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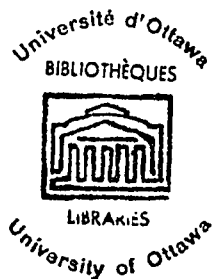
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THE DEVELOPMENT OF POWERFULNESS
IN MALE YOUTH THROUGH THEIR
PARTICIPATION IN VENTURERS

Gordon H. Hanna

Thesis submitted to the School of
Graduate Studies of the University
of Ottawa as partial fulfillment
of the requirements for the degree
of Master of Arts, Education



Ottawa, Ontario, 1976

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CURRICULUM STUDORIUM

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TABLE OF CONTENTS

Chapter	page
INTRODUCTION	vii
I.- REVIEW OF LITERATURE	1
1. Extending Rotter's Locus of Control Construct through Keniston's Etiology of Alienation	1
A. Rotter's Locus of Control Construct	1
B. Keniston's Theory of Alienation	6
C. Relationship of Rotter's and Keniston's Theories	10
2. Keniston's Etiology of Alienation	15
A. Need for Guidelines	16
B. Need for Significant Others	19
C. Need for a Utopia	25
3. Venturer Program: An Exposition	30
A. Background	30
B. Scouting and Venturing	31
C. Program Operation	35
D. Program Supports	49
II.- THEORETICAL RATIONALE	51
1. Keniston's Societal Forces and Venturing	51
A. Guidelines	52
B. Significant Others	61
C. Utopia	75
2. Summary and Basic Hypothesis	82
III.- EXPERIMENTAL DESIGN	85
1. Introduction	85
2. Hypothesis	85
3. Operational Definitions	85
4. Rotter's Instrument	86
5. Sample	87
6. Design	88
7. Statistical Analysis	88
IV.- PRESENTATION AND DISCUSSION OF RESULTS	89
1. Research Hypothesis and Statistical Checks	89
2. Analysis of Non-Venturer Pre-test and Post-test Scores	98
3. Analysis of Venturer Pre-test and Post-test Scores	102

TABLE OF CONTENTS

iv

Chapter	page
SUMMARY AND CONCLUSIONS	106
BIBLIOGRAPHY	110
Appendix	
1. RESEARCH QUESTIONNAIRE	112
2. RAW DATA	119
3. ABSTRACT OF <u>The Development of Powerfulness</u> <u>in Male Youth through their Participation</u> <u>in Venturers</u>	126

LIST OF TABLES

Table	page
I.- Comparison of Venturer and Non-Venturer Pre-test Powerfulness Scores	90
II.- Test of Homogeneity of Regression between the Venturer and Non-Venturer Powerfulness Scores .	94
III.- Comparison of Venturer and Non-Venturer Post-test Powerfulness Scores	96
IV.- Comparison of Non-Venturer Pre-test and Post-test Powerfulness Scores	100
V.- Comparison of Venturer Pre-test and Post-test Powerfulness Scores	103

LIST OF FIGURES

Figure	page
1.- Basic Program Format of Venturers	45

INTRODUCTION

Youth seem to be existing in a psycho-social moratorium between childhood and adulthood, and this has created a need in society to help develop a degree of powerfulness within adolescents^{1,2}. It would seem that finding ways to help youth achieve a greater degree of powerfulness would enable youth to achieve adulthood, and would add to the stable nature of society as a whole.

Rotter's locus of control construct is an empirical contribution to the understanding of personal behaviour. His theory is operational through his measurement of external control, but a search of the literature has shown that Rotter has not developed a system of causes of alienation³. Furthermore, there has been little critical analysis of Rotter's work which mentions the lack of the causes of alienation. An extension of Rotter's formulations within the area of the causes of alienation would be desirable in providing a theoretical base for practical work with adolescents.

1 Erik Erikson, "Youth and the Life Cycle", Children Today, Vol. 7, No. 2, 1960, p. 45.

2 Kenneth Keniston, The Uncommitted: Alienated Youth in America, New York, Harcourt, Brace and World, 1965, p. 167 and 176.

3 Melvin Seeman, "On the Meaning of Alienation", American Sociological Review, Vol. 24, No. 6, 1959, p. 785.

The present study begins with a theoretical examination to provide a base to work with adolescents. The theoretical examination shows that Keniston's etiology of alienation is an extension of Rotter's locus of control construct. This extension is proposed because Rotter's and Keniston's terms are defined in a similar manner; this will be shown in the text of the thesis. Keniston's etiology of alienation is outlined through his discussion of the development of powerfulness (the opposite of which is termed powerlessness, one component of alienation) in youth. The empirical test of Keniston's etiology is conducted through the investigation of a selected recreational program for adolescents; the Venturer program (a program of Scouts Canada) is the selected recreational program. The hypothesis to be tested is to determine whether participation by youth in the Venturer program results in greater powerfulness than non-participation by adolescents in the Venturer program.

Dealt with in the first portion of the present thesis is the review of the literature showing how Keniston's etiology of alienation is actually an extension of Rotter's locus of control construct. Keniston's etiology of alienation is then outlined through the discussion of the three societal forces needed for the development of powerfulness⁴. This

4 Kenneth Keniston, "Alienation and the Decline of Utopia", The American Scholar, , Vol. 29, No. 2, 1960, p. 181.

review is limited in scope due to the lack of critical literature which deals with the subject. The Venturer program, as operated in a selected large suburban Southern Ontario community, is outlined and then examined in the light of Keniston's three societal forces. Since the Venturer program was designed just prior to its implementation in the Southern Ontario community, the amount of available literature is limited, and there has been a need to include literature written by the author of this thesis.

The formulation of the hypothesis is followed by a description of the experimental design of the project, including the test instrument used, operational definitions, design and statistical analysis.

The results obtained in the analysis of the raw data are thereupon presented and discussed. The results indicate a positive correlation between youth participating in the Venturer program and an increase in their powerfulness. Within the discussion, there are conclusions, suggestions for further development of the Venturer program and an indication of future research that might be undertaken as a result of the findings of this study.

The following terms are defined here to aid in the clear understanding of their use in the text of the present thesis:

INTRODUCTION

x

1. Etiology : "the demonstration of causes"⁵, for example, the demonstration of causes of alienation.
2. Venturers : male youth, fourteen to seventeen years of age, who are participating in the Venturer program in the selected Southern Ontario community and who are new to the program within the three months prior to the pre-test being administered.
3. Non-Venturers : male youth, fourteen to seventeen years of age, who are not participating in the Venturer program and who live in the selected community.
4. Powerfulness : the score obtained on Rotter's Internal Versus External Control Scale.
Powerfulness and internal control are used interchangeably, as are powerlessness and external control.

⁵ Webster's New International Dictionary, second edition - unabridged, G. and C. Merriam Co., Springfield, Massachusetts, 1961, p. 878.

CHAPTER I

REVIEW OF THE LITERATURE

1. Extending Rotter's Locus of Control Construct through Keniston's Etiology of Alienation

In this section, Rotter's and Keniston's theories are reviewed. The similarities of their definitions are discussed to show how Keniston's etiology of alienation is actually an extension of Rotter's locus of control construct.

A. Rotter's Locus of Control Construct

Rotter has developed his theory based on a process-centred social-learning approach using both expectancy and reinforcement constructs¹. The purpose of the social learning theory is "the prediction of behaviour and the internal or cognitive processes related to behaviour at a molecular (individual) level"². The main tenet of social learning theory is that behaviour is a function of:

- a) the expectancy of probability held by the individual that a particular behaviour will in a given situation lead to a particular outcome; b) the value of that outcome and c) the individual's psychological situation.³

1 J. B. Rotter, J. E. Chance, E. J. Phares, Application of Social Learning Theory of Personality, New York, Holt, Rinehart and Winston Inc., 1972, p. 399.

2 Ibid., p. 30 and 42.

3 Ibid., p. 397.

Thus, the effects of reinforcement on previous behaviour depend on a person's own behaviour or is independent of it⁴.

Furthermore, as part of the expectancy variable, Rotter makes a distinction between the value of an individual's goal and the subjective probability of attaining it⁵. The pattern of learning is considered to be different under conditions where a person conceptualizes the problem as one involving personal control rather than as on being governed by chance factors⁶. The effects of reinforcement on preceding behaviour also depend on the degree that one set of satisfactions is preferred to another set⁷.

According to Rotter, an individual exhibiting an internal locus of control is one who tends to perceive reinforcements as contingent upon his own behaviour or his own relatively permanent characteristics⁸. Rotter views a person who is internally controlled as being likely to:

4 Julian Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement", in Psychological Monographs, Vol. 80, No. 1, 1966, p. 1.

5 Ibid., p. 2.

6 Melvin Seeman, "Alienation and Social Learning in a Reformatory", in The American Journal of Sociology, Vol. 69, No. 3, 1963, p. 271.

7 Julian Rotter, Clinical Psychology, Englewood Cliffs, New Jersey, Prentice-Hall Inc., 1964, p. 57.

8 Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement", p. 1.

a) be more alert to those aspects of the environment which provide useful information for his future behaviour; b) take steps to improve his environmental condition; c) place greater value on skill achievements and be generally more concerned with his ability, particularly his failures; and d) be₉ resistive to subtle attempts to influence him⁹.

Rotter defines a person exhibiting external control as one who views reinforcements "as following some action of his own but not being entirely contingent upon his actions"¹⁰. That is, the individual subjectively views his reinforcements as being "the result of luck, chance, fate, as under the control of powerful others, or as unpredictable, because of the great complexity of the forces surrounding him"¹¹. Thus an individual perceives his pattern of learning to be less contingent upon his preceding behaviour and to be more contingent upon elements in the external world which he perceives to be the cause of the behaviour¹². An individual with the perception of external reinforcement is characterized by his lacking sense of achievement, competence and autonomy. This feeling of powerlessness results in a lowering of the individual's self esteem, for he does not feel that he is contributing to a sense of personal

9 Ibid., p. 25.

10 Ibid., p. 1.

11 Ibid.

12 Ibid., p. 5.

identity^{13,14}. In addition, he does not see his skills having an effect on the social technology, nor does he feel that he is integrating his behaviour to a tangible future, because of his lost feeling of control¹⁵.

Rotter operationalizes the concept of external control and discusses how it manifests itself, but a search of the literature has shown that he does not provide for a system of causes of alienation. Instead, Rotter has centred the extension of his theory on measuring external control; he uses the Internal Versus External Control Scale as the measuring instrument¹⁶. Seeman, one of Rotter's co-workers, says that "Rotter's social learning theory was developed primarily out of an interest in clinical psychology, but which has been most extensively used thus far in experimental studies of learning"¹⁷. The fact that Rotter's theory is too exclusively related to experimental studies is one

13 Ibid., p. 3.

14 Erik Erikson, Identity: Youth and Crisis, New York, W. W. Norton and Co. Inc., 1968, p. 49 and 71.

15 Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement", p. 2-3.

16 Ibid. p. 10-12.

17 Rotter, Chance, Phares, Application of Social Learning Theory of Personality, p. 397.

criticism made by Seeman; he says that "the propositions in that theory (Rotter's) are based too exclusively on experimental studies"¹⁸.

The direction Rotter has taken in his theory has been to deal with predicting an individual's response in relation to his environment rather than at a group level of speculating the possible causes of these responses in society as a whole¹⁹. The framework of Rotter's theory which shows the omission of social causes of alienation is exemplified in the following quote:

The theory (Rotter's) is not primarily concerned with more molecular principles which explain why one thing in a complex situation is associated with another, nor how very simple responses are built up into complex patterns of response. It is not that such principles are unimportant; they simply are not the focus of the theory. Once the basic patterns of behaviour have been developed, the problem is to determine when one is chosen over another in a particular situation. This is the focus of this theory.²⁰

Thus, Rotter has worked at a molecular (individual) level in the development of his theory rather than at a molar (group) level. Having focused his theory on simple responses, Rotter has not expanded his theory to deal with complex responses

¹⁸ Melvin Seeman, "On the Meaning of Alienation, in American Sociological Review, Vol. 24, No. 6, 1959, p. 785.

¹⁹ Rotter, Chance, Phares, Application of Social Learning Theory of Personality, p. 15 and 42.

²⁰ Ibid., p. 42.

that emerge in a community milieu. As Rotter has not extended his theory to the societal level, he has not dealt with a system of causes for alienation in our society. It is unfortunate that Rotter has not worked at developing a system of causes of alienation with the result that there is no direct application of his theory at the societal level. The application of Rotter's formulations at a group level would give a desirable theoretical base for practical work with adolescents. Therefore, it is necessary to look at other theorists for causes of alienation, i.e., an etiology of alienation, that may be practically applied in society. Keniston is one such theorist.

B. Keniston's Theory of Alienation

Keniston's understanding of modern alienation is based on the belief that "very few modern men are actively possessed of the belief that they can control their own destinies or the shape of society with the same assurance that they can manage the forces of nature"²¹. Keniston centres his formulations of alienation strictly on powerlessness and uses these terms interchangeably²².

²¹ Kenneth Keniston, "Alienation and the Decline of Utopia", The American Scholar, Vol. 29, No. 2, 1960, p. 179.

²² Kenneth Keniston, The Uncommitted: Alienated Youth in America, New York, Harcourt, Brace and World, 1965, p. 493.

Keniston believes that the group suffering the most in our society from alienation is youth. Basing his social theory on Erikson's psychological theory²³, Keniston sees youth as existing in a psycho-social moratorium with the chief source of their alienation being the gap between adult aspirations and actualities²⁴. The time between childhood and adulthood has lengthened, historical attitudes no longer hold and our society has chosen to promote continual change. There is a lack of positive morality upon which to ground criticism of the existing world. The adult world is now seen by youth as a cold, mechanical place²⁵. America is now viewed by youth as a sick society²⁶. This state of flux has most likely been the cause of young peoples' deepest anxieties and greatest confusion²⁷.

The youth culture is the adolescents' way of coping; it is not anti-adult, but simply non-adult²⁸. Youths' confusion stems from their quest for identity, which is the

23 Ibid., p. 483.

24 Ibid., p. 163.

25 Kenneth Keniston, "Social Change and Youth in America", in The Challenge of Youth, Garden City, New York, Doubleday and Co., 1965, p. 195-196.

26 Ibid., p. 202.

27 Kenneth Keniston, Youth and Dissent, New York, Harcourt, Brace and Jovanovich Inc., 1971, p. 192.

28 Keniston, Social Change and Youth in America", p. 210.

sense of self sameness and continuity that links the past, present and future into a coherent whole²⁹. Identity is achieved when work, play, love and fantasy are intertwined³⁰. Keniston believes that certain forces are necessary to help them to develop powerfulness so that identity can be achieved.

Keniston classifies youth into three groupings. He terms youth, who are forming an identity, as having double consciousness; one part oriented to the adult world and the second part geared to the youth culture³¹. Keniston views these youth as realistic and levelheaded; they are well read and well informed; they are kind, decent and moderate in their personal relations³². These youth are developing powerfulness and are attempting to graduate into adulthood³³.

Keniston terms youth who are evading the formation of an identity as being other-directed. These youth are becoming more powerless and remain in the youth culture³⁴. Keniston perceives powerlessness as extending beyond matters of political and social interest. Keniston defines the feeling

29 Keniston, Youth and Dissent, p. 211.

30 Keniston, "Alienation and the Decline of Utopia", p. 169.

31 Keniston, "Social Change and Youth in America", p. 213.

32 Ibid., p. 203.

33 Ibid., p. 213.

34 Ibid., p. 212.

of powerlessness that young people have as being "unable to influence any but the most personal spheres of their lives. The world is seen as fluid and chaotic, individuals as victims of impersonal forces which they can seldom understand and never control"³⁵. This feeling of powerlessness tends to be self-fulfilling; this group feels caught in a system which they feel they can neither change nor escape³⁶.

