

ORGANISATION

The Pathfinder club is a worldwide program organised and directed by the Department of Church Ministries at the General Conference of the Seventh-day Adventist Church. It offers a wide range of learning experiences for young people ten to fifteen years of age (and/or in Year 5 to Year 10 or equivalents), and is operated by the local Seventh-day Adventist Church under the direction and control of the youth director of the local conference. A district director may care for clubs in a district and act as an assistant to the conference youth director.

ORGANISATIONAL FLOW CHART

GENERAL CONFERENCE

DIVISION

UNION

CONFERENCE/DISTRICT

LOCAL CHURCH

PATHFINDER CLUB

Each Pathfinder club is administered by a club director, deputy directors, secretary and treasurer (who may also be deputy directors), chaplain, counsellors, junior counsellors and instructors. The club is divided into units of six to eight members, including a captain and scribe. Unit structure options may be by age, class or sex, or any combination.

PATHFINDER CLUB STRUCTURE

DIRECTOR

DEPUTY DIRECTORS

COUNSELLORS

JUNIOR COUNSELLORS

CAPTAINS

SCRIBES

PATHFINDERS

The Pathfinder club flag, bearing the Pathfinder emblem, is displayed at regular club and conference Pathfinder programs. Each unit has a guidon. There is a full dress uniform and a field uniform. The Pathfinder Pledge and Law highlights the spiritual basis on which the club is built.

The club operates for a ten-month calendar year, generally with a twice-monthly program each of at least three hours duration. During a regular meeting the Pathfinders take part in drill and marching, crafts and/or hobbies, games, devotional activities, honours, seminars and classwork.

There are six achievement classes, with given names and represented by a class colour. Each class has a specific age-group in mind and commences at ten years of age (and/or Year 5 or its equivalent) and concludes at fifteen years (and/or Year 10 or its equivalent).

FRIEND	10 years	Blue
COMPANION	11 years	Red
EXPLORER	12 years	Green
RANGER	13 years	Black
VOYAGER	14 years	Brown
GUIDE	15 years	Gold

At the completion of the classwork requirements, the Pathfinder receives a badge, (and advanced bar if this work has been completed), a pocket strip and chevron at a special Investiture service.

PHILOSOPHY

The Seventh-day Adventist Church is committed to understanding young people and training its youth for leadership and service to humanity.

The Pathfinder club is a church-centred spiritual-recreational program designed for young people ten to fifteen years of age (and/or Year 5 to Year 10 or equivalents). Pathfinding appeals to this age group because its program features activities that meet their needs and interests. It is filled with action, adventure, challenge and group activities, and provides opportunities for the development of new attitudes and skills that produce personal growth, team or community spirit and a sense of loyalty and respect for God, His creation and His church.

While the Pathfinder club exists primarily for juniors and teens, one of its basic purposes is to also bring together parents and church members through active involvement with the club and its members. Here the so-called generation gap disappears as young and old worship, work and play together in a bond of common experience. Meaningful relationships are forged as leaders and counsellors join with Pathfinders in sharing, building confidence and working together.

The whole philosophy of Pathfinding is built on the premise that children learn best by example rather than commands. As they see leaders and parents model spiritual and social values, they too will aspire to develop high moral principles, loving and caring attitudes, and determination to excel in all their various pursuits.

Much of the Pathfinder club program is built around physical action. This is because juniors and teens are in a fast-growing physical stage of development.

The ideals and objectives of the Seventh-day Adventist Church must be made attractive through an activity program which appeals to this restless age that just can't sit still and be good!

Young people learn most effectively in a positive, happy and secure atmosphere. The attitude of the club leaders is therefore a vital ingredient in guaranteeing the success and effectiveness of this ministry. A failure to listen to and understand the needs of the young people will only erect barriers to real spiritual growth and development and may prove to be a contributing factor in making the church and its mission unattractive to the youth.

This basic Pathfinder philosophy can be achieved as club leaders seek to fulfil the following objectives:

1. **Help the Pathfinders to understand that God loves them, cares for them and appreciates them.** As Pathfinders are accepted and affirmed they will begin to appreciate the love of God revealed through the church and its ministry, and feel a need to be more committed to and involved with its program.
2. **Encourage Pathfinders to discover their own God-given potential** and to use their gifts and abilities to fulfil God's expectations for them and the part they can play in the great plan of salvation.

