



World Scout Interreligious Symposium
Symposium Interreligieux Scout Mondial
Simposio Interreligioso Scout Mundial
Всемирный Скаутский Межрелигиозный Симпозиум
الملتقى الكشفي العالمي للأديان

2nd World Scout Interreligious Symposium ***Together for Harmony and Peace***

Fo Guang Shan Temple,
Kaoshiung, Taiwan
5 - 8 May 2006

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Article from *Scout.org*

Taiwan, May 05, 2006 - Venerable Master Hsing Yun, founder of the Fo Guang Shan temple, this morning welcomed the participants of the 2nd World Scout Interreligious Symposium.

90 leaders from National Scout Organizations and Scout Religious Alliances (CPGS, DESMOS, ICCS, IFJS, IUMS, WBSB, Won Buddhism), from 15 countries, have come together near Kaoshiung, in Taiwan, to reinforce the value of Scouting as an institution promoting interreligious dialogue. The World Scout Interreligious Symposium is an event organised every three years with the aim of fostering co-operation and understanding between Scouts from various denominations. The vision of Scouting is that spirituality should bring people together instead of dividing them, in order to work together for a better world.

The theme of this 2nd World Scout Interreligious Symposium - "Together for Harmony and Peace" - is particularly significant in today's world.

During the coming four days, the participants are invited to develop better mutual knowledge and understanding of others; to clarify the links between religions and the social impact of Scouting; and to identify educational and training methods for better spiritual development in Scouting through the exchange of experiences and educational and training tools.

Agenda

Friday 5 May

Time	Activity	Location	Prepared by
07:00	Breakfast	Cloud Dwelling Building - 2 nd Floor	
08:45	Meditation time	Dharma Transmission Center - 4 th Floor	IUMS
09:00	Opening session - Presentation of the Steering Committee - Introduction to the Symposium - Presentation of the objectives - Presentation of the programme - Group Photo	Dharma Transmission Center - 4 th Floor	Steering Committee Scouts of China Venerable Master Hsing Yun Chritos Papageorgiou
10:00	Break		
10:30	Presentation of BLIA	Dharma Transmission Center - 4 th Floor	Venerable Master Man Chien
12:00	Lunch	Cloud Dwelling Building - 2 nd Floor	
12:30	Jumah prayer (Muslim prayer)	Kaoshiung	IUMS
15:00	Presentation of each religion - Session 1 (small groups)	Cloud Dwelling Building - 2 nd & 6 th Floors	CPGS, DESMOS, ICCS, IFJS, IUMS, Won Buddhism, WBSB
16:20	Break		
16:40	Presentation of each religion - Session 2 (small groups)	Cloud Dwelling Building - 2 nd & 6 th Floors	CPGS, DESMOS, ICCS, IFJS, IUMS, Won Buddhism, WBSB
18:00	Shabbat	Cloud Dwelling Building - 2 nd Floor	
	Dinner	Cloud Dwelling Building - 2 nd Floor	
19:00	FGS Buddhism Meditation Practice		

Saturday 6 May

Time	Activity	Location	Prepared by
07:00	Breakfast	Cloud Dwelling Building - 2 nd Floor	
07:30	Jewish prayer	Cloud Dwelling Building - 2 nd Floor	IFJS
08:45	Meditation time	Cloud Dwelling Building - 6 th Floor	IFJS
09:00	Key note lecture – <i>Social impact of Scouting on Justice, Equality and Peace</i>	Cloud Dwelling Building - 6 th Floor	Abdullah Nasiif
10:00	Break		
10:30	Workshops - <i>What does Justice / Equality / Peace mean for each Religion?</i> (in small groups)	Cloud Dwelling Building - 2 nd & 6 th Floors	

Time	Activity	Location	Prepared by
12:00	Lunch	Cloud Dwelling Building - 2 nd Floor	
14:00	Presentation of the outputs of each group (in plenary)	Cloud Dwelling Building - 6 th Floor	
15:00	Demonstration and participation in educational activities for spiritual development Sharing practices	Cloud Dwelling Building - 2 nd Floor	
16:45	Break		
17:00	Interreligious ceremony	Cloud Dwelling Building - 6 th Floor	
18:00	Dinner	Cloud Dwelling Building - 2 nd Floor	
19:00	Presentation 21 st World Scout Jamboree, UK	Cloud Dwelling Building - 6 th Floor	Jonathan How

Sunday 7 May

Time	Activity	Location	Prepared by
07:00	Breakfast	Cloud Dwelling Building - 2 nd Floor	
07:30	Christian prayer	Cloud Dwelling Building - 2 nd Floor	CPGS, DESMOS, ICCS
08:45	Meditation time	Cloud Dwelling Building - 6 th Floor	CPGS, DESMOS, ICCS
09:00	Key note lecture – <i>Scouting and Spiritual Development</i>	Cloud Dwelling Building - 6 th Floor	Gualtiero Zanolini
10:30	Study visit	Tainan	Scouts of China
- 21:00	- Catholic church, - Protestant temple, - Typical Chinese Taoism Temple, - Dinner.		

