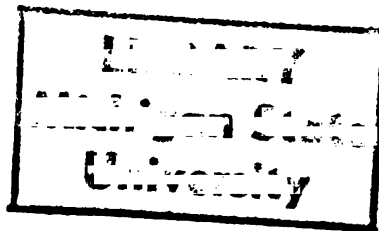




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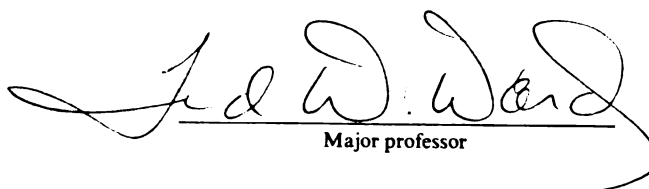
VALUE ORIENTATIONS UNDERLYING
PARTICIPATORY CONVICTIONS

presented by

Hans Rudolf Steiner

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Administration and
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VALUE ORIENTATIONS UNDERLYING
PARTICIPATORY CONVICTIONS

By

Hans Rudolf Steiner

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ABSTRACT

VALUE ORIENTATIONS UNDERLYING PARTICIPATORY CONVICTIONS

By

Hans Rudolf Steiner

The study of a randomized adult male leadership sample of 30 subjects in Switzerland intended to take a closer look at the emergence of participatory convictions and their underlying value orientations in a particular subculture. The major instrument, a set of nine branching stories, was complemented by a structured open-ended interviewing procedure and the Study of Values Test (Allport et al., 1960), all of which were geared at answering the five research questions concerning participation, values, historical and contextual influences, and dissonance.

The findings testified to a high degree of participatory convictions which had been highly influenced by club experience and reflection on it, according to the subjects' remarks. More than half of the value judgments rationalizing the importance of participatory convictions were pragmatic (in the study: mostly experientially based) in orientation, while theological, political, philosophical, social, and moral statements followed in this sequence. A curve typical for the subjects with highs on the theological and social values and lows

on the economic, theoretical, and political values surfaced on the Study of Values Test. Subjects reported both supporting and conflicting historical and contextual influences. Dissonance between participatory and historical or contextual influences was reported frequently, the suggested solution being sought in discussion and reflection.

Subjects with more education chose participatory first solutions significantly more often than did their counterparts. They were also significantly less pragmatic in their stated value orientations. Three leadership profiles emerged: participatory, involving, and dynamic-involving. Subjects of the first profile scored significantly higher on the participatory branching story solutions, nonpragmatic values, and the theoretical Study of Values score. They attributed lower scores to participatory historical influences. The distinction of the other two profiles was significant in terms of participatory emphases, while other differences were of a logical significance.

Participation seems to depend on the presence of "vessels" that promote corporate acting and reflecting as a means for continuing decision making, preferably in a group setting. However, representatives of Western societies may have to proceed to next feasible stages of participation, rather than advancing from their present stage to an ideal at once.

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A number of special people deserve to be mentioned at this point. Through their support and/or advice, they helped make the experience a successful one.

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TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
LIST OF FIGURES	viii
 Chapter	
I. PROBLEM	1
Purpose	1
Importance	3
Background	4
The Organization and Its Clubs	4
Potential Participatory Sources in Swiss Life	8
Definitions	17
Assumptions	19
Research Questions	20
Scope	21
Overview	21
II. LITERATURE	22
Major Concepts	22
Participation	22
Types of Leadership	30
Values	32
Dissonance	37
Previous Studies	41
Participation and Leadership	41
Values and Dissonance	49
Methodology	53
Possibilities and Limits of Qualitative Research	54
Procedure and Instruments	56
Summary	58
III. PROCEDURE	60
Sample	61
Demographic Information	62

	Page
Data Gathering	63
Pretesting by Telephone	64
Direct Pretesting	66
Interviewing and Testing	67
Instruments	74
Study of Values Test	81
Data-Analysis Procedures	83
Categorizing	83
Research and Instrumental Questions	85
Limitations	87
Summary	87
IV. FINDINGS	88
Participatory Convictions	88
Display of Numerical Data	89
Observations	96
Underlying Values	98
Display of Numerical Data	99
Content Analysis	102
Observations	114
Historical Influences	116
Content Analysis and Numerical Data	116
Observations	127
Contextual Influences	128
Content Analysis	128
Observations	132
Dissonance	132
Content Analysis	132
Observations	137
Types of Subjects	138
Summary	144
Participatory Convictions	144
Underlying Values	145
Historical Influences	147
Contextual Influences	147
Dissonance	148
Types of Subjects	148
V. CONCLUSIONS	150
Discussion of Findings	150
Participatory Convictions	152
Underlying Values	156
Dissonance	160
A Conceptual Model	162

	Page
Practical Implications	166
Limitations of the Study	167
Future Research	169
APPENDICES	171
A. BRANCHING STORIES: GERMAN AND ENGLISH VERSIONS	172
B. EXPERT AND ADVISORY PANEL PAD CALENDAR	191
C. EXPERT PANEL JUDGMENTS ON BRANCHING STORIES	194
D. INDIVIDUAL BRANCHING STORY SCORE AVERAGES	197
E. BRANCHING STORY SOLUTIONS CHOSEN: INTERNAL CONSISTENCY OF INDIVIDUAL SCORES	199
F. BRANCHING STORY SOLUTIONS CHOSEN: PRESENTATION BY STORIES	201
G. STUDY OF VALUES TEST: INDIVIDUAL SCORES	204
H. VALUE ORIENTATIONS: INDIVIDUAL SCORES	206
I. EXPLANATIONS OF HISTORICAL INFLUENCES	208
J. EVALUATION SHEETS	212
K. TABULATION OF DEMOGRAPHIC DATA	215
L. DESCRIPTION OF LEADERS	217
BIBLIOGRAPHY	220

LIST OF TABLES

Table	Page
1. Score Average Totals of Two Participatory Solutions . . .	91
2. Frequency of Two Participatory First Choices	94
3. Differences Between Scores of Participatory Solutions . .	95
4. Convictions Expressed by Subjects	97
5. Frequency of Educational Concerns Mentioned	103
6. Frequency of Emphasis Placed on Teenager Versus Leader .	104
7. Teenager-Oriented Versus Leader-Oriented Emphasis	105
8. Value-Judgment Orientations, Divided Into Subgroups . . .	110
9. Pragmatic Value Orientations, Divided Into Subgroups . .	112
10. Nonpragmatic Value Orientations, Divided Into Subgroups .	113
11. Values Expressed Most Frequently and Dominating Values .	115
12. Influences Mentioned Spontaneously	117
13. Scores Attributed to Historical Influences	119
14. Participatory Emphasis of High and Low Score Groups . . .	125
15. Occasion to Start Valuing Participation	126
16. Overview of General Reactions	128
17. Overview of General Reasons for Dissonance	133
18. Overview of Solutions to Solve Dissonance	136
19. Three Leadership Profiles and Branching Story Solutions .	138
20. Mann-Whitney Test on Total Scores on Participatory Historical Influences	140

	Page
21. Overview of Pragmatic and Nonpragmatic Value Orientation Statement Averages	141
22. Mann-Whitney Test on Total Numbers of Expressed Values .	142
23. Overview of Study of Values Score Averages	143

LIST OF FIGURES

Figure	Page
1. Bar Graph of Total Average Scores	90
2. Bar Graph of First Choices	92
3. Line Graph of Original American and Swiss Male Sample Means	99
4. Line Graph of Swiss Sample Means as Related to Normal Distribution of Original Male Sample	100
5. Line Graph of Range of Scores of the Swiss Sample as Related to Mean Scores of Original Male Sample	101
6. Bar Graph of Value-Judgment Orientations as Expressed by Subjects	106
7. Mann-Whitney Test Scores on Value Orientation	141

CHAPTER I

PROBLEM

The focus of the study was to take a closer look at the emergence of participatory convictions and their underlying value orientations, and such in a new generation in Switzerland. Many authors have argued for the superiority of democracy in the past (Bode, 1939; Dewey, 1938; Roos, 1969). The roots of the Swiss democracy go back to the late Middle Ages (Deutsch, 1976). The need was to find out to what degree participation is valued in a particular subculture of a new time and to explore some of the rationales and conditions related to it. A set of nine branching stories laid down a basis for interviewing 30 subjects of a particular subculture in Switzerland.

Purpose

Several authors have claimed that democracy must become a way of life before it becomes a form of government (Bode, 1939; Dewey, 1916; Freire, 1973; Naef, 1947). Assuming that it is necessary and good that such process takes place, the study intended to investigate a practical situation. Given a preliminary definition of democracy that emphasizes the need for participation in decision making (Locke & Schweiger, 1979), for the elimination of the teacher-student contradiction (Freire, 1970), and for active involvement and cooperation (Dewey,

1916, 1938), it is necessary to find out more about the presence or emergence of these characteristics in observable settings and about the value orientations in which they are grounded. Furthermore, there is reason to believe in the reality of competing influences that to differing degrees either support or hinder the emergence of democracy (Freire, 1973; Roos, 1969). In other words, the democratic life style being an ideal, in reality is not emerging as smoothly as it possibly could.

The study intended to find out to what degree adult males of a particular subculture in Switzerland hold participatory convictions and on what basis they do so. Furthermore, the study intended to find out more about what the subjects consider to be (conflicting) influences affecting their view of participation. Some participatory convictions being given, the study investigated the question of whether or not there was some dissonance caused by the aftereffect of historical influences, or by ongoing contextual influences within the subjects' leadership experience. In connection with such question, the study attempted to find out more about how subjects go about resolving competing values. The study was assumed to be successful if it succeeded in pointing out:

- some characteristics of subjects emphasizing participation (including historical influences);
- some tendencies of which underlying value orientations seem to dominate;
- some tendencies of felt dissonance, and how subjects go about resolving cognitive dissonance in their mind.

Importance

Several major reasons confirm the importance of the present study:

1. Granted the presupposition that the idea of democracy must be adopted by each generation anew, its survival largely depends on whether such takes place or not. Therefore, testing the presence or emergence of democracy in real-life situations is an ongoing task in research.
2. Knowing more about what promotes or militates against participation as the major expression of democracy will provide a solid basis for educators in informal, nonformal, and formal education to revise some of their objectives.
3. Knowing more about some value orientations underlying participatory convictions, practitioners will be able to direct their future attempts to either meet people where they actually are, or to balance or supplement their views as best as they can.
4. Successful completion of the research was thought to lay down a foundation for future research, possibly on a more experimental basis.
5. Finally, there is an obvious lack of research in the area of participation and related values in Switzerland, not to speak of the implications for comparative studies with the United States. However, the present paper builds on the work done in the past (Adrian, 1977; Brooks, 1930; Casparis & Vaz, 1979; Rougemont, 1965; Schmid, 1981).

Background

The study dealt with individuals of a particular subculture within the broader Swiss culture. To understand the problem in its proper context, one must consider the distinctness of both the subculture mentioned above and the Swiss culture at large.

The Organization and Its Clubs

The study was done in a Swiss German organization called Bund Evangelikaler Schweizer Jungscharen (Association of Evangelical Swiss Youth Clubs), abbreviated BESJ. While some of today's 175 clubs were founded as early as 1953, it was not until 1973 that a sudden "growth spurt" made it necessary to create a distinct organizational structure. From the very beginning, it was the purpose of the organization to assist local clubs and leaders in developing and maintaining an effective ministry with boys and girls ages 9 through 16. Since the foundation of the organization, all local clubs have remained independent, while the organization has concentrated on leadership development. Some of the most dramatic changes of the past 10 to 15 years are presented below.

Club meetings: once and now. The early clubs grew out of the need of Sunday school children to get involved in some complementary physical activities. Thus, churches began to organize biweekly three-hour meetings. Many of the early leaders had been Scouts in their childhood, and they imported Scout technical skills, sports, and other activities into the new clubs. Programs for the meetings were created

by the local leaders, usually involving the entire club in most activities. In 1984, a national inquiry indicated that the emphasis is radically shifting toward small-group structures. As reports in the Jungscharleiter-Nachrichten (Youth Club Leader News) seem to indicate, programs are increasingly experiential, adventurous, and creative in nature.

Unity program idea. The "Unity program" idea (German: Einheitsprogramm) as a distinct Swiss construct is an open concept that remains in the process of being discovered, re-created, and reapplied by emerging leaders of the organization. Programs of this kind are integrated wholes, all activities and discussions of an entire camp or meeting contributing to a dynamic entity or unity. No particular stereotypical sequence of events is suggested in camps or meetings applying such programs. One-week leadership-development courses or local club camps may be based on the idea of living like knights and noble ladies in a castle, living like shepherds in the fields, living like traditional gypsies with horse and wagon, living like natives in tree houses, living like Abraham or the people of Israel during the Exodus from Egypt in tents, and so on. In a similar way, local clubs emphasize particular themes in their weekly meetings. To give an example of the latter, a blindness experience may be considered at this point. As clubbers arrive, they go through some introductory activities, including funny and happy chants and songs, usually some physical movement being included. Afterwards, the clubbers join their accustomed age groups of boys and/or girls. There, the leader introduces

them to the problem of blindness, for instance, by telling a story about some experience of his with a blind person, followed by a discussion of the problem of blindness, or by some sharing of clubber experiences. Next, the clubbers are divided into groups of three, one of whom becomes blindfolded. As the small groups pass through the bushes, each of their members being blindfolded for some time, they have to come to grips with different tasks, such as going through a labyrinth of branches lying on the floor, while the seeing clubbers give verbal directions. As the clubbers return to a predetermined place after their blindness experience, they talk about the story of Saul approaching Damascus. He became outwardly blind, while his inner "eyes" were opened. Obviously, the preceding example testifies to the unity of emphasis and movement within the program, and it speaks to the religious orientation of Unity programs.

Unity programs can be used in both a participatory and nonparticipatory way. However, they make it easy to emphasize participation:

1. They have a tendency to be applied in a small-group setting, as opposed to total club activities.
2. They have a tendency to become social events, with an emphasis on relationships and cooperation.
3. They tend to emphasize the role of the leader as a facilitator and friend, rather than as an overseer or a referee.
4. With increasing age, group members tend to become more and more involved in the decision-making process, in terms of both creative thinking and acting.

5. They tend to encourage individual promotion as a means to independence.

While the Unity program characteristics mentioned above are practiced to a high degree in leadership-development courses, no research has been done that would indicate that the characteristics are realized in the local clubs as well. As Unity programs have been in place in leadership development for the past nine years, there should be some carryover into the local club ministry to this point (see also Steiner, 1982).

Religious emphasis of the clubs. Each local club is part of an evangelical church and of its local ministry. All club leaders adhere to strong biblical convictions, which is a requirement of being involved in such ministry. While it is despised to force anything on clubbers, the religious conviction of the leaders is expressed in many sensitive ways. Group discussions, Bible studies, and devotionals as a significant factor within Unity programs are geared toward the clubbers' appreciating the spiritual life. The churches, in return, offer programs for different age groups, in order to provide for a continuation of service to the clubbers. It is safe to assume that most of those follow-up activities are of a more directive nature than club ministry tends to be, although some participation is required.

Leadership development. Presently, about 700 to 800 leaders participate in one-week leadership-development courses annually, with many more attending weekend courses and local workshops. The major emphasis of most of the 15 different types of one-week courses consists

of modeling Unity program characteristics, with a strong tendency to get leaders involved in experiences, adventures, creativity, and games. However, up to this point it remains to be proved that the participatory emphasis of leadership development leads to a direct carryover into the local club ministry. At the time of the study, a population of 292 subjects older than 21 was identified. All of them had participated in some leadership-development courses. According to the inquiry of 1984, about 900 leaders were serving in local clubs, about 40% being 21 and older. (For a description of leaders, see Appendix L.)

Potential Participatory Sources in Swiss Life

Gruner (1969) stated that "as the first and only country of the world, Switzerland introduced the general and direct right to vote" (p. 15). If democratic life is represented in many interrelated areas of life, and if many of these actually precede the emergence of democracy as a political form, it should be expected that different sources of Swiss life represent democratic ideals. However, one may also find contradicting sources that actually oppose democracy. Some of the potential sources are discussed below.

Politics. Genuine participation is directly related to decision making, that is, to the freedom of exercising power and control (Rogers, 1977). According to Rogers, all of life is somewhat political. As Deutsch (1976) pointed out, the right for participation in decision making in a narrow sense, that is, the right to vote,

started to be introduced in Switzerland as early as 1305. He also argued that

Switzerland consists of those areas of whatever language background in which the European communal revolution of the 12th and 13th century survived. Where the communal revolution did not survive, this is today's Germany, France, Italy, and Austria. (p. 32)

Early federalistic tendencies, as well as attention to internal developments, seem to have been encouraged by geographical conditions and the declaration of Swiss neutrality in 1515 (Deutsch, 1976).

Of today's situation, Huber (in Gruner & Mueller, 1977) stated that "no other presently practiced form of government expresses the idea of self-rule of the people as distinctly as does the direct democracy of Swiss origin" (p. 45). Unlike the United States and other representative democracies, Switzerland does not have a ruling party and its opposition, but there are as many as 15 parties, and majorities change depending on the kinds of issues at stake. The most distinct characteristic of the Swiss democracy is the fact that people not only elect representatives in community, canton, and confederation, but that the population "speaks up to every law, to which it wants to speak" (Naef, 1947, p. 17). The local, cantonal, and federal government is not able to make any decision without agreement of the voting population, which besides its voting rights can veto any decision. Switzerland has emerged as a bottom-up society. As Rougemont (1965) pointed out, "the real core of Switzerland is . . . the community. Through it one is granted citizenship, from it the Swiss confederation has emerged. The cantons came later, the federal government the last"

(p. 90). In a certain sense, each of the 3,092 communities can be viewed as a small state in itself.

Recent developments seem to indicate both pessimistic and optimistic prognoses for the Swiss democracy. Gross (1984) presented an overview of the population's "initiatives"--which presently require 100,000 voters' signatures in order to cause a national vote on a certain issue--since 1891. During that time, 156 "initiatives" were submitted, but only eight were accepted by the voting population. In 1984, all six "initiatives" that the population had to vote on were rejected. The voters' participation averaged 42.5% in 1984; between 51.1% and 84.2% of the voting population rejected the "initiatives" (Gross, 1984). Blum (1984) discussed some research that indicated there is a dominant (regularly voting) culture (45%), a (irregularly voting) subculture (12%), an (never voting) anti-culture (3%), and a passive (never voting) culture (40%) in Switzerland.

In a discussion of "youth and politics," Egger (1985) pointed out that there has never been a time in Switzerland when the youth was as passive politically as it is today. According to him, today's youth is quiet but perceptive. They lack great dreams and enthusiasm for great plans because the past has proved that Swiss conservatism is a barrier that cannot be overcome. In addition, the youth seems to be seized by consumption, money, media, and stress, in school and profession as well. The results of the Civil Service Initiative of 1984, which called for the possibility of civil service for military rejectors--instead of going to prison--with a rejecting percentage of

63.8, may confirm the assumption that great ideas and plans may never come true in Switzerland. However, the recent acceptance of the new "marriage law" by 54.7% of the voters indicates at least some limited openness to change. This new law is based on emancipation and partnership and thus also indicates some participatory convictions. In summary, the political system of Switzerland allows for a lot of participation, but the latter seems to be neutralized by a strong conservatism of significant parts of the population.

Culture. Understanding culture in a Freirean (1973) sense as "the addition made by men to a world they did not make" (p. 46), culture tends to be closely interrelated with politics. Deutsch (1976) stated that the situation of Swiss farmers of the 13th and 14th centuries was unique because they maintained commerce with foreign nations, which demanded cooperation and division of labor. These farmers had money, knew the world, and were armed. Corporate organization was demanded not only by commerce, but also by the forces of nature. Rougemont (1976) argued that "Switzerland has been born from cooperation" (p. 159), even to a degree of not giving predominance to anybody beyond the local or regional level.

The climate of Switzerland obliges any "great man" to remain as invisible as possible. . . . If a foreigner comes to us, and mentions the name of a Swiss who is world famous in his eyes, he will not find 1 among 1,000 persons who has ever heard the name. On the other hand, the important men who will be mentioned to him will be totally unknown, even outside of the canton. (p. 158)

The fact that cooperation is of preeminent importance in Switzerland may also be seen in "the love of work, of which has been said that it be the 'philosophy of life of the Swiss'" (Rougemont,

1965, p. 152). Obviously, while work offers the opportunity for democratic participation, it may also be of a different, nondemocratic kind. Different aspects of Swiss culture seem to reinforce passive consumption. As Huber (in Gruner & Mueller, 1977) warned, "our total environment is directly predestined to prevent confrontation" (p. 51), it is clear that not all cultural values are working nicely toward participation. There is some potential for dissonance within the Swiss culture.

Formal education. Unlike most Americans, the Swiss tend to relate the term "education" to the home and family of a child, rather than to schooling. Therefore, it is not surprising that Swiss schools are expected to perceive of their function in close "conjunction with the home" (Sorell, 1972, p. 25). Sorell stated:

The stress on the family as the bedrock of all education is not coincidental. It is the pivotal thought of Switzerland's and the world's greatest educator, Johann Heinrich Pestalozzi (1746-1827), an autodidact who taught mankind its most important lesson. A political revolutionary in his youth, he turned away from theology in order to bring to man the simple message of love, of the sanctuary of man's home, and of the right of man to be man before being a citizen. (p. 25)

The emphasis of the Swiss school system seems to be more on responsibility than on rights. The child is expected to assume responsibility or to "miss the boat." Although those who make it only into less demanding types of lower secondary school are not looked down at, it is prestigious to climb up the academic ladder. Aspects of democracy such as sharing responsibility are not only taught in the hidden curriculum, but they are also taught in the open curriculum, that is, in the

specific choice of subject matter (Schmid, 1981). However, Schmid rightly admitted that "the outlook in the official school curriculum may or may not be the one internalized by Swiss youth" (p. 82). After all, people may tend to internalize the way they have been taught, rather than what they have been taught.

Rougemont (1965) observed that two basic approaches to schooling exist alongside each other in Switzerland. The first or innate type is characterized by "uniformity, originating from the refusal of everything which exceeds the ordinary, and which threatens to depart from the straight way" (p. 213). The second or acquired type is characterized by intentions to "educate free personalities, to promote the spontaneity that is necessary for . . . development, and to provide a place for the game and the fundamental human urges within the process of teaching and educating" (p. 214). While much more could be said on this issue, it is important to realize that local club leaders are likely to have had school experiences of various, potentially conflicting, types.

Informal (family) education. In spite of today's divorce rate of 33%, the Swiss family is considered quite stable (Casparis & Vaz, 1979). Casparis and Vaz suggested that

the role of child, as a child, is a clearly defined one in Switzerland and extends to the early teens. The roles of mother and father and the division of labor between them is explicit, and normatively-ideologically supported; mother belongs in the home and exercises authority over the children on a daily basis while the father works outside the home and makes the ultimate decisions. There is authority-distance within the family, children are not small adults and they have an autonomous sphere only within specified limits. (p. 26)

While role expectations are shifting, as the newly introduced marriage law may suggest (see p. 11), it appears that the Swiss family still assumes important educational functions. The school has not taken over as many functions from the family as may be the case in the United States. Furthermore, children are allowed to grow up as children--not as miniature adults--within defined boundaries, being expected to follow the guidance of the parents. As the family carries many educational responsibilities, it may promote some foundational skills that are crucial in emerging participatory convictions. However, depending on the parental leadership style model, conflicting influences may be present as well.

Nonformal education. In contrast to the situation in the United States, in Switzerland extracurricular activities, by and large, are not assumed by the schools but by voluntary organizations, such as church, sports, or other interest groups. The present study primarily included representatives of state-independent, evangelical churches. Historically, they experienced an influence by the Reformed (Zwinglian) state churches. Rougemont (1965) argued that "the Zwinglian cult . . . corresponds to the deeply rooted democratic attitude, which . . . in Switzerland is expressed by an instinctive opposition to any overly fixed structure, rank or authority" (p. 220). Rougemont went on describing the organization of Protestant churches as an imitation of the federalistic structure of the country. For many evangelical churches, another significant influence came from the Pietistic movement, which emphasized more traditional aspects of church life, as

well as the necessity of an inner spiritual life in separation from the "world." To this day, evangelical churches in Switzerland are small, often favoring a life community in which almost everybody knows each other.

Although the differentiation between so-called clergymen and laymen is from little to nonexistent, there are varying degrees of member involvement in local churches. While some churches encourage participation of gifted members in preaching, counseling, and group leadership and even emphasize the need for decisions to be made by as many members as possible, there are churches with a strong pastoral and elder (or church board) control as well, quite often within the same denomination.

Besides skiing as the top national sport in Switzerland, many team sports are practiced by young people. For years, soccer has ranked second (after skiing) in the national Youth and Sports organization. It would be quite typical for young people to be part of some voluntary town organization, such as a soccer, hockey, volleyball, or general sports team, or to be a member of some orchestra, choir, or different interest group. In general, there seems to be a youth culture in Switzerland, however, more often connected with voluntary or spontaneous organizational frameworks. Such stands in contrast to the American youth culture, which is connected to the high school in crucial ways (Casparis & Vaz, 1979).

Military. Up to the sixteenth century, Switzerland was known as a "people of farmers in arms" (Deutsch, 1976, p. 33). While only

about 1% of the populations of other European countries was armed, 25% of the Swiss were armed. They were much-wanted mercenaries, known as "rock climbers," in many armies. However, the decision to join mercenary services was always made corporately, as an entire detachment of a town or area. To this day, each Swiss male between ages 20 and 50 keeps his gun and total military equipment at home. Within 48 hours, the Swiss army would be ready to face the attack of any aggressor.

Rougemont (1965) stated that "this super-democratic army without military caste is closely integrated into the life of the people, and it provides one of the essential reasons for the stabilization of the Swiss confederation since 1848" (p. 114). One may take issue with the argument of a "super-democratic army." In fact, it appears that there is a continuous clash between the Swiss suspicion of anybody who attempts to take control and the formal, rigid, and inflexible military system. A common saying among Swiss soldiers is: "If you put your uniform on, turn your mind off!" This sounds less than democratic. Rougemont also argued that two world wars taught men from different cantons cooperation and mutual understanding. He might be right. But during a time of war, it is not the system but the common purpose that unites people. Today, whenever a 20-year-old Swiss male "joins" the recruit school, he has to fit the system, not a common purpose. Obviously, what one means by stating the typical Swiss cliché that "one is not a man if he has not finished the recruit school" is to argue that, if one has not learned to obey and submit unconditionally, he is not a man. Such stands in sharp contrast to foundational democratic

values, to say the least. However, it does not necessarily suggest that the military has a direct nonparticipatory carryover into daily life.

Definitions

Three sets of terms need further investigation at this point. They are related to participation, values, and potential dissonance, respectively.

Participation. In the present paper, the term "participation" means more than just belonging to a certain group of people. It is used interchangeably with "democratic" or "active." All three terms relate to a high degree of involvement, at the core of which stands the decision-making process (Locke & Schweiger, 1979). Participating in a truly democratic setting means to actively take part in shaping the environment, on the basis of individual and corporate initiative (e.g., Freire, 1970). While it is assumed in the paper that participation must be learned, such process must aim at creating a dialogue that increasingly eliminates the teacher-student contradiction (Rogers, 1977).

Values. Rescher (1969) defined the term "value" as follows: "A value represents a slogan for the 'rationalization' of action (but a slogan that is positively oriented; otherwise we would speak of dis-value." The same author inseparably connected "rationalization" as justification, critique, defense, recommendation with action. Expanding on the definition above, he went on to state:

A value represents a slogan capable of providing for the rationalization of action by encapsulating a positive attitude toward a purportedly beneficial state of affairs. This formula accurately conveys the fundamentally ideological character of values: Values are banners under which one can fight (however mildly), being bound up with man's vision of the good life through his conceptions of the beneficial. (p. 9)

According to Rescher, "the capacity to have values requires more than mere seekings and avoidances: it requires the capacity to rationalize these actions" (p. 10). Values and facts cannot be separated altogether because values need to be based on facts. "Values are founded upon a vision of how life ought to be lived" (p. 10), and one needs to have some reason to hold to a certain vision.

Rescher offered several ways to categorize values, for instance based on the subscribership to a value, based on the objects at issue, or based on the nature of the benefit at issue. He went on, suggesting ten overarching "categories of values:" (a) material and physical, (b) economic, (c) moral, (d) social, (e) political, (f) aesthetic, (g) religious (spiritual), (h) intellectual, (i) professional, and (j) sentimental. Several of these categories are used in the present paper, being referred to as value orientations or value-judgment orientations because they represent rationalizations underlying certain convictions.

Related to values as defined above are influences, such as contextual influences and historical influences. Contextual influences are part of somebody's (mostly social) environment and may have some important effect on the shaping of a person's values. Historical

influences refer to (mostly social) sources of the past that had an effect on the shaping of somebody's values.

Dissonance. Festinger (1957) stated that there can be dissonance or consonance between different pairs of elements, such as knowledge about oneself, behavior, surroundings, or values and beliefs. He talked about elements of cognition, which are responsive to reality. If they do not correspond with a certain reality, pressure or dissonance exists. While it is possible that two elements have nothing to do with one another, it may also be that they are inconsistent or contradictory. Festinger stated: "Two elements are dissonant if, for one reason or another, they do not fit together" (p. 12). However, dissonance may exist not only between two elements, but also between a general conviction and a given situation (Feather, 1975).

Assumptions

The study is based on some philosophical and practical assumptions, particularly concerning the nature of people, participation, and leadership. Underlying the study is a view of people as learning and developing beings. While human experience proves that people are able to allow destructive forces to take over in their lives, there is nevertheless much truth to Rogers's (1977) statement that "there is in every organism, at whatever level, an underlying flow of movement toward constructive fulfillment of its inherent possibilities. There is a natural tendency toward complete development in man" (p. 7). The belief in people as growing beings has been stated by many philosophers and educators, from both a humanistic and/or a developmental point of

view (Dewey, 1916, 1938; Freire, 1970, 1973; Knowles, 1975; Kohlberg, 1981). Without potential for learning and development, the issue of democracy as an emerging way of life, which must be learned by each new generation, would be meaningless. The present study assumes that people have a naturally active predisposition. However, no person is born as a perfectly developed being. Whether or not healthy development takes place largely depends on one's opportunities within, and interaction with, the environment. The latter consists of a complex multiplicity of potentially conflicting sources that may cause dissonance in the learner, depending on his or her intentions.

Leadership as viewed in the present study is a dynamic concept that may change its orientation, depending on the situation (Stogdill, 1974). However, it is assumed that some basic convictions underlie leadership, such as participatory convictions. It is assumed that people who hold such convictions may do so quite consistently.

Research Questions

The inquiry was guided by five research questions, following a logical progression. The first two questions were given the most emphasis, the third question was dealt with to a somewhat lesser degree, and the fourth and fifth questions received some introductory attention, further research being needed.

Research Question 1: To what degree do leaders of a given subculture express participatory convictions?

Research Question 2: In terms of the value orientations underlying one's participatory convictions, what value judgments are stated by leaders of the subculture?

Research Question 3: What are the historical (cultural) influences that leaders of the subculture perceive to have been instrumental in the shaping of participatory convictions?

Research Question 4: What are the contextual influences introduced in the actual experience of organizational leadership, both those that are perceived as mandatory and those perceived as necessary in the group work context?

Research Question 5: How is the dissonance between potentially conflicting elements resolved in the process of making the decisions about practices (actions) required of a leader?

Scope

Although the present study may convey some helpful and challenging findings and insights, no claim is made that the conclusions are generalizable for different groups or organizations. Furthermore, the inquiry did not intend to explain the total Swiss culture or the total subculture of the study, but just one important aspect of it.

Overview

The remaining four chapters are arranged as follows. Chapter II presents the literature on the major concepts of the study: participation, leadership, values, and dissonance, as well as a discussion of previous studies and methodology. Chapter III introduces the research procedure, including remarks on the sample, demographic information, research design, instruments, data-analysis procedures, research and instrumental questions, and limitations. Discussed in Chapter IV are the findings as related to the research and instrumental questions. Chapter V contains conclusions based on the findings and literature. Suggestions for future research are also included.

CHAPTER II

LITERATURE

In Chapter II, the literature on the four major concepts applied in the present study is discussed, followed by a discussion of previous studies and of some methodological resources. The selection was made on the basis of direct implications for the study. As a matter of convenience, some Swiss and German resources were considered as well (all in German language). All quotations were translated by the researcher.

Major Concepts

Four major concepts are of importance to the research:

(a) participation, (b) types of leadership, (c) values, and (d) dissonance.

Participation

Two major concerns are discussed in this section. First, the definition and relationship of democracy and participation needs further elaboration. Second, the concept of "democracy as a way of life" needs special consideration.

Definition and relationship of democracy and participation.

Whoever assumes that there is unanimous agreement that democracy and

participation are inseparable is wrong. Pateman (1970) discussed what she called the "classical theory of democracy," which goes back to participatory notions of people like Rousseau, Bentham, Mill, and Cole. However, such emphasis has been changed by contemporary theorists of democracy. Their approach, which Pateman called the "contemporary theory of democracy," assumes that the myth of the formerly held theory must be refuted because

limited participation and apathy have a positive function for the whole system by cushioning the shock of disagreement, adjustment and change. . . . We can see that high levels of participation are required from a minority of citizens only and, moreover, the apathy and disinterest of the majority play a valuable role in maintaining the stability of the system as a whole. Thus we arrive at the argument that the amount of participation that actually obtains is just about the amount that is required for a stable system of democracy. (p. 7)

The major difference between the former and the latter approach is the emphasis being either on the ideal or on reality. The contemporary "reality" approach assumes that "individual voters today seem unable to satisfy the requirements for a democratic system of government" (Berelson, in Kariel, 1970, p. 70). Thus the shift to a representative form of government, in which the decisions are made by representatives, becomes urgent. Much of classical theory has switched to a representative view of democracy as well, giving in to the assumption that one cannot ask more of ordinary people than electing representatives.

Some views of the classical approach are clearly representative in nature, too. Schumpeter (in Kariel, 1970), for instance, defined the old model as follows:

The eighteenth-century philosophy of democracy may be couched in the following definition: the democratic method is that

institutional arrangement for arriving at political decisions which realizes the common good by making the people itself decide issues through the election of individuals [italics added] who are to assemble in order to carry out its will. (p. 35)

Schumpeter, too, found an unrealistic degree of initiative placed on the electorate, thus suggesting that "the principle of democracy then merely means that the reins of government should be handed to those who command more support than do any of the competing individuals or teams" (p. 43).

At this point, it is necessary to return to the original meaning of the term "democracy." Obviously, the original Greek term means that "the people reign." At that time, democracy meant by no means that there were no differences between citizens and slaves, but it still points out a certain procedure of decision making. Lucas (1975) stated:

The word "democracy" and its derivatives apply to decision-procedures. In its original Greek sense a decision is democratically taken if the answer to the question Who takes it? is "More or less everybody." . . . A decision is taken democratically if it is reached by discussion, criticism and compromise. (p. 10)

Adrian (1977) followed a similar perspective, suggesting that

The more arguments flow into the decision-making process, the more interests, needs, values and purposes are considered--in other words: the more pluralistic the decision-making process is structured--the greater is its democratic rationality. (p. 52)

He went on arguing that "in consequence, a decision for a democratic-rationalistic pluralism, at the same time means a decision for participation" (p. 53). For Adrian, historically and conceptually, participation is linked in a crucial way to true democracy.

Bottomore (in Kariel, 1970) stated the need of comparing representative and participatory democracy. Referring to elite competition as the criterion of representative models of democracy, he argued that "all elite theories deny that there can be, in any real sense, government by the people" (p. 130). In his eyes, there is a clear undemocratic character in representative forms of government.

According to Pateman (1970), "Rousseau's theory provides the starting point and the basic material for any discussion of the participatory theory of democracy" (P. 36). Rousseau stressed the importance of participation in decision making, which, according to him, was "a way of protecting private interests and ensuring good government" (p. 24). However, Pateman pointed out that Rousseau went beyond these political concerns, suggesting that "the central function of participation in Rousseau's theory is an educative one" (p. 24). By participating in decision making, an individual would be educated to distinguish between own impulses and desires, learning to be a private and a public person, and to be free to be one's own master. Mill and Cole adapted educational concerns similar to those of Rousseau, emphasizing the linkage of participation and human learning.

