



童軍運動 的 基本原則

Fundamental Principles

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香港童軍總會使命

我們的抱負

成為香港最優秀的志願團體，致力培育青少年的工作，造福社會。

我們的使命

我們致力青少年的教育工作。透過富挑戰性和有進度性的訓練和活動，促進青少年德、智、體、群、美五育的發展。

為達成上述的使命，我們：

- 採用非正規教育的方法，教導在成長中的青少年成員；
- 採用獨特的童軍訓練方法，激勵青少年自我學習和啟發，培訓他們成為一個有自立能力、樂於助人、有責任感及勇於承擔的人；
- 引用童軍誓詞及規律的倫理、社交和道德觀念，協助青少年人建立個人的價值觀。

使命詮釋

香港童軍總會是一個培訓和教育青少年的機構，我們致力：

- 在香港推廣童軍運動，拓展成員人數；
- 設立優質的訓練課程，培訓成年領袖帶領和啟導青少年；
- 獲得社會人士的認同，支持童軍及童軍活動；
- 成為本港青少年服務機構的權威，向有關當局提供青少年政策和事務的意見；
- 鼓勵和安排童軍成員參與本地、國內和國際活動；
- 支持世界各地發展童軍運動。

我們的價值觀

我們確信在培訓青少年工作上，最重要的是：

- 青少年要有認識自我的能力，才會成為有責任感的公民；
- 成年人要為青少年樹立良好的榜樣；
- 待人接物，要持平公正；及
- 瞭解別人，有助促進世界和平。



The Mission Statement of Scout Association of Hong Kong

Vision

To be the best voluntary organisation for the development of young people in Hong Kong for the betterment of our society.

Mission

To operate an education movement for young people providing them with challenging and progressive training programmes for their physical, intellectual, social, spiritual and aesthetic development.

To achieve this mission, we will

- involve young people throughout their formative years in a non-formal educational process;
- use the distinct Scout method that makes each individual the principal agent in his or her development as a self-reliant, supportive, responsible and committed person; and
- assist young people to establish a value system based upon spiritual, social, ethical and personal principles as expressed in the Scout Promise and Law.

Mission explained

As a youth development agency, Scout Association of Hong Kong will strive its best to:

- promote Scouting to the community and increase its membership;
- identify and provide suitable training for adult leadership and guidance for young people;
- obtain the recognition and support of the community to Scouting and its activities;
- be recognised as a major contributor to policies on youth issues;
- provide opportunities for its members to participate in local, national and international activities; and
- provide support for the development of World Scouting.

Values of the Association

We recognise the importance of:

- individuals developing a sense of personal identity and self worth which leads to responsible citizenship;
- adults providing suitable role models for young people;
- respect for equality and fairness in dealings with all people; and
- the development of understanding between individuals towards world peace.

一、引言

童軍運動¹的「基本原則」一詞是指從事童軍運動時應遵循的目的²、原則與方法。由於童軍運動出現多種表現方式，為了調節和因應個別社會的需求，基本原則因此就成為維繫全球童軍的共同特質。這些基本原則已經在《世界童軍組織(WOSM)章則》第一章列明，並且為各成員國和地區所接受與採用。

現行的童軍基本原則，是經過多年來於全球層面磋商後，一九七七年於蒙特利爾(Montreal)「第二十六屆世界童軍會議」中通過的，它的內容是經過一百多個世界童軍組織成員國和地區所同意接受的唯一正式條文。

《世界童軍組織章則》(Chapter 1 of the constitution of WOSM) 第一章《童軍運動》(The Scout Movement) 部分，分別闡釋下列各項：

- 1 童軍的定義
- 2 童軍的目的
- 3 童軍的原則與誓詞規律
- 4 童軍方法

本節所述條規均引自《世界童軍組織章則》(特別指明者除外)

1. INTRODUCTION

The word “fundamentals” is used in Scouting to refer to the basic elements upon which the unity of the Movement rests, i.e. its purpose, principles and method. Thus, while Scouting takes many different forms adapted to the needs of each society, the fundamentals are the common denominators that bind the Movement throughout the world. These fundamentals are stated in Chapter 1 of the Constitution of the World Organization of the Scout Movement and characterize all member organizations of WOSM.

The present wording of the fundamentals was adopted by the 26th World Scout Conference held in Montreal in 1977, after a considerable number of years of study at worldwide level. It represents the only authoritative statement agreed upon by the more than one hundred member organizations of WOSM.

Under the title of “The Scout Movement” Chapter 1 of the constitution of WOSM deals with:

- a) the definition of Scouting
- b) the purpose of Scouting
- c) the principles of Scouting and their expression in a Promise and Law
- d) the Scout method.

Unless otherwise stated, all quotations in this section are from that Chapter.

