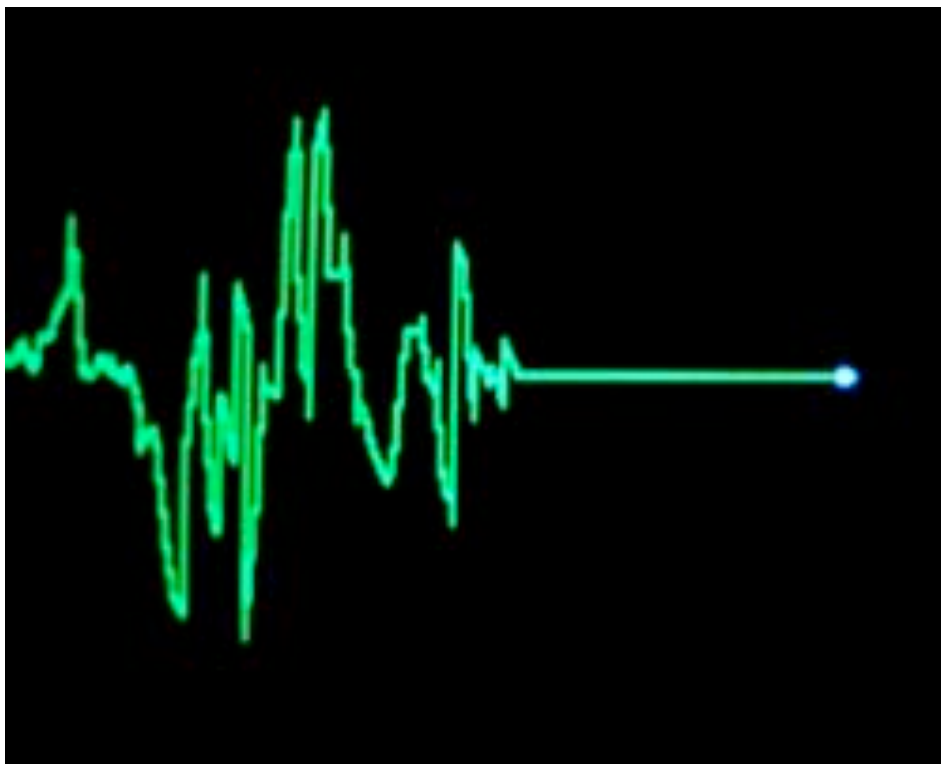


PULSE RATE RESEARCH

The future impact of American culture on missional youth work context in the west



Richard Passmore
Summer 2011

TABLE OF CONTENTS

<i>abstract</i>	4
<i>Background</i>	5
<i>About Richard Passmore</i>	5
<i>Frontier Youth Trust and StreetSpace</i>	5
<i>Pulse Rate Research</i>	6
<i>From Pulse Rates to Mission</i>	6
<i>The research rationale</i>	8
<i>Why the United States of America?</i>	8
<i>The Research Rationale</i>	8
<i>The Research Journey</i>	9
<i>Making Missional Connections</i>	9
<i>The research Process</i>	11
<i>Research Stage One</i>	11
<i>Stage Two</i>	11
<i>Stage Three</i>	12
<i>Research Results</i>	14
<i>Stage One - Words Collected</i>	14
<i>Stage Two - Themes Developed</i>	17
<i>Stage Three - Amalgamated Themes and Colloquialisms</i>	19
<i>Analysis</i>	21
<i>Pulse Rate Research</i>	2

<i>Research Process</i>	21
<i>Connecting the Story</i>	22
<i>Conclusion</i>	24
<i>Appendix 1</i>	25
<i>The Onion Skin Model of Culture</i>	25
<i>Appendix 2</i>	26
<i>The Onion Skin with ID Model of Culture</i>	26
<i>Appendix 3</i>	27
<i>The Adventurer</i>	27
<i>Appendix 4</i>	28
<i>Bibliography</i>	29

ABSTRACT

North American¹ culture has a significant impact on shaping the worldview of young people in the UK and Western European culture in general. This impact is slightly delayed for two reasons; there is a slight time lag as cultural signifiers cross the pond, but more than this it takes times for the culture forming products to be absorbed into the broader culture and for these become part of a worldview.

The hypothesis is that, by taking a snapshot of the values² (issues towards the core of a worldview) in the USA, it may be possible to identify the core themes that will be emerging over the next few years and beginning to influence the worldview of young people in the UK.

The themes identified will then be a resource base which youth workers can use as they support young people in their identify formation. This may take the form of conscientization³ or however youth workers wish to use the themes. Building on the pilot studies this paper will offer reflections on a biblical narrative and pointers on how to develop a contextualized bible story around each theme as a resource to be adapted.