3. **Inspire Pathfinders to give personal expression of their love for God by uniting them together in various outreach activities.**
4. **Make the number one priority of the club program the personal salvation of every Pathfinder.** The Pathfinder age is a time when many decisions are being made that will affect future relationships and personal development. The peak time for discovering and making a relationship with God is often about twelve years of age.
5. **Build into a Pathfinder's life a healthy appreciation and love for God's creation by enjoying outdoor activities (campouts, nature walks, nature Honours etc.).** Pathfinders will experience a sense of wonder and worship as they observe and explore the beauty, the majesty and the creative power in nature. Fellowship with God will become more meaningful.
6. **Teach Pathfinders specific skills and hobbies that will make their lives more meaningful and will occupy their time with profitable accomplishments.** Young people experience satisfaction and delight as they use their hands to fashion useful articles from wood, plastic, steel, clay and yarn, and as they discover how things work and operate.
7. **Encourage the Pathfinder to keep physically fit.** This is one important way to safeguard against idleness and boredom. Teach them to care for their body and establish habits that will provide for their future happiness and usefulness. (cf. 2 Testimonies, pp. 536, 537; Education, p. 195)
8. **Give opportunity to develop and enlist leadership by encouraging club members, parents, youth, church and community members to work together and share in leadership responsibility.** This will teach Pathfinders the lessons of obedience, discipline, resourcefulness, patriotism and the processes of group dynamics.
9. **Seek to foster the harmonious development of the physical, social, intellectual and spiritual life of the Pathfinder.** The invigoration of mind and body, the fostering of an unselfish spirit, the attention to recreational and cultural activities will provide stimulus for personal growth and act as an outlet for that restless energy which is so often a destructive source of danger to the young person. It is said of Jesus that He grew in wisdom, in stature and in favour with God and man (Luke 2:52).

LEADERSHIP

Adventist juniors and teens deserve leadership. "He who cooperates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. He awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe." Education, p. 19.

With such a challenge set before us we need to earnestly consider some basic leadership qualities. A leader needs to:

1. **Live a Christ-centred life.** It takes Christian leaders to produce Christian men and women. More than that, Pathfinder leaders' lives should be marked by Christ-centred living. They should demonstrate what they expect Pathfinders to become. This experience will manifest itself in the cheerful performance of duties and a spirit of confidence and optimism in regard to the building up of the kingdom of God on the earth.
2. **Really love young people.** The only satisfactory motive for serving in the Pathfinder club is love for growing young people. This love will not be so much expressed in word as in deed. It is easily conveyed to the heart of the Pathfinder when the adult gladly shares time, energy and companionship with them. It is easily understood by the Pathfinders in the programs planned for them and the patient understanding revealed when they face problems. This love will be expressed in perseverance even when the Pathfinders are unappreciative and seemingly neglectful of the counsel given.
3. **Be optimistic and enthusiastic.** A buoyant and pleasant personality is a great asset to the Pathfinder leader. Enthusiasm is contagious, and young people quickly follow optimistic leadership. The successful leader emphasises the positive and supports the program with energy and vigour.
4. **Be a master of all emotions.** This may be accomplished through self-discipline, temperate living, faith and trust in God, and a sense of responsibility. Any outburst of ill temper, anger, or depression will destroy the proper image of the leader that the Pathfinder should possess.
5. **Enjoy the out-of-doors.** Much of the activity of the Pathfinder club can be completed in the out-of-doors. A successful Pathfinder leader will organise the club program to take every opportunity of introducing club members to new experiences to be found in the mountains, valleys, beaches, and along the lake sides and streams. Planned nature discovery, camping and hiking expeditions will bring new and fresh skills to the club.
6. **Understand the characteristics of Pathfinders.** The Pathfinder age involves pre-adolescent and early adolescent young people. It is necessary that a successful leader understand the factors and pressures affecting Pathfinders and the characteristics common to this age group. It will be highly profitable to read books, make observations, and try to work in harmony with prevailing trends rather than in direct opposition to them.