In summary, it is necessary to make a choice between a participatory and a representative form of democracy. However, there is reason enough to argue that democracy in its original sense is truly participatory and that the two concepts in that sense carry similar concerns. While some choices will be based on a person's world view,

little issue can be taken against the notion that participation as such is truly educative.

Democracy as a way of life. Once one accepts the educative function of participation, one needs both specific areas to exercise participation and some educators in the broadest sense of the term. The two are closely knitted together. Learning participation is nothing less than going through a process in real-life situations, during which democracy becomes a way of life. Again, the concept of democracy as a way of life goes back to Rousseau and has been restated by many authors since then.

Rousseau's major concern was the effect of social and political institutions on people's character (Pateman, 1970). For Mill, "it is at the local level where the real educative effect of participation occurs" (Pateman, 1970, p. 31). According to Pateman, Cole found that

if the individual is to be self-governing then he not only has to be able to participate in decision making in all the associations of which he is a member but the associations themselves have to be free to control their own affairs. (p. 36)

Following an argument similar to Rousseau's, Dewey (in Kariel, 1970) stated:

The keynote of democracy as a way of life may be expressed, it seems to me, as the necessity for the participation of every mature human being in formation of the values that regulate the living of men together: which is necessary from the standpoint of both the general social welfare and the full development of human beings as individuals. (p. 13)

For Dewey, such task becomes even more important as "men's minds and feelings are still permeated with ideas about leadership imposed from above, ideas that developed in the long early history of mankind"

(p. 14). The concept of democracy as a way of life has been repeated by Adrian (1977), Alemann (1975), Bode (1939), Freire (1973), Naef (1947), and many others.

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and the habits of mind which secure social changes without introducing

(p. 14). The concept of democracy as a way of life has been repeated by Adrian (1977), Alemann (1975), Bode (1939), Freire (1973), Naef (1947), and many others.

At this point, it is necessary to look out for the "vessels" that allow for the development of democracy as a way of life. Many different areas of life have been suggested to be important. It appears that the workplace has not only received most attention in recent literature, but that it has also been named the most important factor in developing democratic attitudes by many authors (Pateman, 1970). After all, people spend a significant part of their waking time at work. Pateman stated that Cole may have been the first one to emphasize the importance of the workplace in developing one's participatory skills. In his view, "industry provided the all-important arena for the educative effect of participation to take place" (p. 38). Pateman herself went so far as to argue that "the theory of participatory democracy stands or falls on two hypotheses: the educative function of participation, and the crucial role of industry [*italics added*]" (p. 44). Again, many others would argue likewise (see Blumberg, 1968).

The school seems to be another important and influential area. One of the most outstanding examples of the link between school and participation is Dewey's (1916) Democracy and Education. He stated that a democratic "society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing

disorder" (p. 99). In a later writing, Dewey (1938) linked active participation of the student to the freedom of framing and executing purposes, something that is often hindered by the wide gulf between the experiences of the adult and the child. A similar concern for freedom is found in Whitehead (1929)--balanced by an emphasis on discipline--and Rogers (1977), to name a more recent author.

Participatory convictions are at the basis of much of adult learning. Bergevin and McKinley (1965), for instance, presented an approach called group participation training, which "can be described as an educational means for helping persons help themselves; that is, helping them learn how to learn" (p. 9). The authors suggested many corporate activities and methods to provide for effective group conditions. They assumed that group members go through a process from dependence, to competitive independence, to cooperative interdependence. More recently, Knowles (1975) discussed the role of participation and self-directed learning in adult education.

Beasley (1954) discussed the role of democracy as an emerging life style in the home. For her, democracy is "the art of living together" (p. 11). The "together" of the family as an emerging way of life is crucial: in planning, working, playing, relaxing, feeling, creating, cooperating. Pateman (1970) pointed out that "it could be argued that . . . today, and increasingly, leisure [italics added] is the most important part of the worker's life" (p. 54). While she agreed that there is significance to leisure, she also assumed that

people who learn participation at the workplace and at leisure are mostly identical.

In the past few years, an increasing emphasis on democratic and participatory concerns within the church has emerged. For Uhde (1978), religion is a source of inner and outer freedom and therefore an essential basis for democracy. Neuhaus (1982) even argued that without religious ideals, democracy becomes dangerous. However, there are also more practical discussions of participation within the church, as presented by Hermanns (1979), who discussed "service" as a neutralizing factor between the clergy-laity gap, or as argued in the Leiterbrief Journal (1985). Among other things, it was pointed out in the journal that two-thirds of all church board members once were actively involved in youth work.

In summary, it can be stated that democracy as a distinct form of life must be rooted in historical, cultural, and social factors, manifested in the totality of human behavior: in daily life, including marriage, family, school, education, profession, company, recreation, sports, social clubs, and so forth. According to Pateman (1970), strain within a participatory democracy can be avoided by providing sufficient opportunities for individuals to learn democratic patterns of action. She stated that

democracy must take place in other spheres in order that the necessary individual attitudes and psychological qualities can be developed. This development takes place through the process of participation itself. The major function of participation in the theory of participatory democracy is therefore an educative one, educative in the very widest sense, including both the psychological aspect and the gaining of practice in democratic skills and

procedures. Thus there is no special problem about the stability of a participatory system; it is self-sustaining through the educative impact of the participatory process. (p. 42)

Switzerland being a participatory democracy politically thus needs these spheres of democratic attitude development, and finding out more about whether or not such attitude emerges there is crucial to the survival of the Swiss democracy.

Types of Leadership

Although a vast body of literature on leadership exists, there is but a small extract introduced at this point. Stogdill (1974) referred to a large variety of definitions of leadership, almost paralleling the number of persons who have attempted to define it. However, it appears that all definitions relate to the relationship of leader and group within a particular situation, placing their emphasis either on the former or the latter or, more recently, on their interrelationship within a particular situation. Stogdill stated:

Theorists no longer explain leadership solely in terms of the individual or the group. Rather, it is believed that characteristics of the individual and demands of the situation interact in such a manner as to permit one, or perhaps a few, persons to rise to leadership status. (p. 23)

On such basis, he suggested the following definition: "Leadership is defined as the initiation and maintenance of structure in expectation and interaction" (p. 411).

Summarizing the work of 16 authors whose publications spanned the years 1915 to 1951, Stogdill mentioned the following leadership types:

authoritative (dominator)	mentioned by 7 authors
persuasive (crowd arouser)	8 authors
democratic (group developer)	7 authors
intellectual (eminent man)	6 authors
executive (administrator)	6 authors
representative (spokesman)	4 authors

Kilinski and Wofford (1973) presented leadership behaviors that can be arranged along similar lines, representing democratic, directive, relational, secure and easy-going, and dynamic leadership styles.

Stogdill (1974) offered some definitions concerning leadership types that are of concern to the present study. He argued that

participatory leadership implies that the leader permits or encourages group members to participate actively in discussion, problem solving, and decision making. Directive leadership implies that the leader plays an active role in problem solving and decision making and expects group members to be guided by his decisions. (p. 386)

Given the fact that leadership must be adjusted to the group, it is obvious that there should be an emerging emphasis on participatory concerns over time (see pp. 26-30), something that, in the present study, is represented by participatory and involvement-oriented leadership on a continuum. Stogdill defined permissive--or, as used in the present study, spontaneous--leadership as follows:

It is very difficult at times to distinguish between participatory leadership and permissive leadership. Permissiveness implies no effort to involve the member in participative decision making. The permissive leader allows group members a wide degree of freedom and does not exert himself further. His is essentially a laissez-faire style of leadership. (p. 371)

The dynamic leader as understood in the study is somewhat comparable to the charismatic leader, who is of "inspirational character" (Stogdill, 1974, p. 26), but--in the case of the study--also allows for more group input than a directive leader does. Given the fact that the

younger the group members the more distinct leadership roles must be acted out, it is common sense to expect club leaders to emphasize certain leadership styles or behaviors, according to concerns that they hold.

Values

The discussion of the concept of values in the large body of literature on the issue is limited to three aspects related to the present study: (a) defining value, (b) democracy as a value, and (c) discussion of value organization, sources, and rationalizations.

Defining value. Although the terms "value" and "norm" belong to the most basic expressions in sociology (Lautmann, 1971), Rescher (1969) stated: "No proposal for a delineation of value terminology has been able to generate any significant degree of concurrence, let alone become a focus of settled consensus" (p. 1). Part of the problem may be that there are many related, or even interchangeable, terms such as attitude (Ajzen & Fishbein, 1980), opinion (Kelman, 1961), or needs (Maslow, 1959). Keiler (1970) made the point that value, in fact, is a very complicated concept because it is under tension with will, norm, and needs. Rescher (1969) argued that values are inextricably bound up with two aspects of people: their having needs or desires and their capacity for reason. Later on, he added another dimension to the discussion, suggesting that "the imputation to someone of subscription to a value approximates very closely to ascribing a character trait--a character-descriptive disposition--to him" (p. 26). It may even be

difficult to draw a sharp line of separation between statements of value and statements of fact because "value theses are always shot through with factual considerations" (p. 10).

Ajzen and Fishbein (1980) regretted the confusion about using different terms interchangeably and the lack of distinguishing between verbal responses and overt action. In a discussion of the latter dichotomy, they concluded that recent theorists have either denied the relationship between attitude and behavior or have argued that behavior is totally dependent on the situation. On such basis, they suggested an "other variables approach," which assumes that "the relation between attitude and behavior is moderated by other variables" (p. 26). A similar concern that verbal value statements and behavior might not be consistent can be found in Kelman (1961) and Rescher (1969). Trying to find a solution to the problem, the latter stated:

The prime indicators of value subscription are those items which reflect the rationalization (defense, recommendation, justification, critique) of aspects of a "way of life." But second, on the other hand, we also expect the value to manifest itself on the side of overt action. (p. 3)

Once one accepts the assumption that value is a "two-edged sword," he or she is inclined to follow Rescher's argument that tools of inquiry can follow both directions, although one must always keep some limitations in mind: Did people want to do what they did? Were people hypocritical?

Different ways of organizing values may be pursued. One major distinction is necessary before going any further on the issue. Lautmann (1971) and Feather (1975) suggested a distinction between

values people have and values attributed to objects. The latter felt that studies of value should emphasize the people side, rather than the object side. A very strong definition concerning the force of values is found in Inlow (1972): "Values are the determiners in man that influence his choices in life and thus decide his behavior" (p. 2). While the preceding statement reveals some lack of distinction between rationalization and behavior, the following definition sounds much more balanced:

A value represents a slogan capable of providing for the rationalization of action by encapsulating a positive attitude toward a purportedly beneficial state of affairs. (Rescher, 1969, p. 9)

Rescher assumed that values are ideological in nature. They are actually "banners under which one can fight (however mildly), being bound up with man's vision of the good life through his conceptions of the beneficial" (p. 9). He attributed some objectivity to values because "if something is a proper value, the considerations which establish this fact will have to be equally compelling for all" (p. 11), although not everybody has to value a certain thing.

Democracy as a value. At least for the present century, Dewey (1916) can be named one of the most important advocates of democracy as a value. He argued:

Since a democratic society repudiates the principle of external authority, it must find a substitute in voluntary disposition and interest; these can be created only by education. But there is a deeper explanation. A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. (p. 87)

Interestingly enough, the triangle democracy-values-education is emphasized again. In fact, Dewey (in Kariel, 1970) assumed that freedom of individual action must have intelligence and informed conviction as its basis, in order to fulfill its constructive purpose. And where should one learn to hold intelligent and informed convictions, if not through education in the broadest sense of the term?

The argument of democracy being a general value has been developed by different authors, such as Stace (1950). For him, democracy means that people's lives should be governed by reason rather than by force--freedom, equality, and individualism depending on reason.

Democracy as a general value means that

we believe all peoples would accept democracy as a good for them on two conditions: (1) that they are sufficiently matured in their civilization, and (2) that they would give it a proper trial.
(p. 43)

Stace traced the good of democracy back to the nature of people as rational beings. Therefore, democracy is a general rather than an individualistic value. Belok et al. (1966) argued for the close link of democracy with a certain set of values. They stated that "it is conceded that democracy entails a set of values and some basic beliefs about the nature of man and society. . . . Certain basic assumptions about human nature and about society seem to be required" (p. 176). Again, democratic values are thought to include a belief in the rationality of man, in considerable freedom of people, in the desirability of self-government, in equality, in the worth and dignity of the individual, in moral equality, in moral responsibility, and in law and orderly process. One may conclude from these few statements

about democracy as a value that it, in fact, is a value, however a very colorful one, being made up of many subordinate colors or values.

Discussion of value organization, sources, and rationalizations.

As Keller (1970) pointed out, there has been a tendency of reducing values to a few immediate values, such as the desire for sexual lust in Freud's work or the strife for self-actualization in Maslow's (1959) work. Other authors have suggested that there is some kind of hierarchy or scale of values (Feather, 1975; Stace, 1950). As has been argued for democracy, values too are believed to be built during childhood and life experience, although, with increasing age, contradictions between value generalizations can be expected (Belok et al., 1966).

As was pointed out before (see p. 18), Rescher (1969) listed different categories of values. Although he attributed sample values to each category, they may also denote the direction or orientation of an argument. Such would actually be consistent with his emphasis on values, the role of which is the rationalization of action. Three related questions were stated by Rescher:

- What am I to do? (decision making)
 - What are you to do? (counseling)
 - What are the merits (or demerits) of what X is doing (has done)?
- (pp. 11-12)

Once somebody starts questioning the merits of an action, one has to include some considerations about the basis on which he would argue that something is a good thing to do; i.e., one has to justify a choice by mentioning some reasons. This was assumed by Lautmann (1971), who stated that "values are criteria for choosing goals"

(p. 29). Inlow (1972) discussed a set of values somewhat similar to the one of Rescher, including economic, political, scientific, and philosophical values. The discussion of the last type contained some references to pragmatism, empiricism, and existentialism, all of them having a partially similar practical or real-life emphasis. As the term "pragmatic" is used in this paper, it would denote "truth verifiable through its consequences, as experienced in the past." It may be granted that such, in part, is an empirical concern as well because past experience was mostly gained through the senses; and it is an existentialist type of concern because of its emphasis on experience.

The fact that values may actually be closely linked to experience was pointed out by Lee (1983). According to him, people make their value judgments as statements resulting from a process of evaluation within actual life experience. Such, again, would be consistent with much of what Dewey's (1938) emphasis on experience and interaction and Freire's (1970) emphasis on action and reflection were all about.

Dissonance

While earlier theorists elaborated on issues related to dissonance, for instance Piaget with his concept of disequilibrium (Evans, 1973) or Heider with his concept of balance (Oerter, 1970), much of the discussion of and research on the issue was stimulated by Festinger's (1957) theory of cognitive dissonance. In the following discussion,

his theory will receive the most consideration, being supplemented with a few other aspects of the issue.

Festinger's theory of cognitive dissonance. According to Festinger (1957), the terms "dissonance" and its contrary "consonance" refer to "relations which exist between pairs of 'elements'" (p. 9). Dissonance will occur not only if new events are happening or if new information is acquired, but also in the midst of everyday experiences because "very few things are all black or all white; very few situations are clear-cut enough so that opinions or behaviors are not to some extent a mixture of contradictions" (p. 5). In other words, dissonance is part of life, and as such it is highly unavoidable. However, what does a person do about dissonance? Festinger stated the following two hypotheses:

1. The existence of dissonance, being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and achieve consonance.
2. When dissonance is present, in addition to trying to reduce it, the person will actively avoid situations and information which would likely increase the dissonance. (p. 3)

For Festinger, dissonance is "a result of the simple act of having made a decision. Consequently, one may expect to see manifestations of pressures to reduce dissonance after a choice has been made" (p. 35). Deutsch et al. (1962) took some issue at the notion that dissonance and attempts to reduce it result from decisions. They suggested that "one can explain the stabilization of decisions without reference to the theory of dissonance reduction" (p. 17). They also suggested an inconsistency between the cognitions of the chooser and

the choice, rather than between selecting two alternatives. Their hypothesis was that

a chooser will experience post-decisional dissonance only when he perceives his choice in a given situation to be inconsistent with the conception of some aspect of himself which he tries to maintain (for himself or for others) in that situation. (p. 18)

Festinger (1964), in an expansion of his previous work, acknowledged the fact that the decision-making process may not always be as rational as in an experimental situation. According to him, "casual observation, our own experience, and our intuition lead us to believe that occasionally, perhaps frequently, decisions are made on a rather impulsive basis" (p. 154). A concern similar to the one in Deutsch et al. (1962) was found in Feather (1975), as discussed below.

Festinger elaborated on some issues related to dissonance reduction. He argued that such reduction depends on the amount or quality of thought that a person has put into relevant details before the decision was made, and on the commitment resulting from a decision. For him, "a decision carries commitment with it if the decision unequivocally affects subsequent behavior" (p. 156). Obviously, some factors about dissonance reduction are known; thinking plays a particularly important role. However, Festinger acknowledged the fact that "we know little about the conditions under which dissonance reduction is easy or difficult and little about the conditions under which dissonance reduction will be stable and lasting" (p. 158).

Alternative views on dissonance. Two views may be shortly discussed at this place. First, Rosenberg (1960) suggested a potential inconsistency between affective and cognitive components of an

attitude. Second, Feather (1975) presented a discrepancy theory based on the person-environment fit.

Rosenberg argued that when the affective and cognitive components of an attitude are "mutually inconsistent, to a degree that exceeds the individual's 'tolerance limit' for such inconsistency, the attitude is in an unstable state" (p. 322). He went on, suggesting that in such unstable state the attitude must be reorganized until the interfering force is rejected, until the two conflicting forces become isolated from each other, or until an accommodation to the new position has taken place. The author took special interest in the conditions under which each of the three outcomes is most likely to happen, depending on the strength of the force behind different factors.

For Feather, discrepancy may exist at yet a different point, but comparable to what Deutsch et al. (1962) suggested. According to Feather, "perceived information may be discrepant with corresponding underlying abstract structures" (p. 60). While the former, i.e., perceived information or structures, relate to the environment, abstract structures relate to what a person has become through a long process. Feather argued that "abstract structures may be especially difficult to reconstruct if there is a long history involved in their development and use" (p. 60). Several possible solutions to resolve discrepancy were suggested, including reinterpreting information received, looking for new information, or moving into a new situation. It all comes down to the need of acquiring a person-environment fit

because persons either make changes or they are "biased toward those environments that minimize structural discrepancies" (p. 60).

It appears that both Festinger's and Feather's findings have some bearing on the present study because dissonance may very well exist between two alternatives, such as participatory and directive solutions, and between a person's predisposition or abstract structures (based on historical influences) and some contextual influences. In other words, both decisions about alternatives and discrepancies between abstract and perceived structures may cause dissonance.

Previous Studies

The purpose of this section is to discuss related studies on participation and leadership, on the one hand, and values and dissonance, on the other hand. It appears that a research-oriented combination of the two concept pairs is feasible.

Participation and Leadership

Probably the largest body of research on the subject has been done in connection with the workplace. However, some studies have been done in different settings as well. De Landsheere (1975) stated that "Belgium, France, and Switzerland . . . have few research centers and few highly qualified researchers" (p. 130). However, a few studies that were done in Switzerland are included in this subsection. Finally, some suggestions for further research are presented as well.

Workplace-related studies. Locke and Schweiger (1979) presented a large body of research done in relation to the workplace.

According to them, a multitude of studies comparing democratic, autocratic, and sometimes laissez-faire leadership styles have been done in the past. Most of these studies were related to job satisfaction and production. The research discussed by the authors seemed to indicate that training in democratic leadership techniques makes a difference in subsequent decision quality and decision acceptance under these leaders. Different approaches to research on participation were mentioned by the authors, including laboratory experiments (role playing, coaching of experimental groups, observation of planned leadership variations) and field studies (observations, surveys, interviews).

Summarizing the literature on research about participation at the workplace, Pateman (1970) stated:

The argument of the participatory theory of democracy that an individual's (politically relevant) attitudes will depend to a large extent on the authority structure of his work environment is a well-founded one. (p. 53)

Pateman discussed findings that indicated certain work situations were conducive to the development of psychological characteristics underlying a political efficacy of democratic nature. The work situations investigated included the (American) printing, textile, automobile, and chemical industries. Variations of participation at the workplace were discussed elsewhere (Stogdill, 1974). For the purpose of this study, it is sufficient to point out that the emergence of democracy at the workplace largely depends on authority structures and type of work. Thus, concerning participation, it is impossible to suggest more than some potentials of the workplace.

Studies on participation in life situations. Studies in voluntary organizations go back at least to Lewin's work, which included observations of Boy Scouts under democratic, authoritarian, and laissez-faire leadership. The findings suggested differences in morale and satisfaction and in interpersonal relations, while efficiency for authoritarian-led subjects depended on the presence of the leader (Blumberg, 1968). Almond and Verba (1965) did a cross-cultural study of individual political attitudes, investigating the effects of participation in voluntary organizations. They found that in all five countries considered in the study, members of organizations had a higher sense of political efficacy than did nonmembers, particularly if they were active, and mostly if they were part of political organizations. The findings suggested adult experience to be crucial in the political socialization process.

Several studies have been done in different school settings. On the basis of observations in 90 American secondary schools, the Educational Policies Commission (1940) presented a study of evidences of the democratic spirit in educational practice. Six different manifestations of democratic practice were found in schools, suggesting that there are also different understandings of the nature of democracy. It is argued that thinking about and practicing democracy are both crucial to the learning of the ways of democracy. Wittes et al. (1975) presented case studies of schools in terms of "student power." Research teams spent five days at different sites, conducting individual and group interviews, observations, analyses of documents and

records, and questionnaires. Findings included the assertion that participatory skills of students must emerge over time, requiring adequate training. Overall student participation was found to be sporadic. Blumberg (1968) reported on a correlational study of Bennett in 1955, which investigated components of participation among psychology students. The components included group discussion, group decision, overtness of commitment to decisions, and strength of group consensus. It was concluded that group decision was more crucial in raising the probability of action than any other factor.

Lyle (1944) presented a social study of democratic ideals emerging in family life, with special emphasis on adults. Through interviews, questionnaire, observation, analyses of newspapers and records, and some participation in community activities, the data were collected in a midwestern rural community. The author reported on joint planning and choosing of family living goals in about half of the families, although to a low degree only. Concerns for the development of individual personalities and talents and for the immediate or extended community were found to be very limited. Responsibility was shared in terms of economic security only. Different psychological and social concepts have been investigated as related to family background. Hoffman (1977) found a significant relationship between children's self-esteem and concerned and interested parents. Pateman (1970) stated that "the most striking correlation to emerge from studies of political efficacy is that different levels are linked to socioeconomic status. . . . This correlation between class and levels of

efficacy also holds for children" (p. 48). Pateman pointed out that, for instance, fathers with little autonomy in their work are more aggressive and severe toward their children, suggesting a more authoritarian authority structure in these families.

In spite of the clear correlation between school and family on the one hand and political participation on the other hand, Almond and Verba (1965) concluded their investigations by arguing that "in a relatively modern and diversified social system socialization in the family, and to a lesser degree, in the school, represents inadequate training for political participation" (p. 305).

The emphasis on participation can be found in much of the literature on international development. Hall (1979, 1980) stressed the importance of corporate research:

The research process should be based on a system of discussion, investigation and analysis in which the researched are as much a part of the process as the researcher. Theories are neither developed beforehand to be tested nor drawn by the researcher from his or her involvement with reality. Reality is described by the process through which a community develops its own theories and solutions about itself. (p. 11)

Quite obviously, the statement above not only suggests a general outlook on research, but a specific philosophical and political position as well. Besides the emphasis on participatory research, there still are investigations that separate the issue of participation from the actual research procedure. Hadisoebroto (1980), for instance, reported on a study in Indonesia that used a short-term training program approach with 45 community education fieldworkers to find out more about the long-term effect of participatory training. He used

three different treatment groups of 15, using a participatory and a lecture-based approach for two groups and taking one group as a control group. While a cognitive test before, immediately after, and six months after the training program showed no differences between subjects who had passed the participatory and lecture-based training, self-reported statements on job performance indicated that the participatory approach to training had been significantly more effective than the lecture-based approach. However, the retention rate or long-term effect on knowledge, understanding, and skills derived from the training did not differ between the two groups; neither did supervisors point out any significant difference between any of the three groups. It appears that suggesting that a one-week treatment makes up for all the differences concerning degrees of participation is unrealistic in the light of any lifelong, multisource perspective.

Studies in Switzerland (or Germany). Some aspects of democratic life were investigated as early as 55 years ago. However, it is interesting that related studies were done by Americans. Brooks (1930) presented a study of democratic life in Switzerland. On the basis of an in-depth field study, coupled with informal interviewing and studying of numerous written sources, he discussed political, economical, recreational, civil, military, educational, church, language, literature, press, and cult issues of the Swiss culture. Without attributing a distinct role to any of the above sources, Brooks suggested that each of them reflects democratic life. Discussing the effect of patriotic and related influences on democratic life, Brooks suggested a

significant role of the Boy Scout movement, however, without pointing out specifically what made him believe in such effect.

Casparis and Vaz (1979) presented a study on the youth culture in Zurich, Switzerland. A survey of 1,081 students of the Gewerbeschule (technical trades school) provided the collected data. The authors concluded that a distinct youth culture--comparable to and strongly overlapping those in the United States and Canada--exists in Switzerland. However, they also observed that the Swiss situation allows young people to be integrated into the adult world of work. Besides other aspects of their study, the authors reported that 18% of the 15-year-old and 42% of the 19-year-old boys, as well as 24% of the 16-year-old and 55% of the 19-year-old girls, are interested in politics. Such suggests an increasing interest in political oriented participation during the later teen years. Furthermore, the study suggests a significant influence of peers on the value system and life practice of late teens.

Schmid (1981) discussed her field study, which investigated young people's attitude toward diversity in Switzerland. A questionnaire with open-ended and closed-ended questions was administered to 596 eighth and ninth graders in class. Special attention was given to the question of how values are transmitted in a multicultural setting. As an example of an official institution, the role of the school and of its curriculum was examined. Schmid concluded that "the school curriculum tends to unite rather than to divide the various cultural groups, by de-emphasizing those historical themes which feed intergroup

resentment" (p. 150). She found that linguistic and religious minorities in Switzerland participate in a common "civic culture" and that they show a high commitment to interethnic equality. No specific claims of correlation between institutions and individual values were made in the study.

Adrian (1977) investigated some aspects of participation in Germany. Following the somewhat limited presence of democratic values in Germany, Adrian found it helpful to emphasize less controversial issues, such as rejection of political dictatorship, freedom to express personal opinions, pluralism, legitimacy of conflict and opposition, tolerance, political interest, and involvement. Two sets of structured questions were used to interview people about what they thought the majority of Germans to believe and what they themselves thought to be a preferable attitude. While the first investigation, including 992 subjects was a Yes and No questioning approach, the second investigation consisted of statements about democratic concerns, which had to be rated on a scale from +3 to -3. By doing so, Adrian was able to deduce a final score by adding up plus scores and subtracting minus scores. One hundred subjects were included in the second investigation. Eighty-four percent of the latter subjects expressed a preference of democracy in the family, and 71% of the subjects rejected the idea of dictatorship. Besides that, many shades of democratic and nondemocratic preferences were expressed by the subjects, relating to different areas of life.

Suggestions for further research. Lipsitz and Bay (in Kariel, 1970) both called for research that assists future change and the emergence of truly democratic behavior. Bay demanded to

do more research on kinds of citizen behavior that, if more widespread, would make the classical ideals of democracy more nearly realizable, and seek knowledge about how citizens can be developed in greater numbers in our various agencies of socialization. (p. 351)

Lipsitz called for studies of socialization in family, school, and church, and some presently undemocratic or nondemocratic institutions as well. Stogdill (1974) argued that values, among other variables, should be included in future research on leadership.

Values and Dissonance

Some studies on values related to participation were presented above. Following is a discussion of selected sources with a bearing on the purpose of the paper. Because of its intention to find out more about dissonance between participatory convictions and historical or contextual influences, it seemed feasible to combine the discussion of values and dissonance at this point.

Values. Using the so-called "Ways to Live" document as a questionnaire, Morris and associates (1956) had several thousand individuals in the United States, China, India, Canada, and other Asian and European countries rate how much they liked or disliked 13 ways to live. Subjects were asked to do the rating between 7 (very much liked) and 1 (very much disliked), and later on to rank the 13 ways to live in the order they preferred them. In addition to the above, the subjects were asked to provide some demographic information concerning physical

characteristics, parents, church membership, and home town during childhood. The purpose of the study was to find out the liking of a given way of life in different cultures. Three major findings were reported: (a) the attainment of a cross-cultural interval scale for measuring values, (b) the isolation of five value dimensions, and (c) evidence supporting a field conception of values.

Kulshrestha (1979) presented a study of teacher values in India. He assumed that "value occupies the most important part of teachers' activity," that the finding of a "sound and desirable value pattern" would eliminate the need for intervention, while a "poor type of value-pattern" would require the creation of some kinds of programs (p. 9). An extensive set of research methods was applied, including interviews with experts in related fields, a content analysis, pilot interviewing, discussions of likes and dislikes in criterion situations, consultation of parents, and administration of a self-designed test after careful modification. The author concluded that teachers included in the study were moving away from traditional-authoritarian values, adapting more progressive-humanitarian values, as there was a strong tendency of ranking the latter values higher than the former ones.

Feather (1975) presented a value survey introduced by Rokeach, consisting of 18 terminal and instrumental values each. Subjects were asked to rank the values of both lists according to their importance as guiding principles in their lives, from 1 (most important) to 18 (least important). The survey was used in different contexts, assuming that a

person-environment fit would surface. For instance, the survey was given to incoming students at Flinders University, accompanied by a school values form. It was concluded that "the students' own value systems more closely resembled the perceived value systems of the school they entered than the perceived value systems of the school they rejected: (p. 68). Similar studies were done to find out to what degree own values of 15- to 17-year-old boys and girls matched perceived school values. A positive relationship existed between the two value sets, but with a very low correlation. The value survey was used to discover more about values across generations, special groups, and cultures.

Dissonance. Connected with his original presentation of cognitive dissonance theory, Festinger (1957) discussed a body of research on the consequences of decisions. One of the studies used a branching story approach, describing a hypothetical situation and offering two alternative courses of action. Subjects were to decide on the preferred solution, give an introspective account following the preliminary decision, and then reconsider the decision and make a reversal of it. On the basis of verbal reports, three types of decisions were distinguished: (a) clear preference of one solution, (b) conflict between the two solutions, and (c) indifference to either solution. Festinger concluded that clear preferences could not be reversed in 90% of the choices. He argued that such points at successful reduction of postdecision dissonance. It also confirms the

assertion that, following a decision, the confidence in one's choice or the perceived discrepancy between the alternatives increases.

In a later expansion on his theory, Festinger (1964) presented a broad variety of studies on dissonance. However, they were mostly done as related to direct decision making, requiring experimental situations. Two experiments are of some interest to the present study. One related to decisions among imperfect alternatives and included 127 boys in second and third grade. They were to make some decisions about different cars that all had some slight defect. Festinger concluded that thinking about a potential ideal may expand the decision-making process and that the latter includes more than the direct alternatives at stake. Another experiment included mostly high school juniors (all males) using a fictitious (taped) interviewing strategy that supposedly took place in an adjacent room, and to which subjects were asked to listen and make decisions on its basis. After having a considerable amount of time to think about the fictitious interviewee in the other room, they were to read a negative evaluation statement about him, to read a critical statement to him aloud, and to fill in a questionnaire. Festinger concluded that "the more a person has thought over the relevant details before dissonance is aroused, the more rapidly does dissonance reduction proceed after the dissonance has been introduced (p. 153).

Deutsch et al. (1962) tested the hypothesis that postdecisional dissonance takes place only if something is perceived to be inconsistent with the conception of some aspect of oneself that one tries to

maintain, either for oneself or for others. The researchers conducted an experiment that required 58 subjects to rate different foods. Afterwards, they were given a choice between two of them, and then were to rerate all of them. Postdecisional dissonance occurred only when some high self-involvement conditions that linked taste to personal virtues or qualities were created. Such seems to suggest that somebody who has made up his or her mind may not experience the kind of dissonance suggested by Festinger.

Suggestions for further research. Festinger (1957) stressed the need to identify situations or circumstances that habitually produce dissonance. He also suggested that further research is needed concerning dissonance existing between one set of cognitions, which correspond to information and opinion, and another set of cognitions, which correspond to one's behavior. Finally, in his later expansion of dissonance research, Festinger (1964) stated: "We know little about the conditions under which dissonance reduction is easy or difficult and little about the conditions under which dissonance reduction will be stable and lasting" (p. 158).

Methodology

Two broad areas of concern are presented below: (a) possibilities and limits of qualitative research and (b) procedure and instruments.

Possibilities and Limits of Qualitative Research

Cook and Reichardt (1979) meant qualitative methods to include ethnography, case studies, in-depth interviews, and participant observation. In contrast to the positivistic, hypothetico-deductive, particularistic, objective, outcome-oriented, and natural science world view characteristics of quantitative methods, qualitative methods are said to "subscribe to a phenomenological, inductive, holistic, subjective, process-oriented, and social anthropological world view" (pp. 9-10). However, the authors suggested that the linkages suggested above need not necessarily hold true in every case. Rather, "the choice of research method should also depend at least partly on the demands of the research situation at hand" (p. 16). An important distinction was presented by Filstead (in Cook & Reichardt, 1979):

The qualitative paradigm is a dynamic interchange between theory, concepts, and data with constant feedback and modifications of theory and concepts based on the data collected. This emerging, refined "explanatory framework" gives direction to where additional data need to be collected. It is marked by a concern with the discovery of theory rather than the verification of theory. (p. 38)

Obviously, it is ridiculous to attempt to verify any theory that has not been substantiated by extensive grass-roots studies, and such is the appropriate place of qualitative methods as applied in the present study. The need for this kind of research was stated by Carpenter (in Gephart & Ingle, 1969).

Any strategy that includes observations and interviewing depends heavily on the researcher. Of course, such is not limited to qualitative methods, as the same may be true in experimental studies.

However, it is necessary to consider the kinds of dangers that may undermine the validity of qualitative research. Krippendorff (1980) pointed out that experiments, interviews, and questionnaires are particularly susceptible to errors because subjects are aware of being tested or observed, because they may assume their ascribed role, because of experimenter-interviewee interactions, and because of the potential for stereotypic responses. A similar point was made by Locke and Schweiger (1979), who argued that "volunteer subjects may be more prone than employees to do what they think the experimenter wants" (p. 281), although the difference may not be as big as typically assumed.

Rosenberg (1965) pointed out that "the typical human subject approaches the typical psychological experiment with a preliminary expectation that the psychologist may undertake to evaluate his [the subject's] emotional adequacy, his mental health or lack of it" (p. 28). He suggested that ordinary subjects may ascribe "super-natural" abilities to experimenters. Rosenberg stressed the importance of the introductory stages of an experiment, which either confirm or disconfirm suspicions. However, subjects may still continue to "develop hypotheses about how to win positive evaluation or to avoid negative evaluation" (p. 29). Subjects may tend to avoid giving information that would lead to a negative evaluation. Rosenberg presented practical examples of how these competing suppositions are present and how they can be avoided.

Procedure and Instruments

The following discussion of issues and sources related to the study is based on its actual procedure, starting with the branching stories and interviewing, followed by some remarks on the Study of Values Test, and general remarks on data evaluation.

Branching stories and interviewing. Although some simple forms of branching stories have been used in the past (Festinger, 1957), it may be more fruitful to point at the work of Kohlberg and associates, who continue to use a dilemma story approach, connected with structured interviewing, including why (not) and why in general questions. Detailed criteria that are necessary to determine the stage of moral reasoning were developed and scored on evaluation sheets. The combination of dilemma stories and structured interviewing seems to have proved successful in Kohlberg's work over the years (Kohlberg et al., 1977).

