



**PATHFINDER SPECIALIST AWARD**



**PTHOPS003**



**Pathfinder Developmental**

**Theories**

**Resource Material**

**April 2010**



Resource material for Pathfinder Specialist Award.

The resource material, worksheets and assessment tools were produced by the Adventist Youth Ministries of the South Pacific Division (SPD). We pay tribute to Pastor John Wells, the main contributor in the reshaping, rewriting and adapting of this material. He was assisted by a number of other experienced leaders and an editorial team brought the task to completion. We wish to express our deepest thanks to them all.

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# Orientation

Welcome to the Resource Material for PTHOPS003 Pathfinder Developmental Theories.

## Purpose

This unit covers the specific training skills needed for understanding developmental theories that affect Pathfinders physically, mentally, socially and spiritually.

## The Resource Material

This Resource Material contains the essential information to meet the competencies outlined for this unit. The accompanying workbook helps you to think through the issues as you gain an understanding of the subject. This resource should help you to:

- Gain a comprehensive understanding of Pathfinder History and Philosophy.
- Understand Pathfinder History and Philosophy issues as they relate to a Pathfinder Club.
- Prepare for the PSA training/review/assessment program.
- Acquire knowledge that will help with your Pathfinder Ministry.

A basic Review Booklet has been developed for this unit. It contains a small number of worksheets that, once completed, provide evidence that you understand the material. The Review Booklet needs to be completed before the assessment and forms part of the requirements to gain competence in this unit.

Note: If you have any questions, please consult your District Director or your local Conference/Mission Youth Department.

## What Additional Resources Do I Need?

- Bible.

## What Do I Need to Bring for the Training/Review/Assessment Program?

- Resource Material (if received beforehand).
- Review Booklet (completed, if required).
- Pencil/pen.
- Any other resources or equipment as specified by your assessor.

## How Will I Be Assessed?

At the Conference/Mission training/review/assessment program, your competency will be assessed by one or more of the following methods:

- Written/oral questioning.
- Completed Review Booklet.
- Simulation activities.
- Project/assignment.

## Reassessment Process

- Opportunity will be given to training participants to be reassessed if they are not found competent.
- There will be no limit to the number of opportunities for re-assessment.

## Appeal Process

Participants who are not satisfied with their assessment can:

- Discuss the issue with their Assessor.
- Discuss the issue with their District Director.
- Request the mediation of another Assessor.
- Report their concern to the Conference/Mission Youth Director.

## Unit Outlines

The Unit Outline below summarizes the requirements (Elements) of this unit. Each Element requires completion of various tasks (Performance Criteria).

|           |                                   |
|-----------|-----------------------------------|
| PTHOPS003 | Pathfinder Developmental Theories |
| PSA       | Pathfinder Specialist Award       |

**DESCRIPTION:** This unit has been developed by the Adventist Youth Ministries of the South Pacific Division (SPD). It covers developmental indicators that affect Pathfinders physically, mentally, socially and spiritually as outlined by secular and faith developmental theorists.

The Competency Based Training (CBT) method has been adopted for the delivery of this unit.

| Element   | Performance Criteria   |
|---|--|
| 1. Identify the basic developmental theories of child development.      | 1.1. Define the term “Developmental Theories”.<br>1.2. Identify the contribution of the major theories.<br>1.3. Explain the major theories that affect pre-adolescents aged 9-12.<br>1.4. Explain the major theories that affect early adolescents aged 12-15.<br>1.5. Summarise Abraham Maslow’s Hierarchy of Needs and its relevance to Pathfinders.<br>1.6. Identify the major generations that affect Pathfinders. |
| 2. Summarise the theories of faith development that affect Pathfinders. | 2.1. Define the concept of faith development.<br>2.2. Explain the Biblical principles of faith development.<br>2.3. Summarise the main spiritual developmental theories.<br>2.4. Identify how these spiritual development theories give guidance to Pathfinder ministry.   |
| 3. Outline how these developmental theories apply to a Pathfinder club. | 3.1. Understand how a Pathfinder learns about spiritual issues.<br>3.2. Develop a teaching program that is relevant to the developmental needs of a class/speciality/level.<br>3.3. Explain the steps of developing spirituality for this age group.   |

## Introduction

Pathfinding is a most exciting age group to minister to. It is a time when children move from Childhood into Adolescence, discovering who they are and what they want to be in the adult world. They move from a family centred world to a family related world. They begin to respect the importance of friends and other significant adults outside of their parents.

Pathfinding can make a positive contribution to the families of its members. We want to give these children every opportunity to accept Jesus Christ as their personal saviour and to engage in the commission of telling the world about the Saviour and His soon return. We believe that this is the core reason for Pathfinders. No matter what generations come or what theory of individual development may be promoted we are still called by God to minister to these important people. This is because:<sup>1</sup>

- There is a Creator-God who is seeking to find those who are lost (Lk 15:1)
- God loves children (Mark 10:13 – 16)
- God loves people enough to impact human history through the life, death and resurrection of Jesus (Philippians 2:5 – 11)
- Followers of Jesus are likewise called to love and pursue those whom God loves, and therefore called to “go” into the world of the Pathfinder and young person. (John 17:18)
- The message of the gospel focused on the Incarnate Word brings hope and healing to every person regardless of culture, ethnicity, generation, or age (Romans 10:12 – 13)

This is our core purpose. As Moses said, “You must love the Lord your God with all of your heart, all of your soul, and all of your strength. And you must commit yourselves wholeheartedly to these commands that I am giving to you today. Repeat them again and again to your children. Talk about them when you are at home and when you are away on a journey, when you are lying down and when you are getting up.”<sup>2</sup>

To meet these callings we need to know and understand, as much as possible, the make up of the Pathfinders that are in our clubs. The message concerning Salvation, the Second Coming and our other core beliefs must never change. But we are challenged to change our methods so that the ‘passing of the torch’ will be a natural growing up process.

There are hundreds of books that have been written about this subject. This resource is only a summary of the theories that help us understand our Pathfinders. It will highlight the main points and share suggested methods of ministry to use with our Pathfinders.

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<sup>1</sup> Kenda Dean, Starting Right p42

<sup>2</sup> Deuteronomy 6:5-7 NLT



# CHAPTER ONE: The Developmental Theorist

The scripture speaks of Jesus' childhood, adolescence, youth and young adulthood in one concise verse:

"So Jesus grew both in height, and in wisdom, and he was loved by God and all who knew him" <sup>3</sup> Luke 2:52.

What this verse quickly covers about the growth and character development of Jesus is true for every baby born and every new Pathfinder member who enters our clubs. Every child is engaged in a continuous process of learning about themselves and their world. This growth is not only physical but is also in the ability to think, appreciate, respond and believe. A definition of Developmental Theory is:

"Each individual travels through a series of distinct well defined stages on the road to personhood. These stages include our emotional, intellectual, moral and faith development"<sup>4</sup>

Developmental Theories have a set of unwritten rules. These are:

- No turning back at any stage. You cannot repeat.
- No stage skipping
- Individuals may operate from different stages at different times
- Time spent at any stage varies
- Each individuals journey is unique

These theories were developed in the mid 20<sup>th</sup> century. They are an attempt to understand human complexity, and to describe the way that we grow in all facets of our humanity. These theories are constantly being challenged and adapted in the light of changes<sup>5</sup> in cultural values, family structure and the impact of rapidly changing generational characteristics. Consequently there are new ways of thinking about issues like morality, character and ethics. Despite all these changes, the underlying concepts remain the same, and as Pathfinder leaders we need to have a basic understanding of developmental theories and the people who developed them. They help us to better understand how our Pathfinders think and how we can help them to know Jesus.

