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CAMPING UNIT

YOUTH I COURSE BOOK

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THIS COURSE BOOK is to be used in conjunction with the Youth I Camping Unit Students' Book I WANT TO BE FREE.

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THIS BOOK is one of the resources in the Christian Life Curriculum for use in Methodist, Presbyterian, Churches of Christ, and Congregational Churches in Australia and New Zealand, and the Anglican Church in New Zealand.

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CAMPING UNIT
YOUTH I
CHRISTIAN LIFE CURRICULUM



COURSE BOOK

I WANT TO BE FREE

Mary-Ruth Marshall

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"The need to belong to the group and to do what the group does begins to influence his decisions on dress, manners, speech, and study. The importance of 'being in' with the group and group loyalty outweighs the earlier loyalty to, and reliance on, home and family standards and approval. If given a choice, he nearly always prefers to go with the group rather than with his family. A girl may think, If I can't find SOMEONE to go with, I'd sooner miss the school play than be seen sitting alone or, perish the thought, with my mother."

These needs, these desires, these pressures, are normal and common. Erik Erikson, a noted American psychiatrist, outlines the various stages of life in terms of the important tasks for each stage. The central task he names for adolescence is *identity*. He points out the need for a young adolescent to discover his own identity, his reason for being, his goals and aims in life, his similarities and differences to others in the age-group.

These studies are designed to look closely at three particular desires seen within this search for identity:

1. *The desire to be*: the struggle to become a person and to understand what it means to be a real person, involved in life rather than a spectator, to struggle with emotions and feelings, to celebrate being really human.
2. *The desire to be free*: to get rid of all restrictive devices, parents, schools, etc., to be able to make one's own decisions, to be free to think for oneself, to do as one desires.
3. *The desire to be me*: to know who one is, not just one of the crowd, an individual and not simply a projection of the crowd or of parents, to know one's identity and the meaning of it.

These three desires will be looked at as natural desires; at the same time, we will consider the pressures exerted upon this age group which seem to oppose these needs. The aim of the studies will be to help Youth I campers to learn something about themselves, about the joy of living, about real freedom and about what makes life meaningful. They will try to help equip this age-group to face some of the pressures of their lives, to deal with the squeeze the peer group can put upon them and the confusion of parents and other adults pushing in various directions. It is hoped that the studies will help young people deal with that deep-down feeling that sooner or later

you've got to stand up and be yourself, no carbon copy, no reflection, no follow-the-leader, just you!

Every person, if he is to live a normal and happy life, must discover his real self: discover it, accept it, *be* it! To desire another self is to live a life of self-delusion and fantasy. A thirteen-year old girl who has day dreams of marriage to Paul McCartney is reasonably normal. But she also needs help as she moves on to the next stage of life, going out with Johnny-from-down-the-street. He, in turn, may picture himself as the youngest star forward in football history. But his real needs are those concerned with his actual life, good football player or not. To learn to accept *that* person, to live within the bounds of *that* identity, is to become a real person, to reach the goal of true maturity (as Phillips translates Paul's term in Romans 12:2). Here is this thirteen- or fourteen-year-old, wanting desperately to move away from the stringencies of control by parents, teachers, others who are *older* and perhaps bossier. And, frequently, those who are older are willing. Sometimes they seem to be pushing the young ones from the nest; other times, they seem to be holding back.

In actuality, of course, these Youth I people may simply exchange one form of control for another. For the peer group, the clique, the gang, the herd, can be a demanding master and its leaders usually demand (and receive) conformity (imitation being a very acceptable form of flattery). What is the difference between having one's life run by the gang and having it run by parents? The conflict for many young people is that quite often these two forms of pressure oppose one another.

The early teen needs to be helped to recognize these situations, to know why these pressures exist and what can be done about them. A real person (one who knows who he is, what he stands for and why), one who has come to terms with selfhood, has gained the skill of responsible living. No matter what the pressure, no matter how confused the issue, this person stands on his own merits, knowing himself and his values. These studies may be able to help you, a teacher or leader of Youth I, as you strive to assist in the development of such individuals. It is the acknowledged presence of Jesus, the Lord of Life, in our lives, which helps us to become this kind of person. Indeed, he is the model of maturity against which we can trace our own development, youth or leader.

WHAT HAPPENS IN A GROUP?

The purpose — and challenge — of a group is to provide a place and an atmosphere in which each member can find acceptance and fulfillment. He finds these not only in the acceptance offered to him but also in the contributions he is able to make to the group. The positive approach is a two-way one. As each individual is accepted for what he is, the group helps him become the person he ought to be. Within the group there are some levels of activity in which what one is and does and says is quite well known to oneself and to the group. There is another level in which others in the group become aware of actions and causes but the individual group member is unable to see them in himself. And each member will have some feelings which he is afraid to bring out into the open and so therefore must try to hide. Finally, there are levels in which neither the individual nor the group are aware of certain behaviour and motives; when they become known, it may be obvious that they have influenced the group greatly. A new group, or one whose members are not used to talking to one another very much, doesn't share very easily. Their interaction is not free or particularly honest. As they grow together as a group, they begin to trust one another more and see that their feelings are accepted and respected; the group finds it less necessary to pretend or hide. Your class will have several consecutive hours of time to follow this pattern; not only will it help the class as a group, it will help each individual as a person and as a group member.

