

»» Rules
of the Deutsche Pfadfinderschaft Sankt Georg





Rules of the "Deutsche Pfadfinderschaft Sankt Georg" (DPSG) German Scout Association of St George

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»» Preamble

The Association's Rules describe the basis, the mission and the goals of the "Deutsche Pfadfinderschaft Sankt Georg" (DPSG, German Scout Association of St George). As a model concept, they provide orientation and impulses, and specify obligations – they show the opportunities for each individual member and the groups in the Association. These Rules are in accordance with the "World Association of the Scout Movement", the Catholic Church's youth work and the Association's previous Rules. The DPSG's members had a say in formulating the contents of these Rules in the course of the Association's "update" development process (2001-2003). These Rules were adopted unanimously by the 68th Federal Assembly in 2005. The Association's Rules and Statutes are complementary.





»» 1 The Association's name, roots and relationships

Since the foundation of "Deutsche Pfadfinderschaft Sankt Georg" (DPSG) in Altenberg, Germany, in 1929, young people have joined together in its groups. Their commitment is based on the principles of the Scouting movement in line with the ideas of its founder, Lord Robert Baden-Powell of Gilwell.

Together with the German Confederation of Girl and Boy Scouts (BdP) and the German Association of Christian Girl and Boy Scouts (VCP), the DPSG forms the Ring of German Scout Associations (RdP). This is recognised by the World Organisation of the Scout Movement (WOSM) as its member in Germany.

The DPSG declares its belief in a free and democratic basic fundamental constitutional order in the sense of the Basic Law of the Federal Republic of Germany and the ideas for a Constitution for the European Union. It actively supports observance of the Declaration of Human Rights and the United Nations Convention for the Rights of the Child.

The DPSG enters into alliances, co-operates in networks and is a member of organisations which support the implementation of their Association's mission. Through the RdP, the DPSG is a member of the German Federal Youth Ring (DBJR). The Gospel message forms the basis and the impetus for the DPSG's activities.

The DPSG is the Catholic girl and boy scouts' association in the Federal Republic of Germany. As a member association, it plays an active role in helping to shape the German Catholic Youth Association (BDKJ). It is a member of the International Catholic Conference of Scouting (ICCS) which is recognised by the Holy See as an International Catholic Association. The DPSG is called after St George because it sees a special example in his humanitarian attitude, faith, sincerity and brave commitment.

The external symbols of membership of the DPSG are the fleur-de-lis and the Association's uniform. The Association's fleur-de-lis represents the affiliation of the DPSG and its members to the World Scouting Movement and Catholic Church.





»» 2 The Association's objectives and image of humanity

DPSG is part of a world-wide educational movement intended for all young people. Within the scope of the scouting movement's principles and on the basis of the Gospel message, the Association provides them with the opportunity to discover and develop their own personality by self-defined goals and impressing experiences.

The Association fosters young people. They learn how to employ their social and emotional, their spiritual and mental, and also physical abilities. The DPSG educates its members to have a critical view of the world and creates the scope for the development of new ideas. So they act as responsible citizens, as Christians and as members of their local, national and world-wide communities. As a complement to other educational bodies, such as the family and school, the DPSG gives itself an independent educational mission.

The DPSG takes up the needs and questions of children, young people and adults. It shows the prospects for shaping one's life concept which lead to a zest for life and commitment.

The scouting idea enables young people to discover their own life and to consciously take it into their own hands. People with and without disabilities experience themselves in their independence and as a mutual enrichment. Through practical doing and reflected experiences, each individual's abilities are addressed and developed.

In the DPSG, young people and adults make the experience that they are accepted and loved by God and humans. DPSG members develop an integrated awareness of their body, emotions and mind.

They comprehend their body as being worthy of protection and an active part of their personality. They learn how to deal with emotions, such as love and joy, anxiety and sadness. They develop their spirituality with all their senses. DPSG members acquire knowledge in many fields and learn how to put it into practice. When doing so, they separate the important from the unimportant.

Young people and adults are on the path together, and they are invited to contribute their own talents for themselves and for the community. Through their previous journey through life, they are already spiritually sensitised in different ways, variously educated and also politically interested.

In groups of the same age, children, young people and young adults experience community and gradually take over responsibility for themselves and for others.

Adult leaders of both sexes support children and young people in achieving the Association's goals. As the advocates of children, young people and young adults, they commit themselves for the latter's concerns and interests on a basis of partnership. While performing their task, the Association's adult leaders continue their personal development.

The Scout Movement shows a path for people who do not content themselves with what they have achieved, but commit themselves for justice, peace and the preservation of Creation.





»» 3 The Association's conception of itself

DPSG is a part of the international Scout Movement, of society and of the Catholic Church. The following chapter describes the DPSG's conception of itself and its members' mission to help shape its work.

The DPSG in the international Scout Movement

As a member of the World Association of the Scout Movement (WOSM), the DPSG advocates international friendship and solidarity, partnership and co-operation, as well as playing an active role in shaping questions of global development and peace.

In its group work, the DPSG takes up everyday experience in intercultural learning and international life. It invites children and young people with different cultural backgrounds to become members of the Association.

The DPSG sees a particular opportunity in young people's experiencing international diversity, being able to learn from each other and to help to shape peace. Therefore the Association's groups hold meetings and conduct joint projects with other countries' scouting associations.

The DPSG promotes the acquisition of competences to help shape globalisation. For this purpose, it strengthens the understanding of international economic, social, ecological and political contexts. It supports young people in collecting information, to cope with their diversity and to find their own positions. The DPSG supports the creation of networks to overcome mistaken global developments. In this connection, it also utilises partnerships and world-wide relationships.

The DPSG in Society

Education in the DPSG opens up fields of social commitments to young people, encouraging them to assume responsibility and enabling them to help shape the future. Practising and testing political behaviour is a contribution towards developing and stabilising a democratic culture. The Association is also further developing its own democratic structures and rules.

The DPSG practises and promotes political action in order to safeguard children's and young people's rights throughout the world, to stand up for peace far and near, to ensure justice and to protect nature. On the basis of the Association's principles and fields of activities, the Association's groups and leadership committees are called upon to find out what socio-political conceptions are, to evaluate them, to make comments on them and to search for and implement possibilities for action.

As an association constructed in accordance with free and democratic principles, the DPSG applies forms of participation to suit the requirements of different age groups. Political learning already takes place in the interaction of large and small groups. The expectations, needs and perceptions of individuals are collected. Together, group members reach an understanding on what position they will adopt. On the basis of this, they develop their political action.

The DPSG in the Church

God's word is the source and motivation for DPSG members' actions. By preaching it and living it in practice, they profess their belief. In this connection, they support a Church which involves all fields of life, which also offers room for doubters and has the courage to develop.

In the DPSG groups, young people together open up approaches to faith. The leaders of both sexes help them to ask questions, interpret discoveries and find a language of their own. DPSG members are supported in this by the curates.

The DPSG is open to all people who identify themselves with the Association's principles. All the Association's members are called on to conduct a dialogue between the denominations and religions.

The DPSG has its place in the Catholic Church as an association and lay movement. In the DPSG, the Church fulfils itself in a unique and creative manner. The Association lives from faith, the Church's variety of forms, orientations and contradictory convictions, and is built up on its personal and material possibilities. In the DPSG, children, young people and adults, men and women, lay people, priests and deacons enjoy equal rights. With the objective of the Kingdom of God before them, together they seek orientation and support. Jesus Christ is their example and compass needle in this process. The closeness to the Christian faith may differ very much from individual to individual, but all young people and adults are offered the opportunity to experience the closeness of God and to shape their own personal relationship with Him.