The expectancies of these powerless individuals are seen by Keniston as being a commitment to the shifting pressures of the environment, to adaptability and to change itself, because of a lack of deep commitment to adult values and roles³⁷. Thus, these individuals are unable to create a solid internal basis for their lives. Other characteristics of powerless people are: being hyperdependable, developing extraordinary sensitivity to the wishes and expectancies of others and having set no future goals³⁸. These people tend to let themselves be defined by the demands of the environment, and they are left internally empty, for they have nothing of their own³⁹. These are factors of a low self

35 Ibid., p. 205.

36 Ibid.

37 Keniston, "Alienation and the Decline of Utopia", p. 175.

38 Keniston, "Social Change and Youth in America", p. 212.

39 Ibid.

esteem⁴⁰. The more negative visions that adolescents receive from interacting with their environment, the less self esteem they have, the more powerless they become and the more dependent on external forces they are. The individual has little motivation for achievement and he is unable to link together the past, present and future into a coherent whole⁴¹.

Keniston has directed his concepts towards an etiology of alienation and ways to adjust society's structure to help alleviate alienation. Keniston believes that the present conditions of society; the lack of guidelines, significant others and a utopia, have changed commitment and enthusiasm to anxiety, apathy and the widespread feeling of alienation^{42,43}. These forces, according to Keniston, are necessary to develop powerfulness.

C. Relationship of Rotter's and Keniston's Theories

Having outlined Rotter's and Keniston's theories, an examination of possible similarities between them can now be undertaken. The work of Seeman helps to solidify the

40 Erikson, Identity: Youth and Crisis, p. 49 and 71.

41 Keniston, "Social Change and Youth in America", p. 211.

42 Ibid., p. 192 and 205.

43 Keniston, "Alienation and the Decline of Utopia", p. 162.

relationship between Rotter and Keniston.

Rotter and Seeman worked together to develop the first Internal Versus External Control Scale to test their theories; Rotter's locus of control construct and Seeman's powerlessness concept of alienation^{44,45}. Rotter agrees with the linkage that Seeman makes between the powerlessness concept of alienation and his concept of internal-external locus of control; Rotter comments that "the I.E. scale appears to measure a psychological equivalent of the sociological concept of alienation in the sense of powerlessness. The first study of this type was undertaken by Seeman and Evans (1962)"⁴⁶.

In addition to Rotter's comments, Seeman says that "the use of powerlessness as an expectancy means that this version of alienation is very closely related to the notion (developed by Rotter) of 'internal versus external control of reinforcements'"⁴⁷. Seeman views the internal-external control construct as easily applicable to sociological concerns and as an important corollary to his concept of

44 Rotter, Chance, Phares, Application of Social Learning Theory of Personality, p. 400.

45 Seeman, "On the Meaning of Alienation", p. 783.

46 Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement", p. 20.

47 Seeman, "On the Meaning of Alienation", p. 785.

powerlessness^{48,49}. Thus, there is a direct linkage between Rotter's psychological equivalent of internal-external control and Seeman's sociological equivalent of powerlessness.

As there seems to be a direct link between Rotter and Seeman, it is now necessary to establish a link between Seeman and Keniston. Seeman and Keniston both centre their theories of alienation on powerlessness^{50,51}. Keniston uses Seeman's concept of powerlessness as the basis for his own definition⁵². Seeman defines powerlessness as "the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcome, or reinforcement, he seeks"⁵³. In a similar manner, Keniston has defined his concept of powerlessness as being "unable to influence any but the most personal spheres of their lives. The world is seen as fluid and chaotic, individuals as victims of impersonal forces which they can seldom understand and never control"⁵⁴. Thus,

48 Rotter, Chance, Phares, Application of Social Learning Theory of Personality, p. 398.

49 Ibid., p. 400.

50 Seeman, "On the Meaning of Alienation", p. 783.

51 Keniston, The Uncommitted: Alienated Youth in America, p. 493.

52 Ibid.

53 Seeman, "On the Meaning of Alienation", p. 784.

54 Keniston, "Social Change and Youth in America", p. 220.

Keniston's concept of powerlessness seems to be based on Seeman's, and there appears to be a good relationship between Keniston's and Seeman's definitions.

In summary, it is possible to surmise that Rotter's psychological concept of alienation (internal-external control) and Seeman's sociological concept of alienation (powerlessness) are linked together, and that Seeman's and Keniston's definitions of powerlessness are virtually the same. Thus, it is possible to conclude that Rotter's locus of control construct and Keniston's powerlessness concept of alienation are mutually related.

Having concluded that there is a strong linkage between Rotter's and Keniston's theories, a look at possible similarities can now be examined. Both theorists consider impersonal forces outside of the individual that bring about the perception and feeling of being unable to control their lives. Rotter terms this perception as being externally controlled and Keniston terms it powerlessness. They mutually explain these forces as powerful external forces which one cannot control. Rotter considers these forces as "the result of luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him"⁵⁵. Keniston explains these

⁵⁵ Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement", p. 1.

forces as "impersonal forces which they can seldom understand and never control"⁵⁶.

The result of these external forces in both theories is the development of the expectancy to depend on external forces for reinforcing their behaviour, a lowered self esteem and no concern about future goals. The dependency comes from the logic that "I cannot control these forces, so I had better let these forces do what it is that they need to do to me". Depending on and being motivated by forces external to oneself lowers one's self esteem. This is a spiraling sequence of consequences where the reward and one's skills are not perceived to be interdependent.

In conclusion of the present section, it would appear that Rotter's and Keniston's theories are similar. This has been shown by looking at the linkage of these two theorists through the work of Seeman. Keniston's theory can be looked on as a sociological equivalent to Rotter's theory in the same manner that Seeman's theory is viewed. Having linked Rotter and Keniston, it is now possible to utilize Keniston's etiology of alienation, specifically guidelines, significant others and a utopia, to provide a possible extension of Rotter's theory. The lack of these three societal forces, according to Keniston, results in powerlessness, and also,

56 Keniston, "Social Change and Youth in America", p. 2.

they may be taken as possible causes of externality as defined by Rotter. The converse is also true; the presence of these three societal forces results in the development of powerfulness and may be taken as possible causes of internality. Within the remaining section of this chapter, the three societal forces, as articulated by Keniston and the Venturer program of Scouts Canada will be examined. In the following chapter, the Venturer program will be analyzed in the light of these three societal forces as a practical application of theory.

2. Keniston's Etiology of Alienation

Having shown how Keniston's etiology of alienation is an extension of Rotter's locus of control construct, it is now possible to expound on the elements of Keniston's etiology and to try to apply his concepts directly to youth in society. Keniston's etiology of alienation is based on the belief that three societal forces, guidelines, significant others and a utopia, are necessary for the development of powerfulness in youth. Each of the three societal forces will be discussed individually in the following section.

Keniston's concern is that the environment of our present society is a frustrating experience for people and an inhibitor and deactivator of the necessary forces. Even though social realities and affluence offer so much more

freedom to man, Keniston sees youth as rejecting adulthood, because of the lack of societal forces⁵⁷. It is now possible to look at societal forces, as articulated by Keniston, to discover the elements of these forces.

A. Need for Guidelines

Within our present environment, according to Keniston, there is a lack of guidelines due to the lack of any positive morality. Without guidelines, there is no chance of protest, as there are no articulated principles to ground one's dislikes⁵⁸. As adults have not learned how to handle freedom, they have alienated themselves from coping with it and are not providing any direction to the younger generation. Keniston comments that "a person or institution that abandons its principles indirectly communicates that there are no principles which can withstand the test of time, and thus, makes the task of the young more difficult"⁵⁹.

Youth experience alienation when they are allowed many freedoms suddenly but do not have adequate criteria to use them well. Keniston says that youth have neither a code nor reference points to refer to in order to choose between

57 Keniston, "Alienation and the Decline of Utopia", p. 180.

58 Ibid., p. 177.

59 Keniston, "Social Change and Youth in America", p. 220.

alternatives⁶⁰. The vast freedom and the confusion that youth experience without criteria are caused by the inability of parents and adults to provide some meaningful structure. Parents feel that technological advances have made their experiences outdated⁶¹. Keniston believes that youth need to be brought up democratically, but they also need the strong hand of authority and parents whom they can admire⁶².

The presence of guidelines, which are mutually understood and workable, gives a basic framework for youth to be committed to and to build upon⁶³. Guidelines can be set by society and adults, but it is the guidelines set by significant others that are the most important⁶⁴. When guidelines are set, they need to be consistent and enforceable. They must withstand the test of time and be a criterion within which to work⁶⁵.

Guidelines enable youth to choose between equally attractive alternatives and give their life relevance, for

60 Keniston, "Alienation and the Decline of Utopia", p. 173.

61 Keniston, "Social Change and Youth in America", p. 205

62 Keniston, "Alienation and the Decline of Utopia" p. 175.

63 Keniston, "Social Change and Youth in America", pl 202-203.

64 Ibid., p. 204.

65 Ibid., p. 220.

there is something to stand for⁶⁶. When guidelines are known, it is possible to question and to rebel against them, if they are considered inappropriate⁶⁷. If people know what is expected and it is a purpose of true value, then youth will work diligently towards the goal⁶⁸. Thus, as Keniston puts it, "If one is convinced that there are guiding principles which remain constant - and if one finds these enduring values - life can be meaningful and liveable despite rapid changes"⁶⁹.

Life goals for young people are short term, and it is rare for them to have goals further than five years hence. Youth generally drift into an occupation rather than choosing a future career⁷⁰. Keniston comments that "long range goals, postponed satisfactions and indefinitely deferred rewards of the Protestant Ethic are being replaced by an often reluctant hedonism of the moment"⁷¹. Young people are not taking any risks on the future and thus, they get no satisfactions and are left internally powerless to become easily subject to

66 Ibid., p. 204 and 212.

67 Keniston, "Alienation and the Decline of Utopia", p. 177.

68 Ibid., p. 181.

69 Keniston, "Social Change and Youth in America", p. 219.

70 Ibid., p. 207.

71 Ibid.

playing the role demanded by others.

Having an initiation rite helps youth become an adult in society. Without this rite, adolescence is prolonged and there is no way to ensure that everyone grows up, for the transition between childhood and adulthood is slow and tedious without a true time of becoming an adult. As our society has no initiation rite, adolescence has been extended to become a definite stage of its own⁷². The youth code has its own roles, values and ways of behaving, such as sexual attractiveness, daring immediate pleasure and comradeship⁷³.

In summary, Keniston believes that guidelines are one societal force that is needed for the alleviation of alienation. Guidelines lay the foundation and give the moral framework for youth to develop powerfulness and for adults to help youth to develop. Keniston's comments concerning guidelines could be summarized as: 1) institutions, which will control social change, 2) mutually understood guidelines, 3) guidelines supported by significant others, 4) long range goals, 5) commitment to goals and 6) an initiation rite.

B. Need for Significant Others

The second force that needs to be present for the development of powerfulness, according to Keniston, is

⁷² Ibid., p. 209.

⁷³ Ibid., p. 210.

significant others. Youth respect those adults who are significant to them, and they follow their example. It is important that significant adults set the type of example that society wants emulated⁷⁴. Youth want and need models and guardians of their development, and they usually feel cheated if they are not available⁷⁵. Each succeeding crisis for youth takes place in a wider social radius and an ever increasing number of significant people have a bearing on the outcome of their identity⁷⁶.

Significant others are not literal models, but adults who set an example according to the common purpose of society; who will encourage youth to understand the importance of their own purpose in life⁷⁷. As well as having significant others as models, youth need to get confirmation of their example from society, for example, from strangers who hold a similar purpose in life. Having common guidelines provides a cultural order which guides each individual youth's course. The guidance and help by significant others is necessary, as youth want adult rights,

⁷⁴ Keniston, "Alienation and the Decline of Utopia", p. 179-181.

⁷⁵ Keniston, "Social Change and Youth in America", p. 207.

⁷⁶ Erik Erikson, "Youth and the Life Cycle", in Children Today, Vol. 7, No. 2, 1960, p. 45.

⁷⁷ Keniston, "Social Change and Youth in America", p. 219.

but neither want nor can handle adult responsibilities⁷⁸. Thus, intervention by the older generation is needed⁷⁹.

It is in leisure that youth now find involvement, stability, enjoyment and control that was once found in the family⁸⁰. Youth desire to have the maximum number of sense experiences to intensify the present, without regard for the past, future, other people or social norms⁸¹.

The strengths youth find in adults that help them to determine order out of their inner confusion are: adults' willingness to let them experiment, adults' eagerness to confirm them at their best, and adults' consistency in correcting their excuses^{82,83}. This needs to be done by adults without exacting an excessive price in terms of submission and gratitude. Keniston terms this a sponsorship relationship⁸⁴. These values can only be fostered by adults who have a clear conception of what to expect, i.e., they

78 Ibid., p. 210.

79 Ibid., p. 204.

80 Ibid.

81 Ibid., p. 208.

82 Keniston, "Alienation and the Decline of Utopia", p. 199.

83 Keniston, "Social Change and Youth in America", p. 204 and 219.

84 Keniston, Youth and Dissent, p. 14.

have achieved their own identity^{85,86}. Adults who are significant to youth must love themselves best as adults and encourage them to strive towards becoming an adult⁸⁷. A youth learns from his significant adults and then must interpret these learnings to formulate his own self concept of the world in which he will be responsible for as an adult^{88,89}.

The support and encouragement emulated by a significant adult can be the deciding factor for a youth to develop powerfulness to a high enough level to achieve an identity. Keniston says:

the determining difference (in developing powerfulness) may lie in the 'normals' experience of a single admired teacher (a significant adult), who filled him with an abiding love of knowledge and wisdom, in the influence of an understanding aunt who early gave him a kernel of self esteem on which he could later build -- in short, in constructive, integrative forces that enabled him to overcome or profit from the⁹⁰ same conflicts that have incapacitated the neurotic.

85 Keniston, "Social Change and Youth in America", p. 212.

86 Erikson, "Youth and the Life Cycle", p. 47.

87 Keniston, "Alienation and the Decline of Utopia", p. 173.

88 Keniston, "Social Change and Youth in America", p. 204.

89 Keniston, "Alienation and the Decline of Utopia", p. 198-199.

90 Ibid., p. 181.

Part of the adult generation's greatest commitment to youth is to help create an intellectual and cultural atmosphere which will make it possible for youth to attempt affirmation of their identity⁹¹. An adult who is significant to youth is one who communicates directly and openly with them⁹². In a total environment of psychological understanding, youth can muster surprising resources when their social responsibilities are called upon⁹³. Keniston believes that part of the atmosphere is "to teach our children that knowledge, learning and wisdom are rewarding, demanding and inherently valuable pursuits"⁹⁴. Further, Keniston comments that adults should be:

interested in allocating a greater portion of our wealth towards creating different conditions for learning, our children might be better prepared to understand and live amidst the necessary ambiguities of adulthood, and to choose with less anxiety from among the variety of careers, convictions and styles of life that compete for enthusiasm.⁹⁵

By providing this kind of environment, adults must have the patience, empathy and support to make it work. In an educational atmosphere, adults need to be willing to learn,

91 Ibid., p. 198.

92 Ibid., p. 195.

93 Erikson, "Youth and the Life Cycle", p. 46.

94 Keniston, "Alienation and the Decline of Utopia", p. 198.

95 Ibid.

as well as the youth^{96,97}.

