

## WAGGGS/WOSM RELATIONSHIPS

### Report on the Discussion on the Fundamental Principles of WAGGGS and WOSM

#### INTRODUCTION:

The Fundamental Principles of any large entity establish the most basic and underlying values and beliefs for the individual, and create the foundation for wider activities. The Fundamental Principles of both WAGGGS and WOSM are central to their existence, and clearly, it is vital that, if there is to be any closer working relationship in the future between the two organizations, the Fundamental Principles must be examined.

The fact-finding study (Beresford Report) and the WAGGGS Commentary on it revealed a need for greater clarity and better understanding of the position of both world organizations. With the help of some preliminary papers the participants at the joint WAGGGS/WOSM meeting on 14<sup>th</sup> January were able to give detailed consideration to the issues, and to clear up some misunderstandings.

This paper takes into account these discussions and is now presented to facilitate the understanding of both the World Board of WAGGGS and the World Scout Committee.

The paper is in the form of a table in which the WAGGGS position occupies the middle column and the WOSM position occupies the right-hand column. The table is divided into 8 sections:

1. Statements in the Constitutions
2. Commitment to Fundamental Principles
3. Application and Implementation
4. Reasons for Modifications
5. Essence
6. Limitations and Latitude
7. Promise Variations
8. The 'Alternative' Promise

Annexes following the table show the development of the thinking and attitude of the two world organizations as they have struggled to express their fundamental values in language and attitudes appropriate to a rapidly changing world.

At the end of the table some conclusions are drawn.

NB. The WAGGGS booklet 'A Challenging Movement' and the WOSM booklet 'Fundamental Principles' both provide helpful and more detailed explanations of some of the questions addressed in the following tables.

	<b>WAGGGS</b>	<b>WOSM</b>
<p><b>1. Statement in Constitution</b></p>	<p><b>Article II Fundamental Principles</b></p> <p>‘The Fundamental Principles of the World Association are those of the Girl Guide/Girl Scout Movement as expressed in the Original Promise and Law laid down by the Founder.</p> <p>Original Promise:</p> <p>On my honour I promise that I will do my best:</p> <ol style="list-style-type: none"> <li>1. To do my duty to God and the King, (or God and my country);</li> <li>2. To help other people at all times;</li> <li>3. To obey the Guide Law.</li> </ol> <p>Original Law:</p> <ol style="list-style-type: none"> <li>1. A Guide’s honour is to be trusted.</li> <li>2. A Guide is loyal.</li> <li>3. A Guide’s duty is to be useful and to help others.</li> <li>4. A Guide is a friend to all and a sister to every other Guide.</li> <li>5. A Guide is courteous.</li> <li>6. A Guide is a friend to animals.</li> <li>7. A Guide obeys orders.</li> <li>8. A Guide smiles and sings under all difficulties.</li> <li>9. A Guide is thrifty.</li> <li>10. A Guide is pure in thought, in word, and deed.’</li> </ol> <p><i>(WAGGGS Constitution and Bye-Laws, Article II)</i></p> <p>Individual members of the Girl Guide/Girl Scout Movement are required to make a Promise and adhere to a Law, which in principle must be based on the original fundamental principles, but may be formulated differently according to the culture/language of each Member Organization.</p>	<p><b>Article II – Principles</b></p> <p>The Scout Movement is based on the following principles:</p> <p><b>Duty to God</b> Adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties arising there from</p> <p><b>Duty to others</b> Loyalty to one’s country in harmony with the promotion of local, national and international peace understanding and co-operation. 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</p> <p><b>Duty to self</b> Responsibility for the development of oneself</p> <p>All members of the Scout Movement are required to adhere to a Scout promise and Law reflecting, in language appropriate to the culture and civilisation of each National Scout Organization and approved by the World Organization, the principles of Duty to God, Duty to others and Duty to self, and inspired by the promise &amp; Law conceived by the Founder of the Scout Movement in the following terms:</p> <p>The Scout Promise:</p> <p>On my honour I promise that I will do my best – To do my duty to God and the King (or to God and my Country); To help other people at all times; To obey the Scout Law.</p> <p>The Scout Law:</p> <ol style="list-style-type: none"> <li>1. A Scout’s honour is to be trusted.</li> <li>2. A Scout is loyal</li> <li>3. A Scout’s duty is to be useful and to help others.</li> <li>4. A scout is a friend to all and a brother to every other Scout.</li> <li>5. A Scout is courteous.</li> <li>6. A Scout is a friend to animals.</li> <li>7. A Scout obeys orders of his parents, Patrol Leaders or Scoutmaster without question.</li> <li>8. A Scout smiles and whistles under all difficulties.</li> </ol>



