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M.I.Y.O

Measuring Impact: with, for and by Youth Organisations

Phase 1 Summary Report and Recommendations



Table of Contents

1. Development of the Toolkit.....	3
1.1 Literature Review and Consultations	3
1.2 SPICES Framework	4
1.3 MIYO Toolkit.....	4
2. Data Collection	5
2.1 Pilot Study by Les Scouts, Belgium	5
2.2 Pilot Study by Junak, Czechia	6
2.3 Pilot Study by Scouting Ireland	7
3. Data Analysis.....	9
3.1 Research Findings from Les Scouts, Belgium.....	9
3.1.1 Survey	9
3.1.2 Focus Groups	18
3.2 Research Findings from Junak, Czechia	26
3.2.1 Survey	26
3.2.2 Focus Groups	36
3.3 Research Findings from Scouting Ireland.....	51
3.3.1 Survey	51
3.3.2 Focus Groups	61
4. Conclusions and Recommendations	71
4.1 SPICES Framework	71
4.2 Leadership	72
4.3 Process Considerations	72
4.4 Preliminary Recommendations	73



Phase 1 Summary Report and Recommendations

This report summarises the key developments and findings from the first phase of pilot studies following the creation of the Impact Measurement Toolkit. The toolkit, devised by Maynooth University, in collaboration with WOSM, YMCA, and member organisations, aims to measure and analyse the impact of youth development initiatives. Its development was a collaborative effort and involved a review of literature, extensive discussions and consultations. These activities offered rich insights into the priorities of youth development and the various aspects of young people's personal development.

1. Development of the Toolkit

1.1 Literature Review and Consultations

In every research project, the literature review serves as a crucial initial step, laying the groundwork for the study. It helps to identify gaps, synthesise existing information, and provide a context for the research. In this project, the Maynooth University team reviewed various academic papers and studies conducted in the UK, Ireland, and at the European level.

The literature review indicated that effective youth work practice can result in a broad range of positive outcomes for young people. It can help them develop skills and competencies, strengthen their social networks, change particular risk behaviours, and build positive relationships. The reviewed sources also pointed out benefits beyond the individual level. Youth work is viewed as a vital component of our social fabric, offering spaces for contact, exchange, and engagement among youth and across generations. It was also identified as having intrinsic value, offering enriching and enjoyable learning experiences.

Along with the literature review, several focus groups were facilitated with representatives from MIYO partner organisations involved in programme design and delivery. During these focus groups, participants were interviewed about the intended impact of their programmes and their methods for assessing and measuring that impact. The programmes identified can be classified into three main categories: activity/skills-based, community-engaged, and targeted/focused on marginalised groups. The intended outcomes range from youth empowerment and community-building to the development of values such as trust and responsibility. These discussions revealed several formal and informal tools used by youth leaders to assess their programmes' impact. Formal assessment tools include evaluation surveys, interviews and observations with children and young people, personal reflections, and wider evaluative tools involving parents and communities. Informal tools, on the other hand, include feedback from parents and former scouts.

In relation to the MIYO project, it was noted that youth organisations with an assessment and educational plan reported greater levels of skills development among young people. The sector, therefore, should encourage the development of assessment and educational plans. Also, studies that measure the skills of young people before and after their participation in non-formal education can enhance the evidence base relating to this topic.



Maynooth University team also reviewed two impact studies, conducted by WOSM in 2018 and 2019. The 2018 study sought to assess the impact Scouting has on the personal development of youth aged 14 to 17, based on fourteen key outcome areas. It was carried out in Kenya, Singapore, and the UK, involving 4,796 scouts and 1,194 non-scouts. The major finding was that Scouts scored significantly higher than non-Scouts on 13 of the 14 outcomes.

The 2019 study streamlined the self-reported personal impact measurement from 14 outcomes in 2018 to 10 key outcomes. In total, 4,144 Scouts and 3,029 non-Scouts from France, Mexico, the Netherlands, and Saudi Arabia participated. The results showed that scouts scored higher on all outcomes than non-scouts, with the greatest differences in Physical activity, Religion, and Learning from Nature.

1.2 SPICES Framework

Following the literature review and consultations, the consortium partners agreed to adopt the SPICES framework, initially developed and widely used by WOSM. This framework identifies six main areas of personal development:

- **S**ocial Development (collaboration, leadership, solidarity, inclusiveness)
- **P**hysical Development (physical fitness/ healthy activities, health self-consciousness, preventive/ health-maintaining behaviour, body image)
- **I**ntellectual Development (problem solving, critical thinking, growth mindset)
- **C**haracter Development (autonomy, resilience, identity/personality)
- **E**motional Development (self-awareness, self-expression, social awareness and responsibility)
- **S**piritual Development (sense of purpose, values and gratitude)

Under each area, several constructs or items can be measured. For instance, physical development can be broken down into physical fitness, health consciousness, nutrition, sleep, and rest. To understand which items are more important under each category, a prioritisation poll was initiated among youth leaders and youth workers from partner organisations. This exercise helped narrow down the list of items and clarify the intended outcomes under each SPICES category.

1.3 MIYO Toolkit

The first version of the MIYO Toolkit combines surveys (quantitative method) with focus groups (qualitative method) to measure the impact of youth programmes while considering six areas of the SPICES framework.

The MIYO Survey has two main parts. In Part One, demographic and contextual information (e.g. gender, age, place of residence, religious background) is gathered. The demographic questions draw on existing instruments such as the European Social Survey. In Part Two, survey questions are based on the items under each area of personal development, a.k.a SPICES framework, amended to take the form of "first-person" statements that young people can consider with respect to themselves. Each item is followed by a follow-up question relating to the youth work context. For example, to address the aspect of physical development, 1(a) read: 'I try to live my life in a healthy way (nutrition, sleep, exercise)'; and '1(b) read: 'Scouting encourages



and supports me to live healthily'. Please review [the full questionnaire](#) to get more insight.

As per the objective of our mixed methods approach, the focus group is an opportunity for young people to reflect upon aspects of their experiences in WOSM or YMCA. The indicative questions are broad enough to allow for a useful discussion to emerge from the group. In addition, focus group facilitators might draw in elements of the SPICES framework as they see fit in order to enable young people to elaborate upon examples of benefits and outcomes. We also included a task-based exercise which can be a really useful aid in focus groups to generate discussion. The interview questions can be refined as necessary following the first pilots and feedback from partners. To access the full questionnaire, please click [here](#).

Upon completion of the toolkit, it was implemented in three pilot studies conducted by our member organisations - Junak, Scouting Ireland, and Les Scouts. The objective of these pilot studies was to test the toolkit's validity, applicability, and efficiency in diverse contexts.

2. Data Collection

2.1 Pilot Study by Les Scouts, Belgium

In April and May 2023, Les Scouts, the Belgian National Scout Association, organised three focus groups and launched an online survey among the French-speaking scouts in Belgium. Prior to the organisation of focus groups, the translation of interview questions was initiated. Overall, the translation process from English to French was smooth as partners had an in-depth discussion on each interview question during the mid-term meeting in Skopje. This discussion was key to understanding the main elements the research team aimed to measure. Les Scouts already had prior experience in impact studies and only required a brief induction session in advance.

The first two focus groups, comprising eight participants each, were conducted during Xperience, a yearly event that hosts 1500 participants, aged 16-18. To target interested participants, the research team walked around the event venue and approached different groups, explaining the study and briefly presenting the MIYO project. Prior selection and registration of participants enabled diversity in terms of age, gender, and place of residence. At the time of registration, focus group participants were given a badge "IMPACT" as a way of encouragement and were promised to receive two more after the discussion. The last focus group was organised a week after at Gamelle, another yearly event targeting 12- to 16-year-olds. Due to logistic reasons, the group was formed this time by randomly selecting volunteers on the spot. The formed group was less diverse regarding age and social background: they were mainly 14-year-old scouts representing two different local groups.

All three focus group discussions were recorded on the phone. The audio recordings were later transcribed and translated into English with the help of WOSM volunteers. The engagement of Scout volunteers facilitated the process considerably, as they had the necessary background and therefore possessed the specific vocabulary. From the perspective of the interviewer and participants, the discussions were enjoyable, and everybody appreciated the moment.



Concerning the online survey, the translation of the questionnaire took more work. Although partners had in-depth discussions with the Maynooth team over survey questions and were provided considerable insight, some questions/ statements remained unclear due to the language barrier. Mainly, the Les Scouts team was cautious that they might need help to convey the same message and reflect the intended concepts. The Drag'n Survey, a paid survey platform, was used to run the questionnaire. This platform offers various functions that make the process more enjoyable for the researchers and the participants (personalised interface, detailed survey findings, etc.). The online survey was launched in mid-April during the second event. The team invited scouts to answer the questionnaire directly or to give their addresses so they could receive the link and do the survey later. The survey was also promoted on Facebook and Instagram, as those are the main communication channels with the target age group. Les Scouts collected over 200 responses over the period of one month and closed the questionnaire shortly. It was challenging to get more respondents, as the team needed direct contact with the target group outside those events. As a lesson learnt, it should be noted that the launch of the survey before both events and its promotion amongst the event participants would have been more efficient. If more responses were required, Les Scouts could provide the scout leaders with ready-to-do activities to encourage participation, but this could still be limited due to the mid-May break.

Importantly, the sample size does not represent Belgium's French-speaking scout community. However, it gives an idea about the self-perception of young scouts on their personal development. As the study was part of the first pilots, the main intention was to test the usability of the tools without reaching a representative sample of responses.

2.2 Pilot Study by Junak, Czechia

Junák - Czech Scouting organised three focus groups and an online survey in May 2023. Despite some minor challenges, the results align with the initial expectations. The focus groups were conducted during the National Scout Jamboree, a large-scale national event welcoming over five thousand youth members and adult volunteers. Three focus groups were run in the scope of the event. Each focus group had between 6 and 8 participants. The coordinating team aimed for reasonable geographical spread, gender balance, and age spread. Individual focus groups lasted 45 to 90 minutes and were carried out by a Scout leader with a background in journalism and experience in interviews. The team recorded audio with high-quality equipment and backup video on the phone. The audio recordings were transcribed using professional software, which was later finalised and improved by an individual transcriber. As much as the software facilitated the process, the transcriber's role was crucial. As to translation from Czech into English, software was used to do the rough translation, which a professional translator later finalised.

An online survey was conducted in late May. The team translated the English version of the questionnaire into Czech and had it tested by a dozen youth members and adult volunteers before opening it to the public. Based on respondents' feedback, minor modifications were made to reflect the intended concepts in Czech. After considering several possible platforms for the questionnaire (Menti, Office 365, and Google Forms), it was decided to proceed with Google Forms. The questionnaire was



published on the internal news portal of Junák - Czech Scouting and disseminated via a weekly newsletter. In addition, a video story was published on NSO's Instagram account, considering the target audience. Junák managed to collect over 650 responses over the period of 7 days and closed the questionnaire as planned.



2.3 Pilot Study by Scouting Ireland

In May and June 2023, Scouting Ireland engaged scout groups and young people aged 14-18 in a survey and focus groups as part of the first pilot studies. To this end, Scout groups were identified, consisting of a geographic diversity and mix of urban, rural, new, and old scout groups across the country. In addition, national volunteer project teams were engaged to promote the research.

Ethical research was a critical consideration for Irish Scouts. In this light, the programme staff of Scouting Ireland engaged with the Safeguarding Department and Data Protection unit to ensure that the research study was in line with the best standards in Ireland. As a next step, information sheets and consent forms were developed and disseminated to ensure informed consent among all stakeholders in data collection: young people, parents, and guardians. Importantly, Scouting Ireland chose not to overly use incentives for participation to ensure that an ethical research approach was employed and that the involvement was voluntary. This, alongside the time of year for the organisation with youth members engaged in the planned scouting programme and/or school examinations, meant there was a slower uptake in the research. The survey was promoted for a period of one month. 83 survey consent forms and 74 survey forms were completed in the Irish survey pilot. A drop-off rate of about ten people was observed between the completion of the consent form and



survey. Scouting Ireland used some visuals for the beginning questions such as geographic areas participants were from. The survey was promoted through Scouting Ireland's mailchimp, emails, social media, whatsapp groups and through word of mouth through National Volunteer Project Teams. It was promoted at a time when young people were on a campsite programme, taking school exams which impeded the uptake in the survey. The survey was promoted towards the end of the scouting programme year for many which impacted the outcome alongside a perceived extra step of completing the consent form as part of participation.

Three focus groups were organised with the voluntary participation of ten people in each group on average. Each focus group began with introductions and a broad outline of the purpose of the focus group. The prior testing and placing the microphones in strategic positions on the interview table were essential to capture participants' voices. The lines of inquiry were broad and allowed plenty of free-flowing discussion. However, it should be noted that group members were not always comfortable in telling their stories or expressing themselves in front of their peers. An important aspect is to carefully consider who is best placed to facilitate the discussions to allow honest feedback. In particular, where there is loyalty to leaders, young people may feel uncomfortable saying anything negative about them in front of their peers who may not feel the same way. It may be helpful to seek this information away from their den, a place associated with their group leaders. Moreover, a group where participants are not previously known to each other may reduce self-consciousness, embarrassment, or concern that they may be teased or judged. For example, the group leader's daughter was among the participants in one of the focus groups, which potentially hindered full revelations on some questions asked, for fear of not saying what might be termed 'negative' by the participants and reporting to the group leader by her daughter. In another example, some participants were from the same family and may have had different opinions on certain issues and might want to be on the same perspective to remove all doubts or arguments.

The facilitator highlighted the importance of learning the group dynamics before discussions and remembering participants' names as an opportunity to invite the quieter participants to contribute to the debate. A smaller group size allowed deeper conversations and examples of individual stories to emerge. The recommended group size is eight people. An exercise was used in one of the groups by asking them to write on Flipchart reasons why someone should join Scouts and call out words to describe a good Scout Leader. Although this exercise elicited discussions and provided a useful focal point, the group was already fully engaged in conversation with the facilitator and each other. Therefore, this activity did not add much value there. The facilitator observed that it would have been more beneficial if more time had been spent in preparation before the focus group, explaining the role and purpose of the discussions and the type of areas that might be covered. This way, some participants would have had the opportunity to reflect on the topics before joining the group. The organisation engaged stakeholders in the project, including the CEO, senior management, national project teams, regional volunteers, local volunteers, parents, and youth members. The project was slow and difficult to engage membership in, with a drop-off rate of about ten people between completion of the consent form and participation. The organisation is reviewing their registration forms for future engagement in research so that consent is automatically obtained upon registration.



3. Data Analysis

This chapter specifically delves into the data analysis process that transpired in Belgium, Czechia and Ireland. Data analysis took on two main forms: quantitative data analysis (survey results) and qualitative data analysis (focus group discussions). Both approaches have their unique set of methods, benefits, and challenges, which we shall discuss in detail in this section. The mixed methods approach provided a richer, more nuanced understanding of the youth's experiences.

To facilitate a structured, streamlined and user-friendly approach to handling the survey results, an automated Excel template was developed by Maynooth University, in collaboration with specialised IT experts. This template enables youth workers to directly insert the collected survey results, from which they can promptly gain insights into crucial aspects of the data such as demographic information, the mean score of each self-proclaimed statement on personal development, and youth programme's effect on it. It essentially serves as an intuitive tool for deciphering complex quantitative data.

The focus group analysis, on the other hand, dealt with the qualitative aspect of the data. This method hinges on analysing and synthesising discussions and interactions among young people, providing a depth of understanding of the matter that numbers alone might not fully capture. To guide this process, a detailed manual on how to analyse and synthesise focus group discussions was put together. This tool was designed to foster a thorough understanding of the group dynamics, the shared experiences, and the individual perspectives that often emerge in focus group discussions.

It's crucial to note that these tools, while effective for these initial pilot studies, are a work in progress. Both the automated Excel template and the qualitative data analysis guide will undergo refinement and modification based on the feedback from partners, as well as the experiences of the university team in using them. It is anticipated that these improvements will elevate the efficiency, precision, and ease of the data analysis process in the subsequent stages of the MIYO project.

With these tools in place, the following subchapters provide a detailed account of the analysis conducted on the collected data from Belgium, Czechia, and Ireland, illuminating our understanding of youth personal development and the effects of Scouting therein.

3.1 Research Findings from Les Scouts, Belgium

3.1.1 Survey

Part 1: Demographic and contextual information

Sample size and age range

There were 204 responses to the online survey in Belgium. Note that each segment of the following charts contains the absolute number followed by the percentage figure, e.g. 582, 86%. Respondents were aged 14-18 years inclusive, with a roughly even distribution by age, as shown in Figure 1 below.



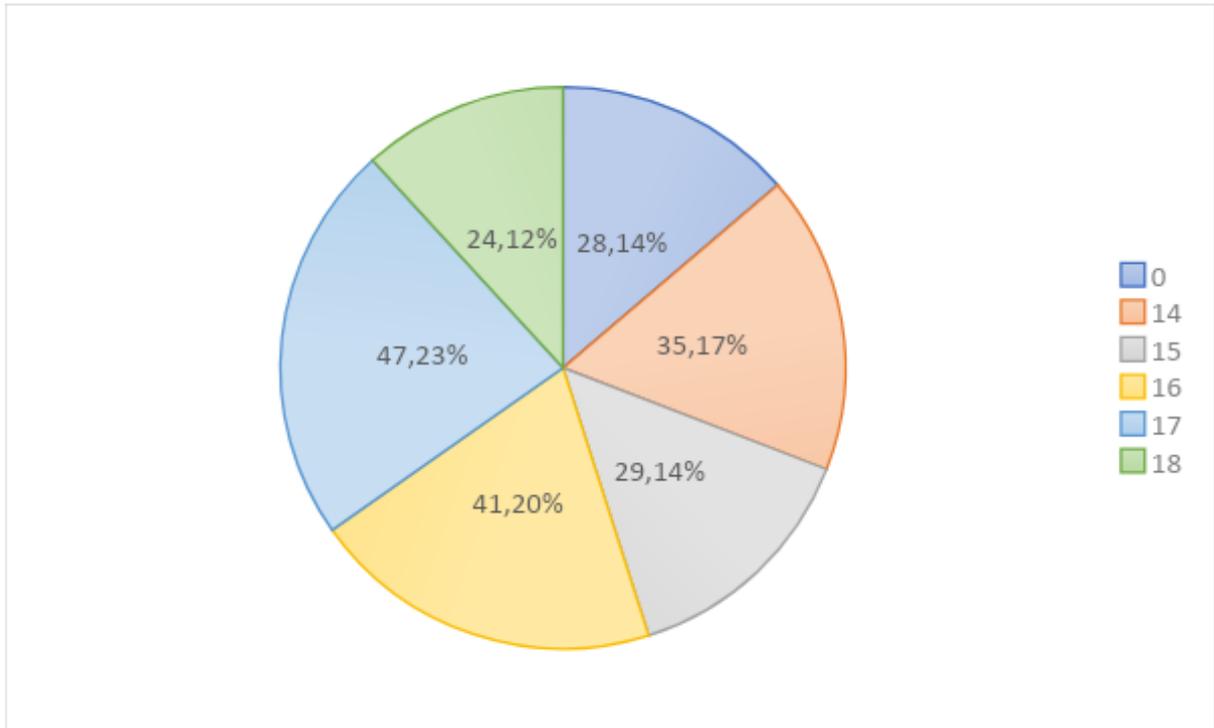


Figure 1: Age of respondents

Gender

More than half (52%) of respondents described themselves as female, and more than one third (36%) as male. One young person said 'other', one 'preferred not to say' and 22 (11%) gave no response (see Figure 2).

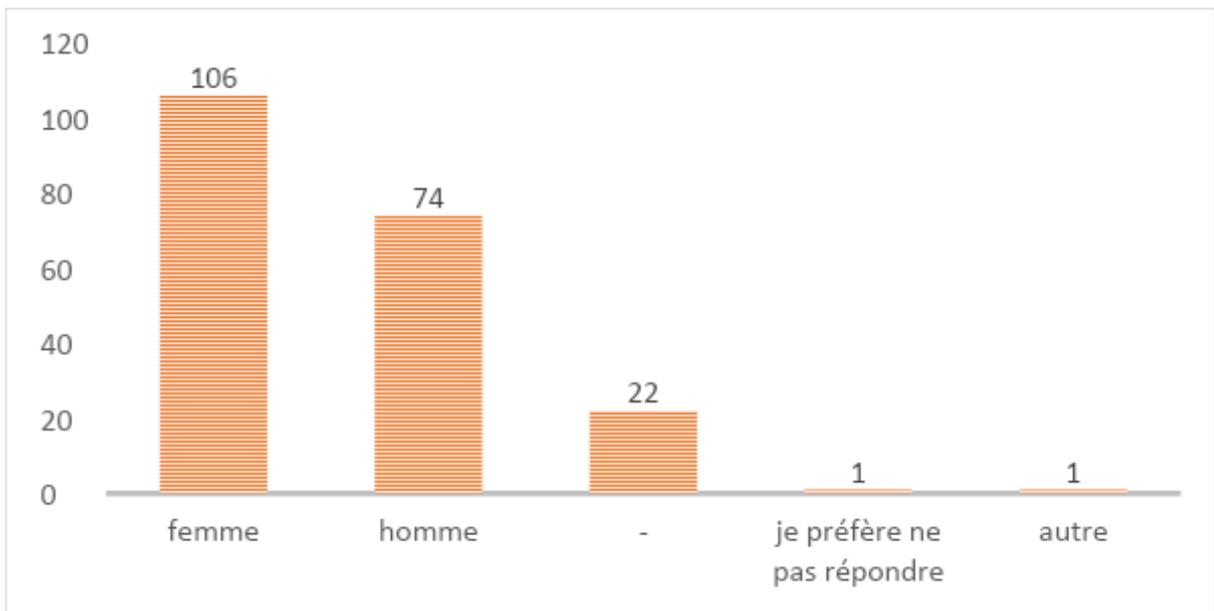


Figure 2: Gender of respondents



Duration of involvement in Scouting

More than four fifths of respondents had been involved in Scouting for more than four years (see Figure 3), with the next highest category being 'three to four years', at just under 6%, and the proportions descending to less than 3% for those involved for 'less than a year'.