A significant adult's commitment and his willingness to learn require the courage to risk being wrong, doing unintentional harm and overcoming one's own humility and sense of finite inadequacy⁹⁸. It is also necessary to have commitment and to stay with the youth through their various role plays and tests. Youth will outwardly reject the support of adults, especially those significant to them, but inwardly, they will be crying for adult support. This is one of the hypocrisies of youth and part of the fear bred into helping the adolescent age group⁹⁹. Keniston comments that:

any attempt to turn alienation into reform will seem inadequate. The problem of alienation is co-extensive with the martial and moral crisis of our civilization, and as such can be resolved only by generations¹⁰⁰ of men dedicated to the reconstruction of commitment.

In summary, the second societal force of significant others is a strong positive force for the alleviation of alienation. The elements which Keniston believes are necessary for an adult to be considered a significant other and to be a positive societal force in youths' lives are:

96 Keniston, "Social Change and Youth in America", p. 219.

97 Keniston, "Alienation and the Decline of Utopia", p. 197.

98 Ibid., p. 199.

99 Ibid., p. 193 and 196.

100 Ibid., p. 196.

1) being a model for youth, 2) being a guardian of their development, 3) being involved in leisure activities with the youth, 4) having a clear concept of himself, 5) being supportive and consistent, 6) creating an intellectual and cultural atmosphere, 7) being willing to learn and 8) having the courage and being willing to take the risk of staying involved with the youth.

C. Need for a Utopia

The third force, that Keniston believes needs to be present for the development of powerfulness, is for youth to have a positive image, a utopia¹⁰¹. A utopia has the characteristics of being a positive myth, constructive, educative, imperative and visionary¹⁰².

Having a utopia to work towards makes frustration worthwhile, arouses men from their disaffection and indifference, and makes the world an inviting place to be¹⁰³; for example, it was the positive myth of aspiring to a better, richer life which built America¹⁰⁴. When people have a purpose, which they consider true, exciting and meaningful then men will happily tolerate great discomfort, frustration

101 Ibid., p. 198.

102 Ibid., p. 185.

103 Ibid., p. 182.

104 Keniston, "Social Change and Youth in America", p. 198.

and discontinuity¹⁰⁵. In a crisis, people come together, for their purpose is a common one and it is clearly set forth.

The confusion of the times has been increased by a sense of moral weakness in our society. In our easy, modern world, the positive myths of America have been covered over or smashed¹⁰⁶. The loss of vision has caused a nebulous situation and a lack of security. Our future visions have shifted from images of hope to vistas of despair; utopias have become warnings, not beacons¹⁰⁷. Keniston comments that the transvaluation of utopia "has not only left men unable to visualize a better future, but has deprived them of an articulate basis on which to judge the present"¹⁰⁸. As long range endeavours and commitments seem to become increasingly problematic, the present is increasingly intensified by the maximum number of possible experiences¹⁰⁹.

The divergence of time and confusion of purpose has forced youth into a continually mounting problem to

105 Keniston, "Alienation and the Decline of Utopia", p. 181.

106 Keniston, "Social Change and Youth in America", p. 199 and 212.

107 Keniston, "Alienation and the Decline of Utopia", p. 182.

108 Ibid., p. 185.

109 Keniston, "Social Change and Youth in America", p. 207-208.

synthesize their own compatible vision and has caused the vast majority of visions to be negative ones¹¹⁰. A negative vision has the characteristics of being deterrent, warning, cautionary, direful and destructive¹¹¹. The disillusionment of overly high hopes has been bred into the young generation, and has produced cynicism wherever the culture has had its hopes dashed. Although alienation is increasing and the visions seem to be fading, youth do wish for something that is a genuine expression of idealism, to which they can be committed¹¹². Youth are looking for some purpose for their lives¹¹³. Our society needs to come to rely on faith, rather than just rationalizing self-evident reasoning¹¹⁴.

Having a faith enables people to translate utopia into practice. The lack of this spiritual element has caused the present belief in society that deliberate attempts to reform will lead to excesses worse than at present¹¹⁵. Keniston says that, "The fear of frustration or failure conspires to

110 Keniston, "Alienation and the Decline of Utopia", p. 189.

111 Ibid., p. 185.

112 Keniston, "Social Change and Youth in America", p. 202.

113 Keniston, "Alienation and the Decline of Utopia", p. 191.

114 Ibid., p. 187.

115 Ibid., p. 192-193.

make it far easier not to articulate any positive morality in the first place"¹¹⁶. It is the resulting humility that prevents people from searching for positive myths¹¹⁷.

There is too much to be known in our century, and as things seem increasingly complex, people do not dare to judge or to propose alternatives. Although we have the prerequisite knowledge, our real problem is that the values from which a utopia could be built have ceased to exist in peoples' minds¹¹⁸. These values have been repressed because of the contrast between the ideals of a positive utopia and the actuality of society with its smashed dreams¹¹⁹. People with a utopia face an almost superhuman task, for they must unearth the values which they attempt to develop, illustrate, enhance and implement. Thus, to have and to promote a positive vision in our society is difficult, for the problem must be exposed and dealt with against peoples' wishes. People who have faith in a vision shame those who lack a vision, and people with virtue reproach those without virtue¹²⁰.

116 Ibid., p. 193.

117 Ibid., p. 194.

118 Ibid.

119 Ibid., p. 190-191.

120 Ibid., p. 194.

Once people have a utopia, they automatically become responsible in some way to this vision. Here is the commitment that has been discussed before and which is so desperately needed. When people go to implement their vision, it is vital that the means and ends are in complete harmony and that the people be patient¹²¹. People who are responsible to their ideals will discuss their vision with others and run the risk of living with frustration and having their hopes dashed. The more people interact with society, the more they become committed to their vision, the more frustration they experience and the more faith they need. When frustration overcomes faith, idealism and powerfulness are lost, and external controls are depended upon¹²².

In summary, the need for a utopia is the third societal force which Keniston believes is necessary for the alleviation of alienation. A utopia is a central core upon which an interlocking framework of guidelines can be built. The elements which Keniston believes are necessary for a utopia to be a positive societal force are: 1) a common purpose that makes living worthwhile, 2) a positive vision, 3) faith and 4) a responsibility to the utopia.

121 Ibid., p. 183 and 196.

122 Ibid., p. 192-193.

In summary of the present section, the elements of the three societal forces; guidelines, significant others and a utopia, of Keniston's etiology of alienation have been reviewed. These three societal forces, according to Keniston, facilitate youth in their development of powerfulness; the lack of these forces causes the development of powerlessness.

3. Venturer Program: An Exposition

In this section, the Venturer program is expounded. The topics of the program that are discussed are: the background, the connection to Scouting, the program operation and the program supports.

A. Background

The Venturer program is a section of Boy Scouts of Canada. It is a program specially designed to meet the needs of youth fourteen to seventeen years of age. The Venturer program became an official program section in November, 1967, but the original implementation process did not gain any momentum. The Provincial Council for Ontario in February, 1975, launched a project to review the basis of the Venturer program and to develop new implementation processes¹²³.

The Venturer project operated the local experience phase in a large suburban Southern Ontario community by three

¹²³ Program Committee Minutes, Ottawa, Boy Scouts of Canada, National Council, Vol. 23, January, 1975, p. 3.

major thrusts; support of existing Venturer companies, encouraging Scouts to move up to Venturers and testing new ideas to attract youth from the community. The Venturing concepts discussed in this paper are those that were used to operate the 1975-1976 local Venturer project in the large suburban community of Southern Ontario.

B. Scouting and Venturing

The Venturing program operates according to the policies of Boy Scouts of Canada which apply to all five section programs of the movement; the policies of Scouting are based on the aim and principles. The aim of the association is "to help boys and young men to develop their character as resourceful and responsible members of the community by providing opportunities and guidance for their mental, physical, social and spiritual development"¹²⁴. The principles are the unalterable ethics of Scouting; the principles are: "man must, to the best of his ability, love and serve God, respect and act in accordance with the human dignity and rights of individuals, and recognize his obligation to develop and maintain his potential"¹²⁵. Any person becoming part of the organization must fully agree

¹²⁴ Bylaws, Policies and Procedures, Ottawa, Boy Scouts of Canada, National Council, 1976, p. 12.

¹²⁵ Ibid., p. 2.

with and work towards the aim and principles.

The Venturer program is offered by Boy Scouts of Canada to local communities to use through chartered sponsors which could be institutions, businesses or the advisors (the adult leaders of the Venturer companies). Sponsors generally appoint a group committee of parents to handle the administration of the organization. The advisors are responsible to the group committee for the operation of the Venturer company¹²⁶.

The needs that have been identified for the Venturing program to endeavour to meet for youth are: "1) to have an identity, 2) to learn from doing, 3) to have space, 4) to understand their sexual feelings, 5) to be accepted as an adult among other adults, 6) to be an individual within a group"¹²⁷.

The integration of the needs of these youth and the policies of the Scouting organization formulate the objectives of the Venturing program section. It is the combination of these elements which makes Venturing a unique educational, recreational program. The objectives which are the basic guidelines of the program are:

126 Ibid., p. 20.

127 Gordon Hanna, An Introduction to Venturing for Advisors, Toronto, Boy Scouts of Canada, Provincial Council for Ontario, 1976, p. 12.

1) developing a positive self esteem, 2) achieving an identity, 3) developing a sense of belonging, 4) being an individual in a group experience, 5) working with others for a common purpose, 6) encouraging creative expression, 7) broadening and expanding experiences, 8) engaging in beneficial relationships with members of the opposite sex, 9) having an energy outlet, 10) developing adult skills and 11) having fun.¹²⁸

The Venturer objectives are an integrated statement of relevant ideals that act as a framework for youth to operate within. The slogan used to exemplify the spirit and challenge of Venturing is: "Venturing is doing - not looking"¹²⁹. The Venturer objectives are a practical outline of what Venturing is. The objectives can be viewed as the skin of a balloon; inside the balloon is Venturing and outside is what is considered not to be Venturing. A balloon is flexible and can take various shapes, as can the objectives; but also as a balloon, if it is pushed too far in one direction or runs up against a sharp object, the balloon and the objectives both burst and nothing is left.

Depending on the focus and creativity of those involved in the program, the objectives are built upon to construct a full program. Additional guidelines, such as the bylaws of the company, are created in mutual agreement of the members and the advisors. Using the objectives as a general outlay of expectancies, the bylaws are created as a precise

¹²⁸ Ibid.

¹²⁹ Ibid., p. 3.

interpretation of what the company is and for what it stands. Here is where the members participate in building an operating outline through a step-by-step process, so that all guidelines are mutually understood. Guidelines give a direction for members to follow and provide criteria upon which decisions can be made. The combining of the interests of the members and their commitment to these interests and to the guidelines gives a bonded strength.

The commitment of each member is formalized by an investiture which takes place after a waiting period of about one month. The investiture is a serious ceremony, hopefully involving the youths' parents and Scouting personnel. The formal investiture is the demarcation point of full membership, and it is the time when each new member openly states his agreement with the bylaws of the company, the guidelines of the Venturing program, and repeats the Venturer promise. The promise is a statement of the common purpose of the members: "I promise to develop myself so that I may better love and serve my God, respect and help my fellow man, and honour and render service to my country"¹³⁰. The investiture is a way of telling the teenage members that they have become part of a worldwide brotherhood and have taken a step closer to adulthood. It also means that they have taken

¹³⁰ Canadian Venturer Handbook, Ottawa, Boy Scouts of Canada, National Council, 1972, p. 81.

on the responsibility of developing themselves and giving service to others.

The motto of Venturers is "Challenge"¹³¹. As Venturers try to live up to the Venturer promise, they aspire to the motto by taking risks and greater challenges. The more prepared they are to take on a challenge, the more successful they will be. The more varied the challenges, the greater the youths' confidence in themselves will be. The motto of challenge coincides with the youths' search for identity and tries to give purpose to their search. The more positive learning experiences that youth have in Venturing, then the more mature, aware and committed they become.

Thus, the objectives of the Venturer program are developed through the integration of the aim and principles of Scouting and the needs of youth fourteen to seventeen years of age. The objectives and the bylaws of each company act as the guidelines for the operation of the program. The motto gives purpose and direction to the activities. The commitment of members is formalized when they are invested.

C. Program Operation

The operation of the Venturer program involves four types of experiences: leadership, organization, activity and

¹³¹ Hanna, An Introduction to Venturing for Advisors, p. 12.

spiritual¹³². These experience areas are the extension of the Venturing guidelines into practical terms; they are individually discussed in this section. The full development of the program for each company depends on the members' creativity, open discussions and mutual agreements on challenging group goals. The following discussion is an actual account of the program operation in the large suburban Southern Ontario community which comprises the population of the present study.

1. Leadership Experience Area

The leadership experience area is intended to encourage Venturers to take an active part in the operation of the company, however, the final responsibility of the company rests with the advisors. The advisors delegate their authority to the youth as they are capable of being more responsible. The leadership role that Venturers have will now be considered and followed by the role that advisors have in order to support the Venturers.

A Venturer company operates as an independent unit with its own bylaws, officers and bank account. The company elects its own officers annually and is involved in the selection of the advisors. The company officers form the executive which is the unit that operates the company with

¹³² Ibid., p. 16-17.

the direction and the advice of the advisors. Each member does have a part in the operation of the company; specific tasks are given to individuals to carry out. With proper leadership and the involvement of all members, the company can spend most of its time involved in doing things.

Part of the Venturer promise is to render service, and by giving service, a great deal of leadership can be developed. Helping with young children and organizing community events are ways that leadership skills have been put into practice. The advisor can suggest ideas, but it is the members who must get things into action with their enthusiasm.

Leadership experiences help to develop Venturers through open and objective thinking, social interaction and spiritual commitment. Coupled with being a leader is handling power and being responsible for the outcome. Venturers learn through experiences that it is the leaders who must first stand by the guidelines that are set and that guidelines really are necessary. Having had leadership experiences, Venturers gain the confidence that they can have an effect on their society.

The leadership offered by the advisors has an influence on the lives of the Venturers through their physical, mental, social and spiritual development. Advisors are respected adults of the local community who are

interested in participating with youth. Advisors are oriented to the program by the local Venturer coordinator to ensure that the advisors understand their position and commitment. Advisors become involved in a company with the approval of the local coordinator, group committee and the Venturers. There are at least two advisors for each company and a general ratio of one advisor for every eight youth. The combination of old and young adults is suggested. During the thirteen months of the Venturer project, seven of the twenty-one companies had a diversified age grouping among the advisors. Advisors are able to get help from the coordinator as required and are given opportunities to come together to share their successes and concerns, and to take advance training, so that they may better understand their role. The impact that advisors have in the physical, mental, social and spiritual areas of the youths' lives will now be discussed.

a) Physical - Physical challenges need to be continuously put before youth by the advisors. Working towards physical challenges gives an energy outlet for the Venturers and provides a common ground for interaction between advisors and youth. When youth are interested in a particular skill, they may easily learn the skill from their advisors or resource people. It is important for youth to try the skill practically once it has been learned. When youth can actually test their bodies against the physical elements,

they learn about their likes and dislikes, and their strengths and weaknesses.

Advisors have had a most important effect on the physical development of youth, for youth look to advisors to discuss and to get guidance concerning the changes of their bodies and how to cope with their new feelings. The fact that there is someone around to talk with seems to give a secure feeling to the youth, even if they do not directly approach the advisors with a concern. Advisors support and provide insight to youth concerning their rapid physical development. A lot of information is naturally passed between advisors and youth in casual conversations.