Rank ordering has been used frequently in scoring values (Feather, 1975; Handy, 1970; Morris, 1956). Friedman (1946) stated: "Choice is a sign of value-difference, with the chosen value ranking above those rejected" (p. 127). According to her, value scales must be derived from statements expressing value behavior, either past or future, answering the questions: What did you do? or What would you do? She also suggested several ways of quantifying ranked data, including its arrangement according to the numbers of items, starting with one.

Friedman's close connection of arguing on the basis of (hypothetical) action may also be found in Rescher (1969) and Lepley (1944). Rescher stated:

In imputing a value to someone, we underwrite the expectation that its espousal will manifest itself in the appraisal, justification, and recommendation of actions. Here, the prime indicators of value subscription are those verbalizations that reflect the rationalization (defense, recommendation, critique) or action. (p. 22)

Although mere talking about action is a clear limitation of any study, it provides at least a point of reference in real life. The need for such concrete context of action, which requires an agent, a specific action type, and a particular occasion, was stated by Rescher as well. Following the argument of Rescher, it is necessary to create statements or branching stories in a way that one would be able to say: "Everything considered, the best X can do under the existing circumstances is A" (p. 45).

A wide variety of suggestions on interviewing procedures have been offered by different authors (Feldman, 1981; Gorden, 1980; Sanders & Pinhey, 1983; Stogdill, 1974). Because of the need to minimize response effects due to variations of interviewer behavior during the interviewing (Cook, in Gephart & Ingle, 1969), the suggestion of Isaac and Michael (1981) to include a pilot study is very important. Some references with a direct bearing on the development of the branching story and interviewing procedure are included on pages 77-80.

Study of Values Test. Critiques of the Study of Values Test may be found in Brogden (1962), Buros (1959), and Handy (1970).

Although some shortcomings of the test, from both theoretical and practical points of view, may be granted, the test has been viewed as a usable instrument in the investigation of values (Buros, 1959). Further references on the test may be found on pages 81-83.

Data evaluation. Although nothing can keep one from using some limited quantitative means in analyzing numerical data (Cook & Reichardt, 1979), it is necessary to pursue some form of content analysis concerning written materials. Krippendorff (1980) seemed to be somewhat careful in suggesting the use of content analyses in the evaluation of interviewing data. However, even if content analysis is a one-way communication of data, keeping the analyst from manipulating reality, its strategies can still be used in analyzing data derived from interviewing procedures. Furthermore, it certainly holds true for interviewing data that inferences are necessary because they represent an analysis of meaning, requiring some interpretation, as is suggested to be the case for content analyses, as well. Finally, a reference to demographic techniques is needed. Pollard et al. (1974) provided a discussion of different techniques and usages, suggesting that it is necessary to collect only the kind of information that is really needed.

Summary

A broad variety of concepts and studies related to participation, leadership, values, and dissonance were discussed on the preceding pages. It appears that sufficient work has been done, on both

the theoretical and research sides, to allow for a continuation of research on the concepts stated above.

CHAPTER III

PROCEDURE

The study was a descriptive research, using a variety of instruments. The need was to develop basic evidence that could subsequently lead to an experimental design. From the many possible cultures where such investigations could take place, the Swiss culture was chosen. At the basis of the procedure were nine branching stories, which all started out with a general description of the situation, to branch into five more and less participatory solutions. The branching stories served as a reference point for open-ended, structured interviewing to take place. The two-hour sessions with each of the 30 subjects of the sample concluded with a Study of Values Test (Allport et al., 1960).

Sample

From a total of 175 local clubs (exact number in summer 1985), a population of 292 leaders met the following characteristics:

1. They were male.
2. They were 21 or older.
3. They had at least two years of club experience.

4. They had previously participated in at least two leadership-training courses of the organization, including an experiential "Youth and Sports" leader course.

The age limit was set at age 21 not only because of the maturity factor, but also because all Swiss males have to pass a military recruit school with age 20, which was considered to be a potential influence. Furthermore, if the club experience was to be considered a potential factor, both the length of experience in the local club and the number of leadership-training courses attended had to be taken into consideration as well.

The population of 292 included the following church affiliations of the subjects: Chrischona churches, Evangelical Free churches, and others. After computing the percentage of representation in the organization, 12 subjects from Chrischona churches, 8 subjects from Evangelical Free churches, and 10 subjects from other churches were randomly selected, leading to a total of 30 randomly selected subjects.

The ten subjects who were needed for the pretesting besides the expert panel were randomly selected from the remaining subjects of the population, again taking the church affiliation into consideration. Two groups of five, according to randomized sequence, were formed.

Members of the expert panel were chosen on the basis of experience within the organization. They comprised a mixture of practically experienced males on the one hand, and of educationally trained males on the other hand: full-time staff people, regional leaders, instructors, and board members. From a potential number of 12

highly experienced subjects, ten were randomly selected and again divided into two groups of five, in accordance with the two pretesting groups. "Highly experienced" meant that somebody had been involved in the organization for at least six years.

Five of the originally selected subjects refused to participate, mostly because of upcoming exams or personal matters. Nine subjects were either in the military service (advanced training) or overseas. Each of these nine subjects was replaced by the next randomly selected subject of the same denomination¹.

Demographic Information

The average age of the subjects was 26. Fifteen leaders were 26 or older, and 15 leaders were 25 or younger. The subjects had an average of 7.6 years of club leadership experience. Fifteen leaders had been involved in clubs for eight and more years, whereas 15 had been involved for seven or less years. Twenty-two of the subjects served as club directors at the time of the interviewing, while eight were involved as group leaders. Fourteen of the subjects were also involved as instructors in leadership development, whereas 16 were not.

The large majority of the subjects had gone through an ordinary Swiss education, including nine years of schooling and three to four years of apprenticeship. Only three interviewees had a direct higher education background. However, seven more individuals had gone through

¹Several subjects verbally expressed their feeling flattered to be included in the study, possibly because of the rarity of research done in Switzerland, and even the more in voluntary organizations.

at least three years of further schooling after finishing their apprenticeship. Thus, a total of ten people had completed some advanced educational program, as defined in the present study.

At the time of the interviewing, 22 interviewees worked in nonsocial professions, the large majority representing craftsman-type professions. Eight individuals were involved in socially oriented professions, including teachers, human resource administrators, institutional home educators, and the like. In the military, 26 of the subjects held the rank of ordinary soldiers, whereas four held advanced ranks. This latter distinction was excluded from further consideration because of the low number of advanced-ranking persons.

Twenty-two of the subjects grew up in rural areas, that is, in towns with a population of less than 10,000, which corresponds to the Swiss distinction between city and village. Eight of them were raised in urban areas. Eight of the interviewees grew up being the oldest child in the family, 19 were in-between, and 3 were the youngest child in the family. Nobody grew up being a single child in the family. A more thorough presentation of the demographic data is included in Appendix K.

Data Gathering

The research was conducted in three steps: (a) pretesting by telephone, (b) direct pretesting, and (c) interviewing and testing. An expert and advisory panel was included in the pretesting.

Pretesting by Telephone

From a total of 15 preliminary dilemma stories, 12 were set up as branching stories. They were sent to five expert panel members and to five additional subjects. The major purpose of this first pretesting step was to learn more about the utility and validity of the branching stories and to sharpen the interviewing skills of the researcher.

Expert and advisory panel functions. In the present study, the expert and advisory panels consisted of the same persons. They received written instructions in the form of a pad calendar (Appendix B), and they had to solve one task at a time and then tear off the page and go on to the next task. The tasks were the following:

1. putting the five solutions of each branching story into a sequence from 5 (best) to 1 (worst), according to their convictions;
2. determining which of the solutions was participatory, involvement oriented, dynamic, directive, and spontaneous, some definitions being given (Appendix C);
3. reacting to the branching stories in terms of their clarity, age, and situation conformity;
4. reacting to the question, whether or not "participation" was their major concern while sequencing the solutions (potential rival hypotheses!);
5. reacting to some questions concerning participation:
 - trying to give a definition of the term
 - presuming to what degree participation is actualized in local clubs of the organization

- determining the role of the leaders in realizing participatory methods
- reacting to the question of what practical reasons promote or militate against the realization of participatory methods (intrinsic and extrinsic factors)
- reacting to the question of which is more significant: theoretical convictions or situationally determined experience, and how the two factors can be reconciled;

6. filling in the Study of Values Test;

7. reacting to the Study of Values Test concerning its suitability for club leaders in terms of clarity, emphasis, and difficulty; and

8. filling in the demographic information sheet.

Following the sequence of the tasks, the panel members were asked on the telephone to respond to questions related to numbers 1-5 and 7. At the same time, the researcher tested preliminary evaluation sheets. Interviews tended to be about two hours each.

Additional subjects. The five additional subjects received nothing but the 12 branching stories and the demographic information sheet. The researcher intended to find out how to get at the root values of the interviewees and to test the preliminary evaluation sheets. Interviews tended to be about one and one-half hours each.

Consequences of pretesting by telephone. At this point, a first idea of how subjects reacted to the branching stories and the Study of Values Test was formed. Three branching stories had to be excluded from the study, both on the basis of too much controversy from the part of the panel members and because of rival hypotheses. Several stories were slightly revised, particularly concerning additional information about age of the participants mentioned in the stories, as

well as the general setting of the stories. It was also necessary to make the solutions of each branching story as similar as possible, wherever something was not related to the issue of participation. For instance, in the "tree house case," some individuals were excluding certain solutions from further consideration because it said that the activity had to be finished after one meeting.

Direct Pretesting

The major difference between pretesting by telephone and direct pretesting was that in the latter case a real interviewing situation was sought, and only nine branching stories were used. Again, five expert panel members and five additional subjects were included in this second run. While it took place, the researcher attempted to get ready for the final interviewing procedure, in terms of interviewing skills and the evaluation sheets.

Expert and advisory panel functions. The members of the second expert and advisory panel group dealt with the same tasks as did the members of the first group, according to the pad calendar (Appendices B and C). More weight was placed on the interviewing procedure than had been the case in the pretesting by phone. Interviews tended to be at least two and one-half hours each.

Additional subjects. The major emphasis was put on sharpening the interviewing skills of the researcher. He attempted to develop a strategy that would challenge subjects to talk about values that would

go beyond a pedagogic concern. Up to this point, such concern had been in the foreground of their answers.

Consequences of direct pretesting. The evaluation sheets (Appendix J) were now ready. The researcher had a particular strategy of how to get at the values at deeper levels. Some minor revisions of the branching stories were made. Furthermore, the 80% criterion of agreement for the branching story solutions was met (Appendix C). Finally, the need for some further explanations of the Study of Values Test by the researcher had become obvious. On the one hand, terms like "religious" or "religious conviction" caused mixed feelings in the subjects. On the other hand, one subject confused "social" and "socialistic" in all statements in which the expression was used. Thus a particular strategy of how to present the test was developed.

Interviewing and Testing

The interviewing and testing consisted of two phases, which at this point were well backed up by the pretesting experience. The three steps were (a) preparation, (b) interviewing, and (c) testing.

Preparation. All subjects received the branching stories and the demographic question sheet about one week before the interview took place. They received a letter explaining to them: (a) how to go about sequencing the solutions from 5 (best) to 1 (worst), emphasizing their convictions (and not necessarily their past experience!); (b) that it would be best to work through the branching stories about two days before the interview, in order to remember details as well as possible; and (c) that about two hours would be necessary to finish the entire

interviewing procedure. All these remarks had already been mentioned on the telephone, when the subjects were asked to participate in the study. Thus, participants were actually told twice about everything of concern to the researcher.

Interviewing. Visiting the main-testing subjects required about 3,000 miles of traveling in the German-speaking area of Switzerland. The interviewing took place at the homes of the subjects in a rather informal setting. After some preliminary get-to-know talk, the researcher chose the following procedure:

1. He informed the subjects what they were to expect during the two hours to follow. He also told them that there would be some similarity in the way he would ask questions, but that they should not worry about giving similar answers several times if nothing different came to their minds. In other words, the subjects were asked to answer questions with what they thought most important, irrespective of what they had mentioned before. The researcher made sure that the subjects understood this before he continued.

Following the randomized sequence of each particular subject, a specific procedure was chosen for each branching story:

2. The subjects were asked to share the sequence they had chosen: e.g., solution 3--5 points, solution 2--4 points. At this point and throughout the interview, the researcher listened for clues expressed, concerning dissonance between what subjects ideally valued and what their actual experience had been.

3. Now the subjects were requested to point out what they liked about their top-ranking solution. If this was neither the participatory nor the involvement-oriented solution, they were also invited to discuss their second-place solution. At this point, the researcher listened, whether or not participatory concerns were expressed and whether or not the subjects expressed such emphasis from the point of view of the leader or from the point of view of the clubbers.

4. Next, the researcher asked the subjects why they liked a certain emphasis. For instance, if they expressed the significance of teamwork or open discussion, he asked them why this was important. At this point, he listened for clues whether or not subjects expressed an educational concern (again, either from the leaders' or clubbers' point of view) or even went on to mention some general value orientations on a deeper level. If subjects emphasized dynamic and directive solutions, pointing out the significance of clear guidance, obviously denying a participatory emphasis, the normal procedure was followed through, but the stories concerned were treated differently afterwards. This seemed to be the best strategy in order to avoid any manipulation on the part of the researcher.

5. Continuing the interviewing procedure, the following question was asked: "What causes you to believe that such and such [participatory notion] is a good thing to believe/to do?" To make sure that a certain value was clearly expressed at this point, or to challenge subjects to mention some concern besides the educational

concern, similar questions were asked: "On what basis do you believe that such and such [participatory notion] is a good thing to believe/to do?" or "In general, why should one argue that such and such [participatory notion] is a good thing in itself?" The researcher listened for clues about which value orientations subjects chose: philosophical, theological, moral, political, pragmatic, or social.

6. Whenever subjects tended to give a quick, short, or repeating answer, the researcher tried to find out whether such was the major reason or whether there was something else besides or underneath it (probing). Having asked for some confirmation in a general way, a more specific strategy was tried as well. Given the fact that the subjects were highly religious people, and assuming that there were some theological values underneath more pragmatic remarks, the researcher also asked: "If a church board member would criticize you after Sunday morning church because you did such and such [participatory notion], how would you explain to him that, in general, it is a good thing to do such and such [participatory notion]?"

7. Averaging about four to five times per interview, the researcher asked: "Who taught you that?" or "Where did you get this from?" Both questions were again related to the participatory notion.

To expand on some issues brought up during the process of discussing the branching stores, some specific questions and tasks were presented to the subjects at this point:

8. The researcher explained to the subjects what the five solutions of each branching story meant and which solutions they had chosen. On such basis, the following questions were asked:

- Given the fact that you tend to emphasize participation as something you value, are you just the kind of person who does that? or in other words: is this part of your nature?
- If you think back, remembering your childhood, youth, and adulthood: Were there any particular persons, experiences, or written sources which had an impact on your valuing participation?

If the subjects' emphasis on participation was questionable, they were not told about the specific meanings and choices of their solutions. Rather, the researcher attempted to follow up on the kind of conviction that was expressed by the subject. For instance, instead of emphasizing participation, he asked for clues about where the conviction of a strong and somewhat directive guidance came from.

9. To get some additional clues concerning to what degree subjects were attributing their participatory emphasis to certain historical influences, they were asked to express the intensity of certain influences with numbers from 5 (most participatory) to 1 (least participatory). If something had motivated them to value participation, although the influence in itself had been negative, they were asked to put a negative mark to those numbers. To get an idea of the importance (or duration) of a certain influence, the researcher also asked the interviewees to reaffirm to him whether it had been important, not very important, or somewhere in-between in the long run. The following historical influences were discussed with the subjects:

- Father
- Mother
- Family situation/siblings
- Military/example of supervisors
- Teachers in grades 1-9
- Other club leaders
- Leadership-training courses (BESJ, etc.)
- Important others (friends, models)
- Professional training/experience
- Significant experiences (including club experience)
- Bible
- Readings in books and articles
- Local church
- Team sports
- Political situation of Switzerland (democracy)
- Intensive thinking
- Character/personal disposition (type of person)

For a specific discussion of how each factor was presented to the subjects, see Appendix I.

10. In terms of the contextual influences, the subjects were asked to react to the following questions:

- Think a moment about the past few club meetings or the summer camp that you were involved in. To what degree were you able to realize your participatory concerns? Are there any examples that you can share?
- Do you think that a different setting, such as a youth or adult group, would be better suited to realize your convictions?
- If you would be given the power to do so, what--if anything--would you change about your leadership behavior in the local club, according to your experience?
- Is there anything that you would like to change but can't, because of church, parents, co-leaders, clubbers, etc.?

11. Concerning experienced dissonance, which usually already had been expressed while discussing the branching stories or contextual influences, the researcher asked the following specific questions:

- [If not clearly expressed before]: Are there times when you really felt that participation should have played a significant role, but it just didn't happen? In other words, are there times when ideal and reality seem to gape apart?
- Can you give a typical example of such situation?
- Which are the reasons why it comes to such tension?
- How do you go about resolving the tension which is caused by the gaping apart of ideal and reality?

Testing. Having finished the interviewing procedure, the subjects filled in the Study of Values Test (Allport et al., 1960).

They were given the following preliminary instructions:

- If it says "religious," or "religious conviction," or the like, just take this to mean your personal Christian beliefs! [The term "religious" has a negative meaning for the average leader within the organization.]
- You will find the term "social" several times. Just take it to mean anything related to the concern of togetherness and sense of community!
- If there is anything that you don't quite understand, please ask me about it, rather than filling something in that you are not sure about. This might actually falsify the test.
- At the end, we will evaluate the test together, which will take about five minutes.

Throughout the subjects' time of filling in, the researcher remained available in order to be asked at any time. He also used the quiet time of the moment to take notes on the interview and to start some preliminary evaluation. The session was closed with the evaluation of the test and by expressing gratitude for the subject's readiness to participate.

Instruments

Two major instruments were used in the study. The first instrument consisted of a combination of branching stories and interviewing, and the second instrument consisted of a standardized test that had been translated into German: the Study of Values Test (Allport et al., 1960). In continuity with the descriptive nature of the study and the current state of information on its topic, and in continuity with some basic assumptions about human nature (Cook & Reichardt, 1979), it was decided to pursue a qualitative means of data collection.

Branching stories and interviewing. Although it would be possible to distinguish between branching stories and interviewing as two different instruments, in reality they were not handled like that. Rather, the researcher attempted to integrate reactions to the branching stories and interviewing as much as possible, or at least to allow for a logical progression from the branching stories to the follow-up interviewing procedure. Such seemed to be consistent with a concern for a psychological order within the interviewing procedure, emphasizing the importance of the starting point and placing some of the more direct questions at a later point of the interview (Sheatsley, 1983). Furthermore, it tended to increase the level of motivation on the part of the interviewees as they were able to keep in mind a specific point of reference.

Purpose. The purpose of the branching stories was twofold. First, they were geared at directly finding out the degree of

participatory convictions of the subjects. Second, they were to lay down a real-life discussion background on the basis of which subjects could make value judgments, identify historical influences, and refer to some incidents of dissonance. The purpose of the interviewing was of a complementary character. It attempted to let the subjects provide information about historical and contextual influences and about potential dissonance between either one of the two influences and participatory convictions.

Definitions. The branching stories consisted of a general description of a particular situation and of five different solutions. They were participatory, involvement oriented, dynamic, directive, and spontaneous. The terms were derived from an approach introduced by Killinski and Wofford (1973) and Wofford (1970) because of the terms' broad coverage and their applicability to the specific situation of the study. Assuming that participation may emerge with increasing age and maturity, and given the fact that teenagers are not finished people yet, two participatory solutions with different degrees of participation were chosen. Besides the assumption that subjects may not choose the participatory solution in some instances, if it was contrasted to the dynamic and directive or spontaneous solution only, it was also assumed that choosing the two participatory solutions right next to each other (in terms of points given to them) would reveal some consistency of choosing participatory concerns on the part of the subjects. The five solutions may be defined as follows:

1. Participatory: The participatory solution emphasized an active role of group members in discussion, problem solving, and decision making, the leader assuming the function of an encouraging facilitator (Stogdill, 1974).

2. Involvement oriented: Following the notion of many authors (Bode, 1939; Dewey, in Kariel, 1970; Naef, 1947) that democracy must emerge over time, the involvement-oriented solution emphasized the active role of group members within a framework that was determined by the leader but kept as broad as possible. The leader himself was thought to assume the function of a coordinator who would cooperate with the group members but retain the right for the last decision. Thus, the involvement-oriented solution kept similar concerns as did the participatory solution, but to a slightly lesser degree.

3. Dynamic: Following Kilinski and Wofford (1973), dynamic leaders were thought to be "on the firing line of activity" (p. 74). However, they would allow some freedom to the group members to include their ideas. In the study, dynamic leaders were defined as being charismatic-type persons with catching enthusiasm, people who would make the group members' ideas their own, and go for it. Thus, group members would still be involved to some degree, but less than in the previous solutions.

4. Directive: The directive solution emphasized the active role of the leader in problem solving and decision making, while group members were thought to follow the leader's instructions (Stogdill, 1974).

5. Spontaneous: While the leader in the spontaneous solution takes things as they come, without pressing people to do anything in particular or demanding much from them, the group members may or may not assume initiative (Kilinski & Wofford, 1973).

Development of instrument. Problem or dilemma stories have been used in the past (Kohlberg et al., 1977; Porter & Taylor, 1972). The branching stories of the study can be likened to problem stories, although a more structured approach to choosing solutions was used. From an original set of 15 situational problem stories, 12 were selected and written up as branching stories. On the basis of expert panel agreement on the adequacy of solutions and on the basis of the pretesting experience (Feldman, 1981), further revisions led to a final set of nine branching stories (Appendix A). The process of creating the final version of the stories included careful investigation of the following concerns:

1. eliminating parts and expressions of the stories that seemed to distract from the focus on the degree of participation in the story. This was done on the basis of pretesting subjects' remarks on what they liked about certain solutions.

2. attempting to come up with somewhat similarly explicit solutions to prevent subjects from looking for the length of solutions.

3. seeking to give enough, but not too much, significant information about how the solutions turned out. It was expected that too much information would actually make decisions on the part of the subjects more difficult and thus detract from the purpose of the study.

The considerations discussed above were an attempt to deal with rival hypotheses, particularly in the area of word choices (DeLamater, 1982). Following Kohlberg et al.'s (1977) concerns about dilemma stories, the researcher attempted to attain comprehensibility and representative variety in the stories. In other words, the stories were to cover a variety of situations that are typical in the experience of the subjects. The nine branching stories with their equivalent translations into English can be found in Appendix A. However, it must be pointed out that the German version attempted to capture a way of expressing certain ideas that cannot easily be translated into another language.

The interviewing procedure was closely linked to the branching stories. At least in part, it was a "structural" interviewing approach, which consisted of asking continuous "why" questions. Kohlberg et al. (1977) mentioned four factors that make up structural interviewing. They can be summarized in the following way:

1. explaining to the subject the interview goal;
2. ascertaining that the subject fully understands a certain problem before proceeding with further questions on it;
3. encouraging the subject to answer prescriptively, rather than descriptively; and
4. enabling the subject to reflect on his suppositions through probing ("What do you mean by . . . ?" "Why is . . . important?")

The sequence of questions followed a distinct order, exploring participatory convictions expressed in the subjects' first choices of each branching story:

1. What did you particularly like about your first choice? [seeking confirmation about participatory convictions]
2. Why did you like such and such [participatory conviction stated before]? [investigating educational concern and, in some cases, value judgments]
3. What causes you to believe that such and such [participatory conviction] is a good thing to believe/do? or: On what basis would you argue that such and such [participatory conviction] is a good thing to believe/do? [investigating value judgments]

The strategy was supplemented by additional probing questions to make sure that stereotypic and superficial answers were avoided.

Because it was assumed that the researcher himself was part of the instrument, the pretesting procedure received special attention (Feldman, 1981). The need was to minimize response effects due to variations in interviewer behavior during the interviewing and to avoid what has been called the Hawthorne effect (Cook, in Gephart & Ingle, 1969).

By using a supplementary open-ended questioning approach, the researcher attempted to have the subjects supply accurate and complete information, to guide them in their interpretation of the questions, to allow the necessary flexibility in the interviewing process and yet to provide control over the interview situation where necessary, and, finally, to include nonverbal manifestations in the observations (Gorden, 1980). The questions were put into three sets, related to historical and contextual influences and to the degree of dissonance

experienced (see pp. 71-73). Again, it was the researcher's intention to probe stereotypic or superficial answers. The raw data of the question content were derived from the literature on the subject from the expert panel survey, and from the pretesting experience. The same held true for the list of historical influences (see p. 72). To pursue a determined strategy, the researcher used specific evaluation sheets, which had been developed during the pretesting (Appendix J).

Possibilities and limitations. The instrument provided a mixture of direct numerical and observed, open-ended data. By using such a combination, it was possible to probe statements that otherwise would have remained pure numbers. By sending the branching stories to the subjects in advance, they were given an opportunity to get exposed to some issues at stake, even in advance. The branching stories required some careful reading on the part of the subjects. It may be that their willingness to sacrifice time was due to the fact that the Swiss arena has not been oversaturated with surveys. Although everything possible had been done to avoid conflicting emphases in the stories, subjects could not be controlled in terms of their reaction to certain side issues. The consistency question is presented in more depth in Appendices E and F. Finally, particularly the issues of contextual influences and dissonance need further consideration in future research. Their limited treatment was due to the decision to put more emphasis on the first three research questions, in continuity with the nature of the branching stories.

Study of Values Test

The introduction to the third edition of the Study of Values by Allport et al. (1960) starts out with a statement about the purpose of the test:

The Study of Values aims to measure the relative prominence of six basic interests or motives in personality: the theoretical, economic, aesthetic, social, political, and religious. The classification is based directly upon Eduard Spranger's Types of Men, a brilliant work which defends the view that the personalities of men are best known through a study of their values or evaluative attitudes. (p. 3)

Using a z-transformation, a mean reliability coefficient of .90 was found for the test. Subjects were to distribute 3 points to a total of 30 statements each, choosing either a set of 3 and 0 or of 2 and 1 points, depending on the degree of their preferences. The following is an example of the types of statements used in the first part of the test:

Which of the following branches of study do you expect ultimately will prove more important for mankind? (a) mathematics; (b) theology (#6).

In the second part of the test, subjects were to sequence 15 statements on a scale from 4 to 1 each, depending on their preferences.

Purpose in the study. The purpose in using the Study of Values Test in the present study was to gather some data on values that would allow a cross-comparison to the branching story strategy of value-orientation investigation. It was assumed that there would be parallels between the following pairs of values:

Study of Values Test

theoretical
economic
aesthetic
social
political
religious

Value Judgments

philosophical

social
political
theological
pragmatic
moral

However, it was not assumed that the value pairs denoted exactly the same thing, something that would require special testing. The Study of Values Test was intended to be a side test with minor functions.

Suitability. The major problem of using a standardized instrument was the lack of German tests related to the study and yet simple enough to be administered to the subjects. A careful investigation at the University of Zurich test archives led to the conclusion that there were no real alternatives to the Study of Values Test if no translation was considered. To find out more about the level of difficulty of the test, it was critiqued by the members of the expert panel. On a scale from 5 (best) to 1 (worst), they rated the understandability of the test with a 4.5 and the level of difficulty with a 4.0. Considering the age of the subjects, it was safe to expect them to know certain persons mentioned in the test (e.g., Albert Schweitzer). It also seemed that the test could be administered within a reasonable time limit and yet provide some supplementary data. Finally, it speaks well for the test that it has been used in Germany with results comparable to those in the United States (Roth, 1972a).

Possibilities and limitations. Life experience demands that one choose between alternatives. By mixing different values, the Study

of Values Test reminds one that choices are necessary and that values are held in relation to others. However, as Gage (in Buros, 1959) pointed out, there are some problems with preferring certain solutions at the cost of other solutions, too. Furthermore, the author pointed out that interest and value are somewhat confounded in the test. In other words, a person may be a militant atheist and yet be interested in religion. In addition to the reservations stated above, some issue has been taken with the use of Spranger's typology (Handy, 1970). Finally, one may be critical about the fact that people are required to put numbers to solutions that they might not value at all. Actually, a few subjects in the present study asked what they were to do if they did not think that any of the solutions offered was significant. However, there is probably no way to avoid some weaknesses, and one may have to be content with Gage's conclusion that "the Study of Values will continue to serve us well" (p. 202).

Data-Analysis Procedures

Three strategies were applied in analyzing the data: categorizing, testing, and test scoring.

Categorizing

Handwritten notes on the two evaluation sheets (see Appendix J) were analyzed concerning numbers attained in the interviewing process and recurring themes, from both of which general categories were derived. The categories were used in the organized display of the data. As must be expected, a decision about what to include in the

findings chapter had to be made. This was done through a process of data reduction, which has been defined as follows: "Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the "raw" data that appear in written-up field notes" (Miles & Huberman, 1984, p. 21). Part of such reduction consisted of summary statements, while another part consisted of Yes-No listings (Cartwright & Cartwright, 1984). Besides general summarized overviews of data categories, typical examples were included as well.

Testing. To test differences between two given subsets of the sample, a Mann-Whitney test was computed. The test uses pure U-scores for subsets no larger than 20 and derives z-scores from the U-value for subsets larger than 20. The test is a nonparametric one that "tells us whether scores in one population tend to be higher than scores in another" (Terrace & Parker, 1971, p. 13). The test was used wherever there were few zero scores, the presence of which would have falsified the results. Subsets lower than five were excluded from the testing as well. Because of the descriptive nature of the study, no tests were applied to simple presentations or listings of data on the nominal or ordinal scale.

Test scoring. Test scoring was limited to the scoring of the Study of Values Test. The directions included in the German Testheft (Roth, 1972b) were carefully followed.

Research and Instrumental Questions

Considering both the instruments used in the study and the demographic information, it was to be expected that there might be differences between subsets of the sample. On the basis of the literature and some practical considerations, instrumental questions supplemented the research questions.

Research Question 1: To what degree do leaders of a given subculture express participatory convictions?

Instrumental questions:

- a. If democracy must emerge in each generation anew, are there signs within the subculture of the study that such is happening?
- b. Are there any differences in emphasizing participation between the following subsets of the sample?
 - younger (25 and younger) versus older (26 and older) subjects
 - more (8 and more years) versus less (7 and less years) experienced subjects
 - instructors versus noninstructors of the organization
 - club directors versus group leaders
 - more (at least 12 years of schooling) versus less educated subjects
 - representatives of social versus nonsocial professions
 - rural versus urban subjects
 - oldest versus in-between versus youngest siblings

Research Question 2: In terms of the root values underlying one's participatory convictions, what value judgments are stated by leaders of the subculture?

Instrumental questions:

- a. Are there any differences in the choice of value judgments between the following subsets of the sample?
 - younger (25 and younger) versus older (26 and older) subjects
 - more (8 and more years) versus less (7 and less years) experienced subjects
 - instructors versus noninstructors of the organization
 - club directors versus group leaders
 - more (at least 12 years of schooling) versus less educated subjects

- representatives of social versus nonsocial professions
 - rural versus urban subjects
 - oldest versus in-between versus youngest siblings
- b. Is there any particular curve in the Study of Values Test that may be typical for the subjects of the study?
 - c. In terms of scores of the subjects, is there any consistency between comparable sets of value-judgment orientations and components of the Study of Values Test?
 - d. What kinds of models of leadership can be derived from cross-comparisons of scores on branching story solutions, value judgments, and the Study of Values?

Research Question 3: What are the historical (cultural) influences that leaders of the subculture perceive to have been instrumental in the shaping of participatory convictions?

Instrumental questions:

- a. To what degree is a socially oriented leisure activity perceived to contribute significantly to the emergence of participatory convictions?
- b. In terms of participatory convictions, to what degree are leaders who are attributing high scores to historical influences different from leaders attributing low scores to historical influences?

Research Question 4: What are the contextual influences introduced in the actual experience of organizational leadership, both those that are perceived as mandatory and those perceived as necessary in the group work context?

Instrumental questions:

- a. To what degree are contextual influences perceived as being in continuity or discontinuity with participatory convictions?
- b. What kinds of changes do leaders perceive to be significant, in order to live up to their participatory convictions within the organizational setting?

Research Question 5: How is the dissonance between potentially conflicting elements resolved in the process of making the decisions about practices (actions) required of a leader?

Instrumental questions:

- a. What statements about experienced (postdecision) dissonance are made by subjects?
- b. What reasons for the emergence of dissonance are stated by the subjects?

Limitations

As stated before, the scope of the present study was very broad and thus needs further in-depth treatment. Instruments supplementing open-ended interviewing procedures may be added to the thorough investigation of the last two research questions. Finally, there is some doubt whether the questioning strategy was adequately geared toward finding out the degree of moral judgments. As the questions were stated (e.g., "What causes you to believe that such and such is a good thing to believe/do?"), making a purely moral statement might have sounded like a repetition of the question, which thus was avoided. Therefore, it is possible that the present study may not be representative of the moral values of the subjects.

Summary

A carefully developed branching story and interviewing procedure, pretested with 20 subjects, was used for the final sample of 30 subjects, complemented by the Study of Values Test and some demographic data. Chapter III presented both the specific procedures of the study and the development of the instruments.

CHAPTER IV

FINDINGS

This chapter is organized around the five research questions of the study: (a) participatory convictions, (b) underlying values, (c) historical influences, (d) contextual influences, and (e) dissonance. Wherever possible, the sections were divided into a direct display of numerical data and a content analysis of open-ended question materials, complemented by some subjective observations of the researcher. The chapter closes with a section on types of subjects, attempting to extract some profiles that were typical of certain people, and a summary. Because the study was a descriptive one, with no direct hypotheses having to be tested, only null hypotheses of ultimate concern to the research were tested. For the remainder of the study, it was assumed that a content analysis of the collected data would suffice.

Participatory Convictions

Finding out to what degree participation actually is a conviction held by the subjects was important for the study. The nine branching stories were the basis on which it was possible to find out more about participatory convictions. The subjects were asked to rate

the five solutions of the stories, which subsequently provided for a measure of participatory conviction.

Display of Numerical Data

Before going into more detail, by looking at the first solutions chosen, it is necessary to consider the general distribution of the data.

Distribution. A specific display of individual score averages is presented in Appendix D. While the average scores of the total sample are presented in Figure 1--on a scale from 5 (highest) to 1 (lowest)--it is noteworthy that 18 subjects chose the participatory solution with the highest point average, whereas 10 chose the involvement-oriented solution, and 5 chose the dynamic solution, a few matching scores being included. Obviously, the two participatory solutions, i.e., participatory and involvement oriented, clearly received more than half of the points attributed to the five solutions (8.0 as opposed to 7.0 for all nonparticipatory solutions).

Score averages of participatory solutions. Table 1 lists the score average totals for the two participatory solutions taken together, divided into subgroups. Nine was the maximum average score total that any subject was able to give for the two solutions. To find out more about the significance of some differences, a Mann-Whitney test was used for all samples consisting of subsets of not more than 20, whereas subsets with more than 20 subjects included a Mann-Whitney test using a z-score. To satisfy the requirement of the tests, it was hypothesized that all subsets of subjects compared were equal (null

hypothesis). A rejection of any hypothesis thus would mean that there actually was a statistically significant difference at the 0.05 level or, if stated specifically, at the 0.02 level.