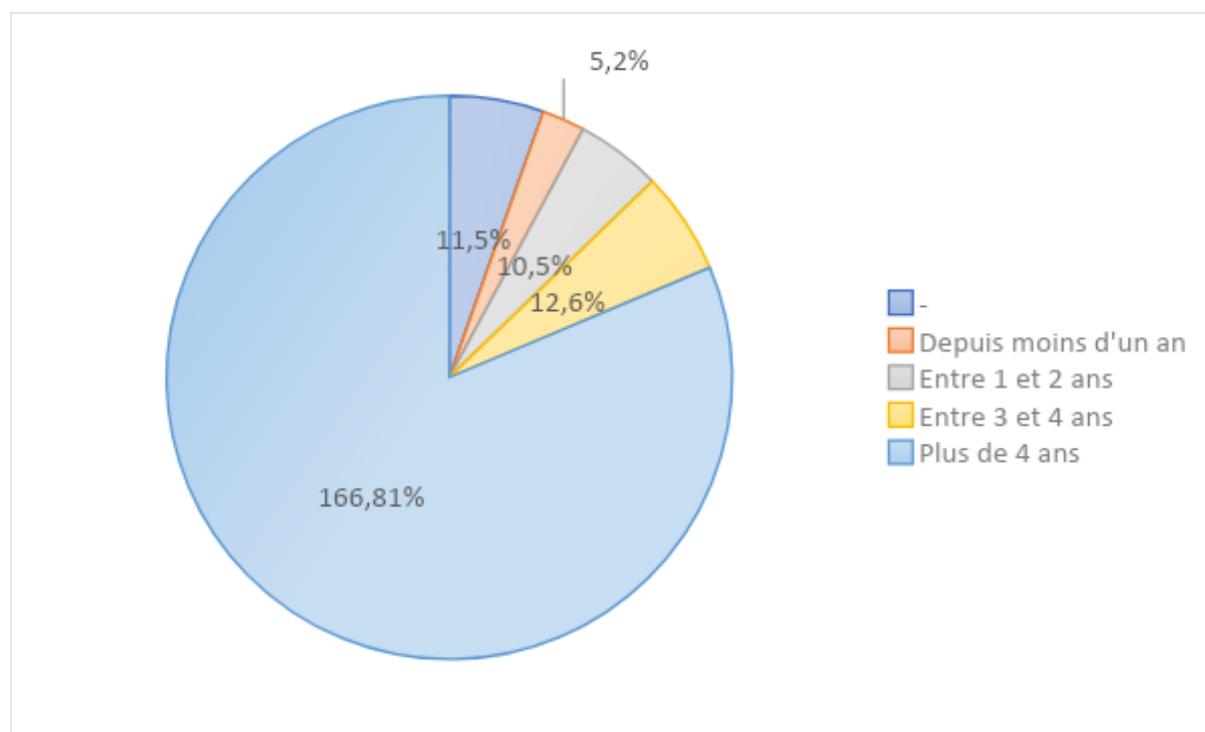


Figure 3: Duration of involvement in Scouting

Area of residence

More than half of respondents lived in rural areas, with 48% of them in a village and a further 7% on a farm or a home in the countryside (see Table 1). Just over one quarter were 'large urban', living in either a city (18%) or suburb (9%). Apart from those not responding (4%) the remainder lived in a small town (14%).

Type of area	N	%
En périphérie d'une grande ville (pas dans le centre, mais à quelques kilomètres)	9	4.41%
Un village	18	8.82%
Une ferme ou une maison dans la campagne	98	48.04%
Une grande ville	14	6.86%
Une petite ville	37	18.14%
Grand Total	28	13.73%
Grand Total	204	100.00%

Table 1: Area of residence



Long Standing illness or disability

Just eleven of the 204 respondents indicated they had a longstanding illness or disability. This represents just over 5% of the total (Figure 4)

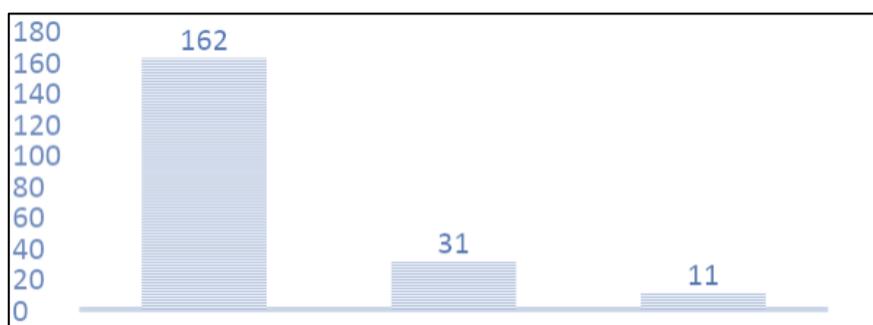


Figure 4: Any long standing illness or disability?

Religion

Slightly more than one quarter of respondents (27%) said they belonged to a particular religion or denomination, 58% said they did not and the remaining 15% gave no response to the question (Table 2).

Any religion?	N	%
-	30	14.71%
Non	119	58.33%
Oui	55	26.96%
Grand Total	204	100.00%

Table 2: Any religion/denomination?

Of the 55 respondents who said they did belong to a particular religion, the overwhelming majority (53, or 96%) specified Christianity. One respondent mentioned Buddhism and one Islam.

Part 2: Perceptions of self and of Scouting

Part 2 of the survey questionnaire requested respondents to complete a series of 18 statements (which we here call the 'A statements'). These were self-perception items in which they gave a score between 1 and 5 depending on how little [1] or how much [5] they thought a particular statement, quality or characteristic applied to/was true of themselves. In each case they were then asked to complete a second corresponding statement (which we here call the 'B statements') indicating, again on a continuum between 1 and 5, how little [1] or how much [5] they thought Scouting contributed to their development in relation to that quality or characteristic.



Individual survey items – patterns of response by gender

Summary mean scores for each set of A and B statements, for female and male respondents separately, are provided in Table 3.

(The full version of the A statements only is reproduced here.)

A & B Statements by male/female - BELGIUM	Female A	Male A	Female B	Male B
10a. I try to live my life in a healthy way (nutrition, sleep, exercise).	3.82	3.83	3.69	3.53
11a. I am curious about the world around me and enjoy learning new things.	4.40	4.58	4.31	4.20
12a. I am confident in taking the lead in group or team activities.	3.67	3.64	4.11	3.75
13a. There are people in my life with whom I'm comfortable sharing feelings and emotions.	4.10	3.98	4.28	3.98
14a. I know that what I do every day (my actions, my lifestyle, my habits) affects my mood and my feelings.	4.07	4.13	3.16	2.76
15a. I believe that there is a meaning to life, and that helps me in dealing with difficulties.	3.42	3.08	3.48	2.83
16a. I can recognise my own feelings and how I can affect the feelings of others.	3.85	3.70	3.16	3.08
17a. There are people in my daily life that I admire and respect.	4.48	4.53	3.76	3.46
18a. I have a sense of respect and wonder at the natural world.	4.35	4.29	4.38	4.45
19a. I have a good understanding of the human body and how it works.	3.86	3.96	2.99	2.59
20a. I know the difference between reliable and unreliable sources of information.	3.65	3.75	2.15	1.88
21a. I see the value for me of having a place/space for reflection, away from the daily routine of school, work or family.	4.01	4.10	4.00	3.82
22a. I feel confident thinking for myself and solving problems.	4.11	3.98	4.13	3.78



23a. Before I act, I try to think about how my actions might affect others.	3.77	3.33	3.92	3.61
24a. I choose to be involved in activities in my community (unpaid) for the benefit of others or the environment.	3.90	3.32	3.96	3.90
25a. I think my friends would say that I'm consistent in what I believe, what I say and what I do.	3.74	3.55	3.09	3.16
26a. I choose to engage in physical activity (other than at school) at least once a week.	4.34	4.44	3.27	3.57
27a. I believe everyone should be respected and treated the same, no matter where they're from or who they are.	4.90	4.57	4.40	4.08
Total	4.02	3.93	3.68	3.47

Table 3: A and B Statements – mean scores for females and males

In the case of the A statements (self-perception) female scores are higher in 10 out of 18 items. For the most part the margins are small either way. The few exceptions where the margins are .3 or greater are as follows:

- 15a - 'meaning of life' (.34)
- 23a - 'thinking before acting' (.44)
- 24a - 'unpaid activities to benefit others' (.58)
- 27a - 'treat everyone the same' (.33)

In the case of the B statements – perceived *benefits of Scouting* in relation to each aspect or item – female scores are higher in 15 out of 18 items. For two of the three items where male scores are higher, the margins are only .07 (these are 18b 'respect and wonder' and 25b 'consistency of belief, action etc'). In the case of 26b ('regular physical activity') there is a .3 difference in favour of males.

For B statements where females scored Scouting as being more beneficial than males did, in eight out of the 15 items there is a difference of .3 or more. These are as follows:

- 12b - 'confident in leadership' (.36)
- 13b - 'people to share feelings with' (.3)
- 14b - 'lifestyle and mood' (.4)
- 15b - 'meaning of life' (.65)
- 17b - 'people I admire' (.3)



19b - 'understanding the human body' (.4)

20b - 'thinking for myself' (.35)

23b - 'think before acting' (.35)

Rank order of benefits of Scouting

Table 4 presents in rank order the items in the survey's B statements, indicating the ways in which Belgian respondents perceived themselves to be benefiting from their involvement in Scouting, from the highest ranked ('respect and wonder', 4.40) to the lowest ('deciding between sources of information', 2.04).

Rank order of '(b)' statements - BELGIUM	
18b. Scouting develops and sustains my sense of respect and wonder at the natural world.	4.40
27b. Scouting has shaped my belief in treating everyone the same, no matter where they're from or who they are.	4.26
11b. Scouting provides opportunities to satisfy my curiosity and learn new things.	4.24
13b. I know people I'm comfortable sharing my feelings with through Scouting.	4.15
12b. Scouting has developed my confidence in my leadership skills.	3.97
22b. Scouting has contributed to the development of my thinking and problem-solving skills.	3.97
21b. Scouting provides a quiet place/space for reflection away from school, work or family.	3.93
24b. Scouting enables and supports me to engage in unpaid activities that benefit others.	3.91
23b. Scouting encourages me to consider the effect of my actions on others.	3.79
17b. I know some of the people I admire and respect through Scouting.	3.65
10b. Scouting encourages and supports me to live healthily.	3.63
26b. Scouting provides opportunities and encouragement to engage in physical activity at least once a week.	3.38
15b. Scouting strengthens me in the belief there's a meaning to life.	3.22



16b. Scouting has helped me to recognise my feelings and how I affect other's feelings.	3.13
25b. I have learned the importance of consistency between what I believe, say and do through Scouting.	3.12
14b. I have developed knowledge about the link between what I do and how I feel through Scouting	3.02
19b. Scouting has added to my understanding of the human body and how it works.	2.83
20b. Scouting helps me to tell the difference between reliable and unreliable sources of information .	2.04

Table 4: B Statements in rank order - Belgium

The SPICES dimensions

As discussed and agreed within the MIYO consortium before the commencement of the Pilot Phase 1, the survey instrument was constructed so that the 18 items - each a 'couplet' consisting of an (a) statement and a (b) statement - reflected the six headings of the SPICES framework, with three items relating to each dimension. The dimensions are all types of development that are intended and expected for young people through Scouting: social, physical, intellectual, character, emotional and spiritual.

The items were randomly distributed within the survey questionnaire and the SPICES framework was not mentioned in the survey at all. The relationship between the items and the SPICES dimensions is as follows (numbers of items here correspond to the Belgian survey and the Tables and text above).

Dimension	Survey Item
Social	12, 24, 27
Physical	10, 19, 26
Intellectual	11, 20, 22
Character	17, 23, 25
Emotional	13, 14, 16
Spiritual	15, 18, 21

The figures below present in diagrammatic form the composite mean scores for each of the six SPICES dimensions, with A statements presented in blue and B statements



in orange. Figure 5 presents the findings for the complete MIYO Pilot Phase 1, in all three countries (Belgium, Czechia and Ireland).

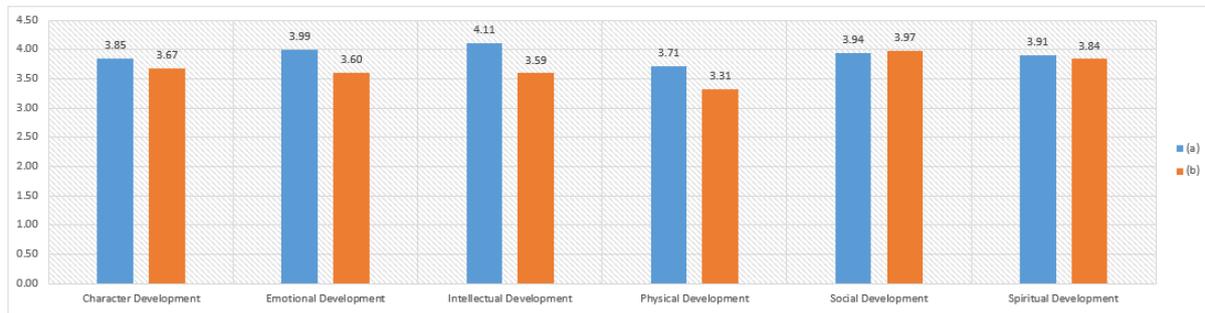


Figure 5: SPICES dimensions mean scores – MIYO Pilot Phase 1 (3 countries)

Figure 6 presents the corresponding findings for Belgium only. The patterns are similar. Overall, respondents tended to give higher scores to A statements than B statements. The exception is for 'social development', where the B statements were scored higher than A statements. Both the A and B statements relating to social development scored marginally higher in Belgium than in the MIYO Pilot overall.

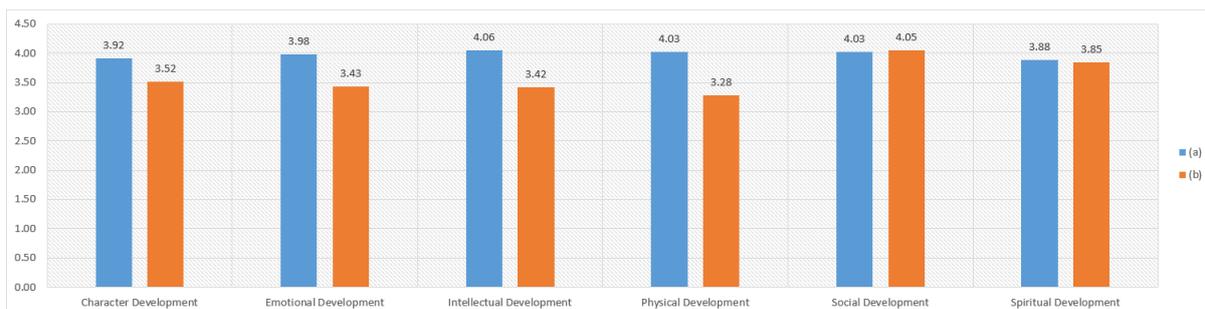


Figure 6: SPICES dimensions mean scores – BELGIUM totals

Figure 7 presents the summary SPICES findings for those respondents to the Belgium survey who indicated that they had a longstanding illness or disability.

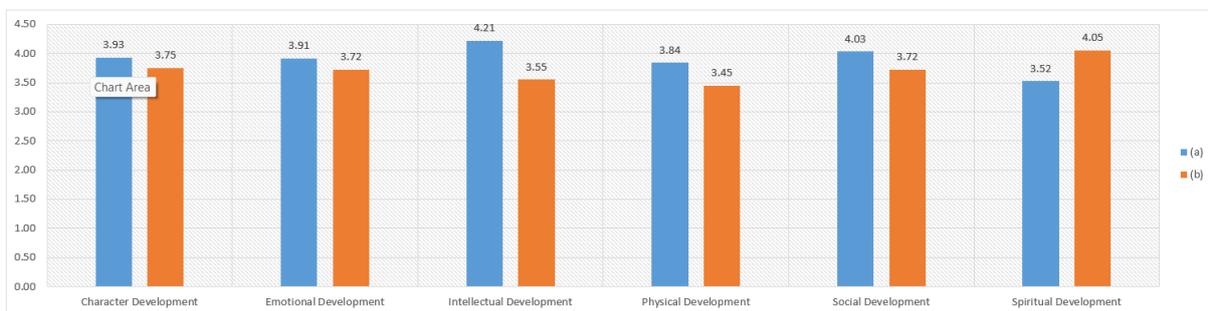


Figure 7: SPICES dimensions mean scores – BELGIUM respondents with longstanding illness or disability (n=11)



Note that the number in this sub-sample is very small and the analysis presented here is for *illustrative purposes* only. There are some interesting patterns in the responses. On the B statements (orange columns) young people with a longstanding illness or disability give a higher score to their emotional development through Scouting than the full sample (by .29) but a lower score to their social development (by .33). The current self-perception of the young people with a longstanding illness or disability (blue column) is lower in relation to spiritual development than the score for the full sample (by .32). However, the perceived *benefit from Scouting* in relation to that same dimension of development is higher for young people with a longstanding illness or disability than for young people in general (by .2). For those with a longstanding illness or disability, the difference between the scores for 'where they are now' (A statements/blue) and how they think they benefit from Scouting (B statements/orange) is striking, at .53 (making it one of the few occasions in the survey analysis for any subgroup to date where an orange column is substantially higher than the corresponding blue column).

SPICES dimensions and duration of involvement in Scouting

Table 5 presents the mean scores for the six SPICES dimensions in the Belgian survey, broken down by the length of time that the respondents have spent in Scouting. Note that this analysis takes account of 'B statements' only (i.e. those relating to perceived benefit of Scouting rather than perception of self).

There is not a uniform pattern of progression across time. However in the case of all six SPICES dimensions, the Belgian respondents with more than 4 years of experience in Scouting award a higher mean score than those with less than one year of experience.

Years ↓	Social	Physical	Intellectual	Character	Emotional	Spiritual
< 1	3.5	2.58	3.33	2.33	2.72	3.39
1-2	3.35	2.56	2.94	3.17	2.76	3.47
3-4	3.89	3.09	3.08	2.92	3.00	3.42
> 4	4.11	3.35	3.46	3.60	3.52	3.91
TOTAL	4.04	3.65	3.74	3.72	3.71	3.87

Table 5: SPICES mean scores by duration of involvement in Scouting

3.1.2 Focus Groups

Three Belgian focus groups were carried out as part of the MIYO pilot research phase in May 2023. All of the transcripts were provided in list form without any general identifiers amongst responses such as Girl A, Boy B etc. Therefore the analysis



presented here is based on the general views gathered without any reference to the process of generating discussion amongst the group/tracing of individual contributions to the general discussion.

The first focus group (FG1) did not include any group descriptor or demographic information so it is unclear the gender/age range/urban-rural divide etc. The second focus group (FG2) had eight participants in the 16-17 age bracket and, from deduction of the pseudonyms provided, includes 5 females and 3 males. The third focus group (FG3) had eleven participants ranging in age from 16-18 years and again from deduction of the pseudonyms provided, including 4 males and 6 females and 1 without pseudonym.

The following analysis sets out some of the key themes arising across the three discussion groups which can be usefully explored under the SPICES framework – Social Development; Personal Development; Intellectual Development; Character Development: Emotional Development and Spiritual Development.

Social Development

The participants across all three focus groups provide abundant examples of their experiences of social development as part of Scouting, in general terms through making friends and developing relationships and more specifically highlighting issues of connection and solidarity which make Scouting a meaningful experience.