	<b>WAGGGS</b>	<b>WOSM</b>
	<p>iii. Evidence of commitment to the Fundamental Principles is contained in the Promise and Law of each individual Member Organization, which must embody the essential elements of the original Promise and Law. The Promise and Law are words which are relevant to each age group, so that all members, whatever their age, can relate to them. As the member matures, the wording changes in accordance with their understanding.</p> <p>iv. Member Organizations must also adhere to the Girl Guide/Girl Scout Methods, which are: Progressive Self Development; Learning by Doing; Teamwork through the Patrol System; Service in the Community; Outdoor Activities; Active Co-operation between Young People and Adults; and Symbolism.</p> <p>The interpretation of the Fundamental Principles agreed by the World Conference 1972 continues to be used as the measure.</p> <p>When the Constitutions Committee and the World Board examine Promises and Laws where texts differ from the original Promise and Law, the background of the Organization is considered, together with the reasons for their revised wording, to ensure that each submission contains a definite commitment or promise, and an acknowledgement of a Force higher than man. It is acknowledged that whilst latitude in the wording of the Promise and Law is acceptable, care should be taken to ensure that the flexibility does not dilute the original purpose to such an extent as to make it meaningless.</p>	
<p><b>4. Reasons for Modifications</b></p>	<p>Over the last decade, many changes have taken place throughout the world, which have affected WAGGGS. In September 1995, the Constitution Committee presented a paper to the 87<sup>th</sup> Meeting of the World Committee that discussed the degree of latitude of wording of the Spiritual Dimension in Promises and Laws. It was accepted that the WAGGGS' Constitution and Bye-Laws permitted Promises worded differently from the original Promise, on the condition that the Association in question, accepted and adhered to the principles expressed in the original Promise.</p>	<p>Throughout its history the World Scout Conference has recognised the need to adapt the language and emphasis of its expression of the fundamental principles to ensure that it reflects the culture and civilisation while remaining faithful to the essence of the fundamentals.</p> <p>The selected extracts from Resolutions made at World Scout Conferences since 1924 reveal a fascinating picture of the manner in which the participants have striven to maintain the integrity of Scouting throughout some cataclysmic changes.</p>

	WAGGGS	WOSM
	<p>It was accepted that the expression of spiritual values in societies was becoming more varied and individualistic, and opportunity for individual expression of this spirituality was needed in many Western countries.</p>	
<p><b>5. Essence</b></p>	<p>At the <b>21<sup>st</sup> World Conference in 1972</b>, it was agreed to define the essence of the Promise and Law.</p> <p>A. The essence of <u>DUTY TO GOD</u> is the acknowledgement of the necessity for a search for a faith in God, in a Supreme Being, and the acknowledgement of a Force higher than man, of the highest Spiritual Principles.</p> <p>The WAGGGS essence of ‘Duty to God’ is described as encompassing all World faiths represented in the World Association, therefore exhibiting the same approach to tolerance and diversity as WOSM.</p> <p>B. The essence of <u>DUTY TO COUNTRY</u> is the acceptance of the concept of responsibility to the communities in which we live.</p> <p>The essence of ‘Duty to Country’ is described as the responsibility of the individual to her community, and the term ‘community’ can be defined at any level. This is similar, although less detailed in its explanation, to ‘Duty to Others’ in Scouting.</p> <p>C. The essence of <u>SERVICE</u> is the acceptance of the practice of helpfulness to others.</p> <p>The essence of Service emphasises the importance of helpfulness, not just on a personal level, but co-operation with individuals and organizations, exchanges of ideas, and involvement in mutual aid projects.</p> <p>D. The essence of the <u>LAW</u> is:</p> <ol style="list-style-type: none"> <li>i. Duty to others and the Brotherhood of Man</li> <li>ii. Self-discipline</li> <li>iii. Respect for all Living Things.</li> </ol>	<p>Under ‘Duty to God’ the text does not use the word ‘God’, in order to make it clear that the clause also covers religions that are non-monotheistic, such as Hinduism, or those which do not recognise a personal God, such as Buddhism. .... 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.</p> <p>‘Duty to Others’ includes two main strands –</p> <ol style="list-style-type: none"> <li>1. Loyalty to one’s country is combined with world friendship and understanding to ensure that the former is not a narrow, chauvinistic concept. Since its inception Scouting has attached great importance to the promotion of brotherhood and understanding among young people of all nations.</li> <li>2. Participation in the development of society expresses the concept of service to others in a comprehensive manner, based on the respect of the dignity of man and of the integrity of nature.</li> </ol> <p>‘Duty to Self’ – there is also the principle that man should assume responsibility for the development of his own capacities – the ‘unfolding’ of the personality, in which the Promise &amp; Law have a fundamental role.</p> <p>Finally – the basic tool for the formulation of these principles in a way that is understandable and appealing to young people has been a Promise &amp; Law, which all associations must have. Clearly this must be in a modern language adapted to its specific culture and civilisation, while remaining faithful to the fundamentals.</p>