¹ Primarily the United States of America

² See Appendix One and Two

³ “developing consciousness, but consciousness that is understood to have the power to transform reality” <http://www.infed.org/thinkers/et-freir.htm>

BACKGROUND

About Richard Passmore

Richard is a professional youth and community worker and holds a post graduate certificate in Practical Theology. Often described as one of the leading thinkers around missional youth work, he spent several years teaching on a BA (hons) in Youth and Community Work and Applied theology.



He has written two key books 'Meet Them Where They're At' and 'Off the Beaten Track', exploring mission and youth work, authored several articles and developed The Fast Game. He currently heads up the StreetSpace initiative with Frontier Youth Trust and is married with three children. This paper was developed during a sabbatical period of 6 weeks between July and August 2011.

Frontier Youth Trust and StreetSpace

Frontier Youth Trust (FYT) is working with young people at risk towards justice, equality and community; we are a Christian network dedicated to advancing the Kingdom of God. Based upon our direct experience of youth work and research we also support, resource, inform, advise and train those working with and on behalf of disadvantaged young people. FYT believes that the most effective youth work is built upon Christian principles.

Frontier Youth Trust – our objectives:

1. Initiating, developing and resourcing direct work with young people at risk.
2. Developing research, training, resources and advice based on our direct work.
3. Giving a voice to local young people and their communities, enabling them to change those structures and systems that do not promote justice, equality and community.

Frontier Youth Trust – our values:

- National movement with a commitment to develop, mobilise and serve frontier youth work in all parts of the UK.
- Pioneering movement, which is flexible, creative and experimental, one that respects, listens to and identifies with those at the edges of society and church.
- Missionary community expressed in local, regional and national ways. A community which is

in costly solidarity with those who are marginalised in society and church. One which is engaged in theological reflection of its activity.

Streetspace is an initiative of Frontier Youth Trust (FYT) in partnership with Church Mission Society. Our aim is to promote young people's personal, social and spiritual development in line with the core youth work principles of Empowerment, Education, Participation, and Equality of Opportunity.

The organisation has a strong track record of helping get projects up and running, and provide a good support and learning base. StreetSpace is a growing community of practice with some of the most innovative missional youth workers in the UK involved.

Pulse Rate Research

Pulse Rate Research was developed by Richard Passmore as a way to explore the key issues and values of young people that were being engaged through StreetSpace. It is based on the Onion Skin Model⁴ that is familiar to many anthropologists and cultural studies students. It seeks to identify the core cultural⁵ worldview of a group of young people by asking two critical questions of individual young people. These questions are designed to help identify the values and ID⁶ of individual young people and then through a group work process the individual answers are themed into areas set by the young people. This thematic process enables the core cultural values of the group to be identified. The two questions used are:

1. What word best describes your life?
2. What word is most important to you?

From Pulse Rates to Mission

Much of StreetSpace's approach to mission is about discovering and following the Missio-Dei in mission. Therefore in part the pilots of the Pulse Rate Research hoped to discover what word for God was already present in the lives of the community that were being engaged. To explore ways to connect God's story with what was already happening in the cultural context. A focus of StreetSpace's work has been about discovering the language around spirituality that young people may have already been using, but not yet connecting with God⁷. Therefore once the individual answers had been given and the themes were developed, bible stories were con-

⁴ See Appendix 1

⁵ Culture can be defined as the way we do things around here

⁶ See Appendix 2

⁷ See Pimott and Pimlott Youth Work After Christendom Pages.....

textualised around the theme. For example when working with a group of BMX and Skaters, the young people gave several individual answers around the sport. Words like Riding, Grind, Bike, Thrill, Pushing were offered. The theme that the young people evolved when they then grouped these words was *Adventure*. At the heart of their passion to ride was the need for Adventure and to push the boundaries of their abilities. From this word *Adventure* StreetSpace developed “The Adventurer” a creative contextualised bible story based around Jesus⁸. This story was used without purposed dominance⁹, and simply put on the table to discuss over a meal with the young people if they wished. Some young people read it and engaged, for others it was too wordy and asked to be told the story, others simply ignored it, but as it resonated with some young people at a deeper level it is a resource that keeps reappearing.

⁸ See Appendix 3

⁹ David Dark, *Everyday Apocalypse: The Sacred Revealed in Radiohead, the Simpsons, and Other Pop Culture Icons* (Grand Rapids Mich.: Brazos Press, 2002), (p. 16).

THE RESEARCH RATIONALE

Why the United States of America?

The American culture is a diverse melting pot of cultures and indigenous people. Many European cultural patterns predominated early America, but increasingly people from Asia, Africa and South America have had a shaping influence on the American cultural landscape. The result is an unusual mix, but also a uniquely transportable cultural identity. In the 1830's Alexis de Tocqueville commented "Americans are inclined to empathize the ordinary and easily accessible traits, rather than the unique and complex ones"¹⁰ This is still self evident and it seems clear that their culture is strongly defined by its popular features such as blockbuster films, TV and sports personalities, and fast food. These easily transportable factors are evident in much of western culture from the high street to the bedroom walls of young people. However beyond this; factors such as Consumerism, Music, Festivals, Democracy and Informality have already had a significant impact on European culture, and in particular British youth culture.



