

***SCOUTING UNITS IN THE INNER CITY/URBAN COMMUNITY AND SCOUTING
UNITS IN A TRADITIONAL CITY/COMMUNITY: A COMPARISON AND CONTRAST***

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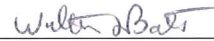
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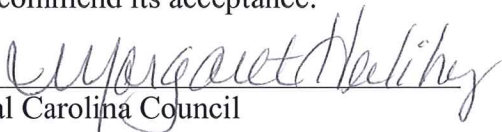
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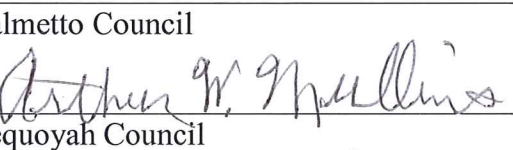
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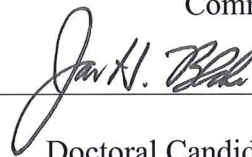

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ABSTRACT

The purpose of this dissertation is to compare and contrast the present day Scouting program of the Boy Scouts of America (BSA) as it is provided to the youth in the two widely different settings of the inner city/urban community and the traditional city/community. As a leader working with boys who live in one of these low-income and diverse inner cities/urban communities for the past 12 years, I have seen the disparity between the programs offered to the youth in this setting. During my time with these youth, it has been clear to me that while there are many similarities in the program provided to both of these units, there are also a great many dissimilarities which exist. In bringing some of these discrepancies to light by means of this dissertation, I hope that the BSA and its individual Scout leaders will be able to recognize that differences do exist and then begin to work toward the goal of eliminating some of these obstacles which keep many inner city/urban community youth from experiencing the highest quality of Scouting program possible.

The methods involved in the development of this paper include the research of literature regarding the Boy Scouts of America, Scout leader interviews, and personal observations as well as past experience gained in more than a decade serving in an inner city/urban community. The findings reinforce the original perception that there exists a great disparity between the programs provided in these two settings. And, while the diversity of these individuals making up both groups does call for a flexible response to the diverse needs of each group, the resulting diminished quality of program often offered to the inner city/urban community unit is not acceptable.

The conclusion of this dissertation is that we in the BSA leadership must first recognize the disparity as it exists and then work to end it for the betterment of the youth involved. In that

way, we will be able to better respond to the current needs of all Scouts who will ultimately become the Boy Scout leaders of the future.

CHAPTER I

INTRODUCTION

During the past twelve years, I have been closely involved with inner city/urban community units for the Boy Scouts of America. This has included both a pack and a troop. In addition, I have had experiences with traditional city/community units over the past approximately 16 years. Throughout that time, I have been involved in Scouting leadership in various positions and received a vast amount of training related to the BSA organization itself; its' history, purpose, importance of Scouting; and the plentiful "How To's" of Scouting, including "How To" plan/provide a quality Boy Scout or Cub Scout program.

Throughout these past 12 years, I have received much of the training related to the planning/provision of a Boy or Cub Scout program within the BSA. This training has been at the Council, District, and Unit levels. Many times, I have been able to quote the standard mantras of the BSA prior to the training leader saying the actual words. However, I cannot say that I have always been pleased to receive much of this training. As I would sit in my chair in class, or even before I attended the class, I would quietly think to myself, what does this training have to do with me? Indeed, what does it have to do with the units where I am involved? How does it apply to the boys in my units or those units similar to my units?

The reason for my dissatisfaction or concern is that, all too frequently, the training program within the BSA is based upon the traditional city/community type of unit(s). The training is not as often focused on information regarding the wide diversity that now exists in Scouting. Further, the training frequently does not include the aspects of Scouting in the inner city/urban community and how to prepare this particular group of boys for the future.

The boys in the inner city/urban communities are certainly at high risk for being unsuccessful in life due to a variety of reasons. As a result of the multiple negative factors that impact them daily, this group will frequently falter on their path toward a positive manhood. This also makes this group of boys a particular population that the BSA should be “going out of their way” to reach out to within the Scouting program. Instead, the organization and/or its’ leaders frequently construct obstacles to their inclusion in the BSA program.

This dissertation will attempt to provide a comparison and contrast of the inner city/urban community Scouting unit and the traditional city/community unit. These two types of units may be similar in several ways but they are also very different in a great number of ways. The intent of this dissertation is to discuss both the similarities and the dissimilarities of the two types of units. By beginning a discussion of this topic, it is hoped that the BSA and its’ leadership will become more aware of the disparities of the two groups and develop ways in which those disparities may be overcome. With those types of substantial changes, the future of the boys in the inner city/community, the BSA, and the world itself should have a much brighter future ahead.

CHAPTER II

REVIEW OF LITERATURE

Boy Scouts of America literature

The amount of literature related to the Boy Scouts of America is vast and intimidating when attempting to review it and condense it into one single paper. I will start my review of the history of the Scouting movement with the founding of the Scouts in the United Kingdom in 1910 by Lord Baden Powell. Upon returning from the Boer War, Lord Baden Powell learned that the book "Aids to Scouting", which he had written for the military, was being enthusiastically read and used by young boys in England.

At this time, "he had a dim view of the moral fiber and physical condition of British youth. He lamented that 1.75 million young Britons were "at present drifting into hooliganism for want of guiding hands to set them on the right road" (Scouting, 1999). Therefore, he was interested in establishing a program that would help with "the development of manliness and good citizenship among the rising generation" (Scouting, 1999). Lord Baden Powell thought that by supporting the male youth in their physical, mental and spiritual development that they would grow up to be positive leaders of the future who could work with each other in one accord and thereby promote peace.

He tested his plan by establishing the first scouting camp on the Brownsea Island in 1907. One of his goals regarding this testing of the scouting idea on Brownsea Island was "that boys from different economic levels would get along". The first camp was comprised of thirteen boys from upper-class families and nine from working-class families. His belief that these boys could work together and all benefit from the experience "proved to be true. Discipline was very satisfactory indeed," he wrote (Scouting, 1999).

Lord Baden Powell stated, “Our desire is to help the boy- and mainly the poorer boy – to get the fair chance, which in the past has too often been denied him, of becoming a self-respecting, happy and successful citizen, imbued with an ideal of service for others.” As stated in the BSA pamphlet, *Bottom Line: Best Methods for District Volunteers Serving Low-Income Urban Communities* “That’s probably as true [now] as it was in 1929” (Boys Scouts of America [BSA], p. 3). A major emphasis for his concept of the Boy Scout program was to provide equal chances to all boys and the greatest assistance to the poorer or less fortunate individual.

Based upon the success of the camping experiment on Brownsea Island, Lord Baden Powell adapted his previous military manual, “Aids to Scouting”, for use with male youth. The handbook, Scouting for Boys, was published in 1908. The core foundation of the Scout movement that Lord Baden Powell created then for the promotion of youth remains the same today. The 5 principles of that core include the 1) spiritual, 2) mental, 3) physical, 4) emotional and 5) social development of these young boys.

There is some confusion and controversy regarding the extension of the program founded by Lord Baden Powell in the United Kingdom to the United States of America. This controversy includes the issue of the recognition of which individual provided the major leadership of the fledgling organization during its’ earliest days. Was it William Dickson Boyce, Earnest Thompson Seton, or Daniel Carter Beard? There did appear to be some disagreement and therefore animosity between these individuals over time as to the best direction of the organization.

In any event, the story of the meeting of William Dickson Boyce with a helpful Scout during a fog as the basis of Mr. Boyce’s idea of establishing the Boy Scouts of America when he returned home from the United Kingdom is well known. Following the organization’s

establishment, several other programs for male youth were established and subsequently merged with the Boy Scouts of America group founded by Boyce.

