

Engaging with Children and Young People

Taking stock and reflecting on the Church in Swanage and surrounding villages' perception on children and young people, and the role The Wave Youth and Children's Ministry plays within the local congregations.



The Wave Youth and Children's Ministry

Berno Vierbergen

July 2023

Contents

| | | |
|----------|--|-----------|
| 1 | Introduction | 3 |
| | About The Wave | 3 |
| 2 | Summary | 4 |
| 3 | Exploring perceptions | 6 |
| | 2.1 Consultation content | 6 |
| | 2.2 Summary of responses | 9 |
| | 2.3 Additional observations | 11 |
| 4 | Response to findings | 12 |
| | 4.1 Our connection with children and young people | 12 |
| | 4.2 Children and young people's spiritual contribution | 14 |
| | 4.3 The Wave's role in the local church | 16 |
| | 4.4 Organising mission as church and individuals | 19 |
| 5 | Reflection | 20 |
| | Bibliography | 22 |
| | Additional resources | 22 |
| | Appendix | 23 |



1. Introduction

Due to changes that have taken place in recent years, including the impact of the Covid 19 pandemic; new church ministers taking up post; and changes within The Wave Youth and Children's Ministry (The Wave), The Wave's strategy for the next season ahead is being reviewed. This is inspired by Proverbs 27:23-27 to take stock for the season ahead. Part of the process includes exploring the Church in Swanage and surrounding villages' (Langton Matravers and Studland) view regarding their perceptions around engaging with children and young people, and how The Wave's role is understood within local congregations. The aim of this report is for congregations to reflect on the findings and research presented following Berno Vierbergen's visit to each church at the start of 2023. This is to help encourage congregations to develop a common belief regarding their engagement with children and young people, and how The Wave can continue to develop its connection with the local churches.

About The Wave

The Wave is an ecumenical project that has been in operation since January 2015 to engage with children and young people in the Swanage area and consists of two parts, Wave Kids and The Wave Youth. As an ecumenical project to do children's and youth work, activities take place during the week apart from Sundays. Local congregations and denominations make a variety of contributions towards the project including financial support, use of facilities and staff. Two Youth Ministers are seconded to The Wave and a Schools Worker is employed by The Wave.

2. Summary

Connecting with children and young people

Almost everyone is in contact with children and young people, mostly through family, but also at work and volunteering opportunities. People feel it is difficult to relate to children and young people today because of the gap between generations which has developed due to the rapid change in culture and technology.

Biblical examples show the importance of children and young people feeling secure and belonging as part of a family. This also includes the Church which is the family of God. Research shows that young people have disengaged from church over the past century because conforming to institutional expectations negates a sense of belonging when their needs have not been met.

In light of the research, if we want to go forward, we need to reflect on our personal experiences in church when we were children and young people; how this compares to today in our current congregations and situation; and how the Bible and research shed new light on our current situation.

Children and young people's spiritual contribution

Everyone agrees that children and young people can make a spiritual contribution. People expressed a range of views of what that might look like in the context of a Sunday service. Others were honest and, although they agreed it was possible, they did not know what it looked like.

Biblical examples of children and young people expressing their spirituality indicate a simple but powerful contribution. They were surrounded by a community of faith with a collective approach to life. Our western society is individualistic which is counter-cultural to what the church is about. As the Church and body of Christ we need to reflect this collective effort, as it creates a secure environment for children and young people to contribute spiritually.

By reflecting collectively on the difference between our personal perceptions, the biblical examples, and Jesus's view of children and young people's spiritual contribution, we can shape our view and subsequent approach in engaging with children and young people.

The Wave's role in the local church

The Wave's first strategy document details the initial outset for engaging with children and young people in the local community. People's responses suggest that they were not aware of the document and that they have a desire to see The Wave engaged in the local church. Almost all responses revolved around a Sunday service which suggests that it is the common interpretation of 'church'.

Research indicates the important role family plays in the development of a child and young person's faith. Many churches in southwest England are shifting their focus to support families with regards to faith development and support. The Wave should therefore be supplementary to what families and church congregations are doing rather than the primary place for the spiritual development of children and young people. An area worth exploring for The Wave is how it can help support local congregations in developing their connections with children and young people.

