

Advancing inclusion and belonging for all

A Guide for Scouts and Scouters



www.scoutsforequality.org

Scouts For Equality

Scouts for Equality is a 501(c)3 not for profit organization committed to ensuring that the Boy Scouts of America continues to be an organization that contributes positively to the lives of America's young people. As Scouts, leaders, parents, volunteers, and supporters, we believe that inclusion, belonging, and mutual respect are traditional Scouting values integral to building character, developing leadership, and promoting good citizenship. We will continue to strive for a Scouting movement that is rooted in equality and is free of discrimination.

The vision of Scouts for Equality is of an inclusive, vibrant, and strong Boy Scouts of America in which members, leaders, parents, volunteers, and supporters treat each other with mutual respect and acknowledge the inherent worth and dignity of all people.

The values of the Scout Law and the creed of the Scout Oath will guide Scouts for Equality's continued work.

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Introduction

Living Our Values: Advancing Inclusion and Belonging in Scouting

“Adventure, learning, challenge, and responsibility—the promise of Scouting is all this and more. If you are ready for the adventure to begin, then let’s get started.”
— Boy Scout Handbook,
13th Edition, p.9¹

The Boy Scouts of America (BSA) has experienced many challenges, opportunities, and changes in recent years. As cultural norms evolve, we’re learning more and more about how American pillars like the BSA have, in both intended and unintended ways, made it hard for some communities to enjoy opportunities for life, liberty, and the pursuit of happiness as fully as others. With the rapid pace of change toward improved standards of diversity, inclusion, and belonging for so many different people, this knowledge can sometimes feel overwhelming. Even if we value these important changes and want to help build a more inclusive future, we may not always know what to do, where to turn, or how to deepen our own leadership and understanding.

In Scouts For Equality’s *2018 Inclusive Scouting Survey*², Scouts and Scouters around the country described concerns and insights about the need to advance inclusion and belonging in the BSA:

“The BSA needs to not just say, but show how we are accepting today compared to years ago.”
— Scout, New York

“What is national doing to promote respect? I don’t see it.”
— Assistant Scoutmaster, New York

“I feel like I’ve hardly moved the needle. All I’ve got is that we have to stand up to bigotry. Doing that in a way that moves the conversation forward is really, really hard.”
— Assistant Scoutmaster, Pennsylvania

“I have never seen any resources. If I was an LGBTQ+ Scout, I would be scared.”
— Unit Commissioner, Florida

“They leave most of it up to the units without specifics for how to make progress happen.”
— District Committee Member, Colorado

“I don’t think there is a good set of guidelines for conflicts.”
— Scoutmaster, Missouri

“They simply don’t have expertise to develop these resources, and in many cases, I think they are actually trying to avoid saying anything official about a sensitive issue like transgender members. My biggest concern is that the ‘separate but equal’ system they established is very binary in nature: boy or girl. It allows no ‘grey area’ for kids who are non binary or just unsure about who they are.”
— Venture Crew Chair, Virginia

Historically, the BSA has been slow to embrace new opportunities for learning and service. As we can see, they continue to face challenges in implementing new standards of inclusion and transforming old habits of discrimination and exclusion.

Despite the fact that the BSA has not been a leader in this regard, it is also true that positive change is happening. After a century of openly discriminating against girls, the LGBTQ+ community, and atheists & agnostics, the BSA has taken a significant step in repealing its ban on LGBTQ+ Scouts and Scouters and opening its programs to girls. Now, it is time to support one another in ensuring we transform the BSA’s

old habits of exclusion and discrimination so everyone in America can be confident in knowing that Scouting serves them, too.

It's time to live and practice our Scouting values as fully as possible. To be helpful, courteous, and kind means actively practicing inclusion and creating environments where those who have been excluded and marginalized can find belonging. If we remember to practice our most fundamental Scouting principles, we can learn from the shameful mistakes of the past and make sure Scouting serves as the powerful force for justice it can be, and should be, for many years to come.

Who is this guide for?

“Servant leaders know what it takes to make their group—and each of its members—successful, and they do what it takes to achieve that success.”

— Boy Scout Handbook,
13th Edition, p.32

This guide is for all Scouts and Scouters interested in advancing the values of inclusion and belonging in their unit, district, council, chapter, lodge, section, area, and region. This guide is for everyone who is inspired by the wisdom and insights of the Scout Oath and Scout Law. Rooted in Scouting's deepest values, this guide offers guidance for helping our movement become synonymous with the values of real inclusion and belonging for all.

How to use this guide:

“What really matters is how Scouts and Scouters show leadership by sharing knowledge and offering guidance and encouragement to others.”

— Boy Scout Handbook,
13th Edition, p.43

To help Scouts and Scouters fully embody

the Scout Oath and Law, this guide defines important concepts and addresses common questions about the changing membership of Scouting. It provides a framework for inclusion and belonging anchored in the core principles of Scouting, and shares best-practices for engaging with, and learning from, diverse communities. To support further learning, this guide also provides readers with a curated list of digital resources for practical advice, deeper understanding, and ongoing character development.

We encourage everyone to use this guide to support their own practice of living Scouting's values and promoting our movement as a powerful force for good. Readers should take their time working through this guide; writing notes and reflecting on how the content challenges our assumptions or resonates with personal experience.

Here are some recommendations for how this guide can be used:

- As an opportunity for individual learning and personal reflection.
- As a foundation for discussing the values of inclusion and belonging in Scouting with others. This might involve your patrol, unit, lodge, or committee.
- Whether you are working individually or with others, we encourage everyone to consider the following questions:
 - » In what ways do I/we agree?
 - » In what ways do I/we disagree?
 - » How do I/we advance inclusion and belonging in my/our specific environment?
 - » Do I/we still have questions?
 - » Do I/we need more information?
 - » Where can I/we go to learn more about



different barriers to inclusion and belonging?

- » How can I/we navigate our differences to promote Scouting for all by living the Scout Oath and Law?
- » Where are my/our blind spots and biases?
- » How do I/we work together to transform old habits to improve our program for everyone?
- » Is there anything preventing me/us from practicing the core values of Scouting or implementing best-practices outlined in this guide?
- » If so, what do I/we need to do to overcome those barriers?

We hope this guide supports ongoing reflection and lifelong learning as opportunities and challenges arise in pursuit of greater inclusion and belonging in Scouting. Be creative!

What's inside:

Part 1- Defining Important Concepts. This section provides background information and a case-study for understanding why we need to advance inclusion and belonging in Scouting.

Part 2- A Framework for Inclusion and Belonging. This section shows how the Scout Oath and Scout Law provide a strong foundation for improving communication and implementing strategies for greater inclusion and belonging in Scouting with humility, curiosity, and a commitment to lifelong learning.

Part 3- Inclusion and Belonging in Action. This section includes policy guidelines and overall best-practices for advancing inclusion and belonging in Scouting. This section also demonstrates how information provided in previous sections can be applied in specific contexts by returning to the case-study and leveraging personal reflection.

Appendix- Resources for Further Learning. This section offers a curated list of resources for learning more about advancing inclusion and belonging for specific communities as well as reflection questions to be completed at the end of each section.

“Leave this world a little better than you found it...”

— Baden-Powell's Last Messages ³

Part 1:

Defining Important Concepts

“Be open to those who are not just like everyone else you know. Differences in race, culture, and language may keep some people at a distance, but those differences can also be doorways for you to expand your understanding of other people and of the world.”

