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EDUCATION NEVER ENDS

SCOUT/GUIDE METHOD
FOR ADULT EDUCATION



Our kit

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“WHAT IS THE METHOD

The word “method” may have different meanings. It is the way one behaves, the process to reach a goal or to solve a problem. It is the adopted attitude.

J.E. Russel, quoted by R. Baden Powell in the book “Aids to scoutmasterhip”, writes: «The most astonishing aspect is not the scout/guide activities but the method: an almost ideal method to lead kids systematically to do the right thing and get the right attitude. Two points emerge from this process: first of all the development of attitudes; secondly the opportunity of a wide choice for initiative, self-control, trust in individual resources and self-regulation capacities”.

The four key-features of the scout/guide method are: **character, health and physical strength, hand skill and service to the neighbour**, “essential points for the social life that are developed from inside, rather than from outside” (B.P., A guidebook for Scoutmasters, part I, on the Theory of Scout Training).

In this handbook we will focus on these four topics, wondering how they can be read considering the adult world and how much they are relevant for the definition of a method.

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STRADE APERTE



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CHAPTER ONE OUR REFERENCE VALUES

Every education method has to refer to **values**, i.e. to something considered relevant, and which concerns the individual vision of human being, the relation with God, with the world, something that gives sense to existence and at the same time represents a life project.

All guides and scouts, both young and adult, find the values in which they believe in the Oath and in the Law.

Adult Scout/Guide associations in many countries all over the world find their identity in the bylaws issued by ISGF (International Scout and Guide Fellowship).

1.1 THE SCOUT PROMISE

*On my honour I promise that I will do my best
To do my duty to God and my Country
To help other people at all times and
To obey the Scout/Guide Law.*

The Promise of the adult scout is a personal commitment **to do his/her best**, a personal commitment, in front of God and a community¹. The meaning of this gesture has to be discovered over and over again, when the Promise is made for the first time, and each time it is renewed.

The commitment assumed by the scout/guide adult expresses the firm intention of being trustworthy: being an adult he/she knows that his/her commitment is not being questioned, the Promise is not a bond nor a list of obligations and prohibitions, but it has to be conceived as a project, a goal to be reached nstep by step, a road to walk for the part of life that everybody has in front of him/herself.

In the life of a community the Promise of an adult is an important moment. Every community can create its own tradition, invent its own ritual. Traditionally the Promise should be anticipated by a wake during which everybody thinks about the fundamental choices made in his/her own life. Wake and Promise should be unforgettable moments: the ceremony should be performed in an evocative place, with a certain style.

1.2 THE SCOUT/GUIDE LAW

A Scout/Guide's honour is to be trusted

A Scout/Guide is loyal

A Scout/Guide's duty is to be useful and to help others

A Scout/Guide is a friend to all and brother/sister to every other Scout/Guide

A Scout/Guide is courteous

A Scout /Guide is a friend to animals

A Scout/Guide obeys orders without question

A Scout/Guide smiles and whistles under all difficulties

A Scout/Guide is thrifty

A Scout/Guide is clean in thought, word and deed.

Each adult scout/guide tries to represent and implement this Law, adapting it to the condition of being an adult. Every adult scout/guide community assumes it as a life rule in the community itself and as leading criterion in the relations with the territory in which the community lives. Adopting in the adults' life a Law whose values are being trustworthy, loyal, helpful, kind, obedient, clean, means sometimes **rowing a boat upstream**, against the current of the world where the adult lives and against the current of personal mediocrity.

1.3 ISGF BYLAWS

ISGF bylaws and rules do not expressly mention the "method", but they deal with aims and goals.

"Art. III – The purposes of the International Friendship are to encourage its member to:

1. maintain the spirit of the Promise and of the Law as established by R. Baden Powell, founder of scouts and guides in a process of continuous development;
2. bring this spirit in the community in which they live and work;
3. actively support scouting and guiding in these communities, in their countries and all over the world.

The goals of the International Friendship are to:

1. establish liaison and communications between its Member Organisations, hereafter called "National Scout and Guide Fellowships" (NSGF);
2. encourage the founding of a NSGF in any country where no such Organisation exists;
3. promote friendship among its members all over the world".