Indeed Faith comes to life. In this connection, interpretation of the Gospel, prayer and the Eucharist, bearing witness and living community, social and political actions as well as their reflection belong together.





»» 4 The Association's basic orientations and fields of activities

The DPSG encourages young people to design their lives in accordance with the principles of the World Organisation of the Scout Movement and the Christian orientation of life. These two roots are the basis for the scout's law and also the fields of activity which serve all members of the Association as an orientation.

Principles of the World Organisation of the Scout Movement

What they mean to us:

Responsibility towards God

As members of the DPSG we cherish the principles of the Christian faith. Jesus Christ's work is the model for our life. We act on the basis of the responsibility resulting from the Association's affiliation to the Catholic Church and our belief in God.

Responsibility towards other people

As members of the DPSG we are responsible for helping to shape the local, national and international community. We contribute to the further development of society towards more justice and peace. We respect our fellow humans' dignity and protect nature.

Responsibility towards one self

As members of the DPSG we consciously take on the protection and further development of our own person. The Association supports us particularly in the further development of our personality. It directs its programmes, offers and structures towards increasingly educating us, its members, in self-determination.

Christian orientation of life

Our Christian faith gives us the impetus and alignment for our actions. As members of the DPSG we orient ourselves towards the Gospel. It tells us particularly about Jesus Christ, who was sent into this world by God the Father, and is with us through the Holy Ghost. He is our model. His Commandment that we should love God and our neighbours like ourselves, drives us on (cf. Lk. 10). He wants a "life in abundance" for all human beings (cf. Joh. 10). Jesus Christ's Gospel is the basis for the principles of our own lives:

Truth and Faith

In our search for the Truth we discover God who is coming to meet us, because He loves us. We experience Him as the Creator of this World who became a man through Jesus Christ and who gives us strength through the Holy Ghost.

By believing in Him, we ask Him what are His plans for us. Thus, together we strive for clear decisions, sustainable agreements and achieve a clear action.

Longing and Hope

By longing for a life of fulfilment for all human beings, we discover that Jesus Christ overcame suffering and death through His Resurrection. This gives us hope for our life, even beyond death.

We do not content ourselves with the world as it is. We do not want to be discouraged, even by hopeless situations, because God is on our side. This hope is an impetus for us to shape our way through life on the basis of faith.

Freedom and Justice

God has created Man as a free being with a unique dignity. We feel committed to the freedom of all human beings. Nobody has the right to exalt himself above others. We need one another and are responsible for one another. Therefore we are committed to justice so that all human beings will have the opportunity to obtain what they need for their lives.

Love and Solidarity

From God's love for us human beings, we draw the strength to love our neighbour and to deal carefully with ourselves. Through this love, our attitude develops in such a manner that we become committed to our own wellbeing and the wellbeing of others. We also experience happiness in this and that our life has a meaning. Following Jesus Christ we become committed to a society in which solidarity particularly with the unprivileged becomes apparent and a cornerstone for our actions.





»» Scouts' Law

Living responsibly towards oneself and others and helping to shape society means having clear points of orientation for one's own action and for action in one's own group. The Scout's Law describes the rules which all members of the Association comply with out of their own conviction:

As a girl scout ...

As a boy scout ...

- ... I meet everybody with respect. All Scouts are my brothers and sisters.
- ... I go through the world confidently and with my eyes open.
- ... I am courteous and will help wherever this is necessary.
- ... I shall develop my own opinion and stand by it
- ... I shall say what I think and do what I say
- ... I shall live modestly and in an environmentally conscious manner
- ... I shall not do things just by halves and shall not give up, even in difficult situations
- ... I shall stand by my origins and my faith.

Fields of activity

For members of the Association, the following fields of activity in society and the Church result from the principles of the World Organisation of the Scout Movement and the Christian orientation of life:

Living in a brotherly/sisterly manner

For us, living together justly presupposes that all human beings are equal and have equal rights. We declare our solidarity world-wide and in our immediate surroundings with those who are living under unequal and unfair conditions. In our groups, people with and without disabilities live together enjoying equal rights. Our commitment is reliable and sincere. As women and men we cultivate relations based on partnership. In addition, we give our members the room for gender-specific experience and development. Nobody is disadvantaged or excluded on account of his or her sexual identity.

Creating the conditions for peace

Peace develops in an ambience of justice and tolerance among human beings. Therefore we support equal chances and just living conditions for all human beings. Through intercultural and international meetings at home and abroad we create a basis for understanding and peace.

Living sustainably

To design one's own environment in a sustainable manner means living in such a way that the needs of today's generation are satisfied without restricting future generations' possibilities. We meet our ecological and economic responsibility and support careful treatment of Creation. We live simply and in an environmentally aware manner and call for commitment to a sustainably safeguarded future. We assume responsibility for our own health and that of our members and fellow human beings.

Venturing freedom

Freedom symbolises a basic condition of human existence for us. We create a style of independence that enables us to try things out, but also to be able to make mistakes, in brief: to dare adventures. For us this also means to be able to put up with contradictions and unfinished things.

We are committed to the unity of all Christians. That is why we live ecumenically with the members of other denominations. We profess and celebrate our faith in different forms. By doing so we open up spaces in order to deepen and discover our faith.

We struggle for the liberty of all human beings courageously and sincerely. Vigilantly and critically we seek a discussion wherever bondage is imminent. We take care that our own liberty and other people's liberty is not restricted.

Be prepared!

In everything we stand up for and do, we trust that God will be close to us, support us and carry us.





»» 5 Distinguishing features of scout-oriented education

Thanks to the following characteristic features, the Scout method in the DPSG is a system of progressive self-education for young people:

- Consecutively constructed and attractive programmes oriented towards the members' environment.
- The Scout Law and Promise
- The principle of "Learning by Doing"
- Working in the interplay of small and large groups, promoting the progressive discovery and assumption of responsibility and also educating to become independent. Under the leadership of adults, the DPSG's activities and programmes of the support its members' personal development.

Consecutively constructed and attractive programmes

Scouting in four age groups

The members of the DPSG learn scouting as Cub Scouts, Scouts, Senior Scouts and Rover Scouts. The groups of each individual age make it possible to acquire experience of scouting in an appropriate manner for each age. In these groups the desire for adventure is met, the need for reliable support is satisfied and orientation is given for their way through life. In the groups the members help one another in the course of the integrated development of their personality.

The interaction of the different levels of the Association creates further fields of experience. The DPSG encourages its members to take their lives into their own hands when discovering, in the adventure of the life, the daring feat and when on their way.

Change of age group

In accordance with their personal level of development and their age, the members of the DPSG change their age group. This consciously implemented change of group enables the Association's members to take on a new role and to benefit from the opportunities in a new group. Thus the DPSG's groups experience renewal, change and development. The change of age groups is agreed and celebrated between the groups involved. The leaders remain in their age sections. The scouting method is an integral part of the constitution of the World Association of the Scout Movement (WOSM). Among other things, it is the prerequisite for the recognition of the DPSG as a member of the World Association of the Scout Movement.

Education to achieve an increasing level of self-determination

The process through the four age levels gives every member the chance to develop in and together with the group. In the interplay with the group's dynamism, its plans, events, experiences and their reflection, every single member's personality is increasingly developed. Scout education makes it possible for children, young people and young adults to increasingly decide and act independently. By experiencing and testing, knowledge, abilities and attitudes towards life can be further developed. Discovering, testing and acting promote the process of dealing critically with the world. Reflections support the members in this learning process.