7. **Master diversified skills.** Every skill mastered by a leader is an additional key that may be used to unlock some closed heart. It is extremely valuable to be versatile and diversified in experiences so that one may always have something new to introduce to the group. It is desirable that the leader shall go far beyond activities in leading Pathfinders. A leader keeps ahead in personal development of skills. In each Pathfinder leadership seminar a leader should discover the joy of new experiences.
8. **Know how to organise.** Any leader who achieves must know how to organise. The organiser sets goals, then evaluates all the factors that may be called upon to reach this goal. Next, definite steps are to be taken in the accomplishment of those goals. Then delegate responsibility to those who are capable, using as many persons and favourable factors that can be mobilised. Finally a leader coordinates these allies and encourages progress step by step until the goals have been reached. This is organisation.
9. **Maintain pleasant relations with fellow staff.** This question of personal relations is exceedingly important. The secret is the golden rule, loving your neighbour as yourself, preferring the other person above yourself. Rejoice in success, promotion, or honour bestowed upon fellow leaders. Whatever success or honour is bestowed should be accepted with modesty and self-restraint. The leader must foster pleasant relations with all staff. There are those who have great responsibilities. We must do all we can to be loyal to them, to work in harmony and cooperation with them. If we have ideas that differ we should talk the matter over with the person instead of talking with our fellow leaders or the Pathfinders. Leaders should not have any jealousy or express any partiality amongst staff. Efforts should be directed to the strengthening of each leader.
10. **Have a commanding personality.** A leader should have a commanding personality. This means a demeanour that makes it easy for the Pathfinders to discipline themselves. At the same time the leader should have a warmth of presence that invites confidence and creates friendship. It is disastrous to have kindness without firmness. It is entirely out of place to have firmness without kindness.
11. **Develop a sense of humour.** Every leader dealing with Pathfinders must have a keen sense of humour. There are many incidents that tend to irritate or upset a leader. Pathfinders are apt to jest about some adult mannerisms. A leader with a sense of humour will take such things in stride.
12. **Be resourceful and creative.** It is essential that a leader be capable of reaching goals even though obstacles and difficulties lie in the way. Resourcefulness will present alternate plans in the event that the more desirable way is blocked. Always be quick to observe and logical in thinking. A leader is a man or woman who finds a way, or makes one.
13. **Enlist cooperation.** As the leader of a group, your success is going to depend, not only upon yourself, but on the cooperation of every person working with you. If they do not cooperate, you will not accomplish anything, no matter how brilliant you may prove to be. Your problem, then, is to learn how to enlist cooperation. Just how can that be done?

- a. Be friendly.
- b. Be generous with praise.
- c. Ask people's advice.
- d. Make people feel important.
- e. Never embarrass anyone.
- f. Lead instead of drive.
- g. Learn to remember names.
- h. Keep your promises.
- i. Be happy and optimistic.
- j. Do not brag.
- k. Do not make a decision when emotionally upset.
- l. Heal all hurts at once.
- m. Choose capable helpers.
- n. Be a person of action.
- o. Be willing to cooperate with others.

UNDERSTANDING PATHFINDERS & STAFF

EARLY CHILDHOOD (1-6, CRADLE ROLL AND KINDERGARTEN AGE GROUP)

Early childhood is a time of intense activity. We are constantly amazed at the amount of energy the child is able to get out of food eaten. Children live in a world of make-believe, and people it with strange and often fantastic creatures. In quick succession a child is likely to become a frog, a horse, or even a fire engine, being not yet able to distinguish between the real and the imaginary, truly believing the big, black dog is a bear. The difficulty of transference from the unreal world of fantasy to the real world gives rise to the so-called "lying" that is prevalent at this age. Children are filled with curiosity and constantly ask, "Why?" and "What for?" They are extremely imitative, and will pick up bad words and bad habits without knowing the significance of them. Children want to spend time in active play rather than being amused. They enjoy stories with jingle and rhyme, and insist on having them retold. They are extremely credulous, believing implicitly in what parents and other trusted friends tell them.

MIDDLE CHILDHOOD (7-9, PRIMARY AGE GROUP)

During middle childhood, there is continued intense activity, but it is more controlled and motivated by purpose. Children are still curious and have many questions, which should be answered frankly, but reason is now beginning to develop and conclusions are drawn from observation and thinking. Old things take on new meanings and their world is daily becoming larger. Instead of fantasy, they want stories that could have happened. Now they imitate the doer, rather than the deed. They want to be the engineer rather than the engine. They now want companions, rather than play alone, but still are individualistic.