CHAPTER TWO

EXPERIENCING THE SCOUT/GUIDE METHOD AS ADULTS

A person is considered an adult when he/she:

- passed the proofs of life, i.e. is a grown-up considering all points of view: physical, affective, occupational, social;
- got rid of his/her own infancy, i.e. depending on other people, and acquired a recognition as a person;
- got rid of its adolescence, i.e.: overcame the phase of the non-choice, is able to give up certain available chances; is not excessively impulsive, hot-tempered, does not express superficial judgements.

A mature adult is the one who:

- is able to accept in him/herself negative and positive feelings together, preferring the positive ones;
- has the courage to accept him/herself as a non-perfect being who can improve, and is conscious of the contrasting conditions in his/her existence.

2.1 SELF EDUCATION

Self-education is a slow and demanding daily job. A greater self-consciousness, a greater consciousness of one's thoughts, reactions, of the relations with others, are an aid to continue along the way of self-education and to offer other people the treasure sheltered inside ourselves. Ponder and do, as Baden Powell asserted: *"The principle of scouting is to meet the ideas of the boy and encourage him to self education rather than to be educated"* (The guidebook of Scoutmasters).

This principle, conceived for the education of boys and girls, is also valuable in the permanent education project of adult men and women. In the above mentioned guidebook Baden Powell also writes: *"The result could be obtained giving people the wish to improve and responsibility"*.

Wish to improve and responsibility: this is what an adult should find when he/she becomes part of a community of adult scouts/guides. In the first hundred years of scouting/guiding we have witnessed a sequence of cultural changes and value crises, the arising of new educational possibilities both for young people and for adults, but the intuition of the founder is still up-to-date, it has even been adopted in the field of adult education, in professional circles, in terms of human relations and social rehabilitation.

Ponder, think without rushing, without grief, always considering that the wish to progress leads us towards a conscious management of changes. Unlike what is daily proposed by mass media, what is important is not to remain identical to one-self, to stay young, but to give sense to changes.

You don't have to change for the sake of it, following the fashion of the time, but you must change to be in the world in a new way. Baden Powell's method, based on game and adventure, puts us to the test, and is a challenge for our creativity, game and adventure in an adult key, to accept the future challenge.

Do, to solve a problem, to trigger a skill, to develop our "learning-while-doing" capacity. Doing belongs to the individual adult scout/guide, to the person, but, at the same time, it belongs to the community too, which is enriched by the individual experiences and preserves them. As a matter of fact, if no tracks remains of what has been done, thought, debated and we rely on the individual memory, half of the work is lost. Each adult scout/guide can be asked to assume a responsibility. The range of choices is very wide: responsibility within the community or the movement, in public life, in family and professional life. It is not possible to ask everybody a responsibility of great commitment, but what counts is that the adult, sooner or later in his/her life, learns how to assume a responsibility and be trustworthy (1st article of the scout/guide Law). Being adults means to "*leave this world a little better than you found it*" (B.P.) only if one can assume responsibilities.

There are communities that after one or two months ask their new members to assume a task, even an easy one, in the community, ranging from head-quarter managing to handiwork, communication, counter, secretariat, prayer. They also ask members to engage, outside the community, in activities such as management and care of scout/guide camp fields, reception of foreign people, assistance to the sick or the poor. This kind of activities is generally classified as "service", but their value mainly lies in the assumption of responsibility and educational purpose: it is the first step towards accepting the idea of "**life as service**".

This assumption of responsibility may be a critical moment for adult self-education.

2.2 ACTIVE GROWTH

The growth of an adult should be an active process. This definition, used in the pedagogical language, when referred to an adult means **direct collaboration to the growing process**, participation in common decisions, in the life of the adult scouts/guides community, but also in the community of citizens and workers; it means assumption of responsibilities, wish to learn, being part of a community, being in and not out.