The purpose of Scouting remains today similar to those of yesteryear. The BSA organization states that the purpose of Scouting is “to provide an educational program for boys... to build character, to train in the responsibilities of participating citizenship, and to develop personal fitness” (BSA, 2013). This intention has remained unchanged and also is true for both those boys residing in the inner city/urban community as well as those boys in the traditional city/community.

Sociocultural literature

In addition to a review of the Boy Scouts of America literature, a review of sociocultural literature is also necessary. This allows one to assess and understand the impact and importance of the social/cultural influences of today’s society on the boys in Scouting today. Dictionary.com defines the inner city as “the parts of a city in or near its centre, esp[ecially] when they are associated with poverty, unemployment, substandard housing, etc. (or) b. (as modifier): inner-city schools” (2005). In their cultural dictionary, they go on to define the inner city as a “general term for impoverished areas of large cities. The inner city is characterized by minimal educational opportunities, high unemployment and crime rates, broken families, and inadequate housing” (2005).

“The meaning of urban is relating to the city or town or located in a city. It also refers to an area that is developing into a densely populated region. Synonyms used for urban include municipal, civic, metropolitan and city” according to www.answers.ask.com (2013). The wiki.answers.com website list some of the characteristics of urban communities as “cars,

buildings, businesses (sic) etc.” and states that an “urban community generally has more than 1,000 people” (2013).

According to the Merriam Webster Dictionary (2013), the word traditional is an adjective that relates to the word tradition. They go on to define tradition itself as “an inherited, established, or customary pattern of thought, action, or behavior (as a religious practice or a social custom)” or “cultural continuity in social attitudes, customs, and institutions”. Thus, a traditional city/community incorporates sociocultural ideas consistent with those individuals who typically reside within that community.

The amount of sociocultural literature related to the inner city or urban community is vast and represents a great diversity within that community itself and also when compared to a community which one would consider to be a more “traditional” community. Factors included in this diversity include “age; cognitive style; culture; disability; economic background; education; ethnicity; gender identity; geographic background; language(s) spoken; marital/partnered status; physical appearance; political affiliation; race; religious beliefs; and sexual orientation” (UTK, 2003, p. 1). For the purposes of this paper, I will focus primarily on the diversity of culture, economic background, education, ethnicity, language(s) spoken, physical appearance, race, and religious beliefs. These factors are clearly different when assessing the composition of boys in inner city/urban community and those boys in the traditional city/community. Specifics related to the impact of these sociocultural issues on those individuals living in such high-risk environments as the inner city/urban community will be discussed at greater length later in this paper.

CHAPTER III

METHODS

Research

Historical topic review related to BSA

Historically, the amount of research regarding Scouting (including that regarding the Boy Scouts of America) is extensive over time. As previously mentioned, Scouting as a movement is considered to have begun in 1907 at the time of the Brownsea Island camping experiment. Since that time, Scouting has been considered as the largest (number 1) youth program around the world. The Boy Scouts of America was incorporated in 1910. "In 1911, 57 merit badges were issued by the Boy Scouts of America" (Wikipedia, 2012, para. 2). Several of the original merit badges still exist while many have also been discontinued. Examples of those discontinued since the early days of the BSA include blacksmithing, Dairying, Poultry Farming, Stalking and Taxidermy. When reviewing this list of discontinued merit badges, it is clear that these skills are no longer relevant for youth in the traditional city/community and even more so for those boys in the inner city/urban community. Today, the top 5 merit badges are First Aid, Swimming, Camping, Cooking, and Citizenship in the Community (BSA, 2013, para. 3).

Present day topic review related to BSA

As of 2010, there are over 32 million registered Scouts around the world (wikipedia.org, 2013). In 2011, the Boy Scouts of America had a total membership of 2,836,652 youth registered (BSA, 2013, para. 1). Service has been a major component of the Scouting program since its inception. In 2011, more than 2.7 million youth members and approximately one million volunteers provided 11,963,746 hours of service in the BSA (BSA, 2013, para. 1). The BSA also

posted on their organizational website a list of the 5 most common types of service projects. These include: food collection and distribution; litter cleanup/community beautification; conservation projects; military support/appreciation; and serving food. Regarding the achievement of the Eagle Scout rank, since the beginning of the BSA, there are more than 2 million boys who have earned that rank (BSA, 2013, para. 3).

The year 2010 was the 100th anniversary of the Boy Scouts of America. The success of the program is clear in both the number of Scouts earning such achievements as the ones stated above, with its' impact upon the youth who ultimately become men, and by the program's longevity itself. In an editorial titled "Why the Boy Scouts Work" by Heather Mac Donald, she writes "As for the million-dollar question in Scouting-do the Scout Oath and Law actually affect behavior ?- Simmons (a former Scout and current Scout leader) answers an emphatic yes: "I can assure you, we do internalize the Scouting values," he says. A 1996 Lou Harris study backs Simmons up: men with Scouting experience place a higher value on honesty and integrity than men without it" (Mac Donald, 2000, para. 13).

According to the Boy Scouts of America website, the membership numbers reported at the end of 2012 for the total number of Cub Scouts were 62,226,396 and 52,077,933 total number of Boy Scouts/Venturers (BSA, 2013). Therefore, the total number of youth served for that period was 114,304,329. The total number of adult volunteers was 33,364,261. Utilizing those numbers, the ratio of youth to the ratio of adult volunteers is approximately 3.4:1 overall in the BSA Cub Scout, Boy Scout, and Venturing programs.

With the development of the strategic plan for 2006 – 2010, the BSA named 2006 the "Year of Research". This was done in order in order to assess how to better reach male youth and how to provide a quality program to all male youth. Large research studies were performed

which focused on two major demographic changes. The first was the change in the cultural composition of the United States. The rapid increase in the number of individuals from foreign countries, especially amongst the Hispanic/Latino population, required a closer assessment of how the BSA could adapt most effectively to that change and still provide the best program to all youth. The second was the generational change that we have undergone. No longer do the youth of today have the same thoughts, experiences, expectations or ambitions as they once did. The baby boomers are no longer the youth served by the BSA. Instead, it is now the post-Millennial population who the BSA must recruit and retain. Due to these two major changes in our culture, recruitment and provision of a quality program had to be re-evaluated if the BSA was going to remain relevant (BSA, 2007).

Additional research which the Boy Scouts of America has instituted includes that dealing with everything from the values of Americans, outcome studies regarding youth and adult volunteers, specific assessments of processes including recruiting and marketability, and strategic planning. Much of the above research was provided by Harris Interactive in various research projects from 1995-1997. In addition, Scouting utilizes materials derived from other sources such as the Search Institute. The Search Institute research focused on 40 Developmental Assets which help youth grow up mentally, socially, as well as physically. Through these 40 assets, it is proposed that the communities in which these youth live will also derive benefit and thereby become healthy communities (BSA, 2013).

Regarding the 40 Developmental Assets examined by the Search Institute, the institute divided the characteristics into external and internal assets. Amongst the external assets, support is considered a major asset. Specifically, this category includes family support, positive family communication, parental involvement in school, and caring relationships with other adults in the

neighborhood and the school. Empowerment is another asset and includes the youth's perception of feeling safe within those various environments. Thirdly, boundaries and expectations are mentioned. Of key importance in this category are those boundaries/expectations of the adults already mentioned above as well as positive peer influences. The final external asset is the constructive use of time. Amongst the internal assets are the commitment to learning, positive values, social competencies, and a positive identity (BSA, 2013). Additional comments will be provided in the Results and Discussion portion of this paper. However, it should be clear through an understanding of diverse cultures that these assets tend to vary widely on the basis of ethnicity, environment, economic background, education, etc. which also clearly vary between those individuals in the inner city/community and the traditional city/community.