Examples include, the predominance of American film and characters in computer games. The shift towards end of term proms for school leavers, clothing lines, music and the ever present baseball cap of many young people.

The Research Rationale

Culture is the semiotic fluid we all swim in and as youth workers it is helpful to know how the shifting culture is affecting the context of young people that are being engaged. The aim of this research was to identify the future cultural conditions that are likely to be exported towards Europe over the next few years and due to a shared language, particularly the UK. Both the Onion Skin and the ID model suggest that the outward manifestations of a person; personality, attitude and behaviour are informed by their core worldview. If as the ID model suggests worldview's are the essential blend of nature and nurture, then culture is the backdrop in which this nurture happens, and by seeking to identify some of the more core values of American citizens we can begin to build a picture of the factors that may be outwardly manifested in the future, which in turn will influence young people we are engaging. This process happens

¹⁰ Cismas, Suzana "The Impact of American Culture on cultures: Language and cultural identity" University of Bucharest 2010

because the growth of culture is a dynamic interplay of consumption, production, regulation, identity, representation (the circuit of culture¹¹) and the development of values and worldviews, which is an irritative and interactive part of the process of individual identity formation.

In cultural terms America's export of its "ordinary and easily accessible traits" mean in turn, through the nurturing process of the circuit of culture and cultures semiotic properties, worldviews in the West are at the very least informed, if not shaped by these easily exported cultural representations.

Therefore by undertaking Pulse Rate Research across America and theming the answers with young people, we will at one level gain a perspective on what may be impacting the young people we are engaging with missionally in the UK.

The Research Journey

In order to gauge a snapshot of such a vast country it was felt the only way to gain the data needed was to undertake the all American road trip. Research started in New York, travelling north through New York State and Indiana to Chicago. Then Route 66 west through Missouri, Oklahoma, states including New Mexico, Arizona, Texas to Fresno in the centre of California and onto San Francisco.

Making Missional Connections

As with the pilot research, a contextualised bible story was developed based on the themes that emerged. So with this research a collection of stories ideas will be developed that could be adapted by youth workers in the UK for use in their context. There is the potential for the stories to find a relevance and create a space for dialogue as they may be tapping into the emerging culture and worldview of the young person. However there is more potential significance because, as Tom Atlee¹² would suggest,

"Story, as a pattern, is a powerful way of organizing and sharing individual experience and exploring and co-creating shared realities. It forms one of the underlying structures of reality, comprehensible and responsive to those who possess what we call narrative intelligence. Our psyches and cultures are filled with narrative fields of influence, or story fields, which shape the awareness and behavior of the individuals and collectives associated with them."

¹¹ Du Gay, Paul, et al. *Doing Cultural Studies: The Story of the Sony Walkman. Culture, Media and Identities*. London ; Thousand Oaks Calif.: Sage in association with The Open University, 1997.

¹² <http://www.co-intelligence.org/I-powerofstory.html> accessed July 1st 2011

Therefore by using biblical texts as the basis for the story there is the latent potential for the transformation of the young person's worldview, through their engagement with the story and dialogue that it may enable. However as the youth work context is so diverse in the UK rather than offering specific stories, biblical narratives will be identified that local workers can develop into a story that suits their context and cultural setting. What can be offered is an alternative story based on a biblical reflection, to counter the values being espoused by the culture coming across the pond.

THE RESEARCH PROCESS

Research Stage One

The research process was divided into three Stages. Stage One was the gathering of the raw data, in this case the words. These were collected on the journey across the United States between July 12th and August 19th 2011. It was hoped that 200 people would be interviewed/asked to complete the answers to the two identified questions.

1. What word best describes your life?
2. What word is most important to you?

Small cards were developed¹³ with a speech bubble on which the researcher, or the participant, could write their answer. It was explained that should the participant wish to see the results these would be posted on the Frontier Youth Trust website in the autumn. All data gathered was anonymous, however the State and gender of the participant was recorded on the back of the card.

Participants were gathered from a cross section of people with a target age group of 14 - 40 years. The target group was chosen for a number of reasons. It was a narrower cultural scope and closer to the age group that are engaged in the UK. For those over 14 the impact of parent values are beginning to wane and self perception is growing¹⁴. Although most youth workers work with under 25yrs it was decided that practically under 40s would represent both those exposed to the cultural values, and creators of culture in the future. It was also a pragmatic decision to ensure a workable process to data gathering. Where answers were gathered, but the participants were over 40, these cards were discarded.