Progressive and attractive programmes

Scout education takes effect by means of the continuous development process in the age groups. This process makes it possible for young people to gather in a group of the same age and opens up a growth in independence. It offers the opportunity of continuously consolidating the experience gained and of setting oneself new development targets. The group's activities and programmes take account of the interests, the reality of life and the state of development of the members of the age groups. The DPSG's programmes contribute to an integrated development of young people. Life in scout groups enables their members to have pleasure and fun, leaves them with lasting impressions and keeps inspiring them to act on their own.

Scout ways of life and working

Scout ways of life and working promote a group's decision-making ability and capacity to act. Thanks to the interplay of a large group, small group, common decision finding, exploration and target-oriented acting, the Association's members experience, in a manner appropriate for their age, how to be able to combine scout education and political activity in a concrete form. Scouting groups develop a special culture, an unmistakable style. Their ideas and intentions become visible in signs, forms and rules. Living like that means a lot to a scouting group. It means: venturing to meet other people, looking for international exchange, practising solidarity and making friends.





»»» Law and Promise

The Scouts' Law and Promise are methods of expressing the DPSG members' attitude clearly. The promise requires the preparedness for personal development of each individual member. Following this promise, the respective age group and the leaders' circle declare their commitment to accompany the new group member on his or her way and to support him or her to the best of their ability. With the self-worded promise, the member explains the objectives of his scout life to himself and his group. By doing so, the member affirms his consent to his group's objectives, the Association and also the international scouting movement.

“Learning by Doing”

Scout education relies on learning by doing, that is to say by observing, experimenting and experiencing for oneself. The experiences made are reflected and evaluated in the group and put into greater personal, social and political contexts. This makes new insights and ways of behaviour possible.

Project

The project is the form of action in which DPSG groups deal with a matter, topic or problem intensively and in a carefully planned manner. The project is supported by everybody in the group and lives from the group members clarifying their interests, as well as agreeing their goals and rules for action. A project is determined by a group's development, its culture of life, inspiring ideas, a moving animation and also committed leaders. The DPSG's groups consciously perceive their social surroundings, church and political realities. They use the project and other forms of action to face up to and shape the world.

Reflection

During a reflection the essential situations of a group are discussed, examined, criticised, appreciated and evaluated. The objective here is to become aware of the behaviour patterns of individuals, the relational patterns of the group and the state of development of a project. Experiences and situations which are expressed, interpreted and evaluated have the chance of becoming a personal experience. Reflections lead to a conscious and modified way of acting by individuals and the group. As a rule, reflections are headed methodically by the appropriate leaders.

Large and small groups

Owing to the interaction of large and small groups, children and young people experience personal support and intense co-existence. It serves the conscious socialisation and integration of young people into social life. Large groups make it possible to powerfully implement major projects. This is where their members' diversity of interests and needs come together. In small groups, relationships are particularly intensive. The assumption of responsibility and leadership is facilitated here.

What is characteristic for DPSG groups:

- Relationships in these groups are designed to last permanently.
- Group members identify themselves by self-defined group goals.
- Group members know and respect each other
- They allow their members to be spontaneous and free.
- They consciously lay down the rules for themselves.
- In the groups, the members can develop responsibility and self-determination.
- The groups enable personal development, self-confidence, reliability and the ability to assume responsibility as well as to co-operate.
- They make it possible to learn democratic forms of action.

Places of living and forms of action

Scout groups design different places of living and forms of action:

- The jointly designed group life opens up possibilities for meeting, making plans and discussing experiences.
- Actions in public bring contact to the immediate neighbourhood, gain public acknowledgement and influence. DPSG members become active at the focal points of society and church.
- Trips, camps, hikes and explorations bring new impressions and the possibility of discovering the world in its diversity, and of following new tracks.
- Nature and life in the world are an ideal framework for scouting activities.
- Camping with living in the open air sharpens the view for causal connections in nature and in the environment. It creates elementary fields of experience for living together in a group and for a simple, direct and free life.
- International meetings and partnership work offer young people the opportunity of gaining experience which is particularly enriching for the development of one's own personality. They make a decisive contribution to peaceful co-existence.





- A balanced combination of activities includes the main elements Games, Learning useful skills and taking over responsibility in the group.
- The groups offer opportunities for the physical, social and also for mental, spiritual and emotional development of young people.

Basic understanding of leadership

Scout education assumes that young adult men and women take on the leadership of a group in a mixed team. They accompany and strengthen the children, young people and young adults in the group. Leaders encourage them to shape their group's programme themselves. They respect and promote the uniqueness of individuals. The leaders contribute to their group's programme with interesting proposals and initiatives, taking into consideration the group's level of development. They accept that they are also learners in co-existence with the children, young people and young adults. The leaders decide consciously themselves for one age group. The leaders and also especially the curates give impulses for the realisation of faith. One of the curates' most important tasks is to make all the Association's leaders more sensitive in questions of faith and encourage them to take the paths of faith with young people. Leaders who discover their commitment in the DPSG as a chance for development for themselves and for others, are given backing and support in their activities by the Association. The round of leaders as their group supports them in this development. In the round of leaders, experience of both sexes experience support and security. It is the first place for training. This group of adults meets regularly, deliberates, plans and evaluates their work with their groups and teams. Together they consider their own existence as scouts and deal with questions with regard to content. The group reflects on experiences, wrestles for positions and develops political forms of action.

The leader round is the group in which the leaders realise their own projects and develop themselves further as individuals. There they continue to be group members. The leader round is headed by the tribe's committee.

The promise in the leader round enables leaders to affirm their wish to become active in their tribe and in the Association, also in the Church and society. The DPSG promotes and makes demands on its adult leaders. The Association expects its leading personnel to be prepared for their own training and further training.

At all levels of the Association, a wide variety of training schemes, in particular the Wood Badge training, enables participants to reflect on their own leadership activity and the scouting method. They thus impart the bases for qualified working. The leaders seek contact with parents or legal guardians. By doing so, the leaders represent the groups' interests, make mutual understanding possible and search for support.

The characteristic features of scout education make it possible to conquer one's own life: to dare to do something and become committed, get involved and act, to discover something and survive adventures, to establish relationships and practise solidarity, to gain experience and integrate it into one's own development by reflection, to set targets and support them vigorously.





»» 6 Age groups

Scouting in the DPSG takes place in four age groups. At the age of 7, girls and boys can become members of a Cub Scouts group. At the age of 10, girls and boys can become members of a Scouts group. At the age of 13, young people can become member of a Senior Scouts group. At the age of 16, young people can become members of a Rover group. On reaching the age of 20, membership of a rover group comes to an end. At the age of 18 and upon beginning training as a leader, young men and women can take on the leadership of a Cub Scout, Scout, Senior Scout or Rover group. Rover scouts cannot simultaneously be leaders. At the age of 22, young men and women can take on the leadership of a Rover group.

6.1 Cub scouts

At the age of seven, children can become Cub Scouts and thus members of the DPSG.

Reality of life

Just as varied as childhood is in Germany, just as diverse and colourful are the life situations of Cub Scouts in our groups. This is to be seen in the different family constellations, income and living conditions, leisure time activities and much else. Childhood is a phase in life marked by the difference in living circumstances as well as a wide variety of views of the world, life styles and cultural origin.