¹ 以下能夠省略的均使用「童軍」一詞代替

² 譯者依照《香港童軍總會政策、組織及規條》翻譯“purpose”一詞的中文為「目的」

二、定義

根據創辦人以下揭示的目的、原則與方法為定義，童軍運動是一個志願參加的非政治性而具教育性的青少年運動，任何人皆可參加，不受出身、種族與宗教限制。

童軍運動內容豐富，難以用短短一句話便涵括。意識到此點，上述定義特別強調童軍運動應該遵循創辦人貝登堡勳爵(Lord Robert Baden-Powell)對目的、原則與方法的構想。本文將在後面的章節中逐一詳細闡明。而定義中一些能反映童軍運動特質的主要字詞於下文作簡要解說。

定義中的「運動」(Movement)，是指朝向同一目標進行的一連串有組織活動。因此，所指的運動，必須包括既定目標，並且以有組織的形式進行。

「志願」(voluntary)的童軍特質指參加童軍的成員，不論青少年或成人，都是出於自願的，並且願意遵守童軍運動的基本原則。

作為一個具教育性的運動，童軍是「非政治性」(non-political)的，這是指童軍組織不介入政治活動及政黨制度爭議。非政治性這個特質是各國童軍組織成立的憲制性要求，並且是童軍運動的基本特質之一。但是，這個定義並不意味著將童軍運動與成員對國家的政治認同徹底分割。首先，童軍運動志在培養具責任感的公民，將對一個國家的政治認同屏

2. DEFINITION

The Scout Movement is defined as *“a voluntary non-political educational movement for young people, open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the Founder as stated below”*.

It should be noted at the outset that it is not possible to express all aspects of the Scout Movement in one independent statement. The last phrase of the definition given above recognizes this and emphasizes the fact that the purpose, principles and method conceived by Robert Baden-Powell, the Founder of the Scout Movement, are an integral part of the definition. These will be dealt with in detail in the following paragraphs. The key words used in the definition, which express the main characteristics of the Movement, are briefly explained below.

The word **Movement** means a series of organized activities working towards an objective. A movement thus implies both an objective to be achieved and some type of organization to ensure this.

The **voluntary** character of Scouting emphasizes the fact that members adhere to it by their own free will and because they accept the fundamentals of the Movement. This remark applies both to young people and adults.

As an educational Movement, Scouting is **non-political**, in the sense that it is not involved in the struggle for power which is the subject-matter of politics and which is usually reflected in the system of political parties. This non-political character is constitutionally required from all national associations and is a basic characteristic of the Movement. This does not, however, mean

棄於外，是難以貫徹良好公民教育的。其次，童軍運動所根據的眾多基本原則，例如基本法制與信念，都規範了參加童軍的成員的政治取向。

童軍被定性為一項「教育性」(educational)運動。由童軍的本質與及它在各方面的發展來看，這是無可置疑的。

廣義來說，教育可以定義為「培養一個人全面發展潛能的過程」。童軍因此應該與純粹的文娛康樂活動有所區別。縱使童軍活動有很大成份包括文康活動，但是這些活動往往被認為只是達成目標的方法，而並非目標的本身。

「教育」也應該與學習某種特定知識技能的过程有所區別。正如上述有關教育定義所指，教育意味著智能的發展，「學習怎樣求知」(Learning to know)；態度的發展，即「學習怎樣處世」(Learning to be)；而學習某種特定知識技能只是其中「學習怎樣去做」(Learning to do)。然而，這兩個觀點是以童軍運動為基礎的，讓青少年獲得某種特定知識技能是達成童軍目標的方法，方法的終極就是教育。

用創辦人貝登堡勳爵的話來說：「童軍訓練的最重要目標是在教育青少年，而不是指導他們。不要忘記，是教育青少年，也就是說，引發青少年主動地自行學習，從而啟迪他們建立個人品格。」(1)

that Scouting is completely divorced from political realities within a given country. In the first place, it is a Movement whose aim is to develop responsible citizenship; this civic education cannot be accomplished without an awareness of political realities within a country. In the second place, it is a Movement which is based upon a number of principles – fundamental laws and beliefs – which condition the political options of Members of the Movement.

Scouting is defined as an **educational** movement. This is undoubtedly its essential characteristic and is therefore developed below at some length.

In the broadest sense of the term, education can be defined as the process aiming at the total development of a person's capacities. Scouting must therefore be clearly **distinguished from a purely recreational movement**, an image which it tends to project in some parts of the world. Despite the importance of the recreational activities in Scouting, these are conceived as a means to an end, and not as an end in themselves.

Education must also be **distinguished from the process of acquiring particular knowledge or skills**. As defined above, education involves the development of abilities of the mind "learning to know" and the development of attitudes "learning to be", while the process of acquiring particular knowledge or skills is known as "learning to do". While both aspects are basic to the Movement, the acquisition of particular knowledge or skills is a means to an end; that end being education.