PREADOLESCENCE (10-12, JUNIOR AGE GROUP)

The junior age is full of noise and ceaseless activity, slow growth, and boundless health. Girls tend to be more developed than boys physically, intellectually and even somewhat emotionally. By the age of twelve this advance has reached two years, but after this the boys begin to catch up, drawing even at about eighteen or nineteen years old. There is a growing tendency for independence and self-assertion. In school they are quick to learn, and have an amazing power to recall that which they have heard or studied. They now have a great admiration for people who are able to "do things," and thrive on hero stories. It is during this period that Pathfinders have a lively interest in religion. They find it natural to turn to Christ and commit themselves to Him and His way of life.

INTELLECTUAL CHARACTERISTICS:

1. Preadolescence is the golden age of memory. The mind is like wax for receptiveness and like bronze for retentiveness. The preadolescent learns rapidly and can memorise easily.
2. They are alert, and very eager to investigate and learn. They like to take things apart and see how they are made. They like to build models.
3. They are lovers of stories and good books, and usually like to read.
4. They have a real interest in collecting. Some educators estimate that 90% of all at this age collect one thing or another. They may be gathering four or five different collections simultaneously. This is an excellent time for studying Honours.
5. This is not the age for specialisation, but the Pathfinder club should open up many avenues of interest to the club members. Since new interests are vital to this age, a three-month program on one craft or Honour is sufficient.

PHYSICAL CHARACTERISTICS:

1. This is the healthiest period of life.
2. The body and mind are well balanced for coordination. Games, marching and skills are readily learned.
3. This is a restless period when a junior can't "sit still and be good." There is an innate desire to exercise the lungs, which makes the conventionalities and confines of a room too narrow for boundless and boisterous activities.
4. Someone has said, "There never seems to be any nice, relaxed middle ground in a child's behaviour. He is either running at a wild clip or stopped dead - and both strike fear in the breast of a parent."

SOCIAL CHARACTERISTICS:

1. A Pathfinder of the preadolescent age likes secret codes and adventure.
2. They learn teamwork, but retain an independent spirit.
3. Wanderlust is a natural impulse of this age, not a moral delinquency. It is an age of exploration, and imagination will produce wild animal imitations and even wild west scenes.
4. This is an age of great hero worship and great credulity.
5. Interest in the opposite sex is minimal. Boys prefer to be by themselves, and girls choose their own cliques.

SPIRITUAL CHARACTERISTICS:

1. This is an age of keen interest in spiritual things and in the work of the church.
2. This is the peak age of baptism (twelve).
3. They like outreach activities and delight in awards, badges etc.
4. The quality of credulity makes this an easy age to instruct in religion.

EARLY ADOLESCENCE (13-15, EARLITEEN AGE GROUP)

There is now rapid growth, which often brings with it an awkwardness, due to lack of coordination of mind and body. It also causes embarrassment to the young people, because certain organs, such as the nose, mouth, and feet grow more rapidly than the rest of the body, making them "ugly ducklings" and bringing unexpressed fears that they will always be that way. The gang age now reaches its height and begins to recede, being replaced by an interest in the opposite sex, with accompanying bashfulness, at this stage. Intellectual development makes definite gains, causing the young person to be critical rather than credulous as in the past. Much time is spent daydreaming and thinking about what to do and be later on in life. Teens are definitely altruistic and challenged to do worthwhile things in the world. Religious interest continues and spiritual things begin to become a matter of experience, rather than the acceptance of a lot of facts.

INTELLECTUAL CHARACTERISTICS:

1. Alert, but subject to daydreaming periods.
2. Learn quickly.
3. Boys may have keen interest in scientific data, and girls may become more interested in home-making.

PHYSICAL CHARACTERISTICS:

1. The health is excellent, second only to the preadolescent period.
2. Physical growth is very rapid, with tremendous appetite accompanying this growth.
3. Muscle development or coordination fails to keep pace with bone structure growth, causing a tendency toward awkwardness or clumsiness.
4. Sex organs develop, making rapid changes biologically. New hormones that develop sexual instincts influence behaviour. Rousseau said: "We are born twice, the first time into existence and the second time into life; the first time a member of a race and the second time a member of the sex."
5. On the average girls are taller than boys at twelve and thirteen, slightly taller at fourteen, less at fifteen and five centimetres shorter at sixteen.