Monday 8 May

Time	Activity		Prepared by
07:00	Breakfast	Cloud Dwelling Building - 2 nd Floor	
07:30	Buddhist prayer	Cloud Dwelling Building - 2 nd Floor	Won Buddhism, WBSB
08:45	Meditation time	Cloud Dwelling Building - 6 th Floor	Won Buddhism, WBSB
09:00	Summary & Buzz Groups	Cloud Dwelling Building - 2 nd & 6 th Floors	
10:30	Break		
11:00	Q&A Session	Cloud Dwelling Building - 6 th Floor	

<i>Time</i>	<i>Activity</i>		<i>Prepared by</i>
12:00	Lunch	Cloud Dwelling Building - 2 nd Floor	
14:00	Open forum – <i>Discussions, recommendations/proposals</i>	Cloud Dwelling Building - 6 th Floor	Steering Committee
16:00	Break		
16:30	Conclusions	Cloud Dwelling Building - 6 th Floor	Steering Committee
18:00	Dinner	Cloud Dwelling Building - 2 nd Floor	
19:00	Closing ceremony	Bamboo Garden Lodge	Scouts of China

Tuesday 9 May

<i>Time</i>	<i>Activity</i>		<i>Prepared by</i>
07:00	Breakfast	Cloud Dwelling Building - 2 nd Floor	
-	Departure		Scouts of China

The Spiritual Dimension in Scouting

By: Gualtiero Zanolini, World Scout Committee member

The World Educational Methods Committee, that I have the honour to chair, has set up a Task Team on Spiritual Development led by Father Jean-Pascal Diame, who is here among us. We have identified the following objectives for this work:

- a. **Provide** as clear and synthetic a definition as possible of what is intended by spirituality, faith and religion;
- b. **Clarify** how the Scout Method is an essential tool for developing a person's spiritual dimension;
- c. **Indicate** which tools typical of the Scout Method and what Scouting experiences can contribute towards achieving the objective;
- d. **Point out** what type of training is required of Scout leaders so that they may contribute by means of their personal attitude and correct educational action towards the spiritual training of their young people;
- e. **Discover** how correct spiritual training in Scouting is useful for developing individuals capable of dialogue, tolerance and respect for diversity;
- f. **Enhance** the role of the World Organisation of the Scout Movement as a concrete place for the religions present in the Movement to meet, get to know each other and engage in dialogue.

In order to do this, whenever possible reference will be made to cultural categories that go beyond religious contexts.

We will indeed endeavour, indeed, as our Founder did in his writings, to give importance to the aspects, facts, events and experiences that are typical of a Scouting life.

We will use them to follow, as everyone does in Scouting, a logical process of deduction based on "Learning by Doing".

It should not be forgotten, however, to name sensations and feelings, in a straightforward manner, as all boys and girls do in their own experience of life as Scouts.

Just as every adult Scout will have to do in order to re-appropriate not his or her way of "doing Scouting" but his or her way of "being a Scout".

In one word, education will be approached as a "search for the meaning of things and of experiences", considering unfortunate whoever, whether young or not so young, fails to wonder about the meaning of events and life.

Scouting is the art of exploring, of getting to know and encountering the universe and history. In Scouting, man is the subject, the player and the protagonist as well as, with nature, the object of exploration.

My purpose is to present the way in which correct Scouting educates Scouts to be "explorers even of the invisible" and the way in which this search for sense, in any cultural, spiritual and religious context, through the Scout Method, gives our Movement its contents and idealistic strength.

The "generic" term "spirituality" is often used nowadays to indicate a special way of conceiving man, the universe and the relationship between them. This normally gives rise to a particular and original lifestyle. In this respect, for example, humanistic spirituality or oriental spirituality are spoken of as something that gives each individual unity and identity and makes him or her capable of making choices, of formulating projects, of reaching out towards consistent goals, etc.

So can we speak of **Scouting spirituality**?

Such a statement would perhaps be too presumptuous. Scouting is not the school of **one** type of spirituality. It is, however, an educational method based on strong ethical and moral values that, if properly applied, will develop in each individual the instinct and the capacity to search for a spirituality in tune with his or her own culture and prompt the subsequent or simultaneous practice of their own religion.

Scouting, therefore, as stated by Baden Powell – and as confirmed by his Movement over almost one

hundred years – is a method which foster the search for God. That is to say, it shapes a spiritual dimension in those who belong to it, and encourages them to live their religious choices fully.

We can thus state that Scouting is not simply a good hygienic technique or a healthy experience of sport and physical culture, and not even merely an intelligent way of learning how to get out of various tight corners in everyday situations.