— Boy Scout Handbook,
13th Edition, p.44-45

Scouting in America should be as vibrant and diverse as America itself. Scouting is a movement where people can learn from one another and share life together across differences of race, color, ethnicity, sex, gender expression, nationality, language, sexuality, ability, religious beliefs, or family income. It’s a movement with the potential to celebrate commonality as well as difference. This is important, because if we forget to honor both commonality and difference, we risk repeating the mistakes of the past. When we forget to respect the vast complexity of human diversity, we fail to live the Scout Oath and Law to the greatest extent possible. **By honoring this complexity, we leverage the power of the Oath and Law as tools for navigating difference while celebrating our common humanity.**

This section outlines important concepts that help us leverage the power of the Scout Oath and Law. First, we define each term by using the Oxford English Dictionary. Then, we clarify these definitions through other resources related to Scouting in the US and around the world. Additional sources come from cutting edge research in psychology, business, and social science.

These are broad “snapshots” of each concept. While these snapshots are not meant to be comprehensive, they can help Scouts and Scouters communicate and collaborate effectively to advance inclusion and belonging in our movement.

After outlining the importance of inclusion and belonging, we’ll explore other valuable concepts for living these values in Scouting. These important concepts are: diversity, equality, exclusion, discrimination, bias, stereotype, and identity.

We begin with our two key terms: inclusion and belonging. Everyone wants to feel included and to know they belong. Achieving true inclusion and belonging for all, however, requires strong intentions, significant resources, and a passion for lifelong learning.

Inclusion: “The action or state of including or of being included within a group or structure.”⁴

Inclusion in Scouting means actively building a movement where diverse communities can benefit from and contribute to Scouting regardless of race, ethnicity, culture, gender expression, sexuality, ability, national origin, spirituality, or family income. Inclusion in Scouting means celebrating and learning from difference, even when it may be challenging.

According to the World Organization of the Scout Movement (WOSM):

“Our challenge is to develop and improve our programme and delivery approaches so that they are inclusive by design and not just

by adaptation. We want to make Scouting more meaningful and relevant by embracing everyone.”⁵

Sometimes it's easy to assume Scouting is inclusive, especially if we personally feel, or have always felt, included. However, we can't assume that century-old habits of discrimination and exclusion can be transformed overnight. As WOSM states:

“It is important that all members can recognise barriers that may delay inclusion and be active in addressing these. Inclusion uses the potential of diversity to achieve greater creativity and innovation within our membership and the movement.”⁶

In order to transform old habits, we need to take action and intentionally practice new habits of inclusion for all.

Belonging: “An affinity for a place or situation.”⁷

Belonging in Scouting means that those who have been discriminated and excluded in the past know that we truly value their presence, affirm their inherent worth and dignity through our actions, and value their contributions to our movement. Belonging must extend to those who have been told they are not welcome in Scouting, as well as those who have always felt welcome.

According to John A. Powell and Stephen Menendian, directors of the Haas Institute for a Fair and Inclusive Society, belonging “entails an unwavering commitment to not simply tolerating and respecting difference but to ensuring that all people are welcome and feel that they belong in the society.”⁸

We emphasize the importance of inclusion and belonging because we need both to ensure we are living Scouting's fundamental values.

Mere inclusion of people who have been discriminated against by our movement may not actually make them feel like they belong in Scouting—even if we now give

them permission to wear our uniform. Being included “in the room” is not the same as feeling like you belong “in the room”.

Belonging without inclusion is also insufficient. Many people know and feel they belong in Scouting. Especially those who have never been excluded or discriminated against on the basis of their race, gender expression, sexuality, ability, or spiritual beliefs. Since these people have always had access to the resources of Scouting, it's no surprise that they feel like they belong, since Scouting never tried to keep them out in the first place. True belonging can only happen when we welcome, embrace, learn from, and include people who have been intentionally and unintentionally excluded.

When historically excluded communities, as well as those who have never been excluded, feel like they belong in Scouting, then inclusion and belonging are working harmoniously for the benefit of everyone.

Advancing this goal means that old habits and narrow assumptions about what Scouting is and who it's for will have to change. If we can achieve both true inclusion and full belonging in our movement, we will be living the Scout Oath and Law to the fullest extent possible.

Other Important Concepts for Advancing Inclusion and Belonging in Scouting

“Understanding more about the challenges others face is a step toward getting to know people for who they really are.”

— Boy Scout Handbook, 13th Edition, p.64

Diversity: “Showing a great deal of variety; very different.”⁹



Diversity in Scouting means that the BSA should reflect the rich varieties of experience and knowledge found throughout America.

Our peers from The Scout Association in the United Kingdom write:

“The term ‘diversity’ can be interpreted in many ways. It is often taken to mean the differences in the values, attitudes, cultural perspective, beliefs, ethnic background, sexual orientation, ability or disability, skills, knowledge, age and life experiences of each individual in any group of people. Valuing diversity refers to developing an accessible and inclusive environment where everyone feels welcome and valued and can contribute to their fullest potential.”¹⁰

Diversity means more than having one “token” member of a community serving as a stand-

in for true and organic diversity. If diverse communities are not engaging with your program, the first question should not be “how do we include more diverse communities in Scouting?” Rather, the first question should be, “Is there something about our program that is causing diverse communities to feel like they don’t belong?” Or, more fundamentally, we should be asking, “Do our youth and volunteers know how to interact with people from different backgrounds?”

As WOSM clarifies:

“It is essential that [National Scout Organizations] demonstrate actively that diversity is something that is valued and practised within Scouting, by being an open and inclusive movement and promoting access to Scouting for all people.”¹¹

“The United States of America is an ongoing experiment in how people can work together for the good of all.”

— Boy Scout Handbook,
13th Edition, p.54

Equality: “The state of being equal, especially in status, rights, or opportunities.”¹²

The values of inclusion and belonging are rooted in a commitment to one of our most fundamental American values: All people are created equal. Achieving equal opportunities and accommodations for all is a way of advancing inclusion and belonging. It should also be a natural outcome of truly living Scouting's most fundamental values.

As The Scout Association clarifies:

“Equal opportunities refers to the development of practices that promote the possibility of fair and equal chances for all to develop their full potential, in all aspects of life, and the removal of barriers to discrimination and disadvantage experienced by certain groups.”¹³

In order to transform barriers to equality, it is important to understand root causes of inequality which aren't always easy to see.

Exclusion: “[To] deny (someone) access to a place, group, or privilege.”¹⁴

“Americans are as different from one another as the land upon which we live. Even so, when we work together we have the energy, optimism, and ability to accomplish almost anything we set out to do.”

— Boy Scout Handbook,
13th Edition, p.70

The intentional or unintentional exclusion of individuals and entire communities is a major barrier to equality, inclusion and belonging.

In the United Kingdom, where Scouting was born, our fellow Scouts and Scouters state that exclusion

“...describes what can happen when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown. Those who experience social exclusion are, for whatever reason, prevented from participating in or benefiting from a range of opportunities available to members of society.”¹⁵

Many people have been excluded from Scouting in the past. As the BSA begins to open its doors to girls and the LGBTQ+ community, to make Scouting more accessible to low-income and urban families, and to strengthen its ability to provide programs for youth with various abilities, it is important to remember that many youth and families are hesitant to join Scouting because of their justified fears of being excluded or marginalized through jokes, slurs, ignorance, isolation, or any other kind of basic disrespect, intentional or otherwise.

Scouts and Scouters frequently report these kinds of painful experiences happening in our movement—at every level throughout the country, often without our knowledge. Perhaps this happens simply because we don't know what to look for. Or maybe it happens because we are afraid to acknowledge harmful habits rooted in the BSA's long legacy of discrimination.