One of the participants in FG1 describes Scouting as follows: *'it's about getting together with lots of other pioneers [Scouting unit], sharing what we're doing, our camp plans, where we are going, what we've already done, and also having fun'*. A young person in FG2 explains: *'We really create strong bonds and beautiful friendships, it's so cool'*. In FG3 one young person says: *'it's a great way to meet lots of people, you're always seeing new faces and making lots of friends'*.

Connection

Many of the young people as they discussed what Scouting means for them socially highlighted the feeling of *connection*, and this emerged as a major theme across all three focus groups.

For example in FG 3 some of the young people describe their experience of Scouting: *'It means being part of a unit'; 'It builds very strong links'*. In FG1 one young person describes Scouting as *'kind of a second family'* and the idea of Scouting as a family is also described by another young person in FG3: *'I think it's family and joy'*. Another participant in the same group talks about how Scouting provides a means to disconnect from everyday life and everyday problems and to connect instead with Scouting friends and what this connection means to them: *'It's summer camp for me too. Because during those two weeks, we disconnect from everything. from all your problems, all the social networks, everything. And it allows you to get closer to people you haven't necessarily talked to, so it's really a kind of family, as it were'*.

The theme of connection is further elaborated upon by other young people in FG3 who describe the relationship building and social connection that is facilitated particularly by the camping experiences available to young people through Scouting: *'I'd say summer camp, too. Because you're already in a separate bubble, you're not bothered*



about everyday life, it's really different. And because we share so many things, we get to know people better and help each other out.' The notion of shared experiences and the connections that they build is described as an important aspect of Scouting by another young person in the same group:

'I'd say it's the atmosphere we create together. Because in fact it's a record of everything we've experienced together, our memories, everything we've learned. Because it's often with people you've grown up with. I find it always creates a happy atmosphere. And when a camp's over, you always get a lump in your throat that hurts, because you feel all alone all of a sudden, because you've spent all this time with wonderful people and now you're all alone again. But that just goes to show how incredible it was, how great it was.'

The emotional response of this young person in describing shared memories and experiences of sociability provides a very good example of the ways in which the six categories in the SPICES framework are not mutually exclusive.

Solidarity

The theme of solidarity was evident across the three focus group discussions also as participants described the perceived impact of Scouting on their social development. In FG1 one of the participants notes: *'we each have our own strengths and we complement each other'*. In FG2 participants elaborate on this theme describing what they like best about Scouting as the *'team cohesion'*. This idea is similarly expressed by a participant in FG3: *'it also creates group cohesion'*. Another participant in FG2 highlights that: *'it's super important because we have a common project and we're working to make it happen. It makes things a little more meaningful'*. This idea is echoed by another participant in the same group who notes: *'Everyone has their strengths, and by using these strengths we become a real team'*. Another participant in FG 2 describes what solidarity means beyond the context of the Scouting group: *'We also get involved in society with others. Because, for example, there's Operation Arc-en-Ciel, where we help disadvantaged people...I think it's really important that Scouts organise this to help others'*.

Physical Development

There was some evidence across the focus groups of Scouting having a noted impact on young people's physical development. For example in FG1 the following excerpt highlights the perceived impact of Scouting on physicality and activity and how that feels for young people:

- *You're active in every meeting. Without being tiring, you're still active.*
- *We walk a lot, so there's also a bit of endurance. And you're actually getting better at it.*

Interviewer: So there is physical activity, even if the main goal...

- *It's having fun. You don't come to Scouts to walk.*
- *Yes, it's not to build muscle, no.*

Interviewer: But at the end of a Scout meeting, you might feel like you've been working out, for example.

- *You might have aches and pains.*



- *Afterwards, it feels good, because you feel like you've been active, you've been outside... So it's good.*

As illuminated by the accounts of the young people in FG1 above, Scouting provides opportunities for physical development through walking/organised hikes and while participants note that the purpose is not to build muscle, it provides an opportunity to get active, to build endurance and to improve over time.

Intellectual Development

The theme of intellectual development did not feature prominently in the focus group discussions but was touched on by some of the participants as they described in general terms the various learning experiences afforded to them by Scouting. In FG1 one of the participants notes; *'I learned to do things by myself, to be resourceful'*. Another in the same group notes the learning about *'practical stuff'*. A participant in FG3 notes how Scouting *'provides different things you don't necessarily get elsewhere, for example when we build raised platforms for tents, it's not something you get anywhere else'*. Also in this group the issue of potential learning was raised by some participants: *'There are surely things we don't know that we would like to learn'*; and another participant agrees *'Precisely, it is also that we learn things at different times'*.

Character Development

The theme of character and personal development emerged across all three of the discussion groups. In FG2 one of the participants described their journey in personal development through Scouting from an early age: *'For those of us who started out with the Baladins [young Scouting age group], since our parents dropped us at the Baladins at six [years old] during the weekend etc., we have to manage without them. You have to learn how to make your bed and manage, organise your stuff. I've always lost all my stuff, and I've lost a lot, but I've learned to be a bit careful with my stuff. You have to learn to organise yourself and live a little on your own'*.

Another participant in FG3 notes; *'these are good foundations to get started in life that you don't learn anywhere else'*. In the same group another participant notes; *'..over time, you don't just learn more about yourself, you learn to become stronger'*. In FG1 the notion that Scouting allows you to *'stretch what you can do'* was described by one participant. When asked to elaborate on this idea participants noted that it means *'to give the best of yourself'* and *'Go beyond your expectations. For example, your foot hurts, but you keep on walking because otherwise you'd be stuck there'*.

The idea that group connection allows for character development on the part of individuals was highlighted by participants in FG1: *'You start to get a feel for people actually. And so you know more or less who can do what'*. Another participant elaborated further: *'There are people who identify strengths, but it is also up to each individual to evaluate. To put yourself forward when you know you can be useful'*. Another participant remarks on how Scouting allows young people the opportunity to develop their strengths and acknowledge and draw on that within their groups *'If someone asks, 'Who wants to do this'? You can say, 'I feel I can, I know I can do this well'*.



Emotional Development

Participants describe their journeys in emotional development in Scouting in various ways across the three focus groups. The notion of disconnection from everyday life issues and problems is emphasised and young people refer to how this impacts on their own emotional development. For example in FG1, one young person remarks: *'when you're at home, your problems are, for example, school, homework. You have to think about the rest, etc. And when you're at the Scouts, well, it's more like, 'ah, you can't find the right check-point,' 'you can't find the base,' 'you didn't get it right,' and so, yeah, it's really getting away from things. You don't think about your problems, you change completely'*. Another young person in the same group notes: *'You pay less attention to the superficial things and things like that, And you think more about yourself'*. In FG3 participants note that Scouting 'teaches us to get out of our comfort zone', while one participant echoes; *'I think if I hadn't been in the Scouts, I'd have been a bit more shy. Because I think it helps us to open up to others, and be more at ease in a group'*.

In FG2 one young person articulates how Scouting has helped them to manage stress and anxiety and to develop a positive relationship with themselves: *'this environment is really nice because you feel soothed. I'm a very anxious and stressed person. And when I'm in the Scouts, I disconnect from my bubble, my role, and I'm really me, 'natural'. I eat with my hands, I can get down in the mud, I'm really in the real world. I'm not always trying to look good, to dress well, etc. I can really open up to the world and that's when you see my true personality, that's when I like myself more than outside Scouting'*.

Spiritual Development

The spiritual aspect of development through Scouting is touched on only briefly by participants. In FG1 the focus group facilitator asks: 'Introspection is a moment to take for yourself. To question yourself about your needs, your desires, your aspirations. It could be questions about 'what is life after death?'...Does Scouting allow you to experience such moments, give you opportunities for introspection?'

Some of the young people responded by describing opportunities while camping or hiking to connect with other young people: *' Well, when there are several of us, it's more like we tell stories where we say to each other: "Ah Ben, do you believe, for example, in spirits?" or something like that. But it never really goes into any deep thoughts'*.

More broadly, the spiritual development aspect is highlighted in young people's description of their experiences of connection to nature as this participant in FG1 notes: *'We realise more how lucky we are to have nature. Because when you are at home, behind closed doors, yes, there is heating, but you do not realise that in the background, it is nature giving you the ability to produce the heating. You have water, but you don't see that water comes from nature. Whereas when you're here, you have it in the river so, you know that's how you can wash yourself, you warm yourself with the fire, you realise how lucky we are to have nature'*.



As well as discussion of young people's perceptions of their development in Scouting under the SPICES framework, other key themes emerging from the focus groups included reflection on what sets Scouting apart in terms of the organisation and its values, and also a discussion of what leaders do to facilitate the benefits young people experience in Scouting.

Scouting organisation and values

Many of the participants across the focus groups reflect on what Scouting means to them and what sets it apart in terms of the particular values of the organisation. In FG1 one of the participants notes that being part of Scouting *'You feel proud'*. Another says *'You are proud of your Scout name, you have earned it'*. In FG2 young people discussed the enduring relevance of the values that are associated with Scouting down through the years: *'The good thing is that Scouting is still... an organisation with values that have always existed, even though society is changing fast'*. Another participant in the same group notes: *'The little traditions we have, the scout stuff'*.

For example, the shirt, the scarf, the Scout Promise, saying 'bon appétit' before eating, simple things. And I find it really meaningful because these are values that are common to all Scouts. It's something we have in common and I think it's really beautiful and really important. Singing songs before going to sleep, every time I do it, I think it's really important'. The Scouting identity and the fact that it can have a lifelong relevance and impact is further elaborated upon in FG2: *'Being a Scout is also a bit of an identity. Even outside Scouting, outside events, outside camp, if we come across people who are Scouts, we could talk for hours and hours with them about what we did at camp, our practices, our cultural background, etc. And then Scouting is really something we are. Even at 70, we can still talk about it with anyone'*.

In FG3 one of the participants notes that what sets Scouting apart from other activities is that *'It's like a breath of air... We don't have all the problems of everyday life, we don't have our phone in our hand all of the time. I think it's really a breath of air where everyone feels good, where everyone laughs, where everyone's there with a good attitude'*. The importance of the Scout uniform is emphasised by some young people. The meaning and connection to experience it provides is described by a participant in FG1: *'The shirt, so you have all the memories and everything on it. Some people wash their shirts, but when you don't wash them, you have the memories, etc. And then, it's good, you remember things.'*

Leaders

The role of youth leaders in Scouting is articulated across all of the focus group discussions as helping to shape the experiences of young people in Scouting. A participant in FG1 described youth leaders as *'the ones who provide the structure'*. Another says: *'They really want to be involved, they are committed'*. Others in the same group echo this idea about the role and the impact of youth leaders: *'they like to make us happy. They put a lot of thought into activities, and all to please us. That's kind of what they do, and it's so cool'*. In FG2 participants spoke similarly about the positive impact of youth leaders on their experiences of Scouting: *'they motivated us and showed us that it was possible. And they're big on cohesion'*. They go on to



describe how youth leaders facilitate and encourage newcomers to an established group: *'I think that without the leaders, he would never have managed to fit in'.*

In the same group, other participants discuss the importance of the values imparted by good youth leaders: *'Having good leaders is really important. And it helps to stay in the group...having good leaders who give great values, and examples of life etc. is hyper-important too, because they're kind of our role models in life'.* In FG1 one participant differentiates between youth leaders and other figures of authority in young people's lives: *'the leaders are not our parents, they are not going to start telling us "don't do that"'. A participant in FG2 acknowledges the importance of the balance that good leaders strike between providing structure, facilitating educational experiences and creating space for spontaneity and fun: 'they're the ones who do the paperwork, but also the games and all that. It's important that they also set an example, that they teach us things'. Motivation is also seen as important to good leadership, combined with specific skills:*

'a good leader is someone who wants to do it';

'it's someone who wants to lead and someone who knows how to manage a group'.

The team dimension of leadership was also mentioned, i.e. the way that leaders complement each others' qualities and skills: *'..There was no one who had all the qualities to be a good leader. But every leader did something. There was one who managed the cash register, one who managed communication, one who was more pedagogical, one who was more attuned to tensions in the group, and so on'.*

Sometimes the way in which participants spoke about their leaders can clearly be seen to touch on specific aspects of the SPICES framework, such as character development in the case of the following example: *'they're the ones we go to when we need something...he has a perspective that we don't always have. And so there really is a way of conveying values and a way of seeing certain things. And that's good for us, because when you're in the thick of things, you don't necessarily have the benefit of hindsight. And so they're there to redirect us, put us back on the right path and teach us certain values'.*

In FG3 one participant describes how youth leaders help shape young people's emotional development in Scouting; *'Just running things, sometimes, isn't easy, when there are disputes. And to manage our emotions too. I find they always provide a kind of presence that keeps the group on an even keel if things go wrong'.*

The impact of lack of leadership in Scouting was described by some participants in FG1 who reflected on a period when there was an absence of leadership: *'We saw that without leaders, we really lost the cohesion of the group. There was no communication';*

'without a leader, it was almost a time bomb. Because at every meeting, we'd get together and just talk administration, really. And we realise that that's the leaders, the administrative side of things is difficult to manage. We don't know how to mix administration and games, and we've hardly played any games during this time. And the team's cohesion was being destroyed'.

When this situation was rectified and the group got new leaders, the young people reflected on what that meant to them and their experiences of Scouting:



'And the fact that we're back with other leaders, who are motivated, motivated for their pioneers, and motivated for their section, who are well committed, has remotivated us. Now we don't have to focus on administrative tasks, so we can really be true pioneers, and play and talk with others our own age, rather than talking to the local authorities and always having to make arrangements'.

Some young people discussed what opportunities for taking on leadership roles in Scouting meant for them and their personal and social development such as this participant in FG2: *'In Scouting, when you're a patrol leader, you're given the responsibility of looking after other things, not just yourself. And so it helps us in everyday life to have other tasks to carry out, to know how to manage different things at the same time'.* The role of the patrol leader is also discussed by participants in FG1 who describe it in relation to group management and decision making: *'The PL is usually the oldest, most experienced one. So when there is a real problem, he can take charge, but normally we make decisions together. We talk about it together, but in the end he still had a say, because he's the PL'.*

The responses of the participants in the Belgian focus groups confirmed the usefulness of the SPICES framework for exploring the benefits of participation in Scouting. They also confirmed the inter-relationships between the six dimensions within the framework and the importance of attending to these explicitly so that the dimensions enrich each other. Not all dimensions feature equally in the ways in which participants talk about their experiences and their learning, with intellectual development and spiritual development occurring less commonly in discussion. But this may partly be a matter of the ways in which the different terms and concepts are understood, and should be a topic of further consideration within the MIYO project.



3.2 Research Findings from Junak, Czechia

3.2.1 Survey

Part 1: Demographic and contextual information

Sample size and age range

There were 676 responses to the online survey in Czechia. Almost one half of respondents were aged 14 or 15, with smaller numbers in the older years (see Figure 1).

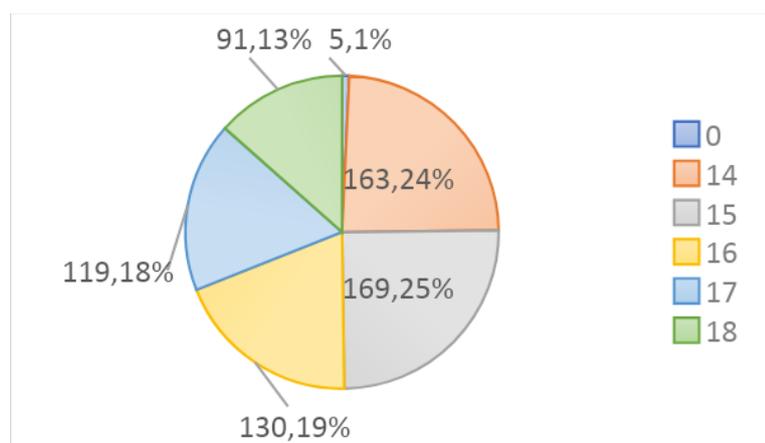


Figure 1: Age of respondents

Gender

More than two thirds of respondents (67%) described themselves as female, and 29% described themselves as male (29%). Nine young people said 'other' and 16 'preferred not to say' (see Figure 2).

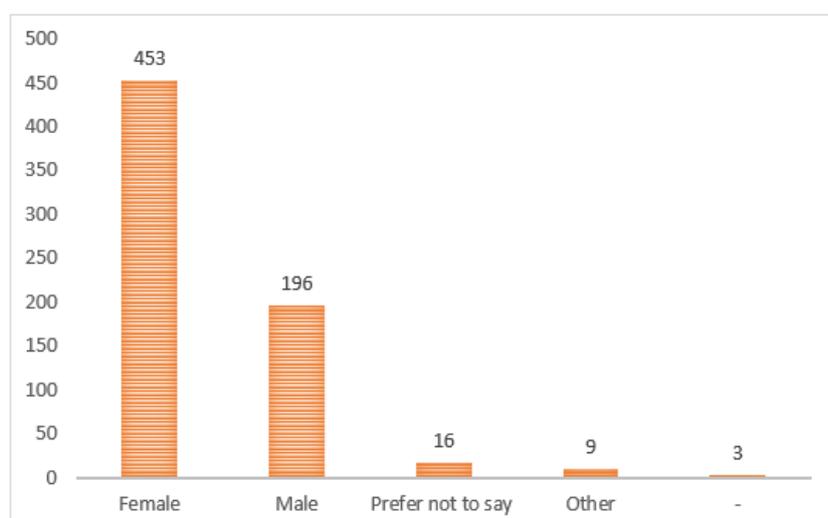


Figure 2: Gender of respondents



Duration of involvement in Scouting

The vast majority of respondents (95%) had been involved in Scouting for at least three years and only 4 (0.6%) had been involved for less than one year (see Figure 3).

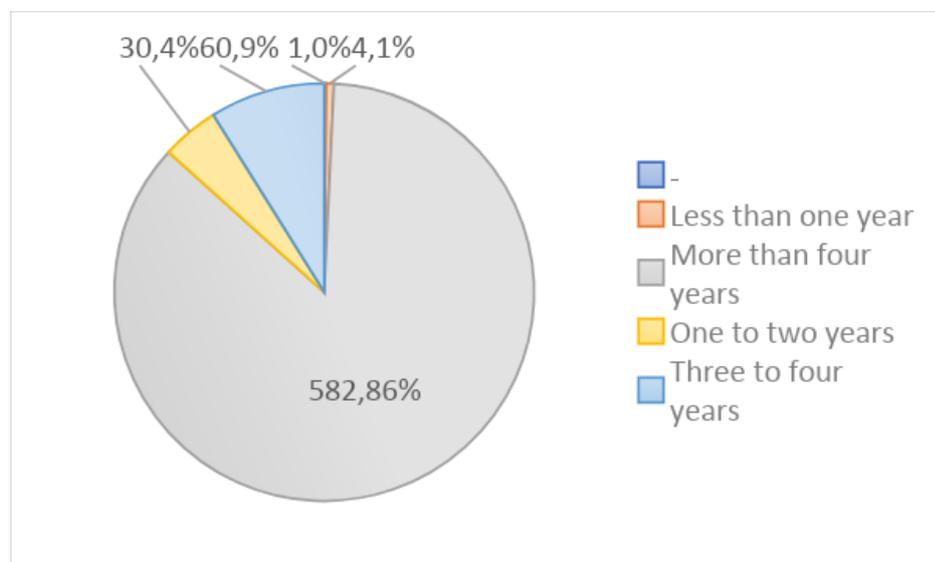


Figure 3: Duration of involvement in Scouting

Area of residence

Responses to the survey were predominantly from young people in urban areas (see Table 1). Taken together, the categories of big city, town/small city and suburbs account for 70% of respondents, with just under one third being from a village (29%) or the countryside (1%).

Type of area	N	%
-	1	0.15%
A big city	148	21.86%
A country village	196	28.95%
A farm or home in the countryside	8	1.18%
A town or a small city	261	38.55%
The suburbs or outskirts of a big city	63	9.31%
Grand Total	677	100.00%

Table 1: Area of residence



Long standing illness or disability

Just over one in ten respondents (11%) indicated that they had a longstanding illness or disability (see Figure 4)

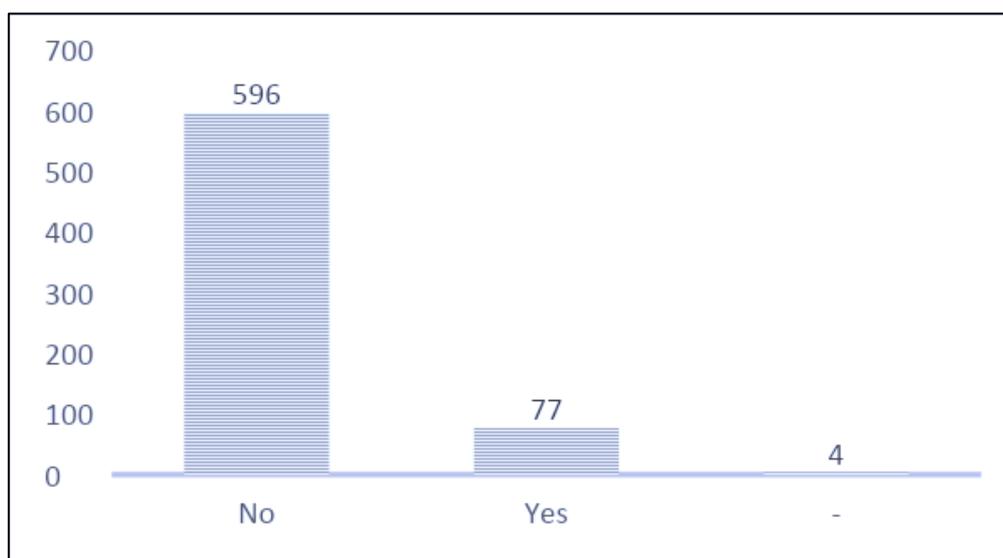


Figure 4: Any long standing illness or disability?

