and an old little lady trying to get across. A young boy, about 14 or 15 years old comes along and helps the woman to get safely to the other side.

Who do you think the boy was? Approximately more than two third of all people interviewed would answer: a Scout. This is not really surprising as it is the typical image of a Scout. Every day a “Good Turn” – this is what people associate with Scouts.

A rather more serious definition can be found in an Oxford dictionary:

“Boy Scout, member of an organization intended to develop character and teach self-reliance, discipline, and public spirit.”^a

But is that all? Sitting round a campfire, singing songs to the guitar, helping old ladies across the street and learning to be self-reliant? Is that all that fills young people all around the world with enthusiasm? Definitely not!

The Scout Movement has special values that create the spirit and that are obeyed by all associations of the “World Organization of the Scout Movement” (WOSM) and the “World Association of Girl Guides and Girl Scouts” (WAGGGS). WOSM and

WAGGGS are the two huge organizations through which the associations in the different countries are united to the world’s biggest youth organization.

The sign of WAGGGS is the trefoil as a symbol of charity. WOSM has the lily, as a symbol of chastity and the needle of a compass that shows the right way. Both trefoil and lily are to remind the Scouts of the three points of their taken Scout Promise.³



Abb.1: WAGGGS trefoil

All associations of WAGGGS and WOSM work with a method that can be called the Scout Method. It contains five simple principles:

- Learning by doing
- Working in small groups
- Orientation by values and standards
- Living a simple and nature-loving life
- Learning international friendship



Abb.2: WOSM lily

“Learning by doing” means to encourage young people to take action, to take responsibility instead of being passive. And - as a matter of fact - only just about 10 per cent of what people learn comes from reading, about 20 per cent from listening, but about 80 per cent from doing on their own and 90 per cent from experiencing. Out of this knowledge the Scout Movement tries to teach young people to learn from experiences. This principle runs through all the other principles and is therefore the basis for all scout-like education.

The easiest way of learning through experiences is working together in small groups where people learn to behave non-violently, to be social and to live democracy. As the groups in Scout Associations usually count eight to ten members only, everyone has to take different tasks to ensure the well being of the group and this leads at the end to self-reliance, a sense of responsibility and character development.

Within these groups there is a strong orientation by values and standards which are expressed in the Scout Law. These laws are more like rules than really laws and they are put into practice in the common group life through camps, weekly meetings and charity

^a The Advanced Learner’s Dictionary of Current English, Oxford

work. But Scouts do not only obey the given rules, they are also engaged in defining their own values and interpret the Scout Law for their daily life.

Both your life as a Scout and your daily life should be simple and nature-loving, a way of life that furthers health, handicraft-skills and character. These acquired skills are effective against the negative impacts of our highly civilized society.

In view of the latest political developments, the last principle of learning international friendship seems to become more and more important. Scouts are highly concerned about meeting many different people and experiencing other cultures. Jamborees where Scouts and Guides from all over the world meet are held every four years. There are large numbers of partnerships between foreign Scout Associations, and regular exchanges programs and visits are common. In this way, a Scout is taught to be tolerant and to try to understand distinct cultures and ways of living. A Scout learns to be aware of the inequality in the world as it is experienced on his or her own by meeting Scouts from poorer countries.²

If an association obeys all these principles and some other guidelines, it will usually be acknowledged by WAGGGS and WOSM. And this is where Scouts separate from Scouts. As the term "Scout" is an absolutely unprotected name, every organization can name itself "Scout Association" even if it is extremely right-wing, loves the luxury or has never heard of Lord Baden-Powell, the founder of the Scout Movement. But a true Scout is a member of an association that is acknowledged by WAGGGS or WOSM.

The most eye-catching but also unprotected feature of the Scouts is the uniform and the scarf which are slightly different in every country, but they have the same basic idea everywhere. In former times, the way you were dressed showed your status and the class you belonged to, but Scouts are all equal, independent of where they are born. The uniform conceals all differences, but shows the only thing that counts, namely that you are a Scout. It is a symbol of the membership of the international Scout Brotherhood.³

By thinking of all these rules and laws, of all these principles and definite values, it may seem reasonable to suppose that it is quite easy to get written information about this topic. On the one hand, this is true, information is available on Scouts in general, their method, their historical development and on the life of Lord Baden-Powell of Gilwell, about facts and figures you could read all your life. But on the other hand, times are changing fast and since the Scout Movement wants to reach today's youths the Movement must be very flexible and aware of the changing trends and circumstances. This includes that the programs and traditions within one association have to change, too. As a second point Scouts are widespread around the world and every country has its own culture and conditions which means that every association has its own way of adapting the modern trends and values. Therefore it is almost impossible to find any books about a certain Scout Association, since everything changes permanently. But Scouts stick to the principles of the Scout Method and not every association has written articles. All you can do is gather the oral information and what the associations write on their internet pages about themselves. But you can hardly find any books about a specific association since the associations go with the times.

All this is of course just a very short overall view of what the Scout Movement stands for. But maybe it is now a bit more understandable that a Scout is not just a boy or a girl in a uniform who helps old women across the street.

As already said, within the principles and the Scout Law one association differs from the other. And so do the "Boy Scouts of America" (BSA) and the "Bund der Pfadfinderinnen und Pfadfinder" (BdP) from Germany. But as different as they are, both associations are members of WOSM¹³ and both associations share one common root.

B) “The Boy Scouts of America” (BSA) and the “Bund der Pfadfinderinnen und Pfadfinder” (BdP) in Germany – a comparison

I. The development of the Scout Movement worldwide from 1907 to 2002

1. The original idea of Lord Baden-Powell

a) The initially military background

It may seem almost unbelievable that the biggest youth organization of the world has its roots in a book that was never meant to start such a movement. Robert Stephenson Smyth Baden-Powell, born in London in 1857, also known as “BP”, was a very successful soldier in the British army. For younger soldiers he developed special training methods that were quite unconventional and new, but they worked and BP was able to prepare highly-educated soldiers. In order to make his theories and methods available for other military leaders, he wrote a book and although it was actually meant for military use, the existing youth organizations, e.g. the YMCA, adopted the ideas and used them for boys’ education in their groups.