## Jean Piaget<sup>6</sup> and the Stages of Cognitive (Intellectual) Development

Jean Piaget was born in 1896 in Neuchatel in the French-speaking part of Switzerland. He was a precocious child who developed an interest in biology and the natural world, especially shells. He published his first scientific paper, on the albino sparrow, at the age of eleven. Piaget received a Ph.D. in natural science from the University of Zurich. He moved to a boys school in Paris where, while he was marking intelligence tests, he noticed that the same sort of mistakes were being made by boys at a specific age. He focused on the fact that the mistakes were made by younger students and not by older students. This led him to the theory that young children's thought processes are inherently different from those of adults.

In 1921 he moved back to Switzerland as the director of the Rousseau Institute in Geneva. He married one of his students, Valentine Chatenay in 1923. They had three children whom he studied from little

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<sup>3</sup> Luke 2:52

<sup>4</sup> Quoted from Pathfinder's Leadership Award Teaching Guide p83

<sup>5</sup> See chapter Two in Starting Right edited by Kenda Creasy

<sup>6</sup> Bibliography based on Wiki article Jean Piaget

babies. In 1929, Jean Piaget accepted the post of Director of the International Bureau of Education. He died in Geneva in September 16 1980.

Piaget showed that children see the world differently to adults. Through observation, and as a result of extensive interviews with children, Piaget was able to describe and define the stages of cognitive development through which children progress. This table is a summary of his ideas:

| Age     | Stages              | Task   |
|---------|---------------------|--|
| 0 – 2   | Sensorimotor        | <ul style="list-style-type: none"> <li>• Children experience the world through movement and the senses.</li> <li>• They only perceive the world from their viewpoint (egocentric).</li> </ul>  |
| 2 – 7   | Preoperational      | <ul style="list-style-type: none"> <li>• Egocentrism begins strongly and then weakens.</li> <li>• Magical thinking predominates.</li> <li>• Solutions are intuitive rather than logical.</li> <li>• Motor skills are acquired (walk, reach, pick up etc).</li> </ul> |
| 7 – 11  | Concrete Operations | <ul style="list-style-type: none"> <li>• Logic is tied to real, concrete things.</li> <li>• Logic of classes and relations.</li> <li>• Understand concept of numbers.</li> <li>•</li> </ul>  |
| 11 – 15 | Formal Operations   | <ul style="list-style-type: none"> <li>• Able to think abstractly, theorise, idealise and 'dream dreams'.</li> <li>• Fully capable of adult thinking and reasoning.</li> </ul>   |

## Erik Erikson and Emotional Development

Erik Homburger Erikson<sup>7</sup> was born on June 15, 1902 in Frankfurt, Germany, as the result of an extramarital affair. Erik's mother remarried a Jewish paediatrician and Erik was adopted by him. Erik was a tall blue eyed Dane who grew up as a Jew. He did not know of his origins until later in life.

Erik Erikson attended art school. In 1927, he was invited by the psychoanalyst Anna Freud (Daughter of Sigmund Freud) to teach at a private school in Vienna, Austria. He became a trained psychoanalyst with a special interest in children. Due to the rise of the Nazis in Germany, he emigrated with his wife to Denmark and then to the United States of America.

Erik became the first child psychoanalyst in Boston working with Massachusetts General Hospital and joined the faculty of the Harvard Medical School. He became interested in studying the way the ego, or consciousness, operated in ordinary people. In 1936, Erik Erikson joined the Institute of Human Relations at Yale. He did practical studies with Sioux Indian children in South Dakota and among the Yurok Indians of North California. He became the professor of psychology at the University of

<sup>7</sup> Bibliography based on [Wiki](#) article Erik Erikson and [Encyclopaedia Britannica](#) article of the same heading

California. Erik published a collection of his essays called Childhood and Society in 1950 then went back into private practice. In 1960 he returned to Harvard University as a lecturer, professor and professor emeritus until his death. He died in May 12, 1994 at Harwich, Massachusetts, USA.

Erikson's greatest innovation was to outline eight stages of development that must be passed through from birth to death. Every person has to face and resolve a crisis before proceeding to the next one. A summary of his theory is outlined in the following table:

| <b>Age</b>                 | <b>Virtue</b> | <b>Crises</b>             | <b>Observations</b>  |
|----------------------------|---------------|---------------------------|--|
| 0 – 1<br>Infant            | HOPE          | Basic Trust v Mistrust    | Does the child believe its caregivers to be reliable?  |
| 2 – 3<br>Toddler           | WILL          | Autonomy v Mistrust       | Child needs to learn to explore the world, with appropriate levels of care. Child learns that they are someone.  |
| 4 – 6<br>Kindy             | PURPOSE       | Initiative v Guilt        | Can the child plan or do things on their own? (Such as dress themselves)<br>If “guilty” about choices they have made, the child will not function.                                     |
| 7 – 11<br>Pre-Puberty      | COMPETENCE    | Industry v Inferiority    | Child compares with others to determine self-worth<br>Child can recognise major differences in personal abilities relative to other children.<br>Explores whether they are good or bad |
| 12 – 18<br>Teenager        | FIDELITY      | Identity v Role Confusion | Teens ask the questions:<br>Who am I? How do I fit in? Where am I going in life?<br>Not who I am but who I can be  |
| 18 – 30<br>Young Adult     | LOVE          | Intimacy v Isolation      | Who do I want to be with or date?<br>What am I going to do with my life?<br>Will I settle down?  |
| 30 – 50<br>Mid-life crisis | CARING        | Generativity v Stagnation | Am I satisfied or not?<br>The need to help the younger generation.   |
| 50 +<br>Old age            | WISDOM        | Ego Identity v Despair    | Facing the end of life and its meaning   |

## Lawrence Kohlberg and Stages of Moral Development

Lawrence Kohlberg<sup>8</sup> was born in Bronxville, New York, in October 1927. He grew up in a wealthy home and attended the Phillips Academy private school. Following World War II, he enlisted in the Merchant Marine and served on the oiler U.S.S. George Washington, before being interned in Cyprus for aiding Jews to escape from Europe to Palestine. He escaped back to USA and started his university education at Chicago. He only took a year to complete his BA and graduated with a doctorate in 1958. He married in 1955 and had two boys. He taught at the University of Chicago and became a professor of education and social psychology at Harvard University.

Lawrence Kohlberg outlined six stages of moral development, then spent the rest of his life observing these stages. He was interested in how people developed their morality. He studied Jewish kibbutz and established Cluster School where students were able to practise trust with each other. The schools used democracy to make all of the schools decisions. Lawrence contracted a tropical parasite from Belize which resulted in depression and physical pain for the rest of his life. He died from drowning on 19<sup>th</sup> January 1987.