It is not easy to be a member of a group and to feel the need to hide, deny, or be blind to various things. The person who feels threatened in this way is likely to become less and less aware of others; conversely, the person who feels acceptance is likely to become more open, aware and sensitive to others. A sort of mutual trust grows. If the camper is to feel free to reveal the desires of his own life, he must feel free to be his real self, without any masks on. This kind of honesty, if achieved, can do more for the camper than almost anything else in the camp situation.

A PLANNING GROUP

You will find you gain enormous benefit from the use of a pre-camp planning group. This could be made up of yourself plus several class members, perhaps one or two parents, any other teachers involved and your cook, if you have one. If your class is small it could be your whole class. Chapter 10 of the *Youth Manual* and Chapter 9 of the *Planners' Manual* give suggestions for plans and decisions for which this group might be responsible. In addition, there is further help in Teachers' Training Kit, No. 3, "Camping", which is one of the resources of the Christian Life Curriculum.

Some of the items for which the planning group might take responsibility are:

- publicity
- transport
- menus
- finance
- supplies
- worship
- rules
- activities
- timetable
- programme

Some of these simply require decisions and the assignment of responsibility; others are policy decisions. In this latter case, you will find the opinions of the class members very helpful. But don't simply ask their opinions and then make your decisions accordingly; involve the pre-camp planning group, or perhaps even the total class (if it is a suitable size) in as much as possible of the planning together. The group should not exist simply to back up your decisions or feed you information on which to make decisions. Make their participation a real one, not just a rubber stamp.

FRIDAY NIGHT

A. Arrival at camp

While some of you may arrive at your camp in one large group (say in a bus or cars travelling together), it is likely that most will have staggered arrivals. If this is the case (and perhaps in any case):

You, the leader, **MUST BE** the first to arrive.

All organizational arrangements (who is to sleep where, who is to do what, etc.) should be completed and appropriate lists of sleeping, work, and chore groups prominently displayed.

Be ready for the first arrivals. They'll want to know:

- where to go
- where to put their gear
- what they do next
- when they'll eat.

Have suitable activities ready as soon as the first arrivals are settled in. If there is non-stop activity, they won't get bored. They could:

- help with kitchen arrangements
- copy and put up lists
- select records
- prepare worship
- set up and decorate your meeting place.

As others arrive, move them into the get-settled, get-weaving pattern.

There are really only two important things to remember, and if you follow them, you'll save yourself a lot of agony over discipline, confusion and all-night frivolity!

Don't let anyone (especially early arrivers) sit around with nothing to do. Boredom = trouble.

Discipline yourself, and the group, by including an introduction to the theme on Friday night (see C. below).

B. Arrangements

As soon as the group, or most of it, have gathered, you should begin. If they do not already know, they'll want information about:

Sleeping Quarters

Since facilities will vary from tents to holiday cottages to established camp sites, only the most general suggestions can be made. However, you may find it helps the group to become better acquainted if:

- sub-groupings for work, study or chores also sleep in the same quarters
- you keep an eye on "cliques" and gangs and try to introduce some new blood into such groups.

Watch out for the person who is "left out". Having a great deal of attention from the leader may be just as bad as being left out, so deal with the situation a little less openly. It may be easiest to structure your groups so this is not likely to happen.

SCHEDULE

See page 83 of the *Youth Manual* for a suggested programme outline. Adapt as you see fit and work out your own times; hours for bed and getting up, meals, and three periods for study are your only fixed times. While a great deal of flexibility is desired, young people still need and want the security of knowing the general outline for the week-end.

CHORES

The group will need to be divided into task groups to perform various duties during the camp. These may include:

- worship
- setting and clearing tables
- washing dishes
- food preparation

All will need to participate in the close of camp clean-up. Rather than giving the same jobs to one group for the whole time, alternate as needed. You might find a chore chart helpful.

Don't rely on volunteers, for you will end up with the same few people in the soapsuds after every meal. This is human nature. If your situation permits, have people in the same task group with those in their study group and sleeping quarters. This provides for the best possible use of small groups in camping.

C. Introduction of the theme

STEP 1

Give out the campers' books. Before the class has a chance to begin looking through their books, turn together to the Twins and Triplets game on page 4. Since the game is self-explanatory, all you need to do is make sure that everyone has a pencil or pen and set them loose. The game involves movement, noise, talking, singing, crying, meeting people . . . You play, too.

STEP 2

If there is time for another game, play *Guess Who*. Give each person one small and one large piece of paper; they will also need pencil or pen. Dictate the following sentences which they should copy onto the larger sheet of paper and then complete. (Dictate the list *first* and then have them complete the sentences.)