The advisors set a physical example for the youth. What the advisors say only comes to fruition when they practically exemplify their words through positive example. As advisors participate in activities with youth, they are also showing their physical abilities and limitations and how they cope with them. The more advisors participate with the youth, the more youth feel that they are being accepted as fellow adults.

b) Mental - The meeting of the minds of advisors and Venturers is a true sign of mutual respect and acceptance. This does not happen easily and must be continually worked at to be maintained. It is the acceptance of the advisors by the youth and the willingness of the advisors to take steps

to bridge the gap between the generations that are the keys to positive interaction. Being older, the advisors have a natural dominant role and they must exhibit their openness by listening to the youth and being willing to support youth positively as they search for answers to their identity. Youth are not looking for answers from adults, but they are looking for someone with whom to discuss their views. They may also get additional information and advice based on the adults' experiences; advisors fit this role.

The more that advisors create the right atmosphere for open group discussions, the more beneficial the interactions will be. Camping experiences, for example, seem to provide the proper atmosphere, as advisors and youth are sharing the same environment for a length of time. Having adults present upgrades expectancies and the level of interaction for the youth from the youth code to a more youth-adult level. This type of social environment enables interaction without pressure.

Advisors need to be aware that youth will relentlessly test them and the more they become significant people to the youth, the more they will be tested. The outward rejection of the views of the advisors during discussions is a sign of their testing. Advisors use activities as a means to interest youth in topics that will cause mental thought and hopefully growth.

c) Social - Talking with a group of youth is a social experience that must also deal with the peer pressure of the youth code and the emotions of everyone involved. The advisor must be accepted by the norms of the whole group as well as being accepted by each individual. The basis of the youth code is for youth to be accepted and trusted as equals by adults, but without the accompanying responsibilities. The shared leadership approach between advisors and Venturers sets the stage for social interaction that complements both the youth and the adult codes. Together they do the choosing of activities, the planning and the doing. Through mutual interactions, the group becomes more aware of the objectives of the Venturer program and the need for teamwork.

Healthy activities and interactions with members of the opposite sex are another area that the advisor can stimulate and help to moderate. Parents are very willing to have their sons involved in chaperoned coeducational activities. Here is a chance for advisors to expose the Venturers to mixed activities that are fun and sociable without pressure or irresponsible actions.

One way that advisors can help to put youth in contact with other adults outside of their present environment is to have adults of different professions come in contact with the youth by inviting them to meetings or visiting their businesses. Increasing the awareness of

youth is the main objective in helping them to develop socially.

d) Spiritual - The true benefits that advisors have in guiding youths' development can be summarized in the effect on adolescents' spiritual development, as it is the culmination of their physical, mental and social assets. The consistent, personal example of the advisors is one of the most influential forces on the spiritual development of youth, due to the operation of companies in small groups and to the close mutual bond that develops between the advisors and youth. In addition, advisors help youth to gain a growing understanding of loving and serving God through good relationships with their peers and service to others¹³³.

2. Organization Experience Area

Organization experiences encourage Venturers to conduct their affairs in a mature, businesslike fashion, so that they can get the most out of their Venturing experiences. Agreeing to follow the objectives of Venturing, setting bylaws for the company, electing officers and dividing tasks among the members are ways to organize the company. Relations with the group committee is an organizational role that ties the company into the larger Scouting movement. Opportunities for Venturers to learn procedures for conducting business

¹³³ Scouts '68, Ottawa, Boy Scouts of Canada, National Council, 1968, p. 38.

affairs help in the operation of the company, as well as in their personal lives. Through educational activities, the education of Venturers to organize themselves can occur naturally. Through teamwork, a new dimension of sharing the necessary organizational chores takes place. Working together on projects and sharing the experiences, advisors delegate authority to youth to be more responsible for the organization of the company.

The plans that a company makes includes both short-term and long-term ideas for activities in all four seasons. A company generally does its long-term planning each fall as it takes a lot of preparation, both skillwise and financially, in order to achieve long-term goals. Long-term goals might include going on a one-month canoe trip, visiting another province or attending a national jamboree.

A short-term goal is an activity that can happen with a minimum of planning. These goals can be a result of long-term goals or can be events that the company is interested in doing, for example, a dance, a floor hockey game against another company, a bike trip or helping with Trees for Canada for a day. A series of short-term goals to learn the proper skills and to earn the money needed for a long-term goal may result in the fruition of the long-term goal.

When goals are being set, companies ensure that there is a variety of activities; events from all six activity

sub-areas ought to take place. The sub-areas are discussed in the next section. Once the goals are set, the activities then can be organized. A typical monthly sequence that companies have followed has been to have two meetings dealing with the focus of the company and two meetings involved in a variety of activities. A weekend outing is planned at least every two months.

Organizational experiences in Venturing help youth to develop mentally, socially and spiritually. Organizing activities help youth to put things into a logical order of action, to conceptualize a process which involves discussion with others and to gain majority approval for action. When Venturers develop and share organizational schemes, they are sharing their thoughts and are committing themselves to a process.

3. Activity Experience Area

In the activity experience area, there are six sub-areas which are the building blocks to an active, varied program. The activity sub-areas are: vocational, personal, social-cultural, exploring, fitness and service¹³⁴.

Depending on the company, the sub-areas will have a different significance in terms of priority. The basic format, as illustrated in FIGURE 1, is the general priority breakdown

134 Canadian Venturer Handbook, p. 43-55.

Figure 1.
Basic Program Format of Venturers

50% Activity Sub-area A (includes focus activity)				
5% Act. Sub- area B	15% Activity Sub-area C	15% Activity Sub-area D	10% Activity Sub-area E	5% Act. Sub- area F

Depending on the Venturers' interests, each company decides on the priority given to the following activity sub-areas:

- | | |
|--------------------|--------------|
| 1. Vocational | 2. Personal |
| 3. Social/Cultural | 4. Exploring |
| 5. Fitness and | 6. Service. |

that companies make¹³⁵. Activities ought to be planned to involve the six sub-areas at least every six months. One of the areas has the focus activity of the company within it and becomes the area of major attention.

The companies generally spend fifty per cent of their time involved on their chosen focus activity, for example, one company's focus in the fitness area is hockey and the focus for several companies in the exploring area is canoeing. A focus could be for one month, six months, one year or maybe permanent. It is suggested that companies review their long-term focus each fall.

Having a focus with a company helps to give security to the youth involved. It gives a common bond through mutual interest, and it gives something to work with and to develop. The more the focus is geared to an adult-like activity, the more challenging the activity appears to the youth, and the more serious the group becomes in the pursuit of its goals. Those companies working on a career focus in the vocational activity sub-area are examples of this type of pursuit, for example, one company is organized on the career focus of fire fighting. The ultimate challenge before these Venturers is being able to fight fires; this gives the youth an experience and a taste for possible future activities. The

¹³⁵ Hanna, An Introduction to Venturing for Advisors, p. 15.

lead-up sequence of lectures and practical experiences involves achieving progressive levels. The techniques of the required skills are taught in the same manner as adult fire fighters. Meeting the challenges set before them, the youth have the opportunities to build inner confidence and strength to meet future life situations.

To make Venturing a whole-person program, half of each company's activities must be varied and ought to be related to the other five activity areas. The variety of activities helps to increase the Venturers' knowledge, improve their skills and develop a healthy mental attitude. The combination of a focus and general activities helps to ensure that youth have an interest and that it is well balanced.

4. Spiritual Experience Area

The spiritual experience area is the continuous thread of the Venturer program. As part of the process of establishing their identity, it is hoped that Venturers will collect the things needed to define a working philosophy for their lives from the varied experiences that they have in the program. As maturity progresses, youth can adjust their philosophy with young, new members. It is important to meet new members where they are at, to help them to develop their first semi-adult operating philosophy, and then to help them to reach more adult levels.

The spiritual awareness of youth manifests itself in the wonder of the world and in coming to terms with who they are. It is important for them to examine: why there is war, why nationalistic pressures, why faith and what exactly is one's personal belief. Spiritual experiences help to bring into focus ethical and moral guidelines set by one's religious beliefs, country, family, Venturer company and oneself. The Venturer promise is the basic spiritual component of the program; it is the common purpose with which the members endeavour to guide their lives as part of the world-wide brotherhood of Scouting. When the process to reach a goal and the end itself are in unison, then the Venturers are putting their promise into practise.

The religious part of the spiritual experience area is present through contact with each youth's minister, priest or rabbi. The company also has a chaplain who has direct involvement with the company. A youth is encouraged to participate in events with his local church and to work towards his Religion-in-Life emblem.

In summary, the program operation of Venturing is based on the four experience areas; leadership, organization, activity and spiritual. In the discussion of the experience areas, it was noted that they are a practical expression of the guidelines of the Venturer program. Two important elements of each company are a strong peer group and a focus.

D. Program Supports

Program supports are auxiliary parts that help to give greater depth and back up to the experience areas. Program supports to the Venturer program, specifically, recognitions, uniform and resources, are discussed below.

Through activities within the four experience areas, Venturers become involved in meeting requirements for some of the awards designed for the program. The requirements help to recognize achievements at various levels and to encourage program activities. Awards are a support to the challenge to do better and are a recognition of having done so¹³⁶.

The Venturer uniform helps build identification to the Venturing program. The concept of oneness is facilitated when everyone in a company is dressed the same. Wearing the official uniform can be taken as a sign of reaching a high level of identification with the program. This generally is a gradual process and happens only after many positive experiences as a Venturer.

As programs are designed, the whole world is a resource for companies. The focus that a company chooses will determine the types of contacts that would be beneficial resources. As its part in operating Venturers, Boy Scouts of Canada provides statistical information and training

136 Canadian Venturer Handbook, p. 56-80.

resources for councils and the Venturer advisors.

In summary of the present section, the background of the Venturer program and the connection it has with the Scouting movement were discussed. The program operation of Venturing was discussed by reviewing each of the four experience areas and considering the effect of the program on the Venturers' development. Outlined in the program supports sub-section were: the recognitions, uniform and resources.

This completes the review of literature dealing with Keniston's extension of Rotter's locus of control construct and the presentation of the Venturer program. Within the following chapter, the Venturer program will be critically examined in light of Keniston's etiology of alienation.

CHAPTER II

THEORETICAL RATIONALE

In the preceding chapter, Keniston's etiology of alienation and the Venturer program were presented. In the present chapter, the Venturer program is critically examined in the light of Keniston's societal forces affecting the alienation of youth. In addition, the review of literature and the analysis of the societal forces and Venturing are summarized. The basic hypothesis is then put forward.

1. Keniston's Societal Forces and Venturing

Keniston proposes that youth in our present society are becoming increasingly frustrated and alienated, due to the lack of societal forces; namely guidelines, significant others and a positive viewpoint, i.e., a utopia¹. The approach that Keniston suggests to use to alleviate alienation is to create more favourable circumstances in our society by developing these three societal forces. Within this section, the Venturing program will be examined in order to ascertain if such a program provides the favourable circumstances for the presence and development of the societal forces of guidelines, significant others and a utopia.

¹ Kenneth Keniston, "Alienation and the Decline of Utopia", The American Scholar, Vol. 29, No. 2, 1960, p. 180.

A. Guidelines

Keniston states that there is an absence of institutions which are willing to control, limit or guide the direction of industrial and societal change². When principles are abandoned by institutions, then there are no reference points to guide one's freedom and to help in making choices between equally attractive alternatives^{3,4}. The result is the development of feelings of powerlessness. Keniston believes that values and principles can and do play an important role in providing continuity amid rapid change, and thus, feelings of powerfulness will develop⁵.

Boy Scouts of Canada is an institution which has adjusted with the times, but has maintained the fundamental principles that the organization was founded upon. The Venturer program is designed to integrate the aim and the principles of Scouting and the needs of male youth fourteen to seventeen years of age. Upon this foundation, the objectives and experience areas have been built to give the

2 Kenneth Keniston, "Social Change and Youth in America", in The Challenge of Youth, Garden City, New York, Doubleday and Co., 1965, p.220.

3 Keniston, "Alienation and the Decline of Utopia", p. 173 and 177.

4 Keniston, "Social Change and Youth in America", p. 214.

5 Ibid., p. 219.

framework within which the youth and advisors of the Venturer companies operate. The foundation and framework of the Venturer program give youth an interlocking set of guidelines that they are encouraged to live by, as they gain new experiences on their pathway to adulthood. Therefore, Boy Scouts of Canada is one institution which is willing to control, limit and guide social change.

Keniston believes that the presence of guidelines, which are mutually understood, gives a basic framework for youth to build upon⁶. Without some involvement in the set-up of the guidelines, Keniston feels that youth see themselves as being powerless in the system⁷. They feel that the system is inexorable and unmalleable⁸. Keniston concludes that youth must use their energy to help shape society⁹.

The Venturing program provides opportunities for youth to be meaningfully involved in the operation of the company. The initial agreement that needs to be reached for involvement in the program is for each youth to accept and then try to live by the aim and principles of the Scouting

6 Ibid., p. 214 and 219.

7 Ibid., p. 205.

8 Ibid., p. 215-216.

9 Ibid., p. 219.

movement and the objectives of the Venturer program. The choice here is to choose to belong to Venturers and accept these guidelines or to choose not to belong. Once the youth have accepted these conditions, they become actively involved in the decision making of the company.

As a company member, each Venturer is part of formulating the contract between the advisors and the company. The youth also participate actively in the annual reviewing of the bylaws of the company. As part of the organization of the company, each member has a role, either as an executive member, a chairman of a committee or as a committee member. Each member has a part to play in the operation of the company and the decisions that the company makes. Thus, the Venturer program does provide a basic foundation and a framework of guidelines that are mutually agreed upon, and opportunities for youth to be meaningfully involved in the decision making of the company.

In addition, Keniston believes that guidelines have an added value if they are developed with the agreement and support of significant others¹⁰. It is this set of guidelines that youth test to discover if there are any guiding principles that remain constant¹¹. Keniston states

10 Keniston, "Social Change and Youth in America", p. 204.

11 Keniston, "Alienation and the Decline of Utopia", p. 177.

that a positive morality is necessary upon which to ground criticism¹². Guidelines that are constant become the basis for developing a purpose in life for they provide a structural outline within which a person can function.

The Venturing program involves the parents of the youth, who are already significant to the youth and the advisors, who gradually become significant to them. The advisors are respected people in the community sanctioned by the local group committee and the movement, as people who can work effectively with youth. The advisors become significant to the youth by being personally involved in the life of the company and each member. The Venturers must vote to accept the contract worked out between the advisors and themselves. It is the advisors' responsibility to ensure that the guidelines of the Venturer program are consistently upheld.

Parental involvement in Venturing is encouraged particularly to help in activities, to participate in ceremonies and to support consistently the Venturing objectives at home. The involvement of the parents in the investiture ceremony of the youth into the company is a time for the youths' and the adults' commitment.

The testing of the guidelines is understood by the advisors and opportunities are provided to alter some of the

12 Keniston, "Social Change and Youth in America", p. 202.

framework of the Venturing program, but the foundation of the program is not negotiable. The youth learn that they have direct involvement in certain parts of the guidelines that affect them and learn to accept and work towards some basic guidelines, if they wish to be involved. In addition, they learn that those who are significant to them, parents and advisors, are willing to stand up for these guidelines. Therefore, the guidelines of the Venturer program have added value, for they are set with the agreement and support of significant others.

Keniston further believes that long range goals, life goals, need to be set by youth. Guidelines are the basis for the roadway that youth follow to work towards their goals. Having these guidelines, youth find enduring values and realize that life can be meaningful and livable despite rapid changes¹³. Keniston mentions that life goals for young people are short term and rarely go beyond five years. The result is youth drifting into an occupation rather than choosing a career¹⁴. They take no risks and get no satisfactions¹⁵.