Points of reflection should be to consider the identity and purpose of the church, how that is expressed on an individual level, and the influence we have on our family through the example we set.

Organising mission

A topic that needs more investigation is how we set out to do mission as different congregations and individuals within our local area. This can help shape a wider strategy that is complementary to what the local church is already doing.

Reflection on 1) the purpose and mission of the church; 2) what part the individual plays in shaping a congregation's mission; 3) and how congregations and The Wave can mutually support each other, can help to shape a way forward to engage with children and young people locally.



3. Exploring perceptions

What were peoples thoughts and ideas?

During the spring term (January - March 2023) a consultation process took place where ten congregations were visited. The congregations are: All Saints, St. George's, Swanage United Reformed Church, Salvation Army, St. Mary's, St. Mark's, St. Nicholas, Emmanuel Baptist Church and Swanage Methodist Church.

The consultation took place during the sermon slot of a Sunday service, apart from one congregation, and the format was the same throughout. Some congregations had two to three services on a morning and each service had the opportunity to engage in the process. Despite a different approach to the usual Sunday sermon, almost all members from each congregation were willing to engage in conversation and share their perceptions.



2.1 Consultation content

The content consisted of two biblical themes: 1) Jesus' view of children compared to society's view (Mark 10:13-16, Matt. 18:1-5); and 2) individualism's influence on the Body of Christ (Eph. 4:1-16).

The first theme highlights how Jesus perceived children in contrast to how the disciples treated them as influenced by the wider ancient Jewish view of children's social status and contribution to society. In Mark 10:13-16 the disciples are rebuked by Jesus for preventing the children to come to him. Matthew 18:1-5 indicates how significant children are in the Kingdom of God and Jesus poses the challenge to become more like them if we want to enter into God's Kingdom.

The second theme points out how, in western society, our individual freedom is elevated, and can detract from living out our faith in a communal and united approach. The context of Paul's letter to the Ephesians indicates how we as individual Christians need to work together, which includes confronting our

difference in opinions to be united as the Body of Christ. In the case of the Ephesian church two factions existed, the gentile Christians and the Jewish Christians, and Paul encourages them to work through their differences to become united as one body, of which Christ is the head. With regards to engaging with children and young people, we as the Church are the embodiment of Christ and our attitude and approach to young people should reflect that of Jesus, but it requires us to work together to do it well (Eph. 4:11-16).

These passages formed the foundation to encourage congregants to engage with questions that were handed out beforehand. People discussed a set of questions together and were asked to feedback a collective view from their conversations, rather than individual opinions, although there were occasions where individuals shared their personal experiences.

The following questions were explored:

1. In what context of your life are you in contact with children and/or young people?
2. Do you think children and young people are able to make a spiritual contribution to your congregation? Why do you say so?
3. What do you think The Wave's role is in engaging with children and young people in the local church?
4. Do you think mission should be organised centrally by the church community, is it each individual's responsibility to do mission, or a combination of the two?



2.2 Summary of responses

1) In what aspect of your life are you in contact with children and/or young people?

Apart from a few individuals, everyone had contact with children and/or young people in their lives. For most people this was through family, with many being either great grandparents or parents of little children. There were also many people who engaged with children and young people in their jobs and voluntary commitments.

2) Do you think children and young people are able to make a spiritual contribution to your congregation? Why do you say so?

Two congregations have provision for children during a Sunday morning service and one congregation has a service specifically orientated towards families. All

congregations agreed that children and young people were able to make a spiritual contribution. Some groups acknowledged that this was a challenging question as they do not know what it looks like. Others explained that they recognised how the presence of children has spiritual significance even though they were not able to identify what that might be. A few groups pointed out that adults are the ones who have the authority to create space to allow children and young people to contribute spiritually or withhold them from it.

Characteristics about children and young people were highlighted such as their desire to explore and question because of their curiosity; they have an

openness and honesty which can be lost in adulthood due to life experiences influencing adults in how they see and understand the world; and they are to the point with their observations, questions and comments which are unfiltered, unlike adults.

