

SCOUTING AND GUIDING IN EDUCATION.

By Sir Robert Baden-Powell.

INTRODUCTORY.

THE growth of the Boy Scout and Girl Guide Movement, both at home and overseas, in the short period of its existence, has astonished the promoters of it as much as anybody. Its wide adoption suggests that there is an educational demand for it. The development has been particularly rapid since the war. This is not wholly because men and women have become available for organising purposes, but largely because the value of Scouting has become recognised in the process of post-war reconstruction.

We shall not know till ten or possibly twenty years hence who won the war, but we do know that on the rising generation will rest the onus of success or failure according to its readjustment of conditions. The present is thus a most momentous time for Education.

If there is to be regeneration of the world as an outcome of the war—and that awful expenditure of blood and treasure will have been in vain if there is no such result—then a very greatly amended scheme and standard of education for both sexes and all classes is needed.

The *Educational Times* lately gave a considered statement on this subject from Professor William H. Kilpatrick, of Columbia University, in which he said :—

“ If Education is to meet its full duty it must order itself in relation to the social group as a whole.”

“ There is a tendency to treat Education as if it were purely or mainly to prepare certain pupils to get on well in the world. . . . *Our schools must consciously assume an important part in the attempt to effect a better state of civilisation.*”

In default of something better, the Scout and Guide Training is attempting to render help to Education in this wider direction through the development of character in the individual and the harnessing of his efficiency for the benefit of the community.

The most recent testimony to the value of this effort has just been put forward by Mr. Edmond Holmes in his new book, “ Give me the Young,”* where he says :—

“ The Boy Scout Movement is by far the most successful attempt which has yet been made to provide for the education of adolescents. And it owes its success to the fact that it makes provision for the satisfaction of two imperious needs of man’s nature—the need to realise one’s own self and the need to work with and for others. The Boy Scout is encouraged to develop himself in many directions, to make the most of his actual capacities, aptitudes and tastes. He is encouraged to do this, partly in order that he may realise his own self, partly in order that he may become a helpful member of society.

“ For he is also encouraged to play his part as a member of the community, to identify its interests with his own and to be loyal to it, to work for it, to serve it.

“ In other words, in the Boy Scout philosophy of education the balance between the claims of the individual and of the communal self is steadily maintained, and the way is thus opened for the ideal or universal self to come to the birth, and for the highest of all causes to make its appeal to the heart.

“ To achieve and maintain this balance should be the primary aim of all who are interested in education ; and in no branch of education is the need for the realisation of this aim more urgent than in that which deals with adolescence.”

* “ Give me the Young,” by Edmond Holmes. Published by Constable, price 2s. 6d.

Reasons for Scouting in the Schools.

(From *The Times Educational Supplement*, 13th August, 1921.)

Last month I attended within a few days three functions which, taken in relation to each other, inspired me with very high hopes for the future of the Scout Movement. They were an inspection of the Boy Scouts at Eton College; an address and discussion with the Eton College Political Society; and an inaugural meeting of the associated Scout Clubs connected with the colleges of the University of London.*

The fact that Scouting is going strong at Eton (240 members) after two years' experiment is a sign that it has come to stay, and there are indications that it will now be taken up by other great schools. In the discussion which followed my address to the senior members of the school, in the Political Society, the admission was made that it had opened their eyes to the greater national possibilities that lie before the movement and that they were keen to give it their hearty support. The strong place that Scouting has already taken in University life completes the progressive cycle which in itself forms a new departure in practical education towards civic leadership and which, incidentally, will bring to the movement in the future a supply of men ready equipped for Scout leadership.

Headmasters in great schools naturally take the stand, on first accostment, that there is no need, even if there were room, for Scouting among their many other athletic activities; but so soon as they come to realise that it is a valuable adjunct to the education of the future leaders of the nations, both in direct character-training and in practical "civics," there is no longer any turning down of the suggestion for its introduction. As regards the house and other masters, it is unreasonable to expect them to take on more work, or even play, in their overcrowded programme, by becoming Scoutmasters; but experience shows that once they see the direct steps that it gives to their boys towards future leadership they become unreasonable and unfair to themselves, and take it up with red-hot enthusiasm. The senior boys do not see why when they are sweating away for their country in the O.T.C. the Lower School should be loafing about with their hands in their pockets doing no equivalent form of national service. They therefore whole-heartedly advocate Scouting. And the junior boys? Well, it is said: "If any boy has guts in him, he has backwoodsmanship in him"; and where the chance is given him of attaining this he rises to it as trout to fly. The keenness—and capability—of those Scouts of the Lower School at Eton was indeed a sight for sore eyes.