Kohlberg's faith stages were based on the work of Jean Piaget and a fascination with children's reactions to moral dilemmas. He was interested in how people justified their actions when dealing with a moral dilemma. His six identifiable developmental stages are based on a person's more adequate response to the dilemma. They are<sup>9</sup>:

| Age     | Stage                                      | Task  |
|---------|--|---|
| 0 - 1   | Fear of Punishment                         | Punishment controls behaviour e.g. avoid crossing the road because they will get a smack.         |
| 2 - 3   | Ego Building                               | I'll do something for you if you do something for me e.g. I'll pick up the toys if I get a lolly. |
| 4 - 6   | Good Boy/Nice Girl                         | The child behaves well to gain approval from authority.   |
| 7 - 11  | Law and Order                              | All lawbreakers should be punished despite good reasons for breaking the law.                     |
| 12 - 18 | Questioning the reasons for Laws and Rules | Looking at the reasons behind the laws.   |
| 18 - 30 | Conscience and Principle                   | Operates on the universal principals upon which laws are based.                                   |

<sup>8</sup> Bibliography based on Wikipedia article Lawrence Kohlberg

<sup>9</sup> Table based on handout developed by Jeanne Knight 1994  
Pathfinder Leadership Resource Manuel Part III page 85 & 86

## James Fowler and Stages of Faith Development

James W Fowler<sup>10</sup> was born in 1940. He was trained at Harvard University and taught at Boston and Harvard Universities. He became the director of the Centre for Research in Faith and Moral Development at Emory University. He is best known for his book *Stages of Faith* published in 1981. He retired in 2005. He is a minister in the United Methodist Church.<sup>11</sup>

While at Harvard, James became close friends with Lawrence Kohlberg who encouraged him to express his research on understanding the psychological aspects of how people make meaning in their lives, within the concepts of stages. James Fowler used the word 'faith' to describe this aspect of human expression. His stages of faith development were based on interviews with over 5,000 people. Fowler was not trying to explain how a person grew in an understanding of a belief in Christian faith as we as Christians understand the word. Fowler offers this definition:

"Faith is a composing, a dynamic and holistic construction of relations that include self to others, self to world, and self to self, construed as all related to an ultimate environment. This view has been scorned by some critics for not providing a more unitary and precise definition of faith. . . .It tries to evoke an awareness of faith as a multidimensional, central form of human action and construction. Faith involves both conscious and unconscious processes and holds together both rational and passionate dynamics. Faith holds together both religious and nonreligious directions and forms"<sup>12</sup>

He was talking about how a person develops an internal belief system in relation to the developmental stages outlined by Erikson, Kohlberg and Jean Piaget. His stages are:

| Age                     | Stage  | Description <sup>13</sup>  |
|-------------------------|--|--|
| 4 – 8                   | Intuitive – Projection<br>(Poet) <sup>14</sup>   | A child gains images of faith from parents and other important adults in their lives. Their imagination is stimulated by stories, images and symbols.  |
| 7/8 – 11/12             | Mystic – Literal<br>(Reasoner)                   | A child begins to give attention to the rest of his world, and begins to distinguish the fantasy from the real. God is usually viewed as both faithful and (law). The world is still uncertain but by involving self in belief children gain a sense of security                     |
| 11/12 – 18<br>adulthood | Synthetic – Conventional<br>Faith<br>(Ecumenist) | It is synthetic in that they have developed their own belief system from their past. It is conventional in that they tend to adopt the belief system of the larger community or significant adults or groups in their lives. They are able to change depending on who they are with. |
| 18 - 30                 | Individuative – Reflective<br>Faith              | Through critique, questioning, reflection and evaluation, faith becomes one's own. The individual is no longer just embracing heritage assumptions but beginning to form an  |

<sup>10</sup> Bibliography notes are based on notes by Perry Downs, Teaching for Spiritual Growth p114

<sup>11</sup> Wikipedia article James W Fowler

<sup>12</sup> Fowler quoted in Perry Downs, Teaching for Spiritual Growth p114

<sup>13</sup> Based on descriptions by Knight, Downs and Losey. See bibliography for further details

<sup>14</sup> Alfred McBride's titles for Fowlers stages. These are quoted in SPD Division Pathfinder Leadership Resource Manual. Part III p86

|         |   |  |
|---------|---|--|
|         | (Personalizer)                          | individual faith   |
| 30 - 50 | Conjunctive Faith<br>(Tension – Bearer) | Through increasing self awareness one develops a more humble way of seeing reality. <ul style="list-style-type: none"> <li>• God is bigger than I realised</li> <li>• Truth is more limiting than I realised</li> </ul> Individual begins to combine the 'personalizer' faith with honest reflection and open dialogue to deepen understanding of faith and how it applies in real life. |
| 50 +    | Universalizer Faith                     | The individual is wholly committed to principles of love and justice. They are willing to spend and be spent in the cause of transforming the world and leading by a sense of guiding authority in all aspects of life.  |

Fowler acknowledges that these stages are not totally chronological as in the outlines of the other main developmental thinkers. He says that children and adolescents are developmentally unable to achieve the last three stages. Fowler believes that most adults also never achieve them all.

What does all of this have to do with Pathfinders? The Psalmist writes of the complexity of humans. He says:

“Thankyou for making me so wonderfully complex! Your workmanship is marvellous – and how well I know it” Psalm 139:14.

Each of these theories is an insight into the wonderful way that God has created us all. Developmental theorists see life as linear. We are on a straight journey from the cradle to the grave. Yet we need to realise that variations may occur due to differing cultures, families, communities and environments. You have probably met Juniors or Teens who are mature (or immature) beyond their years. Some are even more mature than so called adults. Some never seem to ‘grow up’ or ‘move on’

This information provides us with some benchmarks in understanding the Pathfinders in a club. We as Pathfinder leaders need to always remember that at whatever stage the Pathfinder is, the person is still complete and special in the sight of God. They need to be respected as Children of God as much as an adult. Jesus spoke of them to the disciples by saying:

“Anyone who welcomes a little child like this on my behalf is welcoming me. But if anyone causes one of these little ones who trust in me to lose faith, ....” Matthew 18:5,6

“In the same way, it is not my heavenly Father’s will that even one of these little ones should perish.” Matthew 18:14

In the book “Towards a Prophetic Youth Ministry”, Fernando makes this statement that applies to all of the stages of life. He says, “Adolescence has a dignity in and of itself. Adolescents are no more incomplete adults than children are incomplete adolescents. Again we must recognize and celebrate the dignity of each season of life.”<sup>15</sup>

<sup>15</sup> Fernando Arzola Jr ‘Toward a Prohetic Youth Ministry’ p114

## CHAPTER TWO: The Hierarchy of Needs

Abraham Maslow<sup>16</sup> was an American psychologist. He was born in 1908 and grew up in Brooklyn. He was the eldest of 7 children born to Jewish Russian emigrants. He studied psychology and became a professor at Brandeis University. He died in California in 1970.

Abraham Maslow's thinking was surprisingly original. Most of the psychologists before him had concerned themselves with the abnormal and the ill. Maslow wanted to know what constitutes positive mental health.

His major contribution in helping us to understand our Pathfinders is his Hierarchy of Needs. Maslow said that human needs are arranged in a hierarchy in terms of their potency. The lowest or basic need is in the First Level. The lower the need the more powerful it is. Maslow also said that the lower need must be met before the next need up the table can be realised. This is illustrated in Figure 2.1.