As stated in the brochure "Successful Recruiting: Tapping into Diverse Markets", there exists different priorities for parents related to a choice of activities for their children according to the culture from which they come. The brochure is specific regarding the various expectations of African American, Asian, and/or Hispanic/Latino parents. This information includes such issues as who they trust to give these parents information, priorities for their children, and the expected benefits, which their children can derive from the program. Obviously, the concerns of each parent will need to be addressed differently according to their cultural background. However, the fact remains that all parents expect certain things from any program no matter which culture they represent. All "parents want: a safe place for their child; their child to be successful; their family values reinforced; (and) a place where their child can gain self-esteem and confidence" (BSA, 2007, para. 1). Also, all "youth want: fun activities; (and) to be with friends" (BSA, 2007, para. 1). Again, some issues/concerns are similar despite the origin of the

youth/parent (such as the inner city/community or traditional city/community) and some are quite dissimilar.

Observations

During the past approximately 12 years spent serving in an inner city/urban community, it has been impossible to avoid making some observations regarding the disparity between the BSA scouting program provided between the two groups. For clarification, I will state that in the beginning of these units, we were part of a different, more traditional district versus the district to which we are now assigned. Our current district is one specifically created for BSA units in inner city/urban communities. This reorganization of the district was intended as a replacement or substitution for the “Scoutreach” program which the BSA created to “emphasize...service to rural and urban areas and to minority populations” (Wikipedia, 2010, para. 1). The assignment of our unit to this district occurred when the Council reviewed their various districts and “cut out” or designated the area on a map that included the metropolitan “empowerment zone” for that area. “Empowerment Zones” or EZs are “highly distressed urban and rural communities who may be eligible for a combination of grants, tax credits for businesses, bonding authority and other benefits. Highly distressed refers to communities who have experienced poverty and/or high emigration based upon definitions in the law” (Wikipedia, 2012, para. 1).

At the beginning of our units’ assignment to this “Scoutreach” type district, the advantages of this designation were emphasized. The advantages included the ability to increase the concentration on the provision of the program itself (i.e., the boys within this community at high risk), and thereby decrease the almost full time focus on fundraising and the search for leadership assistance.

Since our approximate last 6 years in this district, the achievement of these basic goals for the units within this district has been “lukewarm” at best by my observations. Regarding fundraising, the individual units (with their limited number of leaders) must still continue to spend much of their efforts on this task in order for the unit to survive. While our assigned district does supply assistance with the provision of camperships, “experienced” uniforms, and the like, the same is also true in the other districts within the council. This is despite the fact that the inner city/urban community district each year receives a high percentage of the total amount of donations given to the council by the public.

Regarding leadership, the once hoped-for increase in the number of leaders in these units has also fallen short of the anticipated goal. The units within our assigned district often struggle to be able to provide even the required “two deep” leadership required by the BSA. In addition, the active involvement of troop/pack committees and chartered organization representatives is almost non-existent. Due to the lack of adults to provide leadership in this type of setting, the use of paid Program Aides is necessary. Unfortunately, I have often observed that the use of such individuals as leaders (frequently with multiple units assigned to each worker) can be problematic. One such example is the all too frequent lack of interest in and attendance of on-going training needed for their position. Possibly the answer to improving their attendance at Roundtables, etc. is the “tying” of their attendance at such training to their paycheck by the BSA administration.

Interviews

During my research regarding information to be used in the development of this dissertation, I interviewed several individuals in various Scouting positions who have worked with inner city/urban community units as well as traditional city/community units. (see Appendices). Their responses were very interesting. The major factors of comparison and contrast delineated in this paper were also identified by each of the responding individuals. The economic disparity was clearly the number one factor mentioned as differentiating the two groups of Scouts from each other. The interviews also pointed out the impact of this economic factor on areas such as the lack of resources, leadership, and resultant programs/activities as well as subsequent problems with recruitment/retention.

What is also interesting to observe in relation to the interviews is the subtle differences in how each Scout leader viewed the commonalities and the differences between the two Scouting groups. Each of the individuals interviewed currently hold a different position in the BSA. Depending upon which position they do hold, it appears that each Scout leader has a somewhat different view regarding the overall significance of those factors contrasting the two groups as well as the severity of the impact resulting from those differences on the inner city/urban community Scouting programs. Those that serve the closest to the boys appear to see the differences as much more significant in the impact on the individual boys within the inner city/urban community units involved as well as recognizing the resulting impact on the communities in which those units exist.

Experience

Regarding the experiences I have had during my time serving in the inner city/urban community and that time in the traditional city/community, the difference between those experiences is wide-ranging. Although both settings have challenges of their own, those challenges within the inner city/urban community can be quite extreme. The reasons for these extreme situations are largely the result of the cultural and socioeconomic factors affecting these areas. The culturally diverse population and the related socioeconomic situation have already been discussed earlier in this paper. However, the impact of these two factors is enormous on those individuals living in the inner city/urban community.

According to the BSA's brochure entitled *Single-Parent Families: Serve them through Scoutreach* published in 2005, approximately 40% of U.S. children today grow up without a father while approximately 30% of families live in single parent homes. Approximately 40% of these youth live in poverty with nearly two-thirds receiving no child support. Nearly 70% of juveniles in state reform facilities are from single parent homes. These youth are twice as likely to develop risky behaviors such as substance abuse. They are more likely to drop out of school early (BSA, 2005). As a result, these families face many physical, social, psychological and economic challenges.

The traditional BSA program does not routinely prepare Scout leaders for working with youth and their families with these types of problems. The BSA's kit concerning the "Best Methods for District Volunteers Serving Low-income Urban Communities" states that the "conventional methods will work fine with some units and in some parts of your district. [However] you will need additional ideas for success in less stable and lower-income situations" (BSA, 2010, para. 1). Further, also stated in this BSA brochure concerning unit service in the

low-income communities, the writers state “Most low-income urban units need far more than the routine service normally given by district personnel” (BSA, 2010, para. 2).

The Scout leaders in the inner city/urban community deal with these types of issues every day in some form. As stated by Heather Mac Donald in her article “Why the Boy Scouts Work”, she states that for many parents in the inner city/urban community “Scouting’s greatest boon is the Scoutmaster. ‘This is a lifesaver,’ a single mother (said). The Scoutmaster may be the only stable adult in a child’s life” (Mac Donald, 2000, para. 30).

Some of the many experiences with which the units which I have been involved include a multitude of examples of “going over and above the call of duty”. The standard call of duty for the BSA leader is the provision of the program. In the BSA, there is a common joke dealing with the statement that BSA leaders only need to donate “one hour per week.” When discussing the leader of an inner city/urban community, nothing is less accurate.

Since beginning an inner-city pack and troop, we have shared both positive and negative events in the lives of the boys that we serve. Positively, we have seen boys who started in Cub Scout program transition to the Boy Scouts. We have had one youth go on to become an Eagle Scout. We have seen boys graduate from high school which is no certainty for the youth within this inner city/urban community environment. We have seen some move out of this all too often violent location.

But we have also experienced the negative aspects also. We have attended funerals of the boys’ family members, including mothers and fathers. This included a father who committed suicide and an infant niece with congenital birth defects who died at birth. We have worked with boys whose fathers and/or mothers were in jail or prison. We have been involved in reporting possible child abuse and have witnessed a domestic violence situation in which the family was

forced to seek refuge at a local homeless shelter. We have dealt with youth with serious medical and behavioral illnesses. Some of the boys within our units have left us only to go to juvenile detention centers or group homes, and be given up for adoption when the family could no longer provide for or cope with them. Although all units, even those in traditional city/communities deal with social issues, typically it is at a much lower frequency or severity than that within the inner city/urban community.