In the Founder's own words: "*Here then, lies the most important aim in the Boy Scout training – to educate; not to instruct, mind you, but to educate, that is, to draw out the boy to learn for himself, of his own desire, the things that tend to build up character in him.*" (1)

「教育」一詞，一般人通常會將它與學校制度聯想在一起，然而，學校教育只是教育形式之一。根據聯合國教科文組織（UNESCO）的定義，教育可以分為下面三種不同形式。

- 正規教育³：具有等級制度結構，依時間畫分級別的教育制度，例如由小學逐級升至大學。
- 生活教育⁴：任何一個個體透過日常經驗環境習染或任何渠道而達成的態度、價值、技能和知識的終生學習過程。
- 非常規教育：正規教育以外，為特定受眾和學習目標而設的有組織教育活動。

童軍即屬於最後一種的非常規教育，因為它就是一個在正規教育制度以外進行，而且有特定教育目標和受眾的有組織機構。

童軍的對象是青少年，是一個屬於青少年的運動，成年人在其中的角色只是協助青少年達成童軍的目標。童軍的年齡界線十分寬鬆，並無嚴格與固定規限，各個國家的童軍總會可以視本國的不同情況自行取決。任何人士皆可參加童軍，不分出身、種族、階級與宗派。因此，童軍運動的一個最基本誠條就是不得存有任何歧視。凡是願意接受童軍目的、原則與方法的，都可以參加。

The word education is normally associated with the school system, which is, however, only one form of education. According to UNESCO, three types of education can be distinguished.

- **Formal education** is the hierarchically structured, chronologically graded, educational system running from primary school through to university.
- **Informal education** is the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment.
- **Non-formal education** is organized educational activity outside the established formal system that is intended to serve an identifiable learning clientele and identifiable learning objectives.

Scouting belongs to the last type of education since, while it takes place outside the formal educational system, it is an organized institution having an educational aim and addressed at a pre-determined public.

Scouting addresses itself to **young people**; it is a youth movement, where the role of adults consists of assisting young people in achieving the objectives of Scouting. While there are broad trends concerning the age-range of the young people in the Movement, there are no hard and fast rules governing this subject, and each national Scout organization determines the age-ranges applicable within it. Scouting is open to all without distinction of origin, race, class or creed. Thus, one of the basic precepts of the Movement is the principle of non-discrimination, provided that the person voluntarily adheres to its purpose, principles and method.

³ 譯者按「世紀宣言」翻譯 formal Education 為「正規教育」

⁴ 譯者按「世紀宣言」翻譯 Informal Education 為「生活教育」，不直譯為「非正規教育」

三、童軍運動的目的

運動的目的就是這運動依存的理據，運動的目的正代表著它的目標或理想。童軍運動的目的是：「致力協助青少年發展身心、體格、群性及靈性等方面的潛能，作為獨立個體、培育他們成為有責任感的公民，並在地區、國家及國際社會中作出貢獻。」

本目的強調了童軍運動旨在培養青少年健全發展的教育特質。教育的基本原則之一是培育個人成長，包括身心、體格、群性及靈性方面的發展，是不能孤立於人群以外的。在定義上，一個人在人格發展的過程中，是與他人相互結合的。

必須留意，這個童軍運動目的還強調了童軍運動只是培育青少年發展的眾多要素之一。童軍並非要取代家庭、學校、宗教或是其他社會機構在培養青少年發展所扮演的角色，而是要與這些機構相輔相成、互補有無。

更要指出，童軍基本目標之一的「培育有責任感的公民」這概念，必須從宏觀角度去理解。一個人，首先是獨立個體。個體與其所隸屬的社群合成一體，而這更是再廣泛的政治結構（區、省、州或縣等等），完整的說法就是其所屬的主權國或國家的一部分。而國家更是國際社群的一份子。一個有責任感的公民定必要意識到自己在所屬各類社群中擁有的權利與義務。

3. PURPOSE OF THE SCOUT MOVEMENT

The purpose of a movement is the reason underlying its existence; it represents its objective or aim. The purpose of the Scout Movement is "to contribute to the development of young people in achieving their full physical, intellectual, social and spiritual potentials as individuals, as responsible citizens and as members of their local, national and international communities."

This statement of the purpose emphasizes the educational character of the Movement which aims at the total development of a person's capacities. One of the basic principles of education is that the dimensions of the human being – namely the physical, intellectual, social and spiritual – cannot be developed in isolation from each other. The process of a person's development is, by definition, an integrated one.

It should be noted that the statement of the purpose of the Scout Movement emphasizes the fact that Scouting is but one of several factors which contribute to the development of young people. Scouting therefore is not meant to replace family, school, religious and other social institutions; it is conceived to complement the educational impact of these institutions.

It is also important to point out that the concept of responsible citizenship, which is one of the fundamental goals of Scouting, must be understood in a broad context. Thus, a person is, first and foremost, an individual. This individual is integrated into his community, which is part of a wider political structure (district, province, state, canton, etc.) the total expression of which is the sovereign state, or country. The latter is, in turn, a member of the international community. A responsible citizen must be aware of his rights and obligations in relation to the various communities to which he belongs.