In my address to the associated units at the London University I spoke much in the same sense as I had done to the members of the Upper School at Eton. I pointed out that the object of the Scout Movement and its training is to bring about a higher life among its members, and greater happiness among the mass of the rising generation. For I am persuaded that we were placed in this wonderful world not merely to eat and drink and work and die, but to be happy and enjoy life. The Scout method of teaching is through example rather than by precept. Yes, you may say, that's all very well, but how is the Scoutmaster to give this example of happiness? He has first himself to realise what happiness actually is. The many diversions that are apt to be considered happiness—say eating, drinking, success in games or in career, even down to the cinema—all of them are transient or fall flat as one grows older and sees things in proper proportion.

There is one royal road to securing a happiness that is genuine and lasting. Happiness comes not so much from what you get out of life, but from what you put into life. In a word, true happiness comes through brotherhood and service. The result rests with the individual; each man has it in his own hands to find Heaven, not vaguely "somewhere in the skies," but right here in his own surroundings. Equally he can find hell on earth if he wants to. The Vice-Chancellor of London University gave an inspiring confirmation of the above definition when he told us that on being asked to describe happiness he had explained it as "the result of work worth doing and well done." If this be true, as I am sure it is, then the trainer of Scouts is in the fortunate position at once of being a happy man and an exponent of happiness of the highest type. Scout training is like the quality of mercy: for one thing, "it is not strained," it is a joy and a recreation; for another, it blesses him that giveth as well as him that receiveth.

* There are now eighteen Scouts Associations among members of Universities and Colleges.

I had been asked before going to Eton what would be the subject of my address, and I replied, "The Political Creed of Harry Lauder." I have greater faith in a music-hall singer's appreciation of the mind of the public than in that of an ordinary politician. The one knows that only what is genuine in humour will bring him success, the other has to camouflage his personal or party intentions to catch the popular vote. Furthermore, the singer is an example of a happy man, because he is the dispenser of happiness, and I never yet saw a politician who, as such, could be classed as a happy man. As regards my own political ideas I had, like most other young fellows, when very young, alternated between being a red-hot Socialist and an ardent missionary, and between the two stools I had mildly fallen into the cavalry. If I hadn't done that I should most probably have become a music-hall singer. I had even gone so far in that direction as to play the part of the sentry in "Iolanthe," and to learn something from it.*

Sir Harry Lauder, in addressing the Rotarian Club recently, had given expression to a political truth, that served me as it ought to serve others for a text, when he said, "Our great need to-day is statesmanship founded on goodwill." In these times of upheaval and reconstruction a statesman rather than a politician is required, one who can look wide and realise that the Government of the future lies in a democracy where all parties "play the game," the governed and the governing, employer and employed, playing the game towards each other and with each other, as a team, for the good of the country and not merely for the interests of a class or party.

That rule is constant in whatever line of life you like to take. The men who are temporarily collected in a university or public school for training will go out to be leaders in every different kind of sphere, but the same principle of leadership through goodwill will apply in every case and will bring success far more readily than will command through power. I quoted a few instances in illustration. In statesmanship the one lost us the United States of America, the other has made the British Empire a free but united commonwealth. In the Services we see the same thing between officer and man. In the war the British word of command was "Come on, lads," as against the German "Go on, pigs." In business, the personal leadership of Colonel Goethals brought about the successful completion of the Panama Canal. Here every worker down to the humblest employee was enthused with the idea that he had a responsible share in the completion of the scheme. It was a real team of workers playing the game solidly behind their captain. I innocently asked the Colonel, "What would you do in the case of a strike among your thousands of workers?" He looked at me with a quizzical smile and said, "Well, now, I never thought of that!" All his confidence was banked in his men, as was theirs in him. Although the value of such mutual confidence is self-evident and its existence is practicable, strikes have come into the fashion owing to the lack of it. And now, in the state of world unrest, a greater danger from the same want looms large, the danger of revolution.

Yet, personally I look forward with a great hope in my heart, for I believe that with the new development of the Scout Brotherhood we may yet accomplish a pronounced step in the right direction. With young men from Eton working in brotherhood with those of the East End, class division and personal interests will be forgotten in the greater issue of playing the game together for the community. We want to give the poorer lad his fair chance in the race of life, and we want to make available to him some of the public school and university spirit which gives the lift to his better-off brothers. The only people who can do this for him are the men who have been through public school and university themselves. What a fundamental difference it would make if our workers caught something of the character that comes from the public school training with its broad outlook, its practice of give and take, its sense of honour and responsibility, its habit of making the best of things, and its recognition of the two sides to every question. It can be done, and our experiment with Scouting for boys has proved this. The only need is the right kind of men for carrying it into effect.