Religion

A very large majority of respondents (72%) said they did not belong to any particular religion or denomination. Of those who said they did, more than nine in ten (91%) specified Christianity, with just 8 respondents naming Buddhism:

Any religion?	N	%
-	2	0.30%
No	485	71.64%
Yes	190	28.06%
Grand Total	677	100.00%

Table 2: Any religion/denomination?

Occupation of main income earner(s)

When asked to state the occupation of the 'principal income earner in your family or household', 227 respondents indicated the 'professional' category of 'doctor, teacher, engineer...[etc]' and 79 indicated the 'upper administrative' category of 'banker, business executive...[etc]' (see Figure 5). Taking these two categories together, just



over 45% of the total were in in class 1 (the 'salarariat') of the '3-class model' within the European Socio-economic Classification, ESeC (Rose & Harrison 2007).

A further 120 respondents indicated the clerical occupations of 'secretary, clerk, office manager...[etc]'. When combined with those in the occupational groups A, C and D, just over four in ten respondents (41%) were from class 2 of the ESeC 3-class model.

Less than one in ten respondents (9%) were from ESeC class 3, the least socio-economically advantaged, but this classification does not include the unemployed (4 responses). There were 24 respondents who did not answer this question.

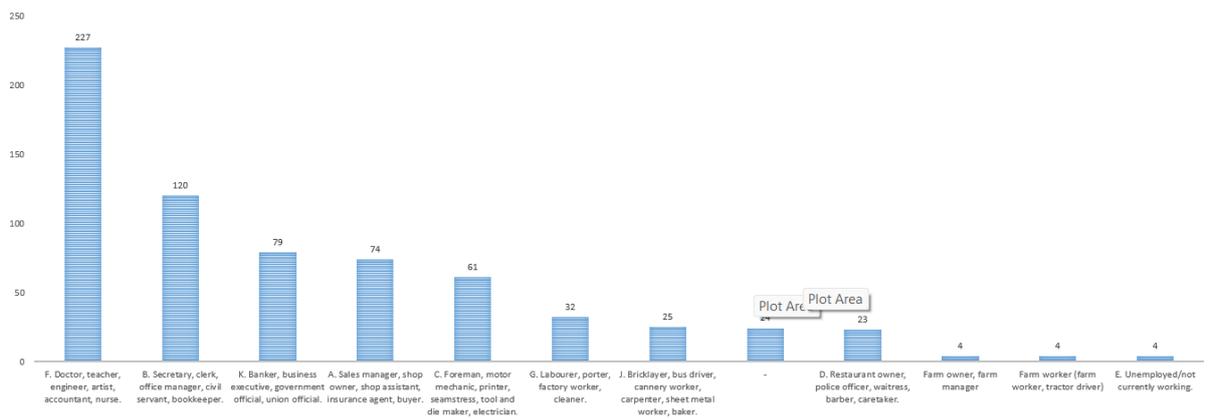


Figure 5: Occupation of principal income earner

Respondents were given the option of selecting a second occupational group in the event that there were two earners in their family or household with roughly equal earnings. Figure 6 shows the responses for those whose 'primary' earner was in the professional occupational group of 'doctor, teacher, engineer...[etc]'. Of the respondents in this category who nominated a second earner, the most commonly identified occupational group was also that of 'doctor, teacher, engineer...[etc]', accounting for 46% of the total (79 out of 172).

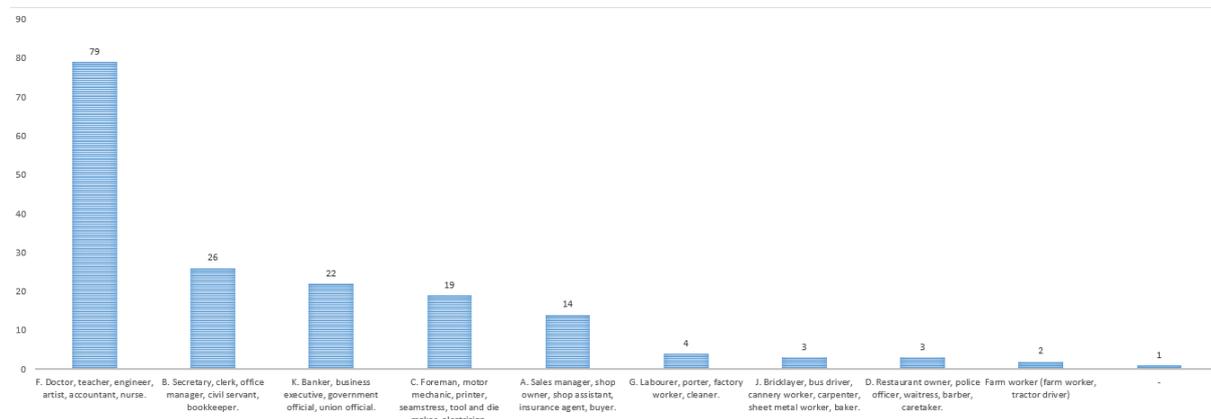


Figure 6: Occupation of second income earner, where first earner is professional (group F)



Part 2: Perceptions of self and of Scouting

Part 2 of the survey questionnaire requested respondents to complete a series of 18 statements (which we here call the 'A statements'). These were self-perception items in which they gave a score between 1 and 5 depending on how little [1] or how much [5] they thought a particular statement, quality or characteristic applied to/was true of themselves.

In each case they were then asked to complete a second corresponding statement (which we here call the 'B statements') indicating, again on a continuum between 1 and 5, how little [1] or how much [5] they thought Scouting contributed to their development in relation to that quality or characteristic.

Individual survey items – patterns of response by gender

Summary mean scores for each set of A and B statements, for female and male respondents separately, are provided in Table 3.

(The full version of the A statements only is reproduced here.)

A & B statements by male/female - CZECHIA	Female	Male	Female	Male
	A	A	B	B
10a. I try to live my life in a healthy way (nutrition, sleep, exercise).	3.47	3.41	3.62	3.28
11a. I am curious about the world around me and enjoy learning new things.	4.24	3.96	3.93	3.59
12a. I am confident taking the lead in group or team activities.	3.55	3.43	3.94	3.71
13a. There are people in my life with whom I'm comfortable sharing feelings and emotions.	4.17	3.96	4.21	3.98
14a. I know that what I do every day (my actions, my lifestyle, my habits) affects my mood and my feelings.	4.22	3.95	3.54	3.31
15a. I believe that there is a meaning to life, and that helps me in dealing with difficulties.	3.48	3.63	3.71	3.51
16a. I can recognise my own feelings and how I can affect the feelings of others.	3.69	3.56	3.38	3.30
17a. There are people in my daily life that I admire and respect.	4.12	3.96	3.88	3.61



18a. I have a sense of respect and wonder at the natural world.	4.46	4.07	4.24	3.88
19a. I have a good understanding of the human body and how it works.	3.66	3.50	3.29	3.03
20a. I know the difference between reliable and unreliable sources of information.	4.01	4.02	3.02	2.92
21a. I see the value for me of having a place/space for reflection, away from the daily routine of school, work or family.	3.90	3.59	3.82	3.45
22a. I feel confident thinking for myself and solving problems.	4.05	4.09	4.07	3.82
23a. Before I act, I try to think about how my actions might affect others.	3.76	3.51	3.86	3.72
24a. I choose to be involved in activities in my community (unpaid) for the benefit of others or the environment.	3.78	3.50	4.16	3.81
25a. I think my friends would say that I'm consistent in what I believe, what I say and what I do.	3.70	3.39	3.45	3.27
26a. I choose to engage in physical activity (other than at school) at least once a week.	3.74	3.83	3.04	3.12
27a. I believe everyone should be respected and treated the same, no matter where they're from or who they are.	4.68	3.97	3.99	3.53
Total	3.93	3.74	3.73	3.49

Table 3: A and B Statements – mean scores for females and males - Czechia

In the case of the A statements (self-perception) female scores are higher in 14 out of 18 items. For the most part the margins are small either way. The few exceptions where the margins are .3 or greater are as follows:

18a 'respect and wonder' (.39)

21a 'space for reflection' (.31)

25a "consistency of belief, action etc' (.31)

27a 'treat everyone the same' (.71)



In the case of the B statements – perceived *benefits of Scouting* in relation to each aspect or item – female scores are higher in 17 out of 18 items. The only exception is 26b ('regular physical activity') where males score higher by just .08 of a point.

The items among the B statements where the female mean scores are higher by a margin of .3 or more are as follows:

- 10b 'healthy lifestyle' (.34)
- 11b 'learning new things' (.34)
- 18b 'respect and wonder' (.36)
- 21b 'space for reflection' (.37)
- 24b 'unpaid activities to benefit others' (.35)
- 27b 'treat everyone the same' (.46)

Rank order of benefits of Scouting

Table 4 presents in rank order the items in the survey's B statements, indicating the ways in which Czech respondents perceive themselves to be benefiting from their involvement in Scouting, from the highest ranked ('*people to share feelings with*', 4.13) to the lowest ('*deciding between sources of information*', 3.00).

Rank order of '(b) statements' - CZECHIA	
13b. I know people I'm comfortable sharing my feelings with through Scouting.	4.13
18b. Scouting develops and sustains my sense of respect and wonder at the natural world.	4.13
24b. Scouting enables and supports me to engage in unpaid activities that benefit others.	4.04
22b. Scouting has contributed to the development of my thinking and problem-solving skills.	3.97
12b. Scouting has developed my confidence in my leadership skills.	3.86
27b. Scouting has shaped my belief in treating everyone the same, no matter where they're from or who they are.	3.85
11b. Scouting provides opportunities to satisfy my curiosity and learn new things.	3.82
23b. Scouting encourages me to consider the effect of my actions on others.	3.82
17b. I know some of the people I admire and respect through Scouting.	3.79
21b. Scouting provides a quiet place/space for reflection away from school, work or family.	3.69



15b.Scouting strengthens me in the belief there's a meaning to life.	3.63
10b. Scouting encourages and supports me to live healthily.	3.52
14b. I have developed knowledge about the link between what I do and how I feel through Scouting	3.46
25b. I have learned the importance of consistency between what I believe, say and do through Scouting.	3.40
16b. Scouting has helped me to recognise my feelings and how I affect other's feelings.	3.35
19b.Scouting has added to my understanding of the human body and how it works.	3.21
26b. Scouting provides opportunities and encouragement to engage in physical activity at least once a week.	3.05
20b. Scouting helps me to tell the difference between reliable and unreliable sources of information .	3.00
TOTAL	3.65

Table 4: B Statements in rank order - Czechia

The SPICES dimensions

As discussed and agreed within the MIYO consortium before the commencement of the Pilot Phase 1, the survey instrument was constructed so that the 18 items - each a 'couplet' consisting of an (a) statement and a (b) statement – reflected the six headings of the SPICES framework, with three items relating to each dimension. The dimensions are all types of development that are intended and expected for young people through Scouting: social, physical, intellectual, character, emotional and spiritual. The items were randomly distributed within the survey questionnaire and the SPICES framework was not mentioned in the survey at all. The relationship between the items and the SPICES dimensions is as follows (numbers of items here correspond to those in the Tables and text above).

Dimension	Survey Item
Social	12, 24, 27
Physical	10, 19, 26
Intellectual	11, 20, 22
Character	17, 23, 25



Emotional	13, 14, 16
Spiritual	15, 18, 21

The figures below present in diagrammatic form the composite mean scores for each of the six SPICES dimensions, with A statements presented in blue and B statements in orange. Figure 7 presents the findings for the complete MIYO Pilot Phase 1, in all three countries (Belgium, Czechia and Ireland).

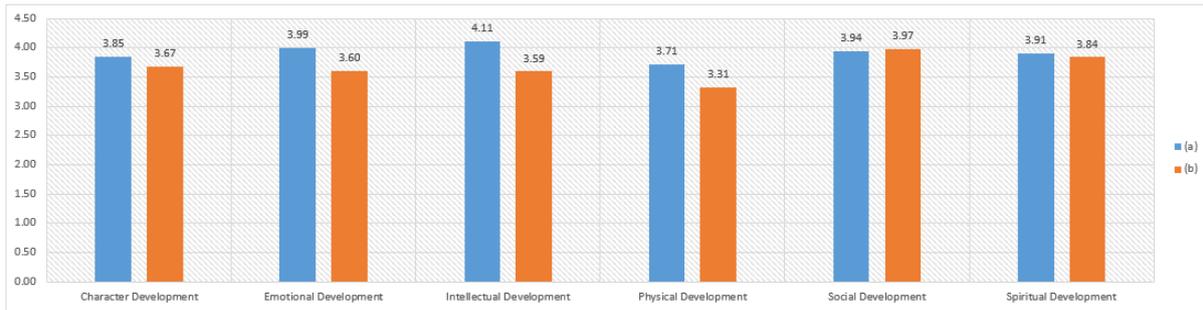


Figure 7: SPICES dimensions mean scores – MIYO Pilot Phase 1 (3 countries)

Figure 8 presents the corresponding findings for Czechia only. Not surprisingly, since the sample for Czechia was by far the largest of the three countries participating in the MIYO Pilot Phase 1, the Czech scores are very close to the overall averages.

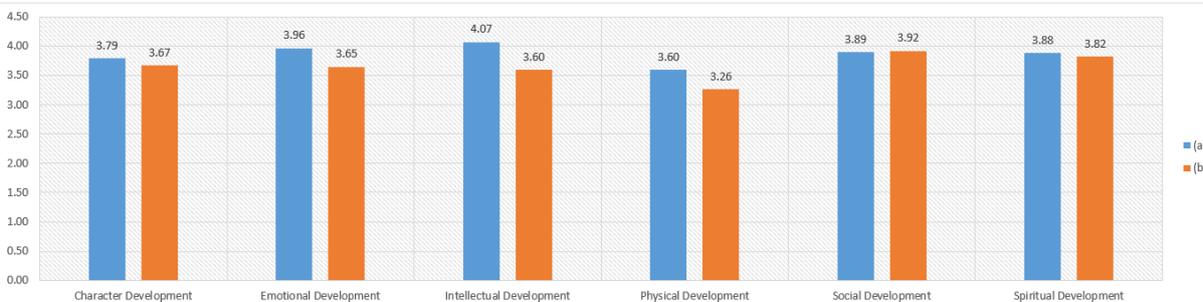


Figure 8: SPICES dimensions mean scores – Czechia

The general pattern is that respondents tended to give higher scores to A statements than B statements. The exception is for 'social development', where the B statements were scored slightly higher than A statements.



SPICES dimensions and duration of involvement in Scouting

Table 5 presents the mean scores for the six SPICES dimensions in the Czech survey, broken down by the length of time that the respondents have spent in Scouting. Note that this analysis takes account of 'B statements' only (i.e. those relating to perceived benefits of Scouting rather than perception of self)

Years ↓	Social	Physical	Intellectual	Character	Emotional	Spiritual
< 1	3.83	3.67	3.75	3.83	3.92	4.33
1-2	3.61	3.33	3.61	3.75	3.68	3.93
3-4	3.74	3.19	3.34	3.44	3.49	3.60
> 4	3.95	3.26	3.62	3.69	3.66	3.83
TOTAL	3.92	3.26	3.60	3.67	3.65	3.82

Table 5: SPICES mean scores by duration of involvement in Scouting

There is only one of the SPICES dimensions – namely social development – where the mean score among the longest involved young people is higher than it is among those who are only more recently involved (less than one year). There could be a variety of reasons for this (for example the novelty of relatively new experiences may prompt those who have just joined to respond in more positive terms). On the other hand in all six dimensions, the score for the longest involved (more than four years) is higher than the score for the next most experienced group (those involved for 3 to 4 years). The results therefore merit further close scrutiny and discussion.

SPICES dimensions and age

Figures 9 and 10 allow us to compare the mean composite scores on the SPICES dimensions between respondents aged 14 and those aged 18.

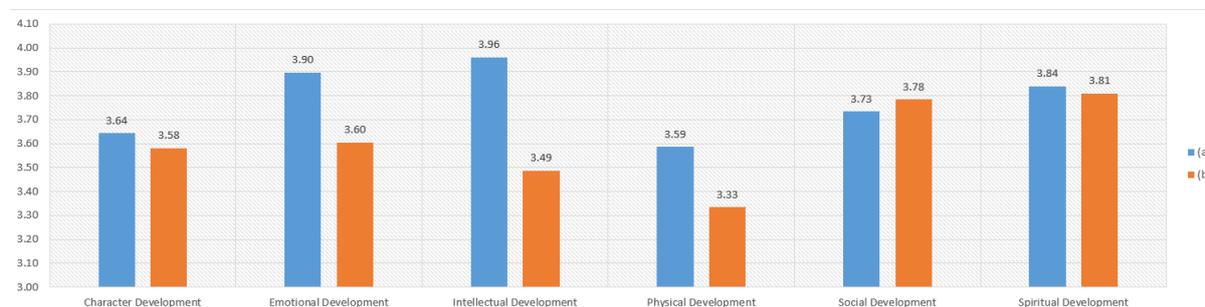


Figure 9: SPICES dimensions mean scores – respondents aged 14 (Czechia)



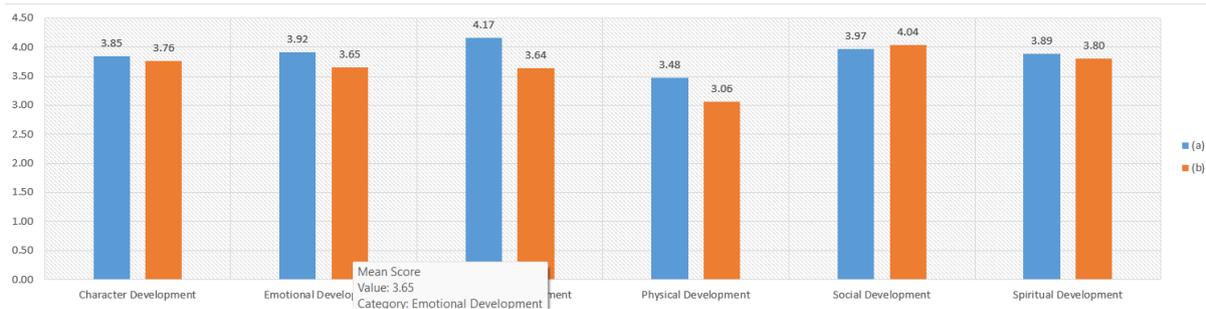


Figure 10: SPICES dimensions mean scores – respondents aged 18 (Czechia)

The general pattern is of higher scores among 18-year-olds than among 14-year-olds. The older respondents have a more positive self-perception overall, scoring themselves higher by .21 on both character development and intellectual development and by .24 on social development.

Their opinion of how they have benefited from Scouting is also more positive overall, particularly with regard to social development (.26 of a point higher).

However, in relation to the physical dimension of the SPICES framework the results run counter to the general pattern. The 18-year-olds give their current physical development a lower score than the 14-year-olds do (by just .11) and their perception of how Scouting benefits their physical development is also less positive, with a mean score .27 of a point below that of the younger group.

3.2.2 Focus Groups

Three focus groups were carried out in Czechia, as part of the MIYO Pilot Phase 1.

The composition of the groups varied in terms of age, duration of involvement in Scouting, gender and role/experience.

FG1 had eight participants from the same troop, all girls aged 12-14 years. One of these girls was the patrol leader (aged 14). They had been involved in Scouting for three to seven years.

FG2 had 6 participants, four boys (three aged 13 and one aged 12) and two girls, both aged 12. They were described as 'from two patrols of the same troop, from a village with 900 inhabitants' and had also been involved in Scouting for three to seven years.

FG3 had nine participants, three boys aged 15-17 and six girls, also aged 15-17. The participants were described as 'a group of random members of the service team [for the Jamboree]' and the duration of their experience of Scouting ranged from 3 to 13 years. Two came from a town with 7000 inhabitants, five from one with 20000 inhabitants and two from a city with 100000 inhabitants.

The groups were all facilitated by one focus group leader (referred to below as FGL). When individual participants in each group are being quoted they will be referred to as B1, G1 and so on. We begin with a consideration of the focus groups in the context of the SPICES framework.