Stage Two

Stage two of the research process followed as with the pilot with a group of young people collate the words with similar meanings into 'themes' that they think best describe that category or group. The participating group of young people used in this research was organised by a youth worker in Fresno California. There were 9 females in the group and 10 males, all aged between 14 and 18 years.

¹³ See Appendix 4

¹⁴ See Stage three of both Selman's and Kohlberg's different models of adolescence development.

The research process was explained to the group and then the group was split into two with each group being given 30 minutes to develop the themes. Direction was limited to keeping the groups on task and time.

Stage Three

In order to provide some rigor to the theming process a third stage was explored, developed from the concept of Laddering, a research process first developed by Hinkle 1965 based on Kelly's Personal construct theory. and adapted by Bourne, H and Jenkins M. 2005.

"Laddering is a method for eliciting the higher level abstractions of the constructs that people use to organize their world. The researcher taps into an individual's personal construct system and then follows it to the overarching values by exploring explanations for preferences at ever higher levels of abstraction."¹⁵

Using Laddering in a group process was challenging but the laddering concept sought to gain some insight into the higher level (or in this case abstract worldviews) that would move beyond the more simplistic linguistic exercise of theming the words.

Different approaches were explored, for example the concept of a Pulse Rate Monitor Ladder. This was used in place of the original laddering concept. The idea being to introduce the Pulse Rate Monitor as a metaphor and worksheet to seek out and correlate higher level abstractions.

For each theme the group was to be asked: To imagine the theme as a Pulse Rate being monitored, what stops the Pulse Beat or what is the opposite of the theme, e.g. *if the theme is Adventure then the opposite maybe boredom*. This is the down side or slowing of the pulse. Then they were asked what is it that fuels or pushes the pulse rate, makes it beat faster, what is it that is behind the theme e.g. *if Adventure maybe the driving force is the need to prove you are alive*. Once this is complete it is repeated with the second down beat e.g. *What is it that is the opposite of Alive and this is preferred to death because....*

However in practice it became too cumbersome with potential to lead to ambiguity rather than the desired higher level abstractions. In the end it was decided that the group in Stage Two should come up with as many themes as they wished with the number of themes being unlimited, and open questions asked to encourage the group towards higher level abstractions. This processes started by asking the group to identify the opposite of each theme in deciding which word best described the theme, and to identify an everyday word (colloquialism) they would use that described the theme. This not only encouraged high abstraction without direc-

¹⁵ Bourne, H and Jenkins M. "Eliciting Managers' Personal Values: An Adaptation of the Laddering Interview Method " in Organizational Research Methods 2005 8: 411

tion, it also allowed the researcher to use the Stage Two themes as part of a lexicography in writing the contextualised stories.

As two groups were used in the Stage Two theming process, this also gave the researcher the chance to introduce additional laddering by synergising the two groups where similar groups of words had been themed.

RESEARCH RESULTS

Stage One - Words Collected

WHAT WORD BEST DESCRIBES YOUR LIFE?	WHAT WORD IS MOST IMPORTANT TO YOU?	GENDER	AGE	STATE
Serious	Community	F	24	Pennsylvania
Balance	Family	F	24	Georgia
Balancing	Still	F	34	Florida
Uncertainty	Relationships	M	21	Ohio
Almost	Hope	F	33	Virginia
Unpredictable	Honest	F	33	Ohio
Dedicated	Truth	F	30	New York
Challenging	Love	F	22	New York
Laidback	Love	F	29	New York
Content	Family	F	33	New York
Busy	Antiques	M	34	New York
Chaotic	Love	F	28	New York
Simple	Loyalty	F	26	New York
Blissful	?	F	24	New York
Struggle	Respect	M	22	N. Carolina
Independent	Trust	M	44	Indiana
Complicated	Freedom	F	22	Oklahoma
Busy	Fun	F	17	Oklahoma
Happy	Loyalty	F	17	Oklahoma
Adventurous	Jesus	F	38	Texas
Joyful	Eternity	F	42	Oklahoma
Freedom	Companionship	M	44	New York (Cuba)
Challenging	Believe	M	19	Missouri
Interesting	Journey	M	17	Missouri
Entertaining	Life	M	17	Missouri

WHAT WORD BEST DE- SCRIBES YOUR LIFE?	WHAT WORD IS MOST IM- PORTANT TO YOU?	GEN- DER	AGE	STATE
Work	Family	F	28	Missouri
Busy	Family	F	40	Omaha
Busy	God	M	42	Omaha
Exciting	Family	M	21	Illinois
Stressful	Eternity	F	38	Oklahoma
Godfilled	Peace	F	35	Texas
Challenging	Family	F	28	California
Interesting	Stability	M	44	Michigan
Enjoyable	Family	M	31	Michigan
Hectic	Family	M	33	Texas
Good	Happiness	M	17	Texas
Interesting	Happiness	F	17	Texas
Stagnant	Discombobulated	M	24	California
Striving	Love	M	17	California
Inspired	Love	F	14	California
Love	Love	F	17	California
Farmer	Family	M	16	California
Busy	Jesus	F	14	California
Passionate	Love	M	24	California
Miscellaneous	Different	F	15	California
Kind	Love	M	17	California
Searching	Contentment	F	17	California
Christlike	Love	M	22	California
Soso	Hope	F	14	California
Balanced	Friends	M	14	California
Boring	Fun	M	14	California
Musical	Mercy	F	17	California
Motivated	Forgive	F	16	California