Without a doubt, countless Scouts and Scouters are also having incredible experiences in Scouting every single day. But for those who experience discrimination and disrespect, they may feel hurt and unwelcome in our movement. Some of these youth and adults may choose to stay involved in Scouting despite feeling



Spirit of Adventure Council

unwelcome because the program offers such incredible opportunities. Many, though, will leave Scouting because we have failed to live the Scout Oath and Law to their fullest potential.

Unless Scouts and Scouters actively work to strengthen their knowledge and understanding by identifying barriers to inclusion and belonging which prevent us from welcoming communities who've been excluded for so long, Scouting will never achieve its fullest potential as a global force for good.

We believe that Scouting should play a central role in addressing exclusion in our schools and communities, in our nation, and throughout the world. Many personal and organizational habits contribute to exclusion, so we must learn how to identify when it is happening with as much specificity as possible, and to the best of our ability.

Discrimination: "The unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex."¹⁶

Discrimination is a kind of exclusion which has prevented the BSA from being the fullest expression of our Scouting values. Throughout history, the BSA has discriminated against African Americans, girls, and the LGBTQ+ community well after most other organizations recognized the injustices of discrimination.

In fact, it is important to remember that the BSA continues to discriminate against atheist and agnostic members of our movement, forcing them to hide part of who they are to avoid being removed from Scouting. This kind of discrimination is unacceptable, and we will not be

able to advance inclusion and belonging so long as discrimination is accepted in our movement. Fortunately, the commitment to inclusion and belonging is only growing in our movement.

In order to continue living the Scout Oath and Law toward greater inclusion and belonging, it is important to gain a deeper understanding of what discrimination looks like and how it is perpetuated. The BSA can learn a lot from The Scout Association in the United Kingdom, which offers helpful language for identifying multiple forms of discrimination:

“Direct discrimination takes place where one person is treated less favourably than another person on the grounds of [sex], gender [expression], marital status, colour of skin, race, nationality, ethnicity, disability, age, religion/faith or sexual orientation. For example, direct discrimination would occur if a female employee was being paid less than a male colleague for doing the same job.

Indirect discrimination occurs where a policy or a practice is applied, which disadvantages people of a particular group because of their inability to comply with the requirement or condition. For example, saying that applicants for a job must be clean shaven puts members of some religious groups at a disadvantage.”¹⁷

There is much to learn about direct and indirect forms of discrimination, but it is also important to ask: “Why does discrimination happen in the first place?”

Bias: “Inclination or prejudice for or against one person or group, especially in a way considered to be unfair.”¹⁸

“By accepting the differences among us, we can experience the variety and strength that all people can bring to a community.”
— Boy Scout Handbook,
13th Edition, p.65

Even when there may be no intention to discriminate against anyone or to create discriminatory barriers to diverse families participating in Scouting, direct and indirect discrimination can still occur. This is because we all possess biases we may not even know we have. Leading psychologists Mahzarin Banaji and Anthony Greenwald have studied these biases extensively and write about their findings in the book *Blindspot: Hidden Biases of Good People*.

They write that biases are caused by broad assumptions about groups of people which we learn from our surroundings—including our parents, community, the media, and our cultures. We all have hidden biases. The fact that we have hidden biases we may not be aware of doesn’t make us bad people. Rather, it is about learning how to live the values of the Scout Oath and Law in order to learn about our biases with honesty, humility, and curiosity to advance inclusion and belonging for all. Even good people of strong character, Scouts and Scouters included, have biases which can lead to exclusion and discrimination.

As Banaji and Greenwald write:

“Once lodged in our minds, hidden biases can influence our behavior toward members of particular social groups, but we remain oblivious to their influence. In talking with others about hidden biases, we have discovered that most people find it unbelievable that their behavior can be guided by mental content of which they are unaware.”¹⁹

They further clarify:

“By ‘good people’ we refer to those, ourselves included, who intend well and who strive to align their behavior with their intentions.”²⁰

We must realize that it is not only the intention behind our actions that is important, but also the real world impact our actions have on others. This guide aims to help Scouts and Scouters align their actions with their intentions to embody the Scout Oath and Law.

Stereotype: “A widely held but fixed and oversimplified image or idea of a particular type of person or thing.”²¹

“Be engaged. Be aware. Learn what is going on around you and develop the ability to think for yourself.”

— Boy Scout Handbook,
13th Edition, p.55

Harmful biases often depend on negative stereotypes which cause us to make inaccurate assumptions about groups of people and fail to respect the unique dignity, contributions, and value of individuals. As The Scout Association writes:

“Stereotype is a fixed, widely-held image, belief or assumption about a group of people which is made without regard to individual differences.”²²

Since stereotypes prevent us from seeing people as unique individuals, even positive stereotypes can have unintended negative impacts. In order to advance inclusion and belonging, we must learn how to challenge our personal and organizational stereotypes by prioritizing the rich complexity and nuance of diverse individuals and unique communities.

“We and our neighbors don’t agree on everything, but we can work to make the world a better place.”

— Boy Scout Handbook,
13th Edition, p.71



Identity: “The fact of being who or what a person or thing is.”²³

Some of the most widely held stereotypes are those associated with identity. Based on the stereotype we apply to an individual or community, hidden biases can lead to direct and indirect discrimination. Eventually, many different patterns of discrimination can cause social exclusion, damaging the health and wellbeing of individuals and communities who’ve been stereotyped.

Advancing inclusion and belonging in Scouting means we must challenge stereotypes assigned to various identities; such as lesbian, transgender, autistic, atheist, and many more. Instead, we should celebrate identity as an opportunity to learn from and serve alongside people who identify in ways we may not personally identify ourselves.

ACT For Youth, a leading advocate of research and programs for healthy youth development, states that identity

“...refers to our sense of who we are as individuals and as members of social groups. Our identities are not simply our own creation: identities grow in response to both internal and external factors. To some extent, each of us chooses an identity, but identities are also formed by environmental forces out of our control... Identity is dynamic and complex, and changes over time... All identities are not equally valued by society, so some adolescents may especially need reinforcement to help them construct a positive sense of self.”²⁴

We can create respect and trust by allowing individuals and communities who experience discrimination and exclusion to describe their identities using whatever language they prefer, even if we are not always familiar with the terms they use. This helps promote belonging by honoring the voices of those we are including into our movement without censoring people’s self-expression or imposing our own biases and

assumptions onto others.

In order to advance inclusion and belonging in Scouting, we must begin to celebrate identity as an opportunity to honor difference and practice our Scouting values across those differences. If we collaborate on this goal in our personal lives and in Scouting, we can begin to challenge stereotypes, become aware of hidden biases, address discrimination, and transform exclusionary habits. In this way, Scouting can be a powerful force for inclusion and belonging in America and throughout the world.

Challenges and Opportunities: A Scenario²⁵

Troop Open House

Justin is the Scoutmaster of a growing troop in a small midwestern town. At the annual troop open house, Justin meets Taylor Bryce, an energetic 14 year old who is interested in learning what Scouting is all about. Taylor is accompanied by parents who seem engaged and curious to see what the program has to offer.

During the open house, Justin notices that Taylor seems very confident, curious, and outgoing. He also notices that some of the younger Scouts in the troop are snickering and making jokes about Taylor’s long hair, which is tied in a bun, whenever Taylor is nearby. Taylor doesn’t seem to notice. Justin thinks about addressing this behavior, but as the night progresses, the snickering seems to stop. With lots of other things to keep track of during the program, Justin decides they were just kids being kids. Justin is very busy answering questions from youth and parents. Many are asking about the more inclusive BSA membership policies, and Justin is proud to tell them that the Troop welcomes everyone and that they are in the process of starting a troop for girls. Every family Justin spoke with was happy to hear this.