SOCIAL CHARACTERISTICS:

1. This is an age of loyalty to gangs, with a fear of being different from the group. Teens seek the approval of the group for all activities.
2. Individual freedom is sought, with a new discernment of the inward qualities of individuals. Weigle remarks: "His vision penetrates the outward act and catches the spirit within a man. He begins to discern inward qualities and to feel the intrinsic worth of truth, faith and self-sacrifice. He is full of ambitions and makes plans for the future."
3. Money-making often grips teenagers at this age, resulting in a desire to drop out of school.
4. There is frequent change of mood. One time activity is manifested, while another time apathy. In the morning the early adolescent may be generous in impulses, while in the afternoon may seem greedy. One hour he is astonishingly self-conceited, and another quite timid.
5. These eccentricities manifest themselves in many ways:
 - a. Strong likes and dislikes in foods; certain favourite foods are used in excess.
 - b. Great love for athletics, with a tendency to overdo.
 - c. A crude sense of humour. Girls tend to giggle.
6. Those of this age group have an attraction for the opposite sex. This is a dangerous age for sexual and social temptations, as the teenager is not prepared for individual courtship. Group activities should be sponsored for those of this age. Careful chaperonage must be provided on Pathfinder field trips, campouts, Camporees etc.

SPIRITUAL CHARACTERISTICS:

1. The interest in spiritual things wanes slightly at this age, but the teenager is influenced by the attitudes of the group.
2. Thirteen is the age when the second largest number are baptised into our church.
3. This is an age when choice of one's lifework is often determined. The importance of holding before these teenagers their destiny in finishing the work of the gospel is thus apparent.
4. There is less tendency for this age group to demonstrate their feelings on spiritual matters or convictions.
5. There are often conflicts with conscience.

MIDDLE ADOLESCENCE (16-17, THE START OF THE YOUTH AGE GROUP)

Growth continues to be rapid, the young person in many cases reaches full height by the end of this period. Whereas in the past there was a period of self-discovery, the youth now begins to develop an individuality, and becomes a person, individually and distinctly known.

INTELLECTUAL CHARACTERISTICS:

1. This is the age when everything is questioned and proof is required before acceptance.
2. There is great respect for "scholarship" and youth are often inclined to take as an answer something that is held to be the truth by someone with a big name.
3. Ideals are now beginning to be shaped and definite plans made on how to attain them.

PHYSICAL CHARACTERISTICS:

1. Sexual development, a force to reckon with.
2. Height and weight is 85% of adulthood.
3. Muscles become developed and physical fitness programs are popular.

SOCIAL CHARACTERISTICS:

1. Cliques develop as a desire to be surrounded by special friends.
2. Critical, often brutally frank in expressed opinion of others.
3. Very sensitive, and often guided by public opinion and what "the" social group thinks is the proper thing to do.

SPIRITUAL CHARACTERISTICS:

1. Either goes forward, as a recognition of social and spiritual values become paramount, or by reason of wrong associates, loses interest.
2. What has not been done in giving a foundation to base thinking on, now becomes difficult to do.

LATER ADOLESCENCE (18-24, EARLY ADULTHOOD)

Physically this is a time of slow growth. Those late in maturing catch up with the others. The personality emerges and character becomes fixed. Gregariousness now finds an expression, not in gangs or cliques, but in clubs, fraternities, lodges and the church. Whatever doubts there have been in connection with religion have either been thought through, and a satisfactory basis for faith found, or there is the casting off of religion as a relic of the past, with disillusionment resulting in cynicism. Interest in sex has found expression in love and marriage, and the founding of a home.

ADULT LIFE

Early adult life is characterised by good health and the joy of living. There is the serious business of rearing a family, the struggle for social recognition, and the urge for economic security. There is the desire for increased responsibility in anticipation of creative labour, and the joy of greater accomplishments.

Many are driven by ambition to seek power and lord it over their fellows. The religious life, depending on past training, is either one of faithfulness and worthy service, or one of indifference, with a preference for personal relaxation.