Practical suggestions were made about how children could contribute spiritually, such as doing the prayers and readings, being part of communion and being involved in the music. Several individuals shared their experiences from when children and young people prayed for others and the impact it had when they were given the opportunity to participate in prayer. One person expressed that children and young people should be

treated in a way that shows they can make an equally valuable spiritual contribution like adults, and therefore should be treated as spiritual equals. Some reflected on their younger years and saw value in developing children and young

people's knowledge through Sunday school teaching.

3) What do you think The Wave's role is in engaging with children and young people in the local church?

Several groups raised the point that they do not see The Wave contributing to the local church because they have not yet seen any young people attending a Sunday service whenever a member of The Wave would come to share about The Wave. Practical suggestions were made such as doing a tour around all the congregations

“
**Yes,
questioning
faith and
bringing
fresh views.**
”
A response to question 2

with a group of young people to aid The Wave's communication in how it engages with children and young people; The Wave could lead an informal service with the help of children and young people; and the young people from Remix (a youth open mic night run by The Wave Youth) could be part of a church band or do a performance for the churches. In some congregations the topic arose of whose responsibility it was to bring children and young people to church. Some people pointed out that although the focus is on children and young people in church, it should be the responsibility of parents to bring their children to church, rather than The Wave's.

Some parents expressed how important it was for them that The Wave Team develop deeper relationships with their children to contribute to their children's spiritual development and help disciple the children and young people in the church. They also pointed out that the

church community has a role to play in their children's lives.

Other suggestions were that The Wave could provide training and resources to help congregations develop their work with children and young people, and to communicate the work it is doing in the local community to keep supporters of The Wave up to date.

4) Do you think mission should be organised centrally by the church community, is it each individual's responsibility to do mission, or a combination of the two?

People were asked to respond to this question by raising their hands. In all the congregations the response was that it is a combination of the two. More exploration can be done around how congregations go about organising their focus for mission, how each individual prioritises their church's commitment to mission against their individual desire for mission, and how The Wave's mission to children and young people fits into it all.



2.3 Additional observations

Further insights that have come out of interacting with all the congregations are the following:

1. When referring to 'church' people's frame of reference was a Sunday service. Almost all suggestions and comments revolved around a Sunday service.
2. Some congregations were eager to see children and young people get involved and contribute to a Sunday service, but only a couple of people (parents) mentioned their desire to see deeper connections formed through relationships with children and young people.
3. It was noted that the culture around safeguarding puts people on edge to engage with children and young people as they do not want to be perceived with suspicion.
4. People felt that the difference in culture from when they were teenagers, compared to teenagers today, is miles apart and therefore do not feel they are able to relate to young people today.
5. There is a danger that the spiritual development of children and young people is left to the 'professionals' based on the expectations that were communicated.



4. Response to findings

What does the Bible say and what research has been done?



4.1 Our connection with children and young people

Since almost everyone is in contact with children and young people in some respect through family, on Sunday mornings, and/or as part of job and volunteering commitments, it is also important to remember our own childhood and teenage years. One of the key challenges people highlighted is that the world children and young people are growing up in today is vastly different to when they were children and young people. The advances of technology and online social interaction mean there is a whole world of connection going on that is invisible and therefore unrelatable. The pace technology is advancing at is so rapid that parents do not always know how to regulate their own and/or their children's engagement in the online realm.

Although the change in culture and technology is having an impact on young people's social engagement, there is an even more important aspect that has not changed since the creation of humanity which we can all relate to. It is our desire to be

loved, to belong and to love. The first place we experience this is within our families. While a shift in technology and culture have contributed to where young people look for love and belonging, this has not altered the desire for that connection. The biblical narrative gives us insight into humanity's desire for this, including the damage that comes from when it is not done well. For example, the jealousy of Jacob's sons is a result of Jacob showing favouritism towards Joseph (Gen. 37). The significance of David's adultery and murder in connection with Bathsheba had devastating consequences for his family, which we see through his sons' actions (2 Sam. 11, 12:7-12, Ch. 13-17). The Old Testament illustrates how meeting the need of love and belonging in children and young people within the family have significant consequences for them and their parents. A theme in the New Testament is how we as the Church are the family of God (Matt. 12:46-50; Eph. 2:11-22; 1 John 3). Paul's letters to the various churches are full

of instruction on how to treat each other to resolve conflict and tension, and to strive for unity in love. Much like family life, church communities face similar challenges due to their relational nature. It is also within the church family that many people without family find a place of love, belonging and opportunities to love because of experiencing God's love.