When BP realized what his book was used for, he organized a camp for boys to find out if his methods would also work in the daily life of a common boy. During this camp BP understood that his theories in fact did not only work in military education and so he decided to rewrite his book for youth organizations. He published “Scouting for Boys” for the first time in 1908.^{29,30,31,41}

b) An idea develops of its own accord

BP’s intention was never to establish a completely new youth movement, but he wanted to give help to those organizations which already existed. But his ideas began to develop of their own accord. Boys organized themselves in groups as explained in BP’s book and worked together as his principles and values told them. The idea was widespread and more and more boys participated, the movement went around the world and with over 25 million members it is the largest youth movement on a voluntary basic today. So far, his handbook has been translated into 35 languages.^{29,30,31,41}

2. Important dates until today

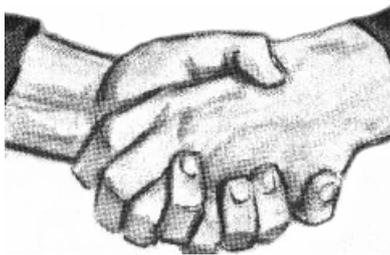


Abb.3: International left handclasp

As the Scout Movement evolved very quickly, Baden-Powell opened an office in September 1908 to be able to answer all the inquiries. One year later, Olave Soames, who married BP in 1912, started the Girl Guiding Movement for all girls who wanted to take part in the Scout Movement. In 1920, the organization had grown that big that the “Scout International Bureau” was established in London. In the same year the first World Jamboree took place in England, where Scouts from all over the world met. The spirit grew and in 1923, the international left handclasp was adopted and is still used when Scouts meet worldwide. Today Scouts also raise the right hand to the international Scout Sign while shaking the left hands. The three lifted fingers remind of the three points of the original Scout Oath, the thumb on the nail of the little finger is a symbol of the Scout ideal “the stronger protects the weaker”.



Abb.4: Scout Sign

In 1929, Robert Baden-Powell was given the peerage and took the title Lord Baden-Powell of Gilwell. He died in 1941 at the age of 84. 36 years later, his wife Lady Olave Baden-Powell died, but the spirit did not. The number of WOSM member countries kept growing ever since. Today WOSM counts 154 nations as members.^{29,30,31,41}

II. A closer look at some important points of the “Boy Scouts of America” and the “Bund der Pfadfinder und Pfadfinderinnen”

1. Vocabulary – Scout-specific words in English and German

Both the BSA and the BdP are acknowledged by WOSM but since the USA and Germany have different points of view and attitudes the Scout Associations should not be supposed to be alike.

One point is the commonly used Scout vocabulary. Both associations use words in their mother tongue as there is of course no Scout language. But yet it is obvious from the translation that the sound of the particular words is slightly different. The following list of frequently used vocabulary is to emphasize this.

BSA	BdP
cub	Wölfling
the pack	Meute
Scout	Pfadfinder
Guide	Pfadfinderin
patrol	Sippe
Rover-Scout	Ranger/Rover
troop/unit	Stamm
patrol/troop leader/master	Sippen-/ Stammesführer
association	Verband
section	Stufe
Scout Promise/Oath	Versprechen
“Be Prepared!”	“Allzeit bereit!”
badge	Abzeichen
scarf	Halstuch
uniform	Kluft
Scout Law	Pfadfinder Regeln

Most people feel that the American vocabulary has a more military sound than the words common in Germany. This can be taken as the first evidence for the existing differences despite all the mutuality and joint action.

2. The general aims of the two associations

a) The BSA

The BSA endeavors to fill the gap of boys’ and young adults’ lives between school and family as a completion to education. In connection with this tendency, adult Scout leaders serve as role models and live the several values based on religious concepts and respect for the basic rights. Young Scouts are supposed to become aware of their responsibilities as citizens of the United States of America. They are urged to know about their duty to make a contribution to democracy, to the community, the society and the state

and therefore to be physically, mentally and emotionally strong. In the final analysis the BSA wants to built boys with traits such as individualism and self-reliance. By working in small groups according to the Scout Method, the boys are to experience self-reliance, to acquire leadership qualities and to learn how to protect nature.^{23,30}

b) The BdP

Fundamentally, the aims of the BdP are quite similar to those of the BSA, but are much more detailed. The BdP also wants to bring up youths aware of their responsibilities for society. But the stress is not on transforming them into good *German* citizens but on making them open-minded, helpful, sincere and reliable. They are encouraged to develop their personality permanently, to show respect for nature, for other cultures, religions and attitudes towards life and they are encouraged to stand up for a democratic world. Just as the BSA, the BdP tries to pass on qualities of good leadership, such as teamwork and the capability of handling conflicts peacefully. They want the young Scouts to develop their traits, to be self-controlled, have a realistic self-assessment and to train critical facilities through a critical dealing with technical development. In doing so the BdP presents itself as a partner of parents, schools and other institutions by giving values and orientation in a more and more complicated society. For this reason the BdP makes no difference between nationality, age, religion, or social background, educates the youths to care for international friendship and offers the possibility to learn from other generations since they are all involved in the association's education. Physical fitness is seen as an equilibrium to the stress of our modern world.

In spite of all these high-leveled aims the BdP does not forget that all this is unattainable without enjoying oneself.¹³

3. Structure

a) Subdivision into sections within the troop/unit

The BdP is a registered association in Germany and subdivided into 12 "Landesverbände" which are split up in local groups named troops.⁸

The BSA is organized through six "regions" which are divided into "areas". These have about 50 local "councils" each which serve as some kind of official service centers for professional Scouters employed in the respective areas. About two Scouters work together with volunteer adults in the single "districts" of the councils which again consist of several "units" each. Within these troops/units BSA and BdP work according to the Scout Method with small groups depending on the age of the members. In this way the leaders of the single groups can consider the needs of the youths more precisely. BSA and BdP distinguish three sections: Cub Scouts, Scouts and Venturing in the BSA and the "Ranger/Rover" in the BdP. (cf. appendix 1 and 2)

The first section - Cub Scouting - is a lot of fun, because it is a program for children seven to ten years old. They play inside and outside, make things, experience the nature and the city or village they live in, sing songs and have a fun with friends.