1. Something very few people know about me is
2. My favourite food is
3. The best singer in the world is
4. Better than anything else, I like
5. My pet peeve is
6. You'll never catch me
7. I've always wanted to
8. I wish I were

When the lists have been completed, put a number on the top of each one and quickly pin them up at eye level on a wall,

door or chalkboard. Each person needs a smaller piece of paper on which he is to write down, in numerical order, whom he believes to have written each list. (If your group knows one another so well that hand-writing would give away the identity, have the lists read aloud. Pass the lists around the group indiscriminately and each individual should read the one he ends up with. The group may then vote on the supposed identity.) If you have facilities for doing so, you could have this form typed or duplicated ahead of time and the group would just complete the unfinished statements.

STEP 3

Look quickly through the book together. Point out the three topics:

I Want To Be

I Want To Be Free

I Want To Be Me

Comment that you know these are wishes and desires that most people in this age group have. Ask the group to follow along as you read aloud the poem on page 3. This poem, as perhaps you can tell, was written by a hippie. He was speaking mainly about the frustrations of being turned into what he referred to as a "dog" by his government, who wanted him in the army. But what he has to say applies to all of us as we struggle to find out who we are and to be what we want to be.

STEP 4

Sing together the song on page 23 of the campers' book, "I Want To Be Free".

D. Supper

This may have been prepared by those who arrived early or perhaps it was arranged by the planning group. At any rate, be sure that there is plenty of it and that it is attractive. Even if it means asking group members to bring a cake, loaf or biscuits with them, try to have suppers that indicate there's care and interest being taken in the state of their stomachs. Cheese and biscuits, popped corn, homemade anything, — all these make a pleasurable difference. Cheapest of packaged biscuits arranged coldly on a plate don't inspire the kind of sharing and fellowship supper should provide.

E. Worship

Again, this may have been prepared by early arrivals or arranged by a planning group. The simplest forms are best:

- a folk song or hymn
- scripture from a modern translation
- a contemporary prayer

Worship, to be meaningful, should arise out of the life of your group. Since your only group life, up until now, is from your class time together, you might wish somehow to incorporate that. (See chapter 9 in the *Youth Manual* for worship suggestions and resources.) If the young people are to be responsible for planning and conducting worship, you will need to bring along a few books of prayers, meditations, etc. If your camp site has no hymnals or song books (and perhaps even if it does), you'll need to bring song books or prepared song sheets for singing. *Songs of Faith* is recommended as a handy dual-purpose book. There are songs in it for singing in worship and songs for singing for fun. There are blessings and verses which can be read aloud. You will find the following songs from this source suitable and helpful:

Lord of the Dance	No. 2
Awake, Awake	57
I Know the Lord	70
Come Out the Wilderness	77
Every Star	81
Here Am I	86
Standing in the Rain	16
Lord of Life	49
The Shepherd	54
Father in Heaven	91

In addition, another Joint Board publication, *Songs for Worship*, which may be available from your Sunday School, has three hymns which may be very useful for you in this study:

Christ Be With Me	No. 50
For Laughter and Fun	61
Thank You	15

F. And Now, To Sleep

You know, and *I* know, and chances are that your campers know that everyone needs some sleep in order to enjoy the camp fully. However, the Australian and New Zealand youth camps frequently hold the tradition of late nights (or all-nights) at camp. Since you are the leader, you are the one who must deal with the situation. However, here are some suggestions which should prove helpful:

Utilize your planning group to help set standards (see p. 7).

Bring the problem out into the open. Ask your class why they feel this is necessary (or, indeed, *if* they think so).

Is it a needed part of camp? What compromises are possible?

Provide lots of things for people to do every single minute up until bedtime. (Busy people have little time to plan mischief — and usually don't want to.)

A small group is preferable in many ways. A class of 10-12 should provide few problems of discipline whereas a larger group has more potential for difficulties. Single class camps are preferable to department or all-class ones.

If a large group is unavoidable, maintain small (class) groups at all times.

Set a reasonable hour for bed time (neither too early nor too late) and stick to it.

Remind the group of the hour for breakfast and make it quite plain that everyone is expected to be there promptly.

Consider bringing all sleeping bags into one room for a big spend-the-night-together party for the whole class. In the long run, you may get more sleep.

Don't allow two or three to go on talking when others really want to go to sleep.

Always take the positive attitude yourself — there's not going to *be* any trouble!