An important change takes place at this stage of life with the beginning of school. Children find new friends here, make contacts and are slowly led to take on greater responsibility for themselves and for others. It is important to cope with these different situations in life which change quickly.

Children are independent personalities with a wide variety of abilities and skills. Cub Scouts are creative, curious, full of zest for action and discoveries. As experts for their own interests they want to have a say in and help shape things. Leaders in the Cub Scout groups take their wishes and needs seriously and try to strengthen them in their personality. This takes place on a basis of confidence and mutual trust

Cub scout groups' goals

In the DPSG the Cub Scouts are at the beginning of a voyage of discovery that is thrilling for them, on which they can learn, try out and experience many things.

Strengthening children

It is the Cub Scout Group's goal to make children strong for their life so that they will take an active part in helping to shape it and reflect on what they are doing. The Cub Scouts are strengthened in their decisions and actions by the leaders and thus learn to take on more and more responsibility for themselves and their group.

Participation and helping to shape

Decisions in the Cub Scout groups are taken and implemented together. Participation in the Cub Scout section means that life in the group is shaped by the children's interests and needs. By discussing with others, the individual becomes aware of his own points of view, compromises are found together and "growing up" takes place by means of mutual education.

In their group, within the tribe, in their immediate surroundings and - as far as possible - in the world, Cub Scouts are given the possibility of having a say, participating and helping to shape. They speak up with commitment for their own interests and those of their group. They know about their rights as children and call for them. They experience democracy in practice in the community.

Value-oriented education

The values of Christian belief give Cub Scouts an orientation so that they can start out on a thrilling voyage of discovery and experience their first adventures as strengthened personalities. In this connection, the basis for dealing with one another is their respect for themselves, for other human beings and for the environment with all its facets. Cub scouts learn that God is there for them. Within the Association and also in contact with their parish, they meet people who impart and exemplify important contents in our faith by their lives. Christian values become perceptible for them in life together in the community.





»» Contents of the Cub Scout section

Life in the group, in the tribe and in the Association offers Cub Scouts many opportunities and possibilities for development. The spectrum of fields of discovery is extensive:

Cub Scouts find themselves!

Cub Scouts experience themselves when playing, quarrelling, becoming reconciled and acting within the group. Even when planning activities, they advocate their positions and interests. They learn how to discuss with others, not to draw back immediately, but nevertheless to come to an agreement. When reflecting on their actions and experiences, their own physical and mental abilities become perceptible for them. Encouraged and strengthened they go their way.

Cub scouts find girl and boy friends!

Cub Scouts find their place within their group, and they find friends. Friendship means building up confidence and being there for others. The basis of all action is mutual respect and esteem. They have fun and want to give pleasure to others. Bravely they contribute their wishes and competences and shape life in the group. They learn from one another and with one another. They work out rules and develop a positive culture of disputing in order to make peaceful and fair dealings possible.

Cub Scouts look behind things and help to shape them!

The girls' and boys' interests and needs are at the centre of group work. Cub Scouts are taken seriously as experts for their own lives. They discover their surroundings out of curiosity. Unknown things, places and secrets are explored. In the group they broaden their horizons and face their own and others' reality. By meeting children from other countries and cultures, Cub Scouts learn about the cultural and religious variety of their society, and experience this as an enrichment. Thus children take on responsibility for a lasting shaping of their future. Cub Scouts actively help design their own world!

Cub Scouts learn that God is there for them!

Cub Scouts ask "Whence", "Whither" and "Why". They feel that there is something pointing out beyond us human beings. Astonished they encounter the world of small and large miracles. On their discoveries, they meet people for whom God is important. By exemplifying the contents of their belief and Christian values by their way of living, Cub Scouts can experience God's presence. In addition, the experience of faith and its interpretation, and the teaching of the contents of faith are just as much a part of the group's life and actions as Church festivals and divine services. The children are given room and time to inform one another and God about their fine and sad experiences. The pack's daily routine provides numerous possibilities of experiencing faith and actively helping to shape it. Cub Scouts thus experience scouting spirituality as part of their life and God as someone who is there for them.

Understanding of leadership in the Cub Scouts section

Adult men and women together accompany, lead and protect their Cub Scout pack in a team. They exemplify the contents of their belief by their way of living and set an example for the Cub Scouts. They provide the Cub Scouts with orientation in their search for values and their place in the world.

Leaders assume responsibility for individuals and the group

Leaders perceive the individual Cub Scout in his entire personality. They support both the children's interests, needs and fears and their own ones. Together they form the basis for the children's and adult's decisions and activities together. The leader's work with the pack takes the individual child's social, cultural and financial situation and condition into consideration. The leaders know their Cub Scouts' living situation, they look for and maintain contact with their parents.

Cub Scouts leaders promote the boys' and girls' personal and social abilities. They examine the fixed images of roles (roles in the group, gender-specific roles) and support the personal development of every individual child. The promotion of social competence is one focal point of their work. The team of leaders takes care that there is fair co-operation within the pack.

Leaders assume responsibility for their Cub Scouts. However, an education for increasing self-determination also means that, in the course of time, the leaders increasingly hand over responsibility for the programme and life together to the pack. For Cub Scouts building up a genuine and permanent relationship with the group leader is important. As an advisor and protector, the leaders create a trusting atmosphere in the group which observes the limits and rules.





»» Leaders work in a team

The leaders carry out their duties as leaders as a team. Each of them contributes their whole personality, with its strong and weak points. Together they bear responsibility for the pack. This enables them to divide their work or to act in accordance with their abilities and wishes. Their actions as partners is an example for the group.

Leaders act politically

The leaders support children in presenting their concerns. They are the children's advocates and examples in political action. The group leaders allow children to help increasingly in shaping their group, the Association and society.

Leaders live their faith

Leaders deal with their faith and with God. They initiate experiences of faith in practice and make access to the faith possible.

Leader continue their development

Leaders continue to develop all the time through new experiences and reflected leadership activity. In this connection, both the teamwork and the group work lead to mutual enrichment. Leaders have the responsibility to actively participate in further training courses and to utilise the Association's training offers.

The Cub Scout section's methods

Every pack develops its own culture. Methodically this process in the Cub Scout section is supported by games, game stories and the project method. The structures like pack, herd and council provide the frame.

Discovering the world by playing

In the Cub Scout section, playing is the most important form of acting. By playing, the Cub Scouts can apply their fantasy, find friends, give expression their urge for movement and test themselves out in protected surroundings. By playing, they get acquainted with the world and get to know it. By experimenting in games, children succeed in learning the most varied connections. The game story combines "Telling" and "Playing". It provides a good opportunity to discover life imaginatively with the Cub Scouts. Their urge to discover and their curiosity lead Cub Scouts to make thrilling adventures, they learn to cope with challenges and they grow with them.

Participation and shared responsibility

Cub Scouts can and want to have a say within the scope of their possibilities and they want to share responsibility. Their leaders support them by letting them have a say in shaping programmes in scouting everyday life, the tribe's life and - as far as possible - at all other levels. They ensure that there is a reasonable framework and a child-oriented language. The objective is to learn what Cub Scouts want, what they can do and what they like doing. Children who learn already at Cub Scout age that it is possible to form their own opinion and to support it, learn how to take things into their own hands. In the course of time, they increasingly take on more responsibility and actively help to shape their lives.