In the country village the young squire and the young plough-boy come together in their village cricket and Scout activities, and their friendship lasts through life as squire

* Extract from the sentry's song:—

"When in that House M.P.s divide,
If they've a brain and cerebellum too,
They've got to leave that brain outside
And vote just as their leaders tell 'em to."

and farmer, landlord and tenant, and as brother Scouts. But there was no equivalent for this comradeship in city and industrial life. Scouting in some small degree is already tending to produce it. Men in offices and factories had nothing in common with their young employees till lately. Now, as a former Scout, the young employer finds brother Scouts among his workers, and he raises welfare troops among his younger hands; a personal touch is at once set up of active sympathy and mutual co-operation on the part of all, so that they become a team playing together for the good of the whole.

Mr. Fred Bramley, of the Trades Union Congress, has recently pointed out in *The Times* that goodwill in industry between employer and employee is essential to the future prosperity of the country, and in this contention he has been strongly supported by Lord Blyth, who says, writing to *The Times* :—

“ . . . Prosperity in industry is dependent on mutual trust and goodwill through closer co-operation and sympathetic understanding, if this can be brought about.”

As it is with industry so it is with government. We of the present and past generation have got things into a tangle as the result of the war, and on the next generation hangs a heavy responsibility for getting them into shape again. It is a grave responsibility, but at the same time it offers a glorious opportunity. Things will not be as they were; new conditions demand new men and new methods.

Going on Harry Lauder's dictum, I would repeat that what we need to-day is broad-minded leadership rather than restrictive dictatorship, a democracy founded on and operating through goodwill and fellowship, as between brothers in the great human family. Instead of constant struggle of force against force, it would be co-operation between man and man. Force against force is the devil's work. Fellowship in service is the way of God. There is a feeling in the air that the time has come for us to adopt the better way, one which has long been laid down for us but to which we have remained blind—the way of “peace and goodwill among men” through expression of the Divine love that sparks within us all.

The Need of Gentlemen.

(From the *Daily Telegraph*, 25th August, 1921.)

There is a great need of gentlemen in our rising generation to-day. I don't say this from judging our young men by their appearance at London dinner-parties, or at cricket matches, nor on their preference of pat-ball for cricket and so on (*vide* complaints in *The Times*). My assertion is rather based on second-hand information, but from a source that commands attention.

Gentlemen are essential for the Civil Service of British Protectorates and for officers in our Army, more especially in distant lands, when it contains native personnel.

From both these important fields I have heard the complaint that the young men now coming into the Service, though technically well qualified, just miss the important point of all—they are not gentlemen.

And nobody is quicker to recognise this than the inhabitant of the country, whether he be of Africa, East or West, North or South, of India. Indeed one of my authorities is himself an Indian officer.

In the Sudan, as in Nigeria, our successful government of semi-savage tribes at the hands of quite young men has been the admiration of foreign nations. This Government has been successful largely, or one may say solely, because they were gentlemen. The Governor of German East Africa before the war confessed to me that the Government of that colony was below the standard of British East Africa for the reason that they had not “gentlemen,” as we had, to fill the subordinate posts.

Years ago, when the Kaiser was being lauded to him as a monarch, King Edward said, “I cannot agree. He is not a gentleman, so you never can trust him.”

In India to-day I have little doubt in my own mind from what I heard and know of the Indians that among the officers of the Army and Civil Service there are many who are not up to the pre-war standard and whose presence is already doing harm. What it may do a

few years hence when they rise to power it is difficult to foresee, but distressing to contemplate.

In industry at home there is now a demand for gentlemen as officials whom the men, as well as the employers, can trust as honourable, just, and human-hearted. Therein lies the solution of much of the industrial unrest.

It is all a matter of education and an urgent one. Education authorities doubtless recognise the national need of gentlemen and that scholastic attainments alone do not make a gentleman. Can they not devise some definite training to that end? Something in the nature of what is considered good form in the Public School is needed—provided that that form is really good.

And this is an important point, for, as Claude Williams writes in the *Parents' Review* :—

“ A Public School boy is often a walking imp of priggishness and class arrogance.”

Cosmo Hamilton has also pointed to the thin line which in some youthful minds divides swank from “ good form,” and how six years of public school life sometimes make the complete snob and often a social waster :—

“ The boy becomes narrow and class-bound and lazy, and soon finds in life how little his attitude and equipment serve him.”