ACTIVITIES

A. Outdoor

The fact that you are away at a camp means that you should utilize its special facilities and enjoy the out-of-doors together. This may include:

Walks on the beach, in the bush, along a river, tramping across paddocks, climbing hills, exploring

Boating and swimming, other suitable water sports

Picnics and cook outs (such as one-pot stews, spaghetti, rice dishes, kebabs—cubes of meat, cheese, fruit, tomato, onion, alternated on sticks; damper; meat patties with vegetables; apples, corn, fish, cooked in foil on coals)

Trips to points of scenic or historic interest

Outdoor games such as football, baseball, cricket, volleyball, tennis, badminton

Star gazes, camp fires, night walks

B. Indoor

For times when it is more suitable to be indoors (at night or in cold or rainy weather), you will need to provide materials for indoor games and activities, such as:

Table games (chess, draughts, Monopoly, cards, etc.)

Radiogram and records. Class members are usually quite happy to bring along some records. These may be used both for listening and for dancing. Don't make the fatal mistake of imposing your musical tastes upon the group—or even your idea of their preferences! Let the class members bring along the records.



Group games:

- pen and pencil games (quizzes, beetles, drawing)
- informal (charades, competitions)
- relays
- active games (British Bulldog, Farmer Brown and his cow)

Books, collections of cartoons, magazines. For use with the study theme, include biographies of persons who seem to have come to terms with themselves and with life: John F. Kennedy, Winston Churchill, Dr. Tom Dooley, Albert Schweitzer, Martin Luther, Martin Luther King, Anne Frank, Paul, etc.

Audio-visuals, records, tapes, slides of general interest

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HOW TO PLAN EACH STUDY

- STEP 1. Read all the material in the campers' book and this guide.
- STEP 2. Keep the individuals in your class in mind. Think of the needs of those who will be participating as well as the purpose of the session.
- STEP 3. Set goals for your group which allow opportunities for the campers both to participate and to react to the themes.
- STEP 4. Make specific plans for the session.
- STEP 5. Gather the resources and materials you will need.
- STEP 6. Carry through your plans.
- STEP 7. Evaluate before the next session.

SESSION 1:

I WANT TO BE...

The purposes of this session are:

- (a) to discover factors which inhibit development as a whole, complete individual*
- (b) to explore the meaning of existence*
- (c) to discover the meaning in being God's child*

Everyone wants to be a person of some importance. We want to be known as specific individuals, different from others, important because . . . And there we frequently have to stop because we don't always know *why* we want this. We only know that we want to live fully, completely, even joyfully. Paul tells us that this is God's goal for us. (Romans 12:2.) He wants us to mature fully. The reason for this is not for God's benefit, but ours. We shall find, in being sons of God, the wholeness and fullness for which we search.

UNDERSTANDING THE SUBJECT

In his book on this age-group, Dr. Edgar E. Friedenberg (*The Vanishing Adolescent*, Beacon Press) concludes, "By helping the adolescent develop good, specific reasons for thinking well of himself, the school can contribute greatly to a stable identity. These reasons are competences, and adolescents with the help of good teachers can become very competent in mind, heart and body. School ought to be a place where you can not only learn to *be* a scholar, a fighter, a lover, a repairman, a writer, or a scientist, but learn that you are *good* at it, and in which your awareness and pride in being good at it become a part of your sense of being you." Naturally, the limited amount of time available to you in your class and during this camp is minimal in comparison with home and school ties. However, in the church and its school, we have a special contribution to make towards that "sense of being you". This special contribution is an awareness of the meaning of having Christ as Lord of Life: what this means to us and how it helps us.

One of the biggest difficulties encountered in dealing with this subject ("I want to be . . .") is that everyone has difficulty putting into words just exactly how he feels about it. It's a great deal like the song Barry McGuire sings, "Don't you understand what I'm trying to say? Can't you feel the fear I'm feeling today?" A poem studied by high school students in the United States expresses this confusion:

"I feel me near to some High Thing
That earth awaits from me,
But cannot find in all my journeying
What it may be.
I get no hint from hall or street,
From forest, hill or plain,
Save now a sudden quickening of my feet,
Now some wild pain.
I only feel it should be done,
As something great and true,
And that my hands could build it in the sun,
If I but knew."

WILLIAM LEONARD.

This has been called the "I-want-to-make-a-difference-feeling". One of our difficulties in working with adolescents in the church has been that when they have come, shyly or confidently or diffidently or evasively, looking for help as they struggled with the question, "Who am I?", we have insisted upon dealing with the question as "*Why* am I?", placing upon it our own particular religious bias. And we've lost them. These studies, therefore, will begin with the struggle for identity, with each person's search for his own significance as an individual.

MATERIALS AND RESOURCES

Pen or pencil
Campers' books
Newsprint sheets, marking crayons or felt tip pens, masking tape
Newspapers, magazines, periodicals
Cardboard sheets, newsprint
Clear glue
Scissors

WITH THE CAMPERS

STEP 1. Very briefly look together at the pictures on pages 6-7. Answer the questions on page 7. Don't dwell at length on this step; instead, use it as a springboard to stimulate general thinking about the subject. We can't really tell much about people from pictures, not nearly as much as we could if we met them in person. But we can make a few guesses as to how they feel about life and about themselves.