The BdP emphasises making new friends and playing. Cub Scouts find out about other cultures and customs through the feelings obtained through the actions and they practice tolerance. The words used and the ideas for the various activities come from Rudyard Kipling's "The Jungle Book". Like Mowgli the young Cub Scouts are supposed to learn to be responsible and reliable appropriate to their age and to integrate in the pack consisting of 15 to 30 Cub Scouts during their weekly meetings.^{13,10}



Abb.5 :
BdP Cub Scout badge
"Wolfskopf"

But whereas fun and activity is focused in the BdP, here the BSA already attempts to develop the characters and habits of good citizens as well as personal and spiritual growth much more intensively through a system of promotion by earning badges. Therefore Cub Scouts are supposed to reach five ranks: at first there is the Tiger Cub, a program that is to introduce the parents and the children into Cub Scouting. After completing the first grade the boys can participate in Cub Scouting and become Bobcats. The next rank is the Wolf for those who are 8 years old, followed by the Bear and the Webelos.



Abb.6:
Tiger Cub badge



Abb.7:
Bobcat badge



Abb.8:
Wolf badge



Abb.9:
Bear badge



Abb.10:
Webelos badge

To receive the next higher rank the boys must earn different badges to show their skills in physical fitness, friendliness, sportsmanship and some other qualifications. Six to eight boys are gathered in a so-called “den”, several dens make a pack. Both the dens weekly meeting and the packs monthly meeting work closely together with the parents who plan the program in coordination with a professional Scouter and chartered organizations. These may be schools, a church or any other community organization which follow values similar to those of the BSA. These chartered organizations are responsible for a meeting place, for well-trained leaders and they support the packs with money. The most important Cub Scout rank is the Webelos, it stands for “We’ll be loyal Scouts” and a boy who has reached the Arrow of Light Award as a Webelos may join the Boy Scouting.^{24,25}

In this second section the associations endeavor to realize their general aims and to make the values of Scouting accessible to the Scouts. The BdP specifies the Scouts and Guides into the younger Scouts, called “Jungpfadfinder”, between 11 and 13 years old and the Scouts between 13 and 15 years. Both gather in small groups called patrols which count about six to eight members. Three to four of these patrols are linked together in a so-called “Gilde”. For their weekly meetings they can obtain help from an adult leader, but are supposed to prepare their program more and more by themselves. Although they are free to decide, there are some joint enterprises every patrol should experience. These are “Fahrt”^b, “Hajk”^c and two kinds of camps, those which last a weekend only and those which usually take the Scouts abroad for several days. Through this program the BdP offers an exiting and varied program based on the Scout Method through which Scouts and Guides can mature and unfold freely.^{8,11,13}

Compared to this, the BSA indeed has some points in common with the BdP referred to the Scout section. In the BSA Scouts are between 11 and 17 years old, but are not separated into younger and older boys. They also gather in patrols and organize their gatherings with the counsel of a Scoutmaster who officiates as a role model and cares that the general aims of the BSA are achieved by the Scouts. They do manifold outdoor activities where they practice the skills needed for earning merit badges which is an important element in Boy Scouting. What differentiates the BSA and the BdP is that once more

^b „Fahrt“: lasts between one day or a weekend where scouts are in the outdoors, hike and experience the nature

^c „Hajk“: actually a “Fahrt“ where the scouts have to solve different problems that show them the way to go

the BSA works together with chartered organizations including among others government bodies, religious, civic, business and community groups who arrange a meeting place and support the troop activities. Society often considers the activities of Scouts as Good Turns and while the BdP does not emphasize this point, the BSA believes that participating in community service leads to personal maturity and the boys learn about their duties as American citizens. Hence the BSA takes the daily “Good Turn” as a very important task of Boy Scouting work.^{23,35}



Abb.11:
Venturing badge

The third section of the BSA named “Venturing” is a fairly new program initiated on 1st August 1998. Unlike Cub Scouting and Scouting it is a program for boys *and* girls aged 14 to 20 and they need not have been Scouts before. A Venturing crew is usually a specific interest group specialized in some form of high adventure, as for example rock climbing, caving or cycling. The purpose is to give orientation for the future life, help the Venturers to mature and to be able to consider the effects of their behavior on others by teamwork experiences and by “learning by doing” according to the Scout Method. The participants delineate the adventure programs by themselves and receive again backing from adult leaders of the local BSA council and the local communities whose target is also to bring out good American citizens who know about the political, economic and social system. The BSA endeavors to make leadership in Cub Scouting and Boy Scouting palatable to the Venturers and has introduced several special Venturing Awards which require proved leadership skills. Like in the two other sections in the BSA there is a Venturing Oath and Code that tells to be reverent in religious duties, be helpful, fair and honest.³⁸

The section of the Ranger/Rover (R/R) in the BdP can be compared to the Venturing program in the BSA. All Scouts from 16 years up to old people aged about 80 years are Ranger (girls and women) and Rover (boys and men). They do not have their own Promise and Law, but try to apply the skills learned as Scouts in their daily life at school, at work and towards friends and families. They understand Scouting as an attitude to life. There are various kinds of groups that meet the needs of the R/Rs. Like the Venturing Crews R/Rs organize their program nearly on their own, but can ask for support of older R/Rs and there are no boundaries except themselves. R/Rs are supposed to be role models for the Cubs and Scouts and take over all kinds of jobs within the troop such as Cub Scout leading, Scout leading or they are even engaged as troop leaders. But that is not all. The word “Rover” can be taken literally, as he or she realizes the Scout Movement as a worldwide and international organization and may undertake responsibility there in higher positions.^{12,13}



Abb.12:
Ranger/Rover badge

Concerning the structure, the BSA and the BdP seem to be likely the same up to this point. Both have three sections depending on the participants’ age, and the values striven for are similar, too. The difference is that in the BSA the planning is done from the outside by chartered organizations and adult leaders who may not be Scouts at all, whereas in the BdP the leaders come from within the troops and work for the troops as Scouts. This leads to a very strong feeling of team spirit and solidarity. Cubs, Scouts and R/Rs belong together and care for one another. They do camps and some activities mutually, while the BSA consists of more loosely groups that have hardly anything to do with each other.