四、童軍運動的原則

原則是一個運動為了達成目的而必須遵守的基本法規與奉行的信念。一個運動的原則代表著刻劃全體成員特質的行為規範。童軍建基於三項能代表它的基本法規與信念的廣義原則，就是「對神明盡責任」、「對別人有承擔」，以及「對自己盡本份」。正如字眼所顯示，第一項原則涉及個人與他的生命中靈性價值的關係；第二項涉及個人與他所屬的廣義社會的關係；第三項則涉及個人對自己的承擔。

對神明盡責任

上述童軍運動第一項原則「對神明⁵盡責任」的定義是：「信守靈性原則，忠於自己接受並願意承擔責任的宗教。」必須留意，與標題對比，定義本文不用「天主」或「上帝」等字眼，務求清楚顯示該條文將非一神的信仰（例如印度教）或不認同神明只是保佑個別人士自身的宗教（例如佛教）包括在內。

貝登堡勳爵曾被問及為甚麼要將宗教信仰引進童軍及女童軍，他這樣回答說：「宗教信仰不是被引進的，它本來就在那兒。宗教信仰是潛在於童軍及女童軍當中的要素。」(2)

一項對貝登堡勳爵著作的仔細分析指出，「世界上存有一種超越人類的力量」這概念是童軍的基礎。童軍運動的整體教育取向包括協助青少年超越物質世界和轉向探尋生命中的靈性價值。

⁵ 「神明」一詞適用於絕大部分宗教。

4. PRINCIPLES OF THE SCOUT MOVEMENT

The principles are the fundamental laws and beliefs which must be observed when achieving the purpose. They represent a code of conduct which characterizes all members of the Movement. Scouting is based upon three broad principles which represent its fundamental laws and beliefs. They are referred to as "Duty to God", "Duty to others" and "Duty to self". As their names indicate, the first refers to a person's relationship with the spiritual values of life; the second, to a person's relationship with society in the broadest sense of the term; and the third, to a person's obligations towards himself.

DUTY TO GOD

Under the title "Duty to God", the first of the above-mentioned principles of the Scout Movement is defined as "*adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom*". It should be noted that, by contrast to the title, the body of the text does not use the word "God", in order to make it clear that the clause also covers religions which are non-monotheistic, such as Hinduism, or those which do not recognize a personal God, such as Buddhism.

When asked where religion came into Scouting and Guiding, Baden-Powell replied "*It does not come in at all. It is already there. It is a fundamental factor underlying Scouting and Guiding*".(2)

A careful analysis of the Founder's writings shows that the concept of a force above man is basic to Scouting. The whole educational approach of the Movement consists in helping young people to transcend the material world and go in search of the spiritual values of life.

對別人有承擔

在這個一般標題下，童軍運動的若干基本條規必須歸類說明，因為這些規條全涉及個人對不同層面社會所應承擔的責任。故而「對別人有承擔」在《世界童軍組織章則》是這樣定義的：

- 「— 在達成國家和諧的大前提下效忠一己的國家，並為促進本地、本國及國際間的和平、諒解與合作而努力。」
- 「— 在認同並顧全人類尊嚴及大自然完整的前提下，促進社會發展。」

上述第一則定義涉及童軍運動兩個基本概念：效忠一己的國家、國際友好與諒解。把兩者放在同一文句當中，就要顯示效忠一己的國家這概念並非唯一目標，也不是盲目愛國的概念，而是一個從多角度考慮的概念；那就是，在顧全和諧的大前提下，在本地、本國及國際等不同層面促進和平、諒解與合作。

這個取向如實地反映貝登堡勳爵的原義，他說：「給青少年灌輸愛國主義要格外小心，建於狹隘情緒的愛國主義局限於國家層面，對外時難免引起猜忌與敵意。我們的愛國主義應該是更廣泛的、更崇高的，它認同正義與公理，符合人所要求，讓本國與世界各國維持良好夥伴關係。達到這目的的第一步是在於培育熱愛和平的心與善意，給青少年(不論男女)培養這種習性，融入生活當中；那麼，城鎮與

DUTY TO OTHERS

Under this general heading, a number of basic precepts of the Movement are grouped, since all deal with a person's responsibility towards society in its different dimensions. Duty to others is thus defined as :

- " – Loyalty to one's country in harmony with the promotion of local, national and international peace, understanding and cooperation.*
- Participation in the development of society, with recognition and respect for the dignity of one's fellow-man and for the integrity of the natural world."*

The first statement mentioned above deals with two fundamental concepts of the Scout Movement: loyalty to one's country, and world friendship and understanding. Both are combined in a single statement in order to show that the concept of loyalty to one's country is not a narrow, chauvinistic concept, but one that is considered in a certain perspective; namely, that it must be in harmony with the promotion of peace, understanding and cooperation at all levels: local, national and international.