We can say that Scouting is a manner of conceiving life according to the ideals proposed by its founder Baden-Powell, ideals that have become important for the individual and become part of his or her culture in a particular spiritual and religious context.

Explaining the difference that exists between several perfumes to someone might seem a very simple task. Anyone who knows perfumes is well aware of the difference!
So why should it not be equally simple to explain it to someone who does not know perfumes? Actually, it is extremely difficult!
It is difficult to render the difference between perfumes in words.

The same happens when we try to “explain” to someone else the meaning of a “value” or of an “emotion” that is the result of an experience.

We have found on many occasions that it is easier to make others understand values and concepts after sharing specific situations that have involved us personally, rather than by telling a story or giving a talk, however perfect our talk may be.

Let us start out from an observation that is obvious but also essential in education: **to communicate, talking is not sufficient.**

To communicate what the experience of a Scout camp represents for a youngster it is not sufficient to talk about Scouting!

It is practically impossible to make another person aware of what one feels when experiencing dawn on a mountain-top or on a seashore if they have not done so themselves.

This is because communicating implies giving meaning to facts, objects and action, and verbal language alone is unable to achieve this.

We can state that **spirituality giving meaning to things**, and giving meaning to something involves giving it a name.

The commonest way for a person to give meaning to things is by **using signs and symbols.**

A symbol is something concrete that may refer not only to the object that it represents but also and above all to a situation, to a feeling, or to a value that is conceptually close to the object in question.

For example, the image of a fire may refer not only specifically to a fire but also to the idea of warmth, of light, of an evening at a Scout camp...

Thus, a symbol is linked to what it *is intended to mean*, establishing ties with a meaning and with the experience.

A symbol is what *unites and allows recognition.*

The etymology of the word “symbol” comes from the ancient Greek *syn-ballein*, which means “to reunite, to place in common”.

Indeed, in ancient times the *symbolon* was an object (a seal, a coin, and so on) that was split into separate and identical parts. These were given to two different people so that, upon joining the two parts together, they could recognise each other.

A symbol, therefore, does not only communicate a message. It also facilitates a relationship between two entities, and it stimulates recognition and identity.

Think of the Scout’s arrow head. Every time a Scout comes across that symbol, anywhere in the world, he or she will think of his or her experience as a Scout and of the fact that he or she is meeting someone who lives according to similar values.

The symbol unites them and enables each to recognise the other person as a fellow and a brother or sister in the Scout Promise.

Scouting adopts an educational approach based on symbols!

According to the Scout Method, two otherwise separate parts are joined together again and again: **the concrete experience of Scouting life** and **the meaning** linked to it, so that they can recognise each other and join under the symbol.

It is only once experience and its meaning have been joined together, thanks to the mediation of the symbol, that we can be certain that we really do have an educational meaning.

Plenty of people can put up tents, light campfires, experience nature or hold national or international meetings, and so on.

In the Scout Method and in the Scout Movement, all these things have a special meaning and underlying reason: they are signs of a precise kind of activity. They have an identical meaning; they are united by symbols that recall universal Scouting values.

But a symbol is not simply a conceptual link, it is also a vital link: every time I bring up a symbol, in actual fact I am bringing up the emotional experience and all the values connected with that symbol.

An example:

The well that we had come to was not like the wells of the Sahara. The wells of the Sahara are mere holes dug in the sand. This one was like a well in a village. But there was no village here, and I thought I must be dreaming.
"It is strange," I said to the little prince. "Everything is ready for use: the pulley, the bucket, the rope..."
He laughed, touched the rope, and set the pulley working. And the pulley moaned, like an old weathervane which the wind has long since forgotten.
"Do you hear?", said the little prince. "We have awakened the well, and it is singing ..."
I did not want him to tire himself with the rope.
"Leave it to me," I said. "It is too heavy for you." I hoisted the bucket slowly to the edge of the well and set it there, happy, tired as I was, over my achievement. The song of the pulley was still in my ears, and I could see the sunlight shimmer in the still trembling water.
"I am thirsty for this water," said the little prince. "Give me some of it to drink ..."
And I understood what he had been looking for!¹

It is clear, here, that the water is a symbol that has the characteristics of concreteness as recommended. Its richness as a symbol does not end here, however.

It also represents a universe of meanings that man, since the very beginnings of his history, has found in it: the meaning of purification is certainly the most obvious of them, but we could also list others typical of each different cultural and spiritual context, for example that of life.

It is precisely with this meaning that *De Saint-Exupéry* uses it: the scene described belongs to a broader context, that of an aviator who, in the middle of a desert, after a week of fruitless attempts to repair his broken-down aeroplane, has run out of water.

In the desert this means death!

So the two characters in the story set out to look for water.

At last they miraculously find a well: it means life!