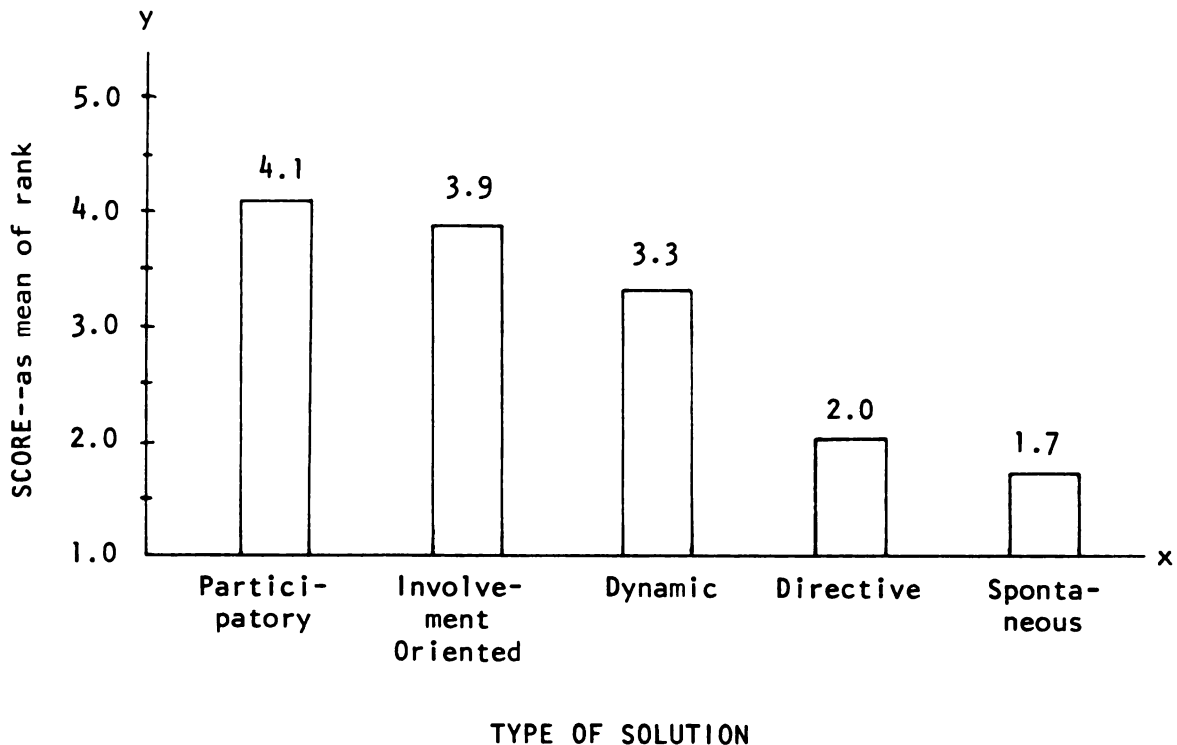


Figure 1: Bar graph of total average scores (N = 30).

While the most striking differences between subsets, particularly between the more- and less-educated subjects and between rural and urban subjects, may seem quite crucial, no statistical significance can be attributed to these differences. No testing was done with the subset of youngest siblings; the U-score just related to the subsets of

Table 1.--Score average totals of two participatory solutions.

Number of Subjects	Groups of People	Score Average	Observed U-Value	Tabled U-Value	z-Score	Decision Concerning Null Hypothesis
<u>30</u>	<u>Total sample</u>	<u>8.0</u>				
15	Younger (25-) vs.	8.1	98.0	64		Accepted
15	older (26+) subjects	7.9				
15	More (8+ yrs.) vs.	8.0	110.5	64		Accepted
15	less (7- yrs.) experienced subjects	8.0				
22	Club directors vs.	8.1			-0.98	Accepted
8	club leaders	7.8				
14	Instructors vs.	8.1	92.0	64		Accepted
16	noninstructors					
10	More vs.	8.3	62.5	55		Accepted
20	less educated subjects	7.8				
8	Social vs.	8.0			-0.07	Accepted
22	nonsocial professions	8.0				
22	Rural vs.	7.9			-1.71	Accepted
8	urban subjects	8.3				
8	Oldest vs.	8.0	68.0	38		Accepted
19	in-between vs.	7.9				
3	youngest siblings	(8.4) ^a				

^aExcluded from testing.

oldest and in-between siblings. It can be stated that the overall valuing of participation was quite consistent throughout the sample; obviously, the score average total for the participatory solutions was quite high.

First choices. A few subjects chose to select two solutions with the maximum pointage of five. Hence 278 first choices were expressed. (See Figure 2.) Almost half of the first choices were directly participatory, complemented by an additional 30.6% of involvement-oriented first choices. This means that four out of five first choices had a participatory emphasis.

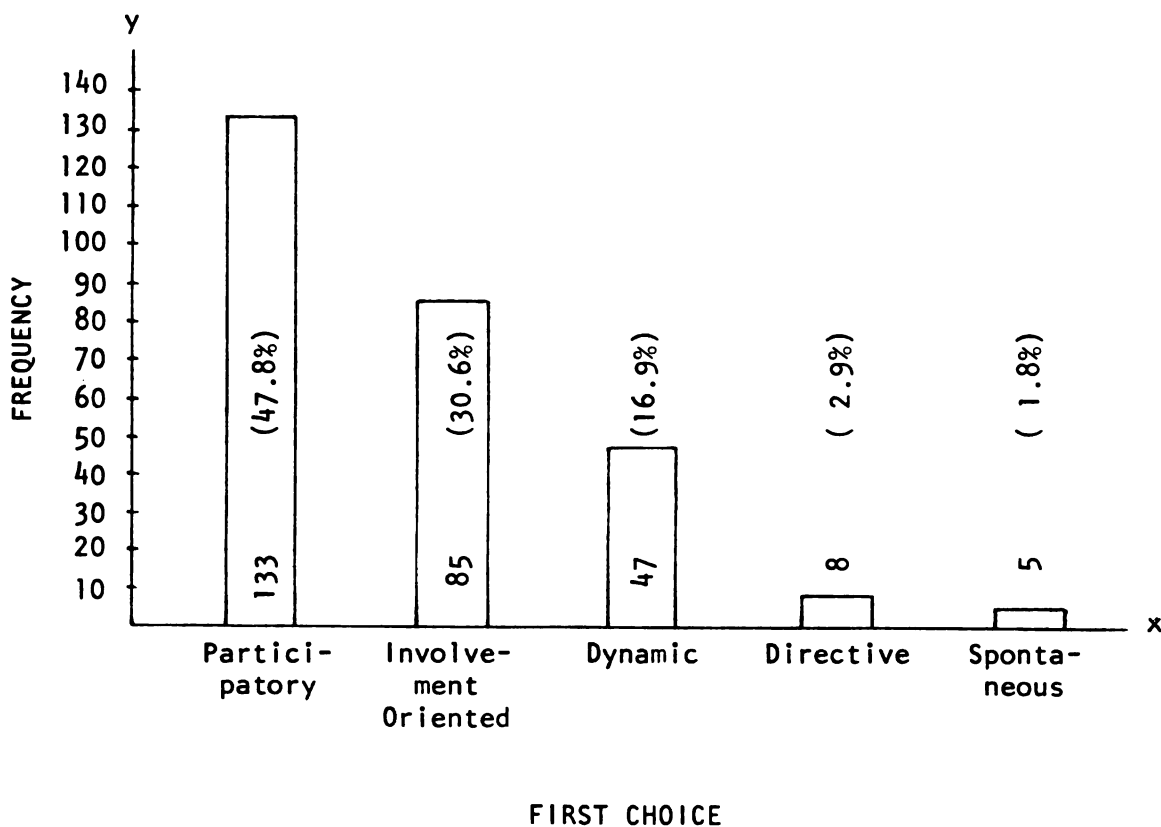


Figure 2: Bar graph of first choices (choices represented = 278 [100%]).

Because of the broader distribution, the null hypothesis was tested concerning the two participatory solutions being chosen as any of the first two choices. (See Table 2.) Doing so seemed consistent with the fact that subjects could choose only one of them with a score of 5 and that the other one necessarily had to be a 4 or lower. Again, the Mann-Whitney test was used for all samples consisting of subsets of up to 20, whereas subsets of more than 20 subjects were tested with a Mann-Whitney test using a z-score. To satisfy the requirement of the tests, it was hypothesized that all subsets of subjects compared were equal (null hypothesis). The maximum score that could be attributed to the two participatory solutions was 18. Again, no tests were done concerning the youngest siblings because of their small number.

Although some slight differences between most subsets of subjects were found, there again was a high degree of consistency across subsets. More- and less-educated subjects differed considerably, even significantly at the 0.02 level. Another statistically significant difference was found between rural and urban subjects.

Reliability of branching stories. The purpose of the branching stories consisted in finding out the degree to which subjects would value participation. Thus, if there was a high degree of internal consistency between the two participatory solutions as sequenced by the subjects, it could be argued that they tended to make their choices on the basis of the degree of participation in the solution, rather than looking for something else. Table 3 displays the differences found

Table 2.--Frequency of two participatory first choices.

Number of Subjects	Groups of People	Score Average	Observed U-Value	Tabled U-Value	z-Score	Decision Concerning Null Hypothesis
30	<u>Total sample</u>	13.2				
15	Younger (25-) vs.	13.4	100.5	64		Accepted
15	older (26+) subjects	13.0				
15	More (8+ yrs.) vs.	13.4	100.5	64		Accepted
15	less (7- yrs.) experienced subjects	13.0				
22	Club directors vs.	13.4			-0.49	Accepted
8	club leaders	12.6				
14	Instructors vs.	13.1	111.0	64		Accepted
16	noninstructors	13.3				
10	More vs.	14.6	43.0	55		Rejected
20	less educated subjects	12.5		(47)		(0.02)
8	Social vs.	12.9			-0.47	Accepted
22	nonsocial professions	13.3				
22	Rural vs.	12.7			-1.99	Rejected
8	urban subjects	14.6				
8	Oldest vs.	13.1	58.5	38		Accepted
19	in-between vs.	13.0				
3	youngest siblings	(14.7) ^a				

^aExcluded from testing.

between the two participatory solutions. Appendix E shows specific individual scores.

Table 3.--Differences between scores of participatory solutions (consistency of responses).

Difference	Frequency	Percentage
1 (minimum = best)	175	64.8%
2	68	25.2%
3	19	7.0%
4 (maximum = worst)	8	3.0%
Total	270 (N)	100.0%

The average score attributed to the two participatory solutions was 8.0; this means that a typical score would be 5 and 3, which equals a two-point difference. Thus, it seems that even the two-point difference would remain within the range of acceptance. Ninety percent, or more than eight out of nine branching stories, were given consistent scores. Twelve subjects did not have any inconsistent scores, 12 had one inconsistent score, 4 had two inconsistent scores, 1 had three, and 1 had four inconsistent scores. However, the interviewing procedure ensured that only clear participatory convictions were followed up.

Content analysis. Having stated the scores of a particular branching story, the subjects were usually asked: "What did you like about your first solution?" or, if their second-ranking solution was participatorily oriented, they were asked the same question about that solution. Again, in terms of the follow-up questions, whenever

subjects did not express a participatory conviction concerning any given branching story, it was eliminated from further consideration. While the branching stories as such took care of the question concerning the degree of participatory convictions, double-checking whether or not participatory choices were chosen because of participatory convictions shed some additional light on the reliability of the stories concerning the participatory concern of the study. A content analysis of the explanations given by the subjects can be summarized as shown in Table 4.

It must be pointed out that some expressions of the subjects can only be translated into English by losing some of their original meaning. About half of the convictions expressed by the subjects used the German prefix mit. Expressions included mitreden (may be best translated "co-talking"), mitdenken ("co-thinking"), mitarbeiten (collaborating), miteinbeziehen ("co-including"), and so on. The idea behind these words is "giving somebody an active part in a certain activity." Obviously, many convictions in Table 4 have some similarities. However, they were kept apart to maintain original distinctions.

Observations

Most of the subjects' remarks concerning participatory convictions surfaced during the open-ended interviewing procedure and will be discussed later in this chapter. However, a few subjective observations must be stated at this point.

Table 4.--Convictions expressed by subjects.

Conviction	Frequency
- Talking with each other is important! Having a say is important!	66
- Including ideas, suggestions and concerns of clubbers is important!	48
- Including teenagers in planning and decision-making process is important!	46
- Including interests, desires, and needs of teenagers is important!	36
- Doing something together/teamwork is important!	31
- Incorporating teenagers is important in general!	28
- Independent activity/personal initiative is important!	22
- Collaborating is important!	21
- Providing for both boundaries (or framework) and freedom is important!	20
- Including teenagers in the thinking process is important!	17
- Discussion is important!	16
- It is important that leaders hold back with their initiative!	16
- It is important to listen to teenagers and to take them seriously	14
- Pursuing flexible goals is important!	10
- Giving teenagers a chance, and freedom to act, is important!	8
- Voting is important!	
- Promoting talents and helping teenagers to actualize themselves is important!	5
- Promoting critical judgment is important!	4
- Encouraging experiences instead of consumption is important!	3

Time involvement of subjects. From the pretesting, it had been quite reliable that subjects would need about one hour to finish the branching story scoring. However, all subjects reported they put considerably more time into the scoring than had been suggested to them. Furthermore, all subjects said they learned a lot by thinking

about the different solutions. Several subjects mentioned that they planned to use the branching stories with their teams to sensitize them for some of the leadership varieties. Two subjects expressed openly that they felt flattered to be included in the study. The sincerity of all subjects in dealing with the stories was remarkable, and there is no question about the high motivation of the participants.

Balancing structure and freedom. Following some of the explanations of the subjects, it was interesting to realize that in many cases they tried to counterbalance the solution they had chosen. For instance, if somebody chose a dynamic first solution, he argued for somewhat more freedom than was expressed in the dynamic solution. Conversely, if somebody chose the participatory solution but felt that structure should not be forsaken altogether, he urged some carefulness. Part of that balancing concern was captured by the investigation of teenager-oriented versus leader-oriented educational concerns (see Table 6), while another part can only be suggested from the subjective standpoint of the observer.

Underlying Values

The data concerning root values were obtained primarily through follow-up questions to the branching stories. Although the content analysis led to some numerical data, the numbers were not put down by the subjects themselves. The only directly received numbers came from the Study of Values Test (Allport et al., 1960).

Display of Numerical Data

One of the data sets on values consisted of directly ascribed numbers on the part of the subjects. While a table with the scores of all 30 subjects is included in Appendix G, Figures 3 through 5 display an overview that shows some rather typical tendencies among the subjects.

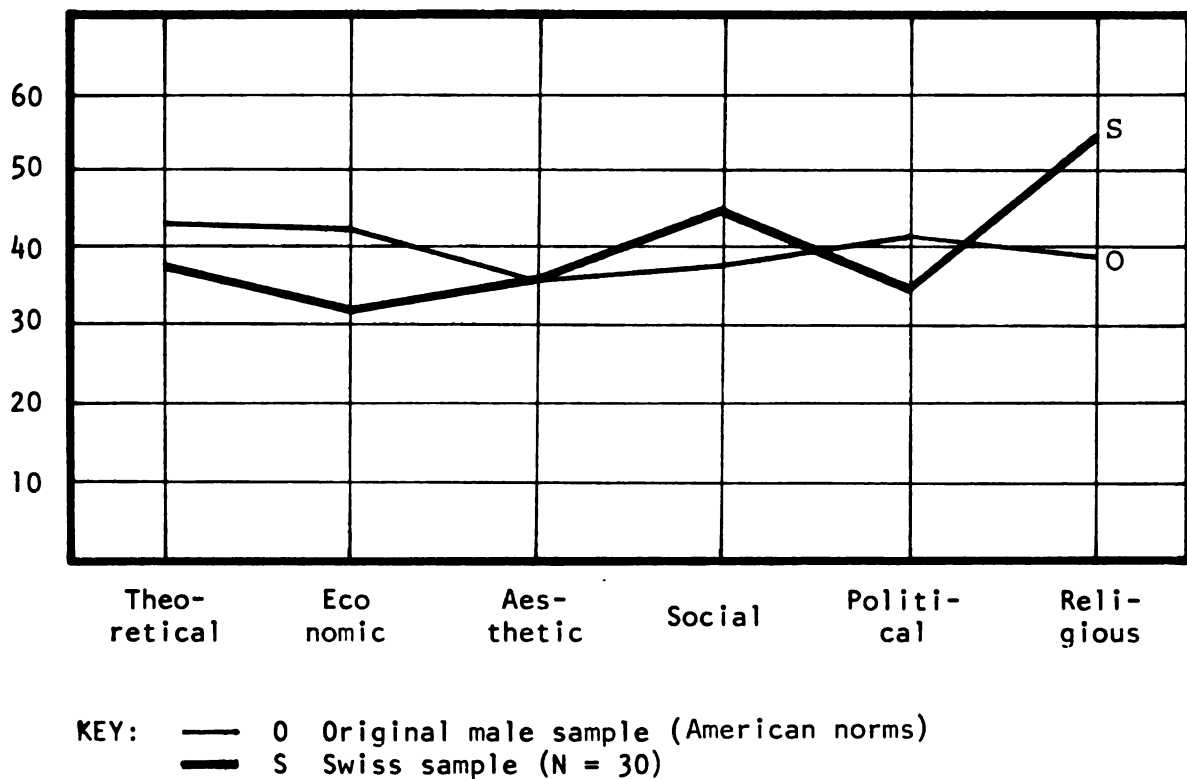


Figure 3: Line graph of original American and Swiss male sample means.

While the mean score of the total original sample of males and females was 40, there were some distinct highs and lows in the Swiss sample, even if compared to the original male sample. The subjects in the Swiss sample tended to score very high on the social and religious

factors, and very low on the economic factor. Only on the aesthetic factor did they fall into the average score of the original male sample. Figures 4 and 5 give some more meaning to the scores of the Swiss sample.

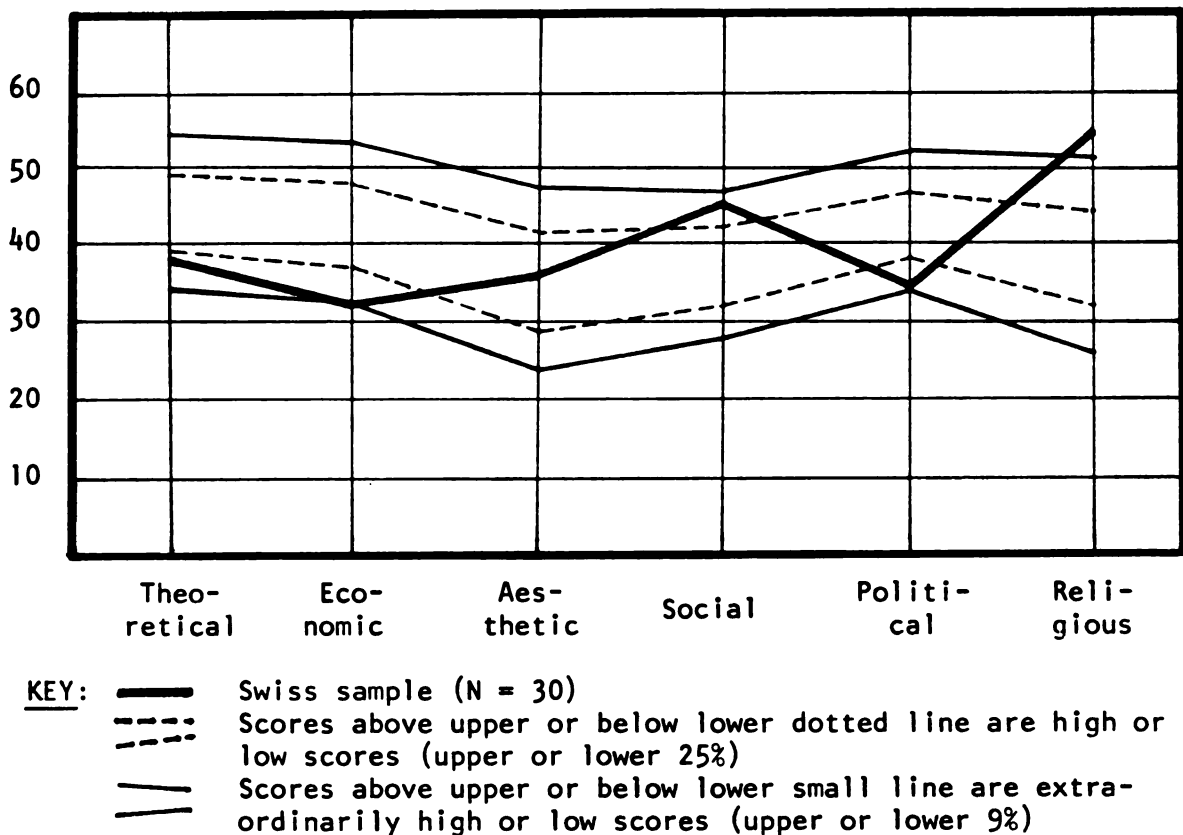


Figure 4: Line graph of Swiss sample means as related to normal distribution of original male sample.

Figure 4 shows that there was but one score mean that fell into the center area between the dotted lines. The religious score was extraordinarily high, the economical score was just at the borderline

of being extraordinarily low, the theoretical and political scores were low, and the social score was high. Figure 5 shows the range of scores of the Swiss sample.

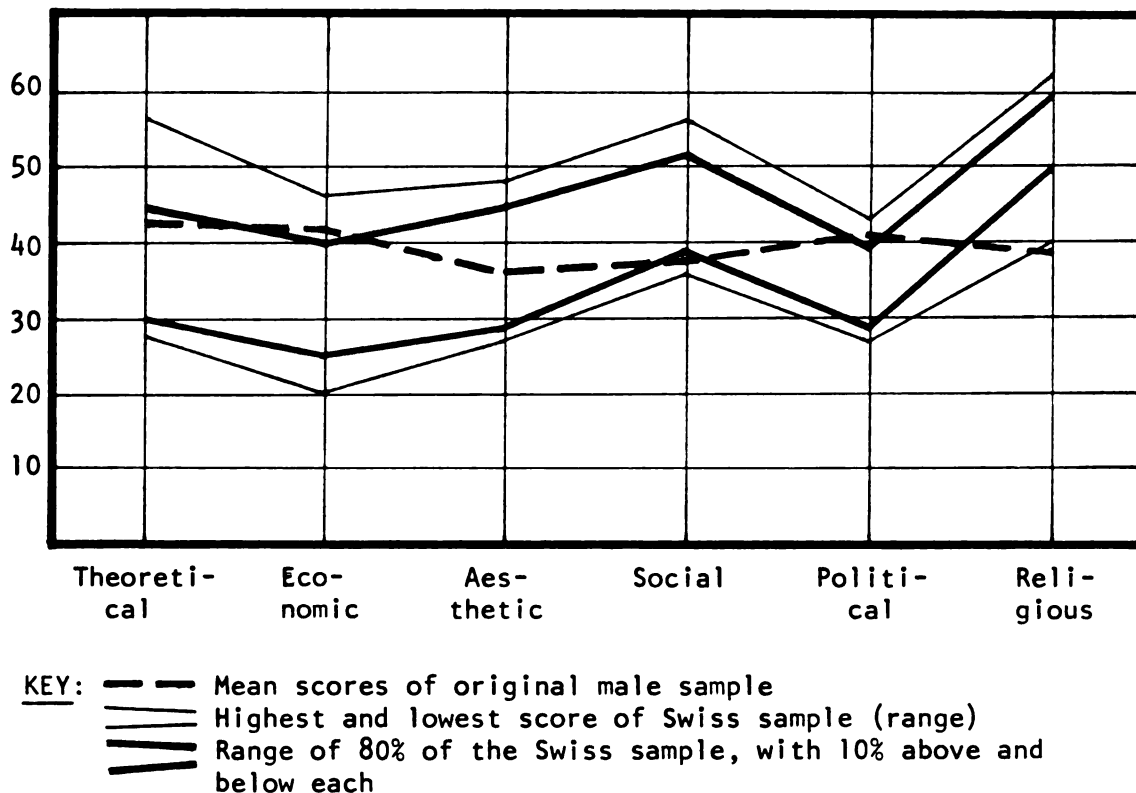


Figure 5: Line graph of range of scores of the Swiss sample as related to mean scores of original male sample.

Figure 5 gives some additional insights about the subjects of the Swiss sample. On the one hand, it confirms the shape of the mean curve as presented in Figure 4. About 80% of the subjects scored within a range of about 10 points on the social, political, and religious values, while there were slightly broader differences on the

other three values. At least 90% of the subjects scored below the original male sample mean on the economic and political values, and almost 90% scored below the original mean on the theoretical value. At least 90% of the subjects scored above the mean of the original male sample on the social and religious values. Thus it seems that a quite typical shape of the Swiss curve can be assumed.

Content Analysis

Two major sets of values underlying participatory convictions emerged. The first set was received by asking subjects why they liked certain participatory emphases, and the second set was received by asking them on what basis they would argue that certain participatory emphases were a good thing to value. The first question revealed some educational concerns, whereas the second question revealed particular value orientations.

Educational concerns. Educational concerns were expressed frequently. In fact, as Table 5 shows, it was rather unusual that subjects did not express some educational concern as connected with each branching story. Subjects mentioned that giving teenagers an active part in a meeting would increase their motivation, they would learn the most, or they would be promoted to become leaders themselves. Other subjects critiqued the method, expressed judgments concerning the feasibility of a certain activity as related to the age or maturity of the participants, and so on. Obviously, many concerns were closely linked to the convictions listed in Table 4.

Table 5.--Frequency of educational concerns mentioned.

Number of Subjects		Frequency
	21	9
	4	8
	3	7
	1	6
	1	5
Total	30 (N)	8.4 (average)

While subjects expressed their likes and dislikes about certain solutions, and while they were explaining why a certain participatory idea needed to be emphasized, the researcher listened to whether subjects were arguing from the teenager's or from the leader's standpoint.

One subject explained his teenager-oriented concern as follows:

It is important to listen to what the teenager has to say and to snatch up his interests. One must be ready to incorporate the teenager in the planning process. After all, any project is determined for the group, and it shall be determined by the group. Such helps a person to become more independent, to find his own way, and to develop his talents.

Another subject explained his leader-oriented concern as follows:

The leader must be careful to organize the groups himself because he can thus encourage planning at its best. It is important to support the teenagers, even if such means some more work, and to give them some equipment for the planning. Thus he can assist them in their learning.

Subjects mentioned educational concerns, from the standpoints of both the teenager and the leader. A small number of educational concerns mentioned were too general to be considered as either teenager

oriented or leader oriented. Table 6 displays the data received by listening to the subjects' responses. The table shows a quite balanced emphasis on both teenagers and leaders. It appears that the concern to include both freedom and structure was very important for the subjects. In other words, the subjects' concern for participation included empathic leadership, rather than suggesting a laissez-faire type of situation. Table 7 displays the emphasis of the subjects in a different way.

Table 6.--Frequency of emphasis placed on teenager versus leader.

Possible Scores	Teenager-Oriented Emphasis		Leader-Oriented Emphasis	
	Number of Subjects	Total Score	Number of Subjects	Total Score
9	2	18	0	0
8	2	16	1	8
7	3	21	5	35
6	2	12	2	12
5	8	40	8	40
4	6	24	4	16
3	5	15	6	18
2	0	0	1	2
1	1	1	3	3
0	1	0	0	0
Total	30	147	30	134

Table 7.--Teenager-oriented versus leader-oriented emphasis.

Emphasis	Number of Subjects
Strong teenager-oriented emphasis (difference at least 3)	9
Somewhat balanced emphasis (difference of 2 at most)	17
Strong leader-oriented emphasis (difference at least 3)	5

A Mann-Whitney test confirmed that there was no statistically significant difference between teenager-oriented and leader-oriented subjects choosing participatory solutions as first and second choices. Average scores being 14.0 for the teenager-oriented subjects and 12.8 for the leader-oriented subjects, the tabled U-score was .311, which equalled an acceptance of the null hypothesis. However, an analysis of the eight teenager-oriented subjects showed that they tended to be younger (6), less experienced (5), better educated (4), and urban (4), always considering the size of the subsets these characteristics represent. The five leader-oriented subjects tended to be older (3), more experienced (3), club directors (4), instructors (3), less educated (4), and rural (5), again considering the size of the subsets represented.

Orientation of value judgments. Figure 6 displays the frequency of the six value orientations considered in the study. Some subjects argued on the basis of more than one value orientation per

branching story. All value orientations expressed in connection with a nonparticipatory conviction were excluded from further consideration. Pragmatic subject responses clearly dominated. Theological responses scored second, followed by political, philosophical, and social values, the three not differing very much.

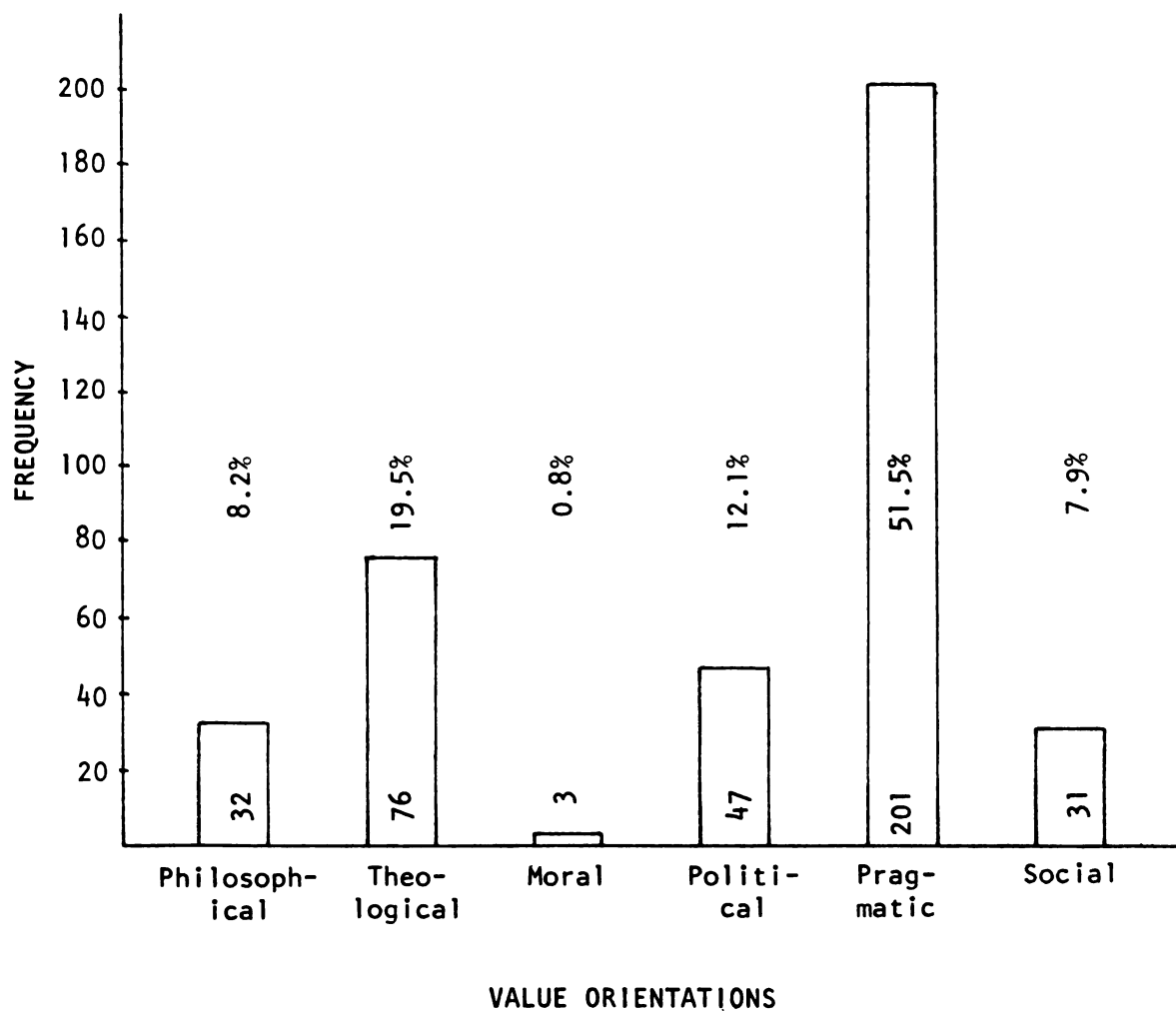


Figure 6: Bar graph of value-judgment orientations as expressed by subjects (choices represented = 390 [100%]).

Typical responses relating to each of the six value orientations included the following selected statements:

Philosophical:

Being active mentally and physically gives people the necessary confirmation, and it assists them in their personal development. Thus, it underlines humanness as such!

It is the nature of people to need acceptance and belonging. . . . Seeking one's way together is an ideal, and it is such on the basis of personal reflection.

Theological:

Building together [collaborating] is based on the nature of the church, which has been equated with the body of Christ. The church is like an employment agency, where everybody must get his job (possibly just a small one). God must actualize himself in his people!

Leaders must assume a serving, rather than a determining function. Just look at Jesus, who humbled himself and became a servant. He helped his disciples to become responsible co-workers, and he sent them to do their ministry.

Moral:

A leader ought to unburden himself by delegating some responsibilities. Becoming dependent on the leader is a bad thing. Actually, it is wrong on the part of the leader to make teenagers depend on him too much.

If all participants are active, it is a good thing! [without any further explanation!]

Political:

Everybody shall get equal rights. There shall not be any superior-subordinate hierarchy. To take everybody into consideration is enriching and motivating. And it is certainly consistent with the democracy we have, in which we ought to learn to make decisions.

Looking from bottom up, which is to have a hierarchical perspective, is very questionable. It is important to share responsibility and to seek dialogue. Teenagers accept leaders, if they do not stand above them. They should be like a friend [in German: Begleitperson], rather than a boss!

Pragmatic

I have come to realize that teenagers have good ideas. For instance, in the summer camp we tried to really get them involved, and they were much more motivated. I think that getting them involved, you've got them! Otherwise they will cause some problems.

When I was a child, I did not experience people listening to what I had to contribute. Today, I can understand why some people are more authoritarian. However, I keep asking myself, "What if that would happen to me?" Thus, it is an experiential question for me.

Social:

Promoting teenagers is one of the most important goals of any club. This needs to take place because they must learn to assume their proper place within human society. So to speak, we must build up an alternative culture to the existing depraved [in German: ausgeflippt] culture or milieu.

They must accept some function in tomorrow's society, and they must stand the test in the near future. By doing so, they must try to bring a dying society back together.

As may be expected, matters were not always as clear as it may seem in the examples above. On the one hand, statements differed in their complexity. However, the study did not intend to determine subjects' sophistication. Therefore, both simplistic and complex statements that clearly expressed a value orientation were considered as long as they did not sound stereotypical. On the other hand, it often happened that subjects expressed two or three value orientations in rather complicated statements. Whenever such was the case--and clearly so--all indicated value orientations were checked. Examples of mixed value statements included the following:

Valuing dialogue is a question of experience; and as such, it is extremely important. Talking with each other is the first act of love that a person can perform. It belongs to the most important things in life. Communication is part of human nature and important as such. [philosophical and pragmatic]

In general, leaders have a serving, rather than a dominating function. They should not try to stand above the teenagers. This may be seen in the example as set by Jesus, for instance. He was a servant, rather than a boss. By sharing responsibility, teenagers may learn to take their position in society, church, family, etc. [political, theological, social]

Some comparisons as related to the background of the subjects are presented in Table 8. Four subgroup comparisons showed at least a 10% difference on the pragmatic value. The strongest difference was found in the comparison between more- and less-educated subjects (21.8%). The better-educated subjects made up for their low pragmatic score on the philosophical, theological, and political values. A high difference was also found between rural and urban subjects (17.6%). Again, the urban subjects made up for their low pragmatic score most importantly on the philosophical, theological, and political values. Younger and older subjects differed as well (10.6%). The younger subjects made good for their lower pragmatic value on the theological, political, and social values; they also scored lower on the philosophical value. While subjects with social professions scored lower on the pragmatic value than did subjects with nonsocial professions (10.0%), they made good for it mostly on the philosophical value. Finally, some striking differences were noted between oldest, in-between, and youngest siblings on the philosophical, theological, and political values. However, the number of youngest subjects was too low to infer anything on the data that were received.

Table 8.--Value-judgment orientations, divided into subgroups.