Most of this active growing is a task of the person and not of the environment or of the community we belong to. The primary question, that sooner or later everybody asks, is: how can I fulfil myself? A fulfilled person, according to the current principles, enjoys a satisfying social and economic position, a rewarding family life, and is acknowledged as a successful person. An active growth makes us free from temptations of possession and power. The adult scout/guide discovers baldness and

simple things (9th article of the Law), a hard and difficult task, because we are more and more overwhelmed by technological progress, and by the quest for a wealth based on consumes The process of technological growth, together with the globalisation of products and consumes, turn out to be nonsense if they have no relation with people, while searching for the meaning of what we are doing is one of the purposes of active growing.

Being simple and essential requires a continuous choice between what is necessary and what is needless. It is a personal reflection that can also be brought in the community to be shared and debated with the others.

2.3 LIFE IS LIKE A GAME

Daily life, with its hours paced by work, travels, meals, rest, is the small field we must tend to, the field where the fruits of life are growing.

Daily life often drives us crazy, destroys us, and deprives us of any strength. How can we extract strength, joy and new life from our daily life? By starting to play, alone or with other people. When I play alone I create my own rules, when I play with others I accept and undergo rules, a discipline.

In adult scouting/guiding games are always present as moments of relax. But the role of games, for an adult, is also something different: it is the opportunity to **come into play**, accepting for a moment to go beyond our professional daily life and assume the role of a player, and not just watching others play as when watching football matches or a grand prix on TV, but participating.

The adult that accepts to get in the game, within a community of coetaneous, will be able to transfer the spirit of the game in everyday life: «*Life is like a game, and the world is a game field*» (B.P., Rovering to success).

This sentence may not always have been interpreted with its real meaning: in our opinion it does not mean that adults, during their meetings, have to play the same games as their cubs, guides and scouts children. It means rather living one's life as adults, in the family, in the professional and social environment, with the same commitment children have in participating in the great game of the group or of the patrol, accepting the rules. Adults' great game is our everyday life and our hunting ground is the neighbourhood, the town, the company we work for.

The playground for the adult is also the movement or the association he/she belongs to and those who have responsibilities in this particular field live their "great game" in a serious way: learning to work in a team, facing the world, looking at things from the point of view of other people, accepting defeats without feeling put apart and deciding to go on with the game.

2.4 THE ROAD AS A METAPHOR FOR LIFE

Outdoor life is essential in the scout/guide method, both for young and adults.

In an age in which the trend is to forget the nomadic and rural origins of humanity and we are immersed in the world of technicalities, consumerism, quick transports and industrialisation, outdoor life is the answer to many expectations of men and women. In some countries scouting/guiding is simply the art of organising trekking or coach trips to remote places. And it is already something, it is better to organise a trekking tour than to spend time in meetings discussing what to do to leave a better world.

But for the adult scout/guide there is something more: it is what we call **making one's own way**.

The road to be walked individually or in community is a metaphor for the adventure of life, always focusing on the landscape passing by and on people met along the way.

In scouting/guiding the road is a sign and a symbol, live experience, it is the courage to face adventure and risk, it is mysterious. "When there's no road, invent it!", said B.P.

The road is a challenge, is fatigue, is the sense of one's own limit, but it teaches us to get down to earth, to be essential, and to meet people.

CHAPTER THREE TRANSFERRING KNOWLEDGE AND VALUES: COMMUNITY

3.1 FROM PATROL TO COMMUNITY

Adult scouts/guides aggregations are composed by communities often called "local friendships" (fellowship). In some European countries these are called guilds.

The base unit for explorers and guides is the squadron, and the community is the base unit for adult scouts/guides.

Let's remember a reflection of R. Baden Powell about this "The patrol system is the essential aspect for which scout education differs from that of any other organisation. The patrol is always the unit of scouting, whether for work or for play, for discipline or for duty" (A guidebook for scoutmasters).

As for girls and boys the troop is the place where "notions are transferred", as for the girl scout and the rover the patrol is the working tool for each and every duty and for community life, so is community for the adult, it is the environment in which not only scout/guide knowledges but especially values, are transferred

A community should not be too large, each member should perform a function, have a task that makes him/her feel responsible for the good function of the community itself. The idea of a community grouping thirty

or more persons responds to the expectation of people who love being together with friends, but it is not typical of scout/guide method and tradition.