They will not die of thirst.

In the dynamics of the story, water becomes the point at which a real experience, that of thirst, of the risk of dying, is united up with a meaning: that of life.

Of course, if each of us has actually been through this experience, every time that someone tries to make us understand that water is a sign of life.

¹ De Saint-Exupéry A., *The Little Prince*, Chapter XXV

This understanding comes from having had the experience, and not just from having heard about it.

When talking about experience, we are usually referring to the fact that a person receives impressions that generate feelings in them, whether pleasant or unpleasant.

But in order for a given experience to lead to knowledge and to growth, which not only involves the intellect but also the inner self, it is necessary for it not to be endured passively but lived through concretely, actively and voluntarily. That is to say, it must be an opportunity for **reflection and personal change**.

In Scouting, in addition to being planned, any activity must also – and above all – have a clear educational objective from the point of view of why it is being offered to the young people. In the educational process, the “why” is often more important than the “how”.

Speech will then shed light on the facts, the things and the gestures; this is the space for the educator, for the leader.

Indeed, he or she must link each experience proposed and experienced by the young people with its meaning, in order to show them the lesson it can offer, **to move on from the experience to the concept**, precisely through the effective use of symbols.

In Scout education, no reality can take on the value of a symbol unless there is a significant experience that has preceded it.

Scouting, indeed, is not an “exhortative” method – “*Be loyal!*” – but experiential learning – *I am suggesting an experience in which you can understand the value of honesty and test yourself: a game, being the group treasurer... etc.*

The light of a candle will acquire the value of a symbol for me. That is to say, each time I see it, it will be able to give me the idea of light and of other related meanings – safety, for example – only if I have been able to feel physically, at least once, the sensation of fear that the dark has given me.

Thus, honesty will acquire an important value in life only after I have lived through the experience of my companions who, for example, test my trust in the economic management of the group.

In the passage from *The Little Prince*, the well that the aviator finds before him is not like any he had expected to find; that is to say those that on the basis of his experience he *ought* to have found. The aviator notices that the well has something new and extraordinary about it. It has a greater meaning than a normal well in the Sahara.

The aviator is able to decipher the meaning of this new well thanks to this difference.

It is easy to understand, then, how experience links up with symbols. Since I am aware of my situation of thirst, when I find myself in front of a well I understand how important water is for me, absolutely vital at that specific time.
It is life.

The passage from *The Little Prince* ends with an emblematic sentence:

"I am thirsty for this water (...). Give me some of it to drink... And I understood what he had been looking for!"

When we speak of ‘concept’ it is precisely this **understanding** that is meant. It is organising the experience that has been lived through in words and making it universal, precisely because it has been *summarised* in a symbol.

Now the aviator has understood that the thirst felt by his little companion with hair the colour of corn is a far deeper thirst than physical thirst:

"He drank, his eyes closed. It was as sweet as some special festival treat. This water was indeed a different thing from ordinary nourishment. Its sweetness was born of the walk under the stars, the song of the pulley, the effort of my arms. It was good for the heart, like a present."

The dynamics presented so far are the classical system for communicating contents – values – in the Scout programme:

Genuine experience: This is the time for “doing Scouting”. The leader has the task of planning and proposing strong and emblematic activities – in relation to the age and section – with a clear educational intention.

‘With this game, with this adventure, I want to make this value, this content, explicit.’
After all, upon examining all the Scouting activities suggested by B.P. in his handbooks, one realises that they all propose continuously – either implicitly or explicitly – the values of Scout Law and of the Scout Promise!

Observation: This is the most natural activity that a young people carry out during the course of their experiences.

During the course of a game, some Cub Scouts will pay more attention to those aspects involving the team as a whole, some to a single companion, some to their opponents, some to the rules of the game, and perhaps others even to the watchful eyes of the leader following the game in the field.

All the leader has to do is to be there and to see how they grasp the various contents proposed in the activity, each in a different manner from the others.

Feeling: This is the instinctive reaction that each youngster feels during the course of the experience.

Each of them lives through his or her own particular moment of growth and development, each comes from a different family and personal background and has his or her own personality and culture. All this determines a “different interpretation experience” of what occurs.

The leader must be capable of grasping these reactions that are often not communicated by the young people verbally but by means of body language or specific attitudes.

An evening around the campfire can have many meanings and lead to different reactions on the part of each of them.

Emotion: This is the most conscious phase of a feeling.

The first is more physical, instinctive. This is more rational and conscious. It has a name.

The youngsters have to be educated to give names to their feelings!

Giving names to feelings means knowing how to recognise them and not to be afraid of them.

So, as already mentioned, the emotions of each of them around the campfire will be different: happiness, sadness, homesickness, fear, amazement...

Expressing them, even collectively, helps personal and reciprocal knowledge within the group.