WHAT WORD BEST DE- SCRIBES YOUR LIFE?	WHAT WORD IS MOST IM- PORTANT TO YOU?	GEN- DER	AGE	STATE
Energetic	Friendship	M	16	Pennsylvania
Fun	Friendship	M	15	California
Curious	Community	M	15	California
Pursuit	Sacrifice	F	16	California

Stage Two - Themes Developed

Group One

THEME ONE	LIFE STYLE	
Stability	Chaotic	Busy
Stressful	Work	Simple

THEME TWO	CHRIST LIKE ATTITUDES	
Peace	Jesus	God-Filled
Mercy	Forgive	Sacrifice
Kind	Passionate	Love x5

THEME THREE	STIGMAS	
Interesting x2	Miscellaneous	Different
Happy	Joyful	Fun x3
Entertaining	Enjoyable	Musical
Boring	Exciting	Energetic

THEME FOUR	STRIVING	
Content	Life	Believe
Freedom	Eternity x2	Journey
Hope	Motivated	Curious
Challenging x2	Pursuit	Adventurous

THEME FIVE	RELATIONSHIPS	
Antiques	Companionship	Community
Loyalty x2	Friends x2	Friendship
Family x5		

Group Two

THEME SIX	POSITIVE	
Still	Balancing	Balance
Balanced	Christ-like	Inspired
Contentment	Truth	Hope
Freedom	Blissful	Good
God	Jesus	Farmer

THEME SEVEN	HARDSHIPS	
Challenging	SoSo	Searching
Unpredictable	Complicated	Almost
Struggle	Discombobulated	Stagnant
Uncertainty		

THEME EIGHT	PERSONALITY TRAITS	
Happiness	Dedicated	Serious
Laidback	Respect	Honest
Striving	Happiness	Interesting
Trust	Independent	

THEME NINE	DISTRACTED	
Hectic	Busy x4	

THEME TEN	RELATIONSHIP	
Relationships	Love x5	Community
Family x4		

Stage Three - Amalgamated Themes and Colloquialisms

THEME A = 5, 10	RELATIONSHIPS	
COLLOQUIALISMS	TOGETHER	
Relationships	Love x5	Community x2
Antiques	Companionship	Family x5
Loyalty x2	Friends x2	Friendship

THEME B = 2, 4, 6, 8	STRIVING	
COLLOQUIALISMS	FUTURE GOALS, QUALITY/SOLID, SPIRITUALITY	
Peace	Jesus	God-Filled
Mercy	Forgive	Sacrifice
Kind	Passionate	Love x5
Still	Balancing	Balance
Balanced	Christ-like	Inspired
Contentment	Truth	Hope
Freedom	Blissful	Good
God	Jesus	Farmer
Content	Life	Believe
Freedom	Eternity x2	Journey
Hope	Motivated	Curious
Challenging x2	Pursuit	Adventurous
Happiness	Dedicated	Serious
Laidback	Respect	Honest
Striving	Happiness	Interesting
Trust	Independent	

THEME C=1,3,7,9	LIFESTYLE	
COLLOQUIALISMS	SCHEDULE, LIFE'S A STRUGGLE, WHATS YOUR LEGACY, DIS- TRACTED, LOST	
Stability	Chaotic	Busy
Stressful	Work	Simple
Unpredictable	Complicated	Almost
Struggle	Discombobulated	Stagnant
Uncertainty	Hectic	Busy x4
Interesting x2	Miscellaneous	Different
Happy	Joyful	Fun x3
Entertaining	Enjoyable	Musical
Boring	Exciting	Energetic

ANALYSIS

Research Process

Overall the process worked well. People often found the questions in Stage one required a great deal of thought, and took their time to find the right words for them. This suggested most people took the process seriously and added to the quality of the research.

The young people developing the themes in stage two and colloquialisms in stage three worked well, and they kept to the task completing it in just over half an hour. Little direction was required and this meant that the results were not led by the researcher. The group was made up of young people from a local church, and were predominately white, although there was a good balance of gender, and some diversity in terms of ethnicity. From the larger group, the two groups were selected randomly as were the words that they were given to theme. There were no issues around communication between the researcher and group, and where clarity was needed around the colloquialisms offered, this was only minor. It would have been helpful for the group to discuss the three final consolidated themes, or to have consolidated the themes themselves but time did not allow for this.