This approach reflects faithfully the Founder's philosophy when he wrote that *"we should take care, in inculcating patriotism into our boys and girls, that it is patriotism above the narrow sentiment which usually stops at one's own country, and thus inspires jealousy and enmity in dealing with others. Our patriotism should be of the wider, nobler kind which recognizes justice and reasonableness in the claims of others and which leads our country into comradeship with... the other nations of the world. The first step to this end is to develop peace and goodwill within our own borders, by training our youth of both sexes to its practice as their habit of life; so that the jealousies of town against town, class against class and sect*

城鎮，階級與階級，宗派與宗派之間的猜忌便不復存在；然後再把這種善意擴而充之，遠至境外，近至隔鄰。」(3)

自創始以來，童軍便附有促進各國青少年間的兄弟情誼和諒解的重要精神。在眾多達標方法中，多元化國際青少年聚會是最能夠體現上述精神的顯著表現，透過童軍的日常活動，這種精神更能深刻體現出來。

第二則定義「促進社會發展」闡釋了童軍以包容的態度服務別人的基本原則。首先，據貝登堡勳爵的原義，以服務別人作為對社會發展的貢獻，是從廣泛角度設想的。其次，這個發展不能以任何其他代價進行，必須以顧全人類尊嚴及大自然完整的大前提為依歸。

「人具有尊嚴」的概念是國際社群共同遵守的基本信念，並且是《世界人權宣言》所尊崇的。簡括而言，即是童軍所推行的一切活動，都必須是尊重所有人的。

顧全整個大自然的概念傳遞出保護大自然的構想，亦是童軍的基礎。它強調人類在地球上的生存空間是與地球上存在的生物體構成一個生態整體的，這是一個互相依存的體系，損害任何其中一部份，都將會危及整個體系。這個概念強調，人類在追求發展的過程中，不應濫用自然資源，以致破壞自然界的平衡與和諧。

against sect no longer exist; and then to extend this good feeling beyond our frontiers towards our neighbours...” (3)

Since its inception, Scouting has attached great importance to the promotion of brotherhood and understanding among young people of all nations. The multiple international gatherings of young people are only the most visible manifestation of the means used to achieve this goal, which is reached in more depth through the day to day activities of the Scout programme.

The second statement - “participation in the development of society...” - expresses the basic principle of service to others in a comprehensive manner. First, in accordance with the Founder’s philosophy, the service is conceived in its broader sense, as a contribution to the development of society. Secondly, this development cannot take place at any price; it must be based upon the respect of the dignity of man and of the integrity of nature.

The concept of the dignity of man is a fundamental precept of the international community and is consecrated by the Universal Declaration of Human Rights. It simply means that every action undertaken within Scouting must be based upon the respect of the human being.

The concept of the integrity of the natural world expresses the idea of nature conservation, which has always been fundamental to Scouting. It emphasizes that the life-space of mankind on earth and the living organisms therein constitute an ecological whole, an interdependent system, and that any injury to any part is communicated to the whole system. This concept stresses that, in the pursuit of the development goal, man must not exploit natural resources in such a manner as to damage the balance and harmony of the natural world.

對自己盡本份

「對自己盡本份」定義為「個人對自己成長發展的承擔。」童軍不但建基於「對神明盡責任」和「對別人有承擔」這兩項原則，還相信人要對自己個人能力的成長有盡責任的本份。這等原則和童軍運動的教育性目的是諧協的，亦即協助年青人發展潛能，「啟迪」人格的過程。由此看來，誓詞和規律就擔當了最基本的角色。

遵行誓詞規律

上述有關靈性、社會及個人成長空間的原則構成了貫徹童軍的基本法規與信念。因此，所有童軍組織的活動必須為青少年成長提供本於上述原則的最大發展機會。

童軍運動創辦以來，能使上述原則成為典範，以致一直為青少年理解接受的基本工具，就是各國童軍總會所必須具備的童軍誓詞規律。

由此看來，貝登堡勳爵原訂的誓詞規律是一個有用的啟示泉源，因為它體現了童軍運動的基本原則。必須強調，誓詞規律的原始版本是專為二十世紀初的英國青少年擬訂的。各國童軍總會須確保自己的誓詞規律能以適應該國特有社會文化與文明的現代語言來制定，同時又能維持對童軍運動基本原則的忠實。

DUTY TO SELF

This principle is defined as “*responsibility for the development of oneself*”. Scouting is thus based not only upon the principles of “*Duty to God*” and “*Duty to others*”, but also on the principle that man should assume responsibility for the development of his own capacities. This is fully in harmony with the educational purpose of the Scout Movement, whose aim is to assist the young person in the full development of his potentials – a process which has been called the “*unfolding*” of the personality. In this respect, the role of the promise and law is a fundamental one.

ADHERENCE TO A PROMISE AND LAW

The above-mentioned principles relating to the spiritual, social and personal dimensions constitute the fundamental laws and beliefs upon which Scouting rests. Consequently, the programme of all Scout associations must provide maximum opportunities for the growth of young people on the basis of these principles.

Since the inception of the Movement, the basic tool for the formulation of these principles in a way that is understandable and appealing to young people, has been a promise and law, which all Scout associations must have.

In this respect, the original promise and law conceived by the Founder is a useful source of inspiration, since it embodies the fundamentals of the Movement. It should be strongly emphasized, however, that the original promise and law were written for young people in England at the beginning of the 20th Century. Each national association must ensure that its promise and law is formulated in a modern language adapted to its specific culture and civilization, while remaining faithful to the fundamentals.