Questioning: Everything that happens in each of our lives is not just “a fact” but indeed causes a process inside us that may be slower or faster and that has to lead us to question ourselves: “*Why? What does it mean? What meaning does it have in my life?*” A correct Scout programme helps young people to search for the answers to **about the meaning** of more or less intense experiences, of the major or minor events of life, or action taken or endured.

The true growth of individuals often depends on this search for the sense and meaning of things. within oneself, in others and in history.

This process is fundamental, above all during adolescence. The transition to adulthood is represented by the ability to exercise this function.

Asking oneself and searching for the sense of events, of emotions, of actions and reactions that single individuals and communities have is the result of a successful educational process.

Many adolescents who leave the Scout Movement complain of a lack of this, which is not in the nature of the Method but in its poor application. Young people’s yearning for meaning provides a spur to leave adolescence and enter adulthood.

If the Scout Movement is unable to provide this answer, it has not achieved its goal.

The role of the Movement is not to propose a "*global spirituality*" with grandiose answers to the "whys of life".

Scouting makes no such claims!

Instead, the Scout Movement must return, by applying its Method rigorously – according to the process described up to now – to its fundamental task: training people of character; that is to say adult men and women trained to look for the *meaning of their lives* and consequently *taking responsibility for it*.

Spirituality: giving meaning to one's life, as B.P. used to say, means *guiding one's own canoe through the torrent of events and experiences of one's own history and of that of mankind*.

To do this, it is necessary to be able to build a reference framework of fundamental values on which to base ethics and morals consistent with the values of Scout Law.

Correct application of the Scout Method, that, starting from pre-adolescence – according to the educational process we are illustrating – stimulates this search through personal growth, will have reached its goal by training women and men capable of a high level of spiritual awareness.

This is the goal of the Scout programme in relation to the spiritual dimension of the individual!

Men and women who have a clear reference to orientate their life, able to look for the meaning of their own daily experiences, behind their own history and of that of mankind. Because in this history they feel and become leading players rather than passive performers of fashions and clichés imposed by systems.

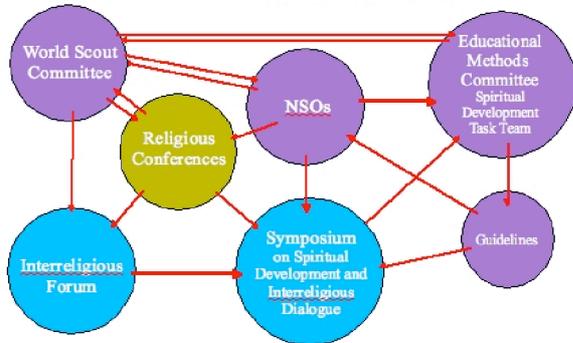
What is important for the Scout Movement is to resume its fundamental and original mission in the world of youth.

This is our responsibility as Scout leaders and members of the various religions.

The Spiritual Dimension in Scouting - Slides



Spiritual Development and Interreligious Dialogue



What do we want to do?



- Guidelines for Spiritual Development in Scouting



Scouting & Spiritual Dimension

- Scouting: the art of exploring
- Correct Scouting educates Scouts to be Explorers even of the Invisible
- Spirituality indicates a special way of conceiving man, the universe and the relationships between them
- Can we speak of Scouting Spirituality?



What have we done?



- Scouting and Spiritual Development - a reference document explaining how the Scout Movement conceives "Duty to God".
- RAP Toolbox - describes the World Programme Policy and introduces the Renewed Approach to Programme - one chapter on spiritual development
- The Green Island - a story telling how a National Youth Programme Committee uses the Renewed Approach to Programme (RAP) to update their youth programme. one chapter on spiritual development
- Educational Objectives of the Scout Movement Presents a full set of educational objectives for all the age-groupings, including objectives on spiritual development.

Downloaded from www.scout.org or order from www.worldscoutshop.org



Objectives

- Provide a clear and synthetic definition of spirituality, faith and religion
- Clarify how the Scout Method is an essential tool for spiritual development
- Point out what type of training is required for Scout leaders
- Develop individuals capable of dialogue. Tolerance and respect for diversity
- Enhance the role of World Scouting for interreligious dialogue



Scouting & Spiritual Dimension

- Scouting is a method which fosters the search for God
- It shapes a spiritual dimension in those who belong to it, and encourages them to live their religious choices fully

Le Little Prince



- The well that we had come to was not like the wells of the Sahara. The wells of the Sahara are mere holes dug in the sand. This one was like a well in a village. But there was no village here, and I thought I must be dreaming.
- "It is strange," I said to the little prince. "Everything is ready for use: the pulley, the bucket, the rope..."
- He laughed, touched the rope, and set the pulley working. And the pulley moaned, like an old weathervane which the wind has long since forgotten.