Number of Subjects	Groups of People	Value-Judgment Orientation					
		Philosophical	Theological	Moral	Political	Pragmatic	Social
30	Total sample	8.2%	19.5%	0.8%	12.1%	51.5%	7.9%
15	Younger (25-) vs.	5.6	23.8	0.5	13.7	46.3	10.1
15	older (26+) subjects	10.9	15.1	1.0	10.3	56.9	5.7
15	More (8+ yrs.) vs.	9.3	18.6	1.5	11.3	52.1	7.2
15	less (7- yrs.) experienced subjects	7.1	20.4	0.0	12.8	51.0	8.7
22	Directors vs.	7.3	19.8	1.0	10.6	53.3	8.0
8	group leaders	10.8	18.6	0.0	16.2	46.6	7.8
14	Instructors vs.	9.2	16.8	1.1	10.8	55.6	6.5
16	noninstructors	7.3	21.9	0.5	13.1	47.9	9.2
10	More vs.	14.2	23.6	1.4	15.3	37.8	7.6
20	less educated subjects	4.7	17.1	0.4	10.2	59.6	8.1
8	Social vs.	13.5	18.8	0.9	13.5	44.4	9.0
22	nonsocial professions	6.1	19.7	0.7	11.5	54.4	7.5
22	Rural vs.	7.3	18.2	0.4	10.0	56.5	7.5
8	urban subjects	10.4	22.6	1.8	17.2	38.9	9.0
8	Oldest vs.	1.9	22.0	1.0	10.0	53.6	11.5
19	in-between vs.	9.1	20.6	0.8	11.5	50.7	7.3
3	youngest siblings	19.7	5.3	0.0	21.1	51.3	2.6

Because a direct testing of the differences as presented in Table 8 would include a large number of zeros, the table was simplified by distinguishing between pragmatic and nonpragmatic values only. Such procedure splits the values into half, and it also helps to keep the distinction between those 18 subjects with dominating pragmatic values and the other 12 subjects expressing a variety of values. While the researcher considered treating the theological value on its own, its average would be very low (2.6), including too many zeros. Tables 9 and 10 display the data concerning pragmatic and nonpragmatic values. Again, a Mann-Whitney test was used for all subsets up to 20 subjects, and a Mann-Whitney test using a z-score was used for subsets larger than 20. An acceptance of the null hypothesis meant that there was no significant difference between two subsets, whereas a rejection meant that there was a statistically significant difference between two groups.

While three differences came quite close to being significant--i.e., oldest versus in-between siblings, instructors versus noninstructors, and club directors versus club leaders--it was again the difference between more- and less-educated subjects that was found to be significant. More-educated subjects scored significantly lower on the pragmatic value. Although younger subjects, club leaders, noninstructors, and urban subjects did have average scores differing more than 1.0 from their comparative groups, they did not differ significantly. Again, the only statistically significant difference found through the Mann-Whitney test was the one between more- and less-educated

Table 9.--Pragmatic value orientations, divided into subgroups.

Number Of Subjects	Groups of People	Score Average	Observed U-Value	Tabled U-Value	z-Score	Decision Concerning Null Hypothesis
<u>30</u>	<u>Total sample</u>	<u>6.7</u>				
15	Younger (25-) vs.	6.1	80.5	64		Accepted
15	older (26+) subjects	7.3				
15	More (8+ yrs.) vs.	6.7	112.0	64		Accepted
15	less (7- yrs.) experienced subjects	6.7				
22	Club directors vs.	7.0			-1.48	Accepted
8	club leaders	5.9				
14	Instructors vs.	7.3	68.5	64		Accepted
16	noninstructors	6.2				
10	More vs.	5.5	53.5	55		Rejected
20	less educated subjects	7.3				
8	Social vs.	6.3			-0.89	Accepted
22	nonsocial professions	6.9				
22	Rural vs.	7.1			-1.45	Accepted
8	urban subjects	5.5				
8	Oldest vs.	7.0	39	38		Accepted
19	in-between vs.	6.6				
3	youngest siblings	(6.7) ^a				

^aExcluded from testing.

Table 10.--Nonpragmatic value orientations, divided into subgroups.

Number of Subjects	Groups of People	Score Average	Observed U-Value	Tabled U-Value	z-Score	Decision Concerning Null Hypothesis
30	<u>Total sample</u>	<u>6.3</u>				
15	Younger (25-) vs.	7.1	94.0	64		Accepted
15	older (26+) subjects	5.5				
15	More (8+ yrs.) vs.	6.2	98.0	64		Accepted
15	less (7- yrs.) experienced subjects	6.4				
22	Club directors vs.	6.0			-0.26	Accepted
8	club leaders	6.8				
14	Instructors vs.	5.9	88.5	64		Accepted
16	noninstructors	6.7				
10	More vs.	9.0	52.0	55		Rejected
20	less educated subjects	5.0				
8	Social vs.	6.9			0.05	Accepted
22	nonsocial professions	5.8				
22	Rural vs.	5.5			-1.76	Accepted
8	urban subjects	7.6				
8	Oldest vs.	6.1	86.0	38		Accepted
19	in-between vs.	6.4				
3	youngest siblings	(6.2) ^a				

^aExcluded from testing.

subjects. While more-educated subjects chose significantly fewer pragmatic values, they chose significantly more nonpragmatic values.

In 27 cases, either the pragmatic (23) or theological (4) value orientation was expressed most often. In three cases, two or three values were expressed most often, leading up to a total of 34 first value orientations expressed by the subjects. Nineteen subjects mentioned either the pragmatic (18) or theological (1) value orientation more than 50% of all values they expressed. In these cases, the first value was considered to be a "dominating value." Table 11 shows an overview of the total sample and another breakdown into subgroups. Because of the many zeros and because of the fact that dominating values were partially taken care of in Tables 9 and 10 and the testing involved there, it was not necessary to apply another test to the scores in Table 11.

Nonpragmatic values tended to be chosen more frequently by subjects who were younger, less experienced, group leaders, noninstructors, more educated, in nonsocial professions, and urban. Subjects who were more educated, urban, and representatives of social professions tended to express a broader variety of value orientations, often refusing to emphasize any one by a proportion higher than 50%.

Observations

Certain tendencies could not be expressed by numbers, such as the sophistication of arguments. From a subjective point of view, and perhaps also consistent with common sense, it seemed that thinkers would not only mention a broader variety of values than did

Table 11.--Values expressed most frequently and dominating values.

Number of Subjects	Groups of People	Most Frequent Values						Dominating Values			
		Philo- sophical	Theo- logical	Moral	Politi- cal	Prag- matic	Social	Total	Theo- logical ^a	Prag- matic ^a	Total
30	Total sample	1	6	0	1	26	0	34	1	18	19
15	Younger (25-) vs.	1	5	0	1	11	0	18	1	8	9
15	older (26+) subjects	0	1	0	0	15	0	16	0	10	10
15	More (8+ yrs.) vs.	0	2	0	0	13	0	15	0	10	10
15	less (7- yrs.) experienced subjects	1	4	0	1	13	0	19	1	8	9
22	Directors vs.	0	4	0	0	20	0	24	1	13	14
8	group leaders	1	2	0	1	6	0	10	0	5	5
14	Instructors vs.	0	1	0	0	13	0	14	0	10	10
16	noninstructors	1	5	0	1	13	0	20	1	8	9
10	More vs.	1	3	0	1	7	0	12	1	3	4
20	less educated subjects	0	3	0	0	19	0	22	0	15	15
8	Social vs.	0	1	0	0	7	0	8	0	3	3
22	nonsocial professions	1	5	0	1	19	0	26	1	15	16
22	Rural vs.	1	4	0	0	20	0	24	0	15	15
8	urban subjects	1	2	0	1	6	0	10	1	3	4
8	Oldest vs.	0	2	0	0	7	0	9	1	5	6
19	in-between vs.	0	4	0	0	16	0	20	0	12	12
3	youngest siblings	1	0	0	1	3	0	5	0	1	1

^aAll other values were never chosen to be a dominating value.

"nonthinkers," but would also explain these values more thoroughly. However, such shall by no means be understood as a conclusive statement. The person with the highest education of the entire sample, himself certainly being an outstanding thinker, made some rather simplistic statements on the pragmatic side of values. In spite of such exceptions, it seemed that some individuals had learned a lot through self-directed procedures and thus had gained a broader horizon concerning their arguments. These people could not be put into any pre-described category, but they certainly existed.

Historical Influences

Because of the logical progression in the study, it seemed consistent to combine the analytical and numerical sections concerning historical influences.

Content Analysis and Numerical Data

When subjects were asked to identify the sources from which they had received a certain conviction, interwoven into the branching story interviewing procedure, they mentioned either positive or negative influences. Both are presented in Table 12. For instance, if a father was mentioned to have been very authoritarian, usually deciding for his boy in all important matters, the father was given a mark on the negative side. Whenever subjects stressed the importance of a particular influence, either by mentioning it over and over again or by stating its most outstanding effect on them, an additional mark was

assigned to the particular source. Again, influences stressed the most are part of Table 12.

Table 12.--Influences mentioned spontaneously.

Types of Influences	Spontaneously + Mentioned -		Spontaneously Emphasized
Father	9	5	2
Mother	10	3	1
Family situation/siblings	5	0	1
Military/example of superiors	6	5	0
Teachers in grades 1-9	2	2	0
Other club leaders	6	1	1
Leadership-development courses	10	0	4
Important others	10	0	1
Professional training/experience	13	0	2
Significant experiences	29	1	17
Bible	22	0	8
Readings in books and articles	13	0	0
Local church	7	1	1
Team sports	0	0	0
Political situation in Switzerland	0	0	0
Intensive thinking	9	0	2
Character/personal disposition	4	0	0

A few additional influences were mentioned by the subjects: farming experience, lectures, reaction to developments in today's world, and a religious conversion experience. Each was mentioned once. The degree to which significant experiences are dominating was striking, even though the Bible as another important source followed within not too much distance. Some other quite important influences were professional training/experience, readings in books and articles,

leadership-development courses, and important others. The most negative marks were given to the military and to fathers.

Table 12 must be closely linked to Table 13, which displays the scores as verbally ascribed by the subjects. Five was the highest score to be given to a high participatory influence, whereas a 1 was given to a clearly anti-participatory influence. Several times, subjects explained a certain influence to have been very anti-participatory, but their reaction would have been quite to the contrary. For instance, while most subjects mentioned the military as having had a very anti-participatory influence, seven of them said that they thought, "Never do it like that!" Because of the reversing influence they ascribed to the military, they would give a 4 or 3 with a negative sign (-4, -3). Whenever such was done, a score was counted as a simple 1. Quite obviously, a certain influence could have been very participatory, but having had little influence in the life of a certain subject. For instance, leadership-development courses could have been participatory, but because of the shortness of time involvement, they might have been perceived to have played a minor role only. To find out about how important subjects felt a certain influence had been in their lives, they were to assign a score of importance to each influence. Although the subjects distinguished between important, in between, and not important, Table 13 displays these data as an average score between 3 (most important) and 1 (least important). Thus, if an influence was not very participatory but still was very important in a

person's life, one may infer a certain tension at that point, to name one possibility only. Again, a few single scores were added to the suggested list, including village life (4), friendship and marriage with his wife (5), and a religious conversion experience with its resulting fellowship (5), each item being chosen by one person only.

Table 13.--Scores attributed to historical influences.

Types of Influences	Average Score	Importance Score
Father	3.0	2.7
Mother	3.2	2.7
Family situation/siblings	3.6	2.7
Military/example of superiors (7) ^a	1.6	1.8
Teachers in grades 1-9 (1)	2.4	2.2
Other club leaders (1)	3.7	2.7
Leadership-development courses	4.0	2.4
Important others	3.5	2.4
Professional training/experience (2)	3.7	2.5
Significant experiences (1)	4.1	2.8
Bible (1)	3.8	2.7
Readings in books and articles	2.7	1.7
Local church	3.5	2.6
Team sports	2.0	1.3
Political situation in Switzerland	1.6	1.2
Intensive thinking	4.2	2.9
Character/personal disposition	3.4	2.9

^aIn parentheses are the numbers of scores that were higher than 1, but with a negative sign (see explanation above).

In terms of the importance scores, it is interesting that only one score fell between 2.4 and 1.8. Thus, subjects tended to value the importance of a certain influence either high or low. The question of which historical influences had the greatest effect on the subjects'

participatory convictions may be answered best by looking at those scores that received high marks, both on the average score and on the importance score. Intensive thinking scored the highest on both scores, which adds complementary emphasis to the second-ranking significant experiences. Quite significant may also have been leadership-development courses, Bible, other club leaders, professional training/experience, and family situation/siblings, to name only a few of the highest-scoring influences. However, one must keep in mind that the scores of the sample were purely opinion-based numbers.

Subjects tended to give explanations for why they attributed certain numbers to individual influences. Following is a list of the most typical and the most unusual explanations.

Father: Reactions to the father's influence were very diverse. One subject mentioned having copied him against his own will, until he finally realized that he should reflect first and work later. Other subjects mentioned that they often observed their father, while he was working, also being able to do projects with him. One subject mentioned that his father had him take an active part in most everything, that he was a living example of participation, even to the degree of being willing to learn from his son.

Father and mother: Again, reactions to parents' leadership styles were very diverse. One subject mentioned that he always saw his parents talk and that he did not remember one single event when they quarreled. Others reported having built up their participatory convictions in reaction to the oppressive leadership style of their

parents. Several subjects had had to work very hard while they were children, something that kept them from experiencing the kind of freedom they wanted. For several subjects, unexplained laws were one of the worst stumbling blocks.

Family situation/siblings: While some subjects reported having been a leader or an outsider, boys of large families tended to emphasize the importance of being a team the most. One subject, one of 13 children, reported that they had built subgroups of three with a lot of teamwork going on, but being dominated by the next older subgroup. Several subjects reported that a crisis situation in the family had an effect on their degree of participation: attending secondary school in a far-away village, having to care for a mongoloid brother, parents getting a divorce, and so on.

Military/example of superiors: While many subjects reported that the military was a shock for them, many subjects also felt that they had already made up their minds when they went to the recruit school. One subject mentioned that the military had a positive countereffect because he learned to think differently and to defend his position as the only person in the group. One subject felt that in the military he realized for the first time that one can stand above others without having to show it.

Teachers in grades 1-9: Comments on teachers tended to be quite critical, from having felt oppression to having experienced very directive leadership. However, several subjects had the opportunity to build a close relationship with one particular teacher. Nobody

mentioned more than one important teacher. One subject experienced school as very threatening because his being small made him an outsider.

Other club leaders: Many subjects reported that the club had been the place where they felt the most accepted and involved. There were a very few exceptions, like one subject reporting that the club director was very determining, even to a degree of allowing no interference from his co-leaders.

Leadership-development courses: While many subjects reported that courses had modeled cooperation to them, some subjects felt that such was too late in life to make a real difference or that the degree of participation in these courses depended on the full-time course director. One subject reported that leadership courses had been the crucial turning point in his life, whereas another person received some criticism, which in turn led to significant changes in his life.

Important others: Persons mentioned ranged from pastors, to youth and club leaders, to grandfathers, neighbors, persons with a wider horizon, to persons who "stand above certain things and yet are not arrogant." One subject was particularly specific, talking about somebody who made him feel important as a person, never trying to force his impression on him. He not only felt incorporated around this person, but that that example had led him to a participatory leadership style.

Professional training/experience: Many subjects reported having learned to accept responsibility and teamwork through their

professional involvement. This was also the case with people in craftsman-type professions. One subject reported that the development of his personality actually began with the apprenticeship. At that point, he broke away from the masses and began to become his own person, at the same time seeking cooperation on the basis of equality.

Significant experiences: Subjects reported both having always or having never felt involved in their childhood. If they experienced participation, it was always expressed in connection with some specific event, such as preparing some club activity, receiving confirmation for some contribution made to the group, and so on. One subject said that he lived "experience evaluating."

Bible: Subjects emphasized different aspects that they found to be important, such as the biblical emphasis on talking, Jesus' teamwork ministry with his disciples, the biblical emphasis on the value of mankind, and Paul's example, but also the biblical emphasis on leadership and guidance. Many subjects expressed their view that the Bible had actually shaped their value preferences and was doing so at the present time.

Local church: Subjects mentioned both participatory-type churches and pastors, and hierarchical, inflexible churches with highly determining boards and pastors. Several subjects did not experience participation at the church until they got involved in the club. Subjects also tended to mention individuals or learning situations (such as tensions between different groups) that had an effect on participation.

Team sports: One subject mentioned that team sports always were a negative experience because he was the weakest child.

Political situation of Switzerland: While many subjects expressed a strong preference for the Swiss democracy, they did not feel that it had a personal effect on them. Some felt that the democratic idea had shaped the general outlook on life of the Swiss. Some said that it made them think about democracy and that it taught them to realize that individuals have to say something.

Intensive thinking: While several subjects mentioned that thinking became important to them by reflecting on their club experience, some others thought that the idea of participation had grown out of their consideration that it represents a human lawfulness.

Character/personal disposition: Subjects tended to express their being more directive or participatory by nature for different reasons. Some said that they were too egoistic to allow others to take over, and others felt that it was easier to do things alone. However, all agreed that reflection helped them to minimize their directive inclination. Participation was mentioned to be part of subjects' nature because they loved to be around people and to be liked, because they loved dialogue, or because they were too shy or reserved to dominate a group.

Granted the fact that some subjects attributed higher scores to historical influences than did others, particularly in terms of their participatory emphasis, one would expect that such had an effect on the

subjects' choosing participatory branching story solutions. As one subject was excluded from consideration because he related his scores to a dynamic leadership approach, the sample was divided into subsets of 14 and 15. The former set had scores between 52 and 71, all "average scores" added up (see Table 13). The latter set had scores between 40 and 51.5. The average of all total scores on participatory historical influences was 53.1. As a matter of convenience, the two subsets are called "high score group" and "low score group." A comparison of the two groups is included in Table 14.

Table 14.--Participatory emphasis of high and low score groups.

Group	Participatory Average Score	Observed U-Value	Tabled U-Value	Decision Concerning Null Hypothesis
High score group	7.9	74	59	Accepted
Low score group	8.2			

The "participatory average score" consisted of the average pointage attributed to the two participatory solutions (per branching story, see Table 1). The average scores show that subjects attributing higher scores to participatory historical influences ranked participatory branching story solutions lower than did subjects attributing lower scores to participatory historical influences. The difference

came close to being statistically significant. However, using a Mann-Whitney test, the null hypothesis was accepted.

Not only did subjects express different influences that had an effect on their participatory convictions, but they also tended to start valuing participation at different occasions of their lives, as Table 15 shows. Several subjects expressed more than one of the occasions mentioned below. One subject had to be excluded from such consideration because of his nonparticipatory convictions.

Table 15.--Occasion to start valuing participation.

Participatory convictions held since:	Frequency
- a long process took place	15
- being active in the local club	13
- childhood	12
- switching the church	1
- it is consistent with convictions	1
- an experience in the military	1

Hardly anyone explained his inclination toward participation if such had been there since childhood. Several subjects mentioned how they started emphasizing participation after a leadership-development course or through the practical club experience. One subject mentioned that by getting involved in the club, he started to realize how long he had passively accepted others' leading him, and he began to develop self-initiative. Several subjects mentioned some dissonance because of a lack of time or because of a gap between ideal and practice. One

subject thought that he had to become more mature and secure until he was able to depart from his fixed frame. Another subject said that although it was customary in his club to emphasize participation, he had to adopt such preference, too, because of his directive predisposition.

Several subjects described the process that they went through in adopting participatory convictions. One subject said that he thought only participation could win the teenagers' attention in a world that spoiled them more and more, making them mere spectators. Another subject argued that one person needs the other one because nobody is really strong, and everyone is by God's grace what one is. He felt that others had to trust Him, too, and that such actually was a Godly principle: "God needs us, although we disappointed Him!" Still another subject mentioned how he had copied his father, becoming a very mechanistic-type person, until he began to rethink his position as a long process that may not be finished.

Observations

A large part of the subjects' thinking was related to their club experience, and even experience was strongly related to the club. Such was probably particularly true about less sophisticated leaders. Even though there is no way to prove this at present, it seemed that the club really was the one place where the subjects had learned to "walk," that is, to explore participatory methods. What would have been if there were no clubs? The practical (experiential) reference point would probably be missing for many subjects.

Contextual Influences

As stated before, more investigation is needed in terms of the two remaining research questions. For the present, the study emphasized a pure interviewing procedure.

Content Analysis

Subjects reacted both in a general way with "Yes" and "No" statements and in a more explanatory way to the four questions that were asked about their club experience. An overview of the general reactions may introduce the discussion (see Table 16).

Table 16.--Overview of general reactions.

Question Emphasis	Frequency	
	Yes	No
1. Club experience in continuity with convictions	22	13
2. Different setting would be more appropriate	5	24
3. Changes concerning participation desired	23	8
4. Changes desired, but hindered by environment	15	15

It is interesting that during the branching story interviewing procedure, 20 subjects already mentioned some discontinuity between participatory convictions and club experience. They did so spontaneously, from their perspective probably as a question of honesty. Statements of subjects explaining either continuity or discontinuity with their actual club experience included:

Degree of participation depends on present spiritual condition: if he feels that nothing separates him from God, he is motivated to seek ideals. Feelings of inferiority make him playing boss.

Frustration about still being too determining.

Practical examples of how club experience is consistent with participatory convictions, for instance deciding together that something different should be done, allowing teenagers to make changes in program.

One subject emphasized the importance of allowing for freedom to participate in the local club. He argued that the framework that allows for participation is already set at the leaders' preparation meeting. He felt that his team recognized the importance of cooperation, that they would reflect on their function as leaders on a regular basis, and that they would keep asking some crucial questions, such as "How do I feel?" or "How do I participate?" or "What ought to change?" The subject who made that statement had gone through a social studies type of education.

While subjects tended to agree that the club setting was ideal to practice their convictions, those who were of a different opinion tended to disagree which setting would be more adequate. Three subjects felt that older people than clubbers would be more appropriate. Two subjects felt that younger participants would be easier to guide and that they would give more spontaneous feedback and get involved in dialogue more spontaneously. One subject felt that teenagers would be best (he is presently working with younger clubbers). Another subject thought that, at a later age, people tend to be fixed too much. Yet another subject expressed the concern that actually all other settings

within the church were too directive to be considered for participatory methods.

A long list of desired changes was expressed by the subjects. The statements concerning changes were rather personal; only a few concerns were repeated by different subjects. Following is the list of stated concerns.

- learning to enhance more participation (5 subjects)
- must invest more time (3)
- must become tougher/stronger leader (3)
- must become more spontaneous/flexible (2)
- becoming a person of Christian integrity (2)
- moderating his type of leadership
- his thinking is deadlocked (eingegleist)
- becoming more of a real authority
- becoming a motivating example
- becoming less spontaneous
- wouldn't change anything but himself
- learning to lead on the basis of love
- acquiring wisdom to foresee situations
- presenting himself as a gift to others
- putting his ideals into practice
- becoming more balanced
- stands to his approach

The preceding list shows that the concerns mentioned all related to the subjects themselves, emphasizing their awareness of personal change and growth. One subject was quite detailed in his remarks, mentioning that he develops his own checklists of how to lead others, in order to keep evaluating his practice. By doing so, he wanted to learn self-discipline, gaining a clear framework of guidance. Above all, he expressed his desire to be guided by God and to have a deep reverence for Him, which is "the beginning of all true leadership and prevents mistakes," according to him. "Accepting the Highest as one's leader is the most important thing in life!"

Concerns related to influences of the environment tended to be repeated more frequently than were personal concerns. The list included the following concerns:

- team must mature to allow for more participation (5 subjects)
- lack of time (3)
- parents should allow for more flexibility (3)
- clubbers are passive (2)
- church is not involved enough (2)
- lack of children in the village/club (2)
- more leaders necessary (2)
- church is suspicious if too much responsibility is given away (only three leaders and no clubbers belong to the church)
- pastor always wants to see effective procedures
- club director is too mechanistic
- open communication and critique is missing

One subject mentioned an occasion when he led a preparation meeting for the next club meeting. Although they worked for three hours, the leaders did not find a "red line" that would knit the meeting together. However, he encouraged his co-leaders to continue the search. Everybody was thinking hard, but without success. On the next evening, the search was continued, again without success. Although the co-leaders felt quite happy about the experience, the club director, who had been absent at the previous meetings, severely criticized him for investing so much time in the preparations. He thought that the pastor would have criticized him, too, if he had known about the situation. However, the subject's concern for getting the co-leaders to think actively about the problem was superior to the strength of the criticism, and he felt he would pursue a similar strategy the next time.

Observations

Subjects tended to emphasize the fact that they have to change as a person in order to introduce genuine and lasting methodological changes. Such seemed to bear some positive and negative aspects. It seemed that some subjects did not think too highly of themselves, showing quite low self-esteem. One subject even went into confessing some quite serious problems that would actually belong in a confidential counseling session. However, the underlying question of the subject was how a person with the kinds of problems he had could possibly be "successful" in club ministry. His self-esteem was quite low. Many other subjects, however, felt good about themselves and still had the genuine desire to get after the roots of some problems. It actually seemed that the interviewing procedure would sensitize them to think about and deal with certain problems; in that sense, the interviews were quite participatory in their potential long-term effects.

Dissonance

Although some hints at the existence of dissonance were received through the branching story interviewing procedure and through some spontaneous remarks concerning contextual influences, additional data were received through direct questioning.

Content Analysis

In general, subjects expressed a sense of dissonance between their ideal of participation on the one hand, and their practical

experience on the other hand. Twenty-eight subjects confirmed that they would experience tensions quite regularly. One of the two subjects who did not sense any dissonance was the person who was excluded from further consideration once before because of his strong dynamic and quite nonparticipatory convictions. Thus, it can be stated with some confidence that it was very common for the subjects to experience recurring dissonance, according to their self-report.

Reasons for dissonance. The subjects mentioned different reasons for dissonance. Table 17 displays the general distribution of reasons, followed by some more specific explanations.

Table 17.--Overview of general reasons for dissonance.

Reasons	Frequency
Personal inability	23
Insufficient cooperation of co-leaders	12
Insufficient cooperation of clubbers	11
Time restrictions	1
Tensions with church board	1

Subjects expressed different reasons for sensing some personal disability. A list of the concerns mentioned follows:

- tries to overcome gap between ideal and practice (personal practice has a time lag) (4 subjects)
- does not take enough preparation time to think things through (4)
- yields to time demands and becomes too directive (2)
- does not mind tensions because he has to accept himself
- does not allow for enough flexibility in programs
- has difficulties in expressing his thoughts
- leads directly in spite of contrary planning
- struggles in applying right measure of leadership

- does not realize his going over the heads of others until after the meeting
- has a tendency to overlook the needs of others
- has difficulties in leading discussions
- own type of person is in his way
- depends on his present emotional mood
- attempts to be promoting and to allow "mistakes"

One subject said that in the last summer camp, the leaders presented a very well-rounded program, which was all determined by them. They tried to realize it in spite of some dissatisfaction on the part of the clubbers. The latter finally cooperated with them and even seemed to have some fun. Thus, he did not know how much participation in decision making should be allowed for clubbers. Another subject referred to a recent situation when he determined that the club's tree house was to be at a certain height, in spite of the clubbers' dissatisfaction. Today, the tree house is where he thought it should be, but it is not the clubbers' tree house. They are actually not using it at all. Just a few weeks later, he asked for the clubbers' ideas for building a fireplace in the forest. Being able to realize their own plans, they were highly motivated, digging deep in spite of the dry clay ground.

There seemed to be some agreement on the fact that the level of participation also depends on the clubbers. Subjects' statements concerning clubbers being a potential hindrance in applying participatory methods included the following:

- becomes authoritarian if clubbers don't react to his invitation to participate (4 subjects)
- clubbers tend to be passive (3)
- depends on activity level of the group (2)
- dissonance greater if working with smaller clubbers (2)
- clubbers are not always ready to act

One subject brought up what may be a typical urban problem. Most of his clubbers lived in impersonal apartment houses, were foreigners, had divorced and/or working parents, and watched too much television. He felt that such was the reason for their low activity level.

Besides clubbers being a potential hindrance in applying participatory methods, leaders may cause some problems, too. Subjects' statements included the following:

- sometimes doesn't set boundaries clearly enough (2 subjects)
- co-leaders are too passive
- if preparation meeting is not effective enough, he tends to make the decisions himself
- had difficulties with a co-leader who returned from the military suddenly being very authoritarian
- decides for himself whenever a serious problem arises
- runs into problems whenever prestigious and competitive thinking among team members arises
- co-leaders are not dependable enough
- authoritarian co-leaders may cause problems

Interestingly enough, subjects mentioned a similar number of personal shortcomings as they mentioned problems of clubbers and co-leaders taken together. No particular comments may be added to the other two reasons presented in Table 17 because they did not add anything to what is already there.

Solutions to solve dissonance. Table 18 displays the general orientation of solutions suggested by the subjects, complemented with some explanations. Subjects connected different explanations with their general remarks. Because of their relative simplicity, they were mostly analyzed in terms of their general tendency only. Leaders who chose to try to motivate clubbers felt that different legitimate ways to do so existed, although doing so may not always be a good thing to

try. One subject felt that it was reasonable to lead directly if clubbers did not participate actively. Somebody asserted that he knew tricks to dupe the clubbers where necessary, and one person argued that it was a good thing to speak a word of power where necessary. Attempting to motivate leaders was geared at reminding them of their responsibility, according to one subject.

Table 18.--Overview of solutions to solve dissonance.

Solution	Frequency
Discussing situation with co-leaders	22
Thinking about problem intensively	21
Discussing situation with clubbers	13
Attempting to motivate clubbers	9
Planning next meeting differently	7
Attempting to motivate co-leaders	6
Praying about it	6
Seeking some counseling	4
Asking forgiveness/saying sorry/from or to clubbers	4
Discussing situation with wife/friends	2
Continuing to accept challenges and making mistakes	1
Seeking wisdom by learning from experience	1
Reading about problem in Bible and books	1
Perceiving of it as a "temptation" and forgetting it	1
Trying improvisation	1
Not paying much attention to problem, just going on	1
Making decisions alone	1
Not doing anything in the meeting itself	1

Leaders who tended to think about tensions intensively reported different degrees of mental involvement, from feeling depressed to feeling slightly bothered for a moment only. Statements included:

- not being bothered for a long time (3 subjects)
- feeling depressed (2)
- not talking about it (2)
- experiencing personal tensions because he has to report to the board of elders of his church
- trying not to get into a negative mood
- facing some problems accepting failure
- having a tendency to take it personally
- being preoccupied with problem
- problems causing additional personal problems
- seeking to evaluate everything
- thinking about giving up
- trying to reflect on and assimilate problems

Subjects who felt that discussing the situation with clubbers was a good thing to do also all expressed that sharing one's opinions or feelings, listening to feedback, and evaluating a situation with those concerned was a necessary step. The very same concerns were expressed about the need for discussing the situation with co-leaders. In addition to the above, two subjects strongly felt that the team must be a unity, or else those who do not want to cooperate should leave.

Observations

Quite different degrees of awareness concerning dissonance among individuals were observed. Some individuals showed a high sensitivity to the kinds of questions they were asked, suggesting that they had thought about dissonance in their lives before, whereas others tended to give quick and somewhat superficial answers. At least, the suspicion that something was underneath some of the quick answers remained. For some subjects, the interview may have been the first time that they were directly confronted with many of the questions. It would be interesting to find out how they would react to them if they were asked after having some time to think about it.

Types of Subjects

Different strategies about profiles of certain subgroups were tested, starting with the branching stories, value-judgment orientations, or Study of Values. While no striking differences were found in the last two attempts, the first attempt seemed somewhat promising. It was an analysis based on subjective organization of individual data, although the numbers tend to underscore the following statements.

Starting with the branching stories, three typical leadership profiles can be identified: (a) participatory profile, (b) involving profile, and (c) dynamic-involving profile. Some characteristics about these three profiles are quite distinct. As numbers are concerned, they are presented in Table 19. First, it is necessary to demonstrate the differences in the branching story solutions chosen, to provide a solid basis for the choice of the three profiles.

Table 19.--Three leadership profiles and branching story solutions.

Profile (Subjects)	Average Sum of Participatory ^a Solutions	Average Sum of Dynamic ^b Solutions	First Solutions Chosen
Participatory (8)	<u>8.6</u> Range: 8.5-9.0	<u>4.8</u> Range: 4.2-5.2	7 participatory 2 involving
Involving (16)	<u>8.0</u> Range: 7.7-8.4	<u>5.3</u> Range: 4.4-5.8	11 participatory 5 involving
Dynamic- involving (6)	<u>7.0</u> Range: 6.2-7.4	<u>6.3</u> Range: 6.0-7.3	5 dynamic 2 involving

^aParticipatory solutions: participatory and involvement oriented.

^bDynamic solutions: dynamic and directive.

While the average sums suggest some clear distinctions among the three profiles, the first solutions chosen may be slightly less clear. However, a careful investigation of the scores (see Appendix D) showed that, where subjects of the involving profile chose the participatory solution most often, the involvement-oriented solution followed within a difference of one to four points in eight cases. Finally, it is noteworthy that subjects of the participatory profile expressed four three-point inconsistency scores only, as opposed to six three-point and five four-point inconsistency scores of the subjects of the dynamic-involving group.

There is no point in proving that the three profiles are significantly different in terms of the participatory solution averages because if all scores of one subset are higher or lower than those of another subset, in a Mann-Whitney test U always equals zero, which in turn means a rejection of the null hypothesis. The same argument can be applied to the comparison of either the participatory or involving profile with the dynamic-involving profile or the dynamic solution averages. What remains is only a testing of whether or not the participatory and involving profiles are significantly different in terms of the dynamic solution averages. With an observed U -score of 21.5 and a tabled U -score of 24, the difference of the two profiles on the dynamic solution was found to be significant at the .02 level. It follows that, from a statistical standpoint, the three profiles were significantly different from each other on all comparisons.

As a second step, total scores on participatory historical influences were considered. Average scores were 51.1 for the participatory profile, 52.3 for the involving profile, and 57.8 for the dynamic-involving profile. Table 20 shows the results of the Mann-Whitney test. The table suggests that the higher self-reported participatory historical influences had been, the lower subjects scored on the participatory solutions of the branching stories. In other words, subjects who scored the highest on participatory convictions, making up the participatory profile, reported the lowest total score on participatory historical influences. The difference between the participatory and dynamic-involving profiles was found to be statistically significant, whereas the difference between the involving and dynamic-involving profiles came close to being statistically significant.

Table 20.--Mann-Whitney test on total scores on participatory historical influences.

Comparison	Observed U-Value	Tabled U-Value	Decision Concerning Null Hypothesis
Participatory/involving	54	31	Accepted
Participatory/dynamic-involving	9	.021	Rejected
Involving/dynamic-involving	26	21	Accepted

As a next step, the value orientations of the three profiles were tested, again using a Mann-Whitney test, comparing a total of six

subsets. Table 21 and Figure 7 display both the score averages of pragmatic and nonpragmatic value orientation statements and the levels of significance of differences within the two value sets.

Table 21.--Overview of pragmatic and nonpragmatic value orientation statement averages.

Profile	Average Score of Pragmatic Values	Average Score of Nonpragmatic Values	Total
Participatory	5.8	10.4	16.2
Involving	7.3	4.9	12.2
Dynamic-involving	6.5	4.7	11.2

	Participatory	Involving	Dynamic-involving	
Participatory		O: 19 T: 31/26* D: Rejected	O: 6 T: .002 D: Rejected	NONPRAGMATIC
Involving	O: 43.5 T: 31 D: Accepted		O: 47.5 T: 21 D: Accepted	
Dynamic-involving	O: 21 T: .377 D: Accepted	O: 36 T: 21 D: Accepted		
	PRAGMATIC			

*Rejected at the 0.02 level.

Figure 7: Mann-Whitney test scores on value orientation (O = observed U-value, T = tabled U-value, D = decision concerning null hypothesis.

While the differences on the pragmatic value were not clear enough to allow for statistical significance, they were large enough on the nonpragmatic values. Subjects characterized by the participatory profile were found to have stated significantly more nonpragmatic values than did their involving or dynamic-involving counterparts. Furthermore, Table 22 seems to suggest that the more participatory a subject is, the higher the total of expressed values is. Again, the significance of total differences was tested with a Mann-Whitney test, and the results are shown in Table 22.

Table 22.--Mann-Whitney test on total numbers of expressed values.

Comparison	Observed U-Value	Tabled U-Value	Decision Concerning Null Hypothesis
Participatory/involving	19.0	31 26 ^a	Rejected
Participatory/dynamic- involving	5.5	.008	Rejected
Involving/dynamic-involving	44.0	21	Accepted

^aScore at 0.02 level.

Given the fact that subjects of the participatory profile chose significantly more values than did their counterparts, one may wonder on what basis they did so. An analysis of the Study of Values score averages may shed some light on that question (see Table 23).

Table 23.--Overview of Study of Values score averages.