Employment of the Scout ideals can certainly help the master in saving his boys from these snags, and the Scout Law supplies a concrete line for the boy to go upon and one which is readily grasped and acted up to by him.

Girl Guiding in Schools.

The war brought women into their own in the work of the world, but the rapid extension of their field of service has not yet been fully supported by a corresponding expansion of their curriculum of preparation for it.

Girl trainers have told me of their difficulty in making so sudden a transition in their education as fully to keep pace with the new and varied spheres of work now opening for women. This possibly may be a contributing cause for the unexpected growth of the Girl Guide Movement.

Many centres seem to have realised that the time has come for replacing piano-playing and needlework by a definite scheme for developing character and general efficiency, particularly in the direction of citizenship, and home-keeping and motherhood on practical lines ; and in default of a better, the Girl Guide training supplies for the time being the required medium.

Then, by reason of its international standing as a sisterhood, the Guide movement is bringing the future women of all countries into personal touch and sympathy with each other ; and this has appealed strongly to those leaders who are eager for the up-building of international goodwill and peace.

But it is mainly in its purely educational possibilities that interest has been aroused. Guiding definitely tackles and deals with the same four branches as does Scouting for boys, namely, Character, Physical Health, Handcraft and Service ; but, further than this, in the High Schools and Universities the training of girls as future “ Guiders ” (*i.e.* officers) supplies a ready medium for instruction in civics and sociology with the ulterior opportunity for its actual application in practice.

Hence the question of the possibilities for Guide Companies in the schools has arisen, and a conference between the leaders of the Guide movement and some fifty Heads of girl education took place in London in July, with very promising results.

† The difficulties of adding the training to the already crowded curriculum of the great schools was gone into, and was found to be practically non-existent where the educational possibilities of Guiding were appreciated and utilised.

The Patrol system, for instance, which brings responsibility and other items of character-training directly to the individual, can not only with care but with advantage be fitted into the school organisation and made to supply the discipline from within and the intergroup emulation that go so far to bring success to the school.

The working for Proficiency Badges can be used in the school to develop ambition on the part of the girl and the desire for knowledge and efficiency.

The prospect of ultimate social service gives life and meaning to the study of civics.

The Guide Court of Honour, once established among the girls, can relieve the head-mistress of much brain-fag over minor questions of interior routine and discipline by putting the responsibility for their solution on the girls themselves and thus, incidentally, giving them a valuable experience in self-government and all that it means in balanced judgment, sense of right, and constructive common sense.

Then their duty as members of the world-wide sisterhood brings them to correspond with other Guides in far-off lands, and opens their minds and widens their sympathies, while it gives direct impulse to their study and practice of foreign languages and geographical knowledge.

The real life with Nature as practised by the Guides is a thing apart from collecting dried specimens as constituting "Nature study," and brings the young student not merely to find a new joy in life, a new recognition of the wonders and beauties of nature, but also a fundamental conception of God the Creator and of the privileged place of woman in His service.

Girl Scouts or Guides?

I was asked lately why I had chosen the name "Guide" for the girls' movement instead of calling them "Girl Scouts."

Well, I had this feeling in my mind :

To-day women have won for themselves a far greater share in the work of the world than was the case of old. Such a development is both new to them and is a palpable gain to civilisation.

The Girl Guide training is framed to prepare the younger generation for taking on this increased responsibility. It is, however, to be hoped that their new activities will not so change their mentality that they forget they still have their special powers and duties as women. One of the greatest of these is the strong influence for good which they can, if they will, exercise over men.

This influence can be strengthened by the better mutual comradeship that comes of widened experience ; but it can be weakened by intrusion into what is definitely men's domain.

The home-keeping and the character-giving abilities which are at once the privilege and the responsibility of women are needed to-day more than ever, as are also the tender sympathy, the patient pluck, and the quiet dignity which helps a man and raises the standard of his chivalry. Thus the value of a good woman in the world is higher than ever in her capacity as an adviser and helpmeet.

The term "to Guide" seems to sum up in one word the high mission of women, whether as a mother, a wife, or a citizen. The title, therefore, of Guide is the best applicable to the girl as an inspiring reminder to her of the ideal to which she is training herself.

But the whole value was missed and the aim debased if one used the term "Scout." This would mean nothing more than an imitation of the boys' movement without ulterior aim or idea, and invited girlhood in principle merely to follow a lead rather than to take a line of its own, to weaken its position (see *italic* above) instead of strengthening it as modern conditions demand.