Middle adulthood finds many beginning to break in health. There is increasing worry and tension, either because of great responsibilities, or because of the fear of losing a job. Many adults become despondent because of hopes unrealised, and discovering it is too late to do anything about it, turn attention from self and life, in anticipation of the accomplishments of their children. On the other hand, some who have been slow in maturing are just beginning to "find" themselves. Success for them lies not in the past but in the future.

Religiously, with their children raised they now have more time and money to give to the church, and often become leaders.

UNDERSTANDING THE EMOTIONS

Having learned why people act as they do, we now turn to the emotions to learn how they feel. There are many emotions; and only the primary ones will be discussed; but all are tremendously important for they are the driving power that causes choices to be made, acts to be done, and services to be rendered. It is easy enough to believe things, but only when people feel deeply about their convictions are they led to do something about them.

1. **Hatred.** Behind hatred may be envy, jealousy, greed, prejudice, fear, wrongs suffered, or a sense of frustration. It is a vicious, violent emotion that desires to kill, and will do so unless restrained by fear of the consequences.
2. **Fear.** This may come from a concern for one's safety, or the welfare of others. There may be a fear of loss of health, money, reputation, soul, or many minor things. This may be a good thing, provided it is not allowed to become a complex, which may have a paralyzing effect on body and mind.

Fear of the unknown has always had a terrific impact on people. Among the ignorant it amounts to superstition, and can have disastrous consequences. Among the educated it has the tendency to slow down or completely frustrate activity.

3. **Anger.** This usually results from:
 - a. frustration, such as not having one's way, not getting what is wanted, or the lack of obedience to one's orders.
 - b. irritation, which increases with ill health.
 - c. an effort to cover up a feeling of inferiority, humiliation or defeat.
 - d. righteous indignation, which comes from a feeling that injustice has been done.

"A patient man has great understanding, but a quick-tempered man displays folly." Proverbs 14:29. Giving vent to anger is not a good thing to see, nor is it a sign of strength. Solomon said: "Better a patient man than a warrior, a man who controls his temper than one who takes a city." Proverbs 16:32.

4. **Joy.** Happiness is a transient experience that comes and goes with the changing tide of human experience, but joy is an abiding quality of life. Jesus had joy and was anxious that His disciples have it. He said: "I have told you this so that my joy may be in you and that your joy may be complete." John 15:11.
5. **Sorrow.** This may come from a sense of shame for wrongdoing, misfortune that has befallen oneself or others, or the loss of some loved one by death. Christians have a Comforter in the Holy Spirit, who helps them to be victorious over the ills of life and softens their sorrow through the hope that is found in Christ. The ungodly often find themselves overwhelmed, and break under the burden that they are not prepared to bear.

6. **Jealousy.** This may be the product of selfishness, which makes a person envy the talents or success of others. In the family it comes from distrust, lack of faith, or folly. Associated with it is the fear of losing one who has meant much to him. Jealousy feeds on suspicion, and keeps a person utterly wretched. It can lead very easily to hate, and then to murder.

7. **Amusement.** This comes from having a sense of humour and seeing the ridiculous side of things. Happy is the group which has such a person present to break the tensions with a bit of wit that will make people laugh. Happy is the individual who, in the midst of life's perplexities, is able to feel amused for the time being, and refuses to be broken by worrying about what cannot be helped.

WHAT CAUSES BEHAVIOUR?

A mother heard her baby crying, hurried to him and found his six-year-old brother Bobby, pinching him. Why did Bobby do this? What makes children and youth act the way they do? What causes behaviour?

Usually it is an effort to meet one of their psychological or physiological needs. Just as there are physical needs for air, food, liquids, proper temperature, rest, activity, sleep and elimination, there are needs of the emotional nature implanted by the Creator. These needs are also called drives, impulses, urges, motives, cravings, desires, hungers and forces.

Most psychologists agree that it is not intellectual but emotional growth and change that are of central importance. A young person's feelings, and not understandings, are the forces that really move a person and that determine the direction in which the person moves.

Effective leaders of Pathfinders must know and use these understandings in their work. Some of these basic needs are discussed below, briefly and oversimplified. As the leader's understanding grows, a more detailed knowledge of behavioural science is necessary.