Project method

The project method enables Cub Scouts to discover their environment. It describes the path from the idea to reflected action. The topic is developed from the Cub Scouts' interests and needs. An essential component in this connection is a well elaborated and imaginative animation, to arouse the Cub Scouts enthusiasm and to entice out their own ideas. It is important that every individual should find herself or himself equally in the project and can contribute her or his abilities and skills. This succeeds when common goals and rules are agreed for value-oriented action. The team of leaders must intensively accompany and advise the group in this process. The support in the group should become perceptible for each individual. The reflection on the whole offers the opportunity for them all to reflect on the experience, to find strong points and weak points and possibly to suggest changes.

Promise

By their promise the Cub Scout shows that she or he wants to be a member of the group and is prepared to do something for the community. When the Cub Scout has spent some time in the group, he or she may take the promise. The Cub Scout thus consciously and voluntarily decides himself for the group and professes his belief in the Association's goals and values. This special event is very carefully and thoroughly prepared in the group. By taking his promise, the Cub Scout expresses his intention to give his best and to observe the rules. At the same time, the Cub Scout is thus accepted by the other members of the group and admitted to the group.

Weekend trips, camps, patrols, hikes

Weekend trips, camps, patrols and hikes offer Cub Scouts many possibilities for collecting new impressions and experiences. Being on one's way means adventure. The objective is to cope continuously with new challenges and to





»» grow with them. The Cub Scouts and the team of leaders get to know each other better. New sides of each individual become apparent. Cohesion within the group grows. A conscious and simple life outside makes it possible both to discover the threats to nature and also its beauty. The objective is to keep your eyes and ears open, to perceive the surroundings consciously, to cope with life in an imaginative, creative and cheerful manner.

Structures of the Cub Scout section

Girls and boys who join the Cub Scouts are still just beginning to find their identity. In the Cub Scout group, they learn how to take parts of their lives into their own hands and to live together in the group. By doing so, they learn again and again to take responsibility on and to decide themselves. In order that this learning and experiencing will be a success, the following child-oriented structures are intended to help them.

Herd and Pack

A pack (large group) consists of approximately 20 Cub Scouts and some leaders, the team of leaders. Ideally, a pack is divided into several herds (small groups) of five to six Cub Scouts each. Each herd elects an alpha leader (speaker of the small group) who represents the herd's interests in the pack council.

Pack council

In the pack council (group council) the herd's respective alpha leaders meet a member of the team of leaders. Among the pack council's tasks is the networking between the individual herds and the preparation of the council meeting.

Council meeting

The members of the Cub Scout section meet at the council meeting (general meeting). The team of leaders and the children decide on what concerns them all, reflecting on it together. The children elect the delegates for the tribe meeting.





»» 6.2 Scouts section

At the age of 10, girls and boys may become members of the Scouts Section. Apart from previous Cub Scouts, new members are also welcome. Together with the leaders they constitute a troop of Scouts.

Reality of life

The troop is strongly shaped by the individual scouts' developing personalities with their interests, needs, ideas and experiences, but also with their uncertainties, problems and fears. They come from different personal situations and find themselves confronted with many changes and challenges.

One of the greatest challenges is puberty with all its physical and emotional changes, the discovery of previously unknown things and with being torn between being a child and becoming an adult.

Facing values, opinions and facts at home, at school and in society, and dissociating oneself from them is part of a Scout's everyday life. In this phase Scouts put all the values imparted to them so far to the test. This does not only include social values, but also, if they were imparted, values of faith and of the Church. Much is regarded increasingly critically and, if necessary, one's own concepts of values are further developed.

So Scouts are challenged, among other things, by the following:

- demands at school
- by their parents' demands
- first experiences of love
- situations at home e.g. separation of parents, single parents, unemployment, illnesses
- demands from the surroundings, e.g. branded fashion products, alcohol and cigarette consumption
- standardisation imparted by the media with regard to ideals of beauty and behavioural patterns.

In this phase of inner turmoil and orientation, friendship and acceptance in a group play an increasingly important role.

The Scout troop is a place to which to withdraw from the everyday routine, where Scouts can exchange their experiences in protected ambience. In the troops with both genders they are offered the possibility of communicating in purely girls' and boys' groups, and of acting together in them. The experience and being together of rapidly developing personalities in the Scout Section are a great challenge both for the members of the Section and for the leaders.

Goals ...

The goals of activities in the Scout Troop are both the personal development of their members and the development of the troop.

... for the Scouts

In the Scout Section, the boys' and girls' development into strong, independent and self-determined personalities continues. Particularly during puberty, they become aware of and are confronted with their own strong feelings. For the leaders, this means to help the Scouts to get to know, to discover and to name their own needs, and to learn how to defend them. By doing so they can learn to act in a self-determined and reflected manner and to survey the consequences of their own actions. Dealing critically with people and their opinions promotes and challenges the members in the Scout Section in their openness towards other people.

... for the Scout troop

In the troop, individuals find a place of security and confidence. This helps them and encourages them to consider setbacks as an opportunity, and to continue to develop through new experiences. As a result of this support they even learn to encourage others. In the Scouts troop, girls and boys make the experience that it makes sense to promote something together. They learn that individuals are important in a troop and that more can be achieved by acting together. The Scouts troop develops an increasingly self-determined way of acting. It is characterised by its openness towards new members, developments and opinions. What helps them here is regular reflection and thinking about the group.

Contents of the Scout Section

For boys and girls in the Scout Section, life represents a great adventure, whether in their own development, their commitment for society or when dealing with questions of faith.





»»» Responsibility towards oneself

Scouts take on increasing responsibility for their own development and the development of their personality. They get to know themselves as unique personalities with all their strong points and weak points and perform their role in and for the troop and the society. In the troop they have the possibility of forming their own opinion and defending it. Scouts behave towards others with regard and respect. They deal with themselves carefully, develop self-confidence and physical awareness. They search for their own values for their actions.

The “Scouts’ Law” gives Scouts of either sex orientation aids for the further development of their personality.

Life in the troop encourages the members of the Scout Section to stand up for themselves. The troop offers room for the development of the girls’ and boys’ character, body and health within the framework of their possibilities.

Responsibility towards society

In the troop, Scouts experience a community in which they must find a balance between their personal interests and the interests of others and of the group. In this debate, they learn to be open for other people’s opinions and values, to understand them and to analyse them critically. They are all required to form their own opinion independently.

The Scouts Section consciously concentrates on its surroundings and the society. Perceptions and impressions are analysed and, by means of the debate in the Scout Section, group members further develop their own system of values.

The values are reflected in the individual’s actions and in the Scout Section’s campaigns. Responsibility is assumed for society which is then improved in small steps. In the Scout Section, the Scouts are made aware of socially reinforced gender roles and the allocation of tasks, and the testing out of new roles is encouraged.

The Scout troop pays particular attention to the effects of its actions on others and the environment. In troop life, an opposite position to the hectic and fast-moving nature of everyday life is deliberately taken. By simple means it is possible to experience how life in society can be shaped. The Scout Section’s methods help here. Scouts learn how to act with equal rights within the group but also towards society.

Scouts meet people from abroad and from other cultures. By doing so, they get to know the cultural and social variety of their society and experience this as an enrichment.

Responsibility towards God

For Scouts the development as a Christian human being is of particular importance because precisely at that age faith and the Church are critically examined.

As St George’s Scouts, the girls and boys learn how enriching and helpful belief in God can be. On the basis of their spiritual experiences together in the troop, they get to know the possibilities of practised belief. By consciously dealing with the contents and forms of Christian faith, the members of the Scout Section decide themselves in favour of their faith.