為確保表達上的差異不致影響童軍運動的統一性和基本原則的準確性，各國童軍組織若首次草擬及其後修訂誓詞規律，必須呈報「世界童軍組織」以取得其認可。

五 童軍方法

方法可被定義為追求達標而使用的計劃或遵循的步驟。當某個運動有了自己一系列原則時（正如童軍運動），使用的方法便須以此為依歸。

童軍方法定義為「一套進度性自我教育制度」，並透過以下項目運作：

- 誓詞規律
- 從做中學習
- 小隊⁶（小團體）成員在成年人引導下，參與有進度性的探究任務及責任承擔，訓練成員邁向自治，發展品格，朝向有力做事、提高自信、可被信賴，能與人合作和具領導才能。
- 視乎參加者的興趣，提供具進度性和激勵性的多元化活動，如遊戲、有用技能、及社區服務等。活動在舉辦時，盡可能在戶外設置進行，讓成員親近大自然。

童軍方法是一套有進度性的自我教育制度，由不同要素組合而產生的成果，概述如下。

In order to ensure that this diversity of expressions does not affect the unity of the Movement and fidelity to its fundamentals, the promises and laws of national associations, when first drafted and whenever modified, are subject to the approval of the World Organization.

5. SCOUT METHOD

A method can be defined as the means used or the steps followed in attaining the objectives. Whenever it is part of a Movement having a set of principles, as is the case with Scouting, the method must be based upon those principles.

The Scout method is defined as “a system of progressive self-education through:

- *A promise and law.*
- *Learning by doing.*
- *Membership of small groups (for example the patrol), involving, under adult guidance, progressive discovery and acceptance of responsibility and training towards self-government directed towards the development of character, and the acquisition of competence, self-reliance, dependability and capacities both to cooperate and to lead.*
- *Progressive and stimulating programmes of varied activities based on the interests of the participants, including games, useful skills, and service to the community, taking place largely in an outdoor setting in contact with nature.”*

The Scout method is thus a system of progressive self-education, to be reached as a result of a combination of elements, which are outlined below.

⁶ 譯者依照香港的童軍傳統，以「小隊」一詞代替直譯的「小團體」（Small Group）。香港童軍對小隊一詞英文的用法於童軍團是 Patrol、幼童軍團小隊則用 Six、深資和樂行團則沒有特別指定，要組合小組時，多以 Ad hoc Group 形式出現。

闡釋這些要素前，必須先指出童軍方法的關鍵概念是：「童軍方法是一套有進度性的自我教育制度。」說它是一套制度，意味著它是由互相依存的要素整合而成的一個相輔相成的整體。這正是「方法」一詞用單數而非眾數的原因。由於包含其中的每個要素都存有自己獨具的作用，當全部這些要素都整合在同一套綜合教育制度內，才可稱得上是童軍方法。這套制度是以進度性自我教育的理念為依歸的。

誓詞和規律

童軍方法的首個要素是誓詞和規律。誓詞和規律早被視為構成童軍運動原則的基本工具。於此，我們不多談誓詞和規律中關乎道德的原則，本文關注較多的是誓詞和規律在教育方法上的角色。透過童軍誓詞和規律，青少年自願作出對某些行為規範的個人承諾，在同伴面前接納了信守諾言的承諾。對這些道德價值的永遠確認，與及持續努力地盡己所能（我願竭盡所能）成為典範，就是培育青少年成長最有力的工具。

從做中學習

童軍方法的另一個基本要素是主動的教育概念，或簡括地叫做「從做中學習」，它已成為現代教育的基石。這個概念貫串於貝登堡勳爵的著述中，他有系統地強調：

Before dealing with these elements, the key concept in the definition of the Scout method should be underlined. This concept is that the Scout method is a **system of progressive self-education**. The fact that it is a system implies that it has to be conceived as an interdependent group of elements forming a unified and integrated whole. That is why the word method is used in the singular, not in the plural. For, while each of the elements comprising it can be considered as a method in its own right (and are, in fact, considered so by other movements), we can only speak of the Scout method when all these elements are combined within an integrated educational system. This system is based upon the idea of **progressive self-education**.

A PROMISE AND LAW

The first element of the Scout method is a **promise and law**. It has already been seen that the promise and law are the basic tools for the formulation of the principles of the scout Movement. Here, however, we are concerned not so much with the ethical principles contained in the promise and law, but more with its role as an educational method. Through the promise and law, a young person makes, of his own free will, a personal commitment to a given code of behaviour and he accepts, before a group of peers, the responsibility to be faithful to the given word. The permanent identification with these ethical values and the sustained effort to live up to those ideals to the best of his ability ("I will do my best") are therefore a most powerful instrument in the development of young people.