CHAPTER IV

RESULTS AND DISCUSSION

Primary factors effecting differences between two groups

Economic factors

The primary factors effecting differences between these two groups of boys and the programs provided by the BSA to them are the economic factors and the cultural factors. I have previously quoted poverty rates for those children in single parent homes. In addition, a large number of African Americans reside in these inner city/urban communities. According to the Urban Institute's National Longitudinal Survey of Youth from 1997 to 2005, "the transition to adulthood ... present challenges for African American youth from low-income families" (Urban Institute, 2009). This survey examined "racial differences in adolescent risk behavior, education, employment, and earnings among low-income youth" (Urban Institute, 2009, para. 1).

When transitioning to adulthood, findings in the survey included that approximately "half (57 percent) of low-income African American youth are employed compared with nearly three quarters (74 percent) of white youth." Further, the survey found that the "median annual earnings of low-income African American youth are consistently lower than the median annual earnings of low-income white youth. At age 23, the median earnings for low-income African American youth who are working is just over \$16,500, compared with almost \$22,500 for white youth" (Urban Institute, 2009, para. 4).

Additionally, according to the Bureau of Labor Statistics during the week of January 18, 2013, "among the major race and ethnicity groups, median weekly earnings for black men working at full-time jobs were \$680 per week, or 76.0 percent of the median for white men (\$895). The difference was less among women, as black women's median earnings (\$594) were

83.4 percent of those for white women (\$712). Overall, median earnings of Hispanics who worked full time (\$571) were lower than those of blacks (\$615), whites (\$802), and Asians (\$910)” (Usual Weekly Earnings of Wage and Salary Workers News Release, 2013, para. 2).

Please refer to Table 1.

Further, the economic discrepancy in these urban areas has also been demonstrated in research studies to lead to an increased prevalence of adolescent risky behaviors in these low-income youth. As noted previously, children in single-parent homes which dominate the inner city/urban community type settings are twice as likely to become involved in substance abuse or other health risk behaviors” (BSA, 2005, para. 1). The longitudinal survey performed by the Urban Institute revealed significant numbers when assessing the involvement of inner city or urban youth in such risky behaviors as substance abuse, sex by age 16, and membership in gangs.

Related to recruitment and retention of boys as well as the provision of the BSA program within the inner city/urban community, it is often difficult to sustain each of these due to the financial hardships so prevalent within those communities. As stated in the BSA brochure regarding unit funding, the writer makes the clearly obvious statement that “Some Scouting units in low-income urban neighborhoods have big problems in paying for the program” (BSA, 2010, para. 1). The writer goes on to state, “Some low-income families are turned off by what they have heard about Scouting costs. Rather than eventually having to tell their child he can’t go to camp or can’t have a uniform, some parents just do not let him join at all” (BSA, 2010, para. 2). The BSA website describes how Scouting is funded and states that financial aid in traditional programs comes largely from “weekly or monthly dues paid by the member” (BSA, 2013). This is in contrast to the non-traditional program held within the inner city/urban community. The

brochure cited above related to unit funding instructs the unit leaders to “Keep fees and requests for money to a bare minimum” and to “avoid the image that Scouting costs a lot of money”. It goes on to state, “Some councils have a special inner-city assistance fund to help” (BSA, 2010, para. 3).

Cultural factors

Cultural factors are another primary factor helping to differentiate between the two groups of boys who are members in an inner city/urban community Scouting unit from those in a traditional city/community unit. When reviewing the current composition of the BSA program, the cultural make-up of the organization has changed greatly over the past few decades. Much of the cultural diversity which has occurred can be witnessed in the less affluent inner cities/urban communities as well as the rural communities. As with the United States in general, the rapid growth in number of Hispanics/Latinos is a major example of these changes.

According to the BSA Marketing and Communications Division in their Hispanic American/Latino Fact Sheet, “The Hispanic population has increased by more than 50 percent since 1990...[it went on to say] some real challenges in organizing traditional Scouting units in predominately Hispanic Communities.” (BSA, 2005, p. 1). These include 1) “the perception that Scouting is for wealthy families” and 2) that “Scouting is not a household experience shared by most Hispanic Americans/Latinos”. As a result of these demographics, the BSA has created the Vale de Pena program on the Scouting website for the Spanish speaking youth and parents. The BSA has also developed literature written in Spanish for these individuals as well as creating a non-traditional Cub Scout/Webelos program consisting of lesson plans for such dens/packs in

which the various age groups all meet together. The BSA must respond to these changes in diversity in order to survive and to maintain its' relevance.

Similar to the Hispanic/Latino population mentioned above, the Asian culture also lacks a background or history regarding what the Scouting program actually is. Because of this and also because both cultures are staunchly cautious regarding the safety of their children, it is often difficult to recruit such boys for membership in the BSA. Both of these groups rely upon specific community leaders, teachers, and trusted individuals within their own community to approve such a program before allowing their children to join.

According to the BSA pamphlet "Successful Recruiting: Tapping into Diverse Markets", there exists both comparisons and contrasts in the desired goals of the different cultures for their children. As noted in the pamphlet, all "parents want: a safe place for their child; their child to be successful; their family values to be reinforced; (and) a place where their child can gain self-esteem and confidence" (BSA, 2007, para. 1). There also exist several contrasting goals between these various groups based upon their culture. The Asian culture "wants school to be a priority" and look for activities that "prepare them (their children) for academic success" (BSA, 2007, para. 3). The Hispanic/Latino culture "want (their children) to participate in activities with their entire family" and "are interested in youth activities that preserve their cultural heritage and teach responsibility" (BSA, 2007, para. 4). African American parents "look for activities that provide youth with an opportunity to serve the community" (BSA, 2007, para. 2).

Secondary factors effecting differences between two groups

As delineated above, the two primary factors already discussed in this paper which clearly differentiate these two Scouting groups are economics and culture [ethnicity]. The

secondary factors which differentiate the two groups include the finances, leadership and programs/activities. I have already discussed the disparity in the economic status between the two groups. As a product of the differing economic status between the groups, the finances of the unit and the availability of funds to pay for the units' activities/programs remain a source of much concern in the inner city/urban community Scouting units.

Finances

Dr. Lyn Graves who serves in a Scout Outreach program was interviewed for the March/April 2013 edition of *Scouting* magazine. When he was asked re: the type of "difficulties (his) Scouts face at home", he stated "All of the challenges living in the projects can present: single-parent households, not enough money, loud neighbors, gangs, drugs-all that bad stuff" (Scouting, 2013, pp. 14-15).

Dr. Graves was then asked, "How were you able to afford to provide a Scouting program in the inner city, he made a statement that has become almost universal with most Scout leaders working with inner city BSA groups. He stated that his unit relied upon scholarships and uniforms from the council as well as some random donations from individuals. He further states, "Given the situation the kids were in, we didn't ask for money from them." From our own experience, we realize that this limited amount of financial resources certainly restrains the ability of the leaders to provide an optimal program.

For example, regarding the uniforms for the boys in these units, most of the parents are unable to purchase a new shirt for their son. With emblems and patches, the basic uniform shirt costs approximately 40 dollars and the entire Class A uniform will cost approximately 100 dollars as a minimum. Therefore, most units will attempt to provide either a less expensive Scout

T-shirt or a “used” Scout shirt (often euphemistically called “experienced” or “legacy” shirts or pants since they are in actuality “hand me down” clothing). In fact, this previously used Scout shirt may be the only “uniform” which the inner city Boy Scout will ever have. During recent years, the BSA has begun to require the wearing of the full Class A uniform for specific activities, including flag ceremonies. Due to the lack of funds to provide the required clothing, the Scouts in these inner city units are therefore unable to participate in such activities. When these units do then gather with other Scouts from the more traditional communities, the visible disparity between the boys from the more affluent units and the boys from the lower income units is all too apparent due to the uniforms alone. (Please note that the stated purpose of all boys in the BSA wearing the Scouting uniform is to make all boys feel equal and to help them identify as a member of the group. However, with the clear difference in appearance between the quality and completeness of the uniform, the concept of all boys being the same is lost.)