STEP 2. Divide the campers into work groups of 4-5; these will be their work groups for the entire camp. Ask the work groups to read the story about Carol and Sue (pages 8-9) and answer the questions which follow. After about ten minutes, call the group back together and share answers. Write a summary of the group reports on a flip sheet for the wall. These should include:

- conflict with parents and teachers
- sudden changes of mood
- relations with the opposite sex
- insecurity
- questions about own identity
- pressure of the crowd
- lack of self-confidence

STEP 3. Ask the campers if they can think of persons, alive or in history, who seemed really to understand what it meant to *be*, who knew what life was all about and enjoyed it. Ask them to turn to the persons next to them and suggest such people. They should be ready to give reasons. After two minutes, ask for names; compile a list and put it up before the class.

Now ask the campers to toss in suggestions of qualities of life these people had or have, characteristics which make it clear that they celebrate their existence. Put this list up beside or with the other.

STEP 4. Comment that we frequently hear the statement, "Boy, that's really living!" Examples of what some people feel is really living are found on page 12 of the campers' book. Ask the campers to think for a moment about what it means really to live, to be a truly whole human. Then have them fill in the unfinished statement on page 12.

STEP 5. With your lists from Step 3 and the statements from Step 4 to stimulate thinking, make montages on the themes "Really living" or "I want to be" (See page 57 of the *Youth Manual* for instructions in making montages.) You will need a large number of reasonably current magazines such as Time, Life, Playdate, 19, Newsweek, newspapers and periodicals. Each individual might make one montage or groups of two or three could work together. Spend about 45 minutes and then put the montages up on the walls of the room.

STEP 6. The Genesis passage (found on pages 10-11 of the campers' book) tells us about our reasons for being. This is why we exist. In the same work groups as Step 2, but without leaving the room, look carefully at the passage and answer the questions which follow it. Share the answers and summarize what has resulted from the Bible study.

In the search for what we want to be (in this session, we have used "wholeness" and "to be really human" to refer to the exhilaration that comes with *really* living), we must never forget that persons find the fullness of their selves in their relation to God. As we see in this Genesis passage, a person is God's child, a being in God's image. To become this, to be truly human, to be free to live a joy-filled life of celebration: *this* is really living! This is what it means to *be*.

A BRIEF OUTLINE OF THE SESSION

- STEP 1. Quick introduction to study using pictures and questions.
- STEP 2. Work groups to study story and answer questions about problem of identity.
- STEP 3. Identifying persons in history who seemed to know who and what they were.
- STEP 4. Completing unfinished statements about really living.
- STEP 5. Making montages on the subject of really living.
- STEP 6. Bible study on the reason for our life.

SESSION 2:

I WANT TO BE FREE

The purposes of this session are:

- (a) *to consider ways in which our freedom is threatened*
- (b) *to discover the meaning of being a truly free person*

Everyone wants to be free — at least to some extent. For some, it is freedom *to* (freedom to do as I please, freedom to make my own decisions), for others it is freedom *from* (freedom from responsibility, freedom from control, freedom from restrictions). Frequently, freedom for one person jeopardizes freedom for another. The Christian, in God's gift of love seen in Jesus Christ, finds both the freedom he desires and the guide for responsible use of his freedom.

UNDERSTANDING THE SUBJECT

For the past dozen or so years, this group of campers has been learning the skills of adulthood, growing up in a household to this point of being an almost-grown, full-of-life, young person. There is a true paradox in the pull forward toward the unknown world of the adult and the pull backward toward the secure but tame world of the child. Is the security of childhood worth more than the excitement of maturity? Dare they risk it?

And if they ask for and receive independence, will they want it in every area? If parents give the right to make one's own decisions, must one make all the decisions? If mother gives permission for a girl to buy her own clothes, does she have to pay for them as well? There is probably still that nagging feeling that the security of some parental or adult backing is still wanted. What the young teen-ager wonders is: Can I have freedom *and* support?

And then there's the gang. Nobody wants to be an outsider; we want to be accepted, liked. The Funny Girl tells us daily, "People . . . need people" and she adds that these people are the luckiest in the world. The group can be the single most important thing in the young person's life and in this relationship he may become truly himself. He may find a purpose in

this group, in friendship, in some cause the group supports. But the gang may not always be a giver; it may demand. Its demands may be conformity: conformity of dress, ideas, opinions, activities, friends, etc.

So the early teen may find himself truly caught in the conflict of wanting to be free and yet wanting the security of home and gang. Which is the greater pull? How can he learn to live in the tension of this pull?

Several years ago, when the Belgian colony in the Congo was to be granted independence, native villagers had been told that they were to become free. They had heard a great deal about freedom and independence, particularly from the missionaries, who felt their responsibility to aid the new nation. They knew the time of freedom was coming. On the specified day, a missionary arrived for his usual visit at one small village, carrying with him, also as usual, a basket filled with food and supplies. The natives crowded around, peering into his basket. "Have you brought it? Let us see it!" They were free, they were independent — and yet they weren't, because it had no meaning for them. They were neither prepared nor educated for independence and therefore, no matter how much they were called free, they were not.