Belief cannot be prescribed because otherwise this would lead to rejection, precisely at the Scouts’ age. By arousing and strengthening their own sincere interest, scouts can really experience their belief and become enthusiastic about the Church.

Methods of the Scout Section

The Scout Section Troop’s methods are adapted to the Section members’ and the troop’s development.

Programme – Project method

The group members’ and the troop’s development is promoted by the interplay of prepared fields of learning and events, and the project method. This takes account, on the one hand, of the imparting of values and knowledge and, on the other hand, of the education for self-determination. At the beginning of the troop work, the prepared parts predominate. In the course of the group’s development they give way for self-determined action. As a consequence, group members increasingly assume the leadership of the troop.

Adventures

Scouts want to experience adventures. Adventures promote the development of individuals and of the group. Apart from the group meeting, in particular camps and trips offer possibilities for experiencing adventures with simple means. But life’s challenges are also adventures and have their place in the Scout troop. Lasting experience can be acquired precisely through this diversity.





»»» Tribe and Troop

The interplay of the tribe, the small group and the troop, the large group is very important for the development of both the boys and girls, and the group. The tribe offers a familiar room and encourages scouts to develop their personality. There, Scouts of either sex have the possibility of testing themselves and getting to know others better.

A Scout troop consists of two to four tribes with five to eight members in each case and the team of leaders. The boys and girls deliberately decide in favour of the tribe themselves. The tribe nominates its speaker. They are called cornets. They represent the tribe in the troop council. The troop council is composed of the cornets and a representative of the team of leaders. The troop council prepares the troop's decisions, plans, co-ordinates and provides the delegates for the Tribe meeting.

Troop culture

Every troop has its own culture. The members decide on their life together on the basis of scouting values and structures and develop troop rules which are accepted by all. The troop rules are regularly reflected and, if necessary, further developed. Spiritual elements and rituals round off the troop culture.

Heterosexual and homosexual group work

The change and reflection of heterosexual and homosexual group work strengthens the scouts' and also the troop's development. By living together in the coeducational Scout troop they can experience and learn dealings on a basis of partnership between boys and girls outside of their home and school.

The homosexual group offers a protected space. Without being afraid of disgracing and compromising themselves, the Scouts of either sex can try out their personality there. The changes resulting from puberty can also be better made a subject of discussion in this framework.

Promise

By their promise the boys and girls declare that they would like to be a member of the troop. After having taken part with the troop for a time, individuals deliberately decide to take their promise. A detailed and intensive preparation for this takes place in the troop. The individual's self-determined objectives are to the forefront of the promise. They approve of the DPSG's and the troop's principles. The other group members and the leaders accept the new troop member to become a member of their community.

Perception of leadership in the Scouts section

The Scout Section's team of leaders consists of young adult men and women. As part of the troop, the team of leaders experiences and accompanies adventures together with the group members. The team hears what the boys and girls say, sees what they are doing and finds out what is preoccupying them. The leaders make it possible for the scouts and the troop to set themselves goals, and support them in achieving them. By doing so, they can encourage the group members and provide them with latitude for adventures without determining the individuals' or the group's way.

The team of leaders is responsible for keeping an eye on the Scout Section's goals and contents. Scout leaders make participation possible in the troop and tribe. They take the Scout Section's girls and boys seriously as experts on the reality of their lives and their interests. They ensure that the troop's programme is shaped by intensive experiences and not by superficial actionism. The Scout Section's team of leaders bears particular responsibility for the development of the individual and of the troop as a whole. It strengthens the Scouts in finding their roles. The leaders are very sensitive with regard to the interests and needs of boys and girls. They take care that this is taken into equal account in their actions as leaders. The team of leaders supports the children's and young people's interests inside and outside of the Association. Leaders are models from whom group members seek orientation. They must therefore be conscious of their scouting values, their faith and their gender identity and live accordingly in the troop.





»» The Scout leaders themselves are in the course of developing their personality and their competences and are prepared to train and train themselves further.

Adventure Life - Find yourself

We get to know ourselves as unique personalities with all our strong points and weak points. The Scout troop offers us the opportunity to test ourselves out and to find our role. Our community encourages us to stand up for and further develop ourselves. The “Association’s principles and fields of activity” and the “Scouts’ Law” offer us orientation in this process.

Adventure Society – Get involved

We see the world with open eyes and understand what is going on around us. We are working for a world that is better and in which there is justice. By acting in the community, we achieve changes on a small and large scale.

Adventure belief – Get to the bottom of things

In the troop we experience, how helpful and enriching belief in God can be. Discussing with the troop helps us to examine, find and experience our faith. In the troop we can experience belief in a way that meets our wishes.

Adventure Troop - Take the chance

In the Scout troop we move things forward together. We experience that all of us in the troop are important and that we can achieve much more when we act as a group. Taking decisions and accepting other people’s opinions is not always easy. We take our time to reflect on our actions. We talk about what we have experienced together. So we can take decisions for the future more easily. We learn from every experience.

Adventure Boys and Girls – Be what you are

In the Scout troop we learn what living together between boys and girls means. However, sometimes it is important that we gather in groups of girls or boys. There we can discuss topics and experience things which are only important for us as boys or girls.

Adventure Freedom – Paint the town

We are curious to experience the impossible and brave enough to try it out. We infect one another with our enthusiasm and outgrow ourselves. We are amazed about all we can do and are proud of what we have achieved independently. We have fun in our troop and celebrate just as we like.

Experience adventure – Take a risk

We experience fantastic adventures. We are on our way together in our environment, either in nature or in the city. Here we learn that we can rely on the others. We do not take our accustomed path and by doing so we dare to do something unusual. Simple means often suffice for this, because life offers adventures everywhere.





»» 6.3 Senior Scout Section

Girls and boys aged from 13 to 15 can become members of the Senior Scout Section. They come from the Scout Section or join the tribe as new members. When Senior Scouts reach the age of 16, they transfer to the Rover Section. The Senior Scouts meet in the troop - the large group – and in rounds - the small groups.

Worlds lived in

At the Senior Scout age, boys and girls increasingly discover their uniqueness, develop their self-assurance and strive for independence from adults. They are often insecure, vulnerable and sometimes feel understood by nobody. Many of the young people find their first partners and make sexual experiences. The different level of maturity both among young people of the same age and between boys and girls becomes particularly apparent at that age when young people are free to determine many fields of their lives for themselves, enjoying many possibilities to choose from. However, they are also under constant pressure to shape their designs for life by themselves and to take their first decisions for their lives. They search for people of the same age as reference persons and become increasingly detached from their homes. By means of activities together and by finding their own styles in a group of young people of the same age, they separate themselves from adults and children, and experience the bond of the group. Young people's changing identification of themselves with different fashion, music or life styles is like a collage of identities. To try something out for oneself, to dare to do something and to experience one's limits - these are typical adolescent forms of finding one's identity and expanding one's view of oneself. Many young people find traditional forms of religiosity unattractive and reject the churches as institutions. Nevertheless, values, belief and the search for a religious meaning are important for them. Where they can talk about their convictions and their doubts in their faith, they find support and orientation.

Goals and contents of the Senior Scout Section

The Senior Scouts give and experience support and confidence in the troop. On this basis, they can test themselves and take risks, and also experience their limits. "Take a chance" and "Frankfurt Declaration" offer an orientation for them and for their leaders thus making the development of a basic attitude in accordance with their age possible.