Profile	Average Scores					
	Theoretical	Economical	Aesthetic	Social	Political	Religious
Participatory	41.2	31.8	37.8	42.5	33.9	52.5
Involving	35.3	30.8	37.8	46.3	37.2	52.7
Dynamic-involving	37.8	31.6	34.6	46.0	33.9	55.9

A Mann-Whitney test was computed for all scores with a difference of more than 3.5. A statistically significant difference was found between the participatory and involving profiles on the theoretical value (observed $U = 10.5$, tabled $U = .041$ = score for 10). The differences on the social value were not found to be significant, neither if the participatory score was compared with the involving score (observed $U = 38$, tabled $U = 31$) nor if it was compared with the dynamic-involving score (observed $U = 11$, tabled $U = .054$), although the latter comparison came close to being statistically significant. It may be concluded from the above that subjects of the participatory profile not only scored significantly higher on participatory branching story solutions and expressed a broader and larger variety of value orientations, but also scored significantly higher on the theoretical value of the Study of Values Test. Furthermore, they perceived of their historical influences as having been less participatory than did subjects of the other two profiles, a statistically significant

difference being found in a comparison with the dynamic profile. Thus, subjects characterized by the participatory profile emerged quite distinctly, whereas the degree of difference between the other two profiles was less distinct.

Summary

Thirty subjects in a randomized sample of a particular subculture in Switzerland ranked nine branching stories comprising five solutions each. Besides a dynamic, directive, and spontaneous solution, the stories offered two participatorily oriented solutions, both in order to allow for participation on a continuum and to provide a measure of internal consistency. The branching stories represented the major instrument of the study, being supplemented by a structured, open-ended interviewing approach and the Study of Values Test (Allport et al., 1960). Following the research and instrumental questions of the study, the findings are summarized in the following paragraphs.

Participatory Convictions

A total of 15 points being distributed for the solutions of each branching story, the subjects attributed an average of 8.0 points to the two participatory solutions, as opposed to 7.0 points for the three nonparticipatory solutions. Such denotes a clear preference of participatory emphases over more directive or spontaneous emphases. The high degree of participatory convictions was confirmed by verbal statements emphasizing cooperation in decision making, planning, and collaborating. Furthermore, the consistent preference for

participatory solutions was confirmed by two-thirds of the participatory solutions being chosen next to each other, and 90% being chosen with a difference of two or less points. Statistically significant differences were found concerning the frequency of the two participatory solutions chosen first or second. More-educated subjects expressed a significantly higher degree of participatory convictions than did less-educated subjects. The same can be stated about urban subjects, who expressed significantly more participatory first and second choices than did rural subjects. No significant differences were found between other subsets of the sample. From a subjective point of view, it was stated that all subjects reported putting considerably more time into thinking about the branching stories and ranking them than had been suggested to them, at the same time asserting that the stories provided a learning experience. Finally, it was observed that subjects showed some eagerness in balancing freedom and structure by de-emphasizing dangers that were connected with certain solutions.

Underlying Values

Two major sets of values underlying participatory convictions emerged. When subjects were asked why they thought a certain participatory notion of a branching story, such as teamwork, was a good thing to be emphasized, they answered with an educational concern in more than 90% of all cases. Statements from a teenager-oriented and a leader-oriented perspective were divided almost equally. When subjects were asked why in general they would argue for a certain participatory

emphasis, they expressed different value orientations justifying participation. More than half of the values expressed were pragmatic in orientation (51.5%), followed by theological (19.5%), political (12.1%), philosophical (8.2%), social (7.9%), and moral (0.8%) values. More-educated subjects used significantly fewer values of a pragmatic orientation but significantly more values of a nonpragmatic orientation than did less-educated subjects. Concerning other subsets of the sample, no statistically significant differences were reported. Besides the variable of education, the rural-urban distinction emerged most clearly. Subjects who were more educated, urban, and representatives of social professions also tended to express a broader variety of value orientations, often refusing to emphasize any one of them by a proportion higher than 50%.

The Study of Values Test provided a quite typical curve of the sample, with large majorities scoring very low on the economic and political values, low on the philosophical value, high on the social value, and very high on the religious value. However, the test failed to show any important parallels to the value orientations reported above. In particular, neither the theological nor the social value orientation was expressed as often as the Study of Values Test may suggest. Some relationships may be seen concerning theoretical/philosophical and political emphases, with relative lows in both instruments.

Historical Influences

Intensive thinking, followed by significant experiences and leadership-development courses, received the highest pointage concerning historical influences that had helped to shape the subjects' participatory convictions. Even before subjects were asked to put numbers to different influences, they had spontaneously mentioned experiences as their major source for the shaping of participatory convictions, although references to the Bible closely followed. The military received the lowest or most negative scores on both reports. When asked about the importance of influences in their lives, subjects ranked character and intensive thinking, directly followed by significant experiences, the highest. On the basis of statements by the subjects, it appears that, concerning participation, thinking and experiences to a high degree related to their club experience. Such would suggest that, for the present sample, club experience probably was the most important vessel for the emergence of participatory convictions. Finally, the data suggest that subjects who reported higher degrees of participatory historical influences tended to rank participatory branching story solutions lower than did subjects who reported lower degrees of participatory historical influences. However, the difference was not statistically significant.

Contextual Influences

Twenty subjects expressed some tension between their participatory convictions and club experience. However, when asked specifically, only 13 indicated a clear gap between convictions and club

experience. The latter was perceived as an ideal setting in which to apply participatory convictions by an 80% majority. A 75% majority indicated a desire to introduce some changes--mostly personal and participatorily oriented--in their lives. Half of the subjects felt that the emergence of participation was somewhat hindered by environmental factors, such as co-leaders, clubbers, pastors, and time restrictions.

Dissonance

Twenty-eight subjects expressed a sense of dissonance between their ideal of participation and their practical experience. About half of the reasons for such tension related to personal disability. In other words, subjects felt the need of personal learning and development, rather than blaming others for the inconsistency. However, insufficient cooperation of co-leaders and clubbers combined made up for the other half of the reasons mentioned. Subjects expressed three solutions for dissonance, which consisted of about 60% of all possibilities stated: discussing the situation with co-leaders, thinking about the problem intensively, and discussing the situation with clubbers.

Types of Subjects

On the basis of some subjective introductory decisions, three leadership profiles surfaced: participatory, involving, and dynamic-involving. Comparing the participatory profile with either of the other two profiles, it was found that the former not only represented

significantly higher scores on the participatory branching story solutions and expressed a broader and larger variety of value orientations, being less pragmatic than the subjects of the other profiles, but also scored significantly higher on the theoretical value of the Study of Values Test. Furthermore, subjects of the participatory profile reported a significantly lower participatory emphasis in their historical influences, if compared to the dynamic-involving profile. Thus, subjects characterized by the participatory profile emerged quite distinctly, whereas the difference between the other two profiles was a question of degree rather than of statistical significance. However, because of the continuum expressed by the three profiles, such may actually be expected.

CHAPTER V

CONCLUSIONS

The focus of the chapter is to attribute some meaning to the findings of the study. Such is done in the light of previously mentioned pieces of literature and of personal considerations of the writer. No claim of objectivity or completeness is made, although thoroughness has been attempted. The chapter starts with a general discussion of the findings, followed by the presentation of a conceptual model, implications for future educational enterprises, a discussion of some limitations of the study, and suggestions for future research.

Discussion of Findings

Several major findings of the study can be pointed out. First, a high degree of participatory convictions, which subjects expressed quite consistently, was found. These convictions tended to be the strongest for more-educated, urban subjects.

Second, subjects expressed strong educational concerns and a high pragmatic emphasis in justifying participation. Again, more-educated subjects used significantly fewer pragmatic and significantly more nonpragmatic value statements. In addition, more-educated, urban,

and social-profession type persons expressed a broader variety of value orientations.

Third, a rather typical curve was derived from the Study of Values Test, suggesting lows on the economic, political, and philosophical values and highs on the social and religious values. Parallels to the value orientations were minimal.

Fourth, experiences and thinking tended to emerge as the strongest factors having shaped participatory convictions. Subjects who reported higher degrees of participatory influences in the past scored lower on the participatory branching story solutions than did their counterparts.

Fifth, while the club setting was perceived as an ideal "vessel" for the application of participatory convictions, opinions on the degree of their actual realization within the contextual club framework differed. A strong majority of subjects felt the need for some change, both personal and, to a lesser degree, environmental.

Sixth, almost all subjects expressed some dissonance between their participatory ideal and actual experience. While personal reasons for such inconsistency outweighed the blaming of co-leaders or clubbers, discussion with the latter and personal thinking were considered the best solutions to the problem.

Seventh, three leadership profiles--participatory, involving, and dynamic-involving--surfaced. Subjects representing the first profile chose significantly higher scores for the participatory branching story solutions, argued to a significantly higher degree from a

nonpragmatic and broader point of view, and scored significantly higher on the theoretical value of the Study of Values Test. Furthermore, they expressed lower participatory historical influence scores than did their counterparts. The differences between the other two profiles were of a logically rather than a statistically significant nature.

Participatory Convictions

Four out of five first solutions on the branching stories were participatory in nature. The fact that the involvement-oriented solution was ranked first in 30.6% of all branching stories (over against 47.8% for the pure participatory solution) speaks to the fact that participation must emerge over time. It may rightly suggest that teenagers are in the midst of a participation learning process, thus needing some more structure than a pure participatory solution would provide. Subjects expressed this very concern for a balance of freedom and structure over and over again. It means that independence must be acquired step by step. If adequately handled, such process will lead to interdependence, rather than to selfishness. The concern for interdependence may be seen in the subjects' concern for structure, i.e., in their desire to keep teenagers within a responsibly handled social framework.

Most of the subjects stated that the club setting had been instrumental in the shaping of their participatory convictions. Such was confirmed by 80% of them perceiving of the club setting as being ideal for the application of participatory methods. Furthermore, it was confirmed by the subjects' combining experience and thinking with

club experience. Finally, it was confirmed by 13 subjects directly suggesting that they had held participatory convictions since being active in the local club, and by 15 subjects stating that they held these convictions as a result of a long process, including club experience. Although leadership-development courses ranked quite high in terms of their perceived participatory emphasis, opinions on their importance as a historical influence differed. All but a few of the subjects tended to emphasize their club experience, rather than leadership-development courses, whenever they talked about sources of participatory learning. It does not necessarily follow that leadership-development courses were of little importance, but it certainly leads to some strong assumptions concerning the "omnipotent and life-changing force of one-week treatments." In other words, the findings confirm the original assumption that a one-source experimental design approach misses its purpose (see Hadisoebroto, 1980). The study of a particular subculture with its multiple influences seems to be much more promising.

The above clearly suggests that a voluntary-type organization of the kind under study may be a very useful "vessel" for participatory learning, maybe--for the subjects of the study--even more so than professional training/experience. Of course, such is contrary to Pateman's (1970) argument. However, it is certainly consistent with the direct and indirect statements of the subjects concerning the degree of different participatory historical influences (Table 13). Furthermore, it is consistent with the high commitment of the subjects,

whose average club involvement was 7.3 years. It appears that commitment is an important factor in the participation learning process.

This assertion needs further investigation.

One may wonder what made subjects choose participatory solutions over against nonparticipatory solutions. The seriousness of the subjects in dealing with the branching stories leads one to assume that they really attempted to express what they felt to be true to them. Thus, the convictions expressed represent more than a theoretical paper game. It is left to speculation whether or not subjects expressed their privately acquired convictions or resorted to Feather's (1975) theory of person-environment fit, seeking to minimize inconsistency, or both. Dewey's (1938) theory of experience and interaction nicely explains some of the reported factors on the shaping of participatory convictions, the balance of which makes up for holistic learning.

The subjects' perception and evaluation of historical influences suggested that some of the childhood influences, such as parents and teachers, were less promoting to participation than were later influences, such as club experience. The assertion that participation emerges to a significant degree after childhood has been stated before (Almond & Verba, 1965). This being so, one wonders who is learning more in the subjects' clubs: the subjects or the teenagers. It is reasonable to assume that those who must think about their approach the most, both in preparation and in retrospect, may learn the most. And those people are the leaders, rather than the members. Of course, the

assertion that leaders actually learn the most by being involved in a participatory approach comes close to a self-fulfilling prophecy: If democracy starts out as an emerging way of life, those who have "travelled" farther on the way should be more prepared to understand and integrate some of the participatory concerns, and how far one has been "travelling" certainly has much to do with one's age.

If education can be likened to the opportunity of reflecting on certain bodies of information and life, one may be willing to replace or complement mere age by educational opportunities. Of course, the latter range from highly stimulating to quite stereotypic approaches. However, the data of the study suggest that even the quantity of education had an effect on the subjects' preference of participatory solutions. The same was true about the urban-rural distinction. Both being explored to the many theoretical standpoints in education and being explored to different ways of city life tend to broaden one's horizon and to increase one's feeling of adequacy to make significant contributions. Such may in turn lead to a readiness to value participation. Furthermore, people may tend to lose part of their hierarchical authority or respect structure, both through education and by being immersed in the higher impersonality of city life. Being exposed to a broader variety of life and thinking thus seems to lay down some of the mental preconditions that in turn can lead to related convictions and actions, if given adequate opportunities.

Finally, the question of how representative the present sample was needs further consideration. No claim has been made that the study

was representative of other subcultures in Switzerland. However, it is certainly appropriate to wonder whether or not the sample was typical for certain groups within the Swiss culture. There is reason to believe that particular "vessels" are needed for participation to grow. They need to provide for specific conditions, such as opportunities to communicate, plan, decide, and collaborate within a group context. Obviously, not every organization provides for these conditions. The clubs' supporting churches, for instance, may provide for them only partially. The same may be true for most sports clubs, which emphasize the major role of the trainer or coach. However, several parallel organizations to the one considered in the study pursue very similar goals: Boy and Girl Scouts, the catholic Jungwacht movement, YMCA Jungscharen, and others. These organizations emphasize group work, experience, and creativity. Some of their members are far more sensitized to political issues than are members of the sample's organization. Assuming that these youth organizations serve a very important function for the emergence of democracy in Switzerland may be quite safe.

Underlying Values

Two value sets surfaced during the interviewing procedure: educational concerns and value orientations justifying participation. One could argue that the educational concern related to the practical basis of participation, whereas the justifying value orientations represented its theoretical basis. Following such a line of argument would allow for a connection between the educational concern and the

practice-based pragmatic value orientation, both being expressed very frequently.

To find educational concerns expressed as frequently as they were may be quite surprising. However, such possibly relates to the Unity program and leadership-development emphasis of leaders owning a program idea, rather than following written outlines. In other words, if leaders are required to create their own programs, they are certainly more likely to think about the educational implications of their decisions than are leaders who simply follow somebody's outline. Such argument may also be related to the subjects' drawing from their experience, in this case, program experience.

More than half of the values expressed were pragmatic in orientation. Although this was quite unexpected, several reasons for such evidence can be stated. First, one may simply argue that it is in continuity with the highly experiential and practical nature of Unity programs and with their application in many leadership-development courses. Second, it is possible to assert that the pragmatic emphasis actually confirms that participation is part of the subjects' lives, that it is experienced. Pragmatism draws its input from the organism-environment relation. If participation is part of experience, it should be expected that arguing for it would be experience-related, or as the term is used in the study, pragmatic. Third, by making some judgments about the goodness or appropriateness of the pragmatic emphasis, one may assert that it actually represents immature or even uncareful thinking.

Additional reasons may be drawn from some considerations about the preference of the pragmatic orientation over against the theological orientation. Given the fact that all subjects were highly religious people with a high commitment to biblical principles, one would expect theological arguments to be highly represented. However, subjects did not express theological arguments, even when being probed in that direction. Rather, they repeated or supplemented educational and pragmatic statements. Again, one may argue from an organizational point of view, trying to find explanations related to the nature of Unity programs or to the high pragmatic orientation of instructors. However, some explanations may be rooted in cultural aspects, as well. A critical investigation of the Swiss culture in general, and of the practices of the evangelical churches in Switzerland in particular, gives some substance to the argument that a clear dualism might be at the basis of the problem.

The argument goes like this: Schools in Switzerland tend to emphasize academics to the exclusion of social and creative aspects of life. Of course, such may not be taken in any absolute sense at all, but the fact that the fine arts are underrepresented in the official school curriculum, not to mention social subjects, and the fact that extracurricular activities are excluded from the school altogether, underlines the assertion stated above. Could it be that students being taught theory separately from life mostly will experience some difficulties in combining theory and practice in later life?

From a subjective point of view, the same problem can be observed in evangelical churches. A strong emphasis on devotional preaching to the exclusion (or at least neglect) of topical preaching seems to be typical for these churches. Devotional preaching, on the one hand, would often relate to the past, interpreting some of the problems and issues of biblical times. Topical preaching, on the other hand, would emphasize life issues, seeking guidance on biblical grounds. While devotional preaching tends to miss the linking of the "then" and the "now," topical preaching tends to link the two. On that basis, it can be argued that much of the preaching in evangelical churches in Switzerland promotes a dualism between the spiritual and the practical or life. Such may not be as surprising as it sounds at first. Besides its consistency with some cultural qualities, it may also be in continuity with historical roots. The pietistic roots of the evangelical churches point at a movement, some branches of which became quite extreme, overemphasizing the inner experience to the neglect both of the "experience" of the mind and of the real world. Thus, the dualism between the theoretical and the practical, and between the spiritual and the practical, may be part of the explanation needed.

Obviously, some of the other value orientations were underrepresented as well. One way to explain their relative absence is to argue that emphasizing experience to the neglect of interaction tends to strengthen the pragmatic rather than the nonpragmatic side. This may actually be consistent with the finding that more-educated subjects

scored significantly lower on the pragmatic orientations and significantly higher on the nonpragmatic orientations than did their less-educated counterparts. Some logical significance may be attributed to the difference between rural and urban subjects as well. The same line of argument as was developed concerning the degree of participatory convictions may be applied to the presence of pragmatic and nonpragmatic values. Again, it seems that the exposure to alternatives has a bearing in life.

Finally, the Study of Values Test requires further thought. As stated before, parallels to the value orientations were minimal. However, if the dualism stated above has some truth to it, it can be argued that one can have a high score on the religious value on a theoretical basis, without necessarily applying it to arguments about a hypothetical life situation, as presented in the branching stories. Similar arguments could be mentioned concerning some of the other values of the test. It can also be argued that subjects may hold to certain values, but being accustomed to use a pragmatic line of argument whenever talking about life and to use a theological line of argument whenever talking about spiritual issues. Such would make some situations pragmatic, some issues theological, political, social, philosophical, and moral. However, such may be too much of black and white coloring to do justice to Swiss life.

Dissonance

Subjects frequently expressed signs of dissonance. They mentioned some inconsistency between ideal and practice spontaneously.

Further, the negative influences on the shaping of participatory convictions (Table 12) expressed the presence of conflicting sources. Subjects also confirmed the presence of conflicting sources by assigning negative numbers to influences, such as military, professional training, and so on (Table 13). Again, 13 subjects reported dissonance when asked about the degree of consistency between club experience and convictions. Finally, 28 subjects directly stated its reality in their lives. However, the branching stories sensitized subjects concerning dissonance experienced in the past, rather than causing direct postdecision dissonance. Choosing certain solutions over against others did not have any practical implications, nor was any commitment connected with the choice.

It is possible to argue for both overt and covert dissonance. Overt dissonance was consciously expressed by the subjects. They accepted at least half of the "blame" for themselves (Table 15), which can be interpreted as a sign of willingness to learn. They also confirmed such willingness by indicating their openness to keep changing (Table 16). In terms of the potential solutions expressed (Table 18), the high degree of discussing and thinking is striking. Pursuing such strategy seems to be an ideal problem-solving strategy. However, one may wonder whether or not discussing problem situations to solve dissonance serves a purely practical purpose at this point--which might be consistent with the pragmatic emphasis of most subjects--or whether it also serves a basic purpose that is connected with foundational convictions and values.

Covert dissonance can be seen in the subjects' ascribing higher scores to participatory historical influences and yet scoring lower on the participatory solutions of the branching stories (Table 13). It appears that these subjects either were too idealistic in their self-perception or that they lowered standards for genuine participation. Obviously, it can be argued that the "co" emphasis is quite typical for the Swiss culture. But corporateness and majority decision may also end up being a tyranny of the majority over outsiders and minorities, and such would be less than democratic. In that sense, it is possible to lower standards and yet keep arguing for corporateness or togetherness, to give but one example. Exploring deeper motivations went beyond the possibilities of the present study.

A Conceptual Model

The conceptual model that follows represents a creative attempt at summarizing important aspects of the study. Although the idea of presenting a conceptual model was not born until the research was finished, its basic organization had surfaced during the pretesting and was subsequently confirmed and substantiated during the official sample interviewing and testing.

Using a figural representation, a tree model seems to capture important aspects of the present study. By interpreting its elements figuratively, the following five characteristics can be identified: (a) participatory branches, (b) educational stem, (c) value roots, (d) internalized soil, and (e) external climate.

The conceptual model of the tree may be read in the following way: The branching stories included five branches, two of which were of special interest to the study. Underlying the participatory branches or convictions was the educational stem, which at first sight single-handedly carries the branches. However, the roots underneath the stem serve a very important function. Unlike ordinary trees, this particular tree grows roots of different lengths. Maybe the soil texture or some stones keep the short roots from growing, while other roots do not face such hindrances. Whatever the case, the soil plays a significant role in the growing process of the roots. Finally, as is the case with all trees, the particular tree that is introduced at this point heavily depends on the climate, too.

Some interesting inferences can be drawn on the basis of the tree model. One may think of a tree as consisting of branches of different lengths. It has been argued that there actually is a difference of quality (or length) between participation or democracy and other forms of government or nonparticipation (Stace, 1950). However, the very fact that one can look at the tree from different angles confirms the subjectivity of the perception of branch length. Depending on one's angle, the directive branch may be totally out of its real proportion, appearing much longer or more important than it actually is. The same may happen with other branches, as well. The important question is how people can be encouraged to move their position in such a way as to gain a realistic view of the branches. The study suggests that people actually have to live around the tree,

acting and reflecting on its meaning for their lives. Of course, such is not to suggest that some people have a perfect view of the tree while others do not. Rather, tree perception is an art and science to be learned in degrees or stages.

Again, depending on the distance that one takes, the stem may appear differently. However, it serves an in-between function, carrying the branches and being anchored by the roots. Education, too, never represents an end in itself. It always has to fulfill particular functions of service to assist people in their learning and development. In that sense, stressing the educational concern underlying participatory convictions is a very valid emphasis. If the stem were missing, the carry-over from valuable resources or rationales into life may be missing as well. One has to avoid looking at the stem as if it were not rooted in sound ground. If such were the case, it would not only leave the tree to fall down at the slightest wind, but it would leave action to the arbitrariness of the moment, as the solid ground for action would be missing.

Roots are of tremendous importance to any tree. They need to extend in all directions, exploring a large volume of soil, in order to take advantage of as many resources as possible. Besides the water supply, roots serve the function of providing the necessary mineral nutrients, which in turn help guarantee the quality of fruits, avoiding deficiency symptoms. Obviously, the tree under discussion runs the risk of deficiency symptoms. While one particular root, i.e., the pragmatic one, has grown excessively, some other roots have remained

short. This means that only a limited part of all possible resources has been developed. Some soil texture treatment is needed, to assist the tree in building up a more balanced root system. However, the soil consists of remains of the past, and it takes much time and effort to remove the stones and to loosen the soil where needed. The problem is not that the mineral nutrients were not in the soil, but that the roots must grow in new directions, to explore the pool of resources available. Obviously, it is not possible to treat the roots themselves, but their surrounding conditions, i.e., the soil. It appears that such directly leads to Dewey's (1938) emphasis on conditions as the one factor on which educators may have an effect.

Finally, it is necessary to point out that roots and shoots are actually interdependent. Both serve particular functions to bring about the tree's ultimate purpose of reproduction. Sun and winds, heat and cold, i.e., the climate, make up for both additional resources and dangers. Thus, if trees shall ever be treated adequately, they need to be understood as total organisms within a particular climate, needing the kinds of conditions that promote balanced growth. In retrospect, it may not be possible to do more than to live around the tree, acting and reflecting on its further development, and to do some soil inspection by loosening part after part of the soil. But as new trees are planted, it is vital for a new generation of trees that tree planters learn more about the kind of soil that promotes balanced root growth, and thus allows the tapping of as many resources as possible.

Practical Implications

Practical implications for future educational enterprises are discussed below. The need to seek knowledge about how people can be developed in greater numbers to practice democracy was stated by Lipsitz and Bay (in Kariel, 1970). Several insights can be derived from the study.

First, it appears that a balance of experience and interaction (Dewey, 1938) or action and reflection (Freire, 1970) has an important bearing on a well-founded understanding of participation. If pragmatic arguments remain alone, it could very well be that experience changes over time and that the new kind of experience will work out too, bringing about acceptable consequences, and that because of the lack of balanced understanding, participation will fade away. Therefore, interaction or reflection is critical for the well-founded understanding and development of participation. Obviously, interaction or reflection may be even more important once a person moves into adulthood. Thus, concerning participation, adult education serves a crucial purpose.

Second, and related to the above, more-educated subjects obviously tended to put a higher emphasis on participation. Such being so, the question is whether or not it is possible to create the kinds of educational enterprises that encourage the broadening of the subjects' horizon, both to strengthen their participatory convictions and to expand underlying value orientations. The problem is the lack of small-group settings that allow for decision making and cooperation,

rather than merely emphasizing spectatorship or socializing. In other words, tasks similar to club leadership must be created, to allow for larger numbers of people being involved in activities that foster genuine participation.

Third, the three leadership profiles that were presented at the end of Chapter IV may shed some light on the development of participation. Could it be that at the present stage of Western societies--with some quite directive influences remaining--typical people have to follow the sequence of stages, such as dynamic-involving, involving, and participatory? Such would mean that the task of education consists in encouraging people to take a next step. Of course, the stage sequence may be supplemented by a directive and a dynamic profile, to allow for some broader application within different settings. But the point is that guiding persons to do a next step may be far better than trying to lift them to the top of the ladder at once, with the danger that they might be discouraged or even repulsed. The branching story solutions provide some practical hints about the kinds of leadership behavior that are demanded, according to the different profiles. To suggest a stage approach in (individualized) education for democracy departs from a mere confrontation of ideal and practice, allowing for possibly slow but far-reaching steps.

Limitations of the Study

Although the study was successful in pointing out characteristics of subjects emphasizing participation, tendencies of dominating values, and to a lesser degree, some basic ideas about dissonance, not

all research questions were treated equally well. In retrospect, it appears that the study could have been divided into two parts, one dealing with participation and underlying value orientations, and another one trying to find out more about dissonance related to participation. However, given the descriptive and introductory nature of the study, it seems to represent a first step in the "right" direction.

Some critical issues about the theoretical framework of the study may be stated at this point. First, it is reasonable to ask about the adequacy of hypothetical problem situations as opposed to real-life situations. While it can be argued that hypothetical situations provided an adequate basis for the type of research on convictions that was done in the study, it would certainly be helpful to get some ideas about the way participatory convictions work out in real life. Second, a similar argument is possible concerning investigations on values. It has been demonstrated before that an emphasis on verbal value statements is feasible. However, again, the verbal-practical continuum should be maintained. It may be to the advantage of the study that value orientations are a rational construct and that a more thorough investigation of both participation and values in real-life exceeds the possibilities of the study.

Third, supplementing strategies are needed, to find out more about historical and contextual influences and about dissonance. Again, a direct investigation of life would be needed to shed more light on the remaining questions. A special case can be made for the need to place the dissonance issue in a real-life rather than a

hypothetical situation. After all, how can there be dissonance if nothing is at stake, at least nothing concerning consequences? Fourth, and finally, a word on the validity of the Mann-Whitney tests used in the study is needed. Although a high number of tests on small samples makes it likely that significant differences are found by mere chance, it appears that the data were consistent enough--for instance, a repeated difference of more- versus less-educated subjects surfacing--to de-emphasize such criticism.

Future Research

Besides the sample size as an issue of concern, several suggestions about future research may be derived from the study.

1. On the basis of the branching story approach having been used quite successfully, further research on the instrument may be very valuable. The latter may be tested concerning potentially remaining rival factors or concerning their utility in different cultures.

2. Further research in real-life situations, basically through (participant) observation, is needed, to find out more about participation, values, influences, and dissonance on the verbal-behavioral continuum. If at all possible, observations should include as many factors of a particular subculture as possible.

3. It would be worthwhile to give some more thought and investigation to the stage theory of participation, investigating subjects' stages and what prompts them to move up to a next stage.

4. The issue of commitment as a factor influencing participation learning needs further investigation.

5. At least two issues concerning dissonance require further investigation. On the one hand, it would be interesting to use a branching story approach and to follow Festinger's (1957) suggestion of dividing solutions up according to clear preference, conflict between two solutions, and indifference. On the other hand, observations are needed to find out more about the kinds of conditions that foster dissonance reduction. As it appears, the study has answered some questions but at the same time posed or repeated new questions that will require an extra effort to answer.

APPENDICES

APPENDIX A

BRANCHING STORIES: GERMAN AND ENGLISH VERSIONS

THE TREE HOUSE CASE (1)

With your group of 13-to 16-year-old boys whose leader you have been for the past four years, you are going to build another tree house in the forest. It is your desire that this new place may become a meeting center for group activities. You are confronted with the question of the methodological procedure.

Solution 1:

Points:

You have prepared a selection of adequate materials and tools which you want to make available to the boys. However, before having them start the tree house, you call them together, trying to find out how the boys think they could go about utilizing the provided materials, and whether they feel that some additional materials are needed. Having developed some common ideas as a starting point with the boys, they start building the tree house. You get involved in the further process by coordinating the project. The possibility of continuing the tree house project has been considered in advance.

Solution 2:

Points:

You call the boys together to find out what their ideas of a tree house and its purpose are. Then you ask your 15-year-old teenage mini-leader to coordinate the planning of the project. Within an hour, a distinct plan is born. At this point, you ask the group to put a list of needed materials together. You divide the boys into small teams, which now may go and prepare whatever is necessary to pursue the project. In the later afternoon, the group finally starts building its tree house, with clear ideas of what shall come into being. The next meeting shall bring a continuation of the tree house project.

Solution 3:

Points:

Having prepared everything in the forest in advance, including the place at which to build the tree house, you call the boys together, informing them about the specifics of your plan. You assign clear instructions to the boys, and order them to start their tasks. While they try hard to fulfill them, you supervise their work, in order to make sure that everything is done right. While the boys follow your instructions, you try to picture the envisioned end result of their effort before their eyes. According to your plans, the activity will demand as many as three afternoons of work.

Solution 4:

Points:

In order to allow for a smooth progress and termination of the project within three meetings' time, you have prepared everything in the forest. The construction materials and tools are ready, and you have already determined in what area the tree house should be. You call the boys together, trying to motivate them for the tree house project as such, and for its systematic realization. You listen to some suggestions of the boys, trying to consider them, but always being anxious to keep the time factor in mind. Through your example and enthusiasm, you drive the boys to get ahead with the project. The tree house construction activities will pursue for two additional meetings, before new group activities are planned.

Solution 5:

Points:

You have prepared a selection of adequate materials and tools which you make available to the boys. You explain to the members of the group that they shall use their own fantasy, and that you will accept their solution in any case. You also inform them that the time factor shall not be considered to restrict in any sense. You take some board yourself, and start tying it to a tree. Soon, everybody is in the process of realizing some ideas, in order to construct the tree house.

THE CHANGE IN PROGRAM CASE (2)

In order to create conditions for a most impressive experience of the "Exodus from Egypt," you have prepared for today's meeting for five hours. You have even borrowed a trailer, using it to do the extensive material transport. As your 13-to 16-year-old boys arrive, they tell you about Mrs. Mueller, a single woman who is managing her own land. They inform you that she broke her leg two days ago. The group members suggest to take the afternoon helping Mrs. Mueller, instead of pursuing the originally planned meeting. You know about the difficult situation at the lady's place, and that much work needs to be done. However, you have also been told that the youth group is planning to assist her in the work, sometime during the later afternoon. You realize that the boys are anxious about your reaction.

Solution 1:

Points:

You inform the boys about your objectives for the meeting, and about the activities planned by the youth group. However, in a sudden touch of enthusiasm, you seize the initiative, in order to take social action. You quickly call the boys together, asking them to follow you to Mrs. Mueller's place. There you get all the necessary information about the work to be done. You carefully instruct the boys about their individual tasks, at the same time suggesting who might be in charge of which tasks. However, you are willing to accept suggestions for change. Finally, you proceed with your own task, in order to set an example and to get as much work done as possible.

Solution 2:

Points:

You start out informing the boys about your original objectives for the meeting, and about the activities planned by the youth group. Having provided such information, you ask the boys whether or not they still feel that it would be worthwhile to go ahead with their idea, and what makes them think so. You suggest that the group may elect a meeting coordinator from their midst, and to do the planning together, yourself once again participating as an ordinary group member. However, you encourage the boys to take seriously their opportunity to serve.

Solution 3:

Points:

You start out informing the boys about your original objectives for the meeting, and about the activities planned by the youth group. You go on asking them whether or not they still feel that it would be worthwhile to go ahead with their idea. You suggest that they contact Mrs. Mueller, in order to get some idea about the scope of the work to be done. You tell the boys that after they have reported to you, you will be willing to coordinate the meeting, although you would prefer to hold back with your input. You encourage the boys to actively push ahead with their task.

Solution 4:

Points:

You inform the boys that some activities are planned by the youth group during the later afternoon, and that such would suffice to take care of the difficulty faced by Mrs. Mueller. You feel bothered by the prospect of having to put your time-consuming preparations aside, anyways. Thus you go on quickly, in order to get done with the many activities that you have planned for the meeting.

Solution 5:

Points:

On principle, you don't want to say anything against the suggestion of the boys. Incidentally you mention that some activities are planned by the youth group. However, you tell the boys that you would give them a free hand, in order to assist Mrs. Mueller. In light of the new situation, you tell them that you would transport your materials back home and return the trailer to its owner. In the meantime, the boys would be able to plan further activities.

THE SHARED RESPONSIBILITY CASE (3)

You are the leader of an extraordinarily active group of teenagers within your club. So far, you have attempted to create attractive programs for your group, together with your female co-leader. Although you feel that you have been quite successful in doing so, you have recently heard some rumors of teenagers asking to be included in the planning of programs. You seriously consider how you should react to the situation.

Solution 1:

Points:

Although you respect your teenagers' lively involvement very much, you want to avoid under any circumstances losing control over your group. Therefore, you explain to the teenagers that you have some strong convictions about dealing with certain bodies of subject matter. Because of that, it would be necessary for you to decide on what is going to be important. However, you suggest that they note their ideas on paper which in turn would give you a chance to think about the ideas' applicability.

Solution 2:

Points:

You are enthusiastic about the teenagers' active thinking. You start collecting their ideas and suggestions at once. You promise them that you will seriously consider their suggestions. Together with your female co-leader, you diligently start planning. It is your desire to come up with a program that fits the needs expressed by the teenagers.

Solution 3:

Points:

You are delighted about the teenagers' readiness to get themselves involved. You suggest that they participate in the planning of the next program. You ask them to jot down as many ideas as come to their mind at home, including basic themes and activities. The latter shall be discussed during the upcoming preparation meeting. Furthermore, you suggest that the teenagers organize themselves in small groups and prepare certain meetings with you, yourself acting as their coordinator.

Solution 4:

Points:

You feel that it actually is the right of any teenager to express his opinions and to test his ideas. Therefore you suggest that your group design the next program on its own. In order to confirm your suggestion, you retreat from the scene for the moment, allowing the teenagers to take some initial time for planning.

Solution 5:

Points:

You are very excited about the teenagers' readiness to get themselves involved, and you even want to go one step further than they suggested. Therefore, you ask that they split up into three subgroups and plan one or two meetings each. By doing so, the teenagers may decide on the purpose and specific procedure of the meetings on their own. However, to assist them concerning the equipment needed for the planning, you suggest that they participate in a time of training, during which you want to introduce them to different preparation aids. You keep offering your services by subsequently stopping by at each subgroup, talking over some obscurities with them. You encourage the teenagers to extend themselves as much as possible, in order to learn the most from the experience.