At the end of the open house, the Bryces tell Justin they’re interested in registering with



the troop. Excited, Justin says to the parents: “That’s great to hear! We’ll get his registration underway and he’ll officially be a Scout.” Justin then says to Taylor: “We look forward to having you in our troop.” Justin notices the parents looking at Taylor with uncertain expressions. “Is there anything you want to tell the Scoutmaster, Taylor?” asked Mr. Bryce. Taylor nods and says to Justin: “Thanks! I’m looking forward to it too! But, actually, I use ‘she’, not ‘he’.” Justin looks at Taylor with a confused expression. Before Justin can say anything, Taylor says, “I’m a trans girl, so I use ‘she’ pronouns.”

Realizing what just happened, Justin quickly apologizes and tries to explain his confusion and surprise: “Oh, I’m sorry, I—you look like a boy so that’s why I said ‘he’, I, uh—sorry about that...” Taylor interjects, saying: “It’s okay, it happens all the time,” as she looks down at

the floor. After an awkward pause, the Bryces tell Justin they’ll submit their paperwork soon. Embarrassed, Justin thanks the family for coming before they wave back to him and walk out the door.

After reading through this scenario, spend a few minutes reflecting on the following questions:

What could Justin have done differently to prevent this uncomfortable situation?

What values are at stake in this scenario?

Can you relate to a similar situation in your own experience?

What would your next steps be if you were Justin?

Part 2: A Framework for Inclusion and Belonging

“The mission of the Boy Scouts of America is to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law.”²⁶

— BSA Mission Statement

Advancing inclusion and belonging means more than just saying the right thing. The Scout Oath and Scout Law provide a framework for advancing inclusion and belonging by helping us navigate differences and discomfort with humility and curiosity while promoting lifelong growth and character development.

The Scout Oath and Scout Law can promote awareness and effectiveness when we navigate between the four “kinds of knowing”:

1. When you know what you know.
2. When you know what you don’t know.
3. When you think you know, but may not really know.
4. When you don’t know what you don’t know.

These four kinds of knowing help us clarify where our expertise ends, where our ignorance begins, and how to respond with humility. We are always negotiating between these kinds of knowing. When we are confident and secure about what we know, we may feel proud of our leadership and service. But sometimes it can be uncomfortable to acknowledge that there are things we don’t know, things we thought

we knew, or things we never even knew to ask about.

What Do We “Know We Know”?

We know Scouting helps young people develop into effective leaders and engaged citizens of character.

We know the BSA’s Youth Protection training helps safeguard young people from physical, emotional, sexual, and verbal abuse.²⁷

We know *The Guide to Safe Scouting* facilitates high quality and safe programming.²⁸

But there are not many resources for ensuring we continue to advance inclusion and belonging by working to transform old habits of discrimination and exclusion. There are many things we know about implementing high-quality Scouting programs. Unfortunately, we may not always know how to advance inclusion and belonging in those programs. We may not even know how or why our programs aren’t advancing inclusion and belonging to the highest standards possible.

All the ingredients of the Scouting program we know and love, including Youth Protection training and *The Guide to Safe Scouting*, are essential for advancing inclusion and belonging in our movement. But even with these important resources, countless families and individuals have been, and continue to be, excluded from our movement. While these resources are important, they alone are not enough to help us advance inclusion and belonging toward a more vibrant Scouting future.

Learning What We “Don’t Know We Don’t Know”

As business researcher and leadership expert Michael Roberto writes in his book, *Know What You Don’t Know: How Great Leaders Prevent Problems Before They Happen* ²⁹, in order to change organizational habits, become aware of blind spots, and create new possibilities for the future, great leaders must become more familiar with the fourth kind of knowing; what they “don’t know they don’t know”. According to Roberto:

“You must be willing to ask questions, seeking always to learn more about both the familiar and the unfamiliar.” ³⁰

“You must have the instinct to explore puzzling questions that may challenge the conventional wisdom.” ³¹

“[You] must be willing to question your own prior judgments and conclusions.” ³²

And...

“Most importantly of all, successful leaders do not see problems as threats. They see every problem as an opportunity to learn and improve.” ³³

In order to advance inclusion and belonging in Scouting and transform old habits of discrimination and exclusion, we’ll need to work together with humility — even if that means acknowledging we need to learn more about certain subjects or revise old assumptions. Thankfully, the Scout Oath and Law can help us do that.

“The Scout Oath and Scout Law provide guidelines for doing the right thing.”

— The Boy Scout Handbook,
13th Edition, p.9

Harnessing the Scout Oath and Scout Law

The first step in advancing inclusion and belonging in Scouting is to affirm our commitment to the values of dignity, respect, and equality for all. In order to take this step, we must understand how the Scout Oath and Law can help us communicate those values and practice them throughout our lives. These values must be rooted in our everyday actions and embedded within all aspects of our programs and activities.

As the Scout Oath states:

“On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake, and morally straight.”

— Boy Scout Handbook,
13th Edition, p.10

We believe that helping other people at all times, keeping ourselves physically strong, mentally awake, and morally straight, requires us to continually advance the values of inclusion and belonging in our movement. The Scout Law helps us do our best to embody our Oath by reminding us about the moral virtues of Scouting:

“A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.”

— Boy Scout Handbook,
13th Edition, p.13

In this section, each point of the Scout Law is paired with an “Inclusive Scouting Reflection” (ISR). From this foundation, each component of

the Scout Oath will also be paired with its own ISR. These questions help us see how our most important Scouting values support us in advancing inclusion and belonging, even as we navigate between the four kinds of knowing, especially:

What we think we know, but may not really know.

And...

What we don't know we don't know.

As we will see, the Scout Oath and Law can help us practice the kind of leadership Michael Roberto calls for in acting with humility and continually seeking opportunities for learning, growth, and transformation. While this framework can't tell us exactly what to do in every situation, it can help us practice how to respond skillfully when faced with challenges and difficult topics while striving to embody the Scout Oath and Scout Law.

The Scout Law	Inclusive Scouting Reflection (ISR)
<p>A Scout is trustworthy. A Scout tells the truth. He is honest, and he keeps his promises. People can depend on him.</p>	<p>Am I being honest about my biases and assumptions?</p>
<p>A Scout is loyal. A Scout is loyal to those to whom loyalty is due.</p>	<p>Am I committed to changing old habits by honoring the leadership of people who've been excluded from Scouting?</p>
<p>A Scout is helpful. A Scout cares about other people. She helps others without expecting payment or reward. She fulfills her duties to her family by helping at home.</p>	<p>Am I being of service to all, even those who are different from me or who challenge my assumptions?</p>
<p>A Scout is friendly. A Scout is a friend to all. They are a brother or sister to other Scouts. They offer their friendship to people of all races, religions, and nations, and they respect them even if their beliefs and customs are different from their own.</p>	<p>Am I committed to advancing inclusion and belonging even when it's hard or uncomfortable?</p>
<p>A Scout is courteous. A Scout is polite to people of all ages and positions. He understands that using good manners makes it easier for people to get along.</p>	<p>Am I seeing the dignity and worth of others, even when they are different from me or disagree with me?</p>