	<b>WAGGGS</b>	<b>WOSM</b>
	<p>The essence of the Law is related directly to Duty to Others in Scouting, and includes duty to others, self-discipline and respect for all living things. Further, respect for all living things is specifically identified as including not only environmental concerns, but all aspects of human life, and includes drug abuse and sexual responsibility.</p> <p>(This interpretation continues to be used).</p>	
<p><b>6. Limitations and Latitude</b></p>	<p>It is acknowledged that the WAGGGS' membership includes individuals from a wide variety of cultures, traditions and faiths, and that these differences have been respected in that Member Organizations have been allowed to phrase their Promise and Law to ensure relevance to their own national circumstances.</p> <p>At the <b>14<sup>th</sup> World Conference in 1952</b>, it was agreed that, whilst the Constitution and Bye-Laws of WAGGGS did permit differently worded promises from the original, this was on condition that the Country accepted and adhered to the principles in the original Promise and Law, and it was agreed: (in relation to the Promise)</p> <p style="padding-left: 40px;">That the wording of the Promise must not be limited to the purely materialistic, but be in accord with the wide, tolerant, and yet definitely spiritual principles of Baden-Powell.'</p> <p><b>(87<sup>th</sup> World Committee Meeting, September 1995).</b> The World Committee agreed:</p> <p>‘That Associations be permitted to do either of the following:</p> <ol style="list-style-type: none"> <li>a. to adopt a wording of their Promises and Laws most suitable to the spiritual and/or religious beliefs of their members, providing that the wording comes within the degree of latitude agreed at the 21<sup>st</sup> World Conference in 1972, and to give their members the right, when making their Promise, to either use this wording or the word God.</li> <li>b. to give each of their members the right to substitute wording appropriate to their own spiritual beliefs for the word ‘God’, providing that this wording comes within the degree of latitude agreed at the 21<sup>st</sup> World Conference in 1972.’</li> </ol>	<p>The concept of ‘a force above man’ is essential in Scouting in combating the dominance of the material world, and educating young people in their search for spiritual values in life.</p> <p>Thus, in the many NSOs in which there is a membership of widely varying cultures and backgrounds, there may be a range of forms of words used in making the Promise – the version used by an individual Scout being that approved for the particular circumstances of culture and religious belief of that individual</p> <p>(see further comment in box 7 below)</p>