13 Ibid., p. 219.

14 Ibid., p. 207.

15 Keniston, "Alienation and the Decline of Utopia", p. 100.

Venturing is designed to help youth develop a complete perspective to life; physically, mentally, socially and spiritually, so that they may be resourceful and mature members of their community¹⁶. Although the ideals and aspirations of providing the program involve the future, youth are met where they are at and supported in their life at their own rate. The experience areas provide an overall program, so that youth can experience varied activities. The experience areas are part of the guidelines of the Venturer program and outline the basic format of activities.

One of the six sub-areas of the activity area is vocational activities. This sub-area is designed to provide opportunities for Venturers to learn about different vocations through tours and personal contact with people in various fields. Through these types of exposures, youth have a better chance of determining the career cluster in which they are most interested and formulating long range goals.

Keniston believes that commitment to guidelines is necessary for youth to be effective; he states, "They (youth) wish there were values, goals or institutions to which they could be genuinely committed"¹⁷. Being committed makes youth feel that what they are doing is personally challenging

¹⁶ Bylaws, Policies and Procedures, Ottawa, Boy Scouts of Canada, National Council, 1976, p. 12.

¹⁷ Keniston, "Social Change and Youth in America", p. 208.

and socially useful¹⁸. At present, most youth have not found something to be committed to and remain personally uninvolved; however, once they do find a "style of life more deserving of allegiance"¹⁹, they are prepared to drop everything to join²⁰. Commitment to a set of guidelines develops the needed discipline to work towards these standards and the inner strength to move out to take new risks²¹. Living by guidelines avoids the necessity of escape routes and the need to only live in the present with immediate pleasures²². Having a framework that an individual believes in allows him to develop and use an organized process of thinking, so that alternatives can be considered and choices made. Living by guidelines to which they are committed gives youth an opportunity to test these beliefs in a practical way, to gain further insight and to help build their personal positive identity²³.

18 Ibid., p. 218.

19 Ibid., p. 202.

20 Ibid.

21 Keniston, "Alienation and the Decline of Utopia", p. 192 and 199.

22 Keniston, "Social Change and Youth in America", p. 208.

23 Ibid., p. 211-212.

Keniston states that "the material and moral crisis of our civilization can be resolved only by generations of men dedicated to the reconstruction of commitment"²⁴.

In the Venturing program, a member must commit himself to live by the Venturer promise which encapsulates the aim and principles of Scouting, and the philosophies and objectives of Venturing. The promise is made verbally before the company members, his parents and Scouting personnel. The promise acts as a guide by which the Venturer has committed himself to try to live. The value of the commitment depends on the importance bestowed upon it by those adults who are significant to the youth. Thus, a member of the Venturer program would tend to have a commitment to guidelines.

Keniston feels that having an initiation rite provides a demarcation point between adolescence and adulthood, and ensures that everyone grows up without any backsliding to childish ways²⁵.

The Venturers take their promise in a formal investiture ceremony. The actual ceremonies have included the basic elements of the youth taking the Venturer promise and agreeing to abide by the bylaws of the company before their parents, advisors and Scouting personnel. The investiture

²⁴ Keniston, "Alienation and the Decline of Utopia", p. 196.

²⁵ Keniston, "Social Change and Youth in America", p. 209.

ceremony is worked out between the Venturers and the advisors to make it as meaningful as possible. Investing the Venturers into the company gives them a formal demarcation point between what they have been involved in and the new challenge of the more adult Venturer program. When Venturers are invested, a new set of more adult expectancies is put before them and is mutually agreed upon; they are agreeing to try to live up to these expectancies and, in essence, are committing themselves to a way of life.

In summary, Scouting and Venturing stand as institutions committed to controlling social change; this is the reason for the existence of the organization and its programs. The program strongly emphasizes mutually understood guidelines supported by significant others. The Venturers become knowledgeable of the guidelines of the program and agree to them before they can be invested. It is the responsibility of the advisors to enforce the guidelines, which they do to the point of sometimes becoming authoritarian. The long range life goals are part of the Venturing program, but the extent of their being emphasized is not consistent among the companies. Generally, the older the company is, the more challenging the goals and the longer the time frame. Commitment to goals develops proportionately to the length of time that youth are involved in the program. The basic level of commitment for all Venturers is the

promise. The investiture of the Venturers is the initiation rite; all new members are invested. Therefore, the Venturer program does seem to have the guidelines as outlined by Keniston which he feels are necessary as a positive societal force for the development of powerfulness in individuals.

B. Significant Others

Keniston believes that significant others are necessary for youth to develop powerfulness; the lack of significant adults develops powerlessness. Keniston states that youth want and need significant adults in their lives to be models²⁶. The example that these adults set needs to be the type that society wants copied, and it needs to be confirmed by strangers^{27,28}. The confirmation by strangers needs to take place continually in an increasingly wider social radius²⁹.

The Venturer program is based on the concept of having significant adults involved in the program. These Venturer advisors are responsible for the operation of the

26 Ibid., p. 204.

27 Keniston, "Alienation and the Decline of Utopia", p. 181.

28 Erik Erikson, "Youth and the Life Cycle", in Children Today, Vol. 7, No. 2, 1960, p. 144.

29 Keniston, "Alienation and the Decline of Utopia", p. 179-181.

company. When men become involved as advisors, they must be acceptable to the local group committee and the Scouting organization, who together represent society. The advisors must also be acceptable to the youth of the company. Having the youth involved in the selection of the advisors immediately puts the advisors into the category of being significant others. There are at least two advisors per company with a ratio of one advisor for every eight youth. When companies have a combination of young adults and older adults as advisors, then a cross section of models who are all acceptable to society is provided. The advisors actively participate in the Venturer program with the youth to set a practical example, a model. It is important for youth to see how a person who is significant to them practices the enduring values of society as represented in the principles of the Scouting movement.

Parents are significant adults in a youth's life and their involvement in the Venturer program is encouraged at investitures and special occasions. Wherever possible, resource people are involved in the activities of the company, such as, career exploration or skill projects. These resource people may be known to the youth, but generally they are strangers. Here is involvement of new adults who are established members of the community and who believe in the Venturing program, for they are willing to give of their

time to help. As well as coming in contact with new people in the community, Venturers also have the opportunity to travel and meet other Scouting people in other provinces or other countries. During the thirteen months of research, trips to the United States and preparation for the 1977 National Jamboree took place. Here are opportunities for Venturers to get confirmation from people of different regions and cultures with the same principles and common purpose that their advisor exemplifies. Thus, it does seem that Venturing involves significant adults who are models of society and whose example and beliefs can be confirmed by strangers in the local community and the wider society.

Keniston also states that young people want and need significant others to be guardians of their development³⁰. Youth want adult rights, but are not willing to accept, in fact fear, the responsibilities that go with these rights³¹. They want and need adults to help them with these responsibilities by helping them to remain within the framework of their common purpose³². This interference by significant adults helps the youth to find the enduring values that make

30 Keniston, "Social Change and Youth in America", p. 204.

31 Ibid., p. 210.

32 Keniston, "Alienation and the Decline of Utopia", p. 181.

life meaningful and livable³³.

In the Venturing program, the advisors and parents act as guardians of the youths' development. The advisors endeavour to operate by the guidelines of the Venturer program, and the parents help to support these guidelines at home. The advisors are responsible to the local group committee to operate within these guidelines. Advisors are fully involved in the operation of the company and help the youth to develop their whole selves, physically, mentally, socially and spiritually, in a positive and mutual manner. The Venturers are mutually involved with the advisors and take increasing authority for the operation of the company; however, when the company or individual members violate the guidelines, it is the responsibility of the advisor to interfere. Therefore, it does seem that the Venturer program does have significant others involved in the program who are willing to be guardians of the youths' development.

Keniston says that youth find predictability and control in leisure activities³⁴. Youth try to intensify the present by having the maximum number of sense experiences without regard for others or the future³⁵. Keniston feels

33 Keniston, "Social Change and Youth in America", p. 219.

34 Ibid., p. 206.

35 Ibid., p. 208.

that we need to help youth to bring their past, present and future together to affirm their identity³⁶.

The Venturing program is an educational, recreational program designed to provide opportunities for youth to be active and to develop themselves in their leisure time. It is a program that the youth choose to be involved in and to continue their involvement as long as they wish. The program is geared to meet the present, immediate needs of youth in terms of actions and a great number of varied experiences, but in addition, the program puts some meaning into the activities and helps the youth to direct themselves towards future goals. The slogan of Venturing is "doing - not looking" and youth are challenged to be actively involved in a variety of activities and to do their best in each. The basic program format is constructed such that 50% of the activities centre around the focus and the other 50% involves activities in the other five activity areas. Through the planning and participation in activities, organizational, leadership and spiritual experiences occur naturally³⁷.

Besides the challenge to be involved in activities, Venturers are also challenged to strive continually to do better. This is a healthy pressure to get youth to do their

36 Ibid., p. 212.

37 Gordon Hanna, An Introduction to Venturing for Advisors, Toronto, Boy Scouts of Canada, Provincial Council for Ontario, 1976, p. 3.

best at an activity and then to proceed to higher adventures. In this way, youth can experiment with activities and test themselves to their limits under healthy and supportive conditions. These activities are within the social norms, complement people and their concerns, and help to provide reference points to bring the future into focus.

The Venturer program is a leisure activity and does seem to help youth meet their needs of present sense experiences, as well as helping them to affirm their identity. In the Venturing program, youth do seem to have their sense experiences within the given guidelines of the program. This enables the youth to feel that their lives are under their control and that it is proceeding in a predictable manner.

Keniston says that significant others, involved with youth, need to have a clear conception of themselves³⁸. They need to have affirmed their sense of identity³⁹.

Venturer advisors are selected on the basis of their maturity and emotional stability, and their support of the existing social norms. Advisors actively contribute to their community through their vocation, and their efforts are

³⁸ Keniston, "Alienation and the Decline of Utopia", p. 198-199.

³⁹ Keniston, "Social Change and Youth in America", p. 212.

recognized and certified by the community. Advisors are offered training opportunities to help them reaffirm their identity and to help them gain greater insight into themselves.

If a person who has not affirmed his identity becomes an advisor then he generally acts like one of the youth in the company and activities seem to spiral out of control. Since the company is not operating within the guidelines of the Venturer program, the advisor is removed from his position.

Keniston believes that adults who are significant to youth need to be supportive and consistent. This can only happen when adults have affirmed their own identity. Once adults have found their enduring values, they can then support youth to these ends as well, by allowing them to experiment, giving them guidance in a consistent manner and confirming them at their best^{40,41}. Keniston believes that the support given to a youth by one significant other can be enough of a force to give him a high enough self esteem to overcome the conflicts that he has⁴². It is the attitude of a youth's

40 Keniston, "Alienation and the Decline of Utopia", p. 199.

41 Keniston, "Social Change and Youth in America", p. 204 and 219.

42 Keniston, "Alienation and the Decline of Utopia", p. 181.

significant others which can make a difference between a youth achieving his identity or not.

The Venturer program is based on the concept of meeting the needs of youth and is geared to supporting a youth in his overall development. Youth are supported through the active participation of advisors in the company. This type of physical presence is a real support to youth. The advisors work with the youth, challenging them to do better things and delegating greater authority to them to handle their own affairs. When a youth or the company has achieved a goal to the best of his or the company's ability, then the achievement is recognized through the presentation of an award from the badge scheme of the program. Awards are considered a support to the program and seem to be utilized more by existing companies. Additional support is offered through guidance and advice at opportune moments, such as showing concern for what a youth is heading towards for a career.

Venturer advisors seem to be consistent with the youth, for they are responsible for and do operate the company within the guidelines of the Venturer program. They also strive to help youth develop as complete, unique individuals. A consistent example is set when the advisors involve youth in the decision making of the company, interact with them in a positive manner and supportive way at the

youths' level, and set an example. When the advisors and the youths' parents act in the same consistent manner, then a great portion of the youths' life is complementary and unified.

Keniston says that the greatest need for youth is to have significant others who will create an intellectual and cultural atmosphere for them⁴³. Keniston further believes that significant others communicating directly and openly with youth is a major way of creating this atmosphere and teaching them that knowledge, learning and wisdom are valuable pursuits⁴⁴. Both practical and cerebral experiences are necessary for the proper atmosphere to exist⁴⁵.

Venturer advisors support and operate the program to provide opportunities for youths' development, physically, mentally, socially and spiritually. Cooperative decision making and planning for activities involve leadership, organizational and spiritual experiences. Having events in the six activity areas ensures diversified experience; one of these activity areas is specifically geared to social and cultural experiences. Active and varied programing helps to

43 Ibid., p. 198.

44 Ibid., p. 197-198.

45 Ibid., p. 187.

stimulate youths' intellect and imagination to do the task at hand. Through the fun of choosing, planning and doing activities, youth learn, mature and are able to apply their knowledge to other situations.

The basis for the atmosphere in a Venturer company is the advisors' willingness to communicate directly and openly with the youth. The criteria which are used to select Venturer advisors are their enjoyment of working with youth and their ability to communicate with them. The advisor participates as an active member of the company with the opportunity of speaking up as he feels necessary. Advisors need to share themselves as they really are, so that youth have a practical example and can see that even significant people in their lives have fears and concerns. Through this sharing, spiritual experiences naturally occur. It is necessary for the advisors to set the tone of conversation so that the members will listen to others, respect another's view and gradually become more open themselves as the atmosphere becomes more conducive to direct interactions. Venturing does seem to create an intellectual and cultural atmosphere because of the advisors involving themselves and interacting openly with the youth.

Keniston further believes that part of the intellectual and cultural atmosphere created by significant others is the willingness of these significant adults to

learn as well⁴⁶.

The advisors, as discussed on the preceding page, try to be as open as possible and to share themselves with the youth. Being open and listening to what the youth say implies that if something that is said or done fits into the adults' style, they will incorporate it. Part of being open is admitting mistakes. Letting youth know that adults can be wrong helps to lessen the fearfulness of adulthood and provides a constructive example for youth to follow. The Scouting movement provides opportunities for advisors to learn informally and formally. Informal learning occurs when advisors are oriented to being involved with a company and when they come together to share ideas. Formal teaching takes place in the Scouting Woodbadge courses. These courses are designed to give advisors greater theoretical insight into themselves and working with youth, as well as giving practical ways of putting the theory into action. Attendance by advisors at informal and formal sessions has been increasing as the advisors feel more confident in what they will receive to help themselves and the youth that they are involved with. Thus, advisors do seem to be willing to learn and the Scouting movement does seem to provide opportunities for them to learn and to share what they have learned.

46 Ibid., p. 193-198.

Keniston feels that it is necessary for significant others to stay with youth through their role plays and tests⁴⁷. It takes courage for adults to be themselves, to believe in the youth and to continue to risk⁴⁸.

Having Venturer advisors who are consistent and who communicate directly and openly with youth will help them to live through the times of testing by the youth. Actually, staying involved with the youth is part of being consistent. Advisors are expected to commit themselves to being involved in the Venturer program for at least one year at a time. This allows for a full cycle of the Venturer program to take place and enables long range planning and activities in all four seasons. Having made a commitment for a one year period, adults are more willing to live through the ups and downs that are experienced in the company and they will be able to have an overall view of their involvement in the program at the end of the season. The first six months for new advisors are the hardest, for they are getting adjusted to the youth and accustomed to the Venturer program. It is hoped that an advisor will stay with the youth in the company for a period of three years, which amounts to staying with a group of

⁴⁷ Keniston, "Social Change and Youth in America", p. 219.

⁴⁸ Keniston, "Alienation and the Decline of Utopia", p. 199.

youth through their Venturing years. It is also hoped that the advisor will then consider moving with the youth into the next Scouting section, Rovers, to become their skipper.