Every member of the troop contributes to the development of the troop playing his part. By acting together in the group, every member of the troop continues his or her development. The troop's action is increasingly self-determined, resulting from the troop members' interests and needs. It is the joint responsibility of the troop, including its leaders.

The troop community lives by showing solidarity together and the joint action by all troop members. Each troop develops and lives its own culture which contributes to the development of a "feeling of belonging together".

The troop with the team of leaders supports individual members in their search for their own lifestyle and the development of their own designs for life. The leaders help the troop to recognise girls' and boys' different needs, and to take them into equal consideration.

In their everyday troop life, the Senior Scouts have the possibility of intensifying their search for faith and values in the troop's protected area and of experiencing new ways of searching for faith and meaning. This only works if the leaders are also perceived as being genuine with regard to their faith and their doubts. By discussing their values and the events in the world, as well as by forms of campaigns and participation in accordance with their age, the troop members learn how to act politically. They show solidarity in their commitment for justice and tolerance, the preservation of Creation and liberty.

The Senior Scouts extend their knowledge in classical scouting techniques. They can thus cope with nature better, are able to set up their camp and shape life "under the sky" with simple means.

In campaigns with Senior Scouts outside the tribe they get to know the Association and other troops. Through personal encounters, they make new friends and compare their lifestyles, their troop culture and their prospects for the future with the others.

At international meetings, Senior Scouts learn in addition how to intensify their dealings with their own and foreign cultures. By doing so, they make a personal contribution towards more peace and tolerance between people of different cultural and social origin.





»» Understanding of leadership in the Scouts section

Adult women and men head the team in the Senior Scout troop together. By heading the team, it is possible to give an example for constructive dealings of different personalities and genders with one another.

Leaders are aware of their role and of their exemplary character as woman and man. They are responsible for ensuring that the troop is basically capable of acting and see themselves as the sources of impulses for joint action in the troop by stimulating, examining values, arousing interests and taking troop members seriously. The objective must be that the troop acts.

Through their reflected actions, leaders are credible and authentic. Their leadership style is fair: they see themselves as part of the whole troop, and thus really interested in Senior Scouts' interests. The leaders of Senior Scout troops direct their attention towards both the group and each individual troop member. Through their experiences together, they make the development of a sense of community possible, involving all group members.

In the troop, the team of leaders provides the framework and the atmosphere for mutual confidence and openness, e.g. it develops a joint culture for dealing with conflicts, offers possibilities in which troop members can talk openly about their feelings and topics such as relationships and sexuality, or also school and training.

The leaders provide scope for discussing values, spiritual experiences and help troop members to also deal more intensively with their search for a higher meaning. The leaders encourage individuals to start on their way towards living their designs for life and to get involved with Jesus' message in order to think and act their mind.

Methods and structures of the Senior Scout Section

The Senior Scout method with its four elements finds its characteristic features according to age in the Senior Scout Sections because here the proportion of self-education of young people is increasing by comparison with the Scout Section.

1. Attractive programmes

In the Senior Scout Section, attractive programmes means the interplay of hikes and camps, projects and other activities in the group's everyday life. At weekly group meetings, Senior Scouts gather, plan their projects, hikes and camps, play or sing together, tell each other of their hopes, yearnings and fears, have fun, and reflect on their actions.

The Senior Scouts design their troop room in accordance with their own wishes and means. The undertakings are the projects in the Senior Scout Section. With the help of the project method, the troop plans its undertakings that are characterised by joint, impressive actions and deep, immediate experiences.

2. Learning by doing

The reflection on actions together in the round or in the troop enables Senior Scouts to learn by doing. The prerequisites for open and honest reflection are relationships based on trust and the personal connection of the people involved with one another. The individuals and the group use the insights gained for their further actions.

3. Law and Promise

The Association's principles, basic orientations and fields of activity and the "Scouts' Law" serve for discussing personal and scouting values. After a period of taking part, the new troop members, by taking their Promise, declare their reliable co-operation in the troop, affirming both the troop's and the Association's goals and their membership in the International Scouting Movement. At the same time, the troop confirms that it supports this decision and accepts the new troop members into the community.

4. Large and small group

The troop is the decisive area of action in the Senior Scout Section. It is made up of several rounds with five to nine members in each case. If the troop consists of less than ten members, then no fixed rounds are formed, but interest groups for certain tasks. In this case the troop is the reference group.

According to the Senior Scouts' needs, the rounds can consist of both sexes and be purely girl and boy rounds. The community in the round represents the area for self-education and enables each individual member of the round to have an intensive meeting, to build up relationships based on trust and to have direct personal support over a lengthier period. The responsibilities in case of troop undertakings is distributed among the rounds. The team of leaders leaves the greatest possible responsibility and freedom for taking decision to the round members, however, it does retain the leadership in accordance with the Senior Scout Section's understanding of leadership.





»»» Forms of participation

The members of each round elect a speaker to represent the round in the troop council and in other matters. The role as round speaker enables the adolescents to assume responsibility in a special manner. In case of troops with fewer than ten members, a troop speaker is elected accordingly.

The troop council is made up of the round speakers, possibly with an alternating member from each round in addition, and up to two members of the team of leaders. The troop council's task is to continuously advise the troop's work, to co-ordinate the rounds' planning proposals and to work out the bases for the troop's decisions. Thus it supports the troop in purposeful action. The troop council's topics are determined by the individual rounds' consultations and are taken back there again.

The troop meeting includes all members of the troop including the team of leaders. The troop meeting deliberates and decides on all matters concerning the whole troop. All troop members decide and participate.

At the plenary meeting, Senior Scouts may participate beyond their tribe. The members of the plenary meeting advise and decide on the Section's undertakings and questions of content which affect them. The respective Section leader determines on the one hand, whether the speakers of the round or troops or all the Senior Scouts of the tribes affected are to be invited. On the other hand, it decides who has a vote: the speakers present or all the Senior Scouts present. The leaders are guests at the plenary meeting and can take on the presentation.

DARE TO-Orientation of the Senior Scout Section

With its 'Dare to' orientation, the Senior Scouts Section encourages members to take their life into their own hands. Senior Scouts start out together on their way to continue their personal development. However, these developments are not detached from events in the world. You are requested to use your time in the Senior Scout Section and your life for yourself and "to leave the world a little bit better than you found it".

Dare to love life!

You yourself are responsible for your life. You write the script for your life. Believe in your dreams and live them. You are an original, not a copy. Be honest with yourself and in your actions. Develop your strong points further and work on your weak points. Take care of your body and feelings. See and respect your limits, and other people's limits by doing so.

Dare to search for the meaning of your life!

Start out to find your belief in God and the meaning of your life. Let other people share your convictions, but also your doubts. Then you will never be alone when searching. Dare to find your own lifestyle! Use your freedom to test yourself and find your personal style. You will soon notice what you like and what suits you. Have the courage to be yourself and simplify your demands. Test yourself and decide what you really need.

Dare to open your eyes!

We live in the world together. Become aware of injustice and intolerance and name them. Deal with what is happening in life and around you and in the world, and open your eyes for where help is needed. It is better to ask the question why something is as it is one more than too seldom. If there is something you do not like, try to change it.

Dare to defend your opinion!

Have the courage to open your mouth and stand up for your opinion. If you find the courage, you will notice that you can do it. Learn to formulate your criticism in such a manner that you do not hurt other people. Accept other people's criticism and think about your own behaviour. Then decide whether you would like to change something in yourself.

Dare to take the next step!