In addition to the uniform, the shortage of funding also affects the boys in other regards. The events in the ongoing program, such as attendance at camporees, summer and winter camps, and Jamborees are frequently not attended by many of these units. High adventure activities are omitted from the inner city units’ calendars due to the lack of money. Units are largely unable to fund even a single “Big Trip” in the entire time of their existence due to the finances. For many of these activities, there may be “specific assistance” or scholarships available for a portion of the fee. However, this assistance does not typically cover the entirety of the fee. During one year, our troop was able to receive scholarships for several of the boys to go to the national Jamboree. However, even though the cost for the trip was largely covered, the boys still had to pay for multiple Scout uniforms, Scout shorts, socks for each day, etc. They also had to provide their own camping gear, including flashlights and other gear. Additional funding also had to be

provided by the home unit and/or the Scouts family. Out of the 5 boys approved via scholarships, none of the boys ultimately went to the Jamboree due to financial issues.

Another example of the difference in the two units is the provision of Boys Life. For those Scouts who live in the more traditional community, the parents typically are able to pay without difficulty for the subscription of the magazine. Within the inner city community, that is not the same. The BSA has stated that there is a direct relationship between the motivation of the Scout and his advancement with the receipt of and reading of the Boys Life magazine. Because the leaders in our unit and pack agree that it is of major importance that all boys receive the magazine, we attempt to provide it to those boys in our troop and pack. This is paid for by private funds since, at least in our district, there is no financial assistance to cover this cost.

So, how is funding done for the inner city/urban community Scout unit, other than through financial assistance provided by the BSA? It is up to the individual units. Fundraising by the Scout leaders and Scouts is therefore mandatory. The Scout law includes the pledge that a Scout is thrifty. This point of the law encompasses the fundraising by the individual Boy Scout to "earn his way". So the Scouts should certainly be involved in covering the costs of the activities from which they benefit. However, due to basic need to cover almost 100% of the costs above the provision of "specific assistance" by the BSA, the unit must do frequent fundraisers.

However, there are some issues related to fundraising by the Scouts. One issue is that, if fundraising is being done too frequently, it could replace the provision of the Scout program itself. The time used for fundraising is time taken away from the actual provision of the program to the boys. A second issue when fund raising is that the boys in these units frequently have self-esteem issues and have great difficulty with both accepting refusals (which they may take as a personal rejection) and initiating communication with others (which they frequently fear).

Thirdly, the inner city/urban community in which the boys live and walk to make sales is often unsafe to travel even with an accompanying adult.

Other means of raising funds include the charging of fees for the program. Many of the basic fees in the inner city/urban community are covered by the "specific assistance" already discussed. Other options include a fee for attendance at the meetings. When the leaders of our Scout pack and troop previously discussed asking the boys for a small fee of as little as 50 cents to a dollar to attend a meeting, it became clear that even that amount would result in the inability of some boys to attend. Partly this has been due to the lack of family income and partly because the parents would simply not let the boy attend if there was a cost assigned to it.

Leadership

Leadership is also a factor which differentiates the inner city/urban community units from the traditional city/community. In the traditional community, leadership is provided primarily by parents of the boys in Scouting. Recruitment for leaders in such communities is frequently done at the recruitment events such as the Cub Scout Round Ups at the various public schools during the fall of each year. These parent leaders then typically stay with their sons as they advance throughout the Cub Scout and Webelos program and then again as the boys transition from Webelos to the older Boy Scout troop. By means of the parents advancing through the program as their sons do, these parent leaders also provide trained leadership because of the experience they have gained as they travel through the Scouting program.

In contrast, the inner city lacks this ability to tap into such a long standing, trained pool of volunteers. As noted previously, we have a lot of single parents. These parents may be working more than one job due to the increased risk for these families being at or below the poverty level.

They also may be busy caring for other children and/or family members such as is frequently seen in the Hispanic/Latino community. There is also a lower percentage in some cultures of leaders in Scouting itself when compared to a higher percentage in the number of registered Scouts from that same culture. Additionally, within some communities, there are issues with a fear of providing identifying information on a Scout application due to possible negative consequences, such as immigration status. Also, in many cases, the parents and/or guardian of the boys are unable to volunteer due to a past criminal record. In addition, there is of course the issue of language difficulties, such as when the parent has difficulty speaking English as a second language (such as with the Hispanic/Latino culture) or in some cases speaking English as a third language (such as with the African culture).

As a result, trained leadership provided by volunteers is especially difficult to obtain in the inner city/urban community. As mentioned earlier in this paper, the districts and their units within this type of area have to rely on individuals other than parents or other family members as leaders. One such way that the BSA has responded to this problem is with the creation of program aides who are paid to be leaders for various Scouting units such as the packs and the troops. Another way to obtain leaders in these environments is to utilize adults from within the sponsoring organization, from mentoring groups, etc. who are willing to help either the entire group or with an individual Scout.

Programs and Activities

Regarding the programs and activities occurring in the two types of settings, this is where there is a great deal of difference which should raise a “red flag” of concern to all of those within the BSA. Previously in this paper, I have cited many of the differences which exist based upon

the financial realities affecting these two types of units. As founded by Lord Baden Powell and as mentioned as a major goal of the current BSA, it is commonly stated that money should never prevent a boy from being able to experience Scouting. However, this is often the case. As it relates to the disparity in programs and activities available, often both the quantity and the quality of the specific program activities become limited due to the financial realities.

As has already been mentioned, many of the inner city/urban community programs lack financial resources even though they do utilize the resources of camperships for summer camp as well as other associated examples of fee assistance. Yet, that only touches the tip of the iceberg related to the across the board lack of equality in the provision of the entire Scouting program. For example, in the BSA at this time, there is a charge for all activities, from entering a car into the Pinewood Derby to the attendance at a Merit Badge College. In addition, there is frequently a late fee levied for late registrations, and the fee included may actually be higher in the more urban community/district than in the more traditional community/district. Within the inner city environment, it is often difficult for those Scout units to determine the number of boys who will actually attend any given event due to the problem with commitment amongst the boys and their families as well as the transient nature of these individuals. Therefore the Scout leaders are all too often unable to estimate the true number of boys who will attend in advance of the actual event. If a pre-event fee is paid, then often the money is lost due to an inaccurate number of attendees being estimated and the fees paid ahead of the event are not returned to the unit if fewer boys actually do attend.

Also, there are specific components of Scouting which may never be experienced by the inner city/urban community youth while in the BSA. A couple of examples of this disparity include the Order of the Arrow and leadership programs such as National Youth Leadership

Training (NYLT). In both of these instances, additional costs over and above the pack or troop fees are assigned for the boys' participation in each. The availability of financial assistance for these separate costs is quite limited with most of the fee assistance being provided to the basic pack and troop membership and camp fees. Related to the Order of the Arrow, the districts which includes the inner city/urban community units often do not either have their own lodge so they send their OA youth to another more affluent district or they have a limited OA experience for the boys within the inner city/urban community district.