Le Little Prince



- "Do you hear?", said the little prince. "We have awakened the well, and it is singing ..."
- I did not want him to tire himself with the rope.
- "Leave it to me," I said. "It is too heavy for you." I hoisted the bucket slowly to the edge of the well and set it there, happy, tired as I was, over my achievement. The song of the pulley was still in my ears, and I could see the sunlight shimmer in the still trembling water.
- "I am thirsty for this water," said the little prince. "Give me some of it to drink ..."
- And I understood what he had been looking for!

Symbols & Experience

- Water is symbol of purification and life
- We need to have been through the experience of thirst to be able to understand that
- Experience is an opportunity for reflection and personal change
- Scout activities should provide young people with significant experiences

Symbols & Experience

- Symbols help us to move from experience to concept
- Light of a candle = symbol of safety if we have experienced a sensation of fear in darkness
- In The Little Prince, the aviator is able to decipher the meaning of the new well thanks to his previous experience

Scouting's dynamics

1. Activity and Experience
2. Observation
3. Feelings
4. Emotions
5. Questioning
6. Spiritual dimension

Scouting's Goals

- Men and women having a clear reference to find their ways in life
- Able to look for the meaning of their own daily life, behind their own history and that of mankind
- Feel and become leading players rather than passive performers of fashions and clichés imposed by systems

Our responsibility

- What is important for the Scout Movement is to resume its fundamental and original mission in the world of youth
- This is our responsibility as Scout Leaders and members of the various religions

Faith and Beliefs at the 21st World Scout Jamboree

By Jonathan How, Faith and Beliefs Coordinator



1. Preamble / Introduction

The specific presence of Faith and Beliefs as part of the programme for 21st World Scout Jamboree expresses the intention of the programme team to ensure that participants are given the opportunity to develop spiritually as well as physically, intellectually and socially through their participation in the Jamboree.

The programme for the spiritual development of participants will need to take account of the specific spiritual development needs of adolescents and the rich diversity of faith communities represented. It will also have to address the different needs of Scouts seeking to deepen a fundamentally religious response through their scouting, Scouts with a religious interest and Scouts who do not have effective access to a religious tradition.

2. Aims and aspirations of the Faith and Beliefs Programme

The understanding of Faith and Beliefs which underpins the Faith and Beliefs Programme is set out in *Explorers of the Invisible* (TB014) and *Scouting and Spiritual Development*.

Spiritual Development can be defined as:

Acquiring a deeper knowledge and understanding of the spiritual heritage of one's own community, discovering the Spiritual Reality which gives meaning to life and drawing conclusions for one's daily life, whilst respecting the spiritual choices of others.

To this end, FABP aims to use the Scout method to give participants the opportunity to access spiritual heritage and to find meaning in their experiences.

The Faith and Beliefs Programme aims to help Jamboree participants to:

- a) Develop their own personal faith and their commitment to it;
- b) Respect the faith and beliefs of others;

Participants will:

1. have had the opportunity for reflection on their Jamboree experiences and to express that reflection
2. have been enabled to maintain their own religious observance during the Jamboree
3. have had the opportunity to experience some of the cultural heritage represented by faith traditions and human creativity;
4. demonstrate a deeper understanding and respect of their own and other religious traditions.

To ensure that participants make free choices and that the Jamboree does not become a place for proselytisation those involved in the delivery of the programme are expected to abide by an established code of practice.

3. Programme Elements

Faith and Beliefs Zone

The Faith and Beliefs Zone will offer dedicated space for prayer and worship within specific religious traditions and a safe place where participants can explore and learn about different religious traditions. The zone will contain a number of large tents and will be staffed by faith based organisations working with the IST. We intend that the following will be represented: Buddhism, Catholic, Orthodox and Protestant Christianity, Hinduism, Islam, Judaism, Mormonism, Shintoism, Sikhism, Won Buddhism.

Resource Material for Reflection

Following on from *Explorers of the Invisible* and other similar resources, the Faith and Beliefs Programme will also offer resources to units and individuals to support their reflection on the Jamboree experience. We hope that these will be available to contingents before the end of September 2006 to allow for adaptation and additional translation. They will be based on the card format that was well received at EuroJam 2005.

Vigil

Plans are being developed for a Scout vigil which will provide an extended time of reflection on the eve of Scouting's Centenary.

Sunrise Ceremony

Scouting's Sunrise will be celebrated at the Jamboree with a shared act of reflection and celebration with contributions from Faith Communities.

Faith Gatherings on Sunrise Day

The morning of Sunrise Day will provide an opportunity for each Faith Community present at the Jamboree to gather together. Key religious leaders are being invited to join and lead their scouts for these events.

Quiet Areas & Sub-camp life

The Faith and Beliefs Team is working with the sub-camps team to facilitate the living and sharing of Faith and Beliefs in the daily life of the camp. This includes provision of a quiet area on each hub which can be used for personal prayer and the provision of support for the pastoral care of participants. Dietary needs are being addressed by the Food and Trading Team.