A Venturer advisor exhibits his courage and willingness to take risks by operating the program within its guidelines, giving advice as it is required and giving feedback in a positive way. Whenever authority is delegated to others, as advisors do when they delegate their authority to Venturers, this does take courage and a willingness to risk. This is also the case whenever people are involved in new and increasingly more adventurous challenges. The amount of risk and courage increases as more authority is delegated to the youth for them to be continually challenged in the Venturing program. Operating within the guidelines of the Venturer program minimizes the amount of risk, for the program is interlocking. This means that the program is consistent with the needs of youth, the social norms of society and the interests of the youth. Being able to risk within an organized program is worth it when youth are being helped to grow and develop into adult members of society. Thus, advisors do seem to exhibit courage, a willingness to risk and the fortitude to stay involved with youth.

In summary of this section on significant others, the advisors of the Venturer program seem to satisfy each of the needed elements that Keniston believes are necessary for

significant others to be positive societal forces. The very basis of the Venturer program is built on the concept of having adult leaders who will participate in recreational activities with youth in a supportive and consistent manner. The advisors are selected on the basis of the example that they set and their willingness to take the responsibility for the Venturer company, i.e., being a guardian of the company. When advisors are selected, they seem to have a concept of themselves, for they are respected members of the community. They also seem to have the interest to learn, have courage and have the potential to create an intellectual and cultural atmosphere. However, the extent that these elements are realized varies with the advisors. The longer that advisors are in contact with youth, the more training they take and the more support they get from the local Venturer coordinator; this seems to help advisors achieve a clearer concept of themselves and more insight into working with Venturers. Advisors must maintain an acceptable level of competence in each of these areas to remain involved in Venturing.

In conclusion, the advisors seem to be significant adults to the youth and do seem to incorporate Keniston's concepts of what significant others need to be doing to be a positive societal force. The involvement in the program of resource people and the youths' parents help to give added

support, for they can also be considered as significant others. Thus, the Venturer program does seem to be fulfilling Keniston's theory of the need for a positive societal force through the involvement of significant others with youth.

C. Utopia

Keniston believes that a utopia makes living worthwhile, for it enables men to cope with frustration, arouses men to action and makes the world an inviting place to be⁴⁹. Having a utopia, according to Keniston, is necessary for youth to develop powerfulness; the lack of a utopia develops powerlessness. Keniston says that youth need to create a new myth for their age, for each age needs a positive myth to express the deepest interpretation of the times^{50,51}. When youth have a common purpose, they can tolerate discomfort, discontinuity and frustration⁵².

The Venturer program provides an opportunity for youth to come together in groups and to work towards a common purpose. The Venturer companies in the local district usually

49 Ibid., p. 182.

50 Keniston, "Social Change and Youth in America", p. 220.

51 Keniston, "Alienation and the Decline of Utopia", p. 185.

52 Ibid., p. 185.

have between four and twenty members with a general average of about ten members. Each company works together as a team towards their goals and the common purpose of each company is based on the Venturer promise and its chosen focus. New ideals that have recently emerged in the Venturer program, as youth try to live their promise, have been reforestation, conservation and pollution control. The focus of the company is a practical interest which has become the common ground for the company to meet and to participate in activities. Being involved together in activities seems to be the means to work towards the higher goal of the Venturer promise. The common purpose of the Venturer companies is harmonious with the goals of society, and at times, they become the pace setters for new emerging myths for youth of that generation.

Keniston states that a utopia must not only be a vision, but it must also be a positive one. Having a positive vision, youth can visualize the future better and work towards life goals⁵³. Keniston believes that people need to have their roots in fantasy, to be positive and have genuine idealism^{54,55}.

53 Ibid., p. 185.

54 Ibid., p. 189.

55 Keniston, "Social Change and Youth in America", p. 202.

The Venturer program is based on a very positive vision; that of providing a variety of activities for youth to help them develop into resourceful and responsible members of the community by providing opportunities and guidance for their mental, physical, social and spiritual development⁵⁶. There is genuine idealism here to help youth become adult members of the community. The experience areas of the program help youth to learn about themselves as part of their future. The vocational section of the activity area helps youth learn about career goals which are a major part of future life goals.

Having "challenge" as the motto of Venturing is designed to encourage youth to try new things and to do better at them each time. A beneficial experience needs to incorporate a process of learning and being positive. The learning design is to start with a small project and make it work. Having made the first experience successful and with the knowledge that has been gained, then greater projects can be undertaken. A one-day outing, for example, can be gradually increased with additional skills to attending a World Jamboree.

Part of the idealism of the Venturer program comes from the international aspect of Scouting and its belief in

⁵⁶ Bylaws, Policies and Procedures, p. 12.

world brotherhood. Another part of the idealism is the spiritual aspect of the program which is the basis of the ethical and moral guidelines of the program and the onus on service to others. The idealism is genuine and designed to bring about a better world. There truly seems to be a positive vision in the operation of the Venturer program.

Keniston believes that faith is necessary to have utopia; faith that things will get better and that problems need to be dealt with, rather than being repressed⁵⁷.

The Venturer program is built on faith. The spiritual experience area of the program is based on the belief in God and in particular, belief in the Christian faith in Canada. Belief in the ideals of the Venturer program and the Scouting movement are based on people having faith in them and working towards them. This faith is inherent in the Venturer promise and the aim of the organization. This faith is supported, deepened and reaffirmed through open discussions and direct communications between youth and the advisors. Faith is also enriched when decisions are worked out mutually by youth and adults, so that what is happening is understood and supported by all who are involved. From this discussion, it does appear that Venturing has a faith component.

⁵⁷ Keniston, "Alienation and the Decline of Utopia", p. 190-193.

Keniston further believes that responsibility to a utopia is necessary⁵⁸. The faith that people have must be outwardly shown. Youth need to put the faith that they have into practise by working towards their goals. Showing their faith to society is the true test of their faith. The example that youth set and the means that they use to work towards their utopia will indicate how much faith they have and how committed they are⁵⁹. The more the means and the ends are explicitly related, the more committed the youth are and the more faith they have in their utopia⁶⁰. The greater the commitment to a utopia, the more youth will risk themselves to try to involve others. This means not only outwardly identifying themselves to their utopia, but also striving to influence others to join with them to work towards the common purpose of the organization⁶¹.

When youth formally join the Venturer program, they commit themselves to living by the Venturer promise. This commitment gradually deepens through the experiences that youth have in the program. The more that the purpose of the organization is internalized, the more the youth are willing

58 Ibid., p. 192.

59 Ibid., p. 193-194.

60 Ibid., p. 183.

61 Ibid., p. 181, 193 and 199.

to show their peers and society that they belong to Venturers. Outward signs usually start for new Venturers by wearing a Venturer crest, then an informal company outfit, then a Venturer shirt and subsequently the complete uniform. Wearing the uniform by youth is taken as an adult form of commitment. Providing youth with official uniforms puts them immediately into an atmosphere in which commitment can grow and mature. A youth who is proud to wear the Venturer uniform may internalize the utopia of the program and has faith to work towards its goals.

Another sign of youth enjoying their experiences in Venturing and their commitment to the program is to want to involve other youth and to share their experiences. The more friends that there are in a company, the more of a common purpose that they have. Thus, it does seem that Venturers are responsible to their utopia, for they outwardly show their commitment and involve their friends as they become increasingly committed.

In summary of this discussion of a utopia, the common purpose of the Venturer program and the connection of Venturing with the world-wide Scouting movement seems to include the elements that Keniston believes are necessary for a utopia to be a positive societal force. Working towards the promise of Venturers seems to make youths' lives worthwhile in terms of service, brotherhood and self-development. Faith

in the program ideals are developed through the spiritual experience area and belief in God. Youths' faith develops slowly, for they want to test and retest it. Venturers gradually develop faith in themselves, then in others and then in a utopia. Most youth in the Venturer program are in the process of developing their faith as they have a common goal and adults to believe in and model. There is a basic commitment to the Venturer program when Venturers are invested, but this commitment needs to be further developed and continually reaffirmed to truly become meaningful. Those youth who remain the three years in the Venturer program do seem to have a full understanding of the purpose of Venturing and Scouting and a strong faith in these beliefs.

Therefore, the Venturer program does seem to have a utopia which Keniston feels is necessary as a positive societal force.

In conclusion of the present section of viewing Venturing in the light of Keniston's etiology of alienation, the elements of the three societal forces of guidelines, significant others and a utopia, seem to be present in the Venturer program. Thus, Venturing seems to meet Keniston's criteria of what is needed to alleviate the alienation of youth and to help them develop powerfulness.

2. Summary and Basic Hypothesis

In Chapter I, the literature with reference to the theories of Rotter and Keniston, and the relationship of these two theories and the Venturer program were reviewed. In Chapter II, it was concluded that Keniston's etiology of alienation may be practically applied to a recreation program such as Venturing.

Rotter's social learning theory is based on expectancy and reinforcement constructs. Rotter believes that the effect of reinforcement on preceding behaviour depends on whether people perceive the reward as dependent on their behaviour or independent of it. If people perceive the reinforcement as being contingent upon their own behaviour, then they exhibit an internal locus of control. However, if they do not perceive the reinforcement as contingent on their behaviour, but rather as a result of luck, chance, fate, powerful others or complex forces surrounding them, then they exhibit an external locus of control. Rotter considers the internal-external locus of control to be related to the concept of alienation and operationalizes his concept in his research, but regrettably, he has not developed an etiology of alienation.

Keniston's theory of alienation is based on the view that most youth are in a psycho-social moratorium and cannot control their destinies. Keniston terms the impersonal forces

that bring about peoples' perception that they are unable to control their lives as powerlessness. Keniston states that three societal forces; guidelines, significant others and a utopia are necessary for the alleviation of alienation.

Rotter has an empirically tested locus of control theory, but unfortunately, he has not articulated any causes of alienation. It has been shown through Seeman's work and the similarities of Rotter's and Keniston's definitions, that Keniston's etiology of alienation is actually an extension of Rotter's locus of control construct.

The Venturer program provides a practical test of Keniston's etiology of alienation. The three societal forces that Keniston says are necessary for the alleviation of alienation seem to be present in the Venturer program.

Keniston says that the elements needed for guidelines to be effective societal forces are: 1) institutions which will control social change, 2) mutually agreed upon guidelines, 3) guidelines supported by significant others, 4) long-range goals, 5) commitment to goals and 6) an initiation rite. The Venturer program seems to have these elements incorporated into the program design. The Venturers and the advisors are committed to living by the guidelines upon which they have mutually agreed.

Keniston believes that the concepts needed for an adult to be considered a significant other and an effective

societal force are: 1) being a model for youth, 2) being a guardian of their development, 3) being involved in leisure activities, 4) having a clear concept of himself, 5) being supportive and consistent, 6) creating an intellectual and cultural atmosphere, 7) being willing to learn and 8) having the courage and being willing to take the risk of staying involved with youth. The Venturer program seems to involve adults as advisors who exemplify these concepts, and the Scouting movement seems to be willing to help advisors to continue being involved as significant adults with the youth. The Venturer program also involves resource people and parents of the youth who can also be considered as significant adults in the youths' lives.

Keniston believes that the elements necessary for a utopia to be a societal force are: 1) a common purpose that makes living worthwhile, 2) a positive vision, 3) faith and 4) a responsibility to the utopia. The Venturer program does seem to incorporate these elements.

As the Venturer program seems to have the make-up of the societal forces that Keniston believes are necessary for the alleviation of alienation and the development of powerfulness in youth, then it can be hypothesized that individuals participating in the Venturer program exhibit higher degrees of powerfulness than individuals not participating in the Venturer program.

CHAPTER III

EXPERIMENTAL DESIGN

1. Introduction

The research question is whether participation in the Venturer program increases powerfulness due to the presence of Keniston's three societal forces. It was necessary to establish that Keniston's etiology of alienation is an actual extension of Rotter's locus of control construct so that Rotter's instrument could be used in the research.

The research was carried out in a large suburban community in Southern Ontario over a thirteen month period. Since Venturing does seem to incorporate Keniston's societal forces, the following hypothesis was tested using total scores from Rotter's instrument as the dependent variable.

2. Hypothesis

The hypothesis for the research investigation is to determine whether participation in the Venturer program results in greater powerfulness than non-participation in the Venturer program.

3. Operational Definitions

The following definitions are made to ensure clarity of meaning:

Venturers : male youth, fourteen to seventeen years of age, who are participating in the Venturer program in the selected Southern Ontario community and who are new to the program within the three months prior to the pre-test being administered.

Non-Venturers : male youth, fourteen to seventeen years of age, who are not participating in the Venturer program and who live in the selected community.

Powerfulness : the score obtained on Rotter's Internal Versus External Control Scale. Powerfulness and internal control are used interchangeably, as are powerlessness and external control.

4. Rotter's Instrument

Rotter's Internal Versus External Control Scale (I.E. Scale) is a forced-choice, locus of control questionnaire composed of twenty-three items dealing with the subjects' beliefs about the nature of the world¹. The scale was designed by Rotter to measure the degree to which individuals attribute the events that happen to them as a function of their own control, skills or behaviour, as opposed to these events being the result of luck, chance or powers beyond their control².

Each item in the questionnaire is composed of two statements. The respondent chooses the statement that he

1 Julian Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcements", in Psychological Monographs, Vol. 80, No. 1, 1966, p. 10.

2 J. B. Rotter, J. E. Chance, E. J. Phares, Application of Social Learning Theory of Personality, New York, Holt, Rinehart and Winston Inc., 1972, p. 371.

agrees with the most. Individuals differ in their scores in the degree to which they attribute reinforcement to their own actions. Scores have been found to be related to a variety of behaviour, including conformity and risk taking³.

The I.E. Scale has been reported to have a low negative correlation with the Marlow-Crowne Desirability Scale and a zero-order correlation with the Taylor-Manifest Anxiety Scale⁴. Rotter has reported reasonable estimates of internal consistency for an additive scale and satisfactory test-retest reliabilities, for example, Spearman-Brown, .65 to .79; Kuder-Richardson .69 to .76; test retest, .49 to .83⁵. In addition, empirical studies have provided support for the validity of the I.E. scale as a measurement of the locus of control construct⁶. The I.E. scale does seem to provide an adequate measure for the purpose of the present research.

5. Sample

The treatment and control samples were obtained from a large suburban Southern Ontario community. The samples involved male youth fourteen to seventeen years of age. The

3 Ibid., p. 360.

4 Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcements", p. 10.

5 Ibid., p. 10 and 13.

6 Ibid.

treatment sample (Venturers) consisted of forty-four Venturers who had joined one of the twenty-one Venturer companies in the selected community during the three months prior to the pre-test. Companies were judged during the test period as meeting the objectives of the Venturer program. This decision was based on a visit by Venturer project staff to a meeting of each of the companies. The project staff evaluated the operation of the company with the Venturers and advisors in light of the objectives of the program.

The control sample (non-Venturers) consisted of one hundred six students from a randomly chosen secondary school in the selected community.

6. Design

The treatment and control groups were administered a pre-test in April, 1975, and a post-test thirteen months later in May, 1976. The same instructions for completing the forms were used for both the pre-test and the post-test.

7. Statistical Analysis

The statistical analysis used was a one-way analysis of covariance with participation/non-participation in the Venturer program as the independent variable, post-test powerfulness scores as the dependent variable, and pre-test powerfulness scores as the covariate. The alpha level was set at .05.

CHAPTER IV

PRESENTATION AND DISCUSSION OF RESULTS

The results of administering Rotter's Internal Versus External Control Scale on a pre-test, post-test design are presented and discussed in the present chapter. The consideration of the research hypothesis, including statistical checks, is followed by a discussion of the comparison between the non-Venturer pre-test and post-test scores, and between the Venturer pre-test and post-test scores.