The Scout Law	Inclusive Scouting Reflection (ISR)
<p>A Scout is kind. A Scout treats others as she wants to be treated. She knows there is strength in being gentle. She does not harm or kill any living thing without good reason.</p>	<p>Am I treating others merely how I want to treat them? Or am I treating others how they would like to be treated on their own terms?</p>
<p>A Scout is obedient. A Scout follows the rules of their family, school, and troop. They obey the laws of their community and country.</p>	<p>Am I doing my best to practice obedience to the highest values of inclusion and belonging for all? Or am I doing what I'm told, even if that means excluding and harming people who are different than me?</p>
<p>A Scout is cheerful. A Scout looks for the bright side of life. He cheerfully does tasks that come his way and tries his best to make others happy, too.</p>	<p>Am I cultivating a positive outlook, or am I assuming Scouting isn't a place where everyone can belong?</p>
<p>A Scout is thrifty. A Scout works to pay her way and to help others. She saves for the future. She protects and conserves natural resources. She is careful in her use of time, money, and property.</p>	<p>Am I ensuring that Scouting is financially accessible for everyone and that resources are working for the shared benefit of all?</p>
<p>A Scout is brave. A Scout faces danger even if they are afraid. They do the right thing even when doing the wrong thing or doing nothing would be easier.</p>	<p>Am I acknowledging my own blind spots, biases, and assumptions, even when they are hard to admit?</p>
<p>A Scout is clean. A Scout keeps his body and mind fit. He chooses friends who also live by high standards. He avoids profanity and obscenities. He helps keep his home and community clean.</p>	<p>Am I protecting relationships and honoring my commitment to inclusion and belonging with integrity?</p>
<p>A Scout is reverent. A Scout is reverent toward God [and/or spiritual wisdom]. She is faithful in her religious [or spiritual] duties. She respects the beliefs of others.</p>	<p>When situations are complex and challenges are great, am I responding with humility and curiosity? Am I aware of my interdependence with others?</p>

The Scout Oath	Inclusive Scouting Reflection (ISR)
<p>On my honor... By giving your word at the outset of the Scout Oath, you are promising to be guided by its ideals.</p>	<p>Are my actions aligned with the values of inclusion and belonging, even when no one is watching?</p>
<p>I will do my best... Measure your achievements against your own high standards, and don't be influenced by peer pressure or what other people do.</p>	<p>Am I doing everything I can to cultivate inclusion and belonging in my Scouting community? Have I searched for new possibilities and partnerships?</p>
<p>To do my duty... Duty is what others expect of you, but more importantly, it is what you expect of yourself.</p>	<p>Am I learning from my own mistakes and being accountable to communities who've been excluded?</p>
<p>to God... You can do your duty to God by practicing spiritual wisdom and by defending the rights of others to practice their own beliefs.</p>	<p>Each person must discern what "God" and "Reverence" means for them. Everyone can ask: Am I cultivating the spiritual wisdom of complexity, humility, and interconnection to align my actions and values?</p>
<p>and my country... When you do all you can for your family and community, you are serving your country. Making the most of your opportunities will help shape our nation's future.</p>	<p>How can I leverage Scouting to enhance civic engagement for a more just, fair, and equitable society for all?</p>
<p>and to obey the Scout Law... When you obey the Scout Law, other people will respect you for the way you live, and you will respect yourself.</p>	<p>Am I taking time to reflect on how the virtues of the Scout Law help me practice inclusion and belonging in my everyday actions?</p>

The Scout Oath	Inclusive Scouting Reflection (ISR)
<p>To help other people at all times... By helping out whenever you can, you are making the world better.</p>	<p>Am I doing my part to ensure that Scouting is the force for good, service, and justice that it should be?</p>
<p>To keep myself physically strong... Taking care of your body prepares you for a lifetime of great adventures.</p>	<p>Am I treating my body in a way that supports a healthy and courageous life? Am I strengthening my ability to serve all who are excluded and marginalized?</p>
<p>mentally awake... Be curious about everything around you, and never stop learning. Work hard to make the most of your abilities. With an inquiring attitude and the willingness to ask questions, you can learn much about the world around you and your role in it.</p>	<p>Am I vigilant about learning how exclusion and discrimination continues to occur in our Scouting movement? Do I bring a sense of curiosity to my own challenges and the challenges of others?</p>
<p>and morally straight... Your relationships with others should be honest and open. Respect and defend the rights of all people.</p>	<p>Are my actions and relationships aligned with the deepest values of Scouting? Do I honor and protect the right for all to live with moral integrity, even when they are different than me?</p>

“Character also relates to how you make decisions, especially when the right path to follow is not clear. Common sense, ethics, wisdom, and good judgment help you make good choices and allow you to do your best with what you know.”

— The Boy Scout Handbook,
13th Edition, p.44

This framework enhances our ability to provide support, safety, and opportunities for marginalized and excluded Scouts and Scouters in the event that their families, schools, or other spaces do not. We must never forget that, through Scouting, we are helping to grow the leaders of tomorrow. Every step of the way, we should be thinking about our own behavior, the examples we’re setting, and how we demonstrate our values through our actions.

Part 3: Inclusion and Belonging in Action

A framework for advancing inclusion and belonging that is rooted in the Scout Oath and Law can guide our actions as we move between the different kinds of knowing. But what other guidelines and actions can facilitate inclusion and belonging in alignment with these values? In this section, we offer best-practices and guidelines to help further advance inclusion and belonging in our movement.

Best-Practices

Unfortunately, there's no golden policy or single playbook for living the values of inclusion and belonging. Life will always be more complex and nuanced than that! However, there are a few practical best-practices you can turn to with confidence:

1. **Seek first to understand.** If we can't understand the viewpoints of others, how can we hope to connect in meaningful ways and build relationships which reflect the values of the Scout Oath and Law? The "Appendix" section at the end of this guide provides a strong foundation for building greater understanding across several areas of inclusion and belonging.
2. **Meet people where they are.** Given the discriminatory history of the BSA, chances are high that not everyone is committed to advancing inclusion and belonging in our movement. Those people are who we should be striving to speak with the most! It is important that we create opportunities for strong relationships and honest communication so that everyone has the opportunity to learn, challenge old habits, and live Scouting's deepest values.
3. **Always start with "yes".** If someone asks if

they belong in Scouting, even though they're a girl, a member of the LGBTQ+ community, an atheist, agnostic, or humanist, a person with a disability, or a refugee—and you hesitate—you've already made them feel like they don't belong. Instead of wondering what you're going to have to do to make them feel welcome, simply say "Yes, of course you belong here." You'll have plenty of time to figure out details later, and you'll have the added benefit of that individual or family assisting you in doing the right thing.

4. **Don't jump to conclusions or make assumptions.** Just because someone looks a certain way or talks a certain way doesn't mean you should make any assumptions about their background or identity. Acknowledge your potential biases and think before you speak!

Thinking Practically

We can think about how to advance inclusion and belonging in our unique Scouting environments by asking ourselves these questions next time we may not know the best way to move forward in any given situation. In addition to asking these questions to ourselves, we should also share them in dialogue with other Scouts and Scouters:

1. Are there any ways in which this situation might detract from creating welcoming environments for all people?
2. Are there any ways in which this situation can help create a welcoming environment of inclusion and belonging for all people?
3. Are there any ways in which this situation might be a barrier to growing membership in Scouting?



Spirit of Adventure Council

4. Are there any ways in which this situation could help grow membership in the BSA?
5. Assuming good intentions, why might someone act this way, say this thing, or create such a policy in this situation?