Naomi Thompson's research into young people's engagement and exclusion in the church since the 1900's concludes three contributing factors.¹ Firstly, the institutionalisation of Sunday schools has had a

significant impact in the decline of young people's engagement in Sunday services. The original intention of Sunday schools was to meet the need of local communities.

Due to the rigidness of institutionalisation taking place during the 19th and 20th century, the flexibility to respond to young people's changing needs were sacrificed. Priorities were shaped around maintaining assets and reforming Sunday schools to a 'higher' standard of religious education with the aim to bolster the decline in adult Sunday service attendance.²

Secondly, the initial provision of Sunday schools also addressed the social need for young people. Today's youth work takes on an informal approach through open-access provisions, however this approach is questioned by churches because of the financial and material investments being made without seeing a return or being an active partner in establishing relationships with young people. Thompson argues that churches can have a consumerist standpoint due to their expectation that young people should attend a church service because of the congregation's material investment in

youth work.

Thompson refers to young people operating with social currencies, where the exchange and development of relationships have greater value for young people. For children, social life revolves

predominantly around the family, whereas a shift takes place during adolescence and more time is spent developing peer-to-peer interactions.³ As young people gain more autonomy, they explore and discover life with their peers through social interaction. Thompson argues that churches have shifted away from responding to the social currencies of young people, and instead prioritised their desires as providers to fill empty

“ Sunday Schools, which began as a response to local need, were heavily institutionalised by the twentieth century and declined largely as a result of being inflexible in relation to young people's changing needs. ”

Naomi Thompson

¹ Naomi Thompson, *Young People and Church Since 1900: Engagement and Exclusion* (London: Routledge, 2018), 21-24.

² Thompson, 41-44.

³ Leah H. Somerville, 'The Teenage Brain: Sensitivity to Social Evaluation', *Current Directions in Psychological Science* 22, no. 2 (1 April 2013): 122.

seats on Sunday mornings, which ironically contributed to the decline in attendance.⁴

Finally, Thompson indicates that the shift in worldview and individualisation in western society has led to the western church becoming more passive in society and this has undermined the moral authority of the church.⁵ A major challenge in western society is how we spend our time as families and as church communities. Our upbringing and social status influences how we prioritise our time in order to attain the lifestyle we want to live. The government is encouraging both sets of parents to work to help build the economy and consequently provides support for young families with free childcare to enable and encourage both parents to pursue their careers.⁶ Parents in receipt of universal credit are actively encouraged to find work and increase their earnings. The current prevailing western culture and worldview is secular, materialistic and capitalistic. Its influence is spread through the education system and shapes how success is perceived.⁷ These are some of the contributing factors that impact and compete with how we engage with children and young people, both at home and in our church communities.

⁴ Thompson, *Young People and Church Since 1900*, 44

⁵ Thompson, 22.

⁶ 'Spring Budget 2023 Factsheet - Labour Market Measures', GOV.UK, <https://www.gov.uk/government/publications/spring-budget-2023-labour-market-factsheet/spring-budget-2023-factsheet-labour-market-measures>.

⁷ David Hicks, 'Radical Education', in *Education Studies: A Student's Guide*, ed. Ward Stephen, 1st ed. (Abingdon: Routledge, 2004).

Questions for reflection:

- How does Naomi Thompson's research relate to the congregation I am part of?
- Is the congregation I am part of a place where I feel loved, that I belong, and that I can share my love with others?
- Would children, young people and their families feel the same way?
- What are the characteristics of my congregation that contribute to why I think so?