According to some, the community, considered in its broader sense, performs the function that in the past was assumed by the family and that in primitive society was the tribe: a function of assistance and support, an occasion to celebrate, to transfer traditions.

Being part of a rather small group allows each individual to establish human relations, which go beyond bare socialisation and territorial cohabitation; the wish of being with the others stimulates the will to aggregate. Finally, the experience of being part of a community is the occasion to acquire adaptability : adapting means, indeed, understanding the needs of other people, and taking them into account.

3.2. COMMUNITY: WHAT IS IT FOR?

Sometimes we hear adults saying they used to be scouts/guides or scout/guidemasters as they were young. "But, what is the community for? I live the scout values I acquired when I was young, without participating in any form of aggregation, just relating, sometimes, to the travel mates of my youth." Let's try to list some answers to this question.

First of all the community is the framework in which brotherhood develops. The purpose of the community is first of all to welcome people, accept and make other people accept everybody's limits, moderate the wish of being the center of attention. Some choices, joys, and also failures concerning family relations and work, are shared with the brothers and sisters of the community. Also those in the community who do not have any operative task are asked to give their meaningful judgement on proposals, listen to other people, participate in their troubles and difficulties, offer help whenever required.

The community is also the occasion to get out of town and into the Creation, to get to know it and as a moment of searching the essential. If you do not belong to a community it is more difficult to defeat laziness and the diseases caused by age, and to succeed in forgetting home comforts for a few days.

The community helps the adult scout/guide to open his/her eyes over the world, read the signs of the times, understand what is going on, in the territory in which he/she lives and in the rest of the world. It helps to try and leave the living environment a little better than what we found it and particularly through community and personal duty.

A community is necessary to share the troubles of every member, respecting the private sphere and with no obligation, to welcome open-mindedly what community brothers/sisters say even when what they say is not pleasant or we are not interested. It is also necessary to moderate those who chat too much, who are excessively intrusive, who consider themselves the center of common attention.

The first role of the community is to transfer values. Specific moments of the community life may be dedicated to this purpose, but it is essential to remember that the transfer of value and knowledge does not only occur with speeches or explanations, but particularly through examples, through our way of being inside and outside the community and through the way we face daily life.

3.3 COMMUNITY AND SOCIETY

The word “community” belongs to the vocabulary of sociology and a distinction is made in this sector: life communities, where the members are together accepting an established condition, such as for example territorial communities, nations and towns; and there are also communities established to share ideas and principles: adult scouts/guides communities belong to this second type.

In sociological terms, the word “community” is often opposed to the word “society”. This can be a real opposition, if community is considered something exclusive or particularly involving for the individual, particularly focused on what occurs inside or on the initiatives of the association or of the movement, and not on what is going on in the rest of the world. Maybe the temptation to forget what is happening “outside” is the major risk for those who belong to a community and feel well, and forget that the community does not exist for itself but for the society it belongs to. Maybe it is necessary to say something about relations existing in the community and in the adult scout/guide toward society, and particularly in terms of choices and political attitudes.

The community: adult scout/guide communities discuss about the question of political formation as part of permanent education that, respecting pluralism and individual choices, cannot be overlooked. Therefore the community faces and helps understand economic dynamics and worldwide and national politics, and the politics of the town in which one lives. It cares for the tensions arising at national level (justice, non discrimination, occupation, reception of foreign people, institutional reforms, constitution...) and worldwide (North and South of the world, poverty and immigration, commerce and production globalisation).

The interest in these topics does not mean that the community must undertake political commitments. Each adult is involved, not only those who decide to go into politics. Furthermore the community must not make one-sided choices but it should accept different points of view and different choices.

The adult scout/guide considers political education as an important chapter of permanent education and of his/her maturation as an adult. He/she tries to follow the political and administrative questions of his/her municipality, the questions related to occupation and young people.

Someone personally assumes tasks in the field of politics or trade unions, in the district council, in professional associations, in culture clubs, without involving the community.

Some candidate for local elections, a few get to be candidates in regional or national elections.