LEARNING BY DOING

Another basic element of the Scout method is the concept of active education, or more simply, **learning by doing**, which has become a cornerstone of modern education. This concept

「男孩子時常準備去做事多於等待消化。」
(4) 童軍這個從觀察、實驗、從做中學的構想得到動的教育領域權威之一的瑪利亞·孟德所理博士(Dr. Maria Montessori)讚賞。當被問到她怎樣把她的制度應用到已脫離幼兒階段的六、七歲小童時，孟德所理博士回答說：「你們英國現有的童子軍⁷，所提供的訓練正是我要給孩子的。」(5)

一個不以從做中學的理念為依歸的活動不能叫做童軍活動。

小隊的成員制度

童軍方法的第三個基本要素是具有小團體成員的制度(如童軍的小隊制度)，作為促進合群的催化劑。小隊的優點是幫助促進青少年投入社交生活，這點早已被社會科學肯定。由此看來，同伴關係始自小學階段，這已是公認的事實。

小隊人數較少，關係能夠長久持續，小隊朝向共同目標而互相認同明白，隊員間透徹認識，彼此欣賞，再加上自由、自發氣氛和團隊調控在無拘無束的非形式情況下進行，這一切都給青少年人在經歷成長過程中得到理想的氛圍。

appears throughout the writings of the Founder, who has systematically emphasized that “a boy is always ready to do rather than to digest”. (4) The idea in Scouting that learning must be by observation, experimentation and personal activity was praised by Dr. Maria Montessori, one of the greatest authorities in the field of active education. When asked how her system would be applied to children when they had grown out of the infant stage after six or seven years of age, Dr. Montessori replied: “You in England have the Boy Scouts, and their training is a natural continuation of that which I give to the children”.(5)

A programme which is not based upon the concept of learning by doing cannot be considered a Scout programme.

MEMBERSHIP OF SMALL GROUPS

A third basic element of the Scout method is the system of **membership of small groups** (for example the patrol system). The advantage of small groups as agents of socialization – i.e. facilitating the integration of young people in social life – has long been recognized by social science. In this respect, it is an acknowledged fact that, in the peer group, relationships take place at the primary level.

The small number of people, the lasting character of the relationship, the identification of all the members of the group with the objectives, the thorough knowledge of other person in the group, the mutual appreciation within the group, together with the feeling of freedom and spontaneity and the fact that social control takes place informally – all this provides an ideal atmosphere for young people to undergo the process of their transformation into the adult stage.

⁷ 即現時我們採用的名詞：「童軍」(Scout)

小隊的運作讓青少年人得到機會，逐步發現和接受責任，以及訓練他們邁向自治。這能夠促進青少年人品格培養，賦予他們獲得勝任、自主、可靠，以及與人合作和做領導的才能。

在上述過程中，成年人擔當其中的指導者角色。這包括協助青少年人發掘自己在社交生活中要承擔責任的潛能。成年人的角色不是要作控制者，因為只有在尊重與欣賞的氛圍內，青少年的品格才得以充分培育。果真能實踐的話，這種年青人與成年人的關係可以滿足現代社會不可或缺的訴求，在代與代之間提供一個對話和合作的平台。

有進度性及激勵性的活動

上述三個童軍方法要素在任何一項的童軍活動中確實體現時，即表示童軍運動中的青少年人能夠在活動中實踐。這個活動必須從一個綜合的整體出發，而並非把各不相干的活動雜糅一起。這個活動的基本特徵便包含了第四個童軍方法要素。

為滿足青少年漸進及和諧發展的需要，童軍活動必須具有進度性的安排。要做到有進度，工具之一就是考核與獎章制（或進度性獎章制度，晉升計劃等）。

為達成這個目標，活動必須具有激勵性，以吸引成員參與。由此看來，活動必須是一個以

This small group operation thus provides opportunities for young people to progressively discover and accept the idea of responsibility and trains them towards self-government. This facilitates the development of young people's characters and enables them to acquire competence, self-reliance, dependability and capacities both to cooperate and to lead.

In the above process, the role of adults is one of guidance. It consists in helping young people to discover their potential to assume responsibility in social life. The role of adults should not be conceived as one of control, since young people can only develop fully in a climate of respect and appreciation of their personality. When truly applied, this relationship between young people and adults fulfils an essential need of modern society, since it provides a platform for dialogue and cooperation between generations.

PROGRESSIVE AND STIMULATING PROGRAMMES

The three elements of the Scout method mentioned above are concretely expressed within a Scout programme, which is the totality of activities practised by young people in Scouting. This programme must be conceived as integrated whole and not as a collection of miscellaneous and unrelated activities. The basic characteristics of this programme constitute the fourth element of the Scout method.

The Scout programme must thus be conceived in a **progressive** way in order to satisfy the need for a gradual and harmonious development of young people. One tool to achieve this progression is the test and badge system (or progressive scheme, advancement plan, etc.)