	WAGGGS	WOSM
<p><b>7. Promise variations (not Alternative Promises)</b></p>	<p>It was noted in a Constitution Committee paper presented to the 87<sup>th</sup> Meeting of the World Board, in September 1995, that the Girl Scouts of the USA had agreed that individuals could substitute wording appropriate for their own spiritual beliefs for the word ‘God’. The World Committee recognised the need to encompass all these tendencies, whilst retaining <b>the essential spiritual aspect of Guiding and the need for each individual girl to undertake her own search for its full significance.</b> In 1993, the National Council of the Girl Scouts of the USA had adopted the following policy:</p> <p>‘Girl Scouts of the USA makes no attempt to define or interpret the word ‘God’ in the Girl Scout Promise. It looks to individual members to establish for themselves the nature of their spiritual beliefs. When making the Girl Scout Promise, individuals may substitute wording appropriate to their own spiritual beliefs for the word 'God'.’</p> <p>The World Committee agreed:</p> <p>‘That in those exceptional cases where the wording appears to show that the Promise and Law of an Association differs in important ways from the original Promise and Law as laid down by the Founder, they shall be deemed acceptable if together they contain the essence of the Fundamental Principles defined by the World Conference Resolution of 1972.’</p>	<p>In his report to the World Scout Conference in 1990 the Secretary General noted that “in recent Scout missions he sometimes found less importance given to the Duty to God”. He hoped that he was mistaken and, following and address on The Spiritual Dimension in Scouting by Henry Babel, the Conference adopted resolution 10/90 – Scouting and Values Transmission, re-affirming the importance of the spiritual dimension in the personal development of young people and in the Youth Programmes offered to them.</p> <p>The World Scout Committee, through its Constitutions Committee, has maintained these fundamental principles in examining and finally approving the constitutions of several countries from the former communist bloc, for which religious practice was banned and secular values were widespread. In September 1991 in a careful study of the definition and formulation of the spiritual dimension the the Committee:</p> <ul style="list-style-type: none"> <li>➤ accepted the following definition of the spiritual dimension , which was felt to be sound both theologically and educationally: <i>“Acceptance of a Spiritual Reality and search for its full significance”</i></li> <li>➤ accepted the following formulation of the Promise: <i>“to do my duty to God, that is to accept a Spiritual Reality and to search for its full significance.”</i></li> </ul> <p>It was noted that this was an adult formulation that would need to be adapted to the age, language etc of the member. It was also noted that either one and/or the other part of the formulation could be used, but that in no case would there be a Promise without a spiritual dimension.</p>
<p><b>8. Alternative Promises</b></p>	<p>‘Alternative Promises exist whenever an Association has been permitted to have two Promises, i.e. The Original and an Alternative one. The Alternative one omits reference to one or more of the Fundamental Principles, mainly, ‘To do my Duty to God’. Those Associations who have Alternative promises, give their members the choice to either include mention of ‘God’ in their Promise, or not. There are no adequate records explaining how and why these Promises have been permitted. Most had been permitted by the Founder and Lady Baden Powell. From what is on file in the archives of both WAGGGS and WOSM, it has been fair to conclude that the Founder</p>	<p>In the early years of the Movement, six European Scout Associations, all of which are now SAGNOs, were allowed by the Founder to adopt Promises that did not include reference to ‘God’.</p> <p>In 1932, the World Scout Committee agreed that no further exceptions would be made. It was further agreed that the six Associations would be allowed to remain in membership, but continued efforts have been made to persuade them to amend their Promises to conform to the Fundamental Principles.</p>

	WAGGGS	WOSM
	<p>only accepted them as absolute exceptions to the rule, and that there was no question of his having been prepared to acknowledge such Alternative Promises as being equal to Full Promises’. <i>(W.Com.Const.1249 ~ February 1996)</i></p> <p>Questions have been raised in the past as to why the Founder allowed Alternative Promises, and this is difficult to answer, as there are no clear records in either of the World Bureaux. A small number of countries have stated that they have this right, through the decision of Baden-Powell, and this has to be taken on trust. However, in W.Com.Const.736 (34<sup>th</sup> Constitution Meeting 1976), it is stated that there was some early confusion as to the validity of these early Alternative Promises. Whilst the intention of the early Alternative Promises was that they should be rarely used, the countries concerned understood that they could be used as an equal alternative to the original Promise. The original countries concerned were <b>Belgium, Czechoslovakia, France, Luxembourg, The Netherlands and Finland.</b></p> <p>‘While it was hoped that some of the Organizations would take steps to include the word ‘God’, some did, but some did not take any further action.</p> <p>Subsequent Conference decisions ‘have never been held to affect the ‘Alternative Promises’, for reason that the decisions have always been taken as relating to:</p> <ul style="list-style-type: none"> <li>~ the Promise and Law, a text <u>acknowledged by an Association</u> as embodying the fundamental principles; and the Alternative Promise is something that: relates only to an individual within an Association.’ <i>(W.Com.Const.796)</i></li> </ul>	<p>(It should be noted that the use of the Alternative Promise also extended to some of the colonies of these European countries, all in Africa, and, in some cases, this continues.)</p>



**CONCLUSION:**

Following detailed discussion on these various questions, all those present at the meeting concluded that both world organizations attach equal importance to the maintenance of these fundamental principles, first set out by the Founder and for which both organizations have sought to develop a language that is appropriate to the diversity of cultures within their respective memberships and to the age in which we live.