4.2 Children and young people's spiritual contribution

The wide range of views shared indicate a variety of influences and experiences in how we perceive children and young people's spiritual contributions. Almost everyone's feedback was related to the context of a Sunday service. Many congregations felt they might not have anything to contribute to the discussion since there were not any

children and young people at their Sunday services. Denominational traditions and personal experiences were the predominant influences in shaping people's perspective regarding children and young people's spiritual contributions, as well as characteristics children have which have spiritual significance.

Biblical examples to reflect on:

- 1 Samuel 3:** Samuel's audible encounter with God as a child. Eli was the priest when Samuel lived at the temple in Shiloh as a child, but he was unable to hear God's voice when God called Samuel. After realising what was happening, he was able to direct Samuel to respond to God.
- 1 Samuel 17:** David's bravery towards Goliath. As a teenager David experienced life and death situations when looking after his father's sheep, but these experiences strengthened his faith in God to take on Goliath.
- 2 Kings 5:** An Israelite servant girl willing to help her enemy. Although her home was raided by attackers from Aram and she was taken from home to work in Naaman's home (who was the commander of the king of Aram's army), the Israelite girl was still willing to help Naaman get healed from his leprosy.
- Luke 1:26-38:** Mary's willingness to serve God. When Mary was pregnant with Jesus as a teen, although scared, she was willing to face a potentially difficult pregnancy due to not being married to glorify God.

All these examples are of children and young people who grew up in separate historical periods, and environments with different threats and influences. What they have in common is that they were part of a culture that puts an emphasis on the collective. Harry Triandis provides the following definition for this collective culture:

These children and young people were part of a society where the expectations were that every person's actions impacted the community and meant that moral standards and expectations were upheld by the

society. If anyone was to live contrary to societal expectations, which in Israel's case were shaped by God's laws and was endorsed by the priests and leaders, anybody would be able to address it because they had the backing of the whole community. As we know from the Old Testament stories however, Israel's leaders were not always faithful to God or had the courage to do what was right which influenced the rest of the nation. The examples of children and young people above show how, despite societal expectations, they were willing to be faithful to God when adults fell short.

Since the Church is considered the family of God, a collective culture should be an essential part of how we operate as congregations. Paul's illustration that the Church is a body, and each individual member has a role to play is another indicator of this (Rom. 12:3-8; 1 Cor. 12:12-27; Eph. 4; Col. 1:15-29). Due to their vulnerability, children do not have the freedom and autonomy as adults do and are regarded as dependents. They play an essential part in shaping family life. If young people do not feel secure in their environment, they will be less likely to come forward because they would not want to face any potential embarrassment. As adults we need to create a secure environment to allow children and young people to express themselves, but also care for them.

Questions for reflection:

- How do I view children in relation to them being an example for me to enter deeper into the Kingdom of God?
- Do children and young people have to attain a certain level of spiritual maturity before they can contribute to the congregation?
- How does this compare to the biblical examples and Jesus' view of children?
- What would be the view of my congregation?
- How do we enable each other to contribute spiritually?

Harry Triandis provides the following definitions for Collectivism and Individualism:

"Collectivism may be initially defined as a social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives (family, co-workers, tribe, nation); are primarily motivated by the norms of, and duties imposed by, those collectives; are willing to give priority to the goals of these collectives over their own personal goals; and emphasise their connectedness to members of these collectives."

"A preliminary definition of individualism is a social pattern that consists of loosely linked individuals who view themselves as independent of collectives; are primarily motivated by their own preferences, needs, rights, and the contracts they have established with others; give priority to their personal goals over the goals of others; and emphasise rational analyses of the advantages and disadvantages to associating with others."⁸

⁸ Harry C. Triandis, *Individualism & Collectivism* (Boulder: Westview Press, 1995), Introduction: Two Constructs



4.3 The Wave's role in the local church

The strategy of The Wave, as set out by *Swanage Churches Together Joint Youthwork Strategy 2014*, is to provide clubs and activities for children and young people to access during the week; do detached work after school; and engage with children and young people at school through assemblies, lunchtime clubs and lesson support. Its focus is to engage with children and young people within the local community from all backgrounds, but to also provide a space for Christian young people to be disciplined. The Wave's role in the local church on a Sunday is to raise awareness of the work going on during the week and to encourage people to participate through prayer, volunteering and financial support. It was unclear whether congregations were aware of The Wave's strategy document, however people's responses suggested that they were unaware of it.