In a dress shop in a large American city, a rack of dresses was displayed at very reduced prices. The manager explained to a purchaser that these frocks were in excellent condition except for one thing: their labels were missing. They were the most popular brand of teen-age dress. High school girls, on the pretext of examining or trying on the frocks, cut out the labels by using single-edged razor blades hidden between their fingers. They then sewed them into less-expensive models of the dresses, available at about a third of the cost. These girls, and others who are overly influenced by the crowd they get around with, are not free. Because they acted on the basis of someone else's standards, preferences or desires, no matter how much they were called free, they were not.

A survey reveals that the most popular and preferable colour combinations in Western society are those using red, blue and white. Suddenly, brands of soap powder begin to develop new packages — oddly enough, they all seem to use red, blue and white! People who go to buy soap are not really free, for they are being manipulated by advertising techniques.

Freedom is a funny thing. Sometimes, when we might have it, we don't want it. Other times, we think we are free but we

are not. And, as Christians, we discover that our freedom brings a kind of loss of freedom (responsibility) which in turn makes us truly free.

MATERIALS AND RESOURCES

Bibles

Pen or pencil for each camper

Campers' books

Filmstrip, projector, drop cord, screen (if using Plan A — see Step 3)

Newsprint, marking crayon or felt tip pen, masking tape

WITH THE CAMPERS

STEP 1. Look together at the open-ended stories on pages 13-14 of the campers' book. Ask the class to read the stories silently and answer the questions which follow. When everyone has finished, ask three or four campers to read their endings for the first story. Share answers to the three questions which follow. Repeat this procedure for the two other stories. When you have finished, summarize by putting up a sheet of newsprint which you have headed **WAYS OUR FREEDOM IS LIMITED**. Ask the class to suggest what should go on the list, not only ways pointed out in the stories but others as well. (For instance, organizational society, will of the majority, education, society's views of what is acceptable, etc.).

Use about thirty minutes in all.

STEP 2. Turn to the **AGREE/DISAGREE** exercise on pages 15-16. Read the instructions carefully. If the camper agrees completely with a statement, he is to mark it Agree and move on to the next. If he *almost* agrees, he should change a word or words so that he does agree. If he disagrees or almost completely disagrees, he should mark it Disagree and move on to the next. Allow about ten minutes for this part.

When the exercise is completed, quickly divide the campers into 3's, just where they are sitting. Each is to share his answers with the two others in his group. Allow about twenty minutes for discussion, which should be quite heated!

STEP 3. There are two plans for this step. Plan A involves the use of a filmstrip (several are suggested) and Plan B uses a parent or parents as a resource person or panel. Each of these

plans deals with the idea of being free so your decision as to which plan to use might be made on the grounds of convenience, personal preference, or, perhaps most valuable, the recommendation of your planning group or class.

PLAN A: USING A FILM STRIP

The following film strips are recommended for your use with this topic:

I'm Not A Child Any Longer. 45 frames. Colour. The causes of parent-youth conflicts and frictions (from Older Teens and Their Family series. Family Filmstrips)

The Crowd. 48 frames. Colour. The teen-agers need to "belong" is explored in terms of the many groups in which he finds himself. (From Older Teens and Popularity Problems series. Family Filmstrips)

Seeing Red in a Green World. 49 frames (10 minutes). Colour Examines teen-age reactions to authority and discusses need for increasing acceptance of responsibility (from Attitudes — A Look and a Listen series. Family Filmstrips).

How Free Are You? 75 frames. Colour. Ways in which people reject freedom by using crutches and ignoring responsibilities (Methodist Church, USA).

What Do I Do Now? 61 frames. Colour. Three open-ended situations in which decisions must be made and freedom is questioned. (Lutheran Church in America).

These steps might be followed in using a filmstrip:

1. Preview the filmstrip so that you know what it's all about.
2. Have the filmstrip all set up and ready to go.
3. Introduce the strip in one or two sentences.
4. Divide the group into two viewing teams:
Team 1 is to look for ways a person's freedom is restricted.
Team 2 is to look for ways a person's freedom is protected.
5. View the filmstrip.
6. Ask for reports from the two viewing teams and write a summary of each one on a flip sheet.

(Note: Each of these filmstrips has a guide which helps in its use. It will include discussion questions which you may wish to use with your group.)

These filmstrips are available in Australia from the Religious Film Society, Councils for Christian Education and some denominational departments of Christian Education. In New Zealand, they may be secured from the Methodist and Diocesan Christian education departments and from the Department of Information of the Presbyterian Church. You will need to buy or book the filmstrips well in advance of your camp.