b) Membership figures

An adequate comparison of two associations also includes a correlation of membership figures. This turned out to be difficult as there circulate a lot of diverse figures and there is no proof which ones are on good authority. Therefore I am going to keep to the figures that are published by the two associations themselves. The figures of the BSA are more detailed, whereas figures on the BdP are almost not available as the data has not already been proven by the BdP-administration. The only reliable detail is that the BdP consists of about 30,000 members, 1/3 being girls, 2/3 boys. The BSA says of itself to have a total membership of 4,560,000 in the year 2000. 1,200,000 are adult leaders while the youth participants are about three times that much. As the BdP has no adult leaders in particular, they belong to the sections of Ranger/Rover, the subdivision of adult leaders into Cub Scout leaders, Venturing leaders etc., as done by the BSA is therefore neglected. It is interesting to note that in 1992, the Cub Scouts were the strongest section within the BdP just as it is within the BSA now. The next strongest section is the Boy Scouting followed by Webelos, Venturers, Tigers and then Varsity and Lone Scouts. These last two are small special programs initiated by the BSA that are comparable to the Boy Scout section and are therefore not mentioned anymore in this research paper. The BdP-administration guesses that since 1992 membership figures of the single sections may have changed, and now Ranger/Rover and the Scouting section may be as strong as the Cub Scouts. As the BdP is just one youth organization among several others in Germany it is quite small compared to the BSA, who represents the biggest organization for children and young boys in the United States.^{33,39}

4. „On my honor I will do my best..“

a) The Cub Scout Promise and Law

To become a Cub Scout you should have been with the pack for some time and if the Cub Scout master trusts you to be a good Cub Scout, you will give your Cub Scout Promise.

The ceremonies are individual in every association, every troop and unit and every pack. Here again, the settings of aims of the BSA and the BdP are on divergent accentuation. A boy willing to become a Cub Scout in the BSA will promise:

“I, (name), promise to do my best

To do my duty to God and my country,

To help other people,

and To obey the Law of the Pack.”^d

Doing your obligation to your country means being a good citizen, but what are the responsibilities of an American citizen aged 9 years?

A Cub Scout in the BdP will just say:

“Ich will ein guter Freund sein und unsere Regeln achten.”^e

(“I want to be a good friend and respect our rules.”)

This may be a less sophisticated promise, but the question is if a child can understand what it means to do your duty to God and the country. According to the BSA’s view it can. The BdP opposed to that emphasizes the being with other and the children’s individual growth.

But there are common features of both associations, too, for example the willingness to learn how to be a helpful and considerate person. This point is anchored in the “Cub Scout Rules” of the BdP (cf. appendix 3) and the “Law of the Pack” of the BSA (cf.

^d <http://www.scouting.org/factsheets/02-502.html>

^e Bundesordnung of the BdP

appendix 4) which every member promises to obey. But again the BSA also lays stress on the duty to follow a leader by saying: “The Cub Scout follows Akela.^f ...”^g with the background of educating the Cubs to good American citizens.^{8,34}

b) The Scout Promise and Law

And then comes the time when a Cub Scout is old enough to take the Scout Promise. The BdP is of the opinion that with growing age the youths can now set themselves higher targets than they were able to do as Cub Scouts. However, the BdP’s Scout Promise itself is quite simple:

“Ich will, im Vertrauen auf Gottes Hilfe, nach den Regeln der Pfadfinderinnen und Pfadfinder mit euch leben.”^h

(Filled with confidence in God’s help, I am willing live with you by obeying the Rules of the Guides and Scouts.)

If wanted, the religious formula can be left out. The actual virtues of a Scout are only given within the Scout Rules (cf. appendix 5), while the BSA accentuates some points of the Law by containing them in the Promise. The BSA’s Law (cf. appendix 6) summarizes how a Scout is supposed to behave towards others, that the spirit and the daily action counts and that heroism does not. Scout-like behavior starts at home, involves teachers and Scout leaders and ends in the duty an American has to show towards the country. This means being trustworthy, friendly, helpful and courteous, but also being obedient to your parents and leaders. This detail of the Scout Law is conflicting to the BdP’s Scout Rules. All other elements can be interpreted in each other as the Scout Rules urge to be considerate, reliable and honest. But there is no word about being amenable to discipline, but contrary to being critical.

However, this does not mean that a Scout in the BdP does not need to be obedient at all, but he is encouraged to use his/her own thoughts and to express criticism in a stronger way compared to a Boy Scout of America. This becomes obvious once again it comes to religion. The BSA urges the Scouts to be faithful and do their duty to God, while the BdP leaves it to the Scout’s discretion, if he wants to give the Promise with or without the religious formula and the Scout Rules do not mention religion at any point.

The wording of the BSA’s Scout Promise is:

“On my honor I will do my best
To do my duty to God and my country
And to obey the Scout Law;
To help other people at all times,
To keep myself physically strong,
mentally awake, and morally straight.”ⁱ

This Promise still contains the three points that are to be remembered by the three upright fingers of the Scout Sign and so the Oath includes all the good qualities asked for in the Scout Law since doing your duty to God and your country, being mentally awake and morally straight summarizes all the characteristics of the Law. The BdP does not feature any Rule by mentioning it in the Scout Promise. The BdP’s Oath has actually changed so intensely throughout the years that there are even no three points left that are focused through the Scout Sign.

Maybe some elements of the BSA’s Scout Law may seem somewhat old-fashioned, but they are very close to the original wording by Lord Baden-Powell (cf. appendix 7) since

^f Akela: female leader of the pack in the “Jungle Book”, symbol for the Cub Scout leader

^g <http://www.scouting.org/factsheets/02-502.html>

^h Bundesordnung of the BdP

ⁱ <http://www.scouting.org/factsheets/02-503a.html>

the BdP's Scout Rules have hardly any words in common. But does this mean that the essence of the Scout Law is outdated, too? I do not think so. We live in a world, where Internet and High-Tec make things more complicated and where decency and a good education are favored more and more again. In such an environment, both the BSA and the BdP can offer young people orientation and a view of the world based on values that will surely never lose topicality.