1. Research Hypothesis and Statistical Checks

The research hypothesis being tested is that participation in the Venturer program results in greater powerfulness than non-participation in the Venturer program. Prior to the testing of the research hypothesis, statistical checks were made on the Venturer and non-Venturer pre-test scores to ensure that there was no significant difference between the two sets of scores. This is a necessary precaution before proceeding to the primary analysis.

The results of the comparison of the Venturer and non-Venturer pre-test scores indicated that there was in fact a difference between the scores. As TABLE I illustrates, the obtained t value of -3.00 is greater than the critical t

Table I
Comparison of Venturer and Non-Venturer
Pre-test Powerfulness Scores

	<u>Non-Venturers</u>	<u>Venturers</u>
Means:	12.86	14.61
Standard Deviations:	3.42	2.85
Sums of Squares:	1228.88	348.43
Standard Error:		.57
Value of t:		-3.00
No. of Degrees of Freedom:		148.00
.95 t_{148} equals 1.98		

value of 1.98. Thus, the null hypothesis that the two groups are equal in the pre-test scores is rejected and the alternate hypothesis that a significant difference exists in the degree of powerfulness between the non-Venturers and Venturers is accepted at the ninety-five per cent level of confidence. From the results of the pre-test scores, it is evident that youth who join Venturers have a higher degree of powerfulness than those who chose not to become involved.

Keniston states that there are three classifications of youth: beat, other-directed and those with double consciousness. Youth with double consciousness, according to Keniston, have higher degrees of powerfulness¹. It appears that those youth with double consciousness are interested in becoming responsible adults and are involved in Venturing.

It is interesting to consider the possible reasons for the Venturer program possibly attracting those with double consciousness. The beat group has tended to opt out of society and since Venturing is an institutional program, the likelihood of these youth being involved can be considered to be rare. The other-directed group has a low degree of powerfulness and allows other forces to make decisions for them. As the peer group is the most influential force during

¹ Kenneth Keniston, "Social Change and Youth in America", in The Challenge of Youth, Garden City, New York, Doubleday and Co., 1965, p. 213.

adolescence, the other-directed youth will go out of their way to follow the youth code. As part of the youth code is not to join any organized group, it is understandable for these youth not to be involved in Venturers. A possible way for these youth to become involved in organized groups would be for the group code to stipulate that one be a member.

If the Venturer program is to be designed to include those youth who are other-directed, then the program focus for companies should be geared to activities which are acceptable within the youth code, such as sports, entertainment and travel. These fun focus programs should attract a greater percentage of youth and with them a high number of those who are other-directed. It may well be that research needs to be done to determine ways to change the youth code to make organized programs acceptable, so that other-directed youth could become more involved.

Youth who have double consciousness seem to be the group who are involved in Venturers. They have a higher degree of powerfulness and it seems that this is necessary to choose to join Venturers and to stay involved in the program, against possible pressure of the youth code. The pressure of the youth code would probably be easier for youth with double consciousness to cope with, since they have interests both in the youth culture and the adult world. Thus, the influence of the youth code is not all or nothing for this group, as it is

for those youth who are other-directed. As youth with double consciousness want to become part of the adult world, it is more important for them to become involved in adult-sanctioned activities, such as Venturing.

It would be interesting to do further research to view the comparison of the powerfulness of Venturers to social status. Scouting has been termed an organization for the middle class and it could be interesting to see if there is any connection between those youth in the middle class and those who have a higher degree of powerfulness. It would also be interesting to develop, on a large scale, Venturer focus companies which are based on activities that youth believe are adult-like and that they are interested in, such as fire fighting, hotel management, police work, law and medicine. These program focuses should attract youth who have double consciousness in greater numbers, for they are being offered something that they can identify with and which has an adult value.

Due to the significant difference in the pre-test scores, the research hypothesis had to be tested using a covariance design. Before a test of covariance can be properly used, it is necessary to ensure that homogeneity of regression exists between the regression slopes of the scores of the two groups. As TABLE II illustrates, the obtained F ratio of 3.40 is below the critical F score of 3.90.

Table II
 Test of Homogeneity of Regression between the
 Venturer and Non-Venturer Powerfulness Scores

	<u>D</u>	<u>Non-Venturers</u>	<u>Venturers</u>
Difference Between Slopes:	1	42.50	42.50
Within-GP Residual:	146	1829.62	12.53
Within-GP Total:	147	1872.12	
F Ratio:		3.40	
.95 $F_{1,146}$ equals 3.90			

Therefore, the null hypothesis that there is homogeneity of regression is probable to the ninety-five per cent level of confidence.

The hypothesis that participation in the Venturer program results in greater powerfulness than non-participation in the Venturer program can now be tested. A test of covariance can be used, since homogeneity of regression does exist between the Venturer and non-Venturer scores. As TABLE III illustrates, the obtained F ratio of 6.58 is higher than the critical F score of 3.90. This suggests that there is a significant difference between the control and treatment post-tests. Thus, the null hypothesis is rejected and the alternate hypothesis, that there is a significant difference between the two post-tests, is probable at the ninety-five per cent level of confidence. Observing the adjusted means in TABLE III, it can be seen that the Venturers exhibit a higher degree of powerfulness than non-Venturers.

This result supports the contention that the Venturer program does help youth to develop greater powerfulness. In addition, Venturing does seem to provide the three societal forces that Keniston believes are necessary for the development of powerfulness. Thus, Venturing does seem to substantiate Keniston's theory that the three societal forces are necessary for the development of powerfulness. As

Table III
Comparison of Venturer and Non-Venturer
Post-test Powerfulness Scores
(Adjusted Statistics)

	<u>D</u>	<u>Non-Venturers</u>	<u>Venturers</u>
Difference Between Slopes:	1	84.05	84.05
Within-GP Residual:	147	1872.12	12.74
Within-GP Total:	148	1956.17	
F Ratio:		6.58	
Y Means:		13.38	15.08
.95 $F_{1,147}$ equals 3.90			

Keniston's etiology of alienation has been shown to be an extension of Rotter's locus of control theory, the increase of powerfulness in Venturers is a practical application of Rotter's theory and a key to working with youth.

Although the value of the Venturer program in helping to develop powerfulness has been supported, further studies would help to provide a higher degree of certainty. In addition, other studies are needed to ascertain better methods to involve youth in Venturing and the best activities to offer to help them to increase their degree of powerfulness. It would be of interest to involve other-directed youth into the Venturer program to find out the effect that the program has on them. It would also be of value (and is the intention of the Venturer project) to retest the control and Venturer groups at the end of three years; this is the age duration of the Venturer program. A comparison of the two groups at that time would give a better indication of the effect of Venturing on youth. A yearly testing of the groups might also indicate an optimum length of time that the youth need to be involved in the program to derive the greatest benefit, and the age at which the greatest development of powerfulness occurs. This would help the Scouting organization and the advisors to better understand youths' desires to be involved in programs.

Further, it might also be of interest to test the groups at age twenty-one and age twenty-five. It is probable that the Venturer group would reach a higher degree of powerfulness than the non-Venturers. It would be interesting to see the results for the non-Venturers, as it is probable that they would not achieve the level of powerfulness in adulthood which they had attained before adolescence.

In summary of the present section, the results of the research have been significant and have substantiated the research hypothesis that participation in the Venturer program results in greater powerfulness than non-participation in the Venturer program. The rationale for the increase in powerfulness is the presence of Keniston's societal forces.

2. Analysis of the Non-Venturer Pre-test and Post-test Scores

Having substantiated the research hypothesis as being significant to the ninety-five per cent level of confidence that Venturers have greater powerfulness from participation in the Venturer program than non-Venturers, it is now beneficial to analyze the comparison between the non-Venturer pre-test and post-test scores.

Prior to beginning the research, the expectancy was that non-Venturers would not exhibit any significant change in their degree of powerfulness during the thirteen month

test period. As TABLE IV illustrates, the value of t at $-.60$ is less than the t ratio of 1.98 . Thus, the null hypothesis is probable to the ninety-five per cent level of confidence, and the amount of powerfulness that the non-Venturers feel they have has not changed significantly.

It would be beneficial for a future research study to continue testing the non-Venturers over several years to observe changes in their degree of powerfulness. Keniston would probably predict that the rate of powerfulness would decrease, because of the probable continuing decline of the needed societal forces necessary for the development of powerfulness².

It would also be of benefit to do an age breakdown to discover which of three possible alternatives occur; if there is a continual increase in powerfulness as youth grow older; if there is an increase to adolescence and then a continual decrease; or if there is a valley effect, meaning an increase to adolescence, then a decrease followed by a gradual increase in powerfulness. Keniston's belief would probably be a continual decline in powerfulness, once adolescence is reached and youth begin to interact in a larger social radius³. This would mean that adolescence would be the

2 Kenneth Keniston, "Alienation and the Decline of Utopia", in The American Scholar, Vol. 29, No. 2, 1960, p. 179-181.

3 Ibid., p. 165-168.

Table IV
Comparison of Non-Venturer Pre-test
and Post-test Powerfulness Scores

	<u>Pre-test</u>	<u>Post-test</u>
Y Means:	12.86	13.08
Standard Deviations:	3.42	4.25
Sums of Squares:	1228.88	1895.40
Sum of Cross Products:	842.13	
Standard Error:	.36	
Value of t:	-.60	
No. of Degrees of Freedom:	105.00	
.95 t_{105} equals 1.98		

highest point of an individual's degree of powerfulness.

The present writer would contend that as youth enter the larger social radius a valley effect occurs, as they change over from operating by the values imposed on them by significant others to operating by their own personal code. The depth of the valley, i.e., the drop in powerfulness, would depend on the degree of conflict between the values of the significant others which the youth have been operating by and the values of society to which the youth now become exposed. The conflict may cause a jamming effect in the minds of the youth and their powerfulness may decrease until they realize that they cannot live by other peoples' codes. At this point, youth may decide to develop their own code to live by. As the youth develop their personal code, their degree of powerfulness should increase. The youth would then incorporate the attitudes and life styles of those significant to them in their own codes. The extent of the decrease in powerfulness would probably depend on the presence of the three societal forces.

It would be of further benefit, if future research would undertake a study of which particular one of Keniston's societal forces is the most beneficial for increasing the degree of powerfulness and the one which seems to be lacking the most in our society. Keniston would probably say that having a utopia is the most important societal force, for if

there is a utopia, then significant others will follow and enforce guidelines towards the utopia⁴. In addition, Keniston would probably say that a utopia is the societal force that society is lacking the most⁵. It may well be, however, that significant adults are the key; youth could develop powerfulness to some degree without guidelines and a utopia, but not without significant others.

In summary, the result that there is no significant difference between the pre-test and post-test scores of the non-Venturers was expected. Future research should be undertaken to investigate the continuing development of these youth. Several possible predictions have been made and have been discussed, as to the result of this research.

3. Analysis of the Venturer Pre-test and Post-test

As well as comparing the non-Venturer pre-test and post-test scores, it is also beneficial to analyze the comparison between the Venturer pre-test and post-test scores. The following section takes a look at these scores.

As TABLE V illustrates, the value of t at -2.00 is approaching significance at the ninety-five per cent level of

4 Ibid., p. 196.

5 Ibid., p. 180.

Table V
Comparison of Venturer Pre-test and
Post-test Powerfulness Scores

	<u>Pre-test</u>	<u>Post-test</u>
Y Means:	14.62	15.82
Standard Deviations:	2.85	3.55
Sums of Squares:	348.43	540.55
Sum of Cross Products:	100.91	
Standard Error:	.60	
Value of t:	-2.00	
No. of Degrees of Freedom:	43.00	
.95 t_{43} equals 2.02		

confidence, which has a t ratio of 2.02. Analyzing the data in TABLE V, the change from the pre-test to the post-test is towards a higher degree of powerfulness. It is interesting to note that while the value of t for Venturers is approaching significance, the value of t for non-Venturers is a great distance from being significant. One could, with caution, support the conclusion that the value of t for Venturers can be accepted as significant and the null hypothesis that there is no significant difference between the degrees of powerfulness in the pre-test and post-test of the Venturers can be rejected. The alternate hypothesis, which states that there is a significant difference in the degree of powerfulness between the Venturer pre-test and post-test scores, can be taken as probable to slightly less than the ninety-five per cent level of confidence.

It is probable that significance would have been attained if the post-test had been delayed for a few more months, giving the Venturers a longer time period to continue the development of their powerfulness. Future experimental designs might consider giving a greater spread in the testing times. A significant change in powerfulness might also have been achieved in the thirteen month time spread, if the Venturers of only companies that were already in operation had been tested rather than both existing and new companies. It did seem from looking at the breakdown of Venturers in new

and existing companies that Venturers from existing companies not only had a lower degree of powerfulness on the pre-test, but also had a higher degree of powerfulness on the post-test when compared to Venturers from new companies. This could be due to the existing companies being more organized and more involved in doing activities which would be more of an attraction to youth with a lower degree of powerfulness. The effect of the existing companies seem to have a greater impact on the Venturers, as well. The numbers in the two separate groups are too small for anything but a thought for future research.

In summary of the present section, the difference between the pre-test and post-test scores of the Venturers was a little short of expectancies, but still is of value. The possible reasons for the results approaching significance have been discussed, as well as some suggestions for future research.

In summary of the present chapter, the hypothesis itself has been presented and discussed, including statistical checks of it. The analysis of the Venturer and non-Venturer pre-test and post-test have also been presented and discussed separately for added insight. The results have aroused a number of interesting points for consideration and grounds for future research.

SUMMARY AND CONCLUSIONS

As youth seem to be existing in a psycho-social moratorium, society needs to find ways to develop a greater degree of powerfulness in adolescents so that youth can have more control over their lives and are able to achieve adulthood.

In Chapter I, the review of literature was presented. Initially, the relationship between Rotter's internal-external locus of control construct and Keniston's theory of alienation was reviewed and compared. As Rotter has done extensive empirical studies, but as he has not formulated the causes of alienation for the practical application of his theory, it was necessary to establish Keniston's etiology of alienation as an extension of Rotter's locus of control construct.

In the second section of Chapter I, Keniston's etiology of alienation was extrapolated. Each of the three societal forces of guidelines, significant other and a utopia which Keniston says are needed for the development of powerfulness in youth were studied in detail.

The third and last section of Chapter I introduced the Venturer program of Scouts Canada for fourteen to seventeen year old males. The program format described in this thesis was designed for implementation on a test basis

in the large suburban Southern Ontario community which was used as the research area for this thesis.

In Chapter II, the Venturer program was examined in the light of Keniston's three societal forces to see if these forces are, in fact, present in Venturing.

In Chapter III, the experimental design was presented. The hypothesis to be tested in the research investigation is to determine whether participation in the Venturer program results in greater powerfulness than non-participation in the Venturer program. Rotter's Internal Versus External Locus of Control Scale was used in the research study to discover the changes in the degree of powerfulness in Venturers and non-Venturers over a thirteen month period. The statistical analysis was made using a one-way analysis of covariance.

In Chapter IV, the results of the research were presented and discussed.

Some conclusions which can be derived from this research report seem to be:

1. Youth need practical ways to develop powerfulness.
2. Keniston's theory of alienation and Rotter's locus of control construct appear to be similar.
3. Keniston's etiology of alienation provides a possible extension of Rotter's locus of control theory.
4. The Venturer program does seem to have the various

factors of the three societal forces that Keniston says are necessary for the development of powerfulness in youth.