PLAN B: USING A RESOURCE PANEL

Invite a parent or parents to visit the camp for this session (and perhaps the meal that precedes or follows). Having only one parent present is quite suitable, provided he or she doesn't mind being simultaneously in the spot light and on the hot seat. The only thing you ask of them is that they be honest. If you have a large class, it might be better to invite a panel of three or four parents. The resource person or panel will give personal opinions and answers to questions submitted by your class. Especially if you only ask one parent, but probably in any case, these should NOT be parents of any of your campers. Ask parents of those who are older than this age group or from other churches.

Before the panel comes into the meeting room (or at an earlier time during the day), ask the campers to write down on a sheet of paper questions which they would like to ask the panel. Suggest that these be frank questions about threats to personal freedom, about what prevents people from being themselves. You, or your planning group, need to have a look at the questions, group them under general headings, and perhaps rule out any that are inappropriate.

Spend about 30-40 minutes with the resource person or panel. You may prefer to present the questions but in many cases you can ask various campers to ask the ones they submitted. STEP 4. Divide the campers into the work groups. Have the groups read Luke 2:41-52 and then answer the questions on page 17 of their book. Share the answers (after about fifteen minutes) and summarize. You will probably discover that: it is normal to desire freedom and independence and freedom doesn't come all at once.

STEP 5. Finish the session by using the choral reading on page 18 of the campers' book. You might follow this with the Freedom Song from page 23.



SESSION 3:

I WANT TO BE ME

The purposes of this session are:

- (a) *to explore the pressures which squash individuality*
- (b) *to discover ways of being truly oneself*

It is difficult to discover one's own real identity and equally as difficult to find this out about someone else. We become the extension of someone who influences us, we are manipulated by mass media, we are pressured both inwardly and outwardly. But the longing to know, and to accept, one's own identity is a basic part of the way we strive for maturity; it is linked with the discovery of God's purpose for his children.

UNDERSTANDING THE SUBJECT

If the young people have been successful in beginning to think about who people are and how free they are to be their individual selves, they should be ready to move into this last section: I want to be *me*! Everybody wants to be somebody, everybody wants to be themselves. And everyone wants that self to be acceptable, even pleasurable, to other people. How, in the midst of all the pressures of today, can a person be truly himself?

In a booklet written especially for young people, psychiatrist William Menninger talks about growing up emotionally. He lists seven qualities of a mature person:

- the ability to deal constructively with reality
- the ability to adapt to change
- the ability to handle fears, tension, and anxiety
- the ability to gain more satisfaction from giving than from getting
- the ability to build satisfying relationships with others
- the ability to control one's hostile feelings and acts
- the ability to love.

Perhaps you are wondering if anyone can achieve that standard! All of these qualities have to do with a sort of inner security and strength in facing all the problems and pressures and questions in life and there are probably not many of us

who feel equipped to say yes to every one of these signs of a mature person.

Nevertheless, they all have the quality which means that a person knows who he is and is content with that identity. We cannot be truly ourselves until we have achieved some form of this maturity. For until then we will be a projection of our parents or our school or our friends or our gang or our nation and not a person in our own right. All of us know individuals who have not accepted themselves, who live continually behind a mask because they cannot accept their true selves, who want to be a "nobody" because they have no respect for the "somebody" they are.

Sometimes one cannot help but wonder if the persons who are constantly searching for answers to the question, "Who am I?" will ever find the answer. For persons who are sure of, who know and accept their own identity, do not seem to rush around carrying signs saying, "I've got it!" or shouting from the rooftops that they can look themselves in the eye without flinching. They simply live and act and relate in terms of this acceptance. To know acceptance of oneself, to know complete acceptance by someone else, is joy unbounded. And each of us has this acceptance; each of us is known completely, and yet loved, by God. Seeing us, mean, cruel, cowardly, deceptive, selfish . . . in short, human . . . seeing us this way he still loves and accepts us. This is at the heart of the Christian gospel. Knowledge of this is what helps us to gain that maturity, that self-acceptance, that is "being me".

MATERIALS AND RESOURCES

Pen or pencil for each person

Campers' books

Native materials

Glue, toothpicks

Newsprint, marking crayons or felt tip pens, masking tape

WITH THE CAMPERS

STEP 1. There are two plans suggested for this step. *Plan A* uses descriptive writing about oneself. *Plan B* involves creating models of oneself and sharing these with others. *Plan A* is more suitable if:

Your time is limited

Your class would be hesitant at sharing deep personal thoughts about themselves

Your camp site is in such a settled area that native materials might be difficult to find in quantity and variety.

Plan B is more suitable if:

You have an extra hour

Your class is ready to, and would benefit from, the sharing of personal feelings about their identity

Your camp site is in an area which has a variety of native materials.

Plan A. Remind the campers of the game(s) played on Friday night. These pointed out how little we know about ourselves and each other. Comment that writing about ourselves can be difficult but that it helps us to find out something about our own identity. Tell the campers they will have about fifteen minutes to write the descriptions on page 19 of the campers' book. Share the descriptions by asking for volunteers to read aloud their descriptions or by passing books around. The students may comment but discussion would not be appropriate.