Research Findings

In stage one, as people thought about the answers, they began to discuss the answers given and this dialogue was often around how they felt challenged that what they felt was most important was not always reflected in how they spent their time. This was most often cited when the participants said family (or a variation) was most important, but busy, chaotic, or stressful best described their life.



In Stage two the young people were given a random sample of the words collected in stage one and did not know which words were paired. The dichotomy suggested in the conversation with participants in stage one was evident in the themes developed in stage two and further reflected in Stage three.

The idea of colloquialisms had two outcomes, it has begun to provide a lexicon for the stories that can be developed, but equally there are plenty of words that can be used from stage one. However asking the group for colloquialisms did form a positive addition to the laddering

process as it did indeed take the results towards the ID¹⁶ as participants shared stories amongst themselves explaining to their peers why they had chosen certain words, or clarified what they meant, to the researcher. This is particularly evident in stage 3 themes B and C which as titles seem similar, but when you look at the colloquisms it is evident that there is difference thus showing that higher level abstraction did take place.

Connecting the Story

At one level making the missional connection is obvious, as there is an overall pervading theme that the values of the people interviewed are not reflected in their actions or lifestyle. It could be suggested that people are so busy chasing the consumer version of the American dream, or the idea of progress for them and their families, that they do not have the time to live the dream of freedom and family values.

Therefore the overall narrative offered as a backdrop would be the story of Martha¹⁷. With a variation developed based on someone working hard and thinking they are doing the right thing, and indeed doing potentially good things, helping their family or another but in the process missing out on what they really want to do.

Contextual examples could include; a skater tries to perfect a trick to win some prize money to give to his family but in the process neglects their relationships by not spending time with them. Or someone who works hard at school to do well in academic work to please their parents, but ends up being unhappy. When they explain to their parents their depression the parents never desired academic achievement above the young person's happiness. The story could be developed, where the Martha character wakes up to the fact that s/he has been fooling her/himself, either through a slow realization, or as result of a circumstance whichever would fit best with contextual setting of the group of young people you are working with.

The three amalgamated themes that have been developed; Relationships, Striving and Lifestyle are likely to resonate with young people over the next few years if the hypothesis of this research is correct. Even if the hypothesis is not correct it could be argued that these themes will become important to the young people as they reach their later teens. What is offered below are examples of possible story outlines that could be used based on a biblical text or theme. As these relate directly to the research, the stories can use the words collected during the research as a lexicon and in particular the colloquialisms which may become more relevant as UK culture finds itself influenced by the US.

Looking at the amalgamated themes developed, the following are suggested narratives:

¹⁶ See Appendix 2

¹⁷ Luke 10

- a. Relationships - Base the story on some key episodes of the disciples, such as when they start their ministry, or console themselves in the upper room after Jesus' death. Develop a story based on the calling, togetherness and closeness of a group of friends working on a project or similar together.
- b. Striving - Paul personality was all or nothing and we see this, before his conversion as he persecuted Christians, and after as he strove to serve God even though he faced many trials. Create a story based on being 'goal' focussed even in the light of adversity. Develop themes relevant to the young people you are working with e.g. Gamers, Sports, Music etc.
- c. Lifestyle - Whilst many of the words relate to the broader theme of the overall narrative offered (Martha), an alternative narrative of David is offered as it adapts well to the colloquialisms suggested and the highs and lows that the words suggest. A story could be developed about a David like character as if lived out in the celebrity press e.g. conquers giant, high profile wedding, loses best friend and the dark secrets exposed.

CONCLUSION

Explaining the hypothesis that the US influences the UK surprised many Americans as the research was collected. It was often suggested that it was the other way around, and particularly with the UK church influencing the US church.

However regarding the central finding¹⁸, the researchers work with young people in the UK does suggest that UK young people are careful to pursue a career or lifestyle that is more aligned to their value base, but in the current economic climate, rise of university fees, withdrawal of EMA that this is shifting. In the American culture work plays a more central role (often with shorter holidays) and becomes more core to life. Whilst this is present in the UK it is often more about working for money to pursue the life you want and as such is not held in such high regard. However more young people are putting up with working conditions that they deem harsh to keep the job, so perhaps the shift is already starting.

Whether the hypothesis holds or not the centrality of helping young people live a life, where their values and actions are congruent, will always be an important theme for youth work and ministry. What has been offered as a resource to help this process and the concept of using a theological process (constructive narrative theology¹⁹) that will enable this reflection should not be underestimated. However it is expected that anyone using the resource will also need to balance this with the method of Theology in the Vernacular²⁰ and ensure they contextualize the themes to the local situation and language.