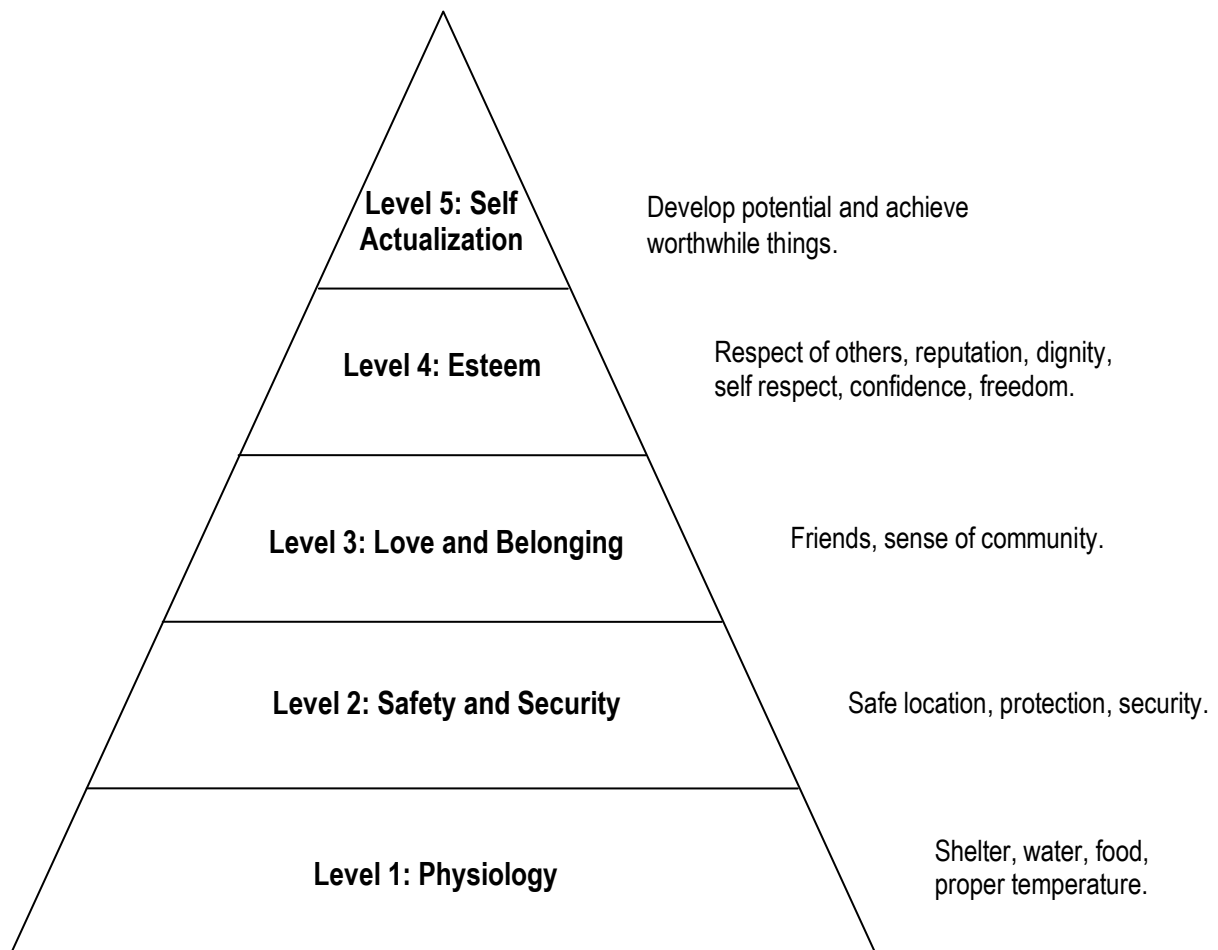


Figure 2.1: Abraham Maslow's Hierarchy of Needs.

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<sup>16</sup> The facts in this chapter are based on the Wiki article Abraham Maslow

Maslow's concept highlights the importance of caring for our Pathfinders. If we want to communicate on a level where they have an opportunity to discover the love of God, then we need to secure the parameters for it to take place. The basics of shelter, food, safety and being with a group of friends creates a great platform for the spiritual development to take place. (This is why we have training programs for leaders so that these things can take place,)

Any activities that we do for the Pathfinders in the outdoors need to remember these things. If for example you are going camping, the most important thing is not the location but the need for shelter, adequate food and good water. If the Pathfinders feel that any of these things are not met then they will not be open to the real reason they have been taken out into the bush. ((It is interesting that Jesus met the needs of food when he feed the 5,000 with a small boy's lunch. Then he was able to continue the ministry he was doing.)



## CHAPTER THREE: Overview of Generational Theorists

Generational analysis is a relatively new way of looking at the social characteristics of a group. Its origins are in the advertising industry, which wanted to identify the most efficient ways of selling to the public. Now it is used by educators, politicians and other groups of people who want the same outcomes. This chapter is included in this unit because it helps us to understand some of the characteristics of the volunteers that we work with and especially the Pathfinders that we are ministering to.

Generations were not considered as different to any other until the labelling of the “Baby Boomers” for people born between 1946 and 1964. Up until then they would be just referred to as ‘the present generation’. A generation was defined as “the average of time between the birth of the parents and the birth of their offspring”<sup>17</sup> But today people are taking longer to have children, with the average age shifting from around 20 years to 30 years.

We now use the following guidelines to identify a new generation. A generation is a group of people who:-

1. Share the same life stage.
2. Live through the same economic, educational and technological times.
3. Were shaped by the same social markers and historical events.<sup>18</sup>
4. Are distinct from other generations.

The generations that have been identified are set out in the following table. There is a wide variation on the names and dates for each of the modern generations.

| Generation   | Other names  | Dates       | Historical Events   | Role Models             | Technology  |
|--------------|--|-------------|---|-------------------------|---|
| Builders     | <ul style="list-style-type: none"> <li>• Traditionalists</li> <li>• Silent Generation</li> </ul> | 1925 – 1945 | <ul style="list-style-type: none"> <li>• The roaring 20's</li> <li>• Depression</li> <li>• World War II</li> </ul>                    | Eisenhower<br>Churchill | <ul style="list-style-type: none"> <li>• Radio</li> <li>• Gramophone</li> </ul>             |
| Baby Boomers |  | 1946 – 1964 | <ul style="list-style-type: none"> <li>• Atom Bomb</li> <li>• Cold War</li> <li>• Korean War</li> <li>• First man in Space</li> </ul> | Madonna<br>Bill Clinton | <ul style="list-style-type: none"> <li>• TV introduced</li> <li>• Audio Cassette</li> </ul> |

<sup>17</sup> Quoted in 'Seriously Cool' p5

<sup>18</sup> Mark McCrindle, Seriously Cool, p6

|              |  |             |  |                            |   |
|--------------|--|-------------|--|----------------------------|---|
| Generation X |  | 1965 – 1983 | <ul style="list-style-type: none"> <li>• Vietnam War</li> <li>• Woodstock</li> <li>• First man on the moon</li> </ul>                  | Rove<br><br>Angelina Jolie | <ul style="list-style-type: none"> <li>• Colour TV</li> <li>• VHS VCR</li> </ul>                            |
| Generation Y | <ul style="list-style-type: none"> <li>• Millennial</li> </ul>   | 1984 – 1995 | <ul style="list-style-type: none"> <li>• Fall of Berlin Wall</li> <li>• Stock Market Crash</li> </ul>                                  | Brittney Spears            | <ul style="list-style-type: none"> <li>• 1st IBM PC Compact Disc</li> <li>• Mobile Phones</li> </ul>        |
| Generation Z | <ul style="list-style-type: none"> <li>• Generation I</li> <li>• iGeneration</li> <li>• Internet generation</li> </ul> | 1996 –      | <ul style="list-style-type: none"> <li>• 9/11</li> <li>• Bali Bombing</li> <li>• War on Terror</li> <li>• Economic downturn</li> </ul> |                            | <ul style="list-style-type: none"> <li>• Internet Boom</li> <li>• DVD introduced</li> <li>• iPod</li> </ul> |