But in spite of the unlikely drawn attention in the Scout Law and Scout Rules both associations have one hope: to bring up people who are tolerant, fair and reliable.⁵

5. „...to do my duty to God...”

a) Lord Baden-Powell about religion

Lord Baden-Powell had his very own, very special attitude to religion. He put it into words by saying that nobody is good, if he/she will not believe in any God and obey His laws. Therefore every Scout must believe in a faith.^j But except this, Baden-Powell has not referred a lot to the topic of religiousness, which is quite surprising as he was the son of a reverend and therefore educated in a religious way.²⁹ But by taking a closer look at what BP said a lot of subliminal religious thoughts can be found. The Scout Law for example agrees with a lot of religious principles like the 10 Commandments which tell us charity and helpfulness. Just like his method “learning by doing”, since learning does not only mean the gathering of knowledge, but also experiences on a religious and spiritual level. According to BP, spiritualism is always a result of experiences. Consequently Lord Baden-Powell did have first beginnings of religion within his idea of a good Scout.²¹

b) The BSA and its attitude to religion

The BSA has adopted BP's statement in a very serious way and even adopted into their Scout Law a point about reverence, which had never been mentioned in BP's original Scout Law. The fact that the religious formula is a fixed part of the American Scout Oath shows what emphasis is put on religiousness by the association because Scout Law and Oath are the most important defining elements of Scouting. Even the youngest among the BSA, the Cub Scouts, already promise to be faithful, and spiritual growth is one of the most important purposes of this section. As a Boy Scout you repeat the Oath and as a Venturer you confirm your reverence for God once more.

Like most other Americans, the BSA takes the view that God has created flora, fauna and the human being as the highest individual on earth with unalienable rights and therefore it is a duty to understand nature as one of God's miracles. According to this attitude, an American Boy Scout is supposed to be active in his religion by taking part in services and using his acquired leadership skills for the religious activities of the community he belongs to to show his gratefulness for His kindness. In this connection it must be noted that it is absolutely indifferent what belief you lean to. So it does not matter if you are a Jew, a Roman Catholic, a Protestant or a Buddhist just as the Chief Scout leader of the world Baden-Powell said - any religion. But nevertheless, all faiths stand for helpfulness and being grateful for the gifts you were endowed with and therefore an American Scout should try to develop his abilities and use them for religious activities that are thought to foster personal growth, too. To corroborate the importance of religiousness for the association, the BSA started a close cooperation with churches of several faiths and strengthened cooperation with the Roman Catholic Church in 1934. Some years later a National Protestant Committee was summoned and the programs

^j see “Pfadfinder Taschenbuch”; p.26

based on religiousness were revised for all sections. In order to encourage the youth to participate in church activities, religious emblems were introduced that are awarded by the respective religious leader to those, who have excelled in services for the church.^{5,34,35,36,38,41}

c) The BdP as an interdenominational association

Compared to this, the BdP may seem to be almost atheistic. There is no word about religion or reverence in the Scout Rules and - as mentioned before - the religious formula of the Scout Oath can be left out. The BdP understands itself as interdenominational and open to all faiths just as the BSA does. But opposed to the BSA German Scouts of the BdP are not supposed to take part in any church action taking the view that everybody has to decide about this on his/her own. The BdP, however, is not atheistic at all as leaders of the association insist on.¹⁴ Its main objective is educating Scouts to religious tolerance and this aim is so important that someone contravening it can be excluded from the association.⁸ In order to achieve such tolerance Scouts examine different religions and their cultural backgrounds and include those questions in their programs. By applying special methods, the BdP endeavors to make the older Scouts think about their very own attitude to religion, faith and spiritualism. And in fact this is the main aim of the BdP: to make the Scouts think about it so that they can find their own answers to their own questions; to make religious problems accessible to them without too much influencing them. Therefore the association has no relationship to any church or religious institution. In this way the BdP acts in a quite more liberal way than the BSA. But sometimes this liberalism is difficult to manage and changes into the opposite. A bystander may feel that spiritual questions are better not mentioned as they seem to stir up atheistic aggression. But as already said this is not what the BdP sets as its own aim. And this is why spiritualism and religion are topics the BdP comes to terms with again and again as there is no general way to handle it as an interdenominational associations with so many contrasting points of view.²¹ In order to bring these problems to the Scouts' minds, the BdP developed special methods, for example "die Wache" or "die Lichtspur" for R/Rs. The goal is to make you reflect your own doings, to calm down and to think about the future. Maybe you make some decisions or you think about your attitude to religion. In this case spiritualism is made accessible to the Scouts and the BdP meets all its self-made requirements as an interdenominational association.²²

6. "... and my country..." – The importance of good citizenship

It is undisputed that the Americans' attitude to their country is unlike the Germans'. This is the result of a contrasting past, of dissimilar ways of living and a system based on distinct values. Hence it is indeed not surprising that this contrary opinion is noted within the two Scouts Associations, too. Americans are said to be patriotic and this is very strongly reflected by the BSA. According to the three BSA's Promises every Cub, Scout and Venturer must do his/her duty to the country. This part of the Oath does not exist in the BdP's Scout Promise anymore and Cub Scouts do not promise to do any duty at all. Meanwhile the BSA sets good citizenship at point three of the purposes of the Cub Scouting program. But what does good citizenship mean? First, an American Boy Scout should know about facts and figures of the American system to become an honorable citizen. He should learn about the meaning of the flag, the American history and its present role in the world. It must always be remembered that in the past a lot of great Americans gave their blood for their country and a Scout is supposed to carry on with this work by working for welfare, obey the laws and show loyalty to the present

government. The BdP is opposed to this as they accentuate their political independence, but the association is certainly concerned about political education and about rising youths that scrutinize political decisions and can understand their wider implications. Applied democracy, shaping one's own opinion by being open-minded and a self-image as Europeans through international learning is highly esteemed in the BdP. Typically "German" characteristics and duties are never explicitly mentioned, a reason is probably the history of World War II.



Abb.13:
Scout Badge of the BSA

As the American history takes a direction which is completely different from that of Germany, Americans are usually prouder of their country and this reaches so far that the emblem of the USA, the eagle with the shield, is worked into the Scout Badge of the BSA, while the BdP combines the WAGGGS's trefoil and the WOSM's lily without making any national allusion. The BdP's only national badge is the German flag that is worn on the uniform only on camps abroad.^{5,7,13,34,36,38}



Abb.14: BdP lily

7. Badges

a) Lord Baden-Powell's opinion about aim and object of badges

Unfortunately, there are no reliable sources of what Robert Baden-Powell really thought about the topic of earning badges as there are two opposing statements of his. On the one hand he initiated several Scout Proficiency badges which he described in his first book in a detailed way just as the requirements that have to be met. He also deals with the tests a Scout has to take in order to reach the next higher rank. This can be interpreted as his being in favour of badges otherwise he would of course not have initiated them. On the other hand he mentions that Scouting should not be an organization that rewards outstanding achievements with awards or badges and should not work with any test criteria. So there remains the question what BP really thought about this topic. Badges – yes or no? Hence there no clear point of view it is left to the associations to decide.^{1,3}

b) The different accentuation of earning merit badges and awards in the BSA and the BdP

Concerning the pros and cons of earning merit badges the BSA turns very closely to BP's first words as it believes that self-confidence comes from overcoming obstacles and great challenges. These tasks and the recognition of achievements are provided in the merit badge program that plays a key-role in the BSA. The merit badge program offers over 100 different merit badges to the participants, starting with badges for community services like growing food up to badges for lifesaving or backpacking. Every member of the BSA is encouraged to choose from all these different fields and to carry out a project in a certain period of time together with other Scouts under the supervision of an adult counselor. Those activities teach distinct skills and knowledge and every merit badge earned as a reward for the mastered requirement brings the boys to a stronger self-confidence and personal growth according to the BSA.