In general, our policies and practices must align with the core values of inclusion and belonging, with the wisdom of *The Guide to Safe Scouting*, and with Youth Protection guidelines. When these complementary resources work together in harmony, we advance inclusion and belonging for all in Scouting and beyond.

Policies and Protocol

In this section, we address some common questions about how to conduct the Scouting program in light of more inclusive policies and in ways that promote belonging for all. In general, these questions usually focus on accommodations for showers, sleeping arrangements, and personal privacy in general.

Fortunately, not much needs to change!

Scouting has been using these facilities for a long time. Over that time, strong policies have been developed to help ensure privacy for all. The *Guide to Safe Scouting* should always be the go-to reference for how to maintain privacy and dignity in communal situations. However, it is important to be mindful of how these policies can be used to advance inclusion and belonging as well as privacy and safety for all.

Shower and Bathroom Facilities

- Many Scouting facilities have already converted from open bay style showers to individual showers and changing stalls. This is the best option for maintaining dignity and privacy for all. As long as personal respect and integrity are actively practiced through the Scout Oath and Law, it shouldn't matter who is showering beside whom in a private shower stall situation.
- Private showers and changing stalls can be built inexpensively with PVC or thin metal piping and shower curtains that are replaced as they become worn or torn. More permanent facility modifications utilizing door

frames, walls or opaque glass can be implemented as time and budgets permit.

- We should **not** introduce sexual orientation into current practices of age and gender separation for shower and restroom facilities. Someone's orientation does not imply that interactions or activities with other BSA members involve any 'attraction' to anyone else. Rather than segregating members on the basis of sexual orientation—which would almost certainly create an exclusionary environment and increase the likelihood of bullying—a better option would be to encourage any individual who feels uncomfortable for any reason to use facilities at a time when the cause of their personal discomfort is no longer a factor in using that facility. Regardless of an individual's identity, it is not necessary to ask about specific reasons for personal discomfort unless safety is a concern. If you have reason to believe that personal safety is at risk or if bullying is occurring, you need to discuss this with the individual as well as other adult leaders and plan accordingly.

Sleeping Arrangements

- Tents
 - » One of the primary points to remember in tenting situations is that tent-mates are often not assigned, they are chosen by the individuals involved. If this is the case in your unit, there is really not much consideration that needs to be expended on sleeping arrangements beyond the scope of *The Guide to Safe Scouting*. Many types of people have been involved in the Scouting program for many years. Now, we might just have more insight into each other as fellow Scouts and Scouters than we might have had before.
 - » For a number of reasons, ranging from simple personality preferences (e.g. "I don't get along well with that person") to deep cultural differences (e.g. "I feel more comfortable tenting with someone who shares my religious practices"), there may be situations where a Scout or parent express-

es a desire to not share tent space with a specific person. In situations like these, the unit leader should accommodate requests to the extent that is possible, reasonable, and in alignment with our Scouting values of safety, inclusion and belonging for all. We must be able to respect difference without reverting to exclusion. This may mean approaching the unit committee to obtain additional equipment as needed for recurring situations of individual accommodation requests. If the accommodations being requested are not logistically possible, reasonable, or in alignment with the values of safety, inclusion, and belonging, the individual making the request should be informed that their request is not possible to meet so that they can consider other options as needed. For example, perhaps they can bring their own equipment.

- Cabins
 - » For the most part, BSA already maximizes privacy in cabin sleeping situations to the extent possible. If private changing areas are required or desired in a cabin camping situation, this can be easily accomplished through visual barriers inside the sleeping facility. Similar to the makeshift private shower stalls, a little PVC pipe, some shower curtains, and a corner of a cabin can make a suitable changing area for those who appreciate such an option. Additionally, a few pieces of rope with plastic drop cloths or blankets can produce the same outcome without much effort, cost, or prior planning. You might have noticed, these solutions would also function as great service projects and opportunities to practice Scouting skills!

As already stated, the provisions of *The Guide to Safe Scouting* must be maintained at all Scouting events and meetings. Adherence to these provisions will take care of almost all of your privacy needs. **Really, it's pretty simple! If you find yourself trying to solve what seem like really difficult problems in regards to facility privacy, it might be a sign to take a step back and**

consider whether it's really that difficult of a problem to solve.

If the privacy issues involves a Scout, remember that parents can be important sources of knowledge and insight. Ask the Scout's parents to be allies in navigating whatever challenges and opportunities arise. In many cases, parents can spot simple and elegant solutions when we don't know where to turn or how to proceed.

For more detailed resources and best-practices for creating inclusive and welcoming environments for those who have been—and continue to be—excluded from Scouting, please see the “Appendix: Resources for Further Learning” section at the end of this guide.

Be Prepared

Will there be times when we're confronted with challenges and opportunities that make us feel uncertain, confused, or even uncomfortable? Of course! But Scouting's values help us capitalize on these opportunities, learn from challenges and mistakes, and do our best to make the world a more just and caring place for all.

We must always be prepared to support Scouts and Scouters regardless of who they are. As leaders, we should always do our best to avoid comments and actions that might create communication barriers between us. We should always think very carefully about whether the things we say or do are facilitating the creation of welcoming environments or detracting from it.

Putting It All Together: Scenario Revisited

Let's return to the case of Justin and the Troop Open House from Part 1.

How could Justin have handled this situation in a way that created a more inclusive and welcoming environment for Taylor and her family?

Justin felt embarrassed and ashamed that this awkward moment happened at the troop open house. As people who are reading the case, it's obvious that Justin didn't mean to make Taylor or her family feel uncomfortable. In fact, Justin was trying to be welcoming and he immediately tried



to apologize for his mistake. However, Justin's assumption that it would be okay to ignore the younger Scouts who were snickering at Taylor's hair (e.g. "They are just kids being kids") opens the door for future bullying and exclusion. His assumption that Taylor used "he", "him", and "his" pronouns, or that he could assume Taylor's gender identity simply based on what he thought Taylor looked like, are all examples of how habits and assumptions can create barriers to advancing inclusion and belonging in Scouting.

Justin meant no harm, and he would affirm that Scouting should be a more inclusive movement where everyone knows they belong. Justin did not mean to alienate Taylor or her parents, and he would certainly say he'd never intentionally discriminate against the LGBTQ+ community. However, it is important to remember that everyone who participates in Scouting is unique, and it is impossible to know with certainty if a Scout, Scouter, or relative identifies as LGBTQ+ or not.

Justin might have avoided this situation if he had practiced the Scout Oath and Law as part of a framework for advancing inclusion and belonging. If these values had been instilled within every aspect of the troop, Justin may have been more skilled in constructively addressing potential bullying behaviors. He may have also been more familiar with using gender neutral (e.g. "they", "them", "their") pronouns, or avoiding unnecessary use of gendered pronouns (e.g. "We'll get this registration underway, and you'll officially be a Scout!"). Even if Justin had accidentally used incorrect pronouns, practicing the framework for inclusion and belonging may have prepared him to be less confused and/or surprised, and instead be more skillful and inclusive when Taylor let him know about the mistake (e.g. making a simple apology without anxiously stumbling over his words).

Creating a Culture of Learning

Learning how to advance inclusion and belonging when we feel surprised or confused is an

important habit to acquire, but the Scout Oath and Law help us do exactly that. Doing our best to help others feel included and welcome means living the Oath and Law by cultivating an open, non-judgemental attitude about behaviors, identities, and personal expressions that differ from our own.

We must support each other in practicing these values. Creating a culture of learning and accountability among those who already feel like they belong in Scouting is vital for advancing inclusion and belonging for all.