Additionally, the problem of the cost of transportation impacts the number of activities in which the boys in the inner city/urban community can participate. Frequently there is no means of transportation by the parents in these settings. The responsibility for transportation for all events therefore falls upon the Scout leaders. Many of the sponsoring organizations do not have a designated vehicle to use in order to make these trips. The Scout leaders are then left to use their own personal vehicles and cover all of the costs for gasoline as well as wear and tear on their vehicles. It should be noted that often the Scout leaders must pick up and return the boys to their homes not only for a specific activity but also for each meeting since otherwise the boys would not be able to attend at all. Also, the possibility of attending the costly activities of Scouting, such as a "Big Trip", high adventure activities, and the like are simply cost prohibitive. As a result of these problems with finances and transportation, the inner city/urban community units are unable to attend as many activities as the traditional city/community units. The omission of these opportunities directly impacts the quality of the Boy Scout program provided to these boys.

Throughout this paper, I have compared and contrasted the Scouting program in the inner city/urban community with the Scouting program in the traditional city/community. I will next discuss some final examples which clearly demonstrate the enormity of the disparity and the

ultimate impact on the boys participating in these two diverse units. These examples will concern the recruitment, advancement and retention of the boys within these units.

Impact of disparity between two groups

Recruitment

Recruitment has already been mentioned earlier as a difficult and often complex activity within the inner city/urban community. The primary factors related to economics and cultures are clearly different between these two settings and thus impact the programs accordingly. The high prevalence of low income and/or unemployment within the inner city areas impact the family's decision making in all areas, including the after school activities in which their children participate. Free or without cost programs are frequently the resources sought out by these individuals. As stated previously, many of the parents and guardians view Scouting as being expensive. Therefore they tend to "shy away" from these types of programs. Also they frequently do not have access to their own transportation so that they are concerned about their inability to transport them or the cost of transportation. This is one of the reasons that many of the inner city/urban community units are located on site such as being located in the local urban housing, the Boys or Girls clubs or non-profit after school settings so that transportation for meetings is not an issue.

Concerns such as the financial cost as well as the cultural diversity often make recruitment difficult in the inner city/urban community. The differences between various cultures sometimes make some parents hesitate to allow their children to participate with the other group for fear of possible ostracizing, bullying, or simply non-acceptance of their child by the children of another culture. Additionally, with the recent influx of large numbers of undocumented immigrants from various cultures into this country, there is often the fear by the parents

regarding the completion of forms that require personal information. Or fear regarding being identified as being undocumented through participation with such organizations may occur. As a personal experience, one Hispanic/Latino boy who joined our Cub Scout pack later stopped coming to our meetings. He was seen to be watching out the window of his home as other boys in our pack walked to the weekly meetings. We were later told that an uncle had instructed the boy's mother that he should not be a Scout because it would reveal the family's undocumented status.

Retention

Retention also frequently becomes a very difficult and complex issue within the inner city/urban community. It involves the balance between the families' financial considerations, the number and quality of the activities provided, and the opportunity to advance which helps to keep the boys interested in Scouting. With the presence of obstacles created between the boy and his participation in Scouting, the likelihood of attrition versus the preferred retention arises. The discussion of the impact of finances has been discussed throughout this paper. The impact of finances on the program provided has also been discussed. Ultimately, without available funding, the individual unit will be unable to provide a quality program and/or to include a variety of activities that will interest the boys in continuing to attend. It is often said in Scouting that "as long as the boys are having fun, they will continue to come". The opportunity to attend a variety of fun and challenging activities is a major motivator for continued interest in Scouting.

Advancement

Advancement is another area in which the impact of the disparity between the two groups results in a major impact on the youth in the two diverse units. As stated in the Scoutmaster's Handbook, "Advancement is one of the eight methods used by Scout leaders to help boys fulfill the aims of the BSA" (Scoutmaster's Handbook, 2012, page 119). Retention in Scouting is a major issue in both the urban and the traditional settings, especially between in transition of Webelos to Boy Scouts. However, there is a much greater attrition rate amongst the units in the inner city/urban community and the traditional city/community. A large part of the answer as to why that is relates to the transient nature of the individuals and their families in the inner city/urban community. With the subsequent decline in the number of boys over time, the possibility for advancement of these same boys is diminished.

Recently, I presented a program at a Roundtable titled "Advancement in Scouting: Its' Importance and What Can Be Done About It". It reviewed the most recent advancement information for both the council and the district in which I serve. Among some of the most telling results in the comparison of the various districts within our council, our district within the inner city/urban community has an approximate 60% lack of advancement when compared with the remaining packs and troops within our council. This percentage compares to an approximate 6 % for the packs and 0% for the troops in those districts scoring the lowest numbers in the lack of advancements within the council.

As an advancement, the rank of Eagle Scout is the ultimate goal in Boy Scouts. The comparison of the number of awards to this rank is also quite telling re: the true impact of the disparity between the inner city/urban community and the traditional city/community. As stated on the BSA website, the "Eagle Scout rank is earned by only 5 percent of Boy Scouts each year"

(BSA, 2013). The inner city/urban community district in which I currently serve has been in existence for approximately 10 years. During that time period, there have been a total of 2 Scouts who have achieved the Eagle rank within that district. Obviously, this is far below the five percent annually reported for the BSA organization.

Adapted from "Usual Weekly Earnings of Wage and Salary Workers News Release", U.S. Department of Labor, 2013, *Bureau of Labor Statistics News Release*, Vol. 13-0060, p. 6, 2013.

Table 1. Median usual weekly earnings of full-time wage and salary workers by selected characteristics, quarterly averages, not seasonally adjusted

Characteristic	Number of workers (in thousands)		Median weekly earnings			
	4th 2011	4th 2012	In current dollars		In constant (1982-84) dollars	
			4th 2011	4th 2012	4th 2011	4th 2012
SEX AND AGE						
Total, 16 years and over	101,458	103,819	\$764	\$775	\$338	\$336
Men, 16 years and over	56,678	57,735	843	875	373	380
16 to 24 years	4,943	5,094	466	480	206	208
25 years and over	51,735	52,641	893	926	395	402
Women, 16 years and over	44,779	46,084	688	692	304	300
16 to 24 years	3,787	3,916	420	422	186	183
25 years and over	40,993	42,168	724	725	320	315
RACE, HISPANIC OR LATINO ETHNICITY, AND SEX						
White	82,124	82,536	786	802	348	348
Men	46,881	46,876	871	895	385	388
Women	35,242	35,660	709	712	314	309
Black or African American	11,718	12,445	621	615	275	267
Men	5,533	5,841	660	680	292	295
Women	6,185	6,604	601	594	266	258
Asian	5,271	5,857	880	910	389	395
Men	2,929	3,385	960	1,051	425	456
Women	2,341	2,472	771	752	341	326
Hispanic or Latino ethnicity	15,222	16,217	537	571	238	248
Men	9,542	9,868	562	599	248	260
Women	5,680	6,349	508	519	225	225

NOTE: Estimates for the above race groups (white, black or African American, and Asian) do not sum to totals because data are not presented for all races. Persons whose ethnicity is identified as Hispanic or Latino may be of any race. Updated population controls are introduced annually with the release of January data.

CHAPTER V

SUMMARY

The purpose of this paper is to compare and contrast the Scouting programs in the inner city/urban community with the traditional city/community. Through this comparison and contrast, the intention is to provide an insight into the disparity between the current BSA program presented in the inner city/urban community with that presented in the more traditional city/community. Through the inclusion of statistics, facts, and specific experiences, it should be apparent that the provision of the Scouting program is unequal between these two diverse environments. The BSA obviously does not intend to divide boys into the “Haves” and the “Have Nots”. Yet, due to the diverse economic and cultural factors within society today, these issues have impacted the reality of what type of program it is actually providing to all youth. As a whole, the BSA continues to provide an outstanding program to all boys who join. However, hopefully this paper will give each of us as Scout leaders the motivation to seek out exactly where the disparity exists and to begin to create a plan for the removal of obstacles for inner city boys who want to enjoy all of the opportunities that Scouting has to offer.