THE SURVIVAL TRIP CASE (4)

During the annual club camp, you take your group of 13-to 16-year-old boys on a two-day survival trip. Because the entire trip is planned to take place in groups, a one-hour preparation meeting is scheduled just before leaving. You consider how you best use the preparation time for your group:

Solution 1:

Points:

You put a lot of time into the preparations for the survival trip. With great enthusiasm, you present your ideas to the group. You ask them to get involved, giving them an opportunity to share their suggestions and ideas, in order for you to integrate them into your plans. Having listened to some group members' suggestions, and having noted their ideas, you ask the group members to get the materials ready. As the departure is drawing closer, you proceed with your good example.

Solution 2:

Points:

According to your opinion, the best thing to be done about a survival trip is to just let it come to pass. Therefore, you have not yet made up your mind about the particular strategy for the project. You suggest to your group that it may be the best thing to do just what was felt to be a good idea at any time. You suppose that good ideas and suggestions would certainly not be missing. Thus each group member takes along what he feels to be appropriate, and it doesn't take much time until the group is on its way.

Solution 3:

Points:

You put a lot of time into the preparations for the survival trip, and you have even jotted down ten ideas for interesting activities. However, before sharing them with your group, you give the teenagers an opportunity to talk about their ideas for the trip. You ask them to note each suggestion on wrapping paper. You also invite the group to discuss advantages and disadvantages of each suggestion. Finally, you share your ideas as well, as far as they have not been mentioned by somebody else. Having led the group to unanimity, you subdivide it into groups that will be responsible for certain activities on the trip. With about one hour of delay, your group departs, to the slight displeasure of the camp director, who feels that some valuable time has been lost.

Solution 4:

Points:

You sit down with your group at once, to find out what each group member expects from the survival trip. Afterwards, you encourage them to jot down activities and ideas that take into account the expectations mentioned. While they are noting their thoughts on wrapping paper, you ask the group to discuss advantages and disadvantages of each idea. At this point, you ask each group member to choose five activities according to his liking. The activities that receive the most votes will be considered. You continue by providing an opportunity to discuss the general course of the activities planned and to prepare the materials needed for their realization. During this time, you are at the teenagers' disposal. You also tell the group that you prefer to be an ordinary group member on the trip, rather than having to assume the role of a boss. With about two hours of delay, your group finally departs.

Solution 5:

Points:

With your specific plan, you are optimally prepared for the upcoming survival trip. Therefore, you are convinced that an exciting event is about to happen. You inform the clubbers about what they can expect during the days ahead, and you subdivide the group to prepare the materials needed for the realization of your plans. At the end of the suggested preparation time, your group has already made some headway toward its great adventure.

THE GROUP DISCUSSION CASE (5)

You are very concerned to give your 13-to 16-year-old clubbers a chance to get involved in group discussions. Because of this you have continuously promoted opportunities for discussion during the past year. By doing so, you follow certain ideals of directing discussions.

Solution 1:

Points:

You attempt to meet the clubbers' needs as best as you can. Because of such desire, you invest a lot of time in your preparations. You consider different potential directions which group discussions may take, jotting down notes on each one. You start out discussions by asking stimulating questions, or presenting instructional aids such as object lessons. Once the discussion gets under way, you try to ask challenging questions, to question cliches, but otherwise not to interrupt as long as the discussion is not endangered to stifle, or to reach a deadlock. It is more important to you to consider the real concerns of the group members than to get done with all the subjects that you originally thought of. In spite of such attitude, you don't mind providing information where helpful. You avoid doing that in an instructing or correcting way, emphasizing encouragement.

Solution 2:

Points:

You really don't mind what is said in a group meeting; the most important thing is to give clubbers a chance to talk. Because of such attitude, you have developed the habit of asking some introductory questions, and then leaving the discussion to develop on its own. You are inclined to do so, even if there are heavy discussions or double talk. You hope that such provides for a natural learning process of the group members.

Solution 3:

Points:

It is your conviction that even small errors and half-truths represent a great danger. Because of such attitude you attempt to correct them at any cost. You allow one clubber to talk at a time, and then to correct each remark concerning its accuracy.

Solution 4:

Points:

You have got yourself into the habit of spending a lot of time in formulating stimulating questions. Doing so, you know exactly where you want to take the group members. Thus you want to get clubbers to find out on their own what you consider significant. You are concerned to get as many clubbers involved as possible, in order to come up with a result that has been made up by all of them.

Solution 5:

Points:

You have got yourself into the habit of communicating ideas which you consider significant as clearly and enthusiastically as possible. Furthermore, you strive for pursuing the clubbers' most significant and right ideas, and to deal with them in a thorough way. Thus what is right is emphasized, while you retain enough opportunities for clubbers to be involved. In a way, you attempt to pay attention to the "raw material" in the clubbers' remarks, and to manufacture it.

THE ROLE DISTRIBUTION CASE (6)

During a special campaign, the teenagers of your club want to perform the "Zeller Christmas" play. You are responsible for the preparations. At this point, you are confronted with the question of procedure, particularly in terms of the role distribution.

Solution 1:

Points:

Having introduced the clubbers to the first part of the "Zeller Christmas" play, you start a survey among them. By doing so, you want to find out how much each teenager wants to learn by heart, how often he has done so in the past, and what kind of a role he would like to take on the most. On the basis of the collected informations, a quite unexpected role distribution surfaces. You put it on the chalk board, and start discussing it with the teenagers. You also give them the opportunity to suggest changes. Having done so, you ask them to what degree they are willing to commit themselves to the Christmas play. Together, you come to an agreement of meeting on Wednesday evenings during the remaining ten weeks.

Solution 2:

Points:

Having called the clubbers together, you introduce them to a cassette tape of the "Zeller Christmas" play. You suggest that they choose roles which they like spontaneously, and to enter their names on a list. While they do so, you leave the room. Teenagers who put their names on the list first will be considered for the roles. Thus the role distribution works out quite unaffected, and each group member has a chance to grow in his task.

Solution 3:

Points:

You introduce the clubbers to the exciting plan of performing the "Zeller Christmas" play. At the same time you inform them that you have thought of an ideal role distribution. Having presented it to the clubbers, some information of the expected effort being included, you grant the clubbers an opportunity to share their suggestions for changes. You offer to think about them, and to make the corrections where necessary. Because of your contagious enthusiasm, the clubbers don't mind meeting on Wednesday evenings for rehearsal.

Solution 4:

Points:

On the basis of your long club experience, you consider who is best suited for each role in the "Zeller Christmas" play. Having done so, you go ahead proposing an exact role distribution. You inform the clubbers about your ideas and plans, and you invite them for the preparation evenings that you have set for Wednesdays.

Solution 5:

Points:

Having played a cassette tape of the "Zeller Christmas" play to the teenagers, you start a survey among them. By doing so, you want to find out how much each teenager wants to learn by heart, how often he has done so in the past, and what kind of a role he would like to take on the most. Together with the teenagers, you go on arranging for a role distribution that seems feasible to you. You suggest to them that Wednesday evenings may be a good time to meet for rehearsal, and you invite the teenagers to be there. You also tell them that you will be available, should there be any unanswered questions.

THE CAMP PREPARATION CASE (7)

As "Youth and Sports" leader 2, it is your responsibility to guide through the summer camp preparations. The theme is already known, and most of your co-leaders assisted you actively during the previous camp. You are confronted with the question of procedure.

Solution 1:

Points:

On the basis of your long experience, you are well aware of the fact how time-consuming camp preparations may be. As you know that time is in short supply for others as well as it is for you, you prepare the first meeting as thoroughly as you can. You propose a finished program with daily emphases and experiential and devotional ideas as well. Having confronted your co-leaders with your proposal, it is the major task of the meeting to listen to suggestions for changes, and to think about their validity, besides some side issues.

Solution 2:

Points:

It is your desire to avoid manipulating co-leaders from the very beginning. Therefore, you approach the meeting without any preparations being done in advance. According to your convictions, each leader shall be given the same chance to contribute to the design of the program. In continuity with such orientation, you open up the discussion in a way that each person can help "steering." Such demands considerable time, but each leader has a chance to get himself involved.

Solution 3:

Points:

During the first meeting, you subdivide your co-leaders into small groups, asking them to propose ideas concerning daily emphases and specific activities during the camp. After re-uniting, ideas are exchanged and - on the basis of your initiative - discussed as to their advantages and disadvantages. After the meeting, you go on proposing a first program draft which you complement with your own insights. It is your plan to bring the proposal to the next preparation meeting to be further discussed.

Solution 4:

Points:

You put a lot of time into the preparations of the basic questions of camp organization, including specific daily emphases and activities. It is your plan to present ideas with persuasion and validity. Having set up a clear framework, you ask the co-leaders to share their suggestions, if possible in a complementing way. You accept their ideas, attempting to integrate them into your framework at once, while you are commenting on them. Under your clear guidance the preparations make considerable headway.

Solution 5:

Points:

You ask your co-leaders to propose a list of daily emphases, including experiential and devotional ideas, in advance. For yourself, you do the same. Such provides for enough material to be discussed during the first preparation meeting. You encourage your co-leaders to discuss advantages and disadvantages of all ideas, in order to approach a selection which is more narrow. You keep the discussion going, until clear tendencies become obvious, although time keeps running away. During the discussion process, you remain in the background, in order to give your co-leaders a chance to share their ideas.

THE TROUBLEMAKER CASE (8)

It is August and hot. During today's meeting, it is your plan to pursue frisbee golf with your group of teenagers. Even while you led the group discussion, you realized that two of the clubbers once again seemed to be up to some trouble-making. Although you tried to divide the two, putting them into different game preparation subgroups, they not only continue causing trouble, but they also try to get others involved in doing so. You think about different ways of handling the situation.

Solution 1:

Points:

Because you have warned the troublemakers several times before, you feel that the time to be tough has arrived. Therefore you summon the boys, clearly telling them that their behavior is not acceptable in the club. You dismiss them early, announcing to them that you will call their parents.

Solution 2:

Points:

You call the two troublemakers, in order to learn from them what makes them have a difficult time being incorporated at this day. Afterwards, you want to know what they think should be done to dismiss the tension. After a short while of discussing the problem, you let them go. For the rest of the afternoon, they are left to themselves. It is your conviction that not forcing rules upon others keeps them from breaking rules.

Solution 3:

Points:

For the time being, you send the two troublemakers away, in order to buy two more frisbees at the store. As soon as they get back, you put them in the group of your mini-leader, although not without having talked with him before. It is your expectation that your mini-leader's example will carry over to the troublemakers.

Solution 4:

Points:

For the time being, you entrust the leadership in the further activities to your mini-leader, retreating with the two troublemakers, in order to discuss the situation with them. You tell them how you felt about their behavior during the last hour, and why you feel that such is inappropriate. Having done so, you give the boys a chance to share their view and explanations of the situation. You proceed asking them what should be done, according to their opinion. Together, you come to the agreement of the boys helping you to create a frisbee golf material set next Wednesday. Furthermore, the boys agree to take part in organizing the afternoon's frisbee golf competition instead of continuing their distracting maneuvers.

Solution 5:

Points:

For the time being, you entrust the leadership in the further activities to your mini-leader, retreating with the two troublemakers, in order to discuss the situation with them. You tell them how you felt about their behavior during the last hour, and why you feel that such is inappropriate. Having done so, you give the boys a chance to share their view and explanations of the situation. You proceed suggesting to them to spend the rest of the afternoon in the cool basement, where they may finish the less attractive craftwork of last Saturday. After some short discussion you dismiss the two boys with the impression that the craftwork in a certain sense carries a new opportunity in it.

THE CHRISTIAN ROCK CONCERT (9)

Concerning yourself, it is your conviction that Christians need clear and stable standards in their lives, and that they should not run after each trend of the times. In part, your conviction has a bearing on your taste of music, too. During one of the club meetings, the teenagers of your group draw your attention to the upcoming rock concert which has been scheduled at the same time as the next club meeting. The concert was organized for teenagers specifically, and it will take place at the town hall. You think about the best possible reaction in the present situation.

Solution 1:

Points:

You take advantage of the situation, starting out a lively discussion on the issue of music. As you are not unfamiliar with the topic, you are quite successful in stimulating an intensive discussion on the pros and cons of rock music in general, and of Christian rock music in particular. During the discussion, you pay careful attention to the teenagers' reactions, in order to be able to make an appropriate judgment of their real interest. You tell your group that you would like to think about the opportunity some more, and that you will call each of the members during the week.

Solution 2:

Points:

By every possible means, you try to get the teenagers away from their suggestion. You attempt to convince them of some problems of non-Christian and Christian rock music. You go on talking about the upcoming club meeting in a very promising way, in order to make the teenagers scent a real alternative.

Solution 3:

Points:

As a question of principle, and particularly because of your personal attitude toward music, you object to going to the concert. You substantiate your position by arguing that club meetings should not be misused for such events. Furthermore, you explain your negative decision with the fact that parents would not understand the club's going to the concert. Even as the teenagers undertake another attempt to convince you, you remain untouched. You tell them that your negative decision is final.

Solution 4:

Points:

First, you inform the teenagers about the original plans for the afternoon. You go on trying to find out what makes them want to go to the concert. After a quiet opinion survey on paper, you start putting up a list of criteria for good music with your group. It is your idea to use the list for an evaluation of the concert. You suggest that the teenagers plan an evaluation right after the concert, if at all possible. At the same time, you encourage them to perceive of the concert as a possibility to shape their own stand on music. By and large you try to withhold your own convictions on the issue, in order to keep the discussion as open as possible.

Solution 5:

Points:

You don't mind the kind of program that is pursued as long as the real needs of the teenagers are considered adequately. Therefore, you have no objections to their suggestion, agreeing to the change in program.

BEIM HUETTENBAU (1)

Mit Deiner Gruppe, bestehend aus etwa zehn 13-16jaehrigen Knaben, die Du schon seit vier Jahren fuehrst, baust Du wieder einmal eine "Huette" im Wald. Du moechtest diese gerne zu einem Gruppen-Treffpunkt werden lassen. Nun stellt sich fuer Dich die Frage des methodischen Vorgehens.

Loesung 1:

Punktzahl: _____

Du hast eine Auswahl geeigneter Baumaterialien und Werkzeuge mitgebracht, die Du den Knaben zur Verfuegung stellen moechtest. Doch bevor Du sie an die Arbeit schickst, rufst Du sie zusammen, um herauszufinden, wie die vorhandenen Materialien ihrer Ansicht nach verwendet werden koennen, und ob sie zusaetzliche Hilfsmittel fuer noetig erachten. Nachdem Du mit den Knaben einige gemeinsame Vorstellungen als Startgrundlage erarbeitet hast, beginnen sie mit dem Huettenbau, wobei Du selber die Koordination des Projektes uebernimmst. Die Moeglichkeit zur Fortsetzung des Huettenbaus ist zum vornherein eingeplant worden.

Loesung 2:

Punktzahl: _____

Du rufst die Knaben zusammen, um ihre Vorstellungen ueber Aussehen und Funktion einer "Huette" herauszufinden. Dann fragst Du den Gruppenfuehrer, Deinen 15jaehrigen Helfer, ob er den Planungsprozess koordinieren koennte. Nach Ablauf einer Stunde ist so ein konkreter Plan geboren. Nun bittest Du die Gruppe, eine Liste benoetigter Materialien zusammenzustellen. Dann teilst Du die Knaben in kleine Teams ein, die nun die benoetigten Hilfsmittel zusammenstellen sollen. Im Verlaufe des spaeteren Nachmittages beginnen die Knaben schliesslich mit dem Huettenbau. Sie haben klare Vorstellungen darueber, was entstehen soll. Fuer die naechste Zusammenkunft ist eine Fortsetzung des Huetten-Projektes vorgesehen.

Loesung 3:

Punktzahl: _____

Du hast bereits im voraus alles im Wald vorbereitet, den Bauplatz der "Huette" eingeschlossen, und rufst die Gruppe nun zusammen, um ihr einen genauen Plan vorzulegen. Du gibst den Knaben konkrete Auftraege und heisst sie, sich an ihre Aufgabe zu machen. Waehrend sie diese zu loesen versuchen, ueberwachst Du sie, um dabei festzustellen, ob alles richtig gemacht wird. Waehrend die Knaben Deinen Anweisungen folgen, versuchst Du ihnen bereits das Endresultat der gemeinsamen Anstrengung, die Deinem Plan gemaess drei Nachmittage beanspruchen soll, auszumalen.

Loesung 4:

Punktzahl: _____

Du hast alle Hilfsmittel im Wald bereitgestellt, um einen reibungslosen Ablauf und Abschluss des Projektes waehrend dreier Nachmittage moeglich zu machen. Die Baumaterialien und Werkzeuge liegen bereit, und Du hast den Bauplatz bereits bestimmt. Du rufst die Gruppe zusammen und versuchst, diese fuer das Huettenprojekt an und fuer sich und fuer dessen zuegige Verwirklichung zu motivieren. Du hoerst Dir einige Vorschlaege der Knaben an und versuchst diese zu beruecksichtigen, wobei Du den Zeitfaktor im Auge behalten moechtest. Auf Grund Deines Beispiels und Deiner Begeisterung treibst Du die Knaben an, das Projekt voranzutreiben. Nach zwei weiteren Huettenbau-Nachmittagen sind bereits neue Gruppen-Aktivitaeten geplant.

Loesung 5:

Punktzahl: _____

Du hast eine Auswahl geeigneter Baumaterialien und Werkzeuge vorbereitet, die Du den Knaben nun zur Verfuegung stellst. Du machst den Gruppenmitgliedern klar, dass sie beim Bauen ihre eigene Fantasie walten lassen koennen, und dass Du in jedem Fall mit ihrer Loesung einverstanden seiest. Zeit stehe dabei mehr oder weniger unbeschraenkt zur Verfuegung. Du nimmst selber ein Brett zur Hand und beginnst es an einem Baum festzubinden. Bald ist jedermann damit beschaeftigt, seine Bauideen zu verwirklichen.

D I E P R O G R A M M A E N D E R U N G (2)

Um das Erlebnis des "Auszugs aus Aegypten" moeglichst eindrucklich zu gestalten, hast Du Dich fuenf Stunden lang auf den heutigen Anlass vorbereitet. Du hast sogar einen Sachtransportanhaenger aufgetrieben, um das umfangreiche Material zu transportieren. Nachdem Deine 13-16jaehrigen Knaben eingetroffen sind, machen sie Dich darauf aufmerksam, dass Frau Mueller, eine alleinstehende Frau, die ihr eigenes Grundstueck bewirtschaftet, vor zwei Tagen das Bein gebrochen hat. Die Gruppe schlaegt nun vor, anstatt der Durchfuehrung des geplanten Programmes Frau Mueller zu helfen. Du weisst um die Notsituation und die umfangreiche Arbeit bei der besagten Frau, doch ist Dir auch bekannt, dass die Jugendgruppe waehrend des spaeteren Nachmittages einen Einsatz bei ihr plant. Du merkst, dass die Knaben gespannt auf Deine Reaktion warten.

Loesung 1:

Punktzahl:

Du informierst die Knaben ueber Deine Absichten fuer den Nachmittag und ueber den geplanten Einsatz der Jugendgruppe. In einem ploetzlichen Anflug von Mitbegeisterung uebernimmst Du jedoch die Initiative fuer den Sozialeinsatz. Du rufst die Knaben kurzerhand zusammen und heisst sie, Dir zu Frau Mueller hinueber zu folgen. Nachdem Du bei ihr Informationen ueber die noetige Arbeit eingeholt hast, gibst Du den Knaben genaue Anweisungen ueber die einzelnen Aufgaben. Du schlaegst vor, wen Du fuer die einzelnen Aufgaben einsetzen moechtest, bist aber fuer Aenderungsvorschlaege offen. Schliesslich gehst Du mit dem guten Beispiel voran, um die Arbeit zuegig voranzutreiben.

Loesung 2:

Punktzahl:

Du informierst die Knaben zuerst einmal ueber Deine urspruenglichen Absichten fuer den Nachmittag, wie auch ueber den geplanten Einsatz der Jugendgruppe. Dann moechtest Du gerne wissen, ob sie in diesem Fall an ihrem Vorschlag festhalten und was sie dazu bewegt. Du schlaegst ihnen vor, als Gruppe einen Gespraechs- und Nachmittags-Koordinator zu bestimmen und das weitere Vorgehen gruendlich zu besprechen. Du selber wuerdest in der Gruppe wieder einmal als gewoehnlicher Teilnehmer mitarbeiten. Du ermutigst die Knaben, die gegebene Dienstmoeglichkeit ernstzunehmen.

Loesung 3:

Du informierst die Knaben zuerst einmal ueber Deine urspruenglichen Absichten fuer den Nachmittag, wie auch ueber den geplanten Einsatz der Jugendgruppe. Dann fragst Du sie, ob sie in diesem Fall an ihrem Vorschlag festhalten. Du schlaegst ihnen vor, Kontakt mit Frau Mueller aufzunehmen, um sich ueber den Arbeitsanfall zu informieren. Nachdem Dir die Knaben darueber berichtet haetten, wuerdest Du dann den weiteren Nachmittagsverlauf koordinieren, wobei Du Dich moeglichst zurueckhalten moechtest. Du ermutigst die Knaben, die Aufgaben moeglichst tatkraeftig anzupacken.

Loesung 4:

Punktzahl:

Du informierst die Knaben darueber, dass im Verlaufe des spaeteren Nachmittages bereits ein Einsatz der Jugendgruppe geplant ist, und dass der Not damit genuegend abgeholfen ist. Du hast ohnehin Muehe, Deine Vorbereitungen einfach auf die Seite zu stellen. So machst Du zuegig weiter, um das geplante Programm ueber die Buehne zu bringen.

Loesung 5:

Punktzahl:

Du hast grundsatzlich nichts gegen den Vorschlag der Knaben einzuwenden. So nebenbei erwahnst Du zwar noch, dass auch die Jugendgruppe einen Einsatz bei Frau Mueller plane, doch im Weiteren wollest Du den Knaben freie Hand lassen. Du erklaerst ihnen, dass Du im gegebenen Fall die von Dir vorbereiteten Materialien nach Hause bringen und den Sachtransportanhaenger zurueckgeben wuerdest. In dieser Zeit koennten die Knaben alles Weitere an die Hand nehmen.

G E T E I L T E V E R A N T W O R T U N G (3)

Du bist Leiter einer ausserordentlich aktiven Teenagergruppe innerhalb der Jungschar. Gemeinsam mit Deiner Mitarbeiterin hast Du bisher unter annehmbarem Erfolg versucht, attraktive Programme fuer Deine Gruppe zu gestalten. Nun kam Dir aber in juengster Zeit vermehrt der Wunsch zu Gehoer, die Teenager wollten selber bei der Planung des Programmes mitwirken. Du machst Dir nun ernsthaft Gedanken ueber Dein Verhalten.

Loesung 1:

Punktzahl:

Du achtest zwar die rege Mitarbeit Deiner Teenager sehr, moechtest aber unter allen Umstaenden vermeiden, dass Dir die Kontrolle ueber die Gruppe entgleitet. Aus diesem Grund erklaerst Du den Teenagern, dass es Dir wichtig sei, gewisse stoffliche Inhalte zu behandeln, und dass Du die Entscheidung, was wichtig sei, aus diesem Grund selber treffen muesstest. Du bietest ihnen hingegen an, ihre Wuensche aufzuschreiben, so dass Du Dir Gedanken ueber deren Brauchbarkeit machen koenntest.

Loesung 2:

Punktzahl:

Du bist vom aktiven Mitdenken der Teenager begeistert und beginnst sogleich, ihre Programm-Vorschlaege und Ideen zu sammeln. Du versprichst ihnen, dass Du Dich ernsthaft mit ihren Anliegen auseinandersetzen wirst. Gemeinsam mit Deiner Mitarbeiterin machst Du Dich fleissig ans Planen, um ein Programm zusammenzustellen, das den ausgesprochenen Beduerfnissen Rechnung traegt.

Loesung 3:

Punktzahl:

Du bist ueber die Bereitschaft zur Mitarbeit erfreut und bietest den Teenagern an, bei der Planung des naechsten Programmes mitzuwirken. Du bittest sie, zu Hause moeglichst viele Vorschlaege aufzuschreiben, einschliesslich grundsuetzlichen Themen und Aktivitaeten. Diese sollten dann anlaesslich des naechsten Vorbereitungsanlasses diskutiert werden. Im Weiteren bietest Du den Teenagern an, einzelne von ihnen zusammenzunehmen und die Erarbeitung gewisser Anlaesse unter ihrer Beteiligung zu koordinieren.

Loesung 4:

Punktzahl:

Du findest, dass es eigentlich das gute Recht eines Teenagers sei, seine Meinung zu vertreten, sowie eigene Ideen auszuprobieren. Aus diesem Grund empfehlst Du Deiner Gruppe, das naechste Programm gleich selber zu gestalten. Um Dein Angebot zu bekraefftigen, ziehst Du Dich einstweilen zurueck und gibst den Teenagern Zeit zum Planen.

Loesung 5:

Punktzahl:

Du bist hoch erfreut ueber die Bereitschaft zur Mitarbeit und moechtest sogar noch einen Schritt weiter als die Teenager gehen. So schlaegst Du ihnen vor, in drei Untergruppen aufgeteilt je einmal 1-2 Zusammenkuenfte zu planen. Dabei koennten die Teenager die Schwerpunkte und den konkreten Verlauf der Anlaesse selber bestimmen. Um den Teenagern das noetige Ruestzeug zur Planung zu geben, bietest Du ihnen eine Schulungszeit an, waehrend der Du sie mit verschiedenen Vorbereitungshilfen bekanntmachst. Du bietest Deine Hilfe im Weiteren insofern an, als dass Du bei jeder Gruppe einmal vorbeigehst und Unklarheiten mit ihnen besprichst. Du ermutigst die Teenager, sich voll fuer die Planung einzusetzen und so moeglichst viel aus dieser Erfahrung zu lernen.

DIE UEBERLEBENSUEBUNG (4)

Innerhalb eines Jungscharlagers nimmst Du mit Deiner Gruppe 13-16jaehriger an einer zweitaegigen Ueberlebensuebung teil. Da die ganze Uebung gruppenweise gestaltet werden soll, steht unmittelbar vor dem Aufbruch eine Vorbereitungsstunde mit Deiner Gruppe auf dem Programm. Dabei stellt sich die Frage, wie diese ausgenutzt werden soll.

Loesung 1:

Punktzahl:

Du hast Dich intensiv auf die Ueberlebensuebung vorbereitet und traegst der Gruppe Deine Ideen mit grossem Enthusiasmus vor. Du forderst sie zum Mitmachen auf, indem Du ihnen Gelegenheit gibst, Dir ihre Anliegen und Ideen mitzuteilen, so dass Du diese miteinbeziehen kannst. Nachdem sich einige Teilnehmer geaussert haben und Du Dir die Ideen notiert hast, laedst Du alle ein, das benoetigte Material fuer den Aufbruch vorzubereiten, wobei Du mit Deinem Engagement als gutes Beispiel vorangehst.

Loesung 2:

Punktzahl:

Du bist der Ansicht, dass man einen besonderen Anlass wie die Ueberlebensuebung am besten einmal auf sich zukommen laesst. Aus diesem Grund hast Du Dir noch keine spezifischen Gedanken ueber den Verlauf der Unternehmung gemacht. Du schlaegst der Gruppe vor, dass waehrend der kommenden zwei Tage einfach das getan werden sollte, wozu man Lust haette. An guten Ideen und Vorschlaegen wuerde es bestimmt nicht fehlen. So nimmt jeder Teilnehmer mit, was er fuer gut befindet, und schon bald ist die Gruppe unterwegs.

Loesung 3:

Punktzahl:

Du hast Dich intensiv auf die Ueberlebensuebung vorbereitet und Dir bereits zehn Vorschlaege fuer interessante Taetigkeiten notiert. Doch bevor Du diese an die Gruppenmitglieder herantraegst, gibst Du ihnen Gelegenheit, ueber ihre Vorstellungen zu reden. Du laesst jeden Vorschlag auf Packpapier notieren und ermutigst die Gruppe, Vor- und Nachteile jeder Idee zu diskutieren. Schliesslich erwahnst Du auch Deine Vorschlaege noch, soweit sie noch nicht vorgebracht worden sind. Nachdem Du die Gruppe zu einer Einigung gefuehrt hast, teilst Du sie in Untergruppen auf, die unterwegs gemeinsam mit Dir fuer einzelne Aktivitaeten zustaendig sein sollen. Mit einer guten Stunde Verspaetung bricht Deine Gruppe auf, etwas zum Missfallen des Hauptleiters, dem wertvolle Zeit verloren gegangen zu sein scheint.

Loesung 4:

Punktzahl:

Du setzt Dich sofort mit Deiner Gruppe zusammen, um von jedem Teilnehmer herauszufinden, was er sich von der Ueberlebensuebung erhofft. Dann ermutigst Du die Gruppe, Aktivitaeten und Ideen, die den geausserten Erwartungen Rechnung tragen wuerden, auf einem grossen Packpapier zu notieren. Dabei sollen von der Gruppe Vor- und Nachteile der einzelnen Ideen abgewogen werden. Schliesslich kann jeder Teilnehmer fuenf Aktivitaeten auswaehlen, wobei diejenigen davon beruecksichtigt werden, die insgesamt am meisten Stimmen erhalten haben. Im Weiteren gibst Du der Gruppe Gelegenheit, den groben Verlauf der Aktivitaeten zu besprechen und das benoetigte Material bereitzustellen, wobei Du Dich als Berater zur Verfuegung stellst. Du informierst die Gruppe, dass Du auf der Ueberlebensuebung selbst moeglichst als normales Gruppenmitglied - und nicht etwa als "Taetschmeischer" - aufzutreten gedenkst. Mit knapp zwei-stuendiger Verspaetung macht sich Deine Gruppe schliesslich auf den Weg.

Loesung 5:

Punktzahl:

Mit Deinem genauen Plan bist Du optimal auf die bevorstehende Unternehmung vorbereitet und deshalb davon ueberzeugt, dass ein erlebnisreicher Anlass vor der Tuer steht. Du informierst Deine Gruppe, was sie erwartet und teilst die einzelnen Gruppenmitglieder ein, um die noetigen Materialien bereitzustellen. Nach Ablauf der vorgesehenen Vorbereitungszeit ist Deine Gruppe bereits auf dem Weg zum grossen Abenteuer.

DAS GRUPPENGESPRACHE (5)

Es liegt Dir sehr am Herzen, dass sich Deine 13-16jaehrigen Jungschaerler auf irgendeine Weise am Gruppengespraech beteiligen. Du hast deshalb das Gespraech im Verlaufe des vergangenen Jahres auch immer wieder gefoerdert. Dabei gehst Du von gewissen Idealen der Gesprachsleitung aus.

Loesung 1:

Punktzahl:

Du moechtest so intensiv wie moeglich auf die Jungschaerler eingehen. Aus diesem Grund wendest Du viel Zeit fuer Deine Vorbereitungen auf. Du erwaegst verschiedene moegliche Richtungen, die das Gruppengespraech nehmen koennte und machst Dir Notizen darueber. Das Gespraech selbst eroeffnest Du mit stimulierenden Fragen oder Hilfsmitteln wie Gegenstandslektionen und dergleichen. Wenn das Gespraech einmal in Gang gekommen ist, versuchst Du weiterfuehrende Fragen zu stellen, Cliches zu hinterfragen, ansonsten aber nur dort einzugreifen, wo das Gespraech zu ersticken oder zu entgleisen droht. Es ist Dir wichtiger, dass die wirklichen Anliegen der Teilnehmer besprochen werden als dass alle von Dir vorgesehenen Inhalte durchgenommen werden. Trotzdem bist Du auch ohne Weiteres bereit, Informationen in den Kreis hineinzutragen, wo dies hilfreich erscheint, wobei Du das immer im anregenden - nicht im belehrenden - Sinn zu tun versuchst.

Loesung 2:

Punktzahl:

Es ist Dir an und fuer sich gleichgueltig, was gesagt wird; Hauptsache, die Jungschaerler kommen zu Wort. Aus diesem Grund hast Du Dir angewoehnt, gewisse Fragen zu stellen und dann das Gespraech einfach laufen zu lassen, dies auch dann, wenn heftige Diskussionen oder Doppelgespraechе auftreten. Nicht zuletzt erhoffst Du Dir daraus einen natuerlichen Lernprozess der Teilnehmer.

Loesung 3:

Punktzahl:

Du bist der Ueberzeugung, dass selbst kleine Irrtuerer und Halbrichtigkeiten eine grosse Gefahr darstellen und deshalb unter allen Umstaenden korrigiert werden muessen. Aus diesem Grund hast Du Dir angewoehnt, jeweils einen Jungschaerler zu Wort kommen zu lassen und dann jede Antwort sofort auf ihre Richtigkeit hin zu korrigieren.

Loesung 4:

Punktzahl:

Du hast Dir angewoehnt, viel Zeit zur Formulierung stimulierender Fragen aufzuwenden. Dabei weisst Du ganz genau, wohin Du die Teilnehmer fuehren moechtest. So versuchst Du nun, die Jungschaerler selber herausfinden zu lassen, was Du als wichtig und wissenschaftlich erachtest. Dabei liegt Dir viel daran, dass moeglichst viele Jungschaerler zum Zug kommen, und dass am Schluss ein Resultat vorliegt, an dem sich moeglichst viele beteiligt haben.

Loesung 5:

Punktzahl:

Du hast Dir angewoehnt, Dir wichtig scheinende Gedanken moeglichst verstaendlich und begeistert weiterzugeben. Zudem bemuehst Du Dich darum, die wichtigsten richtigen Gedanken der Jungschaerler aufzunehmen und ausfuehrlich auf diese einzugehen. Dadurch wird das Richtige betont, und doch hast Du genuegend Gelegenheiten, um Jungschaerler-Beitraege zu ermutigen. Du bemuehst Dich gewissermassen darum, das in den Jungschaerler-Aeusserungen vorgebrachte "Rohmaterial" aufzunehmen und durch Deine Erklarungen und Ergaenzungen zu verarbeiten.

D I E R O L L E N V E R T E I L U N G (6)

Anlaesslich einer besonderen Aktion fuehren die Teenager Deiner Jungschar die "Zeller Wiehnacht" auf, und Du bist fuer die Vorbereitungen zustaendig. Dabei stellt sich insbesondere in Bezug auf die Rollenverteilung die Frage des Vorgehens.

Loesung 1:

Punktzahl:

Nachdem Du den Teenagern den ersten Teil der "Zeller Wiehnacht" vorgespielt hast, startest Du unter ihnen eine Umfrage. Du moechtest damit feststellen, wieviel jeder Beteiligte auswendig lernen moechte, wie oft er das schon getan hat, und welche Rolle er am liebsten einstudieren wuerde. Auf Grund der gesammelten Informationen ergibt sich eine teils unerwartete Rollenverteilung, die Du auf der Wandtafel aufzeichnest und mit den Teenagern besprichst. Du gibst ihnen auch Gelegenheit zu Aenderungsvorschlaegen. Dann erkundigst Du Dich bei ihnen, wie stark sie sich fuer das geplante Weihnachtsspiel einsetzen moechten. Ihr kommt ueberein, waehrend der verbleibenden zehn Wochen jeden Mittwochabend zu ueben.

Loesung 2:

Punktzahl:

Du laessest die Teenager zusammenkommen, spielst ihnen die "Zeller Wiehnacht" ab Tonbandkassette vor und verlaessest den Raum, nachdem Du ihnen nahegelegt hast, sich spontan fuer die einzelnen Rollen einzutragen. Dabei sollte jeweils derjenige beruecksichtigt werden, der sich zuerst eintraegt. So ergibt sich die Rollenverteilung recht ungezwungen, und jeder Beteiligte kann sich in seiner Aufgabe entfalten.

Loesung 3:

Punktzahl:

Du weihst die Teenager in das "tolle" Vorhaben, die "Zeller Wiehnacht" aufzufuehren, ein. Gleichzeitig erkluerst Du ihnen, dass Du Dir bereits eine ideale Rollenverteilung ausgedacht hast. Nachdem Du diese vorgestellt hast, mitsamt Informationen ueber den zu betreibenden Aufwand, gibst Du den Teenagern Gelegenheit, Dir Aenderungsvorschlaege mitzuteilen. Du bietest ihnen an, diese zu ueberdenken und allfaellig noetige Korrekturen vorzunehmen. Da Deine Begeisterung ansteckend wirkt, sind die Teenager gerne bereit, an Mittwochabenden jeweils zum Ueben zusammenzukommen.