The system of the BdP is contrary as they draw more attention to the second words of BP. The association does not offer any merit badges to earn through achievements apart

from the worldwide-accepted “Wooden Badges”^k. There are disparate badges for every section, but while a Boy Scout of America can put his merit badges to use for reaching a higher rank (e.g. a Cub Scout must earn several merit badges to reach the next higher rank as already mentioned and finally become a Boy Scout who reaches the Second Class, the First Class rank and becomes an Eagle Scout, the highest Scout rank, the after earning the Star and Life awards).^{28, 34}



Abb.15:
Second Class



Abb.16:
First Class



Abb.17: Star



Abb.18: Life

In that case the BSA handles it way the initially wanted by BP, while the BdP awards the symbols for the single sections (new badges and a different scarf) without any obvious scrutiny of the Scout’s qualities, but the leader decides by observing the behavior if the Cub or Scout is mature enough for participating in the next section. But since belonging to a section also depends on the age, usually all Cubs of the same age change to Scouts and a whole patrol becomes Ranger/Rover. As there are no fixed requirements for such a change the badges are of a general symbolism,^{1,7} while the merit badges of the BSA show the type of challenge achieved and are worn on the uniform to indicate the accomplishments. As there is an almost uncountable number of merit badges of the BSA, the description of those is left out in this research paper. One reason why the BdP has never offered merit badges may be the distinct emphasis on the parity of all members, because nobody is better than the other just by having earned some merit badges. Personal growth and the attainment of certain skills are transferred through a high-quality training program offered by the BdP where engagement is fostered without the pressure a system based on merit badges can put on the youths. But pressure need not necessarily be, since the BSA seems to be able to handle it in quite a good way and a huge amount of merit badges of every field is earned every year by Boy Scouts of America.^{m,32,41}

8. Contrasting attitudes...

a) ... to coeducation

As already mentioned in one of the first chapters, at the beginning Scouting was meant for boys only, since it was not considered apropos for girls to go camping and hiking. But as more and more girls wanted to join in Baden-Powell’s future wife Olave Soames launched an organization with similar values as the Boy Scout Movement, but for female participants. Those two organizations were strictly separated. Nowadays, there are associations that can be joined by girls and boys and those that accept only one gender. The BSA is a non-coeducational association, as the groups below the age of 14 are

^k Wooden Badges: also known as “Gillwell Badges” or “Wood Badges”, badges which can be earned through special achievements world-wide

^l Cub Scouts: the “Wolfskopf”, referring to the jungle book and the yellow scarf

Scouts: The lily of the BdP a symbol of the brotherhood of all Scouts and the blue-yellow scarf, the colors of the BdP

R/Rs: the R/R badge additional to the BdP lily and the blue-yellow scarf

^m see: http://www.scoutingworld.com/sw_history/index_history.html 1945, 1968

strictly male. The reason can be found in the historical development of the Boy Scouts and Girl Scouts in the USA. Scouting came to the USA in 1910 and the organization “Girl Scouts of America” (GSA) developed simultaneously to the BSA.⁴¹ In order to avoid the overlapping of the two associations, there is an agreement not to accept members of the other gender. This arrangement has been challenged many times in the courts, but it has always been maintained, since many people feel it would be immoral and lewd, if boys and girls went camping together or did other joined actions that are common for Scouts. Nevertheless, there is also a mixed sexual program in the BSA. The GSA’s program for girls older than 14 years is not very strong and therefore it was agreed that the BSA should create the coeducational Venturing program and girls should be allowed to participate.

Contrary to this attitude the BdP is intentionally coeducational throughout all sections. It is not intended to do shared actions without any awareness of the difficulties concerning this topic. But the BdP wants to offer the youths the chance for a free self-development without being restricted by sex-specific roles. Therefore male and female Scouts are supposed to learn about sexual equality on the one hand, get a sense of their individual sexual identity on the other hand and also understand the roles of men and women in society. In order to meet this aim, sex-specific needs must be considered and an approximation of both genders must be safeguarded, too. Cubs are always in mixed packs, but patrols can usually decide whether to be sexually mixed or not. If not, the patrol is supposed to do some actions with a patrol of the opposite sex of the “Gilde”. It is to be assured by the patrol leader that all needs of the Scouts are heeded. Coeducation is not an easy topic and is therefore a lasting process of development. New methods of how to handle this topic are constantly worked out to support group leaders.^{13,19,20}

b) ... to homosexuals in the associations

Coeducation is not the only subject contrarily discussed, but an issue concerning discrimination was also matter of controversy a few years ago. In 2000, a verdict of the highest US court became public, which says that the BSA is legally allowed to exclude homosexuals from their association. According to this decision no organization must be forced to accept any members who may have a negative impact on the group’s values. And homosexuality was not considered compatible with the values of Scouting. Yet the verdict is not precisely clear, since it has not been defined if homosexuals are not allowed to be Scouts at all or if they must not take any leadership positions. But to some people the message of the judges is clear enough: the highest court of the United States of America approves of discrimination. The highest Scout leaders see all this in a different way. A Scout promises to be morally straight and clean, the common sexual practices of homosexuals are considered as inconsistent with this and looked at from that point of view a homosexual is no proper role model.²⁷ RdPⁿ and RDP^o reacted immediately and informed the BSA about the European Scouts meeting that took place in July 2001 which passed a resolution that homosexuality is not a reason for discrimination. RdP and RDP also mentioned that the BSA’s attitude towards homosexuals will have a negative influence on the public opinion of Scouts worldwide.²⁶ The BdP dealt with the topic in 1996 and passed a resolution to show the association’s attitude. The outlook may be quite idealistic, but as a mirror of society the BdP explicitly accepts homosexu-