Religious Assembly

The Faith and Beliefs Team are seeking to plan in advance the various religious assemblies that will take place and to integrate them into the programme. This will include, for example, Jumaa Prayer and Sunday Mass.

4. Faith and Beliefs Team

Jonathan How (Co-ordinator), Jennie Hogan (Deputy), Roberta Vincini (Faith and Beliefs Zone), Crispin John (Logistics). The organising team will be joined by representatives of the different faith communities.

Recommendations of the 2nd World Scout Interreligious Symposium

Key Recommendations

1. To ensure that the work on spiritual development respects the diversity of cultures and religions within the movement. In particular that differing concepts of the nature of religion and of the human person are taken into account.
2. To encourage NSOs and Scout Regions to develop networks or organisations to further the work of spiritual development within the scout method and programme. This might include the sharing of good practice and of common challenges.
3. To encourage NSO's and Scout Regions to engage in Interreligious Dialogue. This might include shared tasks for the creation of a better world.
4. To encourage NSO's and Scout Regions to share good practice and their evaluation of their experiences in spiritual development and interreligious dialogue with each other, the WSIF, and the task team on spiritual development.
5. To ask World Scout Committee to recognise the role of the WSIF in supporting the development of interreligious dialogue and spiritual development.
6. To encourage the development of frameworks and guidelines for interreligious dialogue and interreligious ceremonies in scouting.
7. The symposium expresses its thanks to its special guests, participants, the WSIF the Scout Association of China, and Fo Guang Shan Temple and Buddha's Light International Association.

Recommendations regarding the WSIS and its conduct

1. The symposium should have clearer, more precise and manageable objective.
2. The symposium should not neglect consideration of the social reality of youth members nor the challenges that exist between religions.
3. The steering committee should issue clear guidelines for speakers and review contributions to ensure that papers meet the needs of the symposium.
4. The steering committee should issue written guidance for workshops.
5. Simultaneous translation should be provided.
6. The steering committee should issue a call for papers to NSOs and actively seek contributions on work in interreligious dialogue and spiritual development to be presented at WSIS.
7. Keynote addresses might draw on wisdom outside of the scout movement to enhance its reflections.
8. Effort should be made to ensure that sufficient and appropriate religious scholars are available.
9. The forum should encourage the participation in the Symposium of more NSOs and of representatives under 25 years old.
10. In advance of the conference participants should be sent:
 - Background notes on each religion
 - Background notes on the theme
 - Abstracts of keynote addresses
 - Key reference documents
 - At the conference should be available:
 - The full text of keynote addresses
11. Possible themes for future symposia might include
 - The clarification of religious conflict
 - The development of models for education in conflict resolution.

Adopted by the symposium on 8 May 2006

List of Participants

Bhutan (1)

Kinley Dorji Chief Commissioner, Bhutan Scout Association

China, Scouts of (9)

Chaur-Shin Yung Chief Commissioner, Scouts of China
George Huang Secretary General, Scouts of China
Master Ming Guang Scouts of China
Liu-Mei Chen Scouts of China
Wen-Hsiou Chang Scouts of China
Paul Ku Scouts of China
Sheng-Lung Lin Scouts of China
Heng-Lieh Kuo Scouts of China
Po-Shen Huang Scouts of China

Denmark (4)

Rune Tørnkvist Board member, The Danish Guide and Scout Association
Annesofie Bjerre Integration Committee member, The Danish Guide and Scout Association
Niels Johan Geil Secretary General, YMCA Scouts in Denmark - KFUM
Lars Kjeld Jensen Member of the National Board, YMCA Scouts in Denmark - KFUM

Finland (1)

Heidi Jokinen International Commissioner, The Guides and Scouts of Finland

Germany (2)

Rev. Bern Müller-Teichert Chairman, Council of Protestants in Guiding and Scouting - CPGS
Tobias Weissenmayer Bund der Pfadfinderinnen und Pfadfinder - BDP

Greece (4)

Christos Papageorgiou President, International Link of Orthodox Christian Scouts – DESMOS
V. Revd Konstantinos Tsilis Chancellor of the Orthodox Metropolitanate of Hong Kong & Southeast Asia
Konstantinos Tsolakidis International Commissioner, Soma Hellinon Proskopon
Alexandros Modiano International Committee member, Soma Hellinon Proskopon

Hong Kong (2)

Cheung-Ching Ip Religious Advisory Committee member, The Scout Association of Hong Kong
Anthony Kam Chuen Yeung Religious Advisory Committee member, The Scout Association of Hong Kong

Iceland (2)

Pétur Björgvin Thorsteinsson Boy and Girl Scout Association of Iceland
Thorsteinn Peturson Boy and Girl Scout Association of Iceland