The behavioural characteristics outlined for each of the generations varies between researchers. Lots of different research has been done depending on the reason for the research. The research covers every facet of the social behaviour. The following table lists the common characteristics that commentators say about these generations<sup>19</sup>

| <b>Behavioural Characteristics</b> |  |
|------------------------------------|--|
| <b>Builders</b>                    | <ul style="list-style-type: none"> <li>• Places duty before pleasure</li> <li>• Believe that patience has its own reward</li> <li>• Value honour &amp; Integrity</li> <li>• Avoid challenging the system</li> </ul>  |
| <b>Baby Boomers</b>                | <ul style="list-style-type: none"> <li>• Lack of respect</li> <li>• Created the two-income household</li> <li>• Stable employment</li> <li>• High divorce rate</li> <li>• Gender revolution</li> <li>• Live to work</li> <li>• Appreciate respect</li> <li>• Willing to go into debt</li> <li>• Preserve their youth</li> <li>• Nostalgic</li> </ul> |

<sup>19</sup> Based on the following resources – Christopher Shen – Generational Change  
- Annalise Walker – Gen Z: here they come ready or not  
- Mark McCrindle – Seriously Cool

|                     |   |
|---------------------|---|
| <b>Generation X</b> | <ul style="list-style-type: none"> <li>• Value relationships – small support groups\</li> <li>• Cynical &amp; untrusting</li> <li>• Influenced by MTV, AIDS &amp; worldwide competition</li> <li>• Technically competent</li> <li>• Confident</li> <li>• Rapid career transitions</li> <li>• Interested in short term rewards</li> <li>• Desire versatility</li> <li>• Provide clearly defined tasks &amp; explanations</li> <li>• Technology</li> <li>• Collaboration &amp; teamwork</li> <li>• To ask questions &amp; challenge assumptions</li> <li>• View jobs within context of a contract</li> </ul>  |
| <b>Generation Y</b> | <ul style="list-style-type: none"> <li>• Fiercely independent</li> <li>• Multi-skilled</li> <li>• Challenged attention span – extremely bored quickly</li> <li>• Expect heightened stimulation</li> <li>• Care about family</li> <li>• Diversity</li> <li>• Volunteerism</li> <li>• More team orientated</li> <li>• Multiple job &amp; career paths</li> <li>• Communicate through SMS and email</li> <li>• Embrace continuous learning</li> <li>• Freely expressive with strong views</li> <li>• More conservative</li> <li>• Adhere to old fashioned values</li> <li>• Lack experience</li> <li>• Need guidance</li> <li>• Richest, healthiest and educated generation</li> </ul> |

## Generation Z

- Care less about fame & fortune
- Care more about their parents
- May return to more traditional values
- Happiness is one of their main priorities in life
- Highly knowledgeable. Able to connect to the web
- Highly connected. Have own mobile phone
- Steeped in computers. School & play
- First generation to see parents and children embrace technology together
- Have friends that they never meet
- Experts in multitasking
- Invent a new language of communication
- Ultra independent – only child in family
- Grow up in equality of sexes in the home
- Internet And SMS
- Digital Natives
- Involve them in developing programs
- Decisions made on the basis of their peers

The major thing with generational identification is that it does not claim to hold the key to understanding who each generation is. It just gives a generalised comment on the character of the people who make up each generation. The Pathfinders that we are dealing with today are a new group who are only beginning to become a force in our world. Every Pathfinder Club can direct each Pathfinder toward the joy of serving Jesus as their Saviour. We can use their strengths to build a church that is relevant to today's world. They are the people of technology. Their parents share this understanding with them. Their weakness is the experience of seeing the God of Creation. Pathfinder leaders play a very important role in taking them away from technology and introducing them to the God of creation. We need to slow them down so they can listen to the voice of God.

## CHAPTER FOUR: Understanding Pathfinders

Note: Pathfinders come to the Pathfinder Club with plenty of energy, enthusiasm and hope. The previous chapters have outlined some of the details of what make up this wonderful person called 'the Pathfinder'. This chapter looks at each of these features that apply in a general sense to the Pathfinders that we work with. It is a very broad summary of the features. You will still need all the wisdom that God will give you to understand each individual Pathfinder.

Always remember that:

- God loves every Pathfinder as one of His own special children.
- Every Pathfinder is unique. We may only get one chance to make a difference while they are in Pathfinders
- Pathfinders is generally only a supplement to the influence of the home.
- Pathfinders does have an influence on the development of the Pathfinder.
- Aim to become friends with each Pathfinder as much as they will let you.

When the Bible describes the first 30 years of the life of Jesus it does it in one concise verse. "So Jesus grew both in height and in wisdom, and he was loved by God and by all who knew him" <sup>20</sup> This verse covers everything that we have already talked about and more. The Pathfinder we work with today reflects these same outcomes. We are challenged to direct them that they also will find favour with God as they give their hearts and life to him.

### Physical Development<sup>21</sup>

Younger Pathfinders are energetic, co-ordinated and well balanced. They struggle to sit still and listen. Both girls and boys have a similar height and physical development.

At around 11 to 12 years of age, rapid physical growth begins. As physical changes are not always uniform and may be quite dramatic, adolescents may experience stages of awkwardness or clumsiness. Boys generally start maturing later than girls, but catch up with them by the time they leave Pathfinders. In the Teen classes, Pathfinders are often near the peak of their growth spurt.

Puberty is now beginning earlier (10-12 yrs), with adolescents often feeling self-conscious and acutely aware of how they compare with others. Hormonal surges also have social implications as adolescents become acutely aware of the opposite sex. Rousseau said: "We are born twice, the first time into existence and the second into life; the first time a member of the race and the second time a member of the sex."<sup>22</sup>

### Emotional

One of the tasks of adolescence is to develop personal competence. The Pathfinder Club should be a safe place for this development to occur. Adolescents are looking to adults that make up their world and are wondering where they fit in. They have discovered that no one is equal, that each person has different sets of skills and some seem to be respected more than others. They need lots of encouragement so that whoever they are, they feel special and unique. They need to be encouraged

<sup>20</sup> Luke 2:52 NLT

<sup>21</sup> Comments based on Pathfinder Staff Manual p9,10.

<sup>22</sup> Quoted in Pathfinder Staff Manual page 10

to be who they are and to feel good about themselves. It is vital to share with them that they are special in God's sight.

Once adolescents have established who they are, they then move on to decide how they fit in. We as staff are challenged to give them opportunities to develop skills, experience leadership and discover what 'cause and effect' is. We want them to become confident within themselves and their community. We want them to realise that they can make a difference in the world.

## **Intellectual Development (Cognitive)**

During this stage the child begins to reason and think as an adult. This is when the Junior Pathfinder moves from concrete thinking to abstract; dreaming dreams and theorising about what could or will happen.