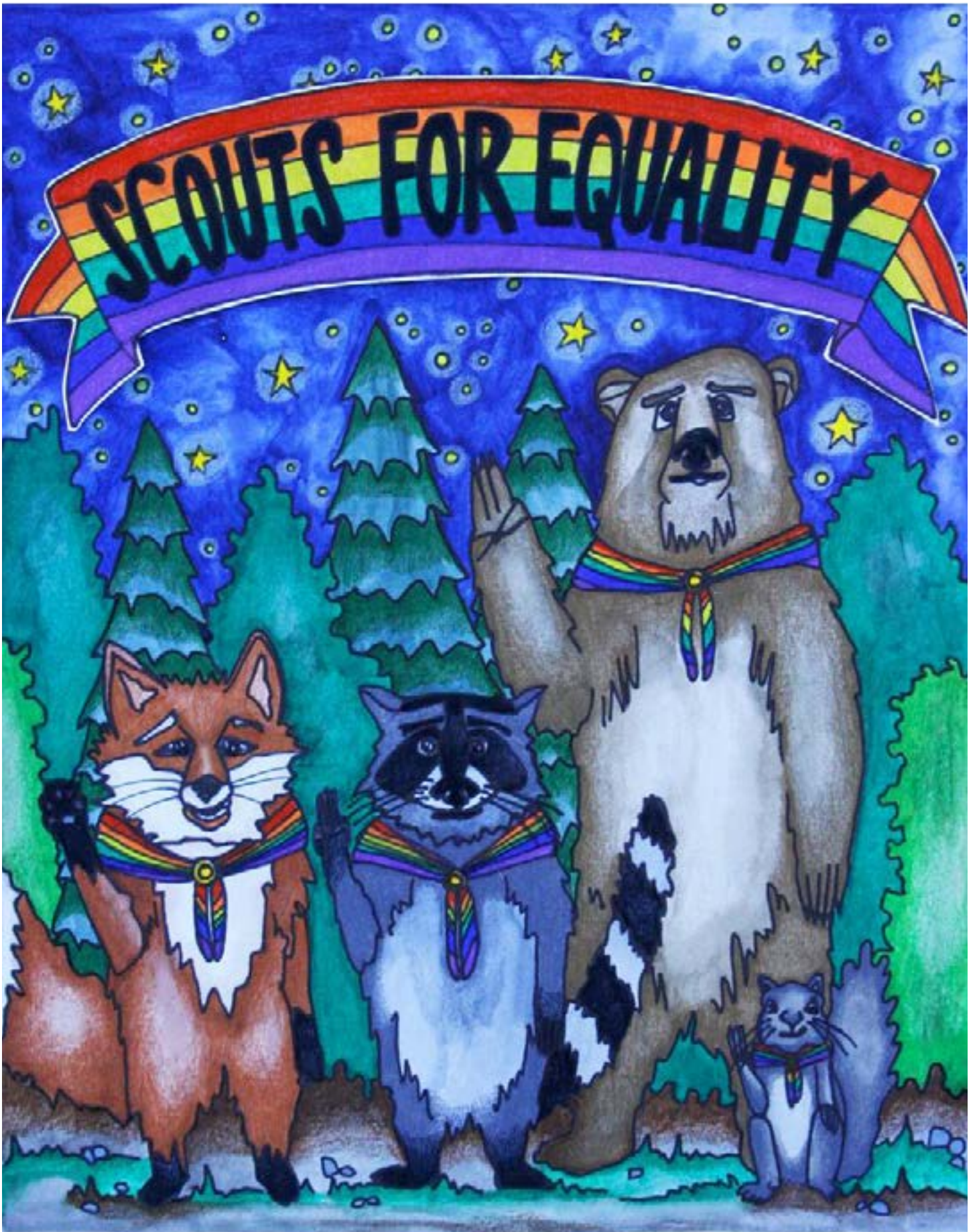
Guided by our highest values, we can continue creating welcoming environments and be prepared for interactions like the one that caught Justin off-guard. Fortunately, with some training, practice, and a few small changes in protocol, we can advance inclusion and belonging in our movement to ensure families like Taylor's can benefit from everything Scouting has to offer. And, even more importantly, we can ensure that Scouting benefits from Taylor's participation in the program as well.

We All Make Mistakes

"Along the way, you will have both successes and failures, and you will learn from each experience."

— Boy Scout Handbook,
13th Edition, p.33

When we make mistakes, the value of an apology cannot be overstated. No one is perfect, and apologies help us demonstrate respect and learning. If we are corrected by fellow Scouts and Scouters when we make a mistake, we should thank them for helping us improve! Apologies and respectful reminders can help diffuse even the most challenging situations and promote learning for all as we move forward in advancing inclusion and belonging through high quality Scouting programs.



Art by Sarah Hada

Conclusion

Practicing Our Values: Learning And Improving Together

As Scouts and Scouters, we accept responsibility to care for one another and help ensure everyone has a safe environment to develop social-emotional learning, leadership, and citizenship skills. We practice by embodying the values of the Scout Oath and Law. As we have seen, the Oath and Law can help us advance inclusion and belonging by reminding us of our values, cultivating self-awareness, and by guiding us through the four kinds of knowing.

It is important to remember that no matter how many Youth Protection trainings we hold, how many anti-bullying policies we implement, or how many times we say we value inclusion and belonging, the only truly sustainable way to advance inclusion and belonging in our movement is to embody our values in all of our actions, all of the time, everyday, to the best of our ability.

As we know, it takes a lot of time and practice to truly live Scouting's most fundamental values. Transforming the BSA into an organization which is inclusive and affirms belonging for all will involve changing old habits and revising incorrect assumptions about those we have excluded. This may seem complicated or daunting at first, but by recalling our cherished Scouting values in new light, the path toward advancing inclusion and belonging in Scouting is bright and filled with exciting possibilities for all participants, families, communities—and for our entire country. By living Scouting's fundamental values, we advance inclusion and belonging for all, and we help Scouting become the powerful force for good and justice that it can, and should, be.

As Robert Baden-Powell wrote:

“In all of this, it is the spirit that matters. Our Scout Law and [Oath], when we really put them into practice, take away all occasion for wars and strife among nations.”³⁴



Inclusive Scouting Award: www.scoutsforequality.org/isa

Appendix: Resources for Further Learning



We've provided a curated list of resources for learning how to advance inclusion and belonging for specific communities which have been, and continue to be, excluded from Scouting.

Items are listed alphabetically in each section. Digital readers can click the hyperlinks provided. Print readers can use the information provided to find each resource online. All digital and print readers can also access these resources for free by visiting the Scouts For Equality website at: www.scoutsforequality.org/guide

Each section is divided by criss-crossing and interconnected “domains” which are vital to

advancing inclusion and belonging for all:

- Diversity, Inclusion, and Belonging in Scouting
- Bullying
- Race, Ethnicity, and Culture
- Gender
- Sexuality
- Physical, Mental, and Emotional Ability
- Spirituality, Religion, and Reverence

While these resources are not intended to be comprehensive, they establish a strong foundation for lifelong learning and character development guided by the Scout Oath and Law.

Take your time becoming familiar with all of the information provided. We recommend skimming each resource first to help gauge your current level of knowledge and understanding. Then, you can return to specific resources for more in-depth engagement informed by your unique experience and environment.