Those who are committed in a local or national political competition must not involve the community nor the movement they belong to. Adult scouts/guides elected to a political or administration office, local or national, will undertake their task with spirit of duty and not as a research of personal assertion. The function of the community will also be to bring these values to the attention of adult scouts/guides performing this kind of duty.

CHAPTER FOUR LEARNING BY DOING

4.1 MANUAL SKILLS

An important phase of the active maturation of an adult (see point 2.2), either woman or man, is the manual ability, the technical skill, the capacity of managing different situations and being **prepared** to face emergencies.

In adult scout/guide communities time is devoted to manual work (collage, patchwork, carpentry, engraving, maintenance activities of the headquarter...). Some communities build scout houses and carry out their maintenance, and build playgrounds, organise first-aid courses, and courses to learn how to use computers.

For many scouts/guides manual work is an opportunity to manufacture objects to be sold in fund-raising events, but the motivation is still rather poor considering the low income and the fierce competition.

There is another more important motivation: manual skill as **creativity**. Being creative means experiencing new things, not being satisfied with what we experience every day, it means inventing something, believing in personal skills. Manual work is a way to row the boat against the tide, since it is not an automatic task but it unbridles our fantasy.

In the research of an adult method the ambivalence is often between being and doing: there are adult communities that focus on being scouts/guides in everyday life, others instead focus on doing, on translating service to others into often very demanding manual activities.

A separate question is deserved by the series of knowledges and capacities that, sometimes improperly, are called "scout/guide techniques". Some of these characterise the road of the guide and the scout: camp life, pioneering, observation of tracks. Other capacities may be part of the adult scout/guide method: first-aid, communication, survey and knowledge of the territory, the capacity to use a map, and particular techniques required for any service, any emergency situation.

4.2 PROJECT

The idea of project, that must not be confused with that the concept of program, nor with scheduling, has to be considered **pervasive**, because it can be found in various sectors of the adult scout/guide world, at different levels, that we are going to list here:

1. the project of an enterprise, a service, any community initiative: its duration is bound to the realization of the project itself;
2. the project adopted by a movement or by an association at different levels, local, national, international; it spans over a limited period of time, one or more years, sometimes a longer period;
3. the project of the society we are living in, integrated in history and with an unlimited duration, adopted by a group of people that try to make it real both at a local and at a global level.
4. and, finally, the life project that everybody conceives for the time being, consciously or not, disregarding age. It is the life project that the adult scout/guide makes when he/she pronounces or renovates the Promise.

For each of these projects we try to discover the method we adopt in adult scouting/guiding and how it is implemented.

Every community-related undertaking, particularly every service-related undertaking, assumes an educational role when it includes specific phases: the definition of goals, the project, the choice of working methods, the verification.

Every project should consist of different phases:

- the analysis of the reality in which we operate, to understand the expectations and prioritize them;
- the assessment of available resources in terms of people, time, and means;
- the definition of one or more goals, in order of importance;
- the development of an intervention strategy; the use of operation means and tools;
- the definition of an agenda.

The preparation of verification in progress is necessary to understand if what is being done is focusing on the goal and if the used means are adequate.

The middle and final verification is as important as the project: it is necessary to understand if the goals have been reached or if they are going to be reached or if they are not adequate to the possibilities of the people committed in the project or to the expectations of those who are going

to benefit of the intervention. This moment requires realism and loyalty to oneself and to others, and it is the starting point to define new goals, a new project.

The project is not only an organisation plan and a plan for work distribution, but also an opportunity for witness and duty at a local level, collaborating with all those who agree with the purposes to be pursued and to the means to be used.

Finally, talking about the forward-thinking ability of the adult within a method, it is important to highlight the project that everybody conceives for his/her own life, regardless of age and life expectation. It seems that this aspect of the forward-thinking ability as concerns the individual has a strict connection with scout/guide Promise (see chapter 1.1): a Promise not in terms of infallibility but considered as a life plan, a road map, a project for hope for the part of life that we still have to go.

Maybe from the point of view of method, it can be said that the project implemented in the association and in society is a moment in which we learn to give a sense to our own life, a moment in which utopy becomes hope.