As Pathfinder leaders, we need to remember that we have two types of thinkers in the Pathfinder Club – concrete and abstract. This is why it is important to do a wide range of different types of activities to meet the different needs of the group. Storytelling is an important communication tool for both groups of thinkers. Younger Pathfinders enjoy facts, collections, quizzes etc., whereas older Pathfinders respond to discussions, asking questions, creativity and exploring the issues that face them as young adults. The older Pathfinders have discovered a sense of freedom of thought that we as Pathfinder leaders need to respect and yet at the same time direct within the boundaries of Spirituality.

## **Moral Development**

A child's moral development (attitudes and behaviours) are influenced by their emotional and intellectual stages. Younger Pathfinders often begin with a concrete, right/wrong view of the world, where rules and justice are very important. As they mature, Pathfinders begin to see things differently. A call to justice becomes a challenge as to whether justice is right. Older Pathfinders want to know the reason for any rules, laws or judgements. Therefore, in operating a Pathfinder Club it pays to follow the lead of Jesus, who summarised the Ten Commandments by saying, "You must love the Lord your God with all of your heart, all of your soul and all of your mind...A second is equally important: Love your neighbour as yourself."<sup>23</sup>

We need to keep our rules simple and logical, and have good reason for their existence.

## **Faith**

Faith has been described as the way that an individual looks at what they believe about themselves, others and the world (Fowler, 1987).

The Pathfinder Club is a Christian organisation that promotes a belief in Jesus Christ and upholds the beliefs of the Seventh-day Adventist Church. It is an evangelistic tool to promote salvation in Jesus and the hope of His soon coming. As leaders, we want each Pathfinder to develop a personal faith system that accepts Jesus and Christianity as part of who they are.

## **Home**

The greatest influence in developing the character of the Pathfinder is their home environment. It is in the home that they learn to feel safe, loved, respected and encouraged. From the development of this

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<sup>23</sup> Matthew 22:37-39 NLT

strong foundation they are able to handle the challenges of becoming an adult. When the home is a place of stress, sexual abuse or violence, the opposite occurs. For these children it is important that other organisations such as school and church become a place of security, shelter and personal development. The Pathfinder Club can be such a place for these children.

Our Pathfinders come from a wide range of homes. These may include dual parent homes, single parent homes (with one parent or divorced parents), blended families, adopted families (local or overseas), foster families or carers. It is interesting to note that according to a study of 90,000 young people in USA conducted in 2000, “a key external resiliency factor in the home was not how the family was configured (one parent or two), but the presence of a nurturing adult at key times of the day”<sup>24</sup>

The Pathfinder Club can help support the home. For Pathfinders who come from stable, loving homes, Pathfinders is a place where they can discover that there are other adults who can be positive role models. For Pathfinders who are at risk because of their home environment, the Pathfinder Club can become a place of safety, support and encouragement. They can be given the opportunity to do things that they find impossible in their homes. They can respond to care and encouragement, and find themselves through being given trust and responsibilities.

## Environment

This is the world that the Pathfinder grows up in. It is made up of the home, school, cultural community and the geographical location. Environmental differences may influence Pathfinders and the way that we deal with them. When members come from different locations, we can expand their world view and encourage them to appreciate each other’s communities.

## Culture

Everyone comes from a culture or heritage that influences who they are. This culture may be that of the nation they live in or it may be the one their parents’ emigrated from. Cultural differences can be expressed through language, family relationships, food, appearance, habits and ceremonies. Culture can also refer to the peer group that the Pathfinder may be a part of. This culture will reflect the values and world view of a specific group of young people in the context of the school or the location where they live. This peer group comes with a lot of the same features as a national culture such as dress style, language, actions and special ceremonial features.

The Pathfinder Club is a great place to break down barriers formed by culture. As leaders we need to respect the uniqueness of the cultures that are present. It may also be beneficial to learn some of these unique cultural features and to become involved in some of the special moments that affect our Pathfinders. The Bible reminds us that Jesus came to die for every person in the world. He did not come just to save the Jews or any other particular culture group. Paul in talking of his own evangelical methods says, “When I am with the Jews, I become one of them so that I can bring them to Christ...When I am with the Gentiles who do not have the Jewish law, I fit in with them as much as I can. In this way I gain their confidence and bring them to Christ.”<sup>25</sup>

As Pathfinder leaders we need to promote a safe place where people from different cultures can be respected and enjoyed. Pathfinders is a good place to promote positive attitudes toward people of other cultures.

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<sup>24</sup> Lloyd Martin. The Invisible Table. Page 27

See also comments by Bradley Strahn. Parents, Adolescents and Religion. Page 19

<sup>25</sup> 1 Corinthians 9:20&21. NLT

## Generation

Pathfinders come from a different generation to staff. Generational theorists are still determining starting dates, generational traits, and tags used to identify this generation. Some theorists (who believe that generations are cyclical) believe that this generation may reflect the characteristics of the Traditional/Silent<sup>26</sup> generation.<sup>27</sup> What we do know is that they are very literate with computers, internet, iPods, mobile phones etc.

For Pathfinder leaders it means that we need to stay up to date with current modes of communication eg. SMS, email, Facebook, Twitter, or whatever is currently being used. It also means that this generation are more comfortable in using computer games for experiencing adventure and are almost afraid of facing the real experience. We need to take them away from these things and introduce them to the peace of the outdoors. Our Pathfinders need to experience the results of effort in climbing a hill or walking to a destination. They need to discover that doing is more satisfying than seeing the latest visual presentation on the computer, TV or in the cinema. Nature needs to be a vital part of the Pathfinder program. Observing and experiencing the wonders of nature are vital for spiritual awareness.

## Maslow's Theory

The Pathfinder Club needs to be a place of refuge; a safe place where Pathfinders know they can find understanding adults, make great friends and experience fun in a positive Christian atmosphere. By looking after the basic needs of each Pathfinder, we are setting the platform for the ministry that we are involved in; that is, to create the moment to enable us to share the story of Jesus and what he means to us. Our call is to "let each generation tell its children of your (God's) mighty acts."<sup>28</sup> If we want to talk about Jesus in a meaningful way then we need to follow the advice of Maslow and look after the basics of food, shelter, a safe place and a loving community. If we want Pathfinders to create positive memories<sup>29</sup> that they will never forget, then we need to meet these needs first.

Each Pathfinder is a gift from God. Every Pathfinder and Pathfinder program is an opportunity for us as leaders to allow God to use the gifts we have to influence a young person for the Lord. Pathfinders need to be like a sanctuary. Every piece of the old sanctuary was treated carefully in a special way. Every Pathfinder needs to be treated with the same respect. We don't know when Jesus will come but we can prepare a generation that will see Jesus come. We only have them for six years at the most. In that time, God challenges us to make a difference in each of their lives. We need to study the children that we work with. We need to treat them with the care that God expects us to treat them.