PHYSICAL ACTIVITY

Physical activity is the only way young children can grow muscle and build a strong circulation of the blood. Sitting still for long periods is therefore unhealthy and it is imperative that all programs involving young children provide frequent physical activity.

STATUS AND SECURITY

Everyone has strong needs for being wanted and needed; for belonging. Each person needs to feel that the contribution made is indispensable to the group. Pathfinders must have security; a feeling that they can count on the loyalty and support of someone no matter what they do.

Parents and leaders violate this need when they compare one child unfavourably with another. Competitions, prizes and contests often go against this drive. If a Pathfinder does not succeed in one area it is absolutely necessary that success is gained in another. If not, the Pathfinder will find a way and it will usually be antisocial.

INDIVIDUALITY

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator - individuality, power to think and to do. . . . it is the work of true education to develop this power." Education, p. 17.

"Those who weaken or destroy individuality assume a responsibility that can result only in evil." Education, p. 288.

Each Pathfinder is dynamically developing in their own distinctive way. If a leader is to accomplish anything then it is necessary to know each Pathfinder's characteristics; especially interests, abilities, friends, and ambitions. With such knowledge and understanding a leader can do marvellous things! Many can be brought from shy diffidence into leadership in a previously undiscovered ability. James can be transformed from a rebel into a helper, which may consequently give Henry the guidance and stimulation that years later make him prominent in his community and grateful to both his leaders and James.

One young person wrote, "Children don't want to be pets, possessions, burdens, responsibilities, but individuals." He went on to say that children are regarded by many adults as only children, and that what they say, think or do is never important. They are regarded as young children playing in a sandbox to be interrupted at the whim of an adult merely to fetch glasses.

In harmony with this need the effective leader will find activities, one or more of which will appeal to each member of the group. This will blaze a pathway to each Pathfinder and fill the club room with rocks, growing things, or whatever it takes to cater to each individual of the group.

SOCIAL APPROVAL

Social approval is one of the most powerful forces by which personality and behaviour are determined. Each person craves being regarded as a regular person and accepted by the peer group. It is a terrible thing to be a social failure, and few have the courage to face it.

Sometimes parents and leaders ask Pathfinders to dress or act in such a way that will likely win the disapproval of their peer group. While they greatly desire the approval and companionship of adults, they will seldom buy this at the expense of the disapproval of their own group and thus become social failures.

DESIRE FOR NEW EXPERIENCE

This drive includes a curiosity for exploring new things and interest in the strange and the unfamiliar. It feeds on surprises and change, change, change! Young people soon tire of a fixed routine. They can follow it for only a short time, for the urge for novelty is irrepressible. In harmony with this powerful desire the effective leader will plan an exciting, ever-changing and stimulating program.

DEVELOPING HABITS

At some time or other you have been in a group and someone said, "I just can't understand why Bill acts as he does." Then someone else replied, "It's a habit; he does it all the time without even thinking." Whereas the instincts are inborn tendencies to act in certain ways, habits are acquired. They are built by saying or doing something over and over again until it becomes automatic.

When anything is seen, heard or thought (the stimulus), a nerve current passes over the sensory nerves to the brain, where a connection is made with the motor nerves, and it results in some specific act (the response). Once a thing is done, a "track" is laid over which similar nerve currents may pass. The oftener it is repeated, the easier it becomes to do it, until it actually may be performed without giving it any thought. This is true regardless of the types of habits. Good habits are built the same way bad habits are, and once established, are as hard to break.

The probability of a thing recurring depends on several factors.

1. **Frequency.** Each time a thing is thought or done, it is easier for it to be repeated.
2. **Recency.** If it is done daily, it is easier for it to become a habit than if it happens only once a week.
3. **Intensity.** Is it charged with emotion? Does it make a deep impression? If so, it is easier to repeat.
4. **Satisfaction.** If it is liked or enjoyed, it is easier to repeat than if unpleasant.

Let us take the good habit of Bible reading. If a person has a regular time each day for reading the Scriptures, and does it, a habit is soon established. The day does not seem complete if for some reason it is omitted. If the Bible is read only once a week, the lapse of time lets the "track" grow cold, and it is not easy to establish it as a habit. If this devotional period each day is taken seriously so that the individual feels that God is speaking to the soul, rather than just being able to report to the counsellor for classwork, the resulting impression makes it likely to be continued. Finally, if it is something enjoyed and found profitable, repetition becomes easy.