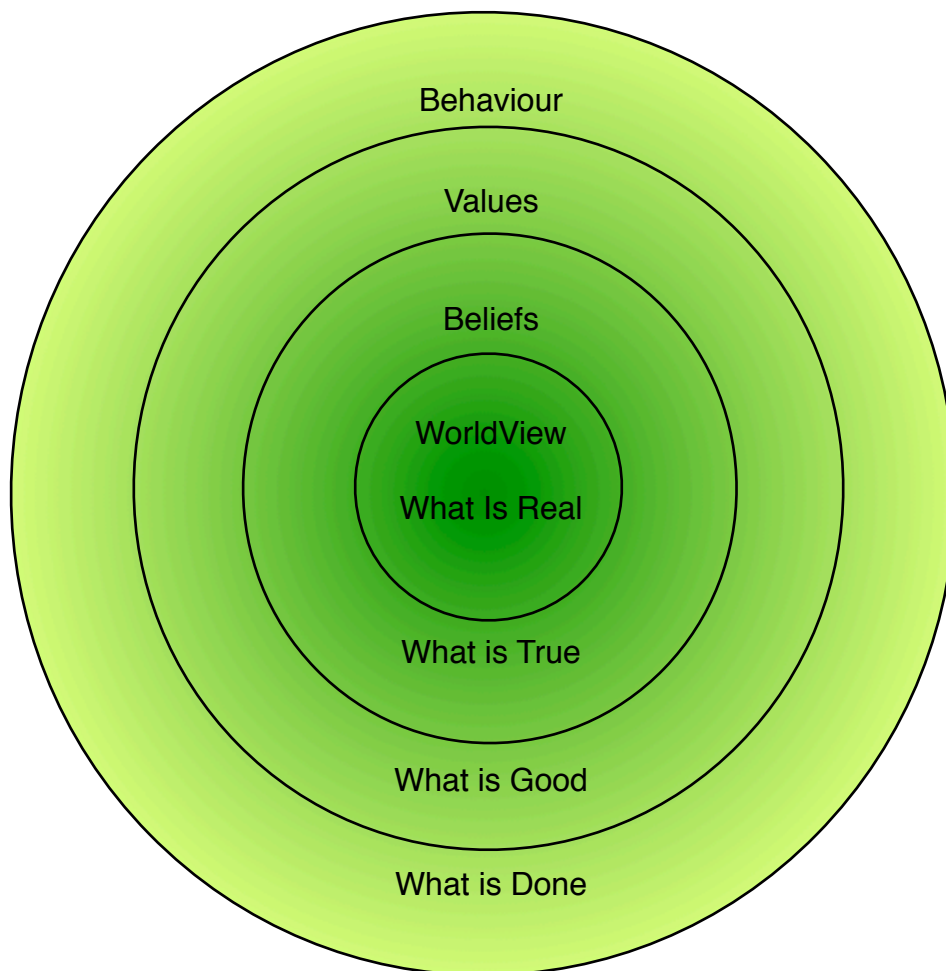
¹⁸ people are so busy chasing the consumer version of the American dream, or the idea of progress for them and their families, that they do not have the time to live the dream of freedom and family values (see page 21)

¹⁹ Graham, Elaine, Heather Walton, and Francis Ward, *Theological Reflection: Methods: v. 1*. (SCM Press, 2005).