"I have been given complete authority in heaven and earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all of the commands I have given you. And be sure of this: I am with you always, even to the end of the age"<sup>30</sup>

"So my dear brothers and sisters, be strong and steady, always enthusiastic about the Lord's work, for you know that nothing you do for the Lord is ever useless"<sup>31</sup>

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<sup>26</sup> Traditionals/Silent Generation – born 1925 - 1946

<sup>27</sup> Christopher Shen. Generational Change: Understanding and Influencing the Different Generations. Slide Show

<sup>28</sup> Psalms 145:4 NLT. Also see Deuteronomy 4:9 & 10; 6:4 - 7

<sup>29</sup> Read the book by Wayne French called Creating Memories to appreciate the importance of these memory events to Pathfinders

<sup>30</sup> Matthew 28:18 – 20 NLT

<sup>31</sup> 1 Corinthians 16:58 NLT



# CHAPTER FIVE: Overview of Spiritual Development Theorists

No Pathfinder or adult can be involved in the Pathfinder organisation without being affected by the spiritual bias of the organisation. The purpose of Pathfinding is to see all participants gain a knowledge about Jesus, His salvation, principles of living and the promise of His return. Each Pathfinder event involves a spiritual dimension. It is evident in the club worships, the club programming, Sabbath camping and through connection with a local church. Pathfinding is an evangelistic program for the children of the church and the community.

The call to accept Jesus as your personal Saviour can be experienced at any time in a person's life. It can happen in different ways. It may be sudden and dramatic or happen gradually. It may be the result of reading, appreciating art, responding to friends or suddenly becoming aware that Christianity fills a void. As someone begins the Christian life, they discover they have only just begun a journey of discovery that is complete and special at each stage but never finishes revealing the love of God. Paul and Peter reflect that Christianity itself is a journey. We cannot stay in the same spiritual place. We need to keep discovering more and more about the wonders of Christianity.

1 Peter 2:2. "You must crave pure spiritual milk so that you can grow into the fullness of your salvation. Cry out for this nourishment as a baby cries for milk, now that you have had a taste of the Lord's kindness." (NLT)

1 Corinthians 3: 1 – 3 "Dear brothers and sisters, when I was with you I couldn't talk to you as I would to mature Christians. I had to talk as though you belonged to this world or as though you were infants in the Christian life. I had to feed you with milk and not with solid food, because you couldn't handle anything stronger. And you still aren't ready." (NLT)

Hebrews 5: 11 – 14. "There is so much more we would like to say about this. But you don't seem to listen, so it's hard to make you understand. You have been Christians a long time now, and you ought to be teaching others. Instead, you need someone to teach you again the basic things a beginner must learn about the scripture. You are like babies who drink only milk and cannot eat solid food. And a person who is living on milk isn't far along the Christian life and doesn't know much about doing what is right. Solid food is for those who are mature, who have trained themselves to recognize between right and wrong and then do what is right."

Just as spiritual growth must continue as part of our Christian lifestyle, so we acknowledge that Pathfinders also grow emotionally, intellectually and morally. Christian developmental theorists have wrestled with how our children discover Jesus. Some of these are discussed below:

## John Westerhoff III

John Westerhoff III was the first person to outline a model of faith development. He believed that faith was an active word, involving not only belief, but the process of believing. He proposed that spiritual development was like the rings of a tree, which grows slowly and gradually. Each new ring or stage of spiritual growth does not eliminate the previous one. John Westerhoff III viewed a sapling as a complete tree regardless of the number of rings it had grown. He also believed that a tree grows in a proper environment but can wither when that environment is lacking. His model is outlined in the table below:

| Approximate Age | Stage                                   | Description   |
|-----------------|---|---|
| 3 – 7 yrs       | Experienced Faith<br>(copying)          | <p>“A person first learns Christ, not as a theological affirmation, but as an affective experience” (p.90. Westerhoff)</p> <p>A child learns by observing and reacting to the people around them.</p> <p>The family plays the key role.</p> |
| 8 – 12          | Affiliative Faith<br>(belonging)        | The child feels that they belong to the faith community around them.  |
| 12 – 30         | Searching Faith<br>(questioning)        | The individual establishes their faith identity by critical judgement. They connect what they know about Jesus with what they feel about him.   |
| 30 +            | Owned Faith<br>(This is what I believe) | The individual becomes actively involved in the community of the church. They become willing to serve and teach others  |

## Bailey Gillespie

Dr. Bailey Gillespie is a professor at La Sierra University in California who specialises in spiritual development. He also directs the John Hancock Centre for Youth Ministry, which developed the Gracelink Children’s Sabbath School lessons. His model of spiritual development has also influenced the development of the religious education curriculum for our schools. His outline of Spiritual development is summarised in the following table:<sup>32</sup>

| Approximate Age | Stage              | Description  |
|-----------------|--------------------|--|
| 1 – 6 yrs       | Borrowed Faith     | A child’s faith follows that of their community  |
| 7 - 12          | Reflected Faith    | The child imitates the example of faith that is shown in their community.  |
| 13 - 15         | Personalized Faith | The individual begins to establish their own faith beliefs. This is a time of questioning and experiencing what faith is.  |
| 16 - 18         | Established faith  | This is an extension of the previous stage. It includes the establishment of their faith outside of the family. Individuals realise that they are part of the faith community, and become involved in the practical side of their faith. |

<sup>32</sup> Based on Bailey Gillespie, The Experience of Faith.

|                  |                  |   |
|------------------|------------------|---|
| 18 - 28          | Re-ordered faith | The individual experiences a feeling of God's presence in the activities of living.   |
| Middle Adulthood | Reflective Faith | Faith is now reflected on and learned from personal experience  |
| Older Adulthood  | Resolute Faith   | This is a time of making sense of life. It involves finding hope in the past and the future, feeling good about life and having a deep trust/understanding of what faith is |

## Bruce Powers

Bruce Powers developed a faith development outline that he believed that it was irrelevant to the age of the person. The stages can fit within the development of a child. Bruce Powers also believed that a person at any of these stages had faith. His system is outlined in the following table:

| Approximate age | Stage           | Notes  |
|-----------------|-----------------|--|
| 0-6 yrs         | Nurture         | The child has their earliest exposure to belief                    |
| 7-18            | Indoctrination  | The individual is told what to do and believe                      |
| 19-27           | Reality Testing | The individual tests their faith. Many questions are asked.        |
| 28-35           | Making Choices  | The individual decides what they are going to do with their faith. |
| 36+             | Active Devotion | The individual is committed to a belief system                     |

These spiritual development theories give us a better understanding of the processes that take place in children and young adults. It reveals that God never stops working with any of us. It also explains Christ's attitude when His disciples wanted to isolate Jesus from the little children. Jesus responded to his disciples by saying,

"Let the children come to me. Don't stop them! For the Kingdom of Heaven belongs to such as these"  
Matthew 19: 14 (NLT)

## CHAPTER SIX: Promoting Spiritual Growth in Pathfinders

“Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. Ministers of the gospel [this also includes Pathfinder Staff] should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of Heaven. There are among us many young men and women who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. How can we who claim to be the servants of God pass on day after day, week after week, indifferent to their condition?.. Why should not labour for the youth in our borders be regarded as missionary work of the highest kind? It requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom. The youth are the objects of Satan’s special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy.”<sup>33</sup>

“The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labour. He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent. Not all can be helped in the same way. God deals with each according to his temperament and character, and we must co-operate with Him. Often those whom we pass by with indifference, because we judge them from outward appearance, have in them the best material for workers, and will repay all the efforts bestowed on them. There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds.”<sup>34</sup>

“Those who give instruction to children and the youth should avoid tedious remarks. Short talks, right to the point, will have a happy influence. If there is much to be said, make up for brevity by frequency. A few interesting remarks, every now and then, will be more helpful than to give all the instruction at once. Long speeches tire the mind of the young. Too much talk will lead them to loathe spiritual instruction, just as overeating burdens the stomach and lessens the appetite, leading to a loathing for food....”<sup>35</sup>

“We should seek to enter into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories. Jesus did not remain in heaven, away from the sorrowing and sinful; He came down to this world, that He might become acquainted with the weakness, the suffering, and the temptations of the fallen race. He reached us where we were, that He might lift us up. In our work for the youth, we must meet them where they are, if we would help them. When youthful disciples are overcome by temptation, let not those older in experience deal with them harshly, or regard their efforts with indifference. Remember that you yourselves have often shown but little strength to resist the tempter’s power. Be as patient with these lambs of the flock as you wish others to be with you. God has so constituted us that even the strongest desire sympathy. How much more, then, do children need it! Even a look of compassion will often soothe and strengthen the tried, tempted child.”<sup>36</sup>

These statements to the church were written by Mrs White just before she died. They are as relevant to ministry to our young people today as they were then.