On the particular point of the individual girl being permitted to use a form of words of her own choice in making her Promise – raised specifically in connection with the GSUSA, but adopted also by the World Committee, WAGGGS, in September 1995 – it was noted that, in the view of WAGGGS, the autonomy given to the individual is limited by the requirement to comply with the constitution of WAGGGS, which sets a standard no different from that set by WOSM.

There was discussion about the application of the Promise - particularly over how to secure adherence to the standards held by both world organizations. On the one hand it is known that within some WAGGGS Member Organization there is not an **explicit** obligation on the individual girl to subscribe to the totality of the 'essence', and on the other it is a matter of concern that, in some NSOs, significant numbers of scout leaders are known to regard the Promise as rather unimportant. It was agreed that there are important issues to be addressed by both world organizations."

It is clear from the foregoing that it should not be a difficult matter to set out on paper the fundamental principles and core values of one new world organization that adheres to the principles first enunciated by the Founder, and aims to meet the needs of all young people – boys and girls – who participate in Guiding and Scouting.

Following the meeting on 14<sup>th</sup> January 2001, Heather Brandon and Garth Morrison were asked to develop these papers. They intend to circulate to the World Board, WAGGGS, and the World Scout Committee a paper that specifies the values and fundamental principles of such a new organization, and describes the particular characteristics that would carry world guiding and scouting into their second century.

Heather Brandon  
Garth Morrison

**ANNEX**

The development of the attitude of WOSM to the fundamental principles of scouting can be traced through Resolutions at the World Scout Conferences as follows:

1924 – 14/24 Copenhagen	The Principles of Scouting – a movement of national, international and universal character, the “object of which is to endow the world with a youth which is physically, morally and spiritually strong.” The “movement has no tendency to weaken, but on the contrary, to strengthen religious belief”
1931 – 9/31 Baden-Bei-Wein	Scout Promise – the promise of “duty to my country” means duty to the constituted authority of the country concerned.
1933 – 12/33 Godollo	Changes of wording of Promise & Law must be notified by NSOs to the Bureau – this was reaffirmed in 1953
14/33 Godollo	All NSOs asked to co-operate to ensure that the spirit and content of the ten laws as drafted by the Founder are made universally effective.
1937 – 15/37 La Haye	Patriotism – resolved that while true patriotism is fostered, it should be “within the limits of international co-operation and friendship, irrespective of creed and race, as has always been outlined by the Chief Scout.”
1947 – 1/47 Château de Rosny	In recording its gratitude to the Founder the conference re-affirmed “its steadfast loyalty to the aims, principles and methods of Scouting for boys, as inaugurated by the late Lord Baden-Powell, and its belief in the value of international Scouting in the promotion of understanding and goodwill among all nations.”
1957 – 19/57 Cambridge	On the occasion of the fiftieth Anniversary of the foundation of Scouting, reaffirmed its faith in the fundamental principles of Scouting as founded by Lord Baden-Powell: <ol style="list-style-type: none"> <li>1 Duty to God</li> <li>2 Loyalty to one’s own country</li> <li>3 Faith in world friendship and brotherhood</li> <li>4 Accepting, freely undertaking and practising the ideals set forth in the Scout Law and Promise</li> <li>5 Independence of political influence</li> <li>6 Voluntary membership</li> <li>7 The unique system of training, based on the patrol system, activities in the open air and learning by doing</li> <li>8 Service to others.</li> </ol>
1961 – 8/61 Lisbon	Duty to God/Religion – “The Conference recognises that duty to God/Religion is basic in the philosophy and intent of the Boy Scout Movement. For Scout associations which so wish, the Promise must be capable of being formulated so that allowance is made for the fact that their membership may include believers in a personal God and also those who acknowledge a Spiritual Reality. Any such information must be in accord with the original Scout Promise that recognizes a supreme spiritual Presence in the Universe. The Conference sees as the responsibility of the Scout organization the need to reach as many boys as possible in the area of our influence, to guide them toward a spiritual life and to assure that the religious faith to which a Scout belongs is fully safeguarded.”
1961 – 15/61 Lisbon	Promise & Law – the vital necessity of transmitting to the boy, in accordance with his level of understanding and ability, the true meaning of the Promise & Law as well as his personal responsibility thereto.