Indonesia (1)

Anthonius Daud Chairman, National Assembly for Catholic Education, Gerakan Pramuka

Israel (1)

Frédéric Cherbite Secretary General, International Forum of Jewish Scouts – IFJS

Italy (1)

Alberto Mion National Leader, Associazione Guide e Scouts Cattolici Italiani – AGESCI

Korea (32)

Jang Ook Yang	Catholics Scouts of Korea, Korea Scout Association
Mi Ok Cho	Catholics Scouts of Korea, Korea Scout Association
Jin Sook Lee	Catholics Scouts of Korea, Korea Scout Association
Jin Sook Kim	Catholics Scouts of Korea, Korea Scout Association
Yun Jeong Kim	Catholics Scouts of Korea, Korea Scout Association
Jung Hwa Han	Catholics Scouts of Korea, Korea Scout Association
Nam Shik Heo	Catholics Scouts of Korea, Korea Scout Association
Do Hee Kye	Catholics Scouts of Korea, Korea Scout Association
Youn Jung Heo	Catholics Scouts of Korea, Korea Scout Association
In Jung Heo	Catholics Scouts of Korea, Korea Scout Association
Ah Sook Hwang	Catholics Scouts of Korea, Korea Scout Association
Chong Il Kim	Catholics Scouts of Korea, Korea Scout Association
Chang Sul Jung	Catholics Scouts of Korea, Korea Scout Association
Jung Joo Jee	Catholics Scouts of Korea, Korea Scout Association
Seon Chu Jeon	Catholics Scouts of Korea, Korea Scout Association
Yeong Hee Kim	Won Buddhist Scouts, Korea Scout Association
Jong Hee Kim	Won Buddhist Scouts, Korea Scout Association
Jeong Suk So	Won Buddhist Scouts, Korea Scout Association
Gi Sun Choi	Won Buddhist Scouts, Korea Scout Association
Seung Hyeon Lee	Won Buddhist Scouts, Korea Scout Association
Yoon Seo	Won Buddhist Scouts, Korea Scout Association
Young Bin Kim	Won Buddhist Scouts, Korea Scout Association
Mi Na Kim	Won Buddhist Scouts, Korea Scout Association
Moung Sil Yang	Won Buddhist Scouts, Korea Scout Association
Soon Duck Kim	Won Buddhist Scouts, Korea Scout Association
Eun Young Seo	Korea Scout Association
Jong Kyu Choi	Korea Scout Association
Ki Won Song	Korea Scout Association
Byung Su Choi	Korea Scout Association
Kyung Sek Lee	Korea Scout Association
Jong Won Kim	Korea Scout Association
Young Sam Lee	Korea Scout Association

Nigeria (1)

Rev. Gabriel Kunle Amolegbe	Commissioner, Boy Scouts of Nigeria
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Portugal (1)

Carla Alexandra Simoes	European Youth Programme Core Group member, European Scout Region
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Saudi Arabia (6)

Abdullah Nasseef	President, International Union of Muslim Scouts - IUMS
Zuhair Ghunaim	Secretary General, International Union of Muslim Scouts - IUMS
Hussain Eiban	Deputy Secretary General, International Union of Muslim Scouts - IUMS
Abdullah S Al Fahad	Secretary General, Saudi Arabian Boy Scouts Association
Khalid A Al Sulaiman	Assistant of Secretary General, Saudi Arabian Boy Scouts Association
Nasser Ali N Alkheleifi	Saudi Arabian Boy Scouts Association

Singapore (2)

Anthony Thng	International Catholic Conference of Scouting - ICCS
Don Keithsiri Wijendra	Leader, The Singapore Scout Association

Spain (3)

Joan Carles Cuenca Bolinches	International Team member, Movimiento Scout Católico - MSC
Begoña Ruíz González	Leader, Movimiento Scout Católico - MSC
Juan José Estalayo Rodríguez	Leader, Movimiento Scout Católico - MSC

Thailand (1)

Vajaradul Yongyudh	Chairman, World Buddhist Scout Brotherhood – WBSB
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United Kingdom (1)

Jonathan How	Faith and Beliefs zone coordinator, World Scout Jamboree organizing team
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World Scout Bureau / World Scout Committee (4)

Gualtiero Zanolini	World Scout Committee member
Jean-Pascal Diame	Chairman, Spiritual Development Task Team of the Educational Methods Committee
Dominique Bénard	Deputy Secretary General, Director of the Education, Research & Development Department, World Scout Bureau
Mathieu Pouret	Unit Manager, World Events Unit, World Scout Bureau

Host – Fo Guang Shan Temple (6)

Shou-Jen Kuo
Rev. Chueh-Yu
Rev. Miao-Shi
Rev. Ru-Bon
Rev. Ru-Chin
Rev. Man Chien