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<sup>33</sup> Ellen G White. Gospel Workers p207

<sup>34</sup> Ellen G White. Gospel Workers p208

<sup>35</sup> As above p208, 209

<sup>36</sup> Ellen White. Gospel Workers p209

There is no perfect Pathfinder Club, but following these basic principles should help create a place where the spiritual growth of our Pathfinders can be encouraged. Below are some ideas, observations and comments which may be of assistance.

## **Pathfinder Staff**

The greatest influence on any Pathfinder is their parents. Even if parents don't always like their adolescent children, they still play a major role. Pathfinders can be a positive place where Pathfinders can begin the journey to establish their own image. Staff act as agents to create the atmosphere that is the Pathfinder Club. Their style of leadership, attitude and interest in Pathfinding all help create a positive influence. Pathfinder Staff can make a difference by:-

1. Being committed to Jesus Christ. They need to be baptised members of the church who love being Christians. Their Christianity needs to be obvious in what they do. They should be supportive of the church and excited about the beliefs of the church.
2. Being flexible to meet the different needs of the group.
3. Taking the time to learn the skills needed for Pathfinder leadership. They should be prepared to complete each of the training programs that are designed to give the skills to operate a successful club. These include:
  - a. Master Guide – designed as a basic leadership training program especially for young Pathfinder leaders
  - b. Pathfinder Leadership Award (PLA) – This is the first half of the Pathfinder leadership training program. It includes both Pathfinder and National units in Bushwalking and Camping
  - c. Pathfinder Specialist Award (PSA) – This is the other half of the leadership training program.
4. Completing any relevant Child Checks, Police Checks or whatever is required by the country or the state. This is because we believe that every Pathfinder is worth protecting.
5. Loving each of the Pathfinders as special members of the club. Get to know them by name and to appreciate their worth as individuals. We are encouraged to be mentors to each of the Pathfinders. Staff need to be happy and positive about Pathfinding, always dreaming up new things that could be done for the club and with the Pathfinders. They should be willing to help or listen to any needs of the Pathfinder. Staff need to work together in monitoring the developmental journey of each Pathfinder through the different stages of growth, until they leave the club as young adults.
6. Being role models. Pathfinders do not want another sermon but they want an example of what it is like to be a Christian. Staff become the face of God and of His church. Our actions will support any word that we may say in worship or other times of communication .
7. Positive spiritual atmosphere. The Club Chaplain's attitude to their role in the club will have a huge impact on the Christian journey of each of the Pathfinders. It is a real opportunity for the church Pastor, volunteer or Elder to support the spiritual atmosphere of the club.

## **Pathfinder Club**

The Pathfinder Club is a community for young people aged 10 – 16 years. This is a very important period in their spiritual development. During this time, they move from being Reflectors to being

Acceptors (or rejecters) of the belief systems that they have grown up in. They may not have made their final decision by the time they leave Pathfinders, but the club community plays an important role in encouraging them to accept Jesus as their own Saviour and to get excited about their church. Features of the Pathfinder Community that help Spiritual growth include:-

1. The rights of the individual are acknowledged. Every Pathfinder is special to God. Every Pathfinder has gifts that give them a special place in the family of the club.
2. The Pathfinder Community should be a safe haven from bullying, put downs, negative communication, racism, injustice and any other attitude that destroys the opportunity to minister.
3. Pathfinders is a happy place where friends meet, and encouragement and fun are valued. It is an attractive experience that the Pathfinder does not want to miss out on.
4. It becomes a source of adventures that provide the Pathfinder with stories that give them respect in their school community and opportunities to witness to their friends.
5. Pathfinders is a safe place to learn the skills of leadership. The Pathfinder Unit system provides opportunities for older Unit members to become Captains. This is an excellent place for developing leadership in a small group, with a counsellor acting as mentor. Leadership skills include mentoring younger unit members, delegating to older unit members, learning how to teach practical skills to newer members and being responsible for practising discipline, fairness and friendship within the unit. It also provides a great opportunity to share Jesus through personal testimony.
6. The community of Pathfinders becomes a special place for children from broken or disruptive homes. The Pathfinder community is a stable place. The leadership and the Pathfinder members are able to provide a stable community for these Pathfinders in this difficult experience.
7. The way that the group welcome and assimilate new members has a huge personal and spiritual impact. The special Induction Ceremony gives new members an identity as members of the club, and of their unit. The captain and counsellor become the mentors in assimilating them into the community of the club.
8. Pathfinders becomes an entrance to the church. Through special church programs such as Pathfinder Day and Investiture, the church shows their support of this ministry. This support in turn has a positive impact on the attitude of the Pathfinders to the church.
9. The Pathfinder club is an opportunity for non-Christian or non-SDA members to become connected to the church. Not only is the Pathfinder's own spiritual growth encouraged through the Pathfinder program, but it can impact on the parents. Pathfinder church programs such as Pathfinder Day, Investiture, Fund raising socials and other occasions act as doorways to the local church. A wise Pathfinder chaplain will take the opportunity not only to get to know the Pathfinders, but also to visit with the Parents.

## Programming

The purpose of the Pathfinder Club is revealed through the programming that is developed by the staff. The challenge is for each club to see themselves as an evangelistic ministry that will attract the participants to Jesus. All elements of Pathfinding are designed to let this happen.

1. The program needs to be interesting and varied. Each element of the program needs to be carried out in a respectful but fun way. Such things as Opening Parade, Closing Parade, Marching, Games etc. need to be done as a positive experience.
2. The club worship time needs to be creative and relevant. It is an opportunity to involve as many of the club as possible in worship.
3. Class time must not take over the whole Pathfinder meeting. Classes need to be prepared for, based on active learning as much as possible, and a great time of fellowship.
4. Special events need to be a part of the Pathfinder program. These act as highlights which the Pathfinders hang their memories on. These also provide opportunities for Spiritual development.
5. Involve Pathfinder Units as much as possible in being responsible for parts of the program
6. Plan to go camping. Pathfinders need to get out of their comfort zone and away from technology. They need to be taken away from things and taken into the world of God's creation. They need to be given time to slow down and let God speak to them as they discover the wonders of the world of nature.
7. Use outdoor adventures as a memory making event. Let them learn the physical, mental and emotional challenges of participating in outdoor activities. The longer they participate in an outdoor adventure the greater the learning opportunity to learn about themselves and knowing God.

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