ⁿ RdP: Ring deutscher Pfadfinderverbände; amalgamation of all German Scout Associations that are acknowledged by WOSM

^o RDP: Ring Deutscher Pfadfinderinnennverbände: amalgamation of all German Scout Associations that are acknowledged by WAGGGS

als. To ensure this, homosexuality is to be covered in all sections according to the resolution.⁹ The argument of the BSA that homosexuals could harm the reputation of an association is of course present among homosexuals within the BdP, too, and they also fear the reactions of worried parents. In order to encourage people with a homosexual orientation in the BdP the forum “Ganz normal anders - Lesben und Schwule im BdP” (“Totally normal in a different way – gays and lesbians in the BdP”) was initiated. The BdP endeavors to help young Scouts by developing their personality and homosexuality is an aspect that should not be ignored. The platform helps leaders to come to terms with the topic in their patrols and packs and assists young people to find answers if they are personally affected. It also offers material, since the youths are in need of information on the subject. The “Rosa Jurte”^p at the BuLa^q was a very successful project meant to break down prejudices towards homosexuals. But wherever there are lots of people, there are lots of opinions, too, and homosexuality is a controversially discussed issue. Some members fear that the BdP may become too idealistic and get abused for homosexual publicity. But for all this it is limpid that homosexuals must not be discriminated against and that tolerance must be practiced. The question is not if, but how tolerance is to be practised, and the how depends on the single groups coming to terms with the subject. But through the resolution the BdP has consciously set a sign that is absolutely contrasting to the BSA.^{9,15,16,17,18}

9. The society’s view of the Scouts

It is difficult to assess the point of view society has of Scouts as the opinions differ from another and there are no reliable sources that deal with this issue. In Germany, there is presumably no coherent conception of what Scouts are like, but three conflicting surmises are prevailing. There are those who feel that Scouts are world changers without any sense for reality, there are those who are prejudiced against Scouts hence they are reminded of the times when youths wore uniforms and marched along the streets shouting pro-Hitler slogans, and finally there are those who support the Movement because they know about the organization unlike the others. Unfortunately it is the second group which is the majority, as all three German Scout Associations are almost unknown. Both the DPSG (Deutsche Pfadfinderschaft St. Georg) and the VCP (Verein Christlicher Pfadfinder) usually belong to a church that may support them. Therefore those two may have a greater publicity, but this can actually be neglected. Germany has a huge amount of youth organizations and because it is tedious to try and get any publicity through newspapers most people do not know much about any specific organization. Another reason for the public ignorance concerning German Scouts is that within the association the attention is drawn to those projects that reach the needs of the boys and girls in the communities and not to any prestigious projects or to services that may be recognized by any state or community officials. One reason is the stress placed on being independent from any political party. Nevertheless, in order to change the society’s attitude, the BdP initiated the so-called “Pfadi-Tag” that takes place every year. Every troop is encouraged to mount a project for a certain day that has an effect on publicity and breaks down prejudices. But until German Scouts will have the same position as American Scouts already have, a lot of works has to be done. The role the BSA plays in American society is noticed and even awarded by the state.^r

The BSA developed into the strongest and biggest youth organization in the USA and since the association endeavors to raise up boys with leadership qualities that should be

^p Jurte: huge tent used by German Scouts, usually black

^q BuLa: Bundeslager, camp where over 4,000 Scouts of the BdP meet every four years

^r see http://www.scoutingworld.com/sw_history/index_history.htm, 1983

put to use for the society and the country, the state supports the organization with honorable services (e.g. in 1953 Scouts did services during the inauguration of President Eisenhower). In order not to lose this status, the BSA tries to face society's problems like drugs, child abuse and the needs of minorities. Boy Scouts do a lot of community services in cooperation with the chartered organizations as "Good Turns" and are well-known because of these activities. The projects are done under the counsel of a professional leader which makes it easier for parents to trust the education done by the association. Compare this to the BdP where almost all leaders are volunteers. Another reason for the better publicity may be the large number of important politicians and successful sportsmen and sportswomen who have been Scouts, for instance Gerald Ford, Donald H. Rumsfeld or Willie Bank. They encourage the positive image Scouts have in the American society. And all of the three have been Eagle Scouts, the highest rank a Boy Scout can achieve. Such a young man applying for a job will have much better chances than a young man with the same qualifications who has not been an Eagle Scout. It is obvious that the BSA is taken more seriously than the BdP.^{35,37,40,41}



Abb.19:
Eagle Scout

III. The most significant differences as reflection of two distinct cultures

From rags to riches – the American Dream has never died. It is part of the American culture, it is the American way of life and will always be. This Dream is reflected in almost every part of the society, in every family, every company, and youth organizations are no exceptions. The American belief that you can achieve everything you want to by working hard may be one reason for the perhaps most significant difference between the BSA and the BdP, which is the stressed importance of merit badges. The recognition of outstanding performances mirrors the American Dream and educates the boys to believe in it, too. To make the boys work hard and to raise finally up good citizens, the BSA has quite a strict catalogue of values and qualities a Scout is supposed to have and which are put into words through the Scout Oath and Scout Law. The belief in the spirit is so deeply rooted that the BSA influences entirely, starting with 7 year old Cub Scouts. The question is if it bears fruits, as children at this age may not understand and realize what the Promise actually means. Based on the latest German history, the BdP features divergent points. The German association acts in a more liberal way by emphasizing the individual character development, tolerance to all people (cf. homosexuality) and a critical point of view. Therefore it underlines its religious and political independence, while the BSA works closely together with church and government bodies as chartered organizations. The history of the Third Reich shows what will happen, if there are no critical people with strong personalities who do not repeat everything in parrot-fashion without using their brains. This attitude is widespread in the German society and the BdP mirrors it just as the BSA mirrors the USA. But in spite of all dissimilar attitudes and unlike drawn attention both BSA and BdP are acknowledged members of WOSM and endeavor to achieve the same object: They are prepared and try to "...leave this world a little better than [they] found it..."^s, just as BP wanted all Scouts to do. This is why there can not be any decisions as to which association is the better one, which one works more according to the Scouting principles and which one is closer to what BP wanted Scouts to be like. Both are a reflection of the society they are part of and work suited to the needs of the particular youth.