Social Development

The benefits of Scouting in broadly 'social' terms emerged from the FG discussions more than any other dimension of the SPICES framework, but very frequently in combination with, or overlapping with, other dimensions. In FG1 and FG2, the FGL began by referring to 'Scout merch T shirts where there were always three things associated with Scouting: [for example] 100% Scouting = 70% friendship, 27% discovery, 3% the smell of needles' and asked participants to take some time to come up with their own combinations.

In FG1, six of the eight girls explicitly addressed the task and gave specific proportions to different aspects. All six assigned 60% to friendship. The aspects mentioned second (20-30%) were, in rank order, [interesting] experiences, adventure, protecting nature and fun; while those listed in third place (10-20%) were [new] experiences, new knowledge/learning, 'travel and nature' and 'the uniform'. Several dimensions of the SPICES framework are clearly touched upon within this list.

The participants in FG2 did not adhere as closely to the task at hand and in fact the atmosphere was generally more boisterous. B4 set the tone when he said 'well, I have 100% noise'. In the midst of a lively exchange he clarified his meaning: 'we just chat for a long time, and then the volume goes up [indicates with his hand the increasing volume]...and then the others complain, and then someone comes and tells us to be quiet'.

Later in the discussion, G2 explicitly linked this 'noisiness' to friendship: 'I have friends who are your friends. Like they are all friends, and that's it. Then I heard that we talk a lot, we are very noisy!'.

Friendship is therefore integrally connected with fun and informality for the young people, but it has other social benefits. In FG1 the participants discussed how they pass the time when travelling to Scouting events. 'Playing the guitar and singing songs' was one way (a form of creative intellectual development in itself) but another was engaging in worthwhile conversation. The FG1 participants, although from the same general area, did not all go to the same school. G5 said:

I think we often discuss school. Since we don't attend the same school, we kind of share information about it – experiences with teachers and such. Our opinions on different teachers. And girls from the secondary grammar school tell us what it's like there, if we want to go there. And various experiences with other friends and so on.

In FG3, not surprisingly given that the participants were older and had experience of leadership roles and responsibilities, the accounts of the social benefits of Scouting were more multifaceted. G3 stressed her freedom to be herself in a Scouting context and related it to the importance more broadly of tolerance and acceptance. More than any other participant, her contribution clearly addressed equality as a key principle underpinning the social dimension of Scouting:

This is a world where I can be myself, where I don't have to deal with... I don't know how to express myself, how I look, or simply these things that I don't have to... that I'm asked to do, maybe at school, or something like that. And then it's a world where there is such tolerance, even in a higher degree, that it doesn't matter at all who believes in what, who has what orientation, who has what colour of the skin. We all just take ourselves as we are.



Teamwork was a common theme of the examples in FG3, even if the word itself was not used often. B1 related this to communication skills and gave the specific example of communication between different age groups: 'In our group I meet a nine-year-old Cub and a twenty-year-old leader and I have to communicate with everyone'. He also spoke about how his ability to work with others in diverse ways and contexts grew as he took on leadership roles:

But then when you participate in the leadership, you work there with people you may not even like, so you in fact learn to... work with people you don't have chemistry with. And to cooperate and tolerate each other. And the collective, that it is not up to one person, but that it is up to the entire collective to make it work.

It was also suggested that Scouting enhances general awareness of the world around us ('some kind of interest in the world' as the FGL put it) and of other people's needs and circumstances. In the words of G6:

It occurs to me that Scouts also notice such terrible little things that a normal person does not notice. Like that there is garbage rolling somewhere, that maybe someone needs help, but those are the ones, almost like nothing, that a normal person doesn't notice. For example, I'm moving in a tram and I see that someone just can't do it and needs to be helped up the stairs, or something like that, so usually when there are people with me, like my peers, they sit and do nothing.

One of the youngest participants in FG3, G1 (aged 15) made a contribution which weaved together a number of significant aspects of participation in Scouting, including the range of opportunities and experiences on offer, with freedom to choose whether to be involved, and a continuum of options for personal development and social engagement:

I have the opportunity to meet new people through Scouting by going to some events. Or I just have an option to go there. But I can also choose not to go to that event and to not have that opportunity. So, Scouting allows us... to be involved in anything we like, like summer camps for self-discovery or some courses for self-development or, on the other hand, some larger organisations for helping the surrounding world. And it's actually up to me if I use that opportunity. I don't think I'm missing anything personally.

Once again we can see how the social dimension overlaps with other dimensions of the SPICES framework. In the quote above the emphasis on making informed choices is relevant both to intellectual and character development as well.

Physical development

References to physical development in the Czech FGs relate for the most part to (a) physical exertion and (b) food/nutrition. In FG1, in which the participants are aged 12-13, the emphasis is on the strenuous nature of certain Scouting activities. The young people recalled taking part in the Svojsíkáč, a team race held every two years. G5 remembered the hills:



It was an adventure, because we ran a race. There were hills everywhere, sometimes we were almost crawling on our fours. That was a powerful experience.

G4 had a similar recollection:

Well, it was rather strong. Yeah. We laughed a lot. We kept joking that we were like some mountain goats and stuff. It was really good. [Laughter]

When FG1 members were asked about the ways in which Scouting is associated with a 'healthy lifestyle', G6 said:

I think that Scouting is very much associated with body movement. We do various physical activities and at those summer camps, where we have a tent and a kitchen, so when we want to go for food, we walk God knows how many steps, if we forget our spoon, we have to go back and then again... So that's the motion. And various expeditions, we often have them, even with the backpacks. There is always some physical activity. And even at the weekly meetings we have at least half an hour of some physical activity. So that we don't just sit around all the time.

G6 pointed out further benefits related to sleep and food:

[In] the summer camp...there is a certain regime and you just go with it. There is a time to go to bed at ten, we get up at half past seven and that's how the body gets used to it, and I think that's good. For three weeks we have been doing this. And the body will also rest from the everyday regime, we don't even have the phones there, that disturbing element, because of which we even go to bed late and stuff like that. And also with the food, we don't drink and eat so much sweets there, the whole summer camp is running in a certain rhythm.

The young leaders in FG3 expressed mixed opinions and experiences concerning the quality of the food available at Scouting events. G2 drew laughter from other participants when she referred to the omnipresence of paté on expeditions and summer camps: 'I think I consume a lot more paté thanks to Scouts than I would do without them, because paté goes well with everything [laughter of others]'. The exchange continued:

G2: I think that it is not completely bad nutritionally, that it is balanced, but...

G3: More like improvised.

G6: It was the same here in the kitchen as well, for breakfast there is a roll and an egg and a cucumber, that does not create a proper meal together. Just the necessary things are there. Well. They are improvised.

B2 joked that he actually had better food at home because his mother 'does shopping, so that it is simply healthy' but that 'then I'll go on the Scout trip and there I'll just have a baked Christmas cake with nutella' [laughter from others].

B3 gave a more varied perspective:

In the morning we simply have bread with some spread or Christmas cake on Sundays. Then we have some fruit or vegetables for a snack. For lunch we have a balanced meal, which has actually been cooked by the same cook for over thirty years. After that, we actually have a snack again, some yoghurt, and for



dinner we have something not so strict, but within the limits of the healthy lifestyle.

Overall the participants seemed to agree that the experience varied according to type of event, with summer camps having a healthier food balance than expeditions. According to G6:

On those expeditions, it's more about having something to eat...And it's also related to the budget, [because] we usually try not to make [activities] expensive... But the summer camp is more expensive from the financial point of view, so then more is left for the food and some better eating diet.

Finally, G2 mentioned an aspect of health and wellbeing that is part of physical development but also touches on emotional wellbeing as well as spiritual development as it is defined within the SPICES framework:

I think that with regard to mental hygiene and so on, the thing is that everyone has to think about themselves and put it in their daily routine, that if I feel really exhausted, I tell it someone or I'll agree with someone to do it for me, and I'll go sit for a while or something, and it's also important to think about myself, because otherwise it can't work properly.

Intellectual development

It has already been mentioned that when the FG1 participants were asked for the 'T shirt' highlights of Scouting, new knowledge and learning were among the aspects that featured among the 'third-placed' items. However there were few instances of participants being specific about what they had learned. An exception to this was learning about the environment, and also – very importantly – taking action on the basis of this learning. The following extract is illustrative:

G8: Well, now it can be my turn. I also have 60% friendship, then 25% the protection of nature, or in general no pollution, and then 15% experiences.

FGL: What do you do against pollution?

G8: I do not leave litter in nature...

G5: Overall environmental education.

FGL: And you learned that in Scouting?

G8: It can be said that yes.

Interestingly, in FG2 the section of the FG discussion that focused most clearly on learning also dealt with nature, and 'learning by doing' in relation to nature. Indeed in the words of one participant, one might also say 'learning by *being*'. In response to the opening 'T shirt' exercise, B2 (who was one of the few to give percentages in this FG) said 'So, 50% nature, as being in nature. [Then] 20% great experiences'. In following up on this the FGL facilitated a very interesting discussion:

FGL: I was interested in [your mention of] nature in the first place, what did you mean by that?

B2: To be in it, to work in it.



FGL: To work in nature?

B1: To live nature.

B3: And when we are at the summer camp, we must take care of wood...

FGL: And do you enjoy it? Do you like doing that?

All boys: Yeah.

B1: It is often better than the program.

All: Laughter

B2: We do at the summer camp everything by hand, at home I do it with a tractor and a horse.

B3: And overall, it's great that it's like a nature club.

This idea of a 'nature club' also captures the specific examples of learning that were provided in the discussion with the older young people in FG3. In this group G1 identified:

Well, probably also the basic things, I don't know, such as tying knots or work with fire, with a knife. These are the things that we learned in Scouting, but they can be used every day, it just helps us in other things that we do.

Later, G3 made a similar contribution, leading to a humorous exchange:

G3: ...I can just, I don't know, set up a tent or something, I just know how to make a fire and I know how to pack a backpack, so it will be small and light. For example, when I go to school in nature and everyone drags their suitcases into the forest, I have a backpack. And so on.

FGL: So how do you feel when this happens? What do you do?

G3: I will help them with the suitcase. [All laugh]

Character development

Aspects of what can be classified as character development (according to the SPICES framework) appeared in different ways in the three FGs. In FG1, the main example was of 'pushing one's boundaries' and doing things that previously seemed intimidating or impossible. As happened so often in the FGs, the conversation could move quickly between serious and humorous contributions:

G7: I have this... tension. When there are important moments.

FGL: And what moments are important in your opinion?

G7: For example, the campfire with the Scout promise...

FGL: And what is important about it?

G7: [quiet] I think I can't say.

FGL: No problem, never mind.



G7: Or when there is a night game or when I have to go somewhere alone.

FGL: Have you ever surprised yourself with something?

G7: Maybe when going to the latrine at night. [laughs]

All at the same time: [laughter] Yeah, the latrine at night, that's an experience.

FGL: Well, we all know it...

In response to this (very interesting) question from the FGL about 'surprising yourself', G5 said:

I overcame myself once when we had a game in the forest. I was younger and there were trees bent down to the ground and I was afraid that I would step on a leaf and it would blow me somewhere into space. That was quite an accomplishment.

In FG2 one of the boys (B3) highlighted the value of learning independence and said that it would feature on his Scouting 'T shirt'. B2 added the importance of 'being prepared for every circumstance....I always have my hands at hand'. The FG2 discussion also featured a conversation about a matter that many people would regard as being associated with 'character' in a more traditional sense, namely language and specifically swearwords. B3 began by commenting on the way in which Scouts are 'so nature-oriented' and went on:

I don't want to say outdated, but nowadays the modern world is completely different... Scouting isn't actually rude, so that shows a lot, so...

This led to a discussion about whether it was reasonable to 'forbid' swear words in Scouting.

B3: For me, it sometimes is really necessary [to use them]. Like really needed.

FGL: Why?

B3: It's just that dirty words are the spice of our speech.

FGL: You heard that somewhere, didn't you [laughs]. Just imagine eating only spices, okay?

All at the same time: Well, yeah. Well, not that. That is a fact. Exactly.

[...]

B3: ...You can express so much thanks to the swear words. Everyone understands your emotions based on this.

[...]

B4: Some are just used to it. And it slips. Or they won't say it directly like a swear word. But they use some derogatory word instead. They just soften the swear word. Soften it.

This discussion about choices relating to language use and whether/in what circumstances it is reasonable to make prescriptions regarding such use provides a very good example of the potential for learning that arises through relatively



spontaneous conversation with young people, even if the conversation in this case took part within a focus group.

As happened with most other categories, the participants in FG3 demonstrated a more conscious awareness of the learning opportunities provided by Scouting relating to 'character'. A number of components or aspects were highlighted. G6 suggested that Scouting enabled her to 'have discipline' and compared her approach with non-Scouts she knew, including her sister, who doesn't seem to appreciate that 'nothing will be done by itself!' B2 also made comparison with non-Scouts and referred to the awkward situations that could arise with friends:

Well, for example, when I go out with my friends, they just behave like that... Well, I don't know how to say it exactly, so well... Somehow Scouts just...I don't know how to say it... like correct the behaviour somehow, but that's kind of stupid again, isn't it, since we're friends, and I tell them, hey, you shouldn't do that...[For example] We go out, buy a drink, they finish it and throw the bottle away. Just because. When we go somewhere, I say to them, dude, don't you want to pick it up? And he just leaves it there. So, I'm going to pick it up and then I just have too many bottles, right, when there are five of us.

The aspects of character development being referred to here might include 'responsibility for actions' and environmental awareness. Another participant (B1) mentioned 'the ability to be humble oneself', for example in not expecting very expensive or luxurious conditions when travelling, and G6 added: 'Yes, it also seems to me that Scouts can usually withstand worse conditions, they can actually handle more and are ready for more than others'. When the FGL read out comments from a 'mother's forum on Scouting', including a provocative reference to the Scout movement 'looking for the right kind of boys, resilient, athletically gifted, no whiners, who are scared in the woods and cry for their mommy', G5 reacted strongly: 'I disagree with the person who said that Scouting requires strong males'. This was one of the few occasions when the content of the young people's discussion explicitly turned to gender (although there were many significant gender aspects to the FG process, as explained later).

G6 gave the example of a quality that is related to responsibility but also goes beyond it. In speaking about what she admired in other people, including but not limited to leaders, she mentioned the ability to 'admit to themselves that they did something wrong, simply':

And even on [a] friend level. That it doesn't have to be like someone above us, or it can, but also even younger people. I also know a few people who I really admire, even though they are younger than me. And it doesn't even have to be extremely great, or if we're talking about positive values, they do not have to follow them fully. But that, for example, in some situations when someone can't do it, they just come and say, well, I really screwed this up, that's all.

Two final, inter-related aspects of character can be identified from the FG3 discussion. One might be termed 'sense of perspective', or the ability to put things in context. G6 suggested that so much is happening in Scouting, and 'so many things can go wrong', that it helps people to take a reasoned approach when there are problems and say 'Well, it could be worse' rather than react with 'For God's sake!'. The other has to do with judgement, and finding the balance between independent thought and feeling part of the collective. According to G5:



...independence in general [is useful], like not being directly dependent on someone so much is fine...Cooperation is good, yes, that's what Scouting teaches us, but it's nice to be able to advise yourself, because sometimes you get into a situation where you simply don't have anyone else, so that's it.

Emotional development

While the focus group discussions did not focus explicitly on emotional development, it was clear that emotions and feelings - the importance of having positive ones and being supported in dealing with negative ones - were at the heart of a lot of what the participants said about the experiences of Scouting. As already mentioned, 'fun' is a vital ingredient in the Scouting mix, closely bound up with friendship. In FG1 participants described their behaviour as a group when travelling or in public places, and how from the point of view of observers they would always appear to be 'laughing and waving' (G4), smiling and 'spreading joy!' (G5).

In FG2 two separate parts of the discussion, one each primarily involving a boy and a girl, highlighted the emotional dimension. At one point in the conversation the FGL came back to the question of what might be on participants' Scouting T shirts.

FGL: What do we have next?

B1: Well, next I have a smile, it solves everything. Almost everything, but often a simple smile helps. It is better to be in a good mood than to be angry and annoying.

FGL: And do you somehow see that in Scouts, for example, that they have it more than other people?

B1: I don't know, but so far, when I'm here, I can see that everyone is in a great mood, as if everyone is charged, as our teacher would say, with good energy.

FGL: Great.

Shortly afterwards the FGL returns to the theme of friendship and asks what makes good friends:

G1: It's just... That... It's good to have friends anytime. And they are just great.

FGL: And in what? I don't want to bother you, I'm just curious. What are these friends so good at? For example, how do they behave? What can they do?

G1: Just... Like... Like when I'm in a bad mood, they can lift it up. AND...

FGL: How do they behave? What do they do that makes you feel good? That you feel good with them?

G1: I don't know how to say it. But it's just... There's always... I always look forward to seeing them.

FGL: Great.



While G1 struggles to articulate the precise nature of good friendship, it is clear that friends are vital to her maintaining a positive mood and that Scouting facilitates such friendship.

Surprisingly perhaps, the participants in FG4 did not often speak directly about the emotional dimension. An exception was in the extract already quoted above under 'physical development', when G2 spoke about 'mental hygiene' and the importance of being able to 'tell someone...if I feel really exhausted...and go sit for a while or something'. Emotions came up in a less positive context when the conversation turned to bullying. It was first mentioned as something that might put parents off sending their children to Scouting. In response, B1 said:

There is a lot of space for bullying in Scouting, because there are people of different ages. And now there's a fourteen-year-old guy who has already got it, because he's discussing something for the fourth time, but there's also a newcomer who just arrived. And there is also the age difference. And now he just finds it annoying, so he... or Scouting is already boring for him, and there's also this annoying guy there, so it starts. We also have a problem if the leader does not see it.

Participants appeared to agree on the fact that it is vital for leaders to have the ability to spot and name bullying behaviour, challenge the behaviour itself and address its impact on those being bullied. This was also one topic in relation to which the importance of leaders being aware of themselves as role models was also emphasised (another was leaders drinking alcohol: 'Scouting has always been a safe space for me, like [as] a child, and I want it to stay like that for the others as well' [G3]). However there was no explicit mention of training being provided to raise leaders' awareness and skills in dealing with bullying and G6 commented:

I think that this is a topic that simply cannot be solved on a large scale. Those who are somehow more reasonable and don't bully anyone and simply know that it's wrong, can rather just influence those who incline to it, which is mainly about leadership. But bullying is real, and it depends on every individual. It really depends on the people, who they are, and that there would be different, I don't know, some, like, I don't know, lectures or something like that, or it would be more involved. Yeah, maybe that would help, but it is just totally up to the people anyway.

This view, if widespread, would suggest the need for an organisational review of policy and practice related to bullying.

Spiritual development

For the younger FG participants, the most commonly identified types of development that are classified as spiritual within the SPICES framework were those that have to do with 'getting away from things', i.e. those that were captured in the MIYO pilot survey statements as follows: '...having a place/space for reflection, away from the daily routine of school, work or family'. Bearing out once again the overlap between dimensions of the framework, the comments already quoted above under 'intellectual development' about 'being in nature' and the opportunity 'to live nature' are examples of this. In FG1, G4 also made a further link with physical development: 'Also, how we



seem to be in nature and how we go on trips and so on, so that's the body movement and at the same time being somewhere else than just at home'.

In the same passage of conversation the girls in FG1 referred to the advantages of having had their phones confiscated during a recent expedition, forcing them to avoid the distractions of social media and focus instead on the immediate experience. They missed being able to take photos, but in the words of G2, 'We ended up more...bonded'. G5 suggested this had benefits beyond the summer camp itself:

I spent so much time on the phone and then there was a summer camp and then I came home and I almost didn't pick up the phone. So, this is good, the summer camp, that I don't have the phone there and there's not something I have to keep checking and be connected to. It's like the phone provides a lot of information and at the summer camp there is a break from it. And even then, I don't need it that much and I know that I can live without it.

In FG2, B2 threw an interesting light on what 'getting away' meant for him. Coming from a rural background, he contrasted Scouting with his normal experience at home, where not only did he have regular farming duties but where he felt he was rarely in a position of being able to give to others:

Well, I think it's useful when a person needs help and someone offers to help them...At home, you often need help [yourself] with such various things... But then, when I meet someone on the street who needs anything, a person, it's like... at home there are these routine chores. Herding sheep all the time from one place to another.

FG3 provided a rare example of a participant mentioning a specific faith denomination. B1 said:

I actually come from a Christian group and thanks to the fact that we meet young people, people who are in the same situation as me.

Moral principles were also not commonly mentioned by name (although some themes dealt with under other headings above have obvious moral aspects). However G3 explicitly credited Scouting with helping her during her adolescence 'to settle the moral principles, those values, how to stand for what in life'.

Otherwise, the 'getting away from things' theme also arose in FG3. For B1:

It seems to me that in Scouting you get simply into another world, that you will get out... I'm from the city, I live in the centre of a city with 100,000 inhabitants, where I have a shop just 10 metres from me, but when I go on an expedition, I get to the place where I have to chop wood, this teaches people a lot, you have to be modest...