Based on people's responses, there is a strong desire to see The Wave being more active on Sunday mornings. Following Covid, there has been very little communication between The Wave and local congregations on Sundays which is an issue that needs to be addressed by The Wave.

⁹ Triandis, Chapter 5: Social Institutions-Religion.

If it is the case, as observed, that people's idea of church is based around a Sunday service, rather than the community of believers under the kingship of Christ, then there is a big problem. A visitor commented how the style of Sunday services is geared at a particular demographic of people, of which the evidence is observable by looking at the people in attendance. If we do not have an accurate understanding of what the primary function of the church is, then we cannot successfully engage with children, young people and families in the local community. Triandis notes that individualism's influence on religious practice is that a person's beliefs and salvation is seen as personal and therefore individuals/family units do not see the need to engage with the collective.⁹ Affluence also allows people to do what they like, and as wealth increases, it propagates a deeper sense of individuality and autonomy.

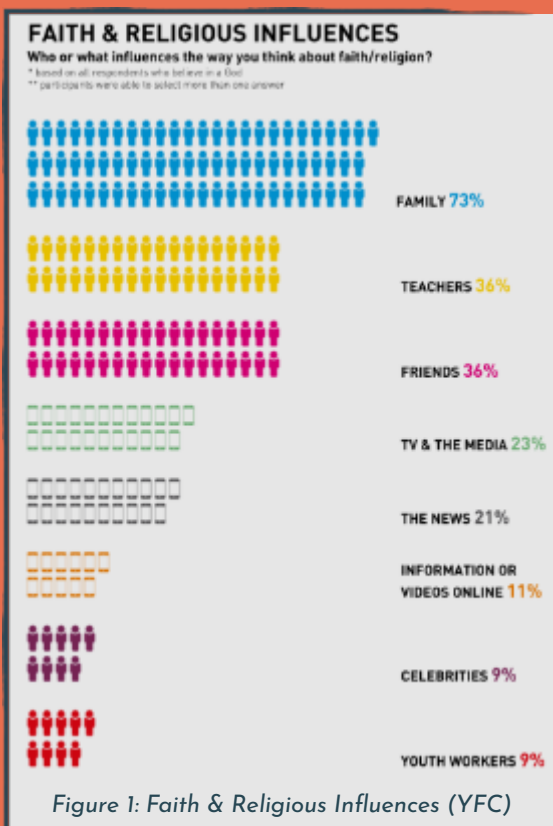
In response to the discussions that arose around children and young people attending a Sunday service, research conducted by Youth For Christ (YFC) in 2016 with 1001 young people ranging in age from 11-18, point to the role family plays in influencing a young person's view on



faith and religion. Of the 1001 young people, 32% believed in a god. Of this group with a choice of multiple options, 73% said their family influenced the way they thought about faith and religion (fig. 1).¹⁰ Teachers and friends were jointly second most influential, with both being 36%. Youth workers were tied with celebrities at the bottom with 9%. This shows the vital role family plays (including grandparents) in influencing a young person's faith. The research did not include the influence a spiritual community/church makes. A more recent report by South West Youth Ministries (SWYM) observes that many

congregations in south west England have opted for a more integrated approach to the spiritual development of children and young people by supporting families, rather than compartmentalising children's and youth work.¹¹ Based on the findings of the research, The Wave's role in the spiritual development of children and young people should be supplementary to what is already taking place in the family home and church community, not a substitute.

The suggestions for The Wave to help equip and train congregations to set up/develop their work with children and young people are worth exploring as this was not part of the initial strategy for The Wave.



Questions for reflection:

Use the Golden Circle in the appendix to aid your reflection.¹²

- What is the purpose of the Church?
- What has shaped my understanding of the purpose of the Church (e.g. experience, scripture, culture, tradition)?
- How do I exercise the Church's purpose in my life?
- (For those with children/young people in their family, e.g. parents/grandparents) How is my example of faith influencing my family?

¹⁰ 'Gen Z: Rethinking Culture' (Halesowen: Youth For Christ, 2016), 33.