Loesung 4:

Punktzahl:

Du ueberlegst Dir anhand Deiner langjaehrigen Jungschar-Erfahrung, wer wohl am besten fuer jede einzelne Rolle in Frage kaeme und nimmst dann die genaue Rollenverteilung vor. Du informierst die Teenager ueber Deine Vorstellungen und Plaene und laedst sie zu den Uebungsabenden, die Du auf Mittwochabend festgelegt hast, ein.

Loesung 5:

Punktzahl:

Nachdem Du den Teenagern den ersten Teil der "Zeller Wiehnacht" ab Tonband vorgespielt hast, startest Du eine Umfrage unter ihnen. Du moechtest dabei feststellen, wieviel jeder Beteiligte auswendig lernen moechte, wie oft er das schon getan hat, und was fuer eine Rolle er am liebsten einstudieren moechte. Gemeinsam mit den Teenagern nimmst Du anschliessend eine Dir geeignet erscheinende Rollenverteilung vor. Du schlaegst den Mittwochabend als woechentlichen Uebungstermin vor und laedst alle Beteiligten dazu ein. Du laessest sie auch wissen, dass sie sich bei allfaelligen Fragen gerne an Dich wenden koennen.

D I E L A G E R V O R B E R E I T U N G (7)

Als Jugend+Sport-Leiter 2 traegst Du die Verantwortung fuer die Sommerlager-Vorbereitungen. Das Thema ist bereits bekannt, und die meisten Mitarbeiter haben Dir bereits im letzten Sommer tatkraeftig unter die Arme gegriffen. Nun stellt sich fuer Dich erneut das Problem des Vorgehens.

Loesung 1:

Punktzahl:

Auf Grund Deiner langjaehrigen Erfahrung weisst Du, wie zeitaufwendig eine Lager-Vorbereitung sein kann. Da Zeit in der Regel nicht nur fuer Dich Mangelware ist, bereitest Du Dich intensiv auf die erste Besprechung vor. Du legst Deinen Mitarbeitern ein fertiges Programm mit Tagesschwerpunkten, einschliesslich erlebnishaften und gespraechsmaessigen Vorschlaegen, vor. An der Sitzung geht es somit fuer Dich nur noch darum, Dir Aenderungsvorschlaege anzuhoeeren und deren Stichhaftigkeit zu ueberdenken, nebst einigen weniger bedeutenden Nebensaechlichkeiten.

Loesung 2:

Punktzahl:

Du kommst unvorbereitet an die Sitzung, um die Mitarbeiter nicht von allem Anfang an zu manipulieren. Deiner Ueberzeugung und Strategie gemaess soll jeder Anwesende die gleiche Chance haben, seinen Beitrag zur Programm-Gestaltung zu leisten. In Uebereinstimmung mit dieser Gehrichtung laessest Du das Gespraech einfach einmal laufen, wobei jeder Mitarbeiter "mitsteuern" kann. Dies braucht zwar viel Zeit, doch kann sich jeder engagieren.

Loesung 3:

Punktzahl:

Du teilst die Mitarbeiter anlaesslich der ersten Sitzung in Untergruppen auf und laessest von diesen Vorschlaege betreffend Tagesschwerpunkten und spezifischen Aktivitaeten erarbeiten. Die Resultate werden im nachhinein im Plenum ausgetauscht und auf Deine entsprechende Initiative hin auf Vor- und Nachteile hin untersucht. Nach der Sitzung stellst Du auf Grund dieser ersten Planungsphase einen ersten Programmvorschlag zusammen, den Du nach eigenem Gutdunken ergaenzest, um ihn in dieser Fassung an die zweite Sitzung mitzunehmen.

Loesung 4:

Punktzahl:

Du bereitest die grundsaeztlichen Fragen der Lagergestaltung, einschliesslich der Tagesschwerpunkte und gewisser Aktivitaeten, intensiv vor, um diese mit Ueberzeugung und Stichhaltigkeit vortragen zu koennen. Nachdem Du so den Rahmen klar gesteckt hast, bittest Du die Mitarbeiter um zusaetzliche - moeglichst ergaenzende - Vorschlaege. Du nimmst ihre Ideen auf, indem Du diese gleich in Deinen Rahmen einzubauen und entsprechend zu kommentieren versuchst. Unter Deiner zielstrebigen Fuehrung geht die Vorbereitung zuegig voran.

Loesung 5:

Punktzahl:

Du bittest die Mitarbeiter, im voraus eine moeglichst durchdachte Liste mit Tagesschwerpunkten, einschliesslich erlebnishaften und gespraechsmaessigen Vorschlaegen, vorzubereiten. Du selber tust dasselbe. An der Sitzung ist so genuegend Gespraechsstoff gegeben. Du ermutigst die Mitarbeiter, Vor- und Nachteile der einzelnen Vorschlaege zu diskutieren, um so zu einer engeren Auswahl zu kommen. Du laessest das Gespraech so lange laufen, bis eindeutige Tendenzen feststellbar sind, auch wenn der Zeitaufwand beachtlich ist. Innerhalb des Erarbeitungsprozesses haeltst Du Dich eher zurueck, um die Ideen der andern miteinzubeziehen.

D I E S T O E R U N G S A K T I O N (8)

Es ist ein heisser Augustnachmittag. Am heutigen Jungschar-Nachmittag hast Du Dir fuer Deine Teenagergruppe ein besonderes Frisbeegolf ausgedacht. Schon waehrend der Gespraechrunde ist Dir aufgefallen, dass es sich zwei Jungschaerler wieder einmal in den Kopf gesetzt haben, moeglichst unangenehm aufzufallen. Obwohl Du die beiden Stoerefriede in verschiedene Spielvorbereitungs-Gruppen eingeteilt hast, setzen sie ihre Stoerversuche nicht nur unvermindert fort, sondern versuchen auch noch andere mit hineinzuziehen. Du ueberlegst Dir, wie Du Dich verhalten solltest.

Loesung 1:

Punktzahl:

Da Du die beiden Stoerefriede bereits mehrmals vorgewarnt hast, scheint es Dir, dass Du nun hart durchgreifen musst. Aus diesem Grund rufst Du sie zu Dir und machst ihnen klar und deutlich, dass ihr Verhalten in der Jungschar nicht akzeptabel ist. Du schickst sie vorzeitig nach Hause und kuendigst ihnen an, dass Du mit ihren Eltern Kontakt aufnehmen wuerdest.

Loesung 2:

Punktzahl:

Du rufst die beiden Stoerefriede zu Dir und erkundigst Dich bei ihnen, warum sie heute so sehr Muehe haben, sich in die Gruppe einzugliedern. Dann willst Du von ihnen wissen, was ihrer Meinung nach zur Behebung der Spannung getan werden koennte. Nach einer kurzen Besprechung laessest Du sie wieder springen, um sich waehrend des Restes des Nachmittages sich selber zu ueberlassen. Du sagst Dir dabei, dass dort, wo niemand Regeln durchzusetzen versuche auch weniger Regeln gebrochen wuerden.

Loesung 3:

Punktzahl:

Du schickst die beiden Stoerefriede einstweilen weg, um zwei weitere Frisbees zu kaufen. Bei ihrer Rueckkehr teilst Du sie sogleich in die Gruppe Deines Gruppenfuehrers ein, natuerlich nicht, ohne Dich im voraus mit ihm abgesprochen zu haben. Du gehst davon aus, dass sie vom guten Beispiel angesteckt wuerden.

Loesung 4:

Punktzahl:

Du uebertraegst die Leitung der weiteren Aktivitaeten einstweilen Deinem Gruppenfuehrer und ziehst Dich mit den beiden Stoerefrieden zurueck, um die Situation mit ihnen zu bereden. Du sagst ihnen, wie Du ihr Verhalten waehrend der letzten Stunde empfunden hast und warum Du es als untragbar betrachtest. Dann gibst Du den Beiden Gelegenheit, um ihre Sicht und Gruende darzulegen. Schliesslich moechtest Du von ihnen wissen, was nun zu tun sei. Gemeinsam einigt ihr euch darauf, dass sie Dir am kommenden Mittwoch bei der Herstellung eines Frisbeegolf-Hilfsmittelsets helfen wuerden, und dass sie waehrend des verbleibenden Nachmittages anstelle ihrer Ablenkmanoever den Frisbeegolf-Wettbewerb durchfuehren wuerden.

Loesung 5:

Punktzahl:

Du uebertraegst die Leitung der weiteren Aktivitaeten einstweilen Deinem Gruppenfuehrer und ziehst Dich mit den beiden Stoerefrieden zurueck, um die Situation mit ihnen zu bereden. Du sagst ihnen, wie Du ihr Verhalten waehrend der letzten Stunde empfunden hast und warum Du es als untragbar betrachtest. Dann gibst Du den Beiden Gelegenheit, um ihre Sicht und Gruende darzulegen. Anschliessend machst Du ihnen den Vorschlag, waehrend des restlichen Nachmittages im kuehlen Kellerraum an der weniger attraktiven Bastelararbeit vom letzten Samstag weiter zuarbeiten. Nach einem kurzen Gespraech entlaessest Du sie mit dem Eindruck, dass die Basteltaetigkeit eine gewisse neue Chance in sich birgt.

DAS CHRISTLICHE ROCK-KONZERT (9)

Fuer Dich selber bist Du davon ueberzeugt, dass Christen klare und bestaendige Masstaebe in ihrem Leben brauchen und darum nicht jedem Zeittrend nachlaufen sollten. Deine Ueberzeugung schlaegt sich zuweilen auch in Deinem persoentlichen musikalischen Geschmack nieder. Anlaesslich eines Jungschar-Nachmittages machen Dich die Teenager Deiner Gruppe darauf aufmerksam, dass parallel zum naechsten Jungschar-Nachmittag ein speziell fuer Teenager organisiertes christliches Rock-Konzert in der Stadthalle stattfindet. Du fragst Dich, wie Du Dich verhalten sollst.

Loesung 1:

Punktzahl: _____

Du benuetzest die Situation, um eine rege Diskussion ueber Musik in Gang zu bringen. Da Dir das Thema nicht unbekannt ist, verstehst Du es, eine intensive Diskussion ueber die Pros und Kontras der Rock-Musik im Allgemeinen und der christlichen Rock-Musik im Speziellen in Gang zu bringen. Waehrend der Diskussion beobachtest Du sorgfaeltig, wie sich die Stimmung entwickelt, um so ein besseres Urteil ueber das wirkliche Interesse der Teenager aufzubauen. Du sagst den Teenagern, dass Du Dir nochmals Gedanken ueber den Konzertbesuch machen moechtest, und dass Du im Verlauf der Woche mit jedem Einzelnen Kontakt aufnehmen wuerdest.

Loesung 2:

Punktzahl: _____

Du versuchst die Teenager mit allen Mitteln von ihrem Vorschlag abzubringen, indem Du sie von gewissen Problemen der nicht-christlichen und christlichen Rock-Musik zu ueberzeugen versuchst. Dann schilderst Du den naechsten Jungscharanlass so vielversprechend, dass die Teenager eine echte Alternative zu wittern beginnen.

Loesung 3:

Punktzahl: _____

Du bist aus Prinzip, besonders wegen Deiner persoentlichen Einstellung zur Musik, gegen einen solchen Konzertbesuch. Du begruendest Deinen negativen Entscheid vor den Teenagern mit dem Hinweis, dass die Jungschar nicht fuer solche Anlaesse missbraucht werden koenne, ganz abgesehen davon, dass dies von den Eltern nicht verstanden wuerde. Auch als die Teenager einen zweiten Versuch unternehmen, um Dich fuer ihre Sache zu gewinnen, bleibst Du hart. Du machst ihnen klar, dass Dein "Nein" endgueltig ist.

Loesung 4:

Punktzahl: _____

Zuerst informierst Du die Teenager, was urspruenglich fuer den Nachmittag geplant war. Dann versuchst Du von ihnen zu erfahren, warum sie das besagte Konzert besuchen moechten. Nach einer stillen Meinungsumfrage auf Papier stellst Du mit Deiner Gruppe eine Liste mit Beurteilungspunkten guter Musik zusammen, anhand derer das bevorstehende Konzert beurteilt werden koennte. Du schlaegst den Teenagern vor, eine Auswertung des Konzertes - gleich nach dem Anlass - vorzusehen. Gleichzeitig ermutigst Du sie, das Konzert als Moeglichkeit persoentlicher Meinungsbildung zu sehen. Du versuchst im Grossen und Ganzen mit Deiner eigenen Ueberzeugung zurueckzuhalten, um so das Gespraech offen zu halten.

Loesung 5:

Punktzahl: _____

Es ist Dir an und fuer sich gleichgueltig, was fuer ein Programm ablaeuft, solange die wirklichen Beduerfnisse der Teenager zum Zug kommen. Aus diesem Grund hast Du nichts gegen den Vorschlag einzuwenden und bist mit der Programmaenderung einverstanden.

APPENDIX B

EXPERT AND ADVISORY PANEL PAD CALENDAR

EXPERT AND ADVISORY PANEL PAD CALENDAR

The pad calendar consisted of the following instructions, all of them being translated into English.

Please work on just one task at a time! Do not proceed until you have finished that task. Thank you very much!

P.S. There is a total of eight tasks to be dealt with.

Task 1

Please proceed through the twelve/nine examples (branching stories) by ranking the solutions (5 = best solution, according to your opinion, 1 = worst solution, according to your opinion). Please rank all branching stories.

Task 2

The solutions can be arranged in five categories:

- directive (authoritarian, determining)
- spontaneous (laissez-faire, permissive)
- dynamic (charismatically inspiring, suggestive)
- involvement-oriented (clearly coordinating, but also strongly activating, "co"-involving)
- participatory (shared decision making, enhancement of involvement-oriented)

Please proceed through the twelve/nine examples once again, trying to ascribe each solution to one of the five categories. Thus, I will hopefully gain some guarantee that you find the same categories being represented by the solutions as I do.

Example: Branching story 1:

Solution 1 = spontaneous
Solution 2 = participatory
etc.

Task 3

To what degree do you perceive of the branching stories being:

- understandable, intelligible?
- an appropriate level of difficulty (for male club leaders above 21)?
- practical, realistic?

Please note down your suggestions for potential improvements.

Task 4

Considering the fact that I'm concerned with participatory/involvement-oriented methods, and reflecting on your own experience of choosing some solutions over others, which stories or solutions would you consider questionable, for instance because there are concerns different from degrees of participation that come to the fore?

Task 5

Please consider the following questions:

- a. How would you define "participation," and to what degree is it practiced in local clubs, according to your opinion?
- b. According to your opinion, what is the role of leaders in realizing participatory methods?
- c. According to your opinion, what practical factors promote or hinder the leaders' realization of participatory methods? In other words, what are the internal (rational, inherited) and external (environmental) factors having an effect on leadership behavior?
- d. According to your opinion, would you expect leadership behavior to be more dependent on theoretical convictions or on practical club situations? How can these two factors become reconciled?

Task 6

Please fill in the Study of Values Test, according to the instructions in the test booklet. Would you please forward the test to my address, using the envelope that is included?

However, before sending the test, please consider the two remaining tasks.

Task 7

What is your judgment of the Study of Values Test concerning

- understandability, intelligibility?
- areas under consideration (degree of being known, difficulty)?
- general suitability for club leaders (age 21 and older)?

Task 8

Please fill in the Demographic Information Sheet that is included and send it to my address, as well.

THANK YOU VERY MUCH!

APPENDIX C

EXPERT PANEL JUDGMENTS ON BRANCHING STORIES

EXPERT PANEL JUDGMENTS ON BRANCHING STORIES

Only those branching stories were used that received at least 80% agreement on the part of the expert panel members. Their agreement was sought in terms of whether or not they thought the solutions expressed what the researcher meant them to state. In other words, the researcher attempted to determine which solutions the expert panel members perceived to be participatory, involvement-oriented, dynamic, directive, or spontaneous.

Story	Solution	Agreement in 1st Pretesting*	Agreement in 2nd Pretesting*
1	involvement-oriented	3 (sp 1, pa 1)	5
	participatory	4 (in 1)	5
	directive	5	5
	dynamic	4 (in 1)	5
	spontaneous	4 (dy 1)	
2	dynamic	4 (in 1)	5
	participatory	3 (in 1, dy 1)	5
	involvement-oriented	3 (pa 2)	5
	directive	5	5
	spontaneous	5	5
3	directive	5	5
	dynamic	5	5
	involvement-oriented	5	5
	spontaneous	5	5
	participatory	5	5
4	dynamic	5	5
	spontaneous	5	5
	involvement-oriented	5	5
	participatory	5	5
	directive	5	5
5	participatory	5	5
	spontaneous	5	5
	directive	5	5
	involvement-oriented	4 (dy 1)	4 (? 1)
	dynamic	4 (in 1)	4 (? 1)

Story	Solution	Agreement in 1st Pretesting*	Agreement in 2nd Pretesting*
6	participatory	2 (in 1, 2p 1, dy 1)	5
	spontaneous	4 (dy 1)	5
	dynamic	1 (pa 3, in 1)	5
	directive	5	5
	involvement-oriented	3 (dy 2)	5
7	directive	5	5
	spontaneous	5	5
	involvement-oriented	3 (dy 2)	5
	dynamic	3 (in 2)	5
	participatory	5	5
8	directive	5	5
	spontaneous	5	5
	dynamic	4 (sp 1)	5
	participatory	4 (in 1)	5
	involvement-oriented	4 (pa 1)	5
9	involvement-oriented	5	4 (pa 1)
	dynamic	4 (dy 1)	5
	directive	5	5
	participatory	5	4 (in 1)
	spontaneous	5	5

*In parentheses are the solutions chosen by the panel members if they did not choose the originally proposed categories. The numbers state how many chose certain categories.

APPENDIX D

INDIVIDUAL BRANCHING STORY SCORE AVERAGES

INDIVIDUAL BRANCHING STORY SCORE AVERAGES

Subject	Participatory		Involvement-Oriented		Dynamic		Directive		Spontaneous	
1	35	3.9	37	4.1	28	3.1	19	2.1	16	1.8
2	35	3.9	38	4.2	35	3.9	15	1.7	12	1.3
3	36	4.0	34	3.8	24	2.7	16	1.8	25	2.8
4	39	4.3	39	4.3	25	2.8	17	1.9	15	1.7
5	42	4.7	39	4.3	25	2.8	15	1.7	14	1.6
6	38	4.2	38	4.2	31	3.4	15	1.7	14	1.6
7	37	4.1	36	4.0	30	3.3	12	1.3	20	2.2
8	37	4.1	36	4.0	31	3.4	21	2.3	10	1.1
9	36	4.0	28	3.1	38	4.2	17	1.9	16	1.8
10	40	4.4	34	3.8	27	3.0	21	2.3	13	1.4
11	41	4.6	36	4.0	28	3.1	17	1.9	14	1.6
12	44	4.9	34	3.8	26	2.9	12	1.3	19	2.1
13	38	4.2	35	3.9	31	3.4	21	2.3	10	1.1
14	39	4.3	35	3.9	25	2.8	14	1.6	22	2.4
15	29	3.2	32	3.6	32	3.6	22	2.4	20	2.2
16	34	3.8	36	4.0	32	3.6	19	2.1	14	1.6
17	41	4.6	32	3.6	26	2.9	18	2.0	18	2.0
18	40	4.4	37	4.1	27	3.0	16	1.8	15	1.7
19	37	4.1	33	3.7	32	3.6	19	2.1	14	1.6
20	42	4.7	35	3.9	27	3.0	14	1.6	17	1.9
21	37	4.1	34	3.8	31	3.4	19	2.1	14	1.6
22	33	3.5*	44	4.7*	34	3.6*	18	1.8*	14	1.4*
23	38	4.2	39	4.3	26	2.9	16	1.8	16	1.8
24	29	3.2	35	3.9	31	3.4	23	2.6	17	1.9
25	32	3.6	34	3.8	35	3.9	22	2.4	14	1.6
26	30	3.3	26	2.9	36	4.0	30	3.3	13	1.4
27	38	4.2	37	4.1	31	3.4	15	1.7	14	1.6
28	31	3.4	35	3.9	37	4.1	20	2.2	12	1.3
29	34	3.8	35	3.9	34	3.8	18	2.0	14	1.6
30	42	4.7	34	3.8	29	3.2	18	2.0	12	1.3
Total	1104	4.1	1057	3.9	904	3.3	539	2.0	458	1.7

*Score averages adjusted because of multiple first choices per branching story.

APPENDIX E

BRANCHING STORY SOLUTIONS CHOSEN: INTERNAL CONSISTENCY OF INDIVIDUAL SCORES

BRANCHING STORY SOLUTIONS CHOSEN: INTERNAL CONSISTENCY
OF INDIVIDUAL SCORES

Subject	Differences between participatory and involvement-oriented scores				Total
	1 (minimum)	2	3	4 (maximum)	
1	5	3	1		9
2	5	4			8
3	8	1			2
4	6	3			6
5	9				0
6	5	4			8
7	6	2	1		7
8	4	4	1		11
9	4	2	2	1	14
10	8	1			2
11	8		1		3
12	7	1	1		5
13	5	4			8
14	7	1	1		5
15	4	1	3	1	15
16	3	4	1	1	15
17	5	2	2		10
18	6	2	1		7
19	5	2	2		10
20	7	2			4
21	4	5			10
22	7	1		1	6
23	8		1		3
24	4	3		2	12
25	4	5			10
26	6	2		1	8
27	7	2			4
28	5	3	1		9
29	5	3		1	10
30	8	1			2
Total	175	68	19	8	7.4

APPENDIX F

BRANCHING STORY SOLUTIONS CHOSEN: PRESENTATION BY STORIES

BRANCHING STORY SOLUTIONS CHOSEN:
PRESENTATION BY STORIES

Branching Story	Solution	Number of Subjects Choosing:					Average Pointage
		5	4	3	2	1	
<u>Beim Huettenbau</u> (1)	inv.-oriented	8	20	2	1	0	4.13
	participatory	19	3	6	2	0	4.30
	directive	0	1	5	13	11	1.87
	dynamic	4	6	12	7	1	3.17
	spontaneous	0	0	5	7	18	1.57
<u>Die Programm- aenderung</u> (2)	dynamic	8	7	13	1	1	3.67
	participatory	8	10	9	2	2	3.77
	inv.-oriented	12	12	4	1	0	4.17
	directive	2	1	1	9	17	1.73
	spontaneous	0	0	2	18	10	1.73
<u>Geteilte Verantwortung</u> (3)	directive	1	2	7	13	7	2.23
	dynamic	1	11	13	4	1	3.23
	inv.-oriented	19	9	2	0	0	4.57
	spontaneous	0	2	2	5	21	1.50
	participatory	10	5	6	7	2	3.47
<u>Die Ueber- lebensuebung</u> (4)	dynamic	7	9	12	1	1	3.67
	spontaneous	1	0	1	2	26	1.27
	inv.-oriented	17	6	7	0	0	4.33
	participatory	3	11	7	9	0	3.27
	directive	3	3	4	17	3	2.60
<u>Das Gruppen- gesprach</u> (5)	participatory	21	7	2	0	0	4.63
	spontaneous	1	1	0	10	18	1.57
	directive	0	0	4	14	12	1.73
	inv.-oriented	1	7	17	5	0	3.13
	dynamic	9	13	7	1	0	4.00
<u>Die Rollen- verteilung</u> (6)	participatory	10	10	6	3	1	3.83
	spontaneous	1	1	3	5	20	1.60
	dynamic	10	2	13	6	0	3.63
	directive	0	2	4	16	7	1.97
	inv.-oriented	9	15	4	0	2	3.97

Branching Story	Solution	Number of Subjects Choosing:					Average Pointage
		5	4	3	2	1	
<u>Die Lager-</u> <u>Vorbereitung</u> (7)	directive	1	1	3	21	4	2.23
	spontaneous	0	0	5	1	24	1.37
	inv.-oriented	10	14	4	2	0	4.07
	dynamic	7	2	15	4	2	3.27
	participatory	14	11	3	2	0	4.23
<u>Die Stoerungs-</u> <u>aktion</u> (8)	directive	0	2	6	5	17	1.77
	spontaneous	1	3	9	14	3	2.50
	dynamic	0	9	10	4	7	2.70
	participatory	28	2	0	0	0	4.93
	inv.-oriented	1	14	5	6	4	3.07
<u>Das christl.</u> <u>Rockkonzert</u> (9)	inv.-oriented	8	14	4	3	1	3.83
	dynamic	1	3	13	9	4	2.60
	directive	1	1	4	9	15	1.80
	participatory	20	8	1	1	0	4.57
	spontaneous	1	3	7	7	12	2.13

APPENDIX G

STUDY OF VALUES: INDIVIDUAL SCORES

STUDY OF VALUES: INDIVIDUAL SCORES

Subject	Theo- retical	Eco- nomic	Aes- thetic	Social	Politi- cal	Reli- gious
1	43	21	39	49	32	56
2	34	29	32	48	40	57
3	31	26	37	48	38	60
4	39	25	45	51	29	51
5	47	34	29	41	37	52
6	42	40	32	38	36	52
7	38	31	43	41	27	56
8	56	29	27	42	29	57
9	35	27	36	52	35	54
10	44	25	34	53	28	56
11	37	29	47	37	37	50
12	40	29	48	43	36	44
13	37	46	28	42	38	51
14	40	22	43	41	37	57
15	45	34	40	48	33	40
16	34	33	33	45	36	58
17	38	44	37	46	33	43
18	29	37	33	45	35	61
19	36	20	37	56	33	57
20	40	34	35	42	29	60
21	38	34	28	48	34	58
22	48	32	34	39	34	53
23	40	31	32	48	35	54
24	40	30	34	42	34	60
25	29	24	45	43	44	57
26	28	33	37	48	39	55
27	35	28	37	48	30	62
28	35	37	35	45	38	50
29	30	40	33	46	37	54
30	39	40	32	39	34	56
Averages	37.9	31.8	36.1	45.1	34.6	54.4

APPENDIX H

VALUE ORIENTATIONS: INDIVIDUAL SCORES

VALUE ORIENTATIONS: INDIVIDUAL SCORES

Subject	Philosophical	Theological	Moral	Political	Pragmatic	Social	Total
1			1	1	6	2	10
2		3		1	8		12
3	4			2	8	1	15
4	3	2		2	7	2	16
5	1	3	1		8	1	14
6	2.5	2		2	7	1	14.5
7	2	1		1	7		11
8				0.5	9	1	10.5
9		2		2	6	1	11
10				1	8		9
11	5	4		0.5	8	1	18.5
12	5			5	5		15
13				2	9		11
14		1			7	1	9
15					8	2	10
16	2				8	1	11
17		1		2	9	2	14
18		2		2	9		13
19	1	2		1	6	3	13
20	4	8		4.5	3	3	22.5
21	1	6		3	6		16
22		1		1	9		11
23	1	8		2	5	1	17
24		4			7	1	12
25		5	1	5	2	13	
26		1		4		5	
27		6		3	5	2	16
28		3		2	9	2	16
29	0.5	2	1	3.5	4		11
30		9		2	1		12
Total	32	76	3	47	201	31	390

APPENDIX I

EXPLANATIONS OF HISTORICAL INFLUENCES

EXPLANATIONS OF HISTORICAL INFLUENCES

a. Explanations

Each factor was explained to the subjects, following a specific procedure:

Father/mother: Did your father/mother mostly tell you what you were supposed to do, or did they seek your cooperation, trying to be sensitive to your opinion and giving you an opportunity to contribute your part?

Family situation/siblings: What was your function in relation to your siblings? Were you part of a team, or were you the boss, or just an outsider?

Military/example of supervisors: Did you feel like being taken seriously concerning your opinions, or did superiors mostly decide what you were to do, regardless of your opinions?

Teachers in grades 1-9: To what degree did your teachers encourage you to share your insights and to get involved in some small-group planning, or to what degree did they enact their orders on you?

Other club leaders: To what degree did you find some of your fellow leaders meaningfully modelling participatory methods?

Leadership-development courses: Did leadership courses encourage you to get involved and contribute your part actively, or did they tempt you to assume inactive spectatorship?

Important others: Can you remember some special persons who had an impact on you because of their involving you, listening to what you had to say, and giving you the impression that your insights were valuable, or were there no such persons in your life?

Professional training/experience: Did your professional experience encourage you to actively seek teamwork, contributing your part to what needed to be done, or did it rather make you do your work alone or without being integrated into the decision-making process?

Significant experiences: To what degree did significant experiences, including club experiences, make it clear to you that participation was an issue worth being pursued?

Bible: Did you frequently think of biblical principles on teamwork and participation, or did the Bible have little effect on your perception of participation?

Readings in books and articles: To what degree did readings on participatory concerns and method have an effect on your perceiving of participation as a significant concept?

Local church: Did your church encourage you to share your concerns and insights, or did your opinion make little difference in what was going to happen in church?

Team sports: Were you involved in some team sports, and to what degree did such teach you the importance of teamwork?

Political situation of Switzerland: To what degree did you think: "If Switzerland is a direct democracy that allows me to express my opinion, such must be part of my life elsewhere too!"? In other words, did the political system have a direct bearing on your participatory convictions?

Intensive thinking: To what degree did you think about participatory issues?

Character/personal disposition: Would you perceive your original disposition as having been very participatory at its onset, or did you tend to be more directive by nature? (not considering all the factors that helped you change!)

b. Individual Scores

Subjects	Participation Score Total	Importance Score Total	Number of Spon- taneously Mentioned Influences
1	57	42	3
2	52	43	6
3	47	35	4
4	56	41	5
5	44.5	35	8
6	44	37	5
7	59	40	8
8	40	42	5
9	62	43	9
10	49.5	40	4
11	50.5	42	5
12	47	41	6
13	71	41	8
14	52.5	41	8
15	48.5	32	2
16	51.5	33	5
17	51	40	6
18	60	45	9
19	49	38	6
20	49	41	7
21	49	40	6
22	53.5	42	9
23	50.5	37	6
24	61	46	5
25	52	35	8
26	65.5	40	7
27	58.5	44	6
28	58	43	4
29	52	39	8
30	51	36	8
Averages	53.1	39.8	6.2

APPENDIX J

EVALUATION SHEETS

EVALUATION SHEETS

PART I

Following is an example of part of a translated evaluation sheet. Each branching story was treated similarly.

Name of interviewee: _____ No. _____

Town, date, time: _____

Strongest value orientation: _____

Additional value orientations: _____

Branching story: The tree house case

Solution 1 - inv.-oriented _____ Preferred solution: _____

Solution 2 - participatory _____

Solution 3 - directive _____ Total of two participatory

Solution 4 - dynamic _____ solutions: _____

Solution 5 - spontaneous _____

Educational concern _____ T L What did you like about first solution?

Rationale 1 = philosoph. _____

Rationale 2 = theological _____

Rationale 3 = moral _____

Rationale 4 = political _____

Rationale 5 = pragmatic _____

Rationale 6 = social _____

Why/on what basis would you argue that it is good?

Branching story - The change in program case

Solution 1 - dynamic
 Solution 2 - participatory
 Solution 3 - inv.-oriented etc.

PART II

The second evaluation sheet consisted of all the questions presented on pages 70-72, a list of historical influences, and organized space for notes.

APPENDIX K

TABULATION OF DEMOGRAPHIC DATA

Subject	Years Exper.	Club Function	BESJ Instructor	Education	Profession	Military Rank	Home Town	Siblings
1	8	Director	No	12+ ^a	Engineer	Soldier	Rural	o:2, y:1 ^b
2	7	Director	Yes	9+A	Electrician	Soldier	Rural	o:1, y:2
3	5	Director	No	9+A	Warehouse emp.	Sergeant	Rural	o:8, y:4
4	3	Director	No	12+A	Engineer	Soldier	Rural	o:1, y:2
5	10	Director	Yes	9+A	Mechanic	Soldier	Urban	- , y:1
6	12	Director	Yes	9+A+T	Personnel ad.	Soldier	Rural	o:2, -
7	10	Leader	Yes	12+A	Educator	Soldier	Rural	o:1, y:1
8	8	Director	Yes	18	Med. doctor	Lieuten.	Rural	- , y:3
9	8	Leader	No	9+2A	Policeman	Corporal	Rural	o:1, y:1
10	11	Director	No	9+A	Mechanic	Soldier	Urban	o:1, -
11	9	Director	Yes	13+A	Teacher	Soldier	Rural	o:3, y:2
12	7	Leader	No	12+A	Engineer	Soldier	Urban	o:1, -
13	6	Director	No	9+A	Forester	Soldier	Rural	- , y:3
14	6	Director	No	9+A	Gardener	--	Rural	o:2, y:1
15	5	Leader	No	9+A	Mechanic	Soldier	Rural	o:1, y:2
16	9	Director	Yes	9+A	Mechanic	Soldier	Rural	o:1, y:5
17	5	Director	Yes	9+A	Truck driver	Corporal	Urban	- , y:4
18	10	Director	Yes	9+A+T	Technician	Soldier	Rural	o:5, y:1
19	5	Director	No	9+A	Civil emp.	Soldier	Urban	- , y:1
20	9	Leader	Yes	16	Teacher	Soldier	Urban	o:2, y:1
21	7	Director	No	9+A	Mechanic	Soldier	Rural	o:3, y:2
22	7	Leader	Yes	9+A	Draftsman	Soldier	Rural	o:1, y:1
23	10	Director	No	12+A	Engineer	Soldier	Rural	o:1, y:2
24	6	Director	No	9+A	Mechanic	Soldier	Rural	o:1, y:2
25	6	Director	No	9+A	Carpenter	Soldier	Rural	- , y:3
26	11	Leader	Yes	9+A	Painter	Soldier	Rural	o:1, y:2
27	7	Leader	No	9+A	Truck driver	Soldier	Rural	o:1, y:5
28	11	Director	Yes	9+A	Draftsman	Soldier	Rural	- , y:4
29	9	Director	Yes	17	Pastor	Soldier	Urban	o:2, y:1
30	2	Director	No	12+A	Engineer	Soldier	Urban	- , y:2

^aThe number of school years is followed by A = Apprenticeship and T = (extensive) Training.

^bo = older siblings, y = younger siblings.

APPENDIX L

DESCRIPTION OF LEADERS

DESCRIPTION OF LEADERS

As about half of the local club leaders are less than 20 years of age, those being older than 20 tend to be highly committed people who serve local clubs on a voluntary basis. While the clubs are sponsored by the churches, the leaders are not paid for their ministry, or even for their participation in leadership-development courses. They perceive their service as a contribution to the clubbers' holistic, and particularly spiritual, development. Leaders themselves also tend to be spiritually motivated, to name the major force behind their service. The churches on their part try to keep a watchful eye on the selection of leaders whom they expect to have such spiritual motivation, the lack of which may actually disqualify them from involvement in club ministry.

While the major motivational force discussed above surfaced in each interview, it seems that leaders become more interested in educational, psychological, and related concerns as well. The older leaders, such as were included in the study, may incorporate these concerns and yet not allow the spiritual emphasis to decline. Some of the younger leaders tend to be inclined to follow a trend of the times, being involved in the clubs because it is a valid thing to do, and thus not being as spiritually motivated as their older counterparts used to be.

As local clubs have become very popular during the past decade, clear fascination of being involved in club ministry emerges. While

many church activities allow for spectatorship or one-sided participation only, club leadership carries a sense of variety and flexibility, not to mention possibilities of personal development. Leaders seem to become aware of such potential in an increasing way. The fact that life issues, such as self-esteem, personal growth and development, time management, life planning, and the like, become frequent topics of leadership-development weekends denotes an increasing realization of the relationship between personal growth and service.

Quite often, leaders tend to retreat from their involvement in club ministry once they get married. Recent efforts to reverse the trend and encourage them to stay in their function seem to have been quite successful. Seventeen of the subjects included in the study were married at the time of the interviewing. Less than half of them had small children. The oldest subject included in the study was 32; the youngest was 22. All in all, the subjects of the sample can be described as highly committed people who tend to be similarly concerned about their "success" in club ministry as about their professional advancement.

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BIBLIOGRAPHY

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