There are minor details of practical objection to the use of the name Scout, but it is the above higher principle that has mainly weighed with me in adopting the term Guide for the girls.

I am only sorry that some, in their eagerness to adopt our methods for their girls, should have jumped to the term "Scout" without realising the higher purport of "Guide." This was my fault for not explaining the point more clearly at first. In view of the spread of the sisterhood, I hope these "Scouts" may feel inclined some day to add the word "Guides" in brackets to their title so that their standing and aim will be better understood by the outside world as well as by their own members.

If they do this I shall personally feel that they have forgiven me for my want of clearness and shall be grateful.

Apology.

I hope that in putting these points forward I shall not be looked upon as one attempting to teach my grandchildren to suck eggs, but I rather am reduced to do it by the frequent letters of inquiry on the subject that I receive from schoolmasters, educationists and parents.

I am moved to it also by the extreme seriousness of the social situation and the urgent needs of the times on the one hand, and by the promptings of appreciative authorities on the other. Let me quote, for instance, what Mr. H. A. L. Fisher has said of the training :—

“ The Boy Scout Movement is one of the happiest educational discoveries, and, like all great discoveries, it owes its success to the fact that it is founded upon a very true appreciation of boys' nature ; that it is in close contact with the real facts of human nature and is not divorced from them.

“ It responds to the nature of the ordinary boy, in that it develops some of his best moral and physical qualities.”

Also Dean Russell, Professor of Education at the Columbia University, has expressed himself as follows on the Boy Scout Movement :—

“ Its curriculum is adjusted in such a way that the more you study it and the further you go into it, you who are schoolmasters, the more you must be convinced that there was a discovery made when it was put forth.

“ IT IS NOT THE CURRICULUM OF SCOUTING THAT IS THE MOST STRIKING FEATURE, BUT IT IS THE METHOD—and in the method of Scouting, I venture to say, there is something that we have not seen elsewhere in our day. There is nothing comparable to it, so far as I know, that has been turned out in three or four centuries past. As a systematic scheme of leading boys to do the right thing and to inculcate right habits it is almost ideal. In the doing, two things stand out : the one is that habits are fixed, the other is that it affords an opportunity for initiative, self-control, self-reliance and self-direction. And these two ends are implicit in all our educational efforts.

“ My friends, as a schoolmaster I want to tell you that it is my honest conviction that our schools in America, supported by the public for the public good, will not be equal to the task of the next generation unless we incorporate into them as much as is possible of the Scouting spirit and the Scouting method, and in addition to that, fill up just as many as possible of the leisure hours of the boy with the out-and-out programme of Scouting. We have no examinations in college or school for moral character, or patriotism, or good citizenship. We have not yet developed an instrument for measuring those habits that make for righteousness in a democratic State. Here is an instrument and a programme which directs itself to that end specifically. I am confident, therefore, that when schoolmasters realise their obligation to the State, when they understand what the public want and must eventually have, when they sound the depths of their own patriotism and realise that upon them more than, perhaps, upon any other class of American depends the future welfare of this country, they will not leave untested and untried an instrument that makes for so much good.”

A very grave letter from one of our leading Oversea statesmen just received contains this inspiring statement :—

“ If there is one thing wanted in this Dominion it is beyond all others those principles of true chivalry that you have contrived to combine with the spirit of adventure that is inherent in the healthy boy. We sadly lack the ideals of Duty and Discipline, which from 1896 to 1921 seem to have perished from our social lives. The Boy Scout movement could not have come at a more opportune time, and it is refreshing among all our racial squabbles to see how it has struck root.”

At the British Association Meeting this year (1921) the Committee on Training in Citizenship reported that they “ regard the Boy Scout and Girl Guide Associations as the most effective practical training on the social side.”

The report of the British Association Meeting goes on to say that the Maharaj Rana of Jhalawar, speaking on the case of India as regards education, “ congratulated the Committee

on what had been done, notwithstanding the adverse influences of the times. It was gratifying to know that the system of Boy Scouts and Girl Guides was making headway throughout the Empire, for this was one of the best methods of training young people in citizenship."

Mr. Ernest Young in his recent book, "The New Era in Education," has pointed out from practical experience the extent to which Scouting can help in education.

So let me remind you, my readers, that an immense possibility lies in your hands, for you can say with Benjamin Kidd :—

"Oh you wise men who would reconstruct the world! Give us the young. Give us the young. It is the dreams that we teach them: it is the Utopias which we conceive for them: it is the thoughts which we think for them, which will rebuild the world. Give us the young before the evil has held them and we will create a new Heaven and a new Earth."

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Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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