¹¹ 'Mapping the Landscape' (Woodbury Salterton: South West Youth Ministries, 2022), 27-29, <https://swym.org.uk/mapping-the-landscape/>.

¹² Simon Sinek, *Start With Why: How Great Leaders Inspire Everyone to Take Action* (London: Penguin Books, 2011), 37-39.

4.4 Organising mission as church and individuals

'Mission' can have various connotations based on a person's experience, church tradition and cultural background. In the context of this report it refers to reaching out to our local community. A mission is influenced by belief/philosophy; it is intentional, strategic and requires commitment. The Wave is clear on its mission as set out by the initial strategy document. As part of reviewing The Wave's strategy, it would also be helpful to know how The Wave's mission and strategy is complementary to the wider mission and strategy of the local church. This is still an area that needs further exploration as each congregation will have a different focus. Although everyone sees mission as having a communal and individual aspect to it, how that translates within each congregation is unclear.

Questions for reflection:

Use the Golden Circle in the appendix to aid your reflection.

- What is the mission of the Church?
- How is that applied in my local congregation?
- What part do I play in helping shape my congregation's mission?
- How do I set my priorities with regards to my personal mission and congregation's mission?
- How can my congregation support The Wave's mission?
- How can The Wave support my congregation's mission?



5. Reflection

The book of James highlights that our actions are indicators of our belief, and he urges believers to show their faith through their actions (Jam. 2:14-18). If we believe that the lack of children, young people and families in our churches is a problem, then we need to work together to address it. Paul's letter to the Ephesian church (not just the church leaders) is aimed to bring unity to the Jewish and Gentile believers by uniting them in their faith through the work God has done in Christ (Eph. 1-3). He then shows how through being united in Christ, they need to work collectively with their diverse gifts to overcome the challenges they face, and be built up together to become mature in their faith, with the aim to fully represent Christ (Eph. 4).

If we want to get to the point of practical application, we first need to reflect on what we believe and the influences that shape our beliefs, because these are currently directing how we prioritise our actions. If we truly believe that there is a serious problem due to the lack of children, young people and families in our congregations, reflection on the research corresponding to people's responses should be discussed to establish a common belief. A congregation can then unite under this common belief so that they can direct their actions accordingly.

The Wave was established in 2015 as an ecumenical project and for it to continue to be ecumenical it needs to partner with local congregations in its mission to engage with children and young people in the local community.



Bibliography

- Youth For Christ. 'Gen Z: Rethinking Culture'. Halesowen: Youth For Christ, 2017. <https://yfc.co.uk/rethinkingculture/>
- GOV.UK. 'Spring Budget 2023 Factsheet - Labour Market Measures'. Accessed 3 April 2023. <https://www.gov.uk/government/publications/spring-budget-2023-labour-market-factsheet/spring-budget-2023-factsheet-labour-market-measures>.
- Hicks, David. 'Radical Education'. In *Education Studies: A Student's Guide*, edited by Ward Stephen, 1st ed. Abingdon: Routledge, 2004.
- SWYM. 'Mapping the Landscape'. Woodbury Salterton: South West Youth Ministries, 2022. <https://swym.org.uk/mapping-the-landscape/>.
- Somerville, Leah H. 'The Teenage Brain: Sensitivity to Social Evaluation'. *Current Directions in Psychological Science* 22, no. 2 (1 April 2013): 121-27. <https://doi.org/10.1177/0963721413476512>.
- Sinek, Simon. *Start With Why: How Great Leaders Inspire Everyone to Take Action*. London: Penguin Books, 2011.
- Thompson, Naomi. *Young People and Church Since 1900: Engagement and Exclusion*. AHRC/ESRC Religion and Society Series. London: Routledge, 2018.
- Triandis, Harry Charalambos. *Individualism & Collectivism*. Boulder: Westview Press, 1995.