Following up on this theme of 'modesty' but also taking in a range of other aspects of her learning and development through Scouting, G6 made insightful comments regarding where, for her, the 'spiritual dimension' fits in. Saying that Scouting is a 'whole mentality' with 'goals of its own', she elaborated as follows:

...One of them is, for sure, to be a person who is able to listen, help or take care of nature. Which are also the practical aspects of Scouting, but also to be humble... We also had a million programs focused on various ecological aspects and so on. And then after one month, when we were leaving the meeting, they



simply left a mess behind. So, it's like... It seems that the basic thought that was rooted in me when I started with Scouting and that I still keep, is getting lost. I know I'm a Girl Scout and I know how I should behave. Or how to behave as best as possible according to the Scout Law and so on. That it is not only the practical overlap, but it also has the spiritual overlap.

Scouting as a movement and organisation

Some observations about Scouting in general, rather than about the benefits of participating, arose during the FG discussions. One consideration was whether it matters what age children are when they join Scouting. In FG1, G4 expressed the view that the sense of identification and connection with other Scouts and with the Scouting movement was stronger for those who join younger:

...when they join the Scouts as younger children, I don't know how to say that, it's like an education and it's better than when they go there when they're older, like 13, which usually doesn't happen. But when someone starts later, I think it is a little bit worse for him.

On a related note in FG3, B1 thought that it was more challenging for him to be a role model as a leader because he had joined Scouting later than most:

That was one of my problems when I was deciding whether to start as a leader at Cubs or Boy Scouts. I joined Scouts quite recently, because my brother didn't go there. It just wasn't there. I started later and I didn't gain that much experience. So, I didn't feel like a role model at all.

On the other hand, B1 then turned this to his advantage in developing his sense of what leadership means, a point returned to in the next section.

In FG3, some participants stressed that when it comes to attracting younger children into Scouting, it is most important to emphasise the fun side of things rather than the nature of Scouting as a movement. Ideally a commitment to what some called a 'Scouting mentality' will develop afterwards. According to G2:

I lead small children, like 6 years old, and I don't expect them to understand what a Scout actually is....they go there to play games, to simply enjoy something...And over time the child actually gets to the point where he/she realises what it is...

G1 agreed: 'the children...take it [Scouting] as a club, and that's totally OK'. However she thought that it was important for parents to understand from the outset what Scouting is about if they are sending their children there. 'If the parent takes it outright as a club, the child will not take it any other way either'. The 'other ways' to see Scouting include being aware of its educational dimension. As B1 said:

I have come across the fact that some parents just don't see the Scout in it, they do not see it as educational at the same time. They simply take it as a club that keeps the child busy for an hour and a half and then pick the child up again.

This raises issues of the public perception of Scouting. B2 observed 'it seems to be that it's terribly instilled that Scouting is simply some kind of discipline' which G3



linked to the idea that Scouting is 'not for mama's boys, that it is only for strong children who are independent and so on'. For G1, 'a lot of people think of Scouts as the ones tying knots and running around the woods or chopping wood' whereas in her view Scouting is 'in the process of transforming into something that can perhaps be applied more in the current world'. This contrasts with the view expressed in FG2 by B3 (and quoted already under 'character development' above) that Scouts are 'so nature-oriented...but nowadays the modern world is completely different'). However it echoes a sentiment expressed by B1, also in FG2. Observing that 'there are a lot of rules' in Scouting and that it could have 'maybe a little easier system of the ranks and such', he nonetheless added: 'But otherwise, I think that Scouting is progressive, that it managed to bounce back at the right moment, and that it didn't freeze like the pioneers and such'.

The general sense emerging from the FGs was of a very strong sense of shared identity and purpose. The youngest participants in FG1 described it as a 'big family and a 'giant community'. In FG3, G2 described her journey from a stage where she 'wasn't quite proud of [Scouting]', and as a result took a break, on to today, where:

[I] realise that a Scout is something magical, wonderful. And now, even here, I realise how terribly proud I am that I stayed in Scouting...And I'm so glad I came back. It just comes to me how absolutely proud I am to be here.

Leadership skills and qualities

Participants in the FGs made some very interesting comments about how they perceived leaders and leadership. The comments varied in tone and content across the three groups.

In FG1, G5 (herself the patrol leader) made a distinction between two older leaders, one who didn't seem to fully acknowledge the Scouts' existing abilities and the other who had an approach she very much valued:

It seems to me that he can empathise with us. And that he does not think of us as tiny children. And he has the approach that we are old enough for some things. He has the same sense of humour. We also have one leader who does not want to let us do things that we could already handle. I kind of understand that she's worried about us, but... But the other leader understands us, we play good games with him, he jokes and treats us more like friends than like children, which he should lead. So, this is my opinion.

She went on to contrast Scout leaders with teachers: 'I mean the teachers are a lot superior to the kids, but the Scout leader is not so much'.

In FG2 the participants expressed more mixed views of their leaders. When asked what he liked about leaders' behaviour, B2 responded, somewhat sarcastically it seemed, 'when they say hello'. The boys in the group had a running joke about the leaders needing coffee to be 'responsive' and 'helpful': 'They wouldn't survive without it!' (B1). But there were perhaps issues here arising from the leaders in question being close to the participants in age, and there seemed to be a reluctance to see leaders as sources of support in difficult situations since they had their own concerns and worries:



B1: That would only cause other worries to the leader...[If I approached him with a problem] he would be able to solve it...

B4: Yes but he also has, all of the leaders, or half of the leaders are in high school... that would be another workload for them.

Not surprisingly, the members of FG3 offered particularly insightful responses relating to leadership since they themselves had experience of being leaders. The issue (just mentioned) of a narrow age difference between 'leaders' and 'led' also came up in this group, but from the other side of the relationship. G6 described a 'lack of respect':

I lead the Girl Scouts, and we had terrible problems with respect, because they are not even a year younger than us. So, they just did what they wanted most of the time. And in fact, there was a huge problem to somehow manage to control them so that they respect us.

She went on to say that the problem was resolved through discussion with the younger members and also involving older leaders:

[We explained] that we are doing it for them, but we are still their leaders, although we are not much older than them, we are not role models for them, but we are more on a friend level, since we are nearly the same age. In a nutshell, we're doing a program here for them, they're going to enjoy it and sometimes we just let them do it themselves.

It might be that at least some of the tensions in this situation could have been avoided if the emphasis had been placed from the outset on the fact that there are different but complementary *roles* involved rather than so much on matters of respect. In effect, 'role modelling' need not only work in one direction. Mention has already been made above of the challenge experienced by B1 (in the same FG) because he came to Scouting relatively late and 'didn't feel like a role model at all'. But he continued:

But in the end, I decided on the Cubs, because I thought we could go on the Scout journey together. I will just teach them how to tie knots and I will learn the knots in the process as well.

B1 is referring to working with much younger children but even in cases of narrower age difference some participants described the relationship in terms of 'mutuality':

B2: I've come to the point that I'm not really supposed to be an authority figure or something higher there...it's not like we're actually above them... but that we're like, that we actually have...

B3: We are their older brothers...

B2: Yeah, exactly.

Finally, in FG3 the FGL asked participants to identify something they have gained from Scouting that would be 'a super advantage for the CV' (and added 'let's try to leave out friendship, that's the kind of thing everyone could say!'). Responses included 'practical problem solving', 'communication', 'working with people', '[managing] crisis situations', 'scheduling events', 'logistics or transport...the organisational side of things'. B1's answer, referring to what he was learning by observing older leaders, zoned in on what he saw as one important quality of good leadership that might be categorised under 'character development':



I think it's such a good ability that I don't know how to say it, but that's probably one of the patterns I see in senior leaders. It might sound strange, but to sacrifice myself by doing something that people really don't want to do. But I don't mind.

Observations on process

We conclude with some remarks on the process of the FG discussions in Czechia that may be helpful to take into account in developing further the qualitative strand within MIYO.

In FG1, participants were all female and were close to each other in age. However, one of them was the patrol leader, and this was reflected in the volume of responses to the questions and prompts from the FGL. The lowest number of responses, from G2 (aged 12), was just two, with two other participants speaking only a few times. The second highest number, from G4 (aged 14), was 15. The highest volume of responses by a very large margin came from the patrol leader, G5 (aged 4), who made 40 contributions, almost three times as many as G4. G5 seemed aware of the fact that she was speaking a lot and on two occasions she deliberately paused to let others in. But the other girls seemed happy for her to speak and also mostly seemed to agree with what she said. At one point the transcript reads:

G5: When it comes to us... or do you want to talk?

Girls all at the same time: No, good. No, you say it. No.

However, it is always useful to keep track of the patterns of contribution among participants and to make sure people feel that they can enter the discussion freely.

In FG2 there was a clear gender pattern, with participation in the discussion being noticeably distorted in favour of males. There were four boys and two girls in the group, with both girls being 12 and three of the boys being 13. The number of contributions from B1-B4 respectively was 55, 33, 49 and 46. From G1 and G2 it was 16 and 14 respectively. This resulted in a mean number of responses from male participants that was more than three times the number for females (46 as compared with 15). In the 17 pages of transcript, only seven contributions run to four lines of text or more, and these are all from boys. Four of these longer contributions are clustered in a particular passage of conversation dealing with experiences of teachers or leaders in settings other than Scouting, and each individual boy speaks very interestingly about their experience of music or sports, but no girl does. The pattern is therefore very obviously inequitable and the clear sense is of the female voices being squeezed out and silenced by the males. This is related to a very apparent boisterousness and perhaps 'showing off' on the part of the males. Taken together, these are key factors to be taken into account in future stages of MIYO, with mitigating steps put in place.

In contrast, in FG3 the pattern of contributions was much more equitable. The number of contributions for B1-B3 respectively was 35, 9 and 5, while for G1-G6 respectively it was 16, 16, 13, 2, 6, 36. This gives a mean of 16 for males and 15 for females (it's notable that even though two thirds of the participants were female the males still had a marginally higher mean contribution). The FGL can be seen to have taken explicit steps to involve participants in the discussion. At one point, the FGL asks G6



to clarify what she meant by something. B1 immediately says 'Well, I guess if I understood correctly, then...' but the FGL stops him and says: 'Sorry, maybe we can let G6 do the talking...' At another time, the FGL says:

Right now I feel like giving space to the girls (G4, G5), I don't know if it's comfortable for you to just listen and keep silent, and that's fine too, but maybe you're not comfortable jumping into someone's conversation, so I still wanted to address you directly, if something came to your mind and you didn't have the space to say it, you certainly can, too.

G4 replies 'I tend to agree with a lot of things here and I don't know what else to add', but it is good practice on the part of the FGL to have created this opening and G5 does avail of it by making more contributions afterwards than she did before.

3.3 Research Findings from Scouting Ireland

3.3.1 Survey

Part 1: Demographic and contextual information

Sample size and age range

There were 71 responses to the online survey in Ireland. Respondents were aged 14-18 years inclusive, with the proportion of respondents decreasing progressively over the age range, as shown in Figure 1 below.

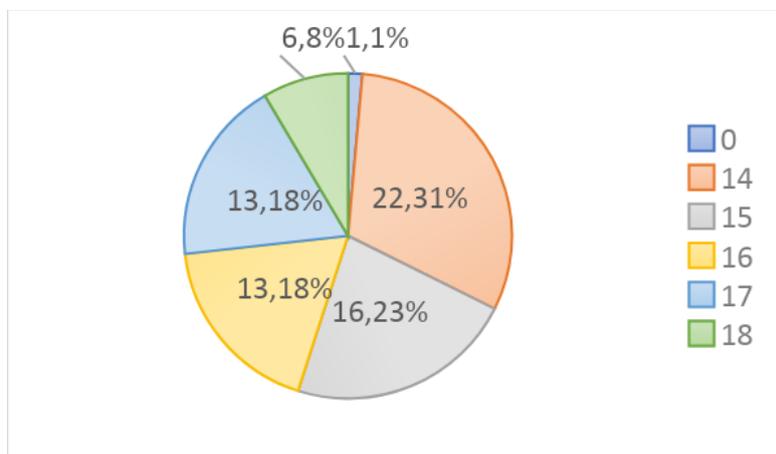


Figure 1: Age of respondents

Gender

More than half (55%) of respondents described themselves as male, and more 38% as female. One young person described themselves as non-binary and two preferred not to give a gender (see Figure 2).



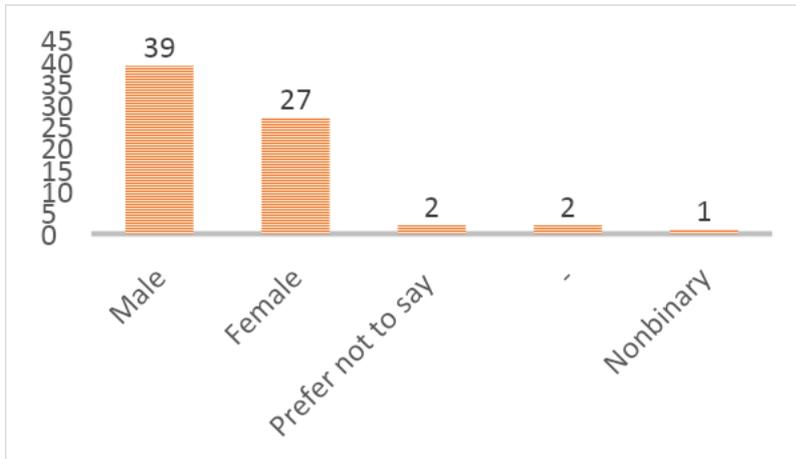


Figure 2: Gender of respondents

Duration of involvement in Scouting

The survey respondents had abundant experience of Scouting. All but three of them had been involved for at least three years and almost nine in every ten of them had been involved for more than four years (see Figure 3).

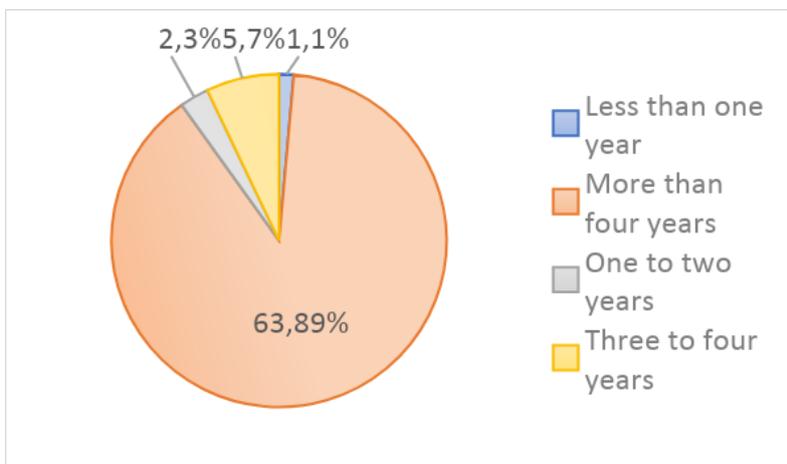


Figure 3: Duration of involvement in Scouting

Area of residence

Almost one third of respondents lived in suburban locations and one quarter lived in a town or small city. Just under one quarter lived on a farm or in a home in the countryside, with smaller numbers in a country village or big city (see Table 1).



Type of area	N	%
A big city	3	4.23%
A country village	11	15.49%
A farm or home in the countryside	17	23.94%
A town or a small city	18	25.35%
The suburbs or outskirts of a big city	22	30.99%
Grand Total	71	100.00%

Table 1: Area of residence

Long standing illness or disability

Approximately 10% of respondents (seven of the 71) indicated they had a longstanding illness or disability (Figure 4).

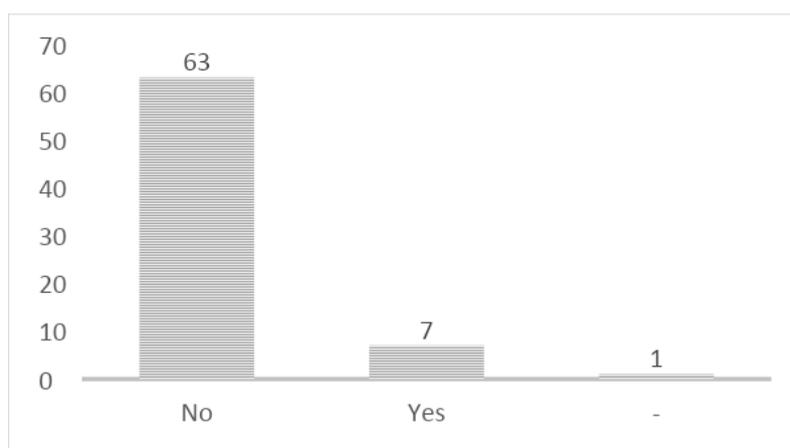


Figure 4: Any long standing illness or disability?

Religion

Of the 71 respondents, 39 said they did not belong to a particular religion. A further three specified that they were atheist. The remaining 29 respondents (41%) all indicated that they were Christian (Table 2).

Any religion?	N	%
None	39	54.93%
Atheist	3	4.23%
Christianity	29	40.85%
Grand Total	71	100.00%

Table 2: Any religion/denomination?



Occupation of main income earner(s)

When asked to state the occupation of the 'principal income earner in your family or household', 37 respondents indicated the 'professional' category of 'doctor, teacher, engineer...[etc]' and 10 indicated the 'upper administrative' category of 'banker, business executive...[etc]' (see Figure 5). Taking these two categories together, 47 respondents or 66% of the total were in class 1 (the 'salaried') of the '3-class model' within the European Socio-economic Classification, ESeC (Rose & Harrison 2007). A further 11 respondents indicated the clerical occupations of 'secretary, clerk, office manager...[etc]', which when combined with the smaller numbers in the occupational groups A, C and D means that 20 respondents, or just over one quarter of the total (28%), were from class 2 of the ESeC 3-class model. This leaves only three respondents (4%) in ESeC class 3, the least socio-economically advantaged.

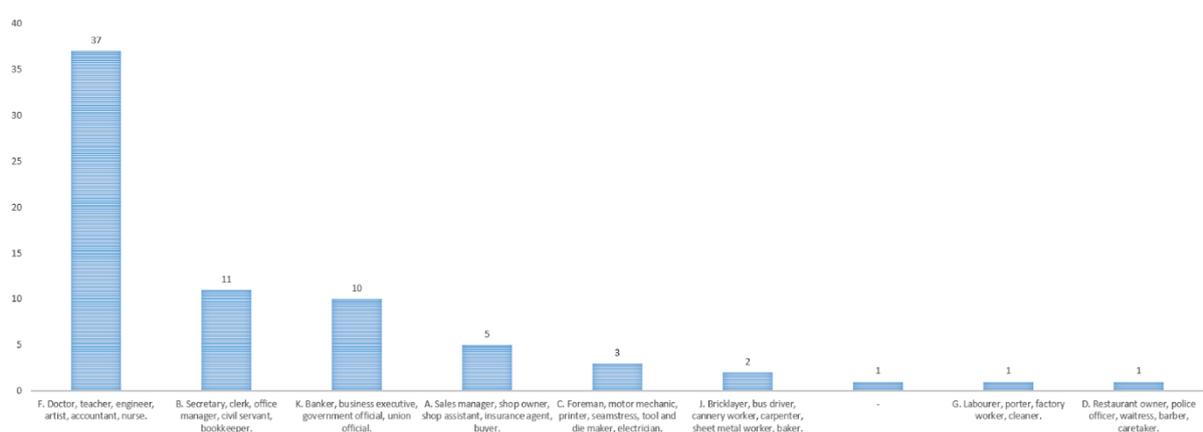


Figure 5: Occupation of principal income earner

Respondents were given the option of selecting a second occupational group in the event that there were two earners in their family or household with roughly equal earnings. Figure 6 shows the responses for those whose 'primary' earner was in the professional occupational group of 'doctor, teacher, engineer...[etc]'. Of the 37 respondents in this category, the most commonly identified 'second earner' was also that of 'doctor, teacher, engineer...[etc]'. However, for 14 of the 37 (38%) there was no second earner in the household.