5. Youth participating in the Venturer program develop a higher degree of powerfulness than those youth not participating in the Venturer program. This was interpreted as experimental evidence to support the contention that Venturing has Keniston's three societal forces present in the program.

6. There was no significant change in the degree of powerfulness of the non-Venturers over the thirteen month period.

7. The change in the degree of powerfulness of Venturers over the thirteen month research period was approaching significance and can be, with caution, accepted as significant.

8. Youth who join the Venturer program seem initially to have a higher degree of powerfulness than the non-Venturers. Thus, it seems that it is the youth with double consciousness who are becoming involved in Venturing.

Having reached the above mentioned conclusions, it is now possible to mention some future research that might be undertaken as a result of the conclusions of this thesis. In the pursuit of future research it would be beneficial:

1. to explore ways to involve youth of the other-directed and beat groups into the Venturer program.

2. to compare the powerfulness of Venturers to their social status.

3. to find the best activities to help increase powerfulness in youth.

4. to continue testing the non-Venturers to observe any changes in powerfulness over several years.

5. to do a comparison of the degree of powerfulness of youth and their age.

6. to study which particular one of Keniston's societal forces is the most beneficial for increasing the degree of powerfulness and the one that seems to be lacking the most in youth.

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A psychological look at conflicts that exist in the developmental stages of peoples' lives and the effect in achieving identity. The book centres on the conflict between identity and identity confusion, which is the crisis of the youth stage of life. Erikson's psychological theory is the basis for Keniston's sociological theory.

-----, "Youth and the Life Cycle", from Children Today, Vol. 7, No. 2, 1960, 43-49 p.

A concise article on Erikson's view of youth and the problems of adolescence. This is a concise capsulation of Erikson's theory.

Hanna, Gordon, An Introduction to Venturing for Advisors, Toronto, Boy Scouts of Canada, Provincial Council for Ontario, 1975, 18 p.

A booklet published for potential advisors to introduce them to the theory of the Venturer program and to the expectancies of an advisor. The Venturer project in the large suburban community in Southern Ontario was based on this book.

Keniston, Kenneth, "Alienation and the Decline of Utopia", in the American Scholar, Vol. 29, No. 2, 1960, 161-200 p.

An article dealing with changes in America, the lessening of societal forces and the need for a utopia. This is an excellent reference article.

-----, "Social Change and Youth in America", in The Challenge of Youth, New York, Doubleday and Co., 1965, 191-222 p.

An article dealing with social changes in America towards greater alienation for youth and the societal forces needed to be re-introduced.

-----, The Uncommitted: Alienated Youth in America, New York, Harcourt, Brace and World Inc., 1965, 500 p.

A detailed study of alienated youth in our present society, including a breakdown of the continuum between conformity and alienation. The causes of the various degrees of alienation are presented and discussed.

-----, Young Radicals, New York, Harcourt, Brace and World Inc., 1968, 368 p.

A study of the alienation of the radicals in the universities. Keniston compares the alienation of radicals to the alienation of the uncommitted, and discusses in detail the three classes of youth which he has formulated.

-----, Youth and Dissent, New York, Harcourt, Brace and Jonanovich Inc., 1971, 401 p.

A study of the dissent in American universities by the well educated, affluent middle class students, who are looking beyond the material utopia to personal fulfillment.

Rotter, Julian B., "Generalized Expectancies for Internal Versus External Control of Reinforcements", in Psychological Monographs, Vol. 80, No. 1, 1966, 1-28 p.

A complete review of Rotter's test instrument and his supporting theory. The article discusses the background for the development of the locus of control tests, the Internal Versus External Control Scale test itself and results from the practical administering of the test.

Rotter, J. B., Chance, J. E., Phares, E. J., Application of Social Learning Theory of Personality, New York, Holt, Rinehart and Winston Inc., 1972, 624 p.

A series of articles explaining social learning theory and results of locus of control tests.

Seeman, Melvin, "On the Meaning of Alienation", in American Sociological Review, 1969, Vol. 24, No. 6, 783-790 p.

An article which discusses five types of alienation; the main one being powerlessness. Seeman's theory and research helps to strengthen and clarify the link between Keniston and Rotter.

APPENDIX 1

RESEARCH QUESTIONNAIRE

APPENDIX 1

RESEARCH QUESTIONNAIRE

Instructions

This is a questionnaire to find out the way in which certain important events in our society affect different people. Each item consists of a pair of alternatives; please select the one statement (and only one) of each pair which you more strongly believe to be the case as far as you are concerned. Be sure to select the one you actually believe to be more true rather than the one you think you should choose or the one you would like to be true. This is a measure of personal belief; obviously there are no right or wrong answers. Once you make your selection, circle the letter of your answer, either the (a) or the (b) for each question.

Please answer these questions carefully, but do not spend too much time on any one item. Be sure to find an answer for every question. Circle the letter which you choose as the statement which is more true.

In some instances, you may discover that you believe both statements or neither one. In such cases, be sure to select the one you more strongly believe to be the case as far as you are concerned. Also, try to respond to each question independently when making your choice.

Information

Please Print

SCHOOL _____

AGE _____ years

NAME _____

ADDRESS _____

A. During the past year, have you been involved in an organized SPORT ACTIVITY?

YES _____ NO _____

B. Are you presently in an organized GROUP ACTIVITY, e.g., Hi-Y, Venturers, J.A., Church Group?

YES _____ NO _____

If you answered "YES" to question B.

Please indicate what group activities you are involved in:

Hi-Y	_____
Venturers	_____
Junior Achievement (J.A.)	_____
Church Group	_____
Other	_____

If you answered "NO" to question B.

Have you been in a group activity before?

YES _____ NO _____

If you have been, how long ago? _____ years

Items

PLEASE CIRCLE EITHER (a.) or (b.) FOR EVERY QUESTION

1. a. Children get into trouble because their parents punish them too much.
b. The trouble with most children nowadays is that their parents are too easy with them.
2. a. Many of the unhappy things in people's lives are partly due to bad luck.
b. People's misfortunes result from the mistakes they make.
3. a. One of the major reasons why we have wars is because people do not take enough interest in politics.
b. There will always be wars, no matter how hard people try to prevent them.
4. a. In the long run, people get the respect they deserve in this world.
b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.
5. a. The idea that teachers are unfair to students is nonsense.
b. Most students do not realize the extent to which their grades are influenced by accidental happenings.
6. a. Without the right breaks, one cannot be an effective leader.
b. Capable people who fail to become leaders have not taken advantage of their opportunities.
7. a. No matter how hard you try some people just do not like you.
b. People who cannot get others to like them do not understand how to get along with people.
8. a. Heredity plays the major role in determining one's personality.

8. b. It is one's experiences in life which determine what will happen.
9. a. I have often found that what is going to happen will happen.
b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.
10. a. In the case of the well prepared student, there is rarely if ever such a thing as an unfair test.
b. Many times exam questions tend to be so unrelated to course work that studying is really useless.
11. a. Becoming a success is a matter of hard work, luck has little or nothing to do with it.
b. Getting a good job depends mainly on being in the right place at the right time.
12. a. The average citizen can have an influence in government decisions.
b. This world is run by the few people in power, and there is not much the little guy can do about it.
13. a. When I make plans, I am almost certain that I can make them work.
b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.
14. a. There are certain people who are just no good.
b. There is some good in everybody.
15. a. In my case getting what I want has little or nothing to do with luck.
b. Many times we might just as well decide what to do by flipping a coin.
16. a. Who gets to be the boss often depends on who was lucky enough to be in the right place first.
b. Getting people to do the right thing depends upon ability, luck has little or nothing to do with it.

17. a. As far as world affairs are concerned, most of us are the victims or forces we can neither understand, nor control.
b. By taking an active part in political and social affairs, the people can control world events.
18. a. Most people do not realize the extent to which their lives are controlled by accidental happenings.
b. There really is no such thing as "luck".
19. a. One should always be willing to admit mistakes.
b. It is usually best to cover up one's mistakes.
20. a. It is hard to know whether or not a person really likes you.
b. How many friends you have depends upon how nice a person you are.
21. a. In the long run, the bad things that happen to us are balanced by the good ones.
b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.
22. a. With enough effort, we can wipe out political corruption.
b. It is difficult for people to have much control over the things politicians do in office.
23. a. Sometimes I cannot understand how teachers arrive at the grades they give.
b. There is a distinct connection between how hard I study and the grade I get.
24. a. A good leader expects people to decide for themselves what they should do.
b. A good leader makes it clear to everybody what their jobs are.
25. a. Many times I feel that I have little influence over the things that happen to me.

- 25. b. It is important for me to believe that chance or luck plays an important role in my life.
- 26. a. People are lonely because they do not try to be friendly.
 - b. There is not much use in trying too hard to please people, if they like you, they like you.
- 27. a. There is too much emphasis on athletics in high school.
 - b. Team sports are an excellent way to build character.
- 28. a. What happens to me is my own doing.
 - b. Sometimes I feel that I do not have enough control over the direction my life is taking.
- 29. a. Most of the time, I cannot understand why politicians behave the way they do.
 - b. In the long run, the people are responsible for bad government on a national basis as well as on a local level.

APPENDIX 2

RAW DATA

APPENDIX 2

RAW DATA

1. Control Pre-test Scores (Streetsville Secondary)

```

11 12 7 11 10 13 13 7 20 11 11 18 9 17
10 6 13 11 9 9 18 9 9 8 12 14 10 16
21 12 12 7 14 10 11 10 13 13 14 7 9 16
11 13 14 14 20 12 13 11 10 16 11 13 16
10 12 16 12 17 14 14 10 14 11 13 11 14
9 18 17 15 16 13 6 14 15 15 18 15 12
11 10 12 13 14 15 12 13 22 18 6 14 17
15 6 17 14 13 16 17 19 14 15 10 12
  
```

N equals 106

<u>Score</u>	<u>Frequency</u>	
6	4	
7	4	
8	1	
9	7	X
10	10	XX
11	12	X XX
12	11	XXXX
13	13	XXXXX
14	14	XXXXX
15	7	XXXXX
16	7	XXXXXXXX
17	6	XXXXXXXXXX
18	5	XXXXXXXXXXXX
19	1	XX XXXXXXXXXXXX
20	2	XX XXXXXXXXXXXX
21	1	XX XXXXXXXXXXXX X
22	1	XXXXXXXXXXXXXXXXXXXX

2. Control Post-test Scores

14 10 13 16 13 13 21 8 20 12 10 19 11
 13 10 13 11 6 4 7 19 10 12 6 10 15 8
 20 20 10 15 12 15 12 10 11 5 9 10 15
 10 15 15 13 7 13 19 11 18 12 8 12 8
 12 12 13 19 7 11 17 16 22 12 17 13 11
 12 23 9 14 16 11 17 11 10 15 7 22 16
 15 11 12 12 14 9 14 17 12 21 19 21 6
 12 15 14 10 12 5 11 19 20 16 13 19 9
 14

N equals 106

<u>Score</u>	<u>Frequency</u>	
4	1	
5	2	
6	3	
7	4	
8	4	
9	4	X
10	11	X
11	10	X
12	15	X
13	10	X X
14	6	XXXX
15	9	XXXX X
16	5	XXXX X
17	4	XXXX X X
18	1	XXXXXX X
19	7	XXXXXXX X
20	4	XXXXXXXXXXXX XX
21	3	XXXXXXXXXXXX XXX
22	2	XXXXXXXXXXXX XXXX
23	1	XXXXXXXXXXXXXXXXXXXX

3. Venturer Pre-test Scores (Treatment)

15 16 16 18 13 19 11 17 11 13 15 15
 20 12 15 15 15 19 21 8 10 13 18 11
 16 16 16 14 12 11 15 17 11 10 17 13
 15 13 14 16 16 16 13 16 N equals 44

<u>Score</u>	<u>Frequency</u>	
8	1	
10	2	
11	5	
12	2	
13	6	X
14	2	XX
15	8	XX
16	9	X XX
17	3	X X XX
18	2	X X XX
19	2	X X XXX
20	1	XXXXXXXXXX
21	1	XXXXXXXXXXXXX

4. Venturer Post-test Scores

10 14 16 21 15 19 13 16 17 14 16 16
 12 19 13 16 13 15 20 11 15 20 21 10
 14 17 7 13 11 16 21 20 13 17 19 11
 19 15 21 16 22 19 18 15

N equals 44

<u>Score</u>	<u>Frequency</u>
7	1
10	2
11	3
12	1
13	5
14	3
15	5
16	7
17	3
18	1
19	5
20	3
21	4
22	1

```

      X
      X
    X XX X
    X XX X X
  X XXXXX XXX
  XX XXXXX XXX
XXXXXXXXXXXXXXXXX
  
```

5. Control Age Distribution

16	17	15	16	16	15	16	14	16	17	14	14
17	16	15	14	16	16	17	14	17	15	14	16
16	15	15	16	14	14	16	15	16	16	16	14
15	15	16	14	14	16	15	16	15	15	14	15
15	14	16	14	15	16	15	15	17	15	15	14
15	15	15	17	14	15	16	16	15	17	15	14
17	14	16	15	15	15	16	15	15	15	17	14
15	14	15	14	14	15	15	17	16	15	15	15
14	15	14	16	14	14	17	14	15	16		

N equals 106

<u>AGE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
14	27	25.47%
15	40	37.74%
16	27	25.47%
17	12	11.32%

6. Venturer Age Distribution

16	16	17	14	16	15	16	14	15	15	14	15
14	16	15	14	15	15	14	14	15	14	16	14
16	15	16	17	17	17	16	14	14	14	14	14
14	15	16	14	14	14	14	16				

N equals 44

<u>AGE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
14	19	43.18%
15	10	22.73%
16	11	25.00%
17	4	9.09%

APPENDIX 3

ABSTRACT OF

The Development of Powerfulness in Male Youth
through their Participation in Venturers

APPENDIX 3

ABSTRACT OF

The Development of Powerfulness in Male Youth through their Participation in Venturers¹

Youth are seen as existing in a psycho-social moratorium and seem to be becoming increasingly alienated from our society. Rotter suggests that alienation is related to the variable of internal-external control. Rotter operationalizes his theory in research, but he does not provide an etiology for alienation. Upon examining Rotter's and Keniston's theories, it has been concluded that the two theories are similar, and that Keniston's formulations could be used to extend Rotter's theory by providing it with an etiology. Keniston believes that three societal forces are needed for the development of powerfulness in youth; these forces are presented in detail in this report.

The Venturer program of Boy Scouts of Canada is presented as a possible recreational program that helps to develop powerfulness in youth. The program is then considered in light of Keniston's three societal forces, and it is concluded that Venturing does seem to have the necessary elements for the development of powerfulness.

¹ Gordon H. Hanna, master's thesis submitted to the School of Graduate Studies of the University of Ottawa, Ontario, September, 1976, 128 p.

Using scores on Rotter's Internal Versus External Control Scale as the dependent variable, the hypothesis tested at the .05 level of significance was that participation in the Venturer program results in greater powerfulness than non-participation in the Venturer program. The research involved a pre-test/post-test design with forty-four Venturers and one hundred six non-Venturers from a large suburban community in Southern Ontario. The results indicated that youth joining the Venturer program have a significantly higher degree of powerfulness when joining Venturers, and also, when the initial difference is statistically controlled with a test of covariance, there is a significant difference in powerfulness between Venturers and non-Venturers over a thirteen month period.

This report is of particular importance as it supports the contention that youth participating in the Venturer program develop powerfulness. The rationale for this increase in powerfulness is due to the presence of Keniston's three societal forces. This report also shows how Keniston's etiology of alienation is actually an extension of Rotter's locus of control theory. The findings herein indicate that Venturing is a valuable recreational program that can provide a basis for practical work with adolescents.