Additional Resources

- Scripture Union. 'Faith for Gen-Z'. Milton Keynes: Scripture Union, 2021. https://content.scriptureunion.org.uk/sites/default/files/2021-01/Faith%20For_GenZ%20Summary.pdf
- Youthscape. 'Faith in young people: Challenges and opportunities for youth in the Diocese of St Albans'. Luton: Youthscape, 2021. <https://www.stalbans.anglican.org/wp-content/uploads/Faith-in-Young-People.pdf>

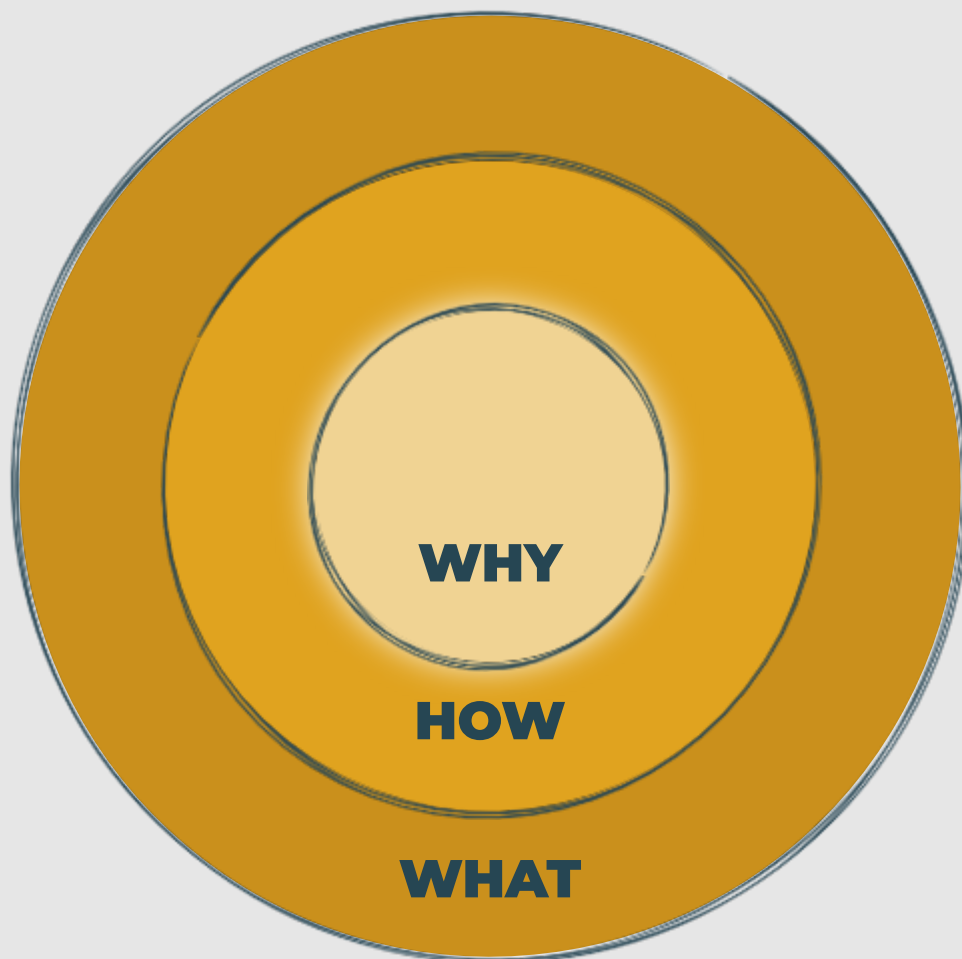
Appendix

Sinek's Golden Circle: A tool for reflection

Simon Sinek says organisations and people are well aware of **WHAT** they do; **HOW** they do **WHAT** they do; but rarely are they aware of **WHY** they do it.

He emphasises that the **WHY** is the most important aspect as it dictates **WHAT** organisations should be doing and **HOW** they go about doing it.

When reflecting on the **WHY** aspect we should think about the purpose, cause and belief for why the Church exists. From there we can move on to **HOW** we put that in action and **WHAT** does that practically look like. With regards to this report, the focus is specifically on the Church in and around Swanage's engagement with children and young people.





The Wave Youth and Children's Ministry

Flat 1, Boyne Court, 1 Cliff Avenue, Swanage, Dorset, BH19 1LX. Charity no. 1159902