4.3 DUTY

Why a paragraph about service in this fourth chapter dedicated to "learning by doing"? The answer could be this : duty, as it is conceived in adult scouting/guiding, is not something inborn but something that can be learned little by little, something that can be learned doing service.

The guide and the scout learn to aid other people in the troop life; the girl scout and the rover learn the spirit and technique of duty together with the fire clan. The idea of "service" evolves and matures in adult age, first of all service as undertaking, developed together with the adult scout/guide community, dedicating time and professional skills. Those entering the community traditionally live this experience: service is not only conceived as support for those who need it but also as education for the adult.

Community service has an educational value when it includes specific moments: project, definition of goals and methods, verification. It becomes a change-related factor, for the individual and for others.

At the same time service becomes, little by little, something which gets into everyday life, in the family, at work, in the participation to public life. We do believe that in every professional activity, in every job, there is a way to exert individual skills giving a witness of duty.

For adults, members of a permanent education movement, the first form of duty is a commitment to education addressed to everybody, women and men, and to all people to be "in", i.e. in the system, instead of being «out», outside the system itself.

In the global village where we currently live, we want the "last ones» not to be socially excluded but introduced, we want them to be "in", not "out".

4.4. BE PREPARED (ESTOTE PARATI)

Sometimes we forget that Baden Powell proposed a motto to guides and scouts: **"be prepared"**, and this is considered a relevant element of the scout/guide method.

To understand its real meaning, we quote the following, from «Scouting for boys»: "Be prepared in mind by having disciplined yourself to be obedient to every order and also by having thought out beforehand any accident or situation that might occur, so that you know the right thing to do at the right moment, and are willing to do it: be prepared in body by making yourself strong and active and able to do the right thing at the right moment, and do it."

This motto, addressed to teenagers and young people, is also true for adults, for them it acquires a specific meaning: we do believe that "being prepared" and **education to emergency** must be part of the scout/guide method for adults. What does it mean to "be prepared"?

For an adult it means the capacity to accept and therefore the capacity to face critical events in individual life, in family life, in the life of the town we live in; it means keeping one's self-control in front of disasters and being conscious of the never-ending resources which arise only in difficult moments.

Be prepared, not be ready: we cannot say we are ready in front of the events of life and death. But we can try to be prepared if we have acquired a state of mind that can accept and face the facts of life and its ups-and-downs, if we know what is the right thing to do in any occasion and know how to do it.

Being prepared for the adult scout/guide is a state of mind, deriving from the knowledge and the implementation of some techniques, e.g. those that allow a family man to face specific situations, from fire to environmental pollution, from earthquake to black-outs. But it is also necessary to be aware that emergency conditions may also derive from the loss of a job, from an illness or the social discomfort of one of the members of the family.

Be prepared: this is something very similar to "be trustworthy" mentioned in the first article of the scout/guide Law. For an adult it is not only a question of education to emergencies; as a matter of fact a person, a doctor, a teacher, a plumber, an alpine guide are said to be prepared when they know their job very well, when they are trustworthy.

Being prepared requires a seriously deep commitment, and a firm will that does not wear out in a one-day commitment, that does not show out just in occasion of disasters or extraordinary events, but becomes a state of mind, a daily way of being.

In Baden Powell writings, there is another point in which he invites us to be prepared, it is the «Last message to scouts»:

"Be prepared to live happy and die happy". All in all, for an adult, being really prepared is being prepared in front of that particular emergency of life that is death.

CHAPTER FIVE
GLOBALITY OF THE SCOUT/GUIDE METHOD FOR
ADULTS: THE SCOUT MAN, THE GUIDE WOMAN

5.1 The adult scout/guide and the World permanent education

Globality and attention to what is happening outside our village, our country, is the attention to the global village, to peace-related topics, to the environment and the territory, to migration and the acceptance of foreign people, to the question of cross-culture as discovery and knowledge of populations and civilisations.

New initiatives have arisen in these years in terms of international cooperation and the already existing ones are being carried on.

But the attention to the World should also be considered from another point of view: the World of women and men surrounding us, living in our towns, in our countries: a World where we do not always share choices that sometimes seem far from the values of the scout/guide Law.