^s BP's last message to his Scouts, <http://www.scout.org/wso/facts/bp.html>

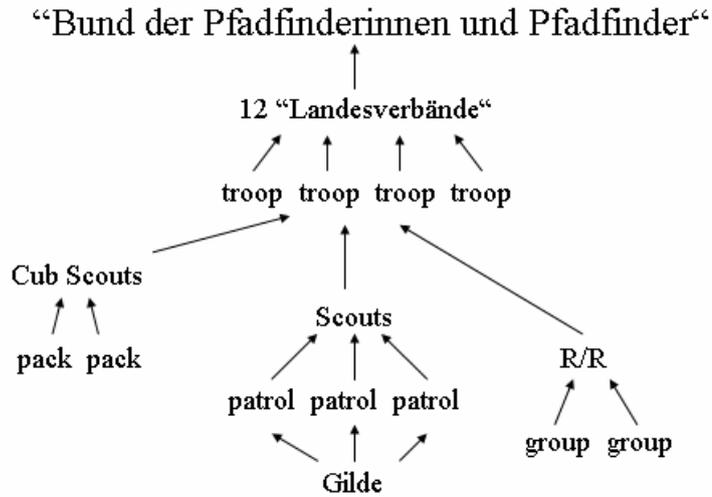
C) Criticisms and praise

But of course nobody is perfect and the BSA as well as the BdP must improve itself permanently and go with the tides of time. The BdP has adopted new trends and changing values of the youths and is now quite faint of what BP had initially said to some issues, for instance they do not award any badges or do not keep to the originally wording of the Scout Promise and Law. The jeopardy that the formerly ideas of Lord Baden-Powell could get lost should not be underestimated. Another problem of the BdP is that coeducation can never meet the needs of both young men and women in an equal way. Therefore it may be better to have two Scout Associations which start coeducation not until the Scouts and Guides have found their own identities as it is done in the United States. Boys and girls between 11 and 16 years are easily influenced and the BSA as the biggest youth organization in the USA should be aware of the responsibility it has. They definitely have a strong influence of the personal development of their members since they have strong values relating the expected attitudes to religion, politics and citizenship. But in a world becoming more and more complex is a youth organization not supposed to give help for the individual orientation rather than giving prefabricated values? The Scout Movement is supposed to prepare for life and according to the third principle of the Scout Method this should be done by giving orientation. As to that the BdP realizes this by being liberal and stressing the education to independence in a stronger way than the BSA. Doing so the BdP makes its contribution to create a tolerant society where everybody has the chance to be free and unfold one's own identity. But nevertheless, unfortunately the BdP's membership figures are on the decrease, maybe because they have such a bad publicity.

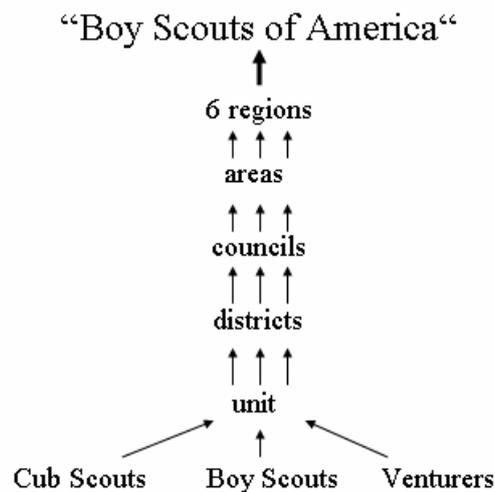
However, both the BSA and the BdP as well as all other Scout Associations around the world accomplish valuable work for a world worth to live in. Scouts are an idealistic kind of people and they want the work to continue. Therefore Scouts are ready to be helpful, reliable, responsible at any time and always behave in a fair way towards others. Scouts behave as Lord Baden-Powell wanted them to. Scouts always hold to the Scout Motto which encourages them to "Be Prepared"!

Appendix

1)



2)



(Tiger, Bobcat, Wolf, (Tenderfoot, Second Class,
Bear, Webeles) First Class, Star, Life, Eagle Scout)

(several merit badges are available in all three sections)

3) The Cub Scout Rules of the BdP:

“A Cub Scout shows consideration for others.
A Cub Scout helps wherever he/she can.”

Original wording:

“Ein Wölfling nimmt Rücksicht auf andere.
Ein Wölfling hilft, wo er kann.”⁸

4) Law of the Pack of the BSA:

“The Cub Scout follows Akela. The Cub Scout helps the pack go. The pack helps the Cub Scout grow. The Cub Scout gives goodwill.”³⁷

5) Scout Rules of the BDP

1. I want to helpful and considerate.
2. I want to respect the other.
3. I want to contribute to the friendship of all Guides and Scouts.
4. I want to be sincere and reliable.
5. I want to be critical and take responsibility.
6. I do not want to dodge difficulties.
7. I want to learn about nature and want to help to save it.
8. I want to control myself.
9. I want to serve for peace and support the team I live in.

Original wording:

1. Ich will hilfsbereit und rücksichtsvoll sein.
2. Ich will den anderen achten.
3. Ich will zur Freundschaft aller Pfadfinderinnen und Pfadfinder beitragen.
4. Ich will aufrichtig und zuverlässig sein.
5. Ich will kritisch sein und Verantwortung übernehmen.
6. Ich will Schwierigkeiten nicht ausweichen.
7. Ich will die Natur kennenlernen und helfen, sie zu erhalten.
8. Ich will mich beherrschen.
9. Ich will dem Frieden dienen und mich für die Gemeinschaft einsetzen, in der ich lebe.⁸

6) Scout Law of the BSA

1. A Scout is trustworthy.
2. A Scout is loyal.
3. A Scout is helpful
4. A Scout is friendly.
5. A Scout is courteous.
6. A Scout is kind.
7. A Scout is obedient.
8. A Scout is cheerful.
9. A Scout is thrifty.
10. A Scout is brave.
11. A Scout is clean.
12. A Scout is reverent.⁵

7) The original Scout Law by Lord Baden-Powell:

1. A Scout's honour is to be trusted.
2. A Scout is loyal to the King, his country, his officers, his parents, his employers, and those under him.
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, no matter to what social class the other belongs.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders of his parents, patrol leader, or scout master without question.
8. A Scout smiles and whistles under all circumstances.
9. A Scout is thrifty.
10. A scout is clean in thought, word, and deed.¹

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