Plan B. Send work groups out into the camp site area to gather native materials (such as pine cones, nuts, seeds, dried flowers and grasses, stones, shells, twigs, pods, etc.) Each person is to make a model or representation of himself: what he thinks of himself, what he thinks *others* think, how he feels sometimes, how he feels now. The groups should take about thirty minutes for the gathering of materials, although you might simply make it a part of a morning's hike. When the groups return, they are to go to their various meeting places and use the collected materials for making their models. They may need glue and toothpicks to help in construction. Campers should then explain their images to the other members of the work group who, in turn, may ask general questions and comment. Give the groups a few minutes' warning before calling them together again. This entire step will take about 1½ hours.

At the end of the sharing time, in work groups, the camp might be willing to form a "Rogues Gallery" of models. Everyone could then try to guess whose image was which. Some groups, who know one another very well, and feel equipped to handle such a procedure, might make models of

one another: This is how you look to me, this is how I see you, this is how you seem to me.

STEP 2. Look together at the story about Ruth and Tony on page 20. Ask the class if parents are the principal influencers of their opinion. Now look at the Opinion Form on page 21. Ask the group to fill in the form, stressing that Column A (views) should be filled in *briefly*. You might give an example, such as: Capital punishment — a form of murder, not acceptable to Christians. Or, Capital punishment — the only effective deterrent for terrible crimes. But remind the class that their opinions are not the object of this exercise and that the major emphasis will be put upon the source of these opinions. You will probably need about 20 minutes for this part of the procedure.

Then call the campers together and list the factors of influence from Column B. Put a tick or stroke after each time any camper mentions a factor. Ask the campers:

What are the top opinion-formers?

How many are negative? (i.e., "I feel this way because my dad feels the *other* way!")

Are you any less of an individual if someone or something else has helped to shape your opinion?

(Some opinion-formers will be: parents, friends, teachers, adult friends, newspapers, radio and television, pop stars, etc.)

STEP 3. Paul, in his letter to the church at Rome, speaks a great deal about being an individual. He speaks of the inner and outer pressures put upon a person. Divide the campers into their work groups and have them look together at the passages in their books. Give them about 20 minutes to read the passage and answer the questions which follow.

Call the groups back together and share answers to questions 2 and 4 *only*. Conclude with the choral reading used in Session 2.

A BRIEF OUTLINE OF THE SESSION

STEP 1. Descriptive writing about oneself
OR

Making models of oneself

STEP 2. Determining who influences our opinions

STEP 3. Bible Study about the difficulties of being a real individual.

SUNDAY WORSHIP

You may decide to include participation in worship at a nearby church as part of your Sunday morning at camp. This is by no means necessary but in fact depends upon your group and your location. In many instances it would be more significant, in terms of time available and the stated purpose of building up fellowship, to share together in a meaningful closing worship which has grown out of the life the group has shared together over the camping week-end.

CLOSING WORSHIP

This certainly should be both the climax to and the conclusion of your studies. To have real meaning, it must be related to the life of your camp. Perhaps a particular group might be asked, early in the camp, to accept some responsibility for this worship service. It will be helpful to suggest that they utilize any creative work done during the camp (songs, prayers, poems, litanies which persons might have written and would be willing to share could be quite useful). Choral readings from the study sessions could be used again.

A very usable form of closing worship is:

One person suggests that the group remember together some of the interesting things they will recall about this camp.

The group shares a few of these thoughts.

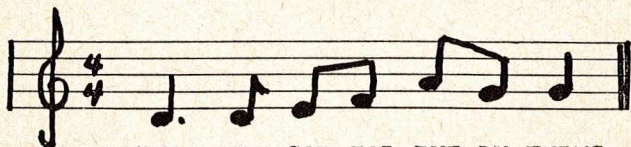
The original speaker prays briefly, thanking God for the good times and happy memories of camp, mentioning some of the things suggested.

Another person asks the group to suggest things for which

they are thankful here at camp. After every three or four items, the leader sings:



THANK YOU GOD FOR THESE
and the group replies:



THANK YOU GOD FOR EVE-RY-THING.

Another person asks the group to mention things and people and groups for which they would like to ask God's loving care.

The group sings "He's Got the Whole World in His Hands", substituting the suggested concerns for the verses.

The group closes by singing "Kum-Ba-Yah" together and hums the song two or three times quietly at the end.

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EVALUATION

At some time later in the camp, but definitely before the closing rush, ask the campers to help you evaluate the camp by filling in a brief form anonymously. (See page 39 of the *Youth Manual* for a suggested evaluation form.) While it is helpful to have these forms typed, written or duplicated ahead of time and ready to distribute, you could print a master copy on a flip sheet and have the campers copy it. Summarize the evaluations at your convenience, but fairly promptly. Let the class know the results at an early meeting. Use what you learn from this evaluation to help in planning your *next* camp!



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**YOUTH I
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