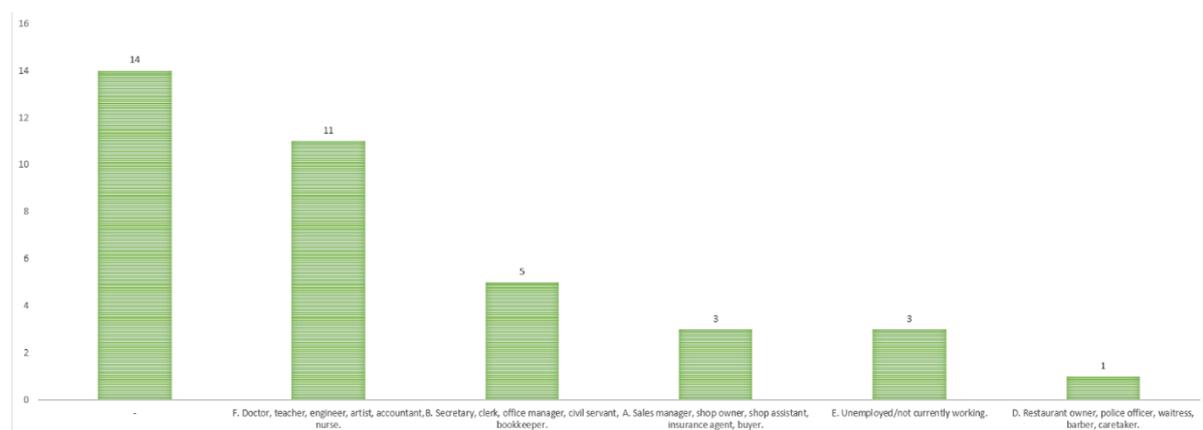


Figure 6: Occupation of second income earner, where first earner is professional (group F)



Part 2: Perceptions of self and of Scouting

Part 2 of the survey questionnaire requested respondents to complete a series of 18 statements (which we here call the 'A statements'). These were self-perception items in which they gave a score between 1 and 5 depending on how little [1] or how much [5] they thought a particular statement, quality or characteristic applied to/was true of themselves.

In each case they were then asked to complete a second corresponding statement (which we here call the 'B statements') indicating, again on a continuum between 1 and 5, how little [1] or how much [5] they thought Scouting contributed to their development in relation to that quality or characteristic.

Individual survey items – patterns of response by gender

Summary mean scores for each set of A and B statements, for female and male respondents separately, are provided in Table 3.

(The full version of the A statements only is reproduced here)

A & B statements by male/female - IRELAND	Female	Male	Female	Male
	A	A	B	B
10a. I try to live my life in a healthy way (nutrition, sleep, exercise).	4.00	3.84	4.22	4.18
11a. I am curious about the world around me and enjoy learning new things.	4.63	4.66	4.56	4.55
12a. I am confident taking the lead in group or team activities.	4.41	4.05	4.78	4.29
13a. There are people in my life with whom I'm comfortable sharing feelings and emotions.	4.48	4.32	3.81	3.68
14a. I know that what I do every day (my actions, my lifestyle, my habits) affects my mood and my feelings.	4.26	4.53	3.33	3.32
15a. I believe that there is a meaning to life, and that helps me in dealing with difficulties.	4.12	3.39	3.77	3.34
16a. I can recognise my own feelings and how I can affect the feelings of others.	4.19	4.11	3.35	3.58
17a. There are people in my daily life that I admire and respect.	4.67	4.68	4.33	4.26
18a. I have a sense of respect and wonder at the natural world.	4.48	4.71	4.48	4.58



19a. I have a good understanding of the human body and how it works.	4.33	4.39	3.33	3.29
20a. I know the difference between reliable and unreliable sources of information.	4.35	4.55	2.96	2.61
21a. I see the value for me of having a place/space for reflection, away from the daily routine of school, work or family.	4.33	4.32	4.11	3.84
22a. I feel confident thinking for myself and solving problems.	4.56	4.55	4.59	4.21
23a. Before I act, I try to think about how my actions might affect others.	4.00	3.95	3.85	3.82
24a. I choose to be involved in activities in my community (unpaid) for the benefit of others or the environment.	3.96	3.63	4.30	4.13
25a. I think my friends would say that I'm consistent in what I believe, what I say and what I do.	4.37	3.97	3.96	3.47
26a. I choose to engage in physical activity (other than at school) at least once a week.	4.33	4.32	4.04	4.16
27a. I believe everyone should be respected and treated the same, no matter where they're from or who they are.	4.89	4.79	4.33	4.13
Total	4.35	4.26	4.01	3.86

Table 3: A and B Statements – mean scores for females and males

In the case of the A statements (self-perception) female scores are higher in 12 out of 18 items. For the most part the margins are small either way. The few exceptions where the margins are .3 or greater are as follows:

- 12a 'confident in leadership' (.36)
- 15a 'meaning of life' (.73)
- 24a 'unpaid activities to benefit others' (.33)
- 25a 'consistency of belief, action etc' (.4)

In the case of the B statements – perceived *benefits of Scouting* in relation to each aspect or item – female scores are higher in 15 out of 18 items. Again, margins are small in most cases but in five of the 15 are greater than 0.3. These items are:

- 12b 'confident in leadership' (.49)



15b 'meaning of life' (.43)

20b 'reliable/unreliable sources of information' (.35)

22b 'thinking for myself' (.38)

25b 'consistency of belief, action etc' (.49)

Rank order of benefits of Scouting

Table 4 presents in rank order the items in the survey's B statements, indicating the ways in which Irish respondents perceived themselves to be benefiting from their involvement in Scouting, from the highest ranked ('learning new things', 4.57) to the lowest ('deciding between sources of information', 2.78).

Rank order of B statements - Ireland	
11b. Scouting provides opportunities to satisfy my curiosity and learn new things.	4.57
18b. Scouting develops and sustains my sense of respect and wonder at the natural world.	4.51
12b. Scouting has developed my confidence in my leadership skills.	4.47
22b. Scouting has contributed to the development of my thinking and problem-solving skills.	4.37
17b. I know some of the people I admire and respect through Scouting.	4.26
24b. Scouting enables and supports me to engage in unpaid activities that benefit others.	4.24
10b. Scouting encourages and supports me to live healthily.	4.20
27b. Scouting shaped my belief in treating everyone the same, no matter where they're from or who they are.	4.17
26b. Scouting provides opportunities and encouragement to engage in physical activity at least once a week.	4.13
21b. Scouting provides a quiet place/space for reflection away from school, work or family.	3.94
23b. Scouting encourages me to consider the effect of my actions on others.	3.86
13b. I know people I'm comfortable sharing my feelings with through Scouting.	3.74
25b. I have learned the importance of consistency between what I believe, say and do through Scouting.	3.67
15b. Scouting strengthens me in the belief there's a meaning to life.	3.55



16b. Scouting has helped me to recognise my feelings and how I affect other's feelings.	3.49
14b. I have developed knowledge about the link between what I do and how I feel through Scouting	3.36
19b.Scouting has added to my understanding of the human body and how it works.	3.31
20b. Scouting helps me to tell the difference between reliable and unreliable sources of information .	2.78
TOTAL	3.59

Table 4: B Statements in rank order – Ireland

The SPICES dimensions

As discussed and agreed within the MIYO consortium before the commencement of the Pilot Phase 1, the survey instrument was constructed so that the 18 items - each a 'couplet' consisting of an (a) statement and a (b) statement – reflected the six headings of the SPICES framework, with three items relating to each dimension. The dimensions are all types of development that are intended and expected for young people through Scouting: social, physical, intellectual, character, emotional and spiritual.

The items were randomly distributed within the survey questionnaire and the SPICES framework was not mentioned in the survey at all. The relationship between the items and the SPICES dimensions is as follows (numbers of items here correspond to the survey questionnaire and the Tables and text above).

Dimension	Survey Item
Social	12, 24, 27
Physical	10, 19, 26
Intellectual	11, 20, 22
Character	17, 23, 25
Emotional	13, 14, 16
Spiritual	15, 18, 21

The figures below present in diagrammatic form the composite mean scores for each of the six SPICES dimensions, with A statements presented in blue and B statements



in orange. Figure 7 presents the findings for the complete MIYO Pilot Phase 1, in all three countries (Belgium, Czechia and Ireland).

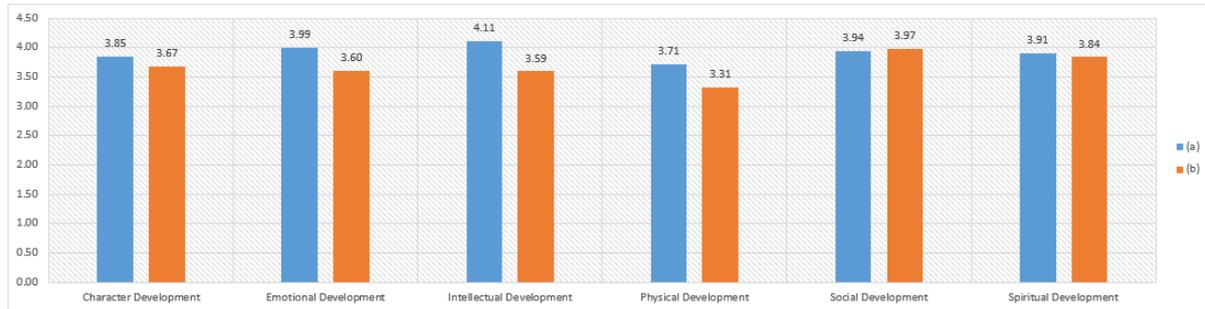


Figure 7: SPICES dimensions mean scores – MIYO Pilot Phase 1 (3 countries)

Figure 8 presents the corresponding findings for Ireland only. Irish respondents awarded higher scores in general than the average for the three countries, the exception being the 'B statements' under emotional development where the Irish score is lower by a .07 margin. The widest margins are in the case of physical development, where the Irish 'A statements' (current self perception) are scored .49 higher and the 'B statements' (benefits of Scouting) are scored .57 higher than the overall average.

Otherwise the patterns are similar in that overall respondents tended to give higher scores to A statements than B statements. The exception is for 'social development', where the B statements were scored higher than A statements.

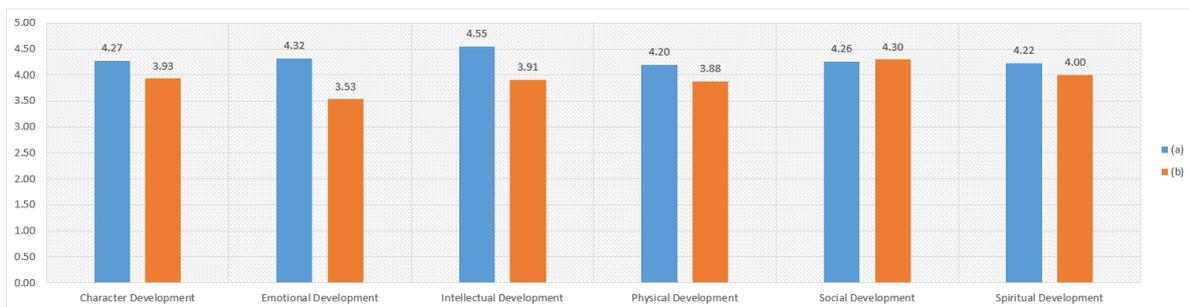


Figure 8: SPICES dimensions mean scores – IRELAND

SPICES dimensions and duration of involvement in Scouting

Table 5 presents the mean scores for the six SPICES dimensions in the Irish survey, broken down by the length of time that the respondents have spent in Scouting. Note that this analysis takes account of 'B statements' only (i.e. those relating to perceived benefits of Scouting rather than perception of self).

The pattern is not straightforward. On the one hand, directly comparing only those with less than one year's experience and those with more than four years' experience, the trend does not appear positive since the mean score drops among the more



experienced cohort in five out of the six SPICES dimensions (the exception being emotional development). On the other hand, comparing those with 1-2 years' experience and those with more than four years' experience, the mean score increases in five out of the six SPICES dimensions (the exception is physical development). But here as throughout these survey results and analysis, the small size of the overall sample must be borne in mind.

Years ↓	Social	Physical	Intellectual	Character	Emotional	Spiritual
< 1	4.67	4.00	4.33	4.67	3.33	4.33
1-2	4.17	4.67	3.67	3.67	3.00	3.67
3-4	4.27	4.33	4.13	4.13	3.53	4.27
> 4	4.30	3.82	3.89	3.91	3.55	3.99
TOTAL	4.30	3.88	3.91	3.93	3.53	4.00

Table 5: SPICES mean scores by duration of involvement in Scouting

SPICES dimensions and age

Figures 9 and 10 allow us to compare the mean composite scores on the SPICES dimensions between respondents aged 14 and those aged 18. The numbers in these two subsamples are very small and the analysis presented here is for *illustrative* purposes only.

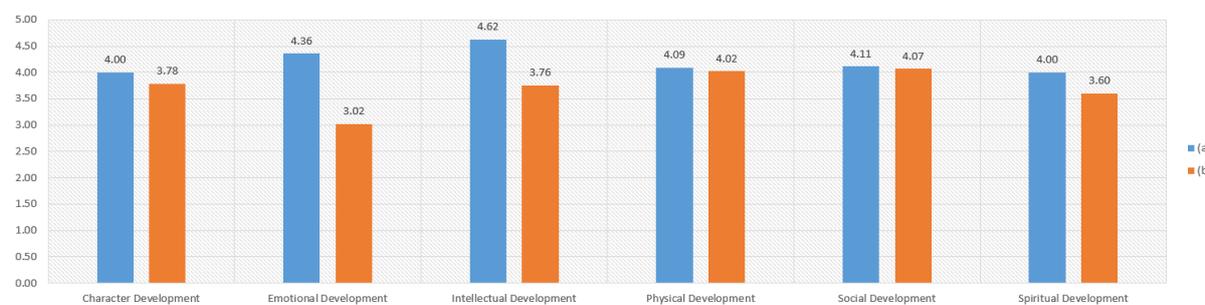


Figure 9: SPICES dimensions mean scores – respondents aged 14 (Ireland)

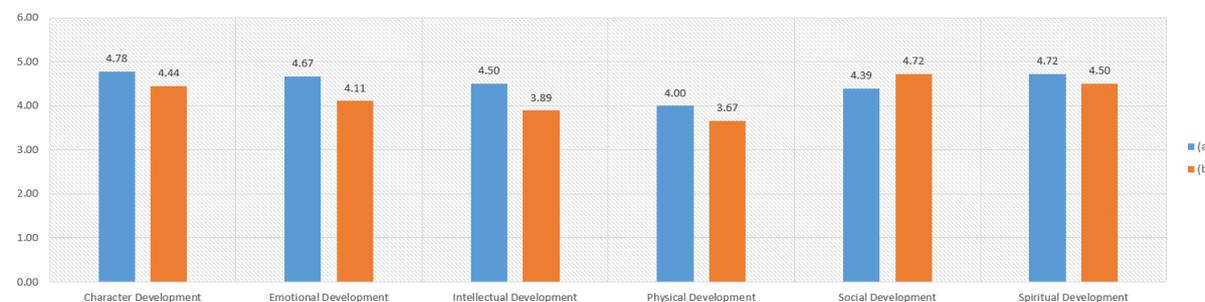


Figure 10: SPICES dimensions mean scores – respondents aged 18 (Ireland)

There are some notable differences between the two age groups on both the A and B statements, In relation to the A statements (indicating their own current self perception), the older respondents score themselves much higher on character development and spiritual development (by .78 and .72 respectively), but they score themselves slightly lower than the 14-year-olds on intellectual and physical development.

In the case of the B statements, the 18-year-olds give lower scores for the benefits of Scouting in relation to physical development (by a margin of .35). Their mean score for intellectual development is also slightly lower (by .13). On all four remaining SPICES dimensions, they score Scouting much more highly than the 14-year-olds do: by .65 for social development, .66 for character development, .9 for spiritual development and by 1.09 for emotional development. This latter instance - a difference between subsamples of more than a full point in mean scores- is highly unusual in this research.

3.3.2 Focus Groups

Three focus groups were conducted in Ireland in June 2023. The participants in all three groups were involved in Scouting together and knew each other before the discussions took place.

FG1 took place in a village with c. 650 inhabitants. There were 11 participants, five females aged 14-16 and six males aged 16-18.

FG2 took place in a town with a population of c. 18000. There were three participants, all male and aged 16 or 17.

FG3 took place in a town with a population of c. 12500. There were seven participants, five females aged 16 or 17 and two males aged 15 or 16.

It is not always clear from the recordings and transcripts of the FG discussions which participants made which specific contributions, and therefore it is not possible to consistently track the perceptions and views of individuals over the course of the discussions. In the extracts provided below, where possible the age and gender of contributors are indicated with 'B1', 'G1' for 'Boy 1', 'Girl 1' etc. Otherwise 'YP' indicates 'young person', while 'FGL' indicates Focus Group Leader. The same FGL conducted all three groups. Two groups were observed by a Scouting Ireland staff member (see note at the end of the analysis).

We begin with an analysis of the focus group discussions according to the six types of development in World Scouting's 'SPICES' framework, which was agreed upon as providing a template for the MIYO pilot phases.

Social development

Similar to the other countries in the MIYO Pilot Phase 1, when asked about the benefits of Scouting the most spontaneously occurring responses from young people in the



Irish focus groups related to (a) enjoyable activities and (b) making and having friends. For a participant in FG1 'it is just...having experiences and doing different things that other people don't'. For a young man in FG3, 'we wouldn't be here if it wasn't fun', which another participant linked with the fact that participation in Scouting, as in other youth work, is entirely voluntary on the part of young people ('It's not like going to school, you have a choice coming here'). However, alongside this it must be borne in mind that sometimes young people, especially those in rural or in disadvantaged communities, do not have a lot of options to 'opt into'. Asked what he would have been doing if he wasn't attending the Scouts, a boy in FG3 replied 'sat at home, [doing] nothing' and another confirmed 'It's better than staying at home like, on Friday'. The first prerequisite for social development, therefore, is social activity, and Scouting can provide this.

A 16-year-old boy in FG2 had been in Scouting for 10 years and it was the main source of friends for him:

...from day one I fell in love with it and now all of my friends that I have today, they're...I met them all through Scouting. So, definitely would have been a much different experience growing up if I didn't grow up with Scouts. So I hold it really close to me.

Participants suggested that the quality of the friendships developed through Scouting is deep and distinctive. The concepts of 'family' and 'community' were invoked to describe it. A flipchart activity within FG3 resulted in the following summary from one sub-group:

Sense of community, lots of laughs and memories. Something to look forward to. Opportunities and new experiences. Like a second family.

Another sub-group described Scouting as 'open, friendly, there's little judgement and it's great craic [fun]'.

A number of features of Scouting might be seen to contribute to the quality of the relationships developed. At a basic level, the members spend a great deal of time together in shared activities, and in many (perhaps most) cases, they have been doing so together for many years. As a 17-year-old boy in FG2 said:

Well if you devoted... well not a decade of your life, it's more like, if you did something once a week for... ten years, you'd have a different outlook on life. And it isn't rolling a boulder up a hill like Sisyphus, it's just doing something you actually enjoy with people you know...

A young woman in FG3 commented:

...if you're on camp with somebody, or with them for an extended, long period of time... maybe like a night or a few nights, you kind of get to know them a lot better than school friends because, well, you're with them for a long time.

The relative informality of the Scouting environment was also identified as an important part of what makes it enjoyable and sociable for young people. Several participants compared it favourably not just with school where there is a rigidly structured timetable and curriculum but also with sporting groups where the atmosphere can be very competitive. This is not the case in Scouting even though it does present opportunities for competitive activity for those who like it. One



participant liked the fact that 'there's kind of no fighting...you know the way there might be rivalry between football teams', while another said:

With sports, it tends to be a lot more competitive as well, but with Scouts it's more laid back you know, just having the chit chat. We also have our other competitions as well if you want to go down that path...

This informality and conviviality can in turn be related to the fact that in Scouting there is a lot of opportunity for activity (and therefore development) in the context of small groups rather than large 'classes'. As one participant said, 'probably because the Scout group is so small that people get to know each other a lot better...they're able to open up more' (this also clearly relates to the emotional dimension of development within the SPICES framework).

But in addition to the fact that many activities are happening within smaller groups, there is the fact that it is a *conscious and intentional* strategy on the part of leaders to facilitate social learning in this way. This is clear from the following contribution in FG1:

Like they could pair you up doing bases sometimes and like on some events in the mornings when you are doing breakfast you have a breakfast swap. So you get half the patrol and switch it to a different group, and then...half of that group would come to your group as well. So you are just having breakfast with a whole new group of people you have never met before, and you just have to socialise and you know talk to them for a while.

Because of the way activities are organised, Scouting is – in the words of the same participant – 'really good for developing social skills'; and yet – in the words of another in FG2 – 'you just learn them as you go, it's not really taught and [yet] it's very important'. Communication skills were among the most commonly mentioned. Making public presentations is one example. In FG3 one young man was the butt of jokes by the other participants when he drew attention to his sense of achievement having made a speech at a public event, because this was something they had all had to do ('We all did that...Great speech!'). But the very fact that they joked about it confirms how widespread this is as a form of learning in Scouting, and how much he was speaking for others when he said:

Because of that one speech then, I know I can talk in front of people, and I can go up now and I can talk in front of, I don't know, groups and stuff, I can speak confidently enough in front of them...I wouldn't have done that a few years ago.

Two other closely related aspects of social development identified by the young people were teamwork and leadership. For one 16-year-old boy, 'teamwork is really important when you're in Scouts...[and] you can take on leadership roles, leadership is really important here as well'. In FG3, a 17-year-old girl who had been involved in Scouting for 11 years described 'learning a lot about leadership and managing people and stuff', and in comments similar to those just quoted about social skills in general she said:

No-one really teaches you how to do it. You kind of just have to find out what works and not, like I don't know, find out what people are good at and then base your decisions on that.