Dare risks and adventures. Do not be afraid to make mistakes. Overcome your need to strive for security and perfection. Look for new ways and possibilities. Accept difficulties as a challenge and learn to cope with setbacks.

Dare to shape your life actively!

Make your own plans. Do what you do consciously. Own initiative and creativity make you a unique person. It is always better to do something yourself than to just sit around and watch. If you are active yourself, you will also find support.





»» Dare to become committed for nature!

Start out to get to know about the variety and beauty of nature. It is part of Creation. Take the opportunities nature offers you with experience and recreation. Learn to live as environmentally consciously as possible so that all those who will follow you can experience the same variety and beauty as you. Support the preservation of Creation publicly and actively.

'Dare to' is not a rigid law. 'Dare to' is intended to offer you orientation in your life. On your way you will experience success and setbacks. Believe in yourself and trust in God. Your troop and your leaders will give you the necessary support. Dare to.





»» 6.4 Rover Section

At the age of 16, juveniles may become members of the Rover Section. Affiliation to the Rover Section ends upon reaching the age of 20.

Structures of the Rover Section

The life of Rovers in the tribe takes place in a round. As a rule, a Rover round is made up of 7 to 12 members. In the case of a larger number of Rovers it makes sense to form several independent rounds.

The Rover round can become an intensive circle of friends for its members, developing its own style and culture - this applies to all group phases: from admission through working and celebrating to the farewell.

In the case of projects or special campaigns, individual members of the round form task-oriented small groups. The Rover Section can elect speakers to represent the round's opinions and ideas outwardly. On no account are such speakers a substitute for the Rover leadership. In the case of a decision to take on a leadership function oneself, Rovers are supported by the Rover leadership and the tribe leadership.

However, members of the Rover Section cannot take on the leadership of an age section of the DPSG at the same time. Rovers who take on leadership tasks within the DPSG retire from the Rover round. Rovers have a right to be Rovers - four years of life in a Rover Section should not be given away rashly.

Understanding of leadership in the Rover section

Each Rover round has a team of leaders consisting of at least one female and one male leader. Leaders in the Rover Section must be at least 22 years old and are elected by the Rover round: The latter, together with the tribe's representatives, selects them and decides deliberately on them.

The Rover round endeavours to organise itself increasingly by itself and to decide on its group programme on its own. The leaders' task in this process is to actively support and motivate the group and to protect it from intervention from outside. Thus the leaders of Rover Sections have five main tasks:

- They create group structures by strengthening the "feeling of belonging together", addressing individuals and promoting the development of the group culture.
- They show a genuine interest in individual group members and are thus an example for dealing with one another.
- They help the Rover Section to act by attentively observing what is happening and the discussions within the group, supporting individual group members' topics and initiatives or -if required - by contributing topics or methods themselves.
- They strengthen the round's coherence by encouraging individuals or small groups to implement their ideas and by taking care that these different activities continue to come together in the complete Rover Section round and that they are reported there.
- Finally they must be in a position to withdraw slowly and sensitively, but continue to be available for inquiries, further observe the group process from a certain distance - and in case of need, to join the round in full again!

In order to do justice to these requirements, Rover leaders must adopt a wide range of competences, from planning the group meeting to consciously moving into the background. Interesting adults are needed for this who have experience and personality at their disposal, who are aware of their role as a model, but who are also prepared to undergo further training. In order to develop their competence and identity, the DPSG offers suitable training courses at all levels. Here and when leading the Rover rounds they are offered many profitable experiences together with the opportunity to take something with them for their own lives.

Goals, contents and methods of the Rover Section

In their promise, Rovers explain the goals of their scouting activity to themselves and to the round. By doing so they affirm their agreement with the round's and the Association's goals, and their membership of the international community of the scouting movement. The promise gives rise to a mutual responsibility which is expressed, among other things, by a high degree of trust both of the individual towards the community and of the community towards the individual.

Rovers are on their way - not just on their way to various places, but also on their way from youth to becoming adults and on their way to themselves. This is reflected in the following seven items which constitute life in the Rover





»»» Section: The time as a Rover is a unique and important time - it will never return. By Rover campaigns, Rovers get to know each other better, they can try out many things, experience their limits and outgrow themselves with the round. These four years are full of opportunities and possibilities. So the objective is to make use of and enjoy it.

For Rovers, the question of the meaning of life is highly topical. They also link their search for their form of spirituality to it. They shape their belief out of their own strength, and by doing so they perceive other denominations, religions and philosophical concepts of life as stimulating and enriching. At the same time and through their membership, Rovers accept the DPSG as a Catholic association and deal critically and creatively with the topic of the Church.

16 to 20-year olds must deal with questions of employment, occupational future and training. Even for Rovers, the question of the future shaping of their life appears, both in the private and the professional field. In the Rover round they have the opportunity of discussing this question together with people in the same situation or those who have already overcome such a situation. In addition, the Association and the international scouting movement also offer opportunities to acquire key qualifications and an orientation for one's personal way in life.

International meetings offer young people the opportunity to gain experience to shape their lives. Oriented towards action, they get to know unusual and strange ways of life, vocational opportunities, cultures, mentalities, etc. The range of their thinking structures and opportunities expands enormously. Rovers learn to deal with the world responsibly, to help shape the Earth globally and to live peace (not just talk about it). International meetings represent one of the longest traditions and one of the greatest opportunities in the scouting movement. Owing to its greater possibilities of mobility and the process of being replaced on account of age, the Rover Section is the ideal Section for international meetings - whether at home or abroad. Here, Rovers learn intensively and on their own responsibility to develop their personality further and to shape their way in life, that means, to take their future into their own hands.

In the Rover round, Rovers have the opportunity of thinking laterally, of putting forward their concepts for an ideal world and of developing them further in their mind. Questions of validity, shortcomings and changes in values, standards, role interpretations, designs for life, etc. play an important role here. They are the basis for ideas for concepts of the future, designs for a life more fit for human beings, peace and equal opportunities in the world and on the spot, as well as the preservation of the natural bases of life. For this purpose it can be helpful to leave the group room often and to explore the surroundings. Rovers may allow themselves - even without being asked, unilaterally and pointedly - to say what they think and what others possibly would not dare to say. Increasingly they learn how to develop their own point of view and to defend it constructively.

Rovers encourage one another reciprocally to defend their ideal concepts of life or oppose injustices. By doing so, they are looking for their own forms of social commitment which can be very varied. What the latter have in common is that they may be pleasure or result oriented. Starting out from their own interests and links, or their self-realisation, Rovers as a group become involved in fields in which they would not dare to become involved alone. The project method really offers itself as a suitable form of action for tackling things together. In this form of social and political commitment, Rovers acquire competences which they can also use after their time as Rovers.

Rovers have fun and enjoy life with all their senses. Life in the round enables them to deal with topics such as partnership, sexuality, alcohol, drugs, etc., in a reflected manner. They perceive their body integrally as an active part of their personality worth protecting: Their mind and body are mobilised. They are on their way - even with physical effort. Not only here do Rover rounds develop their own forms of style and culture, but also when playing, eating, celebrating and being together.

Basically Rover rounds provide unlimited possibilities for shaping their group life increasingly on their own responsibility. At all events, all Rovers are intended to do the following during their four-year period of being Rovers:

- to have at least one international meeting;
- to become committed to at least one social project;
- to think over the shape of their own future and objectives in life as a woman or man;
- to face up to their own spirituality;
- to understand that both an agile mind and an active body are inseparable components of her/his personality;
- to orient her/his actions towards the "Scouts' Law".