²⁰ *ibid*

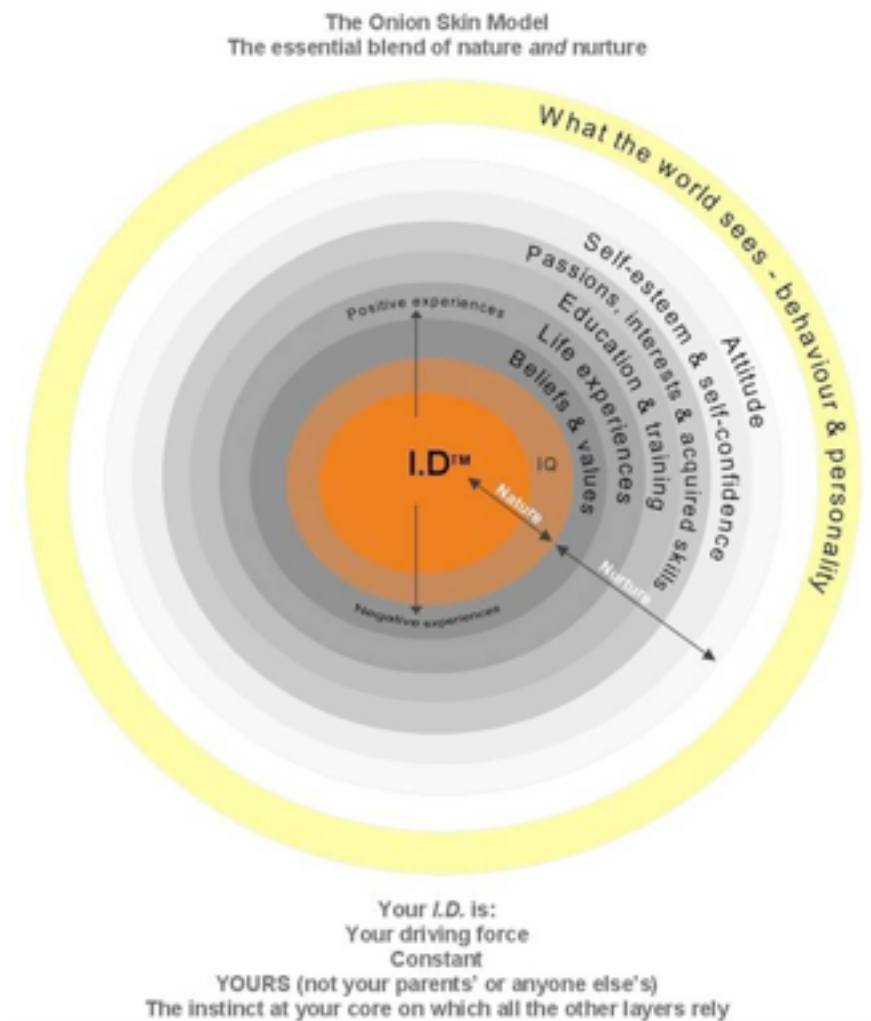
APPENDIX I

The Onion Skin Model of Culture



APPENDIX 2

The Onion Skin with ID Model of Culture



APPENDIX 3

The Adventurer

THE ADVENTURER

Nov 2010



THE GREATEST FEMALE RIDER EVER

Charlie was a BMXer who loved riding, and even when she had started out on a scooter loved the adventure of riding close to the edge and pushing new tricks. She was quickly developing a reputation as an excellent rider, so in order to make the most of her growing profile she decided to set up a shop locally....

..... and an online brand of clothes and equipment. Her technical skills grew which meant she could design new pedals and equipment that really enhanced riding. She even invested in new technology such as new alloys, that could be used in frames and was soon making frames that were lighter and stronger than anything else on the market. She made sure that everyone working for her got a fair wage and only used ethical suppliers where possible. Charlie was quickly raking it in and the money didn't corrupt her, she gave a portion to those who needed it including over 80k to a local skate park and always tried her best to be honest in business.

The thing she loved about having money was that she could chase the adventure, traveling to loads of places around the country and abroad. She flew around the world and rode in well know places that were just a distant dream to many, even jumping the great wall of China. On returning from her travels she paid attention to business and things continued to grow, but she was never quite satisfied and always longed for something else.

At about the same time a man was traveling around the area, who also had

a growing reputation. People weren't quite sure what to call him, he wasn't a skater or biker, some people called him The Well Digger, as he once helped people find some water and dig a well, some people called him The Builder for similar reasons, others called him Sufi – someone who was spiritually enlightened, and at peace with themselves, to others he was the Teller, still others just said he really had the X Factor. The problem was he never fitted into any one box. People who had heard his stories, or spent time with him, could never quite sum him up in one word or label him this or that. They said he had healed the sick, and helped the poor, built houses and you never knew what what was going to happen next, and although he too was poor he was rich in a different way.

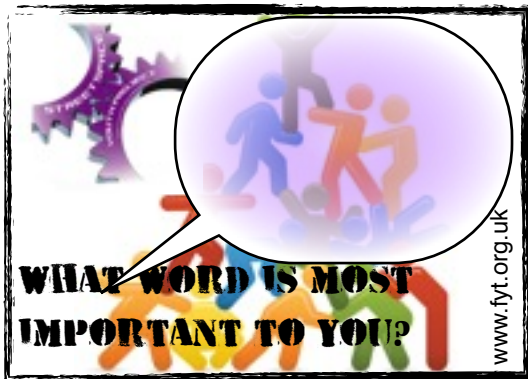
The group that traveled around with him were known as "the adventurers", as he set them challenges, and always asked questions that made them think or act in a different way. As a group they never knew where they were going next or what they were going to have to eat the next day, but something always turned up, and anyway what better way to keep the adventure real. Even though Charlie had been on many adventures, and always pushed her



riding to the next level, she always felt something was missing. Something needed to change she told herself, and so went to find this man that couldn't be put in a box. On finding him, and not being the shy type, she explained how she loved the adventure and how she had tried to live an ethical life, and asked "what must I do to join the adventurers and journey with you?" The Man replied "go and sell all your possessions, your business, your bikes and inventions and give the money to the poor, then come and join us?" Charlie went away disappointed.



APPENDIX 4



BIBLIOGRAPHY

Graham, Elaine, Heather Walton, and Francis Ward, Theological Reflection: Methods: v. 1. (SCM Press, 2005).

Bourne, H and Jenkins M. "Eliciting Managers' Personal Values: An Adaptation of the Laddering Interview Method " in *Organizational Research Methods* 2005 8: 410