Once you are familiar with all of the resources in each section, take some time on your own, or with fellow Scouts and Scouters (or both!), to reflect on the four questions below. You may choose to write down your reflections, explore them through a creative project, through shared dialogue with others, or by contemplating each question over a period of time:

1. What did you learn from these resources that you didn't know before?
2. Is there some content you don't agree with?
3. What would you like to learn more about?
4. How can you use what you learned to advance inclusion and belonging in your Scouting environment?

Diversity, Inclusion, and Belonging in Scouting

[McKinsey & Company: Delivering Through Diversity](https://www.mckinsey.com/about-us/inclusion-and-diversity)

Originally accessed at <https://www.mckinsey.com/about-us/inclusion-and-diversity>.

[Scouts For Equality: Be Prepared: Guide to Coming Out for Scouts and Scouters](https://www.scoutsforequality.org/comingout)

Also available at <https://www.scoutsforequality.org/comingout>.

[Scouts For Equality: Creating Welcoming Environments for All Scouts 2.0](https://www.scoutsforequality.org/creating-welcoming-environments-for-all-scouts-2.0)

[Scouts For Equality: Inclusive Scouting Award](https://www.scouts.org.uk/members/ASW7.pdf)

[The Scout Association: Diversity Dictionary](https://members.scouts.org.uk)
<https://members.scouts.org.uk>.

[The Scout Association: Scouting For All Workbook](https://members.scouts.org.uk/factsheets/ASW7.pdf)

Originally accessed at <https://members.scouts.org.uk/factsheets/ASW7.pdf>.

[The Scout Association: How to Create Inclusive Training Environments](https://members.scouts.org.uk)

<https://members.scouts.org.uk>.

[World Organization of the Scout Movement: Diversity & Inclusion Position Paper](https://www.scout.org/node/430146)

Originally accessed at <https://www.scout.org/node/430146>.

[World Organization of the Scout Movement: Peace and Human Rights Education in Scouting](https://www.scout.org/peaceandhumanrights)

Originally accessed at <https://www.scout.org/peaceandhumanrights>.

[World Organization of the Scout Movement: Better World Framework](https://www.scout.org/better-world-framework)

Originally accessed at <https://www.scout.org/better-world-framework>.

Bullying

[Fenway Health: The Unhealthy Impact of Bullying on LGBT Youth](https://www.fenwayhealth.org)

<https://www.fenwayhealth.org>.

[Making Caring Common: How Parents Can Cultivate Empathy in Children](https://mcc.gse.harvard.edu/links/how-parents-can-cultivate-empathy-children)

Originally accessed at <https://mcc.gse.harvard.edu/links/how-parents-can-cultivate-empathy-children>.

[Making Caring Common: Bullying Prevention Tips](https://mcc.gse.harvard.edu/resources-by-topic/bias-bullying)

Originally accessed at <https://mcc.gse.harvard.edu/resources-by-topic/bias-bullying>.

[StopBullying.gov: Myths About Bullying](https://www.stopbullying.gov)

<https://www.stopbullying.gov>.

[StopBullying.gov: Youth Engagement Toolkit](https://www.stopbullying.gov)
<https://www.stopbullying.gov>.

[Substance Abuse and Mental Health Services Administration: Guidance for a Trauma-Informed Approach](https://www.samhsa.gov)
<https://www.samhsa.gov>.

[The Boy Scouts of America: Youth Protection Infographic](https://www.scouting.org/training/youth-protection)
Originally accessed at [https://www.scouting.org/training/youth- protection](https://www.scouting.org/training/youth-protection).

[The Boy Scouts of America: Creating A Bullying Free Culture in Scouting](https://www.scouting.org/training/youth-protection/bullying)
Originally accessed at [https://www.scouting.org/training/youth- protection/bullying](https://www.scouting.org/training/youth-protection/bullying).

[The Boy Scouts of America: Providing Support to Scouts Who Are Bullied](https://www.scouting.org/training/youth-protection/bullying)
Originally accessed at [https://www.scouting.org/training/youth- protection/bullying](https://www.scouting.org/training/youth-protection/bullying).

[The Scout Association: Together We Can Beat Bullying](https://members.scouts.org.uk)
<https://members.scouts.org.uk>.

Race, Ethnicity, and Culture

[Making Caring Common: Race, Culture, and Ethnicity](https://mcc.gse.harvard.edu/resources-for-educators)
Originally accessed at <https://mcc.gse.harvard.edu/resources-for-educators>.

[Massachusetts Institute of Technology: How \(and How Not\) to Engage Stakeholders in Charting a Course](https://web.mit.edu/cpsproject)
<https://web.mit.edu/cpsproject>.

[Indian Country Today: Boy Scouts Playing Indians](https://www.newsmaven.io/indiancountrytoday)
<https://www.newsmaven.io/indiancountrytoday>.

[Joint Center for Political and Economic Studies: Race Relations and Racial Justice Organizations](https://www.racialequitytools.org/resourcefiles/p_otapchuk2.pdf)
Originally accessed at [https://www.racialequitytools.org/resourcefiles/p otapchuk2.pdf](https://www.racialequitytools.org/resourcefiles/p_otapchuk2.pdf).

[Public Broadcasting Service: Race: The Power of An Illusion](https://www.pbs.org)
<https://www.pbs.org>.

[Teaching Tolerance: Let's Talk! Discussing Race, Racism and Other Difficult Topics With Students](https://www.pbs.org)

[The Institute for Democratic Renewal and The Project Change Anti-Racism Initiative: A Community Builder's Toolkit](https://www.racialequitytools.org/resourcefiles/idr.pdf)
Originally accessed at <https://www.racialequitytools.org/resourcefiles/idr.pdf>.

[The People's Institute for Survival and Beyond: Anti-Racist Principles](https://www.pbs.org)

Gender

[American Camp Association: Checklist for Gender Inclusive Practices at Camp](https://www.acacamps.org/downloads/checklist-gender-inclusive-practices-camp)
Originally accessed at <https://www.acacamps.org/downloads/checklist-gender-inclusive-practices-camp>.

[American Camp Association: Does Your Camp Reinforce, Resist, or Relieve Gender Stereotypes?](https://www.acacamps.org/resource-library)
<https://www.acacamps.org/resource-library>.

[American Camp Association: How Can Camps Support Transgender Youth?](https://www.acacamps.org/news-publications)
<https://www.acacamps.org/news-publications>

[LGBT Youth Scotland: A Coming Out Guide for Trans Young People](https://www.lgbtyouth.org.uk/groups-and-support/lgbt-advice-centre/coming-out)
Originally accessed at <https://www.lgbtyouth.org.uk/groups-and-support/lgbt-advice-centre/coming-out>.

[Making Caring Common: Reducing Misogyny and Sexual Harassment](https://mcc.gse.harvard.edu)
<https://mcc.gse.harvard.edu>.

[Making Caring Common: Teen Girls and Leadership Biases](https://mcc.gse.harvard.edu/reports/leaning-out)
Originally accessed at <https://mcc.gse.harvard.edu/reports/leaning-out>.

[Promundo: A Curriculum Promoting a Gender-Equitable Future of Manhood](#)

Originally accessed at <https://www.promundoglobal.org/resources/manhood-2-0-curriculum>.

[Transcending Boundaries: Intersex 101](#)
<https://www.transcendingboundaries.org>.

[The Scout Association: Gender Identity-Introduction](#)

[University of Nebraska: Trans Ally Guide](#)
<https://Lgbtqa.unl.edu>.

Sexuality

[Advocates for Youth: Adolescent Sexual Health and the Dynamics of Oppression](#)
<https://www.advocatesforyouth.org>.

[Advocates for Youth: Respecting the Rights of GLBTQ Youth](#)
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