To break a bad habit, it is necessary to reverse the process. If it cannot be broken off completely at once through power of the will, more time must be placed between occurrences, so as to allow a weakening of the connection between the stimulus and the response. In one's thinking there must be a real desire to break the habit. When slips are made, it must bring regret and shame rather than the satisfaction it once brought.

CHARACTER DEVELOPMENT

"Character building is the most important work ever entrusted to human beings." Education, p. 225.

If character traits are unrighteous, an undesirable character results; if righteous a godly one is formed. The standard, the Ten Commandments is unchanging. These traits make up an individual's moral code or ideals. Joseph's ideal plus his dependence upon God prevented him from engaging in an impure act with Potiphar's wife.

CHARACTER IS DEVELOPED BY:

1. **Personal Experiences that Involve Right or Wrong Conduct.** These include experiences in which the individuals identify with a character in a story or talk, and acts as if they were the character. The experiences will not result in character building unless they take a position, make a decision, judge whether another person did right or wrong, or otherwise become involved. When individuals commit a story character to moral judgment, they automatically commit themselves.

Character development will not result unless the experience involves values, right or wrong. For example, deciding to wear brown rather than black shoes does not involve values, but cheating in an examination or game, being irreverent in a religious meeting, and shading the truth in a conversation, do involve questions of right and wrong and do affect the character. Each and every experience involving values affects the character, whether the experience is large or small, whether insignificant or important. There are no exceptions.

2. **Persuading Individuals to Value Right Character Traits.** Until people see value in a character trait, they will not put forth any effort to develop it. When a person has a strong desire to possess a moral trait, it becomes an ideal. The individual must value the trait. The value held by leaders, parents and others is not enough. Moral code is made up of a group of ideals that have been personally selected, not those forced on you by others.

The leader's major job in character building is to present the character trait in such a way that the individual will see its value, accept it and develop it. This cannot be done by lecturing, criticising, scolding or corporal punishment. It can be done by the use of stories, illustrations, and sermonettes, which show that it is better to be honest, pure etc., for a happier, more satisfying, successful life.

3. **Selecting and Working on One Specific Character Trait at a Time.** Admonitions calling for generalised desirable behaviour are without appreciable results. "Be good," "Practice the golden rule," "Honesty is the best policy." Likewise, traits such as "honesty" and "loyalty" are too broad. A person must practise honesty in many situations and circumstances before claiming the general trait of honesty (honest with money, with time, with other people's reputations etc.).

Not only should the traits be specific ones, but should be chosen in harmony with the age, level of development, and individual needs of the members of the group. The best time to develop a trait in an individual is when the trait first has individual meaning. This is the golden opportunity, and the chances for developing it later are few indeed!

Individuals differ widely as to why they do a thing. For example, a group of boys stole a car. Bob, unathletic - to show strength and courage; Jim, a nice boy, easily influenced - for popularity; Bill, a braggart - to keep up his ego. What do you do with a boy who steals? There is no one answer. Do what the individual boy's need requires.

4. **Keeping the Character Trait Being Developed, Uppermost in the Mind.** We can do this by the choice of materials we use, and how these materials are handled. Some stories, Bible passages, and sermons contain many character traits, such as the story of Joseph, the story of Moses, the Sermon on the Mount, the Beatitudes etc. Limit the story, talk or sermon to the one trait being developed at the time, and ignore, for the time being, the other desirable traits in the story or Bible passage.

Remember that studies have proved that general Bible knowledge on the part of individuals does not necessarily affect their characters, even memorised portions.

5. **Repeated Experiences in Many Different Situations Over a Long Period of Time.** Character traits are not developed by a one-shot method, but step by step, over a long period of time, involving many different situations. It is a seven-day week job involving everyone who has responsibility for the Pathfinder: parents, Sabbath school teachers, and Pathfinder club staff members.

Eventually the Pathfinder forms an attitude toward the character trait. If we have been successful, a favourable attitude. The trait is then incorporated into the moral code, set of ideals, and character. If and when this is done, the objective of the whole program is realised and everyone rejoices, including the angels of heaven.