To achieve its objectives, a programme must also be **stimulating** in order to appeal to those

參與者興趣為依歸的多種類型活動的均衡組合。在設計活動時，倘能注意到這一點，就可取得一項最佳成功保證。

要均衡地組合各樣活動，可以從遊戲、有用技能和社區服務三個主要領域入手。環繞這三個領域設計活動，是確保活動能達成教育目標的最佳的均衡做法。

童軍自創辦以來，在大自然和戶外生活一直被視為童軍活動的理想架構。童軍創辦人員登堡勳爵特別強調大自然的重要性。確實地，他在《童子警探》(Scouting for Boys)一書加上副標題 - 《良好公民教學手冊 — 在原野中生活》(A handbook for instruction in good citizenship through woodcraft)，他更把在原野中生活定義為「動物與自然的認知」。(6)

貝登堡勳爵視大自然為重要的一環，不僅是因為戶外生活對青少年身體發育有明顯的好處，而且從青少年智能發展的角度看，大自然呈現的眾多挑戰可以激發青少年的創作潛能，讓他們依據各種決定因素組合，取得答案，這並非過分有組織的大多數城市生活所能夠提供的。

再者，從社會發展的角度看，同伴在面對風險和挑戰時，大家共同承擔，為滿足生活所需而作共同奮鬥，培養隊員同舟共濟、患難與共的精神。這能夠讓他們徹底了解，投身社會生活的意義和重要。

to whom it is addressed. In this respect, the programme should be a balanced combination of **varied activities** which are **based on the interests of the participants**. This, when observed in the design of a programme, is one of the best guarantees for its success.

In the balanced combination of varied activities, **games, useful skills and services to the community** are three major areas which should be taken into account by those designing a programme. A harmonious combination of activities falling within these three areas constitutes the best way to ensure that the programme reaches its educational objectives.

Since the inception of Scouting, **nature and life in the outdoors** have been considered as the ideal framework for Scout activities. The Founder attached a very great importance to nature. Indeed, he subtitled "*Scouting for Boys*", "*A handbook for instruction in good citizenship through woodcraft*" and he defined woodcraft as being the "*knowledge of animals and nature*".(6)

The importance attached by Baden-Powell to nature was not only due to the obvious benefits of life in the outdoors for the physical development of young people. Thus, from the point of view of intellectual development, the numerous challenges that nature presents stimulate the creative capacities of young people and enable them to reach solutions based on combinations of elements which the over-organized life in most cities would never have provided.

Furthermore, from the point of view of social development, the common sharing of risks and challenges and the collective struggle for the satisfaction of vital needs, creates a powerful link between members of the group. It enables them to understand fully the meaning and importance of life in society.

最後，大自然在青少年靈性發展扮演著十分重要的角色。創辦人貝登堡勳爵曾說：「無神論者斷言透過由人寫成書而認識的宗教並非真確的宗教。但他們似乎還未看到，印刷的書籍以外，上天還給我們看一本有關大自然奧妙的書籍。他們不可說其中存有不真確事實就在他們眼前。我並非建議把自然探究(大自然的探究)看作一種崇拜方式或宗教的代替品，但主張把認識大自然作為邁向宗教的起步點。」(7)

因此，貝登堡勳爵慨歎說：「真奇怪，最奇怪的是，何以有些教師輕易地忽視了這個既容易又無往而不利教育手法(即大自然的探究)，反而費勁地向活力充沛的孩子們強灌宗教訓令，作為引導他們思考更高層次問題的初階。還寄望他們成為虔誠的信徒並思考更高層次的問題」。(8)

因為大自然正好給青少年提供了和諧而整合的發展，以及理想的環境，所以，童軍活動在任何時候都應該盡可能在戶外進行，讓他們接觸大自然。

Finally, nature plays a fundamental role in the spiritual development of young people; in the Founder's own words "*The atheists... maintain that a religion that has to be learnt from books written by men cannot be a true one. But they don't seem to see that besides printed books... God has given us as one step the great Book of Nature to read; and they cannot say that there is untruth there – the facts stand before them... I do not suggest Nature Study as a form of worship or as a substitute for religion, but I advocate the understanding of Nature as a step, in certain cases, towards gaining religion*".(7)

Consequently, to Baden-Powell, "*the wonder... of all wonders is how some teachers have neglected this (i.e. nature study) easy and unfailing means of education and have struggled to impose Biblical instruction as the first step towards getting a restless, full-spirited boy to think of higher things.*"(8)

Whenever possible, therefore, Scout activities should take place in an outdoor setting, in contact with nature, since it provides the ideal environment in which a harmonious and integrated development of the young person can take place.

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(8) **Aids to Scoutmastership**

4th impression, n.d., p. 96

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童軍銘言

準備

童軍誓詞

我願以信譽為誓，
竭盡所能；
對神明，對國家，
盡責任；
對別人，要幫助；
對規律，必遵行。

童軍規律

- (1) 童軍信用為人敬。
- (2) 童軍待人要忠誠。
- (3) 童軍友善兼親切。
- (4) 童軍相處如手足。
- (5) 童軍勇敢不怕難。
- (6) 童軍愛物更惜陰。
- (7) 童軍自重又重人。

Motto

BE PREPARED

Scout Promise

On my honour, I promise that
I will do my best
to do my duty to God and to my Country
to help other people
and to keep the Scout Law.

Scout Law

1. A Scout is to be trusted.
2. A Scout is loyal.
3. A Scout is friendly and considerate.
4. A Scout belongs to the world-wide family of Scouts.
5. A Scout has courage in all difficulties.
6. A Scout makes good use of time and is careful of possessions and property.
7. A Scout has self respect and respect for others.

香港童軍總會

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