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APPENDIX A

PACCS DISSERTATION INTERVIEW QUESTIONS

**BOY SCOUTS OF AMERICA
SCOUTING UNITS IN THE INNER CITY/URBAN COMMUNITY AND SCOUTING
UNITS IN A TRADITIONAL CITY/COMMUNITY: A COMPARISON AND
CONTRAST
INTERVIEW QUESTIONS**

1. How much experience do you have with Scouting in the inner city or urban community? (How long, i.e. how much time in years, etc., have you been involved in this setting?)
2. What is your experience with Scouting in the inner city or urban community? (Where did you have this or these experiences? What was your position during this experience?)
3. How much experience do you have with Scouting in the traditional city or community? (How long, i.e. how much time in years, etc., have you been involved in this type of setting?)
4. What is your experience with Scouting in a traditional city or community? (Where did you have this or these experiences? What was your position during this experience?)
5. What are the key factors (specific characteristics) which you associate with Scouting in an inner city or urban community? (Name at least 3).

6. What are the key factors (specific characteristics) which you associate with Scouting in a traditional city or community? (Name at least 3).

7. Which of those key factors (specific characteristics) are in common between these two groups? (Name the 3 most important factors).

8. Which of those key factors (specific characteristics) are different between the two groups and how are they different? (Name the 3 most important factors).

9. Which of these factors do you consider to be obstacles to the improvement or advancement of the Scouting program within the inner city or urban community? (Name the 3 most important factors).

10. What changes would you advise to alter these factors within the inner city or urban community? (Name the 3 most important factors).

APPENDIX B

PACCS DISSERTATION INTERVIEW QUESTIONS

INTERVIEW RESPONSE #1

**BOY SCOUTS OF AMERICA
SCOUTING UNITS IN THE INNER CITY/URBAN COMMUNITY AND SCOUTING
UNITS IN A TRADITIONAL CITY/COMMUNITY: A COMPARISON AND
CONTRAST**

INTERVIEW QUESTIONS

1. How much experience do you have with Scouting in the inner city or urban community?
(How long, i.e. how much time in years, etc., have you been involved in this setting?)
Approximately 7 years as a Boy Scout and 13 years as a Scoutmaster in Boy Scout Troop while also serving as a Member of Troop and Pack Committees.
2. What is your experience with Scouting in the inner city or urban community? (Where did you have this or these experiences? What was your position during this experience?)
**Seven years as a Boy Scout (Tenderfoot to Life rank)
Thirteen years as Scoutmaster in Boy Scout Troop and Member of Troop and Pack Committees. Ongoing participation with Cub Scout/Webelos pack in various capacities.**
3. How much experience do you have with Scouting in the traditional city or community?
(How long, i.e. how much time in years, etc., have you been involved in this type of setting?)
Four years.
4. What is your experience with Scouting in a traditional city or community? (Where did you have this or these experiences? What was your position during this experience?)
Assistant Den Leader and Den Leader (both Cub Scouts and Webelos) in a pack located in an affluent section of Knox County, TN. while my son was a Cub Scout.
5. What are the key factors (specific characteristics) which you associate with Scouting in an inner city or urban community? (Name at least 3).
**Funding to provide an adequate program.
Boys learn to work together in a family-type environment.
Lack of Leadership and adults to support transportation.
Lack of parental support, sometimes no adult.
Lack of equipment and uniforms.
Keen youth interest in program, which can die out in time.
Trips and opportunities are scarce.**
6. What are the key factors (specific characteristics) which you associate with Scouting in a traditional city or community? (Name at least 3).
**Funding available from sponsoring organization, as well as from parents.
Surplus of leadership and adults for various support purposes.
Teamwork exists among boys.
Parents provide strong support youth and program.**

**Youth interest which lasts longer due to opportunities.
Trips, especially high adventure, are many.
Equipment, uniforms, etc.**

7. Which of those key factors (specific characteristics) are in common between these two groups? (Name the 3 most important factors).

**Intense interest in the program by youth.
Volunteer leaders and other supportive adults are devoted to the youth they serve.
Trips and opportunities stimulate interest.
Instill teamwork.**

8. Which of those key factors (specific characteristics) are different between the two groups and how are they different? (Name the 3 most important factors).

**Available funding: More available in traditional areas; less in inner city.
Inner city districts are held to the same financial requirements (costs) as is the traditional areas. This results in a greater struggle to provide the same amount of money as the more affluent districts.
Fund raising: Takes more time from program in inner city with less fewer leaders.
Unit Leaders: a) More in traditional areas. Leaders essentially lead and do not become as close to boys and families. b) Less in inner city. Leaders become more of a parent, social worker, etc.
Parental support: More in traditional areas; less in inner city.
Equipment: More in traditional areas. Less in inner city.
Uniforms: Surplus in traditional areas (winter, summer, etc.). Experienced or no uniforms in inner city.**

9. Which of these factors do you consider to be obstacles to the improvement or advancement of the Scouting program within the inner city or urban community? (Name the 3 most important factors).

**Finances, which lead to need for more fund raising and less program, less trips, less uniforms, etc.
Leadership: Money spent for Program Aides/Assistants prevents supplying of other needs to program.
Late fees charged at District affairs with requirement for money placed on leaders to continue.
Districts are usually "top-heavy" from standpoint of many commissioners, etc., but no leaders in units. Money spent on Program Assistants and the like prevents were for other things and they are run like other districts-charging late fees and running a balance sheet.
Boys see a difference between the "Haves" and "have Not's" and do not feel that they are included.**

10. What changes would you advise to alter these factors within the inner city or urban community?

(Name the 3 most important factors).

A better way to provide assistance for boys that need it most.

Placing inner city units in traditional districts and do away with inner city districts.

Boys from both areas will have better experiences and learn to include one another.

More leadership is available and can help inner city leaders when needed. Also, requirements placed on inner city districts to raise funds and supply upper level volunteers are reduced.

The traditional districts need to be more inclusive of inner city boys and unit leaders.

APPENDIX C

PACCS DISSERTATION INTERVIEW QUESTIONS

INTERVIEW RESPONSE #2

**BOY SCOUTS OF AMERICA
SCOUTING UNITS IN THE INNER CITY/URBAN COMMUNITY AND SCOUTING
UNITS IN A TRADITIONAL CITY/COMMUNITY: A COMPARISON AND
CONTRAST**

INTERVIEW QUESTIONS

1. How much experience do you have with Scouting in the inner city or urban community? (How long, i.e. how much time in years, etc., have you been involved in this setting?)

I have been involved with Urban Scouting almost 6 years.

2. What is your experience with Scouting in the inner city or urban community? (Where did you have this or these experiences? What was your position during this experience?)

I have served as a DE and as a SDE in Knoxville, TN with the Chehote CHAMPIONS District.

3. How much experience do you have with Scouting in the traditional city or community? (How long, i.e. how much time in years, etc., have you been involved in this type of setting?)

I served as a volunteer co-leader for my son's Tiger Cub Den when he was in Cub Scouts in 1996.

4. What is your experience with Scouting in a traditional city or community? (Where did you have this or these experiences? What was your position during this experience?)

I served as a volunteer co-leader for my son's Tiger Cub Den when he was in Cub Scouts in 1996.