1963 – 24/63 Rhodes	<p>Keynote Resolution – the Conference reaffirmed its faith in the fundamental principles of Scouting and is convinced that they continue to keep their full value in the world today.</p> <p>Nevertheless registers its deep concern over the necessity of keeping the Scout programme up to date.</p> <p>Urges member Associations to re-examine their methods along these lines in order to make Scouting reflect the interests of boys of today and prepare them to take their place as the men of tomorrow.</p>
1969 – 3/69 Otaniemi	<p>Declaration of Principle – a re-affirmation in more detail of the principles set out in earlier conference resolutions esp. 14/24, 9/31, 15/37, 19/57 – and a decision that adherence to these as set out in the WOSM Constitution is a condition of membership</p>
1969 - 4/69 Otaniemi	<p>The Unity of Scouting – all new countries applying for membership of WOSM should be encouraged to adopt “a single unified national organization open to all boys”.</p>
1975 – 4/75 Lundtofte	<p>Purpose, Principles and Methods – the Conference, noting a survey which confirmed the validity of the content of Chapter II of the Constitution, desired to re-express the chapter in “better and more significant terms”, and directed the creation of Task Force to make proposals for this.</p>
1977 – 20/77 Montreal	<p>The changes recommended by the Task Force were implemented, and the words adopted then are those in the current version of the Constitution.</p>
1990 – 10/90 Paris	<p>Scouting and Values Transmission – the Conference reaffirmed the importance of the spiritual dimension in the personal development of young people and in the Youth Programmes offered to them.</p>

## APPENDIX TWO

The development of the attitude within WAGGGS to the fundamental principles can be traced through various Resolutions and Decisions at World Committee/Board Meetings:

At the **World Conference in 1930**, the Conference agreed the following:

Resolution - 'Affirm fidelity to the highest spiritual ideal, which one can, if one wishes, express by the word God, Allah, Dieu and so forth.'

Amendment - 'That the original promise of duty to God as expressing the highest spiritual principle, should be kept as the foundation of the World-wide movement and that the wording of the promise be left free to the organization.'

The Report of the **12<sup>th</sup> World Conference in 1948** made reference to the Resolution agreed at the **World Conference in 1930**, - 'That the original promise of Duty to God as expressing the highest spiritual principle should be kept as the foundation of the World-wide movement and that the wording of the Promise be left free to the organization'.

'That in those exceptional cases where the wording appears to show that the Promise and Law of an Association differs in important ways from the original Promise and Law as laid down by the Founder, the essence may appear in either the Promise or the Law providing that there is a definite commitment, i.e. a promise to do one's best to adhere to the principles.'

The essence of the original Promise and Law can, therefore, be included in the Promise or the Law.'

Discussion was again held at the **20<sup>th</sup> World Conference in 1969**, when the issue was debated again. It was affirmed that the Promise and Law, as established by Baden-Powell, had formed the Fundamental Principles of Guiding since its inception, and it should continue to be upheld.

At the **21<sup>st</sup> World Conference in 1972**, it was again emphasised that the Fundamental Principles of Duty to God, Duty to Country, and Service to Others must be maintained and safeguarded. National Organizations must demonstrate adherence to the principles expressed in the original Promise and Law.

This was felt to be a way forward in that the Fundamental Principles were safeguarded, but allowed for substitutions to be made by the girls according to their personal choice, but within clear and acceptable guidelines.

'It is the profound conviction of the World Committee that the Fundamental Principles of Duty to God, Duty to Country, Service to others and the principles expressed in the original Law are not only the very foundations of the Girl Guide/Girl Scout Movement ... therefore, they must be maintained and safeguarded.'

This, the WAGGGS World Committee, and subsequently, the World Board, has continued to do.

The Conference accepted that the original wording, which was acceptable to young people in the 1920's, was not so acceptable in the 1970's, and it was important to find a way of ensuring that young people learnt the values of the Fundamental Principles in a way that was relevant to current thinking. However, it was felt necessary to try to define the essence of the Principles of the original Promise and Law, in order to assist in understanding whether a Promise and Law with a variation in wording, did incorporate the Principles of the original Promise and Law.

Efforts were made to clarify the Fundamental Principles in the following Recommendation, which was agreed by the Conference:

That the fundamental principles of DUTY TO GOD, DUTY TO COUNTRY, SERVICE to others and the principles expressed in the original LAW be maintained and safeguarded in that they are the very foundation of the Girl Guide/Girl Scout Movement and continue to be the living force which makes the Movement unique in the service of youth.'