Talking of this, we quote two statements by Baden Powell:

- *the rover "learns to help those who need it as best as he can. So, when he gets into the world, he is a man, with sense of duty to other people and simple tastes to be a good citizen";*
- *"in a sort of day-dream I once saw my arrival, after I had done with this life, at the Gate and St. Peter questioning me. He said to me in a kindly way; and how did you like Japan? Japan? But I lived in England. But what were you doing with all your time, in that wonderful world, with all its beauty spots and interesting places put there for your edification? So, I promptly went to Japan".*
(Rovering to success)

The mission of an adult scout/guide movement should be not only a good functioning or the growth of its structure, but also the relation it creates with the World. The development should not only concern the increase of the number of members, but how much scout values penetrate in the World and how much they can improve it.

This comparison with the World will oblige the adult scout/guide to guide his/her own boat **rowing against the tide**.

The comparison with the World will not be enough for the scout/guide. He/she will have to take care of the questions of the world, feel responsible for them: environmental protection, care of the territory, commitment, defence of peace (art. 1, 5 and 8 of the Law). The adult scout/guide commits for women and men all over the World, starting from his/her own town, his/her own country, to get to women and men of faraway countries.

5.2 THE SCOUT MAN, THE GUIDE WOMAN

As a conclusion of our consideration about the scout/guide method on adult men and women's education, we propose once more the starting question: what is the method?

First of all it is not an assortment of recipes, of to-dos during the next meeting or the next outing, nor is it a series of indications about the way to lead a community.

There are specific publications that deal with specific method-related topics: meetings, duty, open-air life, animation, development.

In this booklet we voice our conception of the method as a way of being, not of the movement, or of the communities, but of women and men belonging to them.

Maybe we didn't enough highlight the global vision of the method, a vision of men and women who, before "making Scouting" want to "be a Scout or a Guide". We considered the method as a choice of life. We saw the scout community as a framework in which the permanent road of the adult develop, as a presence within the human community. Community as a tool to guide the scout/guide adult to live in the World in a mind of serving.

CONCLUSION

Educating, according to the Scout/Guide method, is an attempt to go together on a trip of exploration and self-discovery, whose risks we are ready to face.

The only possible way involves continuous exchange, where we all contribute with the treasure of our experience and benefit from the discoveries of others, and no one feels he/she is the leader of this process.

That is what Scouting and Guiding teach us.

1 - We use the word community with a number of meanings:

- a. the community as a groups of adult scouts and guides at a town level that we also call "local fellowship" or Gild;*
- b. the community of all men and women in a country or territory;*
- c. the whole humanity.*

THE AUTHORS



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She started her activity in scouting when she was 18 years old, becoming leader in different branches. In 1981 she started her activity in the adult scout organization, Masci (Italian Movement of Adult Scouts Catholic).

In 1987 she was elected Regional Secretary of Lombardy and she was elected a second time in 1997; she has been a member of the Executive Committee of Masci, acting as responsible of the Organization Section.

After graduating in Political Sciences, she worked in the city administration of Magenta

for more than 35 years as Section Manager; she retired 7 years ago.

In 2007 she was elected member of the National Council and then was selected Vice-President of Masci.

In 2008 Virginia was appointed Chairperson of the local organizing committee of the 2011 ISGF World Conference held in Como, where she was elected member of the ISGF World Committee.



Paolo Linati lives in Varese (Northern Italy), where he was born 80 years ago.

He took the Scout Promise in 1946 and was a patrol leader and clan leader in the Catholic Scout Association. He was awarded the Gilwell Wood Badge after attending training camps in Italy and Switzerland.

He has a degree in Mathematics and Physics. From 1962 to 1965 he lived in Antananarivo (Madagascar), volunteering in the fields of education and schooling, taking part in the local scout movement. He joined the Masci (Italian Movement of Adult Scouts Catholic) in 1989, together with his late wife Gabriella, deceased in 2005.

He has held different offices at local and national level; in 2002 he published, together with Gabriella, the book "Adulti scout in cammino per tutta la vita" (Adult scouts on a lifelong journey).

He has three daughters and four grandchildren; he is currently serving in the education of young immigrants coming from Africa and Eastern Europe.