In FG1, the participants engaged in quite a lengthy discussion concerning the challenges of learning about leadership in a context when the group consisted of people their own age or not much younger and 'it is a lot harder to get respect because, you know, it is hard to be serious to your friends'. Initially there could be considerable tensions – 'you just end up screaming at everyone...it is just kind of stressful' – and as with other skills the emphasis appears to be on simply 'learning by doing', but the outcomes were described as very positive:

Oh way more positive than negative. There is very few negatives....and they are....that is just part of life like, you know, there is negatives in everything...Like I learned how to be a better leader and I am not a big fan of being the leader.

One young man (16 years) in FG2 expressed succinctly how he had benefited from Scouting, bringing together a number of personal qualities, social skills and the empowerment of young people:

...it tends to bring you out of your shell a lot, especially when you're a lot younger. [You become] a lot more extroverted when you're surrounded by people and then you form the bond and then you just grow as a person for the better and take on all the roles and leadership roles, working as a team and learning to speak your voice.

Physical development

One theme relating to physical development that emerged clearly in the Irish FGs was the benefit in Scouting of having a range of different types of physical activity on offer. When asked what was different about Scouting, one 16-year-old boy in FG1 said: 'I guess it is because you do a multitude of things. It is not just like one sport'. A boy of similar age in FG2 observed:

Scouting... is very helpful for social interactions with other people and if you're trying to join an organisation but like maybe sports or something else isn't your thing...

Another boy in FG2 made it clear that he liked some physical activities but not others, and that Scouting allowed him to choose: 'I love camping and stuff like that. I just don't hike....I just don't get the appeal. Like, it is just walking [but] just more difficult!'

Later he credited Scouting with his appreciation of the outdoors:

I like the trees now. I didn't really like the outdoors before I suppose. Like we used to do Survivors. [I was] scared of raw food. So I am no longer scared of raw food [laughter].

A 16-year-old boy in FG2 also made reference to matters to do with food:

Before I came in [to Scouting] my cooking could be construed as lethal!...I'm pretty sure my Ma and my aunts helped [my learning] but I think here in Scouts kind of accelerated it a little bit...we're doing something different every week.



The same boy seemed to express a common view when he said that Scouting generally suited him because of his love of outdoor activity: 'I kind of like the outdoors...so that's about it'.

Intellectual development

Learning about the outdoors is an area where aspects of physical and intellectual development can obviously overlap. Asked about distinctive learning in Scouting as compared with school, one boy in FG1 identified 'survival skills and stuff like that...start a fire, set a trap and things like that'. Another mentioned an activity where 'you go into the forest and you just build a shelter with sticks and leaves and stuff...I definitely wouldn't have done that if I wasn't in Scouts'.

First aid was another specific type of learning identified by several participants: 'Like you wouldn't really do first aid at school or anywhere, unless you are going to be a nurse or a doctor'. In all the cases mentioned above – cooking, survival skills, first aid – the emphasis is obviously on practical application, and this was generally what came to mind for participants when they were asked to reflect on what they learned from Scouting, rather than other aspects of intellectual or cognitive development: 'You do like hiking, first aid, cooking, a bunch of different things'. One 16-year-old boy in FG2 highlighted his own particular personal interest in aeroplanes:

...like in the manual like there's this whole section on aircraft...You know like, shooting paper aeroplanes is fun but learning about how they work, that's just great.

Otherwise an important theme to emerge was the enabling role of the non-formal and informal learning context in Scouting, a point related to the comments made above about the importance of working together in groups. The same boy who spoke about aeroplanes said that in general 'it [is] just easier to learn...when the people around you are your friends'. A girl in FG3 reflected on her participation in the 'Phoenix challenge' and the fact that it brought a sense of responsibility but also reward:

Especially doing it with people you've known your whole life. It was nice to have that sense of achieving it with the people you've been with the whole time.

When asked what Scouting meant to him, the first response of a boy in FG2 was 'education', and when the FGL asked him to explain he said:

...it isn't education in the [usual] sense, it's like a really in-depth hobby. Hobby is not the right word either, I'm sorry I just can't think of anything for it...I can't think of just one word to [describe it].

Character development

Participants drew attention to a number of positive personal qualities that they perceived as being enhanced by their participation in Scouting. Confidence and independence were both explicitly named by several young people. But beyond specific qualities or characteristics, some participants suggested that Scouting was vital to their overall personal development and even their identities. The following contributions were made at different points in the discussion by two boys in FG2:



...if I didn't have scouts I'd say I'd be completely a different person. Like in Scouts I learned how to be responsible, yes responsible and mature from what I originally was before I went into Scouts, so. If I didn't do Scouts, I'd be a very different person.

Yes, I've been in Scouts for years and I've been to nearly every meeting...It's part of my personality now, if you want to call it that... Well it's important to me. I'm not too sure how to describe it honestly...outside of Scouts I'm not really the most sociable person.

Closely related to the type of personal development that Scouting facilitates is the type of relationships that exist between the Scout leaders and young people. This link was succinctly highlighted by a boy in FG1:

It is nice having some independence. They can give us more opportunities to do things independently.....Being a teenager you like to feel freedom.

Asked what this 'independence' felt like, another boy in the same group said:

[The leaders] us a bit more like adults and not like we are idiots.. You get to [do things] by yourself a bit more. They trust you more than the schools...You won't get followed around if you are told to do something, to make sure you are trusted to go do it like.

A number of consequences seemed to flow from this more equitable and trusting relationship. One was that participants felt motivated to stay involved (and therefore continue learning new things). As a girl in FG3 said:

It makes you want to come back in a way. With school, you're not really treated as an equal or like. Treated like a young adult, but here, you are, so it kind of makes you want to come back, because in a way you're being respected.

Another consequence is that there is more of a sense of 'buy-in' and ownership regarding how things will operate within the group, as the following exchange in FG3 indicates:

YP: Yes, because you'd have some say in the rules, so if you kind of have a say in the rules, you're more likely to follow.

FGL: Does everyone agree?

Voices: [Unanimous agreement].

Furthermore, it was suggested that being treated respectfully made it more likely that you would in turn respect other people. This is another exchange from FG3:

YP: In the future you give people the same respect that you're being given.

FGL: Absolutely.

YP: So, you don't look down on anybody, you give them the same respect you'd want because it's being given to you.

YP: Yes, it makes you feel valued, like that your opinion matters, or that you know that you can voice your opinions.



In addition to the two broad themes just dealt with (positive personal qualities; trusting, respectful relationships that are open to young people's voices) there was an additional benefit from Scouting that was identified by FG participants and that might be described as character development. This was the capacity (and opportunity) to reflect on one's own behaviour and actions. A 16-year-old boy in FG2 had been involved in Scouting for almost 10 years looked back on his experience as follows:

B1: Could I be the first to admit that I mightn't have been grateful at points, but I hope I've learned quickly. Like they're...Scouting is full of decent people.

B2: Yes.

FGL: And [name], when you say "I mightn't have been grateful at times"...

B1: No, I might have been rude once or twice, who hasn't?

A 17-year-old girl in FG3 showed considerable ability to describe her own personal growth through Scouting, especially through taking up positions of leadership:

I've learned that I don't have to do everything myself...I was never patient, but I feel like [I have] developed a lot of patience...now I feel like I'd have more faith in people or more like, let them do their thing, and trust them a bit more.

Finally, and neatly capturing the development of sociability but with it an enhanced sense of independence and self-sufficiency, a girl in FG3 addressed her friends as well as the FGL:

...before [Scouting], I was like, you all probably know, I was so quiet. I still am kind of quiet, but like not as quiet. And I feel like I'm able to talk to people now. Before, I was like, I was too shy, or "what will they think", and now I'm like, I don't really care anymore.

Emotional development

The theme of emotional development was mostly tacit or implicit in the FGs rather than being named explicitly. There were certainly many references to the ways in which Scouting is associated with positive feelings, as is clear from the emphasis on friendliness and fun described earlier under 'social development'. For a boy in FG2 'it's comfortable, just a happy place to be really'.

But in addition to this it seemed, for some participants at least, that there was a deliberate effort on the part of the leaders to ensure that the emotional environment was a positive one for young people. One young man in FG3 described it as 'kind of nobody can hate on against you, if you know what I mean'.

A girl in the same FG who had been in the Scouts for 11 years related this to the 'common purpose' shared among those who opt into Scouting as compared to the atmosphere in school:

G1: Because I feel like when you walk into school, you kind of feel like everyone's kind of judging you. It's not like when you walk into Scouts, you



feel like no-one's kind of doing it there. Everyone's like so open, and welcome, and like, they welcome you, but in school, it's kind of like a bit hostile.

FGL: A bit 'judge-ey'?

G1: Yes. But it's not in Scouts.

G2: Yes, we're kind of all here for like one purpose, and there's no kind of...

G1: Like, when you see someone with a neckerchief on it's like you have something in common and you know they're your friend like.

Another aspect of the discussions that can be seen to relate to emotional development is the way in which Scouting provides young people with not just positive experiences but positive *memories*, ones that have a quality of 'accrual' within a friendship group over the years. Two different boys in FG2 spoke very enthusiastically about specific memories. One singled out an occasion the year before when he had been away for a weekend with the Ventures, on what happened to be his 17th birthday, and the leaders and rest of the group surprised him with a birthday cake and gifts. Unknown to him, his parents had let the group know about it, leading to 'probably the happiest memory I have...very unique'. His friend said 'It was an honour to give you those presents and the coke too!'

Another boy described a national event, also the previous year, when he and the rest of the group were erecting 'these massive tents' and suddenly 'the rain came down and it was the worst that we'd seen in so long, [we were] barely able to see because it was night time as well'. But it all came together:

B1: Yes, we all went in, huddled in... And we were all very grateful for our hard work putting it up... We worked as a team.

FGL: Yes. And how did you feel? What was the feeling?

B1: Very accomplished.

FGL: Oh good word. Okay.

B1: Proud of ourselves. And we had the biggest tents there so, we had our bragging rights!

Elsewhere in the FG2 discussion the same boy succinctly expressed how a key component of emotional development is supported by Scouting:

...it's important to have people that you're close to, that you can trust, and then especially in Scouts, you all have a similar interest as well so it's an ice breaker [for friendship]....Like when you're working together for years and you're meeting every week, you're going to form a bond with these people.

Spiritual development

In FG1, after the FGL had outlined the meaning of each letter in the acronym 'SPICES', one girl seems to indicate that Scouting had made difference to her in 'a spiritual



sense', adding 'bit weird, yes', but she did not elaborate further on what she understood by the term spiritual. The conversation then turned to nature and it was in this context that a boy in the group, already quoted above (under 'physical development'), said 'I like the trees now. I didn't like the outdoors before I suppose'. Although it was guided and prompted by the FGL, the tone and flow of the discussion seemed to confirm that for the young people themselves there is a link between personal spirituality and love and respect for nature, just as is envisaged within the SPICES framework.

Furthermore, such love and respect do not just apply in an abstract sense but are reflected in practical action. Echoing some of the points made above under other headings, a boy in FG2 stressed that environmental awareness and action were at the heart of everything the Scouts do:

We're litter picking, we have a great connection with Tidy Towns [a national campaign and competition]. We always volunteer picking up litter and everything. On our camps as well, we do a massive beach sweep where we clean the entire beach and collect as much rubbish as we canBecause we obviously care a lot about the environment and our leave no trace rule. Leave it better than what we found it.

Scouting as a movement and organisation

It is possible to identify a number of themes emerging from the young people's responses that relate to Scouting in general rather than just to the SPICES framework.

One might be called the 'family connection'. Very often young people have joined the Scouts because older siblings were involved, or their parents, whether as leaders or as members themselves when they were younger. The majority of members of FG3 said they had family histories within Scouting:

...like the only reason I think I got into it is because my dad did it and my grandfather did it and all that, but like. So, I feel like that's kind of how some people just kind of decide to go into it, like their parents did it...

But even when this was the case, it was still seen as a matter for each individual young person to decide whether Scouting is for them. A boy in FG2 explained that his younger brother and sister joined 'when they were around the same age [as he was when he joined] but I was the only one who kept it on'. One way or the other there is – or should be – a strong family dimension since it was seen important for parents to support their children's involvement so that they could get the most out of Scouting. A girl in FG3 who had been in Scouting for 11 years described it as follows:

[It's a] very big commitment in my life to be honest. But like, it's kind of not just me committing to [it] in my house, kind of like my parents have to as well, to like dropping me to stuff, and like the summer camps, and all that kind of stuff.

Participants also discussed the public perception of Scouting. A 17-year-old girl in FG3 said she thought there was a 'very negative stigma around Scouts, that everyone in it is weird or strange'. A friend joked 'To be fair, we are kind of weird if you look at it'. It was suggested that the public perception was of 'sleeping in the wilderness...in trees' but that this missed the point of the 'vibe when you're on camp and everyone's happy to be there and wants to be there'.



A lot of the aspects that the young people highlighted as enjoyable – the ‘vibe’ the ‘chit chat’, the ‘craic’ [fun] and so on – certainly contrast strongly with a common (perhaps traditional) perception of Scouting as being primarily concerned with ‘drill’ and ‘discipline’. Participants specifically referred to a significant change relating to the religious aspect of Scouting. The following exchange took place in FG2:

B1: Anyone from any background is welcome here. Because we’re not particularly like a religious organisation, we used to be.

B2: [We were] Christian Boy Scouts.

B1: A long time ago yes, but now we’ve modernised a lot more.

FGL: Okay.

B1: To suit everyone and we’re glad of that change because we’ve brought in so much more people...with interest and the passion for scouting.

In terms similar to the focus groups conducted in other MIYO Pilot, participants overall described their experience of Scouting in terms of family and community (‘a big family...a big old family’) and suggested that its value should be promoted more actively so that greater numbers of young people could benefit and ‘we could grow this family, as we’re calling it’.

Leadership skills and qualities

Since one key concern of the MIYO pilots and the project overall is to identify aspects of leadership in Scouting, and the practice of youth workers in general, that are effective in contributing to young people’s development, it is relevant to examine the content of the focus groups relating to leadership.

Participants were keenly aware of the voluntary nature of the leaders’ contributions, and were appreciative.

...if you asked a random person on the street to give up a few of their holidays to look after a bunch of kids, they’d more than likely say no, but the leaders do it without a second thought...I’m really grateful for that.

Beyond this, the young people highlighted a range of qualities that they value in good leaders, including relaxed approach, a ‘positive mindset’, approachability, sense of craic/fun, listening skills, openness to new ideas and specifically openness to young people’s opinions. Some members spoke admiringly of a particular leader’s ability to ‘inspire them to do better things’ through his tendency to ‘go off on rants...good rants’. They were very conscious of the difference in the relationship with their leaders compared to the one they had with teachers. It was said a number of times that the leaders ‘treat young people as equals’. A girl in FG1 said:

When you are talking to a teacher it is more like in a professional type of way like you wouldn’t talk to them like they are your friend, but with a leader you probably would.

A boy in FG2 qualified this view slightly, describing the leaders as ‘just short of our friends’. This introduces the important point that whatever their positive personal qualities, including hopefully friendliness, leaders are not in the same position or roles as the members of a group, and they carry greater responsibilities. The participants



recognised this when they referred to the need for leaders to be able to exercise authority and even 'discipline' in positive ways; otherwise, as one young person joked, 'we would probably burn the place down'. They also need to have organisational skills and relevant knowledge, including 'knowing what to do in given situations'.

Finally, they need to be aware of the effect of their behaviour on the young people, and it was through the good example of their leaders that some of the young people decided they would like to pursue leadership themselves. As a boy in FG1 put it:

...you know depending on what type of leader you have it will make you into a different type of Scout, you know what I mean. So if you have a leader who just lets you do whatever you want, it doesn't really teach you much...you won't get very far in Scouts like, you know what I mean?

4. Conclusions and Recommendations

4.1 SPICES Framework

When the content of the focus group discussions across the three MIYO Pilot 1 countries was analysed in the light of the SPICES framework, the findings were broadly similar. It is possible to identify a common thematic thread running through all of the discussions under each heading, as follows:

- **Social:** emphasis on friendship and fun (the two closely related), working together and helping others (including the environment).
- **Physical:** emphasis on having the experience of strenuous activity(ies), especially outdoors.
- **Intellectual:** emphasis on applied, practical learning (survival, first aid, the environmental action).
- **Character:** emphasis on independence/self-sufficiency, 'pushing oneself' to achieve and taking responsibility for actions.
- **Emotional:** emphasis on Scouting as a place where there is a positive mood, enabling good feelings.
- **Spiritual:** emphasis on 'getting away from things' through Scouting and developing love and respect for nature.

There were aspects of the discussions in each of the three countries that were different or distinctive. In Belgium for example the idea of 'introspection' as part of spiritual development arose but it didn't in Czechia or Ireland; in Czechia the topic of bullying (and the responsibilities of leaders relating to it) was discussed at some length whereas it did not feature elsewhere; in Ireland the link between the non-formal, small group nature of activities and the type of learning that took place seemed to get more attention than in the other countries. But these patterns may have as much to do with the guidance and intervention of the FGL as with the views and experiences of the participants (see below).

There were instances where aspects of learning that might be considered very important by those in a leadership position within World Scouting were mentioned rarely or not at all, or where it was not clear that the young people were accustomed to thinking and talking about them. These include:



Equality: rarely addressed as a principle in explicit terms (disability, to take an example, was not mentioned at all).

Diet and nutrition: the message from the participants was mixed about whether and how their development in this regard was enhanced.

Cognitive intellectual development (other than specific practical applications): scant explicit references.

Spiritual development (other than aspects relating to nature and the environment): rarely addressed, and the term itself may not have consistent meaning or currency.

Of course, it is not necessary for young people to use, or even be familiar with, specific terms such as 'spiritual development' or 'intellectual development' in order for beneficial learning in those areas to be taking place. The point here is simply that it is worth giving further thought both to ways of assessing learning and development of different types and also to ways of enabling young people to become *more aware* of the learning and development that is taking place. This is important for several reasons:

(a) educational science shows that people learn more effectively when they consciously reflect on what they are learning;

(b) the more aware young people are of what they have learned through Scouting/youth work the better placed they will be to put such learning to good use, e.g. in educational and job applications;

(c) the more explicitly young people can articulate their learning, the greater the promotional and reputational benefits for the organisations.

4.2 Leadership

All focus groups in all three countries included insightful reflections by participants on their experiences of the leaders in their groups. While there were a few negative or at least unenthusiastic contributions, overwhelmingly the experiences seemed to be positive, and a wide range of characteristics of good leadership were identified by the young people, with very apt examples.

An important point arising from some discussions – and related to the comments made above about conscious learning – concerned the value of leaders strategically and intentionally setting out to ensure that young people learn as much as possible from activities (as well as enjoying them), and knowing how to structure and facilitate activities so that learning (as well as enjoyment) will be enhanced. Leaders' ability and experience may vary in this respect and further steps could be taken to support them.

4.3 Process Considerations

As already stated, some differences in the patterns of response in the focus groups may reflect different approaches to questions, prompts and activities by the FGLs in the different countries, or even sometimes in different focus groups within the same country. While an advantage of focus groups as a research method is that they allow



for a relatively high degree of flexibility and spontaneity, it is also worth considering further how consistency of research approach and comparability of findings might be enhanced in future in any qualitative strand that is rolled out across the MIYO consortium and beyond.

It is also the case, as indicated in the analysis for each country, that different approaches were taken to transcribing the focus group proceedings and to recording/tracking the contributions of individual participants.

The individual reports have also drawn attention to how – in some cases in particular – there were clearly gendered patterns in the young people’s contributions in the focus groups and steps should be taken in future to ensure equal participation. It is also the case that some groups of young people were under-represented or not represented at all in the focus group discussions.

4.4 Preliminary Recommendations

1. The MIYO consortium should develop a tailored focus group schedule that would explicitly address each aspect of the SPICES framework and that would include a balanced combination of activities and opportunities for discussion and reflection. This would be available for wider use beyond the life of the funded project.
2. As part of the development of such a schedule, the SPICES framework itself – including definitions and indicators – should be the subject of further discussion and clarification within the consortium.
3. The schedule should include measures for eliciting young people’s views on specific aspects of leadership/youth work practice, to be identified during Pilot Phase 2.
4. Protocols/guidelines should be developed dealing with such matters as age and gender composition within focus groups and approaches/procedures for facilitation, recording and transcription of discussions.
5. MIYO Pilot 1 partner countries should experiment with the Excel template provided and offer feedback on its functionality and useability.
6. In the light of this feedback and the country survey reports, the consortium should discuss the further development of the survey instrument, including the items/statements used to address the SPICES dimensions and the possible inclusion (within technical constraints) of additional variables relating to patterns of participation among young people and practices of leaders/youth workers.
7. Issues relating to sampling and response rates that arise from the three different experiences with the online survey should be given further consideration.
8. The data analysis functions of Excel should be explored further so as to make optimal use of survey findings.



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