

APPENDIX: EIGHT DRIVING FORCES AFFECTING THE FUTURE OF FAITH FORMATION

By reviewing research studies, analyzing trends, and consulting with leaders, the Faith Formation 2020 Initiative selected eight significant forces—critical uncertainties whose future direction is not known, but are already having a significant impact on faith formation today and it appears will continue to do so over the next decade. These eight trends may continue on their present course or change direction, but, in either case, it appears that they will have a significant impact on the future direction of faith formation through 2020. The eight significant uncertainties include:

- declining numbers of Christians and growing numbers of people with no religious affiliation
- increasing number of people becoming more “spiritual” and less “religious”
- declining participation in Christian churches
- increasing diversity and pluralism in American society
- increasing influence of individualism on Christian identity and community life
- changing patterns of marriage and family life
- declining family religious socialization
- increasing impact of digital media and web technologies

Declining Numbers of Christians and Growing Numbers of People with No Religious Affiliation

The population of the United States continues to show signs of becoming less religious. One of the most significant indicators of people’s receptivity to organized religion is the finding from the 2009 *American Religious Identification Survey (ARIS)* which reported that 15% of Americans claimed no religious affiliation, nearly double the 1990 figure of 8%. The Pew Research study, *Faith in Flux*, confirmed this trend—finding that the number of people who say they are unaffiliated with any particular faith doubled to 16%. Among Americans ages eighteen to twenty-nine, one in four say they are not currently affiliated with any particular religion.

Similar to the general American public, Latinos have become less identified with Christianity—down from 91% in 1990 to 82% in 2008. Mirroring the overall national trend, there has been a significant jump in the number and percentage of Nones, the no-religion population. Nones increased fourfold among Latinos from nine hundred thousand or 6% in 1990 to nearly four million or 12% in 2008, making it the fastest growing segment.

At the same time the number of American adults identified as Christians dropped 10% from 86% in 1990 to 76% in 2008. The historic Mainline churches and denominations have experienced the steepest declines while the non-denominational Christian identity has been trending upward particularly since 2001.

It appears that the challenge to Christianity in the United States does not come from other religions but rather from a rejection of all forms of organized religion. The two studies confirm that Americans are slowly becoming less Christian and that in recent decades the challenge to Christianity in American society does not come from other world religions or new religious movements but rather from a rejection of all organized religions. This growing non-religious minority reduces the traditional societal role of congregations and places of worship in family celebrations of lifecycle events. Forestalling of religious rites of passage, such as marriage and baptism, and the lowering expectations on religious funeral services, could have long lasting consequences for religious institutions.

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Increasing Number of People Becoming More “Spiritual” and Less “Religious”

The vast majority of Americans—approximately 80%—describe themselves as both spiritual and religious. Still, a small but growing minority describe themselves as Spiritual but Not Religious (meaning not connected to organized religion). If we define the Spiritual but Not Religious as people who say that they are at least moderately spiritual but not more than slightly religious, then 9% of respondents were Spiritual but Not Religious in 1998, rising to 14% in 2008. Today, 18% of eighteen- to thirty-nine-year-olds say they are Spiritual but Not Religious, compared to only 11% a decade ago.

What does the growth of this Spiritual but Not Religious segment of the population mean for organized religion in the United States? If what people mean when they say they are Spiritual but Not Religious is that they are generally concerned with spiritual matters but are not interested in organized religion, then this trend indicates a growing minority of the population whose spiritual inclinations do not lead them to become involved in churches, synagogues, or mosques. In our increasingly pluralistic society, to be “spiritual” is more likely to represent an eclectic spirituality, drawing not only from the various streams of Christian theology—Catholic, Orthodox, Episcopal, Protestant, and Pentecostal—but including elements of