5. What are the key factors (specific characteristics) which you associate with Scouting in an inner city or urban community? (Name at least 3).

a. High poverty

b. Lower presence of family member involvement

c. Lack of transportation and willingness to travel "long" distances for meetings or events

d. Difficulty in getting boys to transition from Cub Scouts to Boy Scouts

6. What are the key factors (specific characteristics) which you associate with Scouting in a traditional city or community? (Name at least 3).

a. Family support

b. Financial resources

c. Scouting legacy – other family members are or were in Scouting

7. Which of those key factors (specific characteristics) are in common between these two groups? (Name the 3 most important factors).
No listed overlap between the factors listed – but one challenge common to both groups is that it can be harder to get boys to join Scouting because there are so many other options for them to choose from.
8. Which of those key factors (specific characteristics) are different between the two groups and how are they different? (Name the 3 most important factors).
 - a. **Suburban families often have more financial resources so they boys can more fully participate in a wider array of activities.**
 - b. **Suburban families often have more free time so that the parents/guardians can volunteer with their child and also sometimes serve as leaders**
 - c. **Suburban families often have a stronger support network and can connect the Scout Unit with more and varied opportunities – trips, mentors, equipment, etc.**
9. Which of these factors do you consider to be obstacles to the improvement or advancement of the Scouting program within the inner city or urban community? (Name the 3 most important factors).
 - a. **Money is a key factor**
 - b. **Leaders is a VERY critical factor**
 - c. **Experience is a key factor**
10. What changes would you advise to alter these factors within the inner city or urban community? (Name the 3 most important factors).
 - a. **Focused efforts at the Council level to help identify and recruit leaders specifically for the inner city**
 - b. **Funds set aside specifically for transportation to and from select events**
 - c. **“Shadowing” opportunities for leaders from the inner city to learn best practices with highly successful units from other areas**

APPENDIX D
PACCS DISSERTATION INTERVIEW QUESTIONS
INTERVIEW RESPONSE #3

**BOY SCOUTS OF AMERICA
SCOUTING UNITS IN THE INNER CITY/URBAN COMMUNITY AND SCOUTING
UNITS IN A TRADITIONAL CITY/COMMUNITY: A COMPARISON AND
CONTRAST**

INTERVIEW QUESTIONS

1. How much experience do you have with Scouting in the inner city or urban community? (How long, i.e. how much time in years, etc., have you been involved in this setting?)

I have been involved in a managerial role with the Chehote district since its inception in the early 1990's. (15+ years)

2. What is your experience with Scouting in the inner city or urban community? (Where did you have this or these experiences? What was your position during this experience?)

**Great Smoky Mountain Council, Knoxville Tn.
Field Director, Director of Field Service, Director of Support Service**

3. How much experience do you have with Scouting in the traditional city or community? (How long, i.e. how much time in years, etc., have you been involved in this type of setting?)

15 years

4. What is your experience with Scouting in a traditional city or community? (Where did you have this or these experiences? What was your position during this experience?)

**31 years as a professional scouter.
4 county area – Lawrenceburg TN 2 years
2 county area – Ft. Campbell Ky 2 years
21 county service area – Knoxville tn 27 years
District Executive, Senior District Executive, Program Director, Field Director,
Director of Field Service, and Director of Support Service.**

5. What are the key factors (specific characteristics) which you associate with Scouting in an inner city or urban community? (Name at least 3).

Blue collar work force, lower income, renters versus home owners, advanced work training-but no college, diverse family structure, school performance issues, little or low stability in family, school and participation in outside organizations.

6. What are the key factors (specific characteristics) which you associate with Scouting in a traditional city or community? (Name at least 3).

**High home ownership, higher education level of parents,
Stable home, school environment.
Access to outside organization participation.**

7. Which of those key factors (specific characteristics) are in common between these two groups? (Name the 3 most important factors).

Home, school, emphasis on education

8. Which of those key factors (specific characteristics) are different between the two groups and how are they different? (Name the 3 most important factors).

Home, school, emphasis on education

(They are the same characteristics but different in each environment)

9. Which of these factors do you consider to be obstacles to the improvement or advancement of the Scouting program within the inner city or urban community? (Name the 3 most important factors).

Parents ability to support their children's development in school and outside organization participation.

A home environment where there are adults (parents, grandparents, aunts, uncles etc.) focused on raising children with an emphasis on education, character development and physical fitness.

A support network in the community that helps a parent reinforce good grades, character development and a healthy social community.

10. What changes would you advise to alter these factors within the inner city or urban community?

(Name the 3 most important factors).

That is a very difficult question to answer since the emphasis is on the families ability to raise healthy, educated, and socially prepared children. How do you change families where they have the capacity to raise children?

Organizations that have a physical presence and staff that live and are part of the community seem to have a greater impact than organizations that do not have these things.

APPENDIX E

PACCS DISSERTATION INTERVIEW QUESTIONS

INTERVIEW RESPONSE #4

**BOY SCOUTS OF AMERICA
SCOUTING UNITS IN THE INNER CITY/URBAN COMMUNITY AND SCOUTING
UNITS IN A TRADITIONAL CITY/COMMUNITY: A COMPARISON AND
CONTRAST**

INTERVIEW QUESTIONS

1. How much experience do you have with Scouting in the inner city or urban community?
(How long, i.e. how much time in years, etc., have you been involved in this setting?)
12+ years

2. What is your experience with Scouting in the inner city or urban community? (Where did you have this or these experiences? What was your position during this experience?)
Order of Arrow Chapter Advisor. District Commissioner. Unit Commissioner. Also assisted with planning and running of camporees and other activities as needed.

3. How much experience do you have with Scouting in the traditional city or community?
(How long, i.e. how much time in years, etc., have you been involved in this type of setting?)
12 years

4. What is your experience with Scouting in a traditional city or community? (Where did you have this or these experiences? What was your position during this experience?)
As a youth, I was in both Cub Scouts and Boy Scouts. I served as Senior Patrol Leader; OA Chapter Chief; Eagle Scout.

5. What are the key factors (specific characteristics) which you associate with Scouting in an inner city or urban community? (Name at least 3).
 - 1) **Low income (Lack of money)**
 - 2) **Housing projects/Urban housing**
 - 3) **Need to keep kids of street (and away from drugs and alcohol)**
 - 4) **Challenging**
 - 5) **Decreased parental support**
 - 6) **(Lack of uniforms)**

6. What are the key factors (specific characteristics) which you associate with Scouting in a traditional city or community? (Name at least 3).
 - 1) **Increased parental support**
 - 2) **Moderate to higher income**
 - 3) **More activities (including High Adventure, Philmont, hiking, camping)**
 - 4) **(Uniforms)**

7. Which of those key factors (specific characteristics) are in common between these two groups? (Name the 3 most important factors).
- 1) **Love what they are doing (ex., having fun with activities/etc.)**
 - 2) **Excitement with events**
 - 3) **Both groups both participate in other activities such as sports**
 - 4) **Love of advancement/ self-improvement**
8. Which of those key factors (specific characteristics) are different between the two groups and how are they different? (Name the 3 most important factors).
- 1) **Boys from lower income families seem to appreciate opportunities more.**
 - 2) **Decreased amount of parental support in inner city/urban community**
 - 3) **Funding – more of a problem with inner city**
 - 4) **Good support in district leadership in traditional community**
9. Which of these factors do you consider to be obstacles to the improvement or advancement of the Scouting program within the inner city or urban community? (Name the 3 most important factors).
- 1) **Money**
 - 2) **Leadership**
- (If these two obstacles can be removed, other obstacles will follow, such as recruitment, retention, etc.)**
10. What changes would you advise to alter these factors within the inner city or urban community? (Name the 3 most important factors).
- 1) **Develop “feeder packs” to support troops**
 - 2) **Important to get leadership from within inner city/urban community (Do not pay leaders. Leaders need to love Scouting.)**
 - 3) **Develop youth leaders (ex., through OA, etc.) and keep them interested.**
 - 4) **High Adventure opportunities/activities at least once a month**
 - 5) **Leader Recognition**