

4. In-Class Lecture on Advanced Search Techniques for Literature Reviews [M. Heuer]. Students learned how to conduct exploratory research to gain a big picture of their chosen topic and determine what articles to include or leave out. They learned specific search techniques and tools for developing a literature review such as scoping, content mapping, and citation tracing.

own voice. Others struggled to conne

LITERATURE REVIEW REASSEMBLY GAME

This literature review

individuals who scored low in narcissism across
culture and gender?

RESOURCES

[Ms Megan Heuer - SMU Librarian and Head of Educational Initiatives](https://guides.smu.edu/megan)

[_ \(https://guides.smu.edu/megan\)](https://guides.smu.edu/megan)

[SMU Writing Center](https://www.smu.edu/Provost/ProvostOffice/SAES/StudentSupport/SASP/Services/WritingCenter)

[_ \(https://www.smu.edu/Provost/ProvostOffice/SAES/StudentSupport/SASP/Services/WritingCenter\)](https://www.smu.edu/Provost/ProvostOffice/SAES/StudentSupport/SASP/Services/WritingCenter)

[Writing a Literature Review - Purdue Online Writing Lab](https://owl.purdue.edu/owl/research_and_citation/conducting_research/writing_a_literature_review.html)

[_ \(https://owl.purdue.edu/owl/research_and_citation/conducting_research/writing_a_literature_review.html\)](https://owl.purdue.edu/owl/research_and_citation/conducting_research/writing_a_literature_review.html)

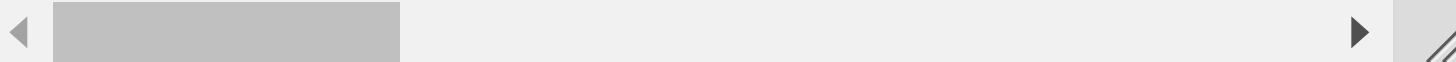
SUGGESTED READING

"Growing Young : Six Essential Strategies to Help Young People Discover and Love Your Church."

[The book is available in the SMU Bridwell](https://smu.primo.exlibrisgroup.com/discovery/fulldisplay?docid=alma9952349202103716&context=L&vid=01SMU_INST:01SMU&lang=en&search_scope=MyInst)

[Library. _ \(https://smu.primo.exlibrisgroup.com/discovery/fulldisplay?](https://smu.primo.exlibrisgroup.com/discovery/fulldisplay?docid=alma9952349202103716&context=L&vid=01SMU_INST:01SMU&lang=en&search_scope=MyInst)

[docid=alma9952349202103716&context=L&vid=01SMU_INST:01SMU&lang=en&search_scope=MyInst and](https://smu.primo.exlibrisgroup.com/discovery/fulldisplay?docid=alma9952349202103716&context=L&vid=01SMU_INST:01SMU&lang=en&search_scope=MyInst)



Points

Submitting

File Types

Due

For

Available from

Until

Literature Review Rubric

Criteria	Ratings				Pts
	8 to >6.0 pts Excellent	6 to >4.0 pts Good	4 to >2.0 pts Fair	2 to >0 pts Poor	
	8 to >6.0 pts Excellent	6 to >4.0 pts Good	4 to >2.0 pts Fair	2 to >0 pts Poor	
	9 to >7.0 pts Excellent	7 to >5.0 pts Good	5 to >3.0 pts Fair	3 to >0 pts Poor	
	9 to >7.0 pts Excellent	7 to >5.0 pts Good	5 to >3.0 pts Fair	3 to >0 pts Poor	

Criteria	Ratings				Pts
	8 to >6.0 pts Excellent	6 to >4.0 pts Good	4 to >2.0 pts Fair	2 to >0 pts Poor	
	8 to >6.0 pts Excellent	6 to >4.0 pts Good	4 to >2.0 pts Fair	2 to >0 pts Poor	

Religiosity and Youth Empowerment in Churches

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CCPA-2375: Communication Research and Data Analytics

Dr. Piyawan Charoensap-Kelly

December 11th, 2021

My name on this page signifies that I have contributed significantly to the development and completion of this project. I have read all group members' contributions to the paper and take responsibility for the quality of the work contained throughout the paper. Moreover, I further certify that this paper is free from plagiarism including undocumented quotations, ideas, structures, and metaphors.

Religiosity and Youth Empowerment in Churches

Churches have seen many obstacles when it comes to youth empowerment and involvement. A study by Kara Powell and Krista Kubiak reports that "they lose between 65% and 95% of their young people after high school" (Sirles 2009). More specifically, there has been a decrease in theological significance from youth in churches. Theological significance is based on the belief and practice of Christian values, and it is a big part of church involvement. A study made by the Barna Research Group demonstrated that 61% of young adults (in their 20s) are spiritually disengaged, meaning they stopped attending mass, praying, among other things (Sirles 2009). Youth members make up a big part of the church itself, so the majority of disengaged young adults could cause gaps in the church community. Therefore this is a very significant issue that needs resolution.

This study seeks to analyze the connection between the significance of theology in the lives of young and adult churchgoers as well as their perceptions of youth group activities in hopes of applying them to a real-life youth group revitalization project: Reboot. Previously published works provide two themes to organize literature: First, the theme of familial influence is addressed by investigating the effect of parental or familial religious influences on individuals across age groups. Second, the organizational influence of church leadership and activities on youth is studied with a focus on youth empowerment and inclusive opportunities for youth. The synthesis of these sources and their specific themes may provide a baseline to construct approaches to youth revitalization efforts across the nation.

Literature Review

This study is grounded in cross-disciplinary research on perceived empowerment and religiosity among youth and adults. As previously mentioned, the research can be categorized into subjects pertaining to (1) Familial Influence and (2) Organizational Influence. Familial influence is defined by several aspects, primarily parental religiosity, and how their connections to secular practices could be seen in their children, if at all. Organizational influence refers to church organizations' influences, how they attempt to connect with younger generations, and how successful attempts are.

Familial Influence and Religiosity

The first of the major influences consistently found amongst studies of youth religiosity is familial influence, specifically regarding the impact one's family and upbringing can have on the specific theology individuals choose to hold in high regard as they progress through adolescence. Mullikin (2006) acknowledges and emphasizes the importance of family in a child's life. In addition, they wanted to understand the multitude of impacts religion can have on a child as they grow into adulthood. Through social learning theory, the study was able to determine that "if youth are less exposed to religious practices within their families, they will have fewer opportunities to observe and engage in religious behavior" (Mullikin 2006).

Similarly, and to add even further evidence to the strength of familial influence, Petts (2015) discusses parental participation and family structure's influence on youth religiosity. During this study, researchers had in mind their hypothesis, which stated, "The influence of parental religiosity on private religious practices will be weaker for youth raised in nontraditional family structures than those raised by married biological/adoptive parents." (Petts 2015) In doing so, they were able to use two waves of NSYR to determine the results. They found that parental

religiosity was indeed a strong predictor in attendance of youth religiosity, but the familial structure was not as much of an influence on the other hand (Petts 2015). While this may be the case, they did find one exception to this claim: youth raised in stepfamilies attended religious service much less frequently than those a part of a biological/adoptive family (Petts 2015). Nevertheless, this primarily focuses on comparing the strength of religiosity between family types.

In contrast, Wesley Allen Sirles' article "The Accuracy of Youth Ministers' Conception of the Lasting Faith Tendency of Youth", chooses to focus on the broader impact of parents in general, not specific to the structure of the home (Sirles 2009). In this study, YOUTH u/cF104C0057>300Qsisec

Due to a limited sample size of youth churchgoers in our data, we are not able to examine the role of youth empowerment on youth religiosity. However, previous research suggested, and our data showed (as will be later explained) that adult and youth members may have varying perceptions regarding the degree to which their churches empower youth. For instance, many adults and leaders of church organizations believe lectures, discussions, and activities are adequate enough to promote youth commitment to religious practice and ‘empowerment’ within the congregation (Gibson 2004). Limited opportunities for these two age groups to work in partnerships may be a cause for miscommunication, as lack of time together directly correlates to a lack of mutual understanding (Jones & Perkins 2012). Our study will approach this disparity through our second hypothesis, which seeks to determine whether or not adult members will perceive youth empowerment and commitment to religion higher than the youth populations:

H2: Compared to youth members, adult members will give their churches higher ratings of youth empowerment.

Inclusive Opportunities among Reboot and Non-Reboot Churches

By inclusive opportunities, we mean programs that act as an “expression of openness and welcome” to youth populations that allow them to have responsibilities outside the role of congregation members’ children (Nash 2014). In connection, “Youth Religious Involvement and Adult Community Participation: Do Levels of Youth Religious Involvement Matter?”, by Thomas Perks and Michael Haan, found that youths that experience increased communal religious ties are likely to continue them in the future: "Generally, the findings from these studies suggest that individuals who were more involved in extracurricular activities as youths were more likely to be active in the community in various ways when they reached adulthood" (Perks 2011). The author cites “Bowling Alone: The Collapse and Revival of American

Community,” by Robert Putnam to support why we need a religious connection to form beneficial social relationships. In religious organizations, it is common for "social networks...to form" amongst youth populations (Perks 2011). The quantitative study consisted of one independent variable, youth religious involvement, based on asking respondents whether they had participated in a religious organization during their school years. One dependent variable was the degree to which a respondent was currently active in the community. It concluded that (1) "religious involvement as a youth has significant predictive import in explaining adult levels of community participation," (2) "the effect of youth religious involvement on later community participation does not appear to decline as respondents become further removed from their youth religious experiences as they age," and "suggests that the predictive import of early religious involvement is equal to and...stronger than a number of sociodemographic background factors recognized ... as being among the most common predictors of community participation" (Perks 2011).

Given the previous literature, this study formulated our hypothesis that includes the specific research group under observation; Reboot churches. We propose that Reboot’s main goal of increased participation of youth congregation is a measurable factor when real-world manifestations of their efforts are compared to existing non-Reboot churches:

H3: Reboot churches offer more inclusive opportunities for youth members compared to non-Reboot churches.

**Evaluating SMU Perkins School of Theology Reboot Program: What elements work? How
can it improve?**

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evaluated, we present three research questions. The methods of our study, as well as the results, follow. A detailed discussion that interprets and further explains the study will conclude.

Review of Literature

Declining Youth Engagement in Churches

Undeniably, the challenges of youth engagement in church and youth ministry stem from several factors, but overall attendance seems to be the most significant. The attendance of church services has decreased overall, especially for those under 21. Before the COVID-19 pandemic, attendance in the church was at a steady decline. The Pew Research Center conducted a study in 2018 on attendance, and results show that only 1 in 3 teens regularly attend church, while 4 in 10 never attend (Pew Research Center, 2020). The issues that derive from youths' disengagement have the potential for long-term effects. The disengagement will likely follow these youth into

to which youth ages eleven to eighteen are religious and looked to answer the question: Why is

depending on their response to the pandemic. It is necessary to evaluate this implementation program to determine what aspects of the process are working. To identify what elements of the program should be continued, getting feedback from those who are familiar with the Reboot Program is very important. We aim to investigate the stages in the Reboot wheel, the implementation of the four values, and the resources Reboot has provided – info pack, mentoring, and training.

Based on the above review, we ask:

RQ1: To what extent does the reboot process allow church leaders to develop new strategies for engaging youth and their congregations?

RQ2: What elements of the Reboot Program should be continued?

RQ3: What elements of the Reboot Program should be improved?