

A Descriptive Analysis of Need Assessment of the Scouting Programmes for Nazhoen and Nachung Scouts in Thimphu District

Lham Tshering and Sherab Jatsho⁺*

Abstract

The scouting programme in Bhutan has been implemented as co-curricular activities in a non-formal setting to promote physical, intellectual, social, emotional and spiritual development, and to cultivate citizenship. This study is a need assessment conducted to evaluate the relevance of existing scouting programmes and recommend development of new programmes. We conducted a cross-sectional study using stratified random sampling. Data was collected using a leader-assisted structured questionnaire and was analysed using SPSS (Version 23) and MS Excel. Descriptive statistics such as frequency and mean were used to describe the result. A total of 193 respondents (71 Nachung Scouts, 72 Nazhoen Scouts, 30 CBS, and 20 Scout Leaders) participated in the study. Although there was a high level of agreement on the effectiveness of existing scouting programme, the finding shows that there is a need to align programmes towards intellectual development of both Nachung and Nazhoen scouts. Based on the specific item analysis, programmes on developing good personal habits, making sense of the data, applying scout laws and promises, maintaining meaningful relationship with others, being expressive with one's emotions, and more religious programmes are recommended for both Nachung and Nazhoen scouts. Further, we recommend programmes for Nachung Scouts on the significance and contributions made by monarchs in Bhutan.

* Deputy CDEO, Thimphu Dzongkhag. Correspondence email: lhamt@thimphu.gov.bt.

⁺ Teacher, Yangchen Gatshel Middle Secondary School, Thimphu. Correspondence email: sherabjatsho@education.gov.bt.

Keywords: *Scouting, areas of development, impact, recommendations, character building.*

Introduction

A universal call for education in the 21st century demands a wholesome education for learners. A holistic approach of the Bhutanese education system to provide wholesome education includes both core-curricular and extra-curricular activities for a child's development. Scouting programmes are integrated in school structure to promote the wholesome growth of students.

While the scouting in Bhutan started as early as 1960s (SCED, 2020), it took off only in 1996 after the Fourth Druk Gyalpo, while expressing concerns on a number of education-related issues, emphasized the need to adopt a systematic and comprehensive programme to address youth-related issues. Emanating from this wisdom and realizing the usefulness and potential of the scout programme for the all-round development of the youth, the Youth Guidance & Counselling Division of Education Department under the Ministry of Health and Education formally launched a school-based scout programme as channels to promote value education among the students.

Bhutan Scouts Association (BSA), aka Druk Scout Tshogpa, became a full-fledged member of the World Organization of the Scout Movement (WOSM) in 1999 during the 35th World Scout Conference in Durban, South Africa (SCED, 2020). The Scouting programmes began to be implemented in schools and communities covering all the 20 dzongkhags and four *thromdes*. In April 2013, under the Royal Command, the Scouting Programme got revitalized by injecting the values of *tha damtsi ley judre* to create a unique identity, and to unite and bond the younger generations.

The scouting programme caters to different age cohorts of the youth population, such as CheyChey Scout (Pre-Cub),

Need Assessment of the Scouting Programme in Thimphu

Nachung Scout (Cub), Nazhoen Scout, Rover and Community Based Scout. CheyChey Scout is the first section in scouting for children aged between five to seven years for classes PP to III. Nachung Scout is the second section designed for children for ages eight to eleven corresponding to classes IV to VI. Nazhoen Scout is the third section for children in Secondary Schools, aged between 12 to 17 for classes VII to XII. Rover is the fourth section initiated in colleges and Institutes for adults of 18 to 24 years. Community Based Scouting (CBS) is the fifth section including out-of-school youths and scouts who wish to take up scouting as a lifelong education.

Scouting as an educational movement for and of young people to promote a holistic development of a child is considered necessary at this juncture of educational transformation. The Scout Movement is in accord with the purpose, principle and method conceived by Lord Baden Powell, the founder. Scouting in Bhutan contributes to the education of young people through a value-based system to help build a better world where people as individuals play constructive roles in society. The purpose of scouting is to encourage physical, intellectual, social, emotional and spiritual development of the young people so that they play a constructive place in the society as responsible citizen. World Scout Bureau (2017) maintains that the central element of scouting is youth programme, the vehicle to achieve the purpose of scouting. It argues that there is no scouting without the youth programme.

Ever since its inception, Thimphu Dzongkhag Scouts Association has been providing effective scout programmes in addition to the formal scouting activities in respective schools. The programmes initiated are Gyalsey Nachung Camps, Spiritual Retreat Camps, Youth Leadership Training Programmes, Scout Leadership Trainings, Campaigns, Mindfulness Programmes and Golden Youth Programmes and Volunteerism.

The main aim of the study is to conduct a need assessment on the youth programmes for scouts in Thimphu Dzongkhag. The finding will serve as a base line data and to strengthen scouting programmes in Bhutan and conduct future research.

Research Objectives

The objectives of the study are to:

1. identify the needs of the scouts in Thimphu Dzongkhag for better implementation of the scouting programmes.
2. assess the achievements of Thimphu Dzongkhag scouts in the aspect of developmental domains.
3. evaluate the gap between the intended and the implemented scouting programme in the Dzongkhag.
4. analyse the perceptions between a camp attendee and non-camp attendee on different developmental areas.
5. study the impact of scouting programme in the holistic educational development for the youths in Thimphu Dzongkhag.

Research Questions

The study sought to answer the following questions:

1. Which development areas is Thimphu Dzongkhag progressive?
2. What are the gaps in the scout programme of Thimphu Dzongkhag?
3. How are the perceptions between a camp attendee and non-camp attendee different on each development area?
4. To what extent has the scouting programme contributed towards holistic educational development of the youths in Thimphu Dzongkhag?

Literature Review

Impact of Scouting Program

Scouting in education system is a movement of self-educating, which is a rich and multi-faceted learning experience impacting wholesome development of the young people. Scouting helps young people to grow into constructive citizens in their communities (Scouts WA, 2020). According to Boy Scouts of America (2020) and a study by Tufts University, learning life skills, growing in self-confidence and gaining valuable leadership and team skills are parts of scout programme. Similarly, Proctor (2016) points out that scouts are more likely to embrace positive social values than non-scouts.

Teare (2016) found that sharing of values, helping people change lives and at times saving lives are effective for local groups of scouting. Scouting produces outcomes that no other organizations serving the youth can deliver (Boy Scouts of America, 2020). Parents felt that scouting gave their children more confidence, responsibility and a broader set of friends; in addition, the parents were of the view that scouting helped develop their child's social skills, encourage self-sufficiency, and gave their children access to activities and opportunities that may have been otherwise unavailable to them (The Scouts Association, 2020).

Similarly, Proctor (2016) reports higher character attributes in boys who spent more years in the scouting programme. The boys who attended the regular meetings reported higher character attributes than those with lower meeting attendance. According to Boy Scouts of America (2020), a person will be able to overcome obstacles, take advantage of opportunities, and be better equipped for life after completing the scout programmes.

A research on the impact of scouting on young people reveals that benefits of scouting go beyond the individual to offer social, environmental and economic benefits to its members and communities. It is clear from the research that those who have been involved in scouting as a young person, volunteer, employer, or as a beneficiary of community see scouting as a positive influence with tangible benefits to a wide range of groups and individuals (cited in The Scout Association, 2020).

On the benefits of scouting, Boy Scouts of America (2020) reports that youths learn to live independently. Prolonged exposure to clean air during outdoor activities increases their health. Outdoor learning encourages youth to spend more time in clean and safe environments. Problem solving activities helps scouts strengthen their mental fitness. Scout treks, cycling and backpacking activities enrich cardiovascular exercise. Moreover, the scouting programmes foster leadership skills.

A study by Harris Interactive shows scouting programmes help build boys mentally, physically, socially, and spiritually. The skills they learn in scouting help them overcome obstacles and challenges, give courage and form character throughout their lives (cited in MCC, 2020). The study indicates that men who had been scouts for five or more years as boys were more likely than men with no scouting experience in,

- Graduating from high school (91% -vs- 87%)
- Graduating from college (35% -vs- 19%)
- Earning higher annual household incomes (\$80,000 - vs- \$61,000)
- Having lifelong friendships (89% -vs- 74%)
- Attending religious services (87% -vs- 77%)
- Believing that helping others should come before one's own self-interest (92% -vs- 83%)

Need Assessment of the Scouting Programme in Thimphu

SPICES

The purpose of scouting is to make the social, physical, intellectual, emotional and spiritual as fundamental basis of a person's character. This concept is called SPICES. It is about fostering personal growth in all the key components of development. These are the outcomes achieved through scouting (cited in Scouts Australia, 2018). According to Scouts Australia (2018), character development refers to the pursuit of personal best, and it includes positive attitude, responsibility, and respect, and making effort beyond what benefits the self. It encapsulates personal growth in five other components of SPICES. Individuals develop their character by being surrounded by different people who possess different characteristics (WOSM, 2014). Scouts Australia (2020) views character development as recognizing one's responsibility towards oneself and one's right to develop, learn and grow in search of happiness while respecting others. In the same vein, character development is learning to assert oneself, make one's own decisions, set aims, and identify the necessary steps to achieve them (Scouts Australia, 2011).

Social Development (Social Nature)

According to Scouts Australia (2018), social development refers to group belonging, one's relationships with others, and understanding differences between people in small groups of peers as well issues of diversity and inclusion in larger communities. To Alley Dog.com (2020), social development refers to how people develop social and emotional skills across the lifespan, with particular attention to childhood and adolescence. SCAN (2020) defines a child's social development as a critical piece of the development puzzle and a child's ability to interact with other children and adults.

On the other hand, the Government of New Brunswick (2009) understands social development as improvement of the well-being of every individual in society so they can reach their full potential. The process of socialization begins very early in a

child's life (Martindale et al., 2013). On the same note, children learn the language, norms, values, behaviours, expectations and social skills which are appropriate in their world within their community (Lawson (2003). Children who have difficulties with such skills as attention, listening, hearing, language, and memory are vulnerable to social problems (cited in Lawson, 2003).

Healthy social development allows individual to form positive relationships with family, friends, teachers, and other people in his/her life (Alley Dog.com, 2020). On the significance of social skills, The Boot Room (2020) argued that children with strong social skills find it easier to establish good relationships which in turn has a positive impact on their wellbeing. Equally, SCAN (2020) claims that the ability to interact with other children allows for more opportunities to practice and learn speech and language skills. Social skills help children in acquiring the concept of interdependence with others and developing one's ability to cooperate and lead (Scouts Australia, 2020). Social learning can help students successfully resolve conflict, communicate clearly, and solve problems (Green, 2008).

Individuals need social skills to communicate, work in teams, and let go of the personal and family issues that get in the way of working and learning, and such skills add up to what is known as emotional intelligence, and they are even more important as educators realize that these skills are critical to academic achievement (Green, 2008). He holds the view that scouting's open atmosphere of learning is a perfect setting for emotional development and building social intelligence. Scouts could enhance not just one's characteristics but also one's view on life through conversing and communicating with others (WOSM, 2014). Developing the social dimension of his/her personality is a part to fulfil the journey of life. In order to develop social skills, The Boot Room (2020) advocates for the scout leader to provide guidance to the scouts on how to consider feelings and thoughts of others. Moreover, a scout

Need Assessment of the Scouting Programme in Thimphu

leader must include activities which promotes constructive opportunity for 'self-focus'.

SCAN (2020) recommends scout leaders to model healthy relationships and stay connected with the scouts. The leader could help scouts relate to the people around them in positive ways. By encouraging scouts to engage with other children and adults, the leader is setting an environment for better social health, which may result in strong communication skills to foster trust and connection with those around them. In a similar fashion, Alberg (2020) suggests some activities on social skills such as direct instruction, role play and auditory practice.

Physical Development (Body)

According to Scouts Australia (2018), physical development refers to one's understanding of their body, including active care for health, wellbeing, and pursuit of physical skills and fitness. Physical development takes place when an individual becomes responsible for the growth and functioning of one's own body. On the importance of physical development Novak Djokovic Foundation (2020) points out that physical activities promote healthy growth and development; helps to build a healthier body composition, stronger bones and muscles; improves the child's cardiovascular fitness; helps in developing better motor skill, concentration skill, and thinking skill.

Scouting is one of the non-formal education and co-curricular activity which contributes to a holistic development (WOSM, 2014). It has service-oriented activities for community development and outdoor-centred activities which promotes health of the youth and impacts different crafts and skills. CREC (2013) recommends scout leaders to encourage independence in the child, engage children in music and movement activities, foster fine motor skills through art and tactile experiences, play sports, and enjoy outdoor activities with the children to maximize physical development.

WOSM (2014) highlights physical development as a process through body regulation, health and personal hygiene. It also helps them learn time management through distribution of their time between studies, obligations and leisure activities.

Intellectual Development (Intelligence)

Intellectual development refers to one's ability to think, plan, innovate, review and be creative, applying information, knowledge, and skills in new and different circumstances (According to Scouts Australia, 2018). Alberg (2020) cautions that children are bombarded with information throughout their day, and they must learn to sort and process which information is important and necessary to succeed in different situations. Bruner and Olver (1966) defines cognitive development as how children think, explore and figure things out. It is the development of knowledge, skills, problem solving and dispositions, which help children to think about and understand the world around them.

Cultivating Citizenship

The citizenship curriculum aims to develop student's ability to participate in communities and wider society as informed, critical and responsible citizens. Citizenship education provides people knowledge and skills to understand challenges, and to participate in a democratic society, including politics, media, civil society, economy, and law (Young Citizens, 2020). Democracies need active, informed and responsible citizens, citizens who are willing and able to take responsibility for themselves and their communities and contribute to the political process. Citizenship is now the central concept for scholars and practitioners who engage in educational task. Citizenship education refers to how education can support students' development of identity (as cited in Veugelers and Groot, 2019).

Need Assessment of the Scouting Programme in Thimphu

Young Citizens (2020) contends that cultivating citizenship helps young people to develop self-confidence and a sense of agency, and to successfully deal with life changes and challenges such as bullying and discrimination. Citizenship education is said to give youth a voice to their schools, their communities and society at large. It enables them to make a positive contribution by developing knowledge and experience needed to claim their rights and understand their responsibilities. It prepares them for the challenges and opportunities of adult and working life. Further, Young Citizens (2020) points out that for schools and other educational organisations, cultivating citizenship helps to produce motivated and responsible learners who can relate positively to each other, to staff and to the surrounding community.

Citizenship education helps to equip young people to deal with situations of conflict and controversy knowledgeably and tolerantly, and to equip them to understand the consequences of their actions and those of the adults around them (Scouts Australia, 2011). According to Marshall's Theory of Citizenship, there are three elements (civil, political, and social) which helps illuminate the depth of citizenship. Good citizens have the right and responsibility to recognize and overcome contradictions of ideals that concern equality of rights for all citizens (cited in Study.com, 2020).

To Humanism (2018), the purpose of scouting is to contribute to the development of young people in achieving their full physical, intellectual, social and spiritual potential as individuals, responsible citizens and members of their local, national and international communities. Study.com (2020) claims citizenship helps produce motivated students who are responsible and show positive interactivity. Without citizenship, society could not build active and responsive citizenry that takes part in the democratic process and global relations.

The former chairperson of the Anti-Corruption Commission of Bhutan has underscored the importance of trust as an important capital for the society. From trust emanate other values. Loyalty is not based on what one has to gain from anyone or anything; loyalty to tsa-wa-sum is service to others and self, which in turn is service to the king (ACC, 2016). The Scout Law is in fact similar to Buddha's Eight-Fold Noble Path and the fundamental duties of Bhutanese citizens. Scouts distinguish themselves from others as they have very important responsibilities. Scouting programme was about building a responsible society, which was critical to building a strong democracy and thus a strong nation (Dasho Neten Zangmo, cited in ACC, 2016).

Bhutan Scouts Association claims that scout programme is geared towards promoting citizenship education and self-development through attractive (joyful), meaningful and challenging activities focusing on the value of sharing, community living, strengthening of brotherhood (sisterhood) and making the youth understand their role in the nation building (as cited in SCED, 2020).

Hopkins (2017) suggests five themes under which good citizenship can be advocated such as honesty, compassion, respect, responsibility, and courage. A person must be honest with others and with oneself in order to be a good citizen. Compassion gives a person an emotional bond with the world. An important aspect of respect is self-respect, whereas compassion is directed toward others. Responsibility is about *action*, and it includes much of what people think of as good citizenship. Courage enables people to do the right thing even when it is unpopular, difficult, or dangerous.

Emotional Development (Emotions)

Scouts Australia (2018) defines emotional development as understanding of one's own emotions and the emotions of others. It includes awareness of how a person is feeling,

Need Assessment of the Scouting Programme in Thimphu

expressing emotions in a positive manner, as well as respecting and supporting the emotional needs of others. It is about recognising one's own feelings and learning to express them in order to attain and maintain an inner state of freedom, balance and emotional maturity (Scouts Australia, 2020).

Emotionally intelligent individuals stand out above the rest due to their ability to empathize, persevere, control impulses, communicate clearly, make thoughtful decisions, solve problems, and work with others to earn friendship and success (Green, 2008). They tend to lead happier lives with more satisfying relationships. At work, they are more productive and they spur productivity in others; at school, they do better on standardized tests and help create a safe and comfortable classroom atmosphere that makes it easier to learn.

Higher-level thinking is more likely to occur in the brain of a student who is emotionally secure than in the brain of a student who is scared, upset, anxious, or stressed (World Scout Bureau, 2017). People in good moods are better at inductive reasoning and creative problem solving. People high in emotional intelligence are expected to progress more quickly through the abilities designated and to master more of them. All learning has an emotional base. According to WOSM (2014), the learning process in scouting aims to maintain a state of emotional freedom, expressing both positive and negative feelings, yet being sensitive with other peoples' emotions. Emotional maturity could be shown by the ability to express your feelings and emotions without being mean or rude to other people and without infringing their rights.

Spiritual Development (Soul)

Scouts Australia (2018) defines spiritual development as development of a person's beliefs regarding their purpose in life, connection to others, place in the world around them, while respecting the spiritual choices of others. It is about

acquiring a deeper knowledge and understanding of the spiritual heritage of one's own community, discovering the spiritual reality which gives meaning to life, and drawing conclusions for one's daily life, while respecting the spiritual choices of others (Scouts Australia, 2020). Spiritual development is the process of figuring out the meaning of life, death and the reason for existence, according to Marcot (2017). WOSM (2014) cautions that while scouts are taught to put god above all things and to have a strong faith and believe in their religion, yet at the same time they are taught to respect other people's religion.

Gorman (2019) recommends contemplation to enrich spiritual development, which involves thinking continuously about something, studying and musing over it, usually something worthwhile and important pertaining to life and meaning. Contemplation dissolves ego, and solutions to life's problems sometimes appear spontaneously. Marcot (2017) supports that meditation and contemplation are pathways to spiritual development. However, Parachin (2020) suggests spending time in nature as one of the best spiritual activities for self-care that one can do to help achieve optimal well-being. A study shows that spending time in nature dramatically reduces stress and is also anti-inflammatory.

Being non-judgmental helps in spiritual development since being judgmental can be a toxic way to live and would not help achieve emotional and mental health (Gorman, 2019). Gorman (2019) further claims that regular acts of compassion can help develop spirituality, for when we are kind, we feel our soul opening, expanding and embracing the world. And it is in this state of being we feel transformed and we can as well help transform the world.

Parachin (2020) on the other hand recommends reading an inspirational book as a spiritual activity that will help one get more connected with one's soul. He quoted Karen Swallow

Need Assessment of the Scouting Programme in Thimphu

Prior: “What good literature can do and does do, far greater than any importation of morality, is touch the human soul.”

Gorman (2019) mentions silence as an activity for spiritual development. Everyone needs space and silence to create an opening for inspiration, for guidance and for something new to happen. The silence gives space for the universe to provide in extraordinary ways that one could not have imagined. It is worth mentioning that Parachin (2020) believes that prayer is one of the main ways to practice spirituality. It is an effort to communicate with the creator or god. However, Marcot (2017) claims that healing other people with compassion is one of the greatest stepping stones for spiritual development. Here, one does not have to say a word; just listen to what the person has to say.

Research Methodology

This paper employed the cross-sectional quantitatively focused descriptive approach. Tutty & Rothery (2010) observed that “...need assessments is used to develop new services to evaluate the relevance of existing programmes,” and noted that the quantitatively oriented surveys, particularly those employing questionnaires are the most frequent method of assessing needs.

Sampling

Stratified random sampling was employed for this study since the stratified random sampling allows the researchers to use information that the researchers have about the population (Nugent, 2010). In 2019, there were 833 Nachung Scouts, 764 Nazhoen Scouts, 55 CBS members and 39 scout leaders. From the total population, participants for Nachung Scouts were selected from 7 schools: 10 each from Bjemina primary school, Hongtsho primary school, Khasadrapchu middle secondary school, Kuzhugchen middle secondary school, Tshaluna primary school, Wangbama community school, Yangchen Gatschel middle secondary school, and 11 from Genekha lower

secondary school. For Nazhoen scouts, the respondents were selected from five schools: 10 each from Kuzhugchen middle secondary school and Yangchen Gatshel middle secondary school; 12 from Genekha lower secondary school, and 20 each from Khasadrapchu middle secondary school and Wangbama community school. 10 members each from three CBS group were also selected. The selections of the participants were done based on their level of attainment in each scouting section. In total, 71 Nachung scouts from seven schools, 72 Nazhoen scouts from five schools, 30 Community based scouts from three centres and 20 scout leaders of the participating schools were included in the study. The sample representation in percentile is 51% male and 49% female.

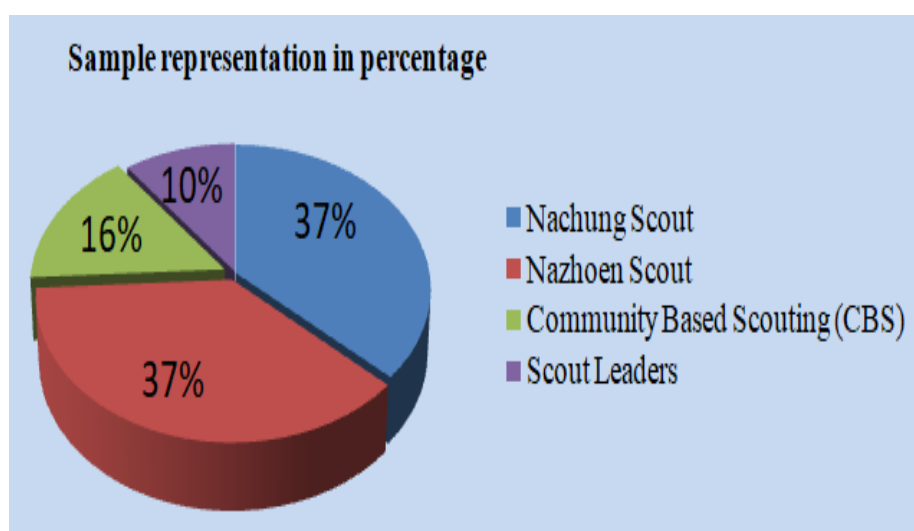


Figure 1: Sample representation in percentage

Instrument

Data was collected using 78-items scout leader assisted survey questionnaire. The 78 items were categorized under six theme-specific areas of development with a number of statements:

1. Physical development - 11 statements
2. Intellectual development - 10 statements
3. Social development - 15 statements

Need Assessment of the Scouting Programme in Thimphu

4. Emotional development - 11 statements
5. Spiritual development - 17 statements
6. Cultivating citizenship - 14 statements.

The questions are in Likert-Type rating scale with 5 levels of agreements. Respondents were asked to rate their agreement as strongly disagree, disagree, neutral, agree, strongly agree (abbreviated in the tables as SD, D, N, A, SA) with each statement.

On average, calculated Cronbach's alpha reliability coefficient to determine the reliability of the scale is 0.807 for Nachung scouts, 0.839 for Nazhoen scouts and 0.823 for Leaders and CBS. The reliability statistic test indicated high level of reliability and internal consistency. The survey items were adapted and contextualized from the SPICES "I Statements" (Scout Australia, 2018).

Data Analysis

Data were analysed using SPSS (version 23) conventions and MS Excel. Descriptive statistics such as frequency, percentage and mean were used to describe the demographic variable of the participants. In order to determine the rates given to each item of different themes, descriptive analysis of the responses was shown in terms of percentage (%) calculations.

Result

Results for Nachung scouts, Nazhoen scouts, and Adults (Leaders and CBS) are provided below.

Nachung Scouts

The score of Nachung scouts in the six different areas of development is presented in Table 1. The overwhelming 51.68% of the respondents strongly agreed that scouting programmes have helped them to develop in six areas of

development. More than 50% strongly agreed that programmes were useful in developing physically, emotionally, and spiritually and in cultivating citizenship, whereas over 46% agreed strongly that programmes helped them in intellectual development and developing social skills. More than 80% agreed or strongly agreed that programmes have been helpful in developing all five areas.

Table 1: Descriptive analysis of response by Nachung Scouts in six areas of development

Areas of Development	Percentage				
	SD	D	N	A	SA
A. Physical development	0.89	1.78	7.68	37.65	51.85
B. Intellectual development	0.56	2.24	10.15	40.56	46.48
C. Social development	0.28	1.97	9.79	41.33	46.49
D. Emotional development	0.51	2.04	9.36	36.87	51.21
E. Spiritual development	0.49	1.73	9.04	37.78	50.86
F. Cultivating citizenship	0.10	1.00	6.33	29.21	63.19
Overall agreement	0.47	1.79	8.73	37.23	51.68

Cultivating citizenship has the highest strongly agree (63.19%) score while intellectual development has the lowest strongly agree (46.48%) score. Intellectual development has the highest respondents with neutral score, with 10.15% in other developmental areas. Nachung scouts' agreement level on each area of development is presented below.

Table 1.1 shows the respondents' level of agreement against each item of **physical development**. While all items shared common trend, with majority of the participants opting strongly agree or agree, the trend is little different with the items "I have good personal habits" and "I practice cleanliness for myself and the surrounding". In the statement "I avoid all sorts of abuse to my body", 5.6% of the respondents strongly disagreed, disagreed or were neutral. 4.2% disagreed while 16.9% were neutral to the statement "I have good personal habits".

Need Assessment of the Scouting Programme in Thimphu

Table 1.1: Level of agreements in physical development

Item	Percentage				
	SD	D	N	A	SA
I understand the way my body functions.	0	0	1.4	40.8	57.7
I am aware about the changes in my body.	1.4	2.8	7.0	33.8	54.9
I can respond well to the needs of my body (oxygen, balanced nutrition and sleep).	1.4	1.4	11.3	28.2	57.7
I can recognize the relationship between myself and the environment around me.	0	0	12.7	43.7	43.7
I appreciate my physique.	0	1.4	12.7	33.8	50.7
I avoid all sorts of abuse to my body.	5.6	5.6	5.6	18.3	64.8
I have good personal habits.	0	4.2	16.9	54.9	23.9
I practice cleanliness for myself and the surrounding.	0	2.8	2.8	47.9	46.5
I like adventurous, challenging and new physical activities.	0	1.4	0	35.2	63.4
I would like to develop my motor skills (pioneering, cooking, dancing, craft designing etc).	1.4	0	5.6	35.2	57.7
I understand the importance of safety while participating in activities.	0	0	8.5	42.3	49.3
Average	0.89	1.78	7.68	37.65	51.85

Levels of agreements in each item for the growth of **intellectual development** is shown in Table 1.2. While 46.48% strongly agreed and 40.56% agreed, there are some variations in responses to some items. For instance, to “I believe that exploration leads to discovery”, 1.4% strongly disagreed, 1.4% disagreed and 5.6% were neutral. For the statement “I can interpret data and information correctly”, 1.4% of the respondents strongly disagreed, 4.2% disagreed and 14.1% were neutral. In the statement “I can plan and organize ideas systematically”, 18.3% of the respondents were neutral, 5.6% disagreed and 1.4% strongly disagreed.

Table 1.2: Level of agreements in intellectual development

Item	Percentage				
	SD	D	N	A	SA
I am curious about the things happening around me.	0	1.4	8.5	45.1	45.1
I believe that exploration leads to discovery.	1.4	1.4	5.6	56.3	35.2
I have good observation skills.	0	5.6	11.3	46.5	36.6
I can plan and organize ideas systematically.	1.4	5.6	18.3	46.5	28.2
I like to be a creative person.	0	0	11.3	35.2	53.5
I can interpret data and information correctly.	1.4	4.2	14.1	52.1	28.2
I can recollect concepts, procedures and applications.	0	2.8	16.9	36.6	43.7
I am better at sorting and classifying materials.	0	1.4	8.5	32.4	57.7
I support experimentation as a process in learning.	1.4	0	5.6	36.6	56.3
I believe that reading can enrich my learning.	0	0	1.4	18.3	80.3
Average	0.56	2.24	10.15	40.56	46.48

Table 1.3 represents the respondents' level of agreement against each item of **social development**. While all the items shared almost similar trend, with majority of the participants opting strongly agree or agree, the trend was little different for few items. The statement "I consistently demonstrate appropriate behaviour in different situations" has 1.4% responding strongly disagree and disagree, and 19.7% of the respondents opted neutral. Similarly, 1.4% strongly disagreed while 11.3% were neutral on "I apply the promise and law in my everyday life". In the statement "I can share my feelings and emotions with others", 12.7% of the Nachung scouts responded neutral whereas 8.5% disagreed and 1.4% strongly disagreed.

Need Assessment of the Scouting Programme in Thimphu

Table 1.3: Level of agreements in social development

Item	Percentage				
	SD	D	N	A	SA
I have a high regard for myself.	0	1.4	11.3	42.3	45.1
I consistently demonstrate appropriate behaviour in different situations.	1.4	1.4	19.7	49.3	28.2
I apply the promise and law in my everyday life.	1.4	1.4	11.3	42.3	43.7
I appreciate team work.	0	2.8	0	23.9	73.2
I make new friends through kindness and care.	0	1.4	2.8	38.0	57.7
I have respect for others.	0	0	12.7	38.0	47.9
I have a sense of fair play in games.	0	2.8	8.5	47.9	40.8
I can share my feelings and emotions with others.	1.4	8.5	12.7	35.2	42.3
I am mindful of other members of the local community and the role they play.	0	2.8	11.3	42.3	43.7
I build and maintain meaningful relationships within diverse communities.	0	4.2	8.5	43.7	43.7
I am aware about my personal safety and the support system.	0	1.4	8.5	42.3	47.9
I have the skills and attitudes to build friendships.	0	1.4	8.5	39.4	50.7
I am resourceful and a helpful person.	0	0	8.5	43.7	47.9
I believe in serving my community.	0	0	9.9	45.1	45.1
I helped out in my neighbourhood.	0	1.4	12.7	46.5	39.4
Average	0.28	1.97	9.79	41.33	46.49

The level of agreement in each item for development of the participants' **emotion** is shown in Table 1.4. Contrary to other trends in managing their own emotion, 7% of the respondents disagree while 16.9% chose neutral in (I can manage my emotions). In "I respect and accept other's point of view", 1.4% strongly disagreed, 2.8% disagreed, and 11.3% responded neutral. 1.4% each strongly disagreed and disagreed while 9.9% opted neutral on "I feel optimistic about the future". Similarly, 12.7% responded neutral and 2.8% strongly disagreed or disagreed to the statement "I talk to my friends and family about my feelings".

Table 1.4: Level of agreements in emotional development

Item	Percentage				
	SD	D	N	A	SA
I understand my feelings.	0	0	4.2	18.3	77.5
I have empathy for others.	0	1.4	8.5	49.3	40.8
I can manage my emotions.	0	7.0	16.9	40.8	35.2
I can identify different feelings and share how I'm feeling with others.	0	0	15.5	40.8	43.7
I respect and accept other's point of view.	1.4	2.8	11.3	45.1	39.4
I am happy because I am a scout.	0	0	0	11.3	88.7
I try to do my best even in difficult times.	0	0	12.7	46.5	40.8
I have been experiencing good spirits after joining the Scout.	0	1.4	1.4	35.2	62.0
I feel optimistic about the future.	1.4	1.4	9.9	47.9	39.4
I talk to my friends and family about my feelings.	2.8	2.8	12.7	39.4	42.3
Mindfulness practices would help me to become more aware of my emotions.	0	5.6	9.9	31.0	53.5
Average	0.51	2.04	9.36	36.87	51.21

Table 1.5 represents the level of agreement against each item for **spiritual development** due to Nachung scouting programmes. On average, 50.86% of the respondents responded strongly agree and 37.78% agreed that scouting programmes helped in spiritual development. However, few items showed notable variations. In “I experience religious belief system through scouting programmes”, 1.4% strongly disagreed, 2.8% disagreed and 4.2% responded neutral. 14.1% of the respondents were neutral, while 1.4% disagreed, and 2.8% strongly disagreed to the statement “I recite prayers at least once a day”. 1.4% each responded strongly disagrees or disagrees while 15.5% opted for neutral for “I take part in religious activities frequently”. Finally, in the statement “I

Need Assessment of the Scouting Programme in Thimphu

understand how common religious beliefs can be applied in daily life”, 2.8% disagreed while 16.9% chose neutral.

Table 1.5: Level of agreements in spiritual development.

Item	Percentage				
	SD	D	N	A	SA
I appreciate the world around me.	0	1.4	4.2	25.4	69.0
I understand that people have different beliefs.	0	0	8.5	22.5	69.0
I have a purpose in life.	0	1.4	14.1	29.6	54.9
I experience religious belief systems through scouting programmes.	1.4	2.8	4.2	47.9	43.7
I experience religious belief systems through family and community activities.	0	1.4	9.9	47.9	40.8
I recite prayers at least once a day	2.8	1.4	14.1	45.1	35.2
I take part in religious activities frequently.	1.4	1.4	15.5	49.3	32.4
I understand how common religious beliefs can be applied in daily life.	0	2.8	16.9	46.5	33.8
I appreciate that the scout promise and law guide my life.	0	0	1.4	38.0	60.6
I can contribute more being a scout than being just me.	0	0	9.9	36.6	53.5
I know that there are right and wrong ways of doing things and I should use my spiritual beliefs to guide my actions.	1.4	1.4	9.9	38.0	49.3
I express thanks to my family and other people in my life for the things they do for me.	0	0	1.4	23.9	74.6
The rich Bhutanese cultural and spiritual heritage has shaped my life.	0	0	4.2	36.6	59.2
I understand that others may not have the same opportunities as I have had.	1.4	4.2	14.1	40.8	39.4
I consider the impact of a destroying natural environment on those around me.	0	1.4	5.6	26.8	66.2
I have the ability of forgiveness.	0	5.6	8.5	45.1	40.8
I have the strength of acceptance.	0	4.2	11.3	42.3	42.3
Average	0.49	1.73	9.04	37.78	50.86

Table 1.6 shows the level of agreements in **cultivating citizenship** for each item. On average, overwhelmingly 63.19% of the participants strongly agreed on scouting programmes having positive impact on cultivating citizenship. However, for the statement “I know the significance of the institution of monarchy in Bhutan”, 7% disagreed while 12.7% chose neutral. Similarly, 18.3% were neutral and 2.8% disagreed on the statement “I am aware about the contributions of my Monarchs in nation building”.

Table 1.6: Level of agreements in cultivating citizenship

Item	Percentage				
	SD	D	N	A	SA
I am a proud Bhutanese.	0	0	0	9.9	90.1
I love my King.	0	0	0	2.8	97.2
I follow the words of my King.	0	0	4.2	32.7	63.4
I know the significance of the institution of Monarchy in Bhutan.	0	7.0	12.7	38.0	42.3
I am aware about the contributions of my Monarchs in nation building.	0	2.8	18.3	32.4	46.5
I know that the forms of governance in Bhutan is Democratic Constitutional Monarchy	1.4	1.4	11.3	36.6	47.9
I would like to be a responsible voter when I grow up	0	0	5.6	29.6	64.8
I can recognize our national identities (flag/anthem/language/dresses/emblem etc.)	0	0	2.8	9.9	87.3
I have a deep sense of patriotism.	0	0	5.6	29.6	63.4
I dedicate my selfless service to the nation	0	1.4	5.6	42.3	50.7
I believe in the leadership of the self	0	0	5.6	46.5	47.9
I accept duties respectfully and courteously	0	0	5.6	33.8	60.6
I believe in my ability to complete a task.	0	1.4	9.9	35.2	53.5
I believe in volunteerism.	0	0	1.4	29.6	69.0

Need Assessment of the Scouting Programme in Thimphu

Average	0.1	1.0	6.33	29.21	63.19
---------	-----	-----	------	-------	-------

Nazhoen Scouts

The overall level of agreement by Nazhoen scouts in the six different areas of development through scouting programme is presented in Table 2. The overwhelming 51.58% of the respondents strongly agreed that existing scouting programmes have helped them to develop in six areas of development. More than 50% strongly agreed the programmes have helped them to develop physically, emotionally, spiritually and in cultivating citizenship in them. However, 45.01% agreed strongly that the programmes have helped them in intellectual development and 34.72% strongly agreed on social skills development. More than 85% of the participants agreed or strongly agreed that the programmes have been helpful in development of all the six developmental aspects mentioned. Similar to that of Nachung scouts, cultivating citizenship scored the highest, with (71.43%) strongly agree, while intellectual development has the lowest score (34.72% strongly agree).

Table 2: Descriptive analysis of response by Nazhoen Scouts in six areas of development

Areas of Development	Percentage				
	SA	D	N	A	SA
A. Physical development	1.01	1.27	8.46	35.85	53.15
B. Intellectual development	0.56	3.61	16.37	44.45	34.72
C. Social development	0.84	2.70	12.59	38.80	45.01
D. Emotional development	0.38	2.03	8.25	37.38	51.89
E. Spiritual development	0.25	1.40	9.16	35.94	53.26
F. Cultivating citizenship	0.0	0.10	4.46	23.50	71.43
Overall agreement	0.51	1.85	9.88	35.99	51.58

The agreement levels of Nazhoen scouts on each area of development are provided below.

Table 2.1 represents level of agreement against each item of **physical development**. Majority of Nazhoen scouts (53.2%)

strongly agreed while 35.85% agreed that they are enjoying physical development programmes provided by Thimphu Dzongkhag. However, there are some variations with their agreement on “I appreciate my physique,” “I avoid all sort of abuse to my body”, “I have good personal habits” and “I can respond well to the need of my body.”

Table 2.1: Level of agreements in physical development

Item	Percentage				
	SD	D	N	A	SA
I understand the way my body functions.	0	0	9.7	44.4	45.8
I am aware about the changes in my body.	0	0	4.2	34.7	61.1
I can respond well to the needs of my body (oxygen, balanced nutrition and sleep).	1.4	5.6	15.3	30.6	47.2
I can recognize the relationship between myself and the environment around me.	0	0	6.9	38.9	54.2
I appreciate my physique.	0	1.4	13.9	38.9	44.4
I avoid all sorts of abuse to my body.	6.9	2.8	12.5	16.7	61.1
I have good personal habits.	1.4	1.4	13.9	58.3	23.6
I practice cleanliness for myself and the surrounding.	1.4	0	8.3	36.1	54.2
I like adventurous, challenging and new physical activities.	0	1.4	1.4	25.0	72.2
I would like to develop my motor skills (pioneering, cooking, dancing, craft designing etc).	0	0	4.2	34.7	61.1
I understand the importance of safety while participating in activities.	0	1.4	2.8	36.1	59.7
Average	1.01	1.27	8.46	35.85	53.15

On **intellectual development**, 34.72% of the respondents strongly agree and 44.45% agree that they are able to think, plan, innovate, review and be creative, apply information, knowledge and skills in new and diverse environments (Table 2.2). It shows that the programmes conducted by Dzongkhag has catered to the development of intelligence of the Nazhoen scouts. In addition, 58.3% of the respondents strongly agree

Need Assessment of the Scouting Programme in Thimphu

and 36.1% agree on the statement, “I believe that reading can enrich my learning.” However, for statement “I can plan and organize ideas systematically”, 1.4% strongly disagreed, 6.9% disagreed and 31.9% were neutral. Correspondingly, 1.4% strongly disagreed, 9.7% disagreed and 19.4% were neutral on the statement “I can interpret data and information correctly”. Nazhoen scouts also aspire to have literary activities in the future.

Table 2.2: Level of agreements in intellectual development

Item	Percentage				
	SD	D	N	A	SA
I am curious about the things happening around me.	0	1.4	8.3	48.6	41.7
I believe that exploration leads to discovery.	1.4	1.4	20.8	29.2	45.8
I have good observation skills.	0	9.7	20.8	50.0	19.4
I can plan and organize ideas systematically.	1.4	6.9	31.9	45.8	13.9
I like to be a creative person.	0	1.4	5.6	38.9	54.2
I can interpret data and information correctly.	1.4	9.7	19.4	54.2	15.3
I can recollect concepts, procedures and applications.	1.4	1.4	22.2	55.6	19.4
I am better at sorting and classifying materials.	0	1.4	22.2	37.5	37.5
I support experimentation as a process in learning.	0	1.4	8.3	48.6	41.7
I believe that reading can enrich my learning.	0	1.4	4.2	36.1	58.3
Average	0.56	3.61	16.37	44.45	34.72

The respondents’ level of agreement against each item of **social development** is shown in Table 2.3. While all the items shared common trend with majority opting strongly agree or agree, the trend is little different with “I consistently demonstrate appropriate behaviour in different situations” in which 5.6% of the respondents opted to disagree and 18.1% were neutral. Nevertheless, 45.01% of the respondents strongly agreed and 38.8% agreed that scouting programmes have developed their social skills like sense of belonging to a group, one’s relationships with others and understanding differences

between people in small groups of peers, as well as issues of diversity and inclusion in larger communities. A staggering 76.4% strongly agreed and 18.1% agreed with the statement, “I have respect for others”. Nazhoen scouts aspires to have cleaning campaign, community services and exchange programmes.

Table 2.3: Level of agreements in social development

Item	Percentage				
	SD	D	N	A	SA
I have a high regard for myself.	0	5.6	11.1	54.2	29.2
I consistently demonstrate appropriate behaviour in different situations.	1.4	5.6	18.1	50.0	25.0
I apply the promise and law in my everyday life.	0	4.2	19.4	41.7	34.7
I appreciate team work.	1.4	1.4	4.2	26.4	66.7
I make new friends through kindness and care.	1.4	1.4	4.2	31.9	61.1
I have respect for others.	0	0	5.6	18.1	76.4
I have a sense of fair play in games.	0	1.4	12.5	26.4	59.7
I can share my feelings and emotions with others.	1.4	8.3	25.0	30.6	34.7
I am mindful of other members of the local community and the role they play.	0	1.4	16.7	44.4	37.5
I build and maintain meaningful relationships within diverse communities.	1.4	2.8	15.3	45.8	34.7
I am aware about my personal safety and the support system.	0	0	9.7	36.1	52.8
I have the skills and attitudes to build friendships.	1.4	2.8	8.3	44.4	43.1
I am a resourceful and a helpful person.	1.4	1.4	19.4	51.4	26.4
I believe in serving my community.	1.4	0	8.3	38.9	51.4
I helped out in my neighbourhood.	1.4	4.2	11.1	41.7	41.7
Average	0.84	2.70	12.59	38.80	45.01

Table 2.4 shows the level of agreements in each item for the development of participants’ emotion. 1.4% strongly disagreed while 4.2% were neutral in “I understand my feelings,” but the majority (52.8% strongly agreed and 41.7% agreed) responded

Need Assessment of the Scouting Programme in Thimphu

that Nazhoen scouts are able to understand their own emotions. They are aware of how a person is feeling, expressing emotions in a positive manner, as well as respecting and supporting the emotional needs of others.

Table 2.4: Level of agreements in emotional development

Item	Percentage				
	SD	D	N	A	SA
I understand my feelings.	0	1.4	4.2	41.7	52.8
I have empathy for others.	0	0	6.9	52.8	40.3
I can manage my emotions.	0	4.2	13.9	37.5	44.4
I can identify different feelings and share how I'm feeling with others.	1.4	4.2	18.1	36.1	40.3
I respect and accept other's point of view.	0	5.6	4.2	40.3	50.0
I am happy because I am a scout.	0	0	1.4	11.1	87.5
I try to do my best even in difficult times.	1.4	0	4.6	33.3	59.7
I have been experiencing good spirits after joining the Scout.	0	0	2.8	27.8	69.4
I feel optimistic about the future.	0	0	8.3	58.3	33.3
I talk to my friends and family about my feelings.	1.4	6.9	20.8	43.1	27.8
Mindfulness practices would help me to become more aware of my emotions.	0	0	5.6	29.2	65.3
Average	0.38	2.03	8.25	37.38	51.89

What the result meant was that programmes run by Dzongkhag has helped develop the scouts emotionally. Further, 87.5% of the strongly agreed and 11.1% agreed on the statement, "I am happy because I am a scout." This also indicate that the programmes conducted by schools under Thimphu dzongkhag was able to meet emotional development of the scouts. It further validates that the programmes have provided opportunities to participate in challenging educational activities in a progressively self-directing environment aimed at developing confidence and self-esteem. They also aspire to have mindfulness session in the future.

In the level of agreement against each item for spiritual development (Table 2.5), 53.26% strongly agreed and 35.94%

agreed they have great spiritual development through scouting programmes under Thimphu Dzongkhag. 2.8% strongly disagreed, 4.2% disagreed and 18.1% were neutral with the statement “I recite prayers at least once a day”. 4.2% disagreed while 27.8% were neutral with the statement, “I take part in religious activities frequently.” A significant number of the respondents (73.6%) strongly agreed and 22.2% agreed with the statement, “I express thanks to my family and other people in my life for the things they do for me,” whereas 72.2% strongly agreed and 25% agreed with the statement “I appreciate that the scout promise and law guide my life.”

Table 2.5: Level of agreements in spiritual development

Item	Percentage				
	SD	D	N	A	SA
I appreciate the world around me.	0	0	6.9	37.5	55.6
I understand that people have different beliefs.	0	1.4	0	29.2	69.4
I have a purpose in life.	0	0	4.2	31.9	63.9
I experience religious belief systems through scouting programmes.	0	0	4.2	31.9	63.9
I experience religious belief systems through family and community activities.	0	0	12.5	37.5	50.0
I recite prayers at least once a day	2.8	4.2	18.1	47.2	27.8
I take part in religious activities frequently.	0	4.2	27.8	34.7	33.3
I understand how common religious beliefs can be applied in daily life.	0	2.8	9.7	48.6	38.9
I appreciate that the scout promise and law guide my life.	0	0	2.8	25.0	72.2
I can contribute more being a scout than being just me.	0	0	5.6	36.1	58.3
I know that there are right and wrong ways of doing things and I should use my spiritual beliefs to guide my actions.	0	0	13.9	43.1	43.1
I express thanks to my family and other people in my life for the things they do for me.	0	0	4.2	22.2	73.6
The rich Bhutanese cultural and spiritual heritage has shaped my life.	0	0	5.6	34.7	59.7

Need Assessment of the Scouting Programme in Thimphu

I understand that others may not have the same opportunities as I have had.	1.4	2.8	6.9	43.1	45.8
I consider the impact of a destroying natural environment on those around me.	0	2.8	11.1	25.0	61.1
I have the ability of forgiveness.	0	1.4	13.9	36.1	48.6
I have the strength of acceptance.	0	4.2	8.3	47.2	40.3
Average	0.25	1.40	9.16	35.94	53.26

On **cultivating citizenship**, majority of the respondents (71.43%) strongly agreed and 23.50% agreed that scouting programmes have positive influence on cultivating citizenship (Table 2.6). The respondents' perception of the scouting in cultivating citizenship is significant. A staggering 98.6% of the respondents strongly agreed and 1.4% agreed to the statement, "I love my King," and overwhelming 90.3% strongly agreed and 8.3% with the statement "I am a proud Bhutanese". According to their suggestions, they also wish to have social service, volunteerism and youth empowerment programmes in the coming days.

Table 2.6: Level of agreements in cultivating citizenship

Item	Percentage				
	SD	D	N	A	SA
I am a proud Bhutanese.	0	0	1.4	8.3	90.3
I love my King.	0	0	0	1.4	98.6
I follow the words of my King.	0	0	2.8	19.4	77.8
I know the significance of the institution of Monarchy in Bhutan.	0	0	5.6	36.1	58.3
I am aware about the contributions of my Monarchs in nation building.	0	0	8.3	33.3	58.3
I know that the forms of governance in Bhutan is Democratic Constitutional Monarchy.	0	0	6.9	25.0	61.1
I would like to be a responsible voter when I grow up.	0	0	4.2	11.1	84.7
I can recognize our national identities (flag/ anthem/ language/ dress/ emblem etc.)	0	0	0	8.3	91.7
I have a deep sense of patriotism.	0	0	5.6	31.9	62.5
I dedicate my selfless service to the nation	0	0	8.3	29.2	62.5

I believe in the leadership of the self.	0	0	4.2	30.6	65.3
I accept duties respectfully and courteously.	0	0	6.9	36.1	56.9
I believe in my ability to complete a task.	0	1.4	8.3	34.7	55.6
I believe in volunteerism.	0	0	0	23.6	76.4
Average	0.0	0.10	4.46	23.50	71.43

Scout Leaders and CBS

The overall level of agreement by Scout Leaders and CBS in the six different areas of development through scouting programme is shown in Table 3. The overwhelming 53.72% of the respondents strongly agreed the existing scouting programmes helped the Leaders in six areas of development. More than 50% strongly agreed the programmes have helped them to develop socially, emotionally, spiritually and in cultivating citizenship. 47.43% agreed strongly the programmes have helped them in physical development and 43.3% strongly agreed it has helped in their intellectual development. About 90% of the participants agreed or strongly agreed that the programmes have been helpful in development of all the six developmental aspects mentioned.

Table 3: Descriptive analysis of response by Scout Leaders and CBS in six areas of development (SD: strongly disagree; D: disagree; N: neutral; A: agree; SA: strongly agree).

Areas of Development	Percentage				
	SD	D	N	A	SA
A. Physical development	0.57	2.29	7.14	42.29	47.43
B. Intellectual development	0	2.0	3.75	29.25	64.75
C. Social development	0.29	0.57	4.86	41.14	52.86
D. Emotional development	0	1.33	9.67	44.0	43.3
E. Spiritual development	0.22	0.44	6.67	35.56	55.11
F. Cultivating citizenship	0	0.44	6.44	32.22	58.89
Overall agreement	0.18	1.18	6.42	37.41	53.72

Contrary to the response of Nachung and Nazhoen scouts, leaders and adults have the highest strongly agreed score on social development (64.75%) while intellectual development has the lowest score of 43.30%.

Need Assessment of the Scouting Programme in Thimphu

Below are agreement level of Scout Leaders and CBS on each area of development.

The score of Leaders and CBS on each of the item for the growth of **physical development** is as shown in Table 3.1. Majority of the respondents (47.43%) strongly agreed and 42.29% agreed that adult scouts facilitate the understanding of the body, including active care for health, wellbeing and the pursuit of physical skills and fitness. This means that the scout leaders are teaching all the required physical development programmes to the scouts. A significant number of leaders and adult scouts scored 72% strongly agree and 26% agree on the statement, “I take responsibility for making good lifestyle choices to ensure physical wellbeing.” There are notable variations in some of the responses. In the statement, “I am efficient in leading psychometric activities,” 2% disagreed and 16% were neutral.

Table 3.1: Level of agreements in physical development

Item	Percentage				
	SD	D	N	A	SA
I take responsibility for making good lifestyle choices to ensure physical wellbeing.	0	2.0	0	26.0	72.0
I role model good lifestyle choices to other members.	0	0	4.0	34.0	62.0
I protect my health and accept physical capabilities.	2.0	2.0	2.0	38.0	56.0
I lead physical expeditions and adventurous activities.	0	6.0	10.0	48.0	34.0
I actively assess and mitigate risks associated with activities.	0	2.0	8.0	54.0	36.0
I support and practice the principles of minimal impact activities.	2.0	2.0	10.0	36.0	50.0
I am efficient in leading psychometric activities.	0	2.0	16.0	60.0	22.0
I support social safety and conducive environment for the learners.	0	2.0	0	26.0	72.0
I practice and promote equality.	0	0	4.0	34.0	62.0

Average	0.57	2.29	7.14	42.29	47.43
---------	------	------	------	-------	-------

Table 3.2 represents the respondents' level of agreement against each item of **social development** by Leaders and CBS on existing scouting programmes. While all the items shared a common trend, with majority opting strongly agree or agree, it is a little different for "I avoid unaccompanied and unobserved activities with scout," where 6.0% of the respondents disagreed and 14.0% were neutral.

Table 3.2: Level of agreements in social development

Item	Percentage				
	SD	D	N	A	SA
I practice and promote equality.	0	2.0	0	20.0	78.0
I promote environmental awareness.	0	2.0	0	36.0	62.0
I abide by legal and ethical responsibilities.	0	2.0	0	32.0	66.0
I avoid unaccompanied and unobserved activities with scout.	0	6.0	14.0	36.0	44.0
I believe in being a role model for my scouts.	0	0	4.0	26.0	70.0
I support young people in their development and achievement.	0	0	2.0	24.0	72.0
I support preservation of culture and tradition through various programmes in the community.	0	4.0	2.0	30.0	64.0
I support social safety and conducive environment for the learners.	0	0	8.0	30.0	62.0
Average	0.0	2.0	3.75	29.25	64.75

As shown in Table 3.3, the majority of by Leaders and CBS (52.86%) strongly agreed and 41.14% agreed that they facilitate self-discovery and awareness of the scouts: recognizing and accepting one's emotions, and discovering oneself. Adult scouts also helped in expressing one's feeling using various creative means. This also shows that they are able to control their own feelings and emotions in order to respect one's integrity and that of others. Further, it means that they were able to respond in a responsible manner to feelings directed towards oneself and controlling aggression. An overwhelming number of respondents 70% strongly agreed

Need Assessment of the Scouting Programme in Thimphu

and 24% agreed to, “I am sensitive about the need of my scouts.”

Table 3.3: Level of agreements in emotional development

Item	Percentage				
	SD	D	N	A	SA
I am able to manage my emotions at all times.	0	2.0	6.0	60.0	32.0
I demonstrate empathy and offer suitable assistance when others need emotional support.	0	0	10.0	44.0	46.0
I support the development of emotional and social maturity in others.	0	0	4.0	48.0	48.0
I give and receive constructive feedback and know when to ask for and provide, assistance.	0	0	8.0	36.0	54.0
I support others in accepting, empathizing, respecting and understanding others feelings.	0	0	2.0	42.0	56.0
I am sensitive about the need of my scouts.	2.0	0	4.0	24.0	70.0
I believe that mindfulness practices strengthen resilience in scouts.	0	2.0	0	34.0	64.0
Average	0.29	0.57	4.86	41.14	52.86

Table 3.4 shows the levels of agreements in each item for the growth of intellectual development on existing scouting programmes. 43.3% strongly agreed and 44% agreed on the average. Here too, there are notable variations in some of the responses. For instance, in “I respond creatively to diverse situations through demonstrating capacity for thought, innovation, adventure and resourcefulness,” 2.0% disagreed and 14.0% were neutral. Similarly, 2.0% disagreed and 12.0% chose to be in neutral for “I provide challenging developmental opportunities to empower young people.”

Table 3.4: Level of agreements in intellectual development

Item	Percentage				
	SD	D	N	A	SA
I update myself with new skills and knowledge to assist personal	0	2.0	2.0	40.0	56.0

development and education of the learners.					
I provide challenging developmental opportunities to empower young people.	0	2.0	12.0	48.0	36.0
I respond creatively to diverse situations through demonstrating capacity for thought, innovation, adventure and resourcefulness.	0	2.0	14.0	46.0	36.0
I entrust individual responsibility.	0	0	10.0	34.0	54.0
I facilitate the review of projects and activities, and adapt them in response to change.	0	0	8.0	52.0	38.0
I undertake systematic planning and procedures to support others in scouting.	0	2.0	12.0	44.0	40.0
Average	0.00	1.33	9.67	44.0	43.3

The majority of Leaders and Adult scouts (Table 3.5), 55.1% of the respondents strongly agreed while 35.56% agreed that they are acquiring a deeper knowledge and understanding of the spiritual heritage of one’s own community, discovering the spiritual reality which gives meaning to life and drawing conclusions for one’s daily life, while respecting the spiritual choices of others. This shows that the adult scouts under Thimphu Dzongkhag are exploring beliefs, stopping for reflection, respect for others and being thankful (Scouts Australia, 2018). A majority of respondent strongly agreed (74%) and agreed (22%) to the statement, “I exhibit understanding and respect towards societies and cultures.”

Table 3.5: Level of agreements in spiritual development

Item	Percentage				
	SD	D	N	A	SA
I see pride in my scouts being a Bhutanese.	0	0	2.0	16.0	80.0
I share the ideologies of His Majesty the King with scouts.	0	0	4.0	20.0	74.0
I include contributions of the Great Monarchs in scouting lessons.	0	2.0	10.0	26.0	60.0
I reinforce the concept of nationalism and unity with my scouts.	0	0	4.0	42.0	52.0

Need Assessment of the Scouting Programme in Thimphu

My scouts are aware about the national identities.	0	0	2.0	38.0	58.0
I promote the concept of leadership of self among the scouts.	0	2.0	8.0	28.0	60.0
I foresee my scouts becoming loyal and patriotic citizens.	0	0	12.0	36.0	50.0
My scouts are responsible in doing assigned task well.	0	0	8.0	46.0	44.0
I have instilled in them the sense of volunteerism.	0	0	8.0	38.0	52.0
Average	0.22	0.44	6.67	35.56	55.11

The score on each item for the development of the participants' **cultivating citizenship** is as shown in Table 3.6. 58.9% strongly agreed and 32.22% agreed that the scouting programmes have facilitated the development of knowledge, skills, attitude and bond amongst the scouts to become a responsible citizen. This shows that adult scouts participated and helped in activities that assisted in creating their world a better place to live. A significant 80% of the respondents strongly agreed and 16% agreed with the statement, "I see pride in my scouts being a Bhutanese." In addition, the statement, "I include contributions of the Great Monarchs in scouting lessons," none of the respondent opted strongly disagree, merely 2% opted to disagree and 10% were neutral.

Table 3.6: Level of agreements in cultivating citizenship

Item	Percentage				
	SD	D	N	A	SA
I see pride in my scouts being a Bhutanese.	0	0	2.0	16.0	80.0
I share the ideologies of His Majesty the King with scouts.	0	0	4.0	20.0	74.0
I include contributions of the Great Monarchs in scouting lessons.	0	2.0	10.0	26.0	60.0
I reinforce the concept of nationalism and unity with my scouts.	0	0	4.0	42.0	52.0
My scouts are aware about the national identities.	0	0	2.0	38.0	58.0
I promote the concept of leadership of self among the scouts.	0	2.0	8.0	28.0	60.0
I foresee my scouts becoming loyal and patriotic citizens.	0	0	12.0	36.0	50.0

My scouts are responsible in doing assigned task well.	0	0	8.0	46.0	44.0
I have instilled in them the sense of volunteerism.	0	0	8.0	38.0	52.0
I build and maintain meaningful relationships within diverse communities.	0	4.2	8.5	43.7	43.7
I am aware about my personal safety and the support system.	0	1.4	8.5	42.3	47.9
I have the skills and attitudes to build friendships.	0	1.4	8.5	39.4	50.7
I am resourceful and a helpful person.	0	0	8.5	43.7	47.9
I believe in serving my community.	0	0	9.9	45.1	45.1
I helped out in my neighbourhood.	0	1.4	12.7	46.5	39.4
Average	0.0	0.44	6.44	32.22	58.89

Data Triangulation

The triangulation of level of agreement on six development areas by Nachung, Nazhoen and Leaders are provided below:

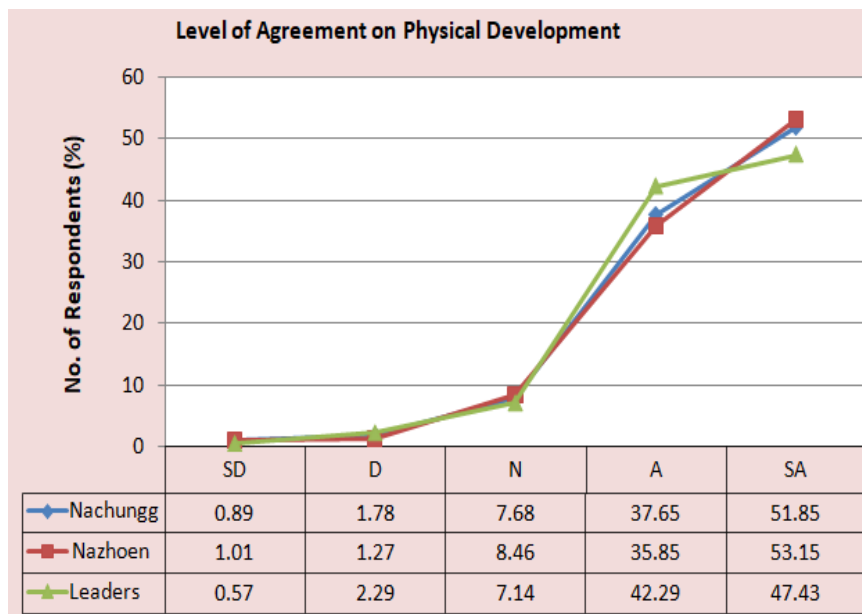


Figure 2: Level of agreement on Physical Development by Nachung, Nazhoen and Leaders

Need Assessment of the Scouting Programme in Thimphu

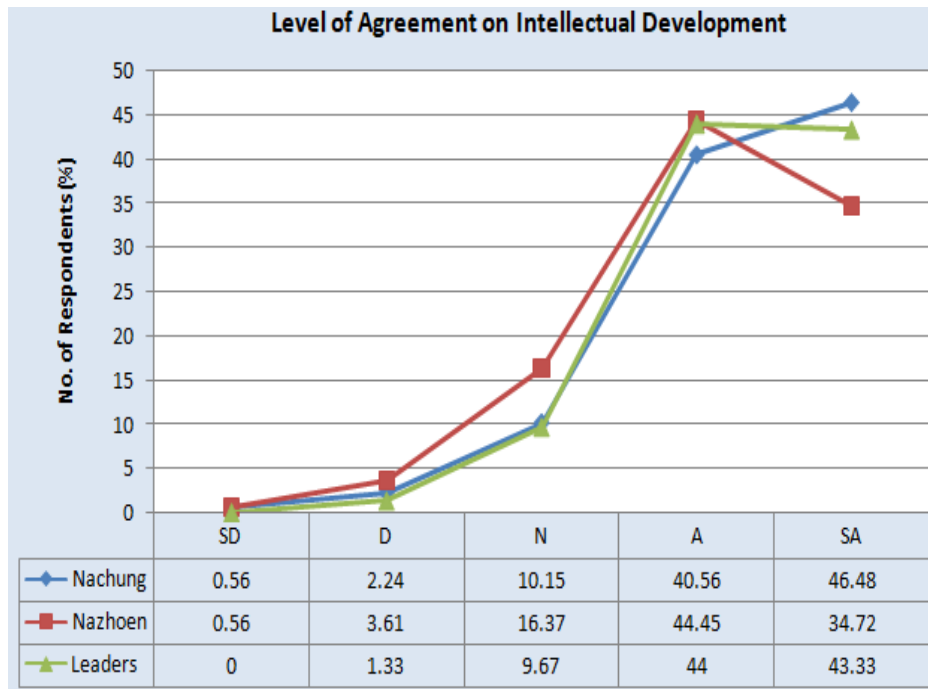


Figure 3: Level of agreement on Intellectual Development by Nachung, Nazhoen and Leaders.

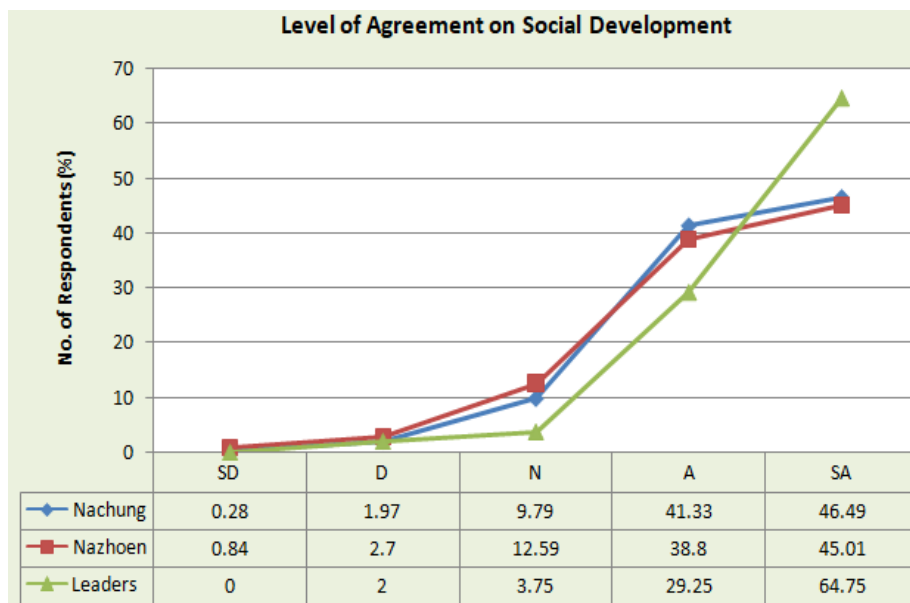


Figure 4: Level of agreement on Social Development by Nachung, Nazhoen and Leaders

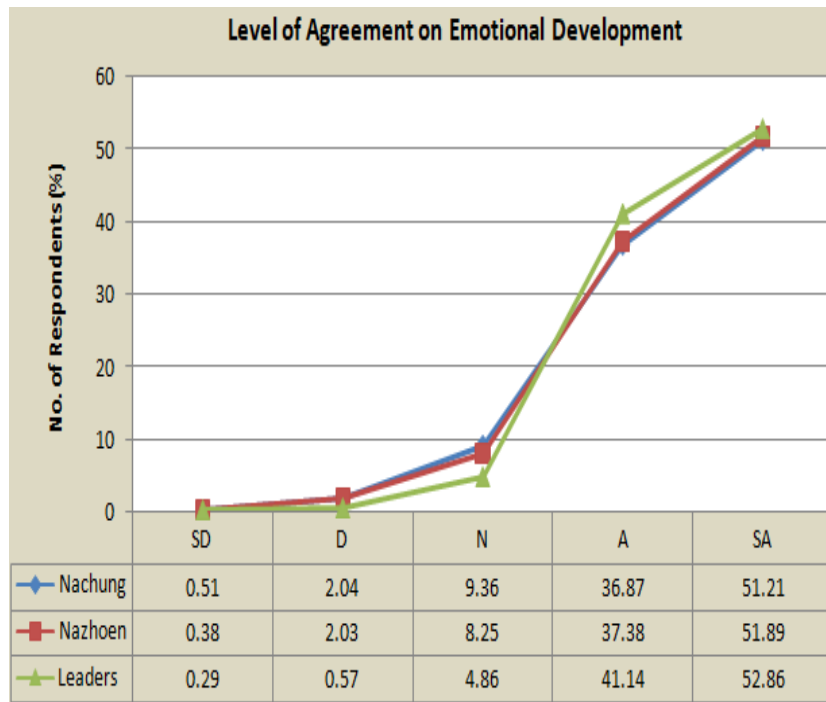


Figure 5: Level of Agreement on Emotional Development by Nachung, Nazhoen and Leaders.

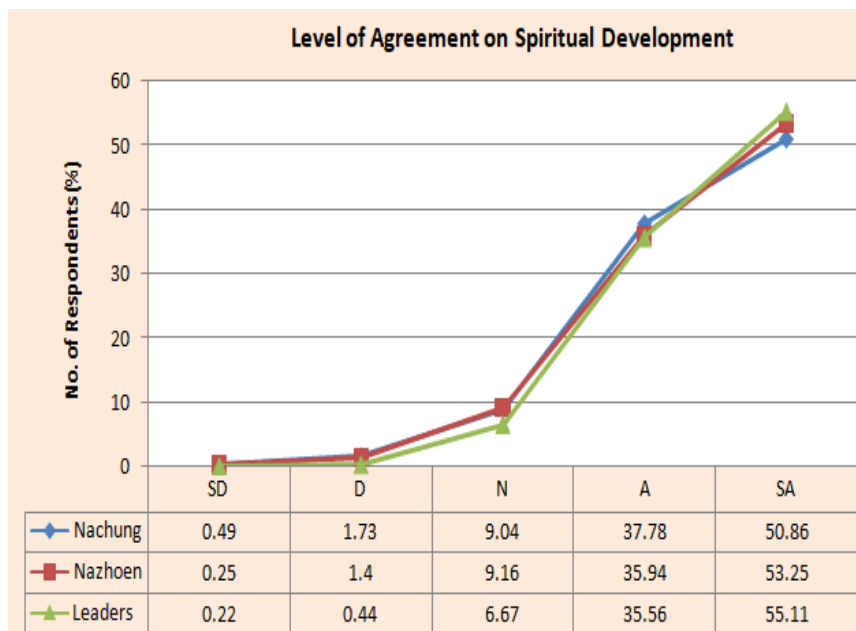


Figure 6: Level of Agreement on Spiritual Development by Nachung, Nazhoen and Leaders

Need Assessment of the Scouting Programme in Thimphu

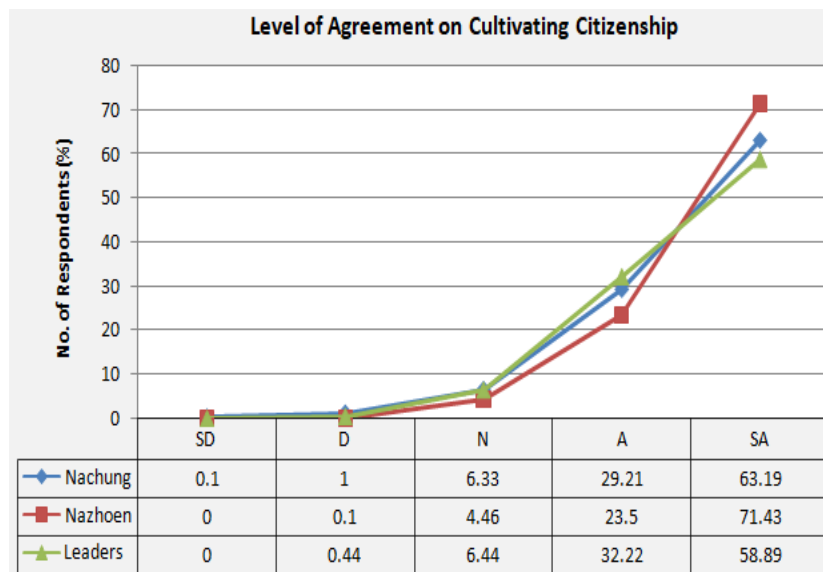


Figure 7: Level of Agreement on Cultivating Citizenship by Nachung, Nazhoen and Leaders

Figure 2-7 show the level of agreement on six developmental areas by Nachung, Nazhoen and Leaders. In physical development, 51.85% of Nachung, 53.15% Nazhoen and 47.43% of Leaders strongly agreed that the existing scouting programmes have helped in physical development of scouts. There are notable variations in the level of agreement in intellectual and social development. On intellectual development, 46.48% of Nachung, 43.33% of Nazhoen, and only 34.72% of Leaders strongly agreed in intellectual development due to existing scouting programmes. On social development, only 46.49% of Nachung and 45.01% of Nazhoen strongly agreed while 64.75% of Leaders strongly agreed on it. For Emotional development and Spiritual Development all the three categories of respondents have almost similar level of agreements. In cultivating citizenship, 63.19% of Nachung, 71.43% of Nazhoen and 58.89% of Leaders chose strongly agree.'

Agreement level for camp attendees and non-camp attendees (Nachung and Nazhoen Scouts) are as follows.

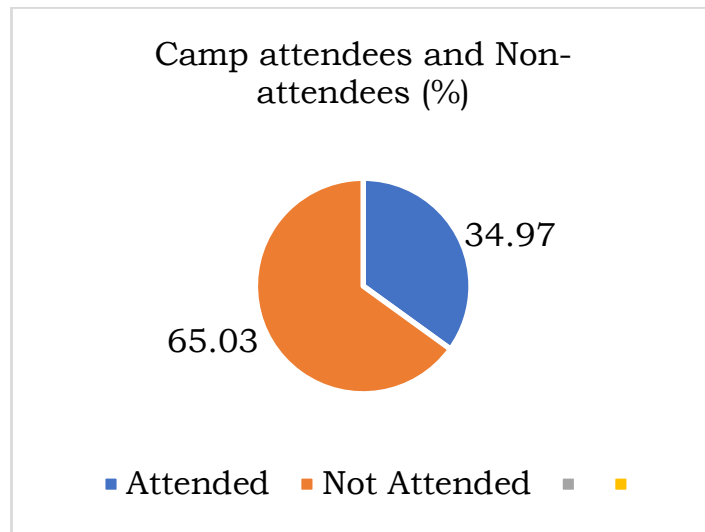


Figure 8: Camp attendees and Non-attendees

According to Figure 8, 34.97% of the respondents attended camps and 65.03% have not attended the camp. There were 50 scouts who have attended camps whereas 93 scouts who have not attended any camps.

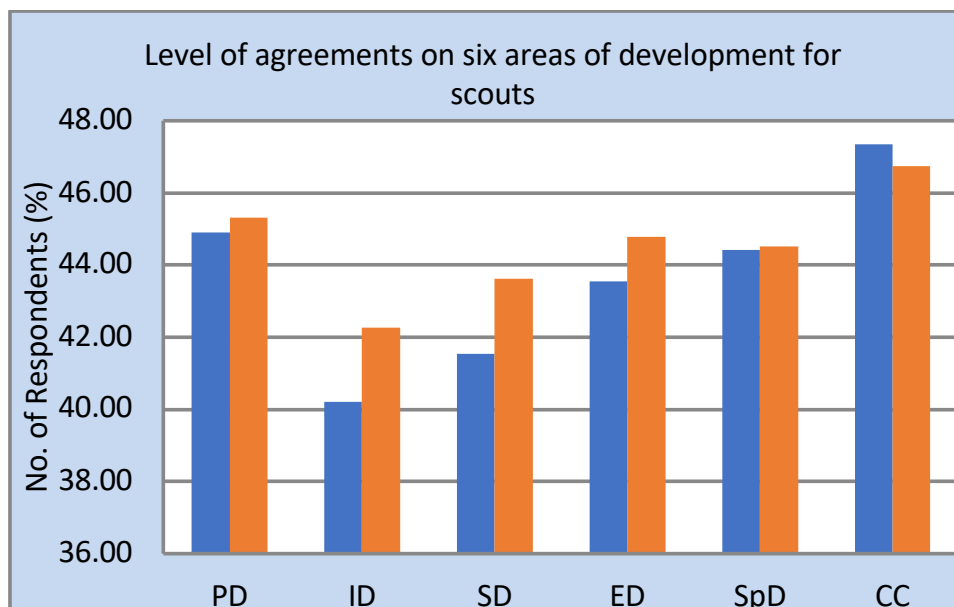


Figure 9: Level of agreements on six areas of development for scouts (Nachung and Nazhoen)

Need Assessment of the Scouting Programme in Thimphu

Level of agreements in the six different areas of development based on camp-attendance and non- attendance through scouting programmes is shown in Figure 9. Non-camp scouts show higher level of agreements than camp scouts on 5 of 6 areas of development, with the largest group differences in intellectual and social developments. The data (Figure 7) validates that camp has the maximum score on the areas of cultivating citizenship.

Discussion

The existing scout programmes scored highly on cultivating citizenship, with Nachungs and Nazhoens scoring strongly agree (63.19% and 71.43% respectively). Intellectual development has the lowest average score on strongly agree compared to other development domains. The findings indicate that scouts have succeeded in instilling values of loyalty, patriotism, justice and governance. Scouts hold immense love for the King and they are aware about the contributions of the beloved monarchs. It complements the Study.com's (2020) finding that citizenship education provides background knowledge necessary to create an ongoing stream of new citizens participating and engaging with creating a civilized society.

There is a variation in the level of agreement in intellectual development amongst Nachung, Nazhoen and Leaders. This shows that existing youth programmes are inadequate in intellectual development. The result correlates with World Scout Burea's (2017) findings that higher-level thinking is more likely to occur in the brain of a student who is emotionally secure than in the brain of a student who is scared, upset, anxious, or stressed. For intellectual development, Nachung scouts need new programmes to develop emotional skills. If the Nachung scouts have the emotional skills, they will acquire the skills of higher order thinking by developing intellectually. The study shows that intellectual development in particular is comparatively low as compared to the other developmental aspects and the finding is supported by World Scouts Bureau

(2017), which found that people in good moods are better at inductive reasoning and creative problem solving. People with high emotional intelligence are expected to progress more quickly.

Intellectual development is dependent upon learning, and learning itself originates from an emotional base. If the emotional status of a scout is good, then he or she will be in good mood, which will in turn enable creativity, inductive reasoning, and problem solving, which can heighten his or her intellectual capacity.

Amongst the six developmental areas, intellectual development is low for all scouts. Intellectual development has a proportional relationship with the domain of social development. Green (2008) holds that social skills are vital factors that influence positive learning outcomes. We argue that social skills add up to what is known as emotional intelligence, and they are even more important as educators realize that these skills are critical to academic achievement. The scouting programmes henceforth should focus on developing emotional intelligence (EQ) rather than intelligent quotient (IQ) since EI can naturally support cognitive development.

Researchers believe that having healthy relationships with peers (from pre-school up) allows for adjustment to different school settings and challenges. Studies show that children who have a hard time getting along with classmates as early as preschool are more likely to experience later academic difficulties (as cited in SCAN, 2020).

Although, the paper rules out the need for intellectual development, it can be deduced that the scouts need the support in social development. As they lack social skills, they are not able to understand concepts, follow procedures correctly and infer fundamentals and applications. It is due to the lack of social skills such as effective communication and

Need Assessment of the Scouting Programme in Thimphu

interpersonal skills they delay peer bonding and team efficiency which is a major drawback for team exploration and discovery. The decrease in intellectual development as compared to the other five developmental areas can also be attributed to the weakness in physical development. The findings do not confirm high achievement in physical development area. Intellectual development and physical development have direct correlation. If there was a positive impact of physical development in the scouts, they should be developing reflexes, be more sensible, hold a high degree of perception and be equipped with learning skills as asserted by Tulsa Educare (2014). The scouts lack the learning skills such as data analysis, inferring and exploration.

We affirm that the vitality of physical activity for a child's development since it lays the foundation for a healthy and active life. The ability to be physically active influences social and mental well-being, and it is linked to children school performance. Not only does regular physical activity help children build and maintain a healthy lifestyle, it is also imperative to their overall well-being and brain development. Physical development as mentioned above supports cognitive growth and development. If the scouts are supported effectively with regular physical activities to maintain a healthy life style, the scouts will become prudent intellects.

The research findings are in line with the findings of Center for Research in Early Childhood (CREC, 2013). The scouts in Thimphu Dzongkhag depicts both fine and gross motor skills, they display appropriate physical coordination, control and movements. The scouts are aware of the importance of physical activity and understands healthy choices in relation to food they consume.

On the contrary, in the physical domain, the scouts were found to lack the understanding on good personal habits and avoiding abuse on one's body (Table 1.1). The finding on the two items in physical development area is worth noting. The

staggering result on not being able to interpret whether they practiced good personal habits and the scouts being deficient on perceiving whether they avoided abusing their own body, can be attributed to their low intellectual ability. The developmental areas are interdependent and the deficiency in a developmental area can affect the personal growth in the other domain.

The respondents are not able to understand the functioning of one's own body. They are not able to conceptualize healthy life style and apply the benefits in their daily life. The findings indicate the developmental support in the intellectual area. A scout with intellectual abilities would be aware about the good personal practices one must habituate for better personal growth. He/she would be sensible to differentiate between abuse and use.

An individual equipped with intellectual skills would have a better understanding about one's own body and its functions, and to adapt to a healthy lifestyle. Therefore, this study recommends the need to focus on enriching good personal habits and taking care of oneself and strengthen physical development in scouts.

Recommendations

From the findings, following recommendations have been made:

1. Overall, the existing scouting programmes in the Dzongkhag has high level of agreement on six areas of development.
2. There should be more intellectual development programmes for both Nachung and Nazhoen scouts.
3. In physical development, both Nachung and Nazhoen scouts need programmes on good personal habits and avoiding the abuse of one's body.
4. In intellectual development, both Nachung and Nazhoen scouts need programmes on exploring,

Need Assessment of the Scouting Programme in Thimphu

interpreting data, planning and organizing ideas clearly.

5. In social development, both Nachung and Nazhoen scouts need programmes that will help them to translate promise and law to real life situation, maintain meaningful relationship with diverse community.
6. In emotional development, both Nachung and Nazhoen scouts requires programmes to help them express their emotions to others.
7. In spiritual development, both Nachung and Nazhoen scouts need more religious programmes.
8. In cultivating citizenship, Nachung Scouts requires sessions on significance and contributions made by the Monarchs in Bhutan.

References

- Alley Dog.com. (2020). *Social Development*. Retrieved from. <https://www.alleydog.com/glossary/definition.php?term=Social+Development>
- Anti-Corruption Commission of Bhutan. (2016). *Building a Strong Society through Scouts Program*. Retrieved from. <https://www.acc.org.bt/?q=node/651>
- Boy Scouts of America. (2020). *Scouting Impact & Studies*. Retrieved from. <https://www.ocbsa.org/about-us/scouting-impact/>
- Bruner, J, S. & Olver, R. R. (1966) *Studies in Cognitive Growth*. New York: Wiley.
- Center for Research in Early Childhood [CREC]. (2013). *The Importance of Physical Development*. Retrieved from. <http://www.crec.co.uk/announcements/the-importance-of-physical-development>
- Erol, R. Y., & Orth, U. (2011). Self-esteem development from age 14 to 30 years: A longitudinal study. *Journal of Personality and Social Psychology*, 101(3) 607-19.
- Green, C. (2008). *Social and Emotional Development in Scouting*. Retrieved from.

- <https://scoutmastercg.com/social-and-emotional-development-in-scouting/>
- Gorman, G. (2019). *10 Simple Spiritual Activities for Self-Care That You Can Begin Today*. Retrieved from. <https://spiritualfitclub.com/spiritual-activities-self-care-begin-today/>
- Government of New Brunswick. (2009). *What is Social Development?* Retrieved from. https://www2.gnb.ca/content/gnb/en/departments/esic/overview/content/what_is_social_development.html
- Hopkins, G. (2017). *Teaching Good Citizenship's Five Themes*. Retrieved from. https://www.educationworld.com/a_curr/curr008.shtml
- Humanism. (2018). *Scouting and Good Citizenship: The Way Ahead*. Retrieved from. <https://humanism.org.uk/wp-content/uploads/Scouting-and-Good-Citizenship-Paper.pdf>
- Lark Hill Nursery School. (2012). *The Importance of Physical Development*. Retrieved from. http://larkhill-nur.stockport.sch.uk/files/3913/5067/5341/Physical_development.pdf
- Lawson, J. (2003). Depth accessibility difficulties: An alternative conceptualisation of autism spectrum conditions. *Journal for the Theory of Social Behaviour*, 33(2), 189-202. doi:10.1111/1468-5914.00213
- Marcot, A. (2017). *Spiritual Development Activities*. Retrieved from. <https://classroom.synonym.com/spiritual-development-activities-12081498.html>
- Martindale, M., Ilan, L., & Schaffer, R. (2013). *Program Evaluation of a Social Skills and Self-advocacy Program for Elementary age students with Hearing Loss: Training and advocacy group (TAG)*. Unpublished report, provided by L. Ilan, May 17, 2016.
- Mecklenburg County Council [MCC]. (2020). *Scouting has a Positive Impact*. Retrieved from. <https://www.mccscouting.org/scouting-works>
- Novak Djokovic Foundation. (2020). *Childhood Development: Physical Activity in Childhood*. Retrieved from.

Need Assessment of the Scouting Programme in Thimphu

- <https://novakdjokovicfoundation.org/early-childhood-development-physical-activity-early-childhood/>
- Nugent, W.R. (2010). Probability and Sampling. In *The Handbook of Social Work Research Methods*. (2nd Ed). Thyer, B.A. (2010). Sage Publication
- Parachin, V. M. (2020). *21 Ways to Build a Stronger Spiritual Life*. Retrieved from. <http://www.vibrantlife.com/21-ways-to-build-a-stronger-spiritual-life/>
- Powell, B. (1920). *Aids to Scout Mastership*. Retrieved from. <http://www.thedump.scoutscan.com/a2sm.pdf>
- Proctor, R. (2016). *The Positive Effects of Scouting Have Been Scientifically Proven*. Retrieved from. <https://medium.com/@robertproctormultisoft/the-positive-effects-of-scouting-have-been-scientifically-proven-931f017fccbb>
- Rohm Jr, F.W. & Osula, B. (2013). Scouting and Servant Leadership in Cross-cultural Perspective: An Exploratory Study. *Journal of Virtues & Leadership*, Vol. 3 Iss. 1, Fall 2013.
- SCAN. (2020). *Social Development in Children*. Retrieved from. <https://www.scanva.org/support-for-parents/parent-resource-center-2/social-development-in-children/>
- Scouts & Culture Education Division [SCED]. (2020). *Hand Book for Scout Masters*. Retrieved from. <http://www.bhutanscouts.bt/downloads/Handbook%20for%20scoutmasters.pdf>
- Scouts Australia. (2020). Resources for Australian Scouting: Areas of Personal Growth-Scouts. Retrieved from. <http://resource.scouts.com.au/for-parents/areas-of-personal-growth/aopg-scouts>
- Scouts Australia. (2018). *Spices Factsheet*. Retrieved from. <https://scouts.com.au>
- Scouts Australia. (2011). *The Areas of Personal Growth and Scout Method*. Retrieved from. https://sozcentral.s3.amazonaws.com/products/148/download_file/AoPGVenturerScouts.pdf

- Scouts WA. (2020). *Purpose, Goals and Values*. Retrieved from. <https://scoutswa.com.au/what-is-scouting/purpose-goals-values/>
- Study.com. (2020). *Citizenship Education*. Retrieved from. <https://study.com/academy/lesson/what-is-citizenship-education-definition-types.html>
- Teare, S. (2016). *The Impact of Scouting*. Retrieved from. <https://www.scout.org/node/193876>
- The Boot Room. (2018). *Why is Physical Development Important?* Retrieved from. <http://www.thefa.com/learning/coaching/why-is-physical-development-important>
- The Scout Association. (2020). *A report on the impact of Scouting*. Retrieved from. <https://members.scouts.org.uk/supportresources/3844/a-report-on-the-impact-of-scouting>
- The Scouts Association. (2020). *Activities*. Retrieved from. <https://www.scouts.org.uk/activities/?section=Scouts>
- Tulsa Educare. (2014). *The Importance of Physical Development*. Retrieved from. <http://cbostalkingisteaching.com/wp-content/uploads/2014/10/The-Importance-of-Physical-Development-Talking-Points.pdf>
- Tutty, L. M. & Rothery, M.A. (2010). Need Assessments. In *The Handbook of Social Work Research Methods*. (2nd Ed). Thyer, B.A. (2010). Sage Publication
- Veugelers, W & Groot, I.D. (2019). *Theory and Practice of Citizenship Education*. Retrieved from. https://doi.org/10.1163/9789004411944_002
- World Organization of the Scout Movement [WOSM]. (1992). *Fundamental Principles*. Retrieved from. https://scoutdocs.ca/Documents/Fundamental_Principles
- World Organization of the Scout Movement [WOSM]. (2014). *Education through Scouting*. Retrieved from. <https://www.scout.org/fr/node/31572>
- World Scouting. (2018). *Bear Grylls Appointed As the First Chief Ambassador Of World Scouting*. Retrieved from.

Need Assessment of the Scouting Programme in Thimphu

<https://www.scout.org/bear-grylls-appointed-as-first-chief-ambassador-of-world-scouting>

World Scout Bureau. (2017). *Youth Programme Policy*. Retrieved from.

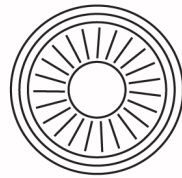
https://www.scout.org/sites/default/files/library_files/YouthProgrammePolicy_EN-Final_1.pdf

Young Citizens. (2020). *Importance of citizenship education*. Retrieved from.

<https://www.youngcitizens.org/importance-of-citizenship-education>.

Journal of Bhutan Studies

Volume 43, Winter 2020 * ISSN 1608-411X



Centre for Bhutan & GNH Studies