



Summary and Proposals

1st CONFERENCE OF SCAUTISM AND SOCIETY, DESIGNING YOUR FUTURE EFFECTLY: METHODS AND PROPOSALS TO BUILD THE DESIRED LIFE

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What is Scouting

To introduce this final report of the conference's work, let us first refer to a brief letter by Lord Baden Powell, published in July 1920, in which the same B.-P. highlighted for a non-scouting audience the cornerstones of the method and the factual relationship between Scouting and Society and 50 years later, a brief excerpt on the meaning and role of 1970's Raiderism signed by Aldo Marzot, extracted from "Today for Tomorrow ", a presentation text of the Raider scout methodology.

What is Scouting

Not one in a thousand, in the same English people knows it. Scouting is not something that can be taught, described in a conference or defined in a book or an article. Its successful application depends exclusively on the grasp of the scout spirit, both on the educator and on the educating. What this spirit is, the stranger can understand it only when he sees that it regulates, as already happens to a large extent, the thoughts and actions of each member of our scout brotherhood.

In this way every head and commissioner will be for the strangers an apostle of Scouting, not only for what he does, but for the impression he leaves and for his way of expressing his personality.

For this reason, he must first possess a real knowledge of the scout ideals, of the methods we use to realize them and the reasons for them. About the latter he will realize, for example, that:

- *there is an urgent need for society to free itself from the present state of squalid decay;*
- *the state education system has its limits as regards the development of the character, health, technical skills and spirit of the Christian community, qualities that are all necessary;*
- *Scouting can contribute by attracting the boy and the girl and helping them to acquire this quality;*
- *this work cannot be done by imposing an artificial education from the outside, but instead encouraging natural tendencies from within;*
- *this work is done by the Head by means of his personal example and his own qualities as Head, not by means of pure instruction;*
- *the intelligent application of the study of the nature and the science of the woods provides the means and the incentive for this work, while the Promise and the scout law constitute its moral guide;*
- *the development of the movement both in our country and in every other*

civilized country is an exceptional phenomenon, not only from the numerical point of view, but also because it is a completely voluntary and internal adhesion, not an external imposition;

- Scouting is a fraternity: a principle whose concrete application makes it possible to overcome any difference in class, religion, nationality or race, due to the indefinable spirit that pervades it, the spirit of the "gentleman of God".

Now these, you will say, are old things, which it is useless to repeat. Exact. But what I desire is that you transmit them to those who do not know them.

Baden-Powell "Headquarters Gazette", July 1920 - translation from Italian

What is Raiderism

Raiderism derives from Raider, that is, a participant of Raid, a man engaged in an uncommon enterprise, extending the concept of raid to the scientific, technical, artistic, social and spiritual fields.

The Raider prepares himself with seriousness and responsibility to carry out his own service as a scout man already within the company, selectively working on his inclinations, choosing promptly and outside the burden of the conditioner of the employment, a useful and congenial specialization, or turning their extra-professional passions into a productive contribution to research and progress.

The raider units are in fact placed at the disposal of official science and private organized research to perform with the irreplaceable youth dynamism, appropriately dosed and enhanced by the expertise acquired in the specialization courses, that external part of the research that preserves all the charm for youth of adventure and the dreamed emulation of the great pioneers of humanity.

In the motto of this branch: "To dare", is enclosed the spirit that characterizes the enterprises, almost modern brothers of fortune or better captains of fortune.

The Raider adopts the method, the aims and the style of Scouting, stripping them of everything that can be linked to old age, past times and different latitudes, and covering it with the modern means and problems linked to the choice of profession.

Aldo Marzot "Oggi per Domani", 1970 - ("Today for Tomorrow")

Be Prepared

Character formation, Health and physical strength, Manual skill. Empower, developing personal skills.

enable all people to reach their full potential, to reduce differences and ensure equal opportunities and resources. Where resources are lacking, go to understand how to build skills in an Empowerment perspective, supporting individual and social development by providing information and education, improving skills for everyday life. In this way, people's chances of exercising greater control over their health and their environments, and making favorable choices are increased.

In fact, it is essential to enable people to learn throughout life, to prepare to face its different stages and to cope with the adversities of everyday life.

This must be made possible at school, in the family, in the workplace and in all the organizational environments of the community. Action is needed that involves the educational, professional, commercial and voluntary organizations, but also the institutions themselves.

It emerges from direct testimony how the experience spent in youth in scouting and the skills acquired in the scout group contribute to improving the professional and social life.

The key concepts that constitute a synthesis of the relationship between scouting and society are: road as a path of life and growth, service as a willingness to others with generosity, institutions as places where citizens of the communities can meet their priority needs.

The training acquired during the scout life is important, but does not represent a guarantee for the future, or does not guarantee that those skills, although learned, can be successfully exercised later.

Growing up in an informal educational context such as that of the scout group influences choices for the future. In particular, for those who then choose political life or in any case a social exhibition and operate within a context in which the organization and guidance of groups of people and / or a direct relationship with an audience is meaningful.

It highlights the salutogenic aspect of Scouting, and in particular how Scouting is the promoter of a lifestyle, which can be described through the principles expressed by the promotion of health.

In the scout group, children and young people acquire skills through a series of activities, so also the promotion of health through a series of activities helps to make people gain more control over their health.

The school represents a context that in this historical moment has proved to be very receptive through the implementation of actions that refer to concrete life experiences and is very attentive to experiences gained in the development of alternative ways of learning. In the field of teaching, we can for example identify methods that can be practiced outdoors, with methods that allow students to experiment directly in an immersive way and in relation with the surrounding environment and nature in particular. In the same way as scouting, which was born in another historical period to respond to significant social problems, but which over time also met other needs. Likewise, the school should not only satisfy the need for knowledge, but also an educational need, without replacing the family but as a qualified support for the latter.

The school should push towards innovation, bringing the context back, that is the "outside", "inside" the school and the classrooms. Creating an equal relationship between teacher and students. Precisely in this sense the school has been involved in transformational movements since the 50s, at this time introduced some educational methodologies that recall some elements

present in the scout educational methodology.

Young people need to think about the future with a method approach, in order not to be at the mercy of events, they need to be protagonists of their future and know how to build an experience also professional, relieving them of the fears, due to failures and errors, which however, they must play a fundamental role in learning and training, without the fear of error influencing choices, freezing every possible action of impetus, to ensure a propensity for development, planning and change.

To serve

Service to the next.

Create supportive environments.

Addressing the complex problems of today's society by encouraging mutual support and protection and caring for one another, our communities and our natural environment.

The conservation and protection of environments and natural resources throughout the world should be emphasized as a global responsibility. Changes in life, work and leisure patterns have an important impact on the quality of life of individuals and communities.

Work and leisure should be a source of well-being for people. The way society organizes work should help to create a healthy society.

Attention also to children with physical and cognitive deficits is a must. Growing up in an optimal context, both social and family, even if in the presence of physical or psychological limitations can help children to accept the challenge and to ensure that these limitations do not prevent them from living independently and fully satisfying lives.

On the contrary it is now rooted in the dominant culture, the propensity to replace the disadvantaged with the aim of helping and facilitating them, but this leads to a annihilation of the potential and self-sufficiency, the message to be transmitted is therefore that: everyone can live a good life, regardless of their physical and mental condition. The scout movement can help make this happen.

Our society is extremely rich, but not necessarily happy, the two can also diverge significantly.

It would be right to question what scouts can do to help address young and very young people with a successful perspective and if the method proposed by B.-P. which proved to be extraordinary in pursuing this goal more than a century ago, can still today be able to respond to the challenge. This possibility becomes concrete when we recognize scouting as the ability to overcome some barriers typical of modernity, such as the inability to talk with others, the closure and emotional loneliness beyond the evident flowering of scarce relationships from the point of qualitative and poor view from an emotional point of view.

The antidote to this, can be the scout method, able to bring the young man in an attitude of openness. This action will be more effective if assisted by other actors, such as the state, through its institutions and the family.

Although the method can be considered valid, it will be necessary to constantly update operating tools and languages, as the economic and technical social context evolves and will evolve in an ever-faster way, but the value aspects represent a fixed point, unable to go unfashionable.

We must therefore give an injection of trust in the way we look and interpret the future, especially when we are dealing with who that future will have to build and live it. The construction of this future requires the creation of links and empathic and not superficial relationships, which are known to be transformed from simple "knowledge" into human relationships. Scouting in

this process can help to improve language in relationships, to show a design perspective, to look far, not just geographically. Then recovering a simple concept, but too often forgotten and set aside: "the importance of the moral imperative to be correct".

Giving strength to community action

"The strength of the wolf is in the pack, the strength of the pack is in the Wolf "

Effective community actions to define priorities, take decisions, plan and implement strategies to achieve a better quality of life.

To improve the quality of life of individuals, communities need to be more aware of their strength and take responsibility for their actions to control their own destinies.

The development of a "strong and healthy" community derives from the human and material resources existing in the community itself. Experiences aimed at increasing self-help and social support by developing flexible systems that strengthen public participation and management and improve access to information, the opportunity to learn about health opportunities and adequate financial support.

The areas in which the skills learned can be exercised are many. In fact, one of the skills, such as that of planning and planning, helps in the civil, political and professional life to proceed by stages, planning and keeping in mind the available resources. Other skills such as working in a team, also involves the application of some lines of values, knowing how to create inclusion for all team members, and avoiding that someone is excluded.

The game of scouting is open, in fact, if the goal is to train "good citizens" of tomorrow, everything that will be learned in scout life, will be exercised in family life, professional and more generally in social life.

We can say that those who have lived a positive scout experience have developed an ethical orientation, scouting stimulates a propensity to implement "big things", to "dare", but without losing touch with reality.

When it comes to "health", it is necessary to refer to the principles expressed in the Ottawa charter which sees it as a resource for daily living.

This well-being, in all areas of life, should reach all populations in any social, cultural, economic and geographical context. Therefore, it is essential to start from the knowledge of the determinants of health, or those factors and characteristics that are able to positively or negatively affect the health itself.

These determinants, cannot be modifiable, if we think about the age, sex or genetic heritage, or even those unmodifiable determinants related to the environment of life and work of the subjects, if we talk about lifestyles, we will see instead they play an essential role in promoting health or on the contrary can irreversibly compromise it, as in the case of chronic degenerative diseases.

The principle of "health for all" is therefore part of the Scout thought, due to the fact that scouting aims precisely at creating a favorable context and developing determinants that can positively influence different areas of the life of each individual.

The model of life proposed by Scouting: outdoors, with the individual inserted in a group able to relate continuously, working to achieve the goals of growth and change, represents an instrument of considerable impact, a modality, this, that in the context of health promotion it is used to improve people's living conditions, in particular because it is aimed at all young people in whom any learning will leave a trace to improve their future. Naturally the level of health and well-being changes according to the economic and social situations, typical of every context, taking as an example the industrialized countries, we cannot

think about the health of the environment, the increase of employment, the reduction of the phenomenon of addiction and other habits that could affect our lives.

In a context such as that of developing countries, however, the determinants could concern the reduction of infant mortality due to infectious diseases; the possibility of having free access to drinking water; or, the presence of conflicts.

The impulse of even one of the determinants can initiate a virtuous mechanism of accelerating social and cultural human development.

Lines of action

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- Reconcile** the distance between the scientific community, the social context and the scout movement, relocating the scout movement to a position of dialogue and active listening, not only is it possible but necessary to ensure the continuation of that role as a stakeholder and engine of ideals and positive principles for the youth of the community.
 - Updating** the languages of Scouting, so that the nature of "movement" is an expression of constant and positive change, not to change to change, but to change to grow and update.
 - Building** a common language becomes imperative for the creation of meaningful dialogue, mutual understanding of the fields of study and analysis. To create a common ground for meeting and confrontation in which all the parties can share and draw heavily from the experience of others.
 - Start** a process of identification and evaluation of the skills acquired with practice and within the voluntarist context of Scouting, represents a fundamental step of the inclusion of different worlds, through the recognition of skills acquired, translatable in daily contexts of study, work and sociality.

Commitment

Finally, the focus of the lines of action requires us to underline some more precise commitments, to be entrusted to the creative effort of tomorrow:

- ❑ The path taken must follow the planning of a second event that has the strength to focus and consolidate what emerged during the first edition, and which may continue over time becoming a reference forum for the different settings.
- ❑ To structure a community of professionals and experts, interdisciplinary that can maintain a constant dialogue over time, promoting synergies between different worlds.

For this purpose, the central role of CADAS as a promoter of the event could be used to polarize these skills and centralize them within its own scientific committee.



1° CONFERENZA SCAUTISMO E SOCIETÀ, PROGETTARE EFFICACEMENTE IL PROPRIO FUTURO: METODI E PROPOSTE PER COSTRUIRE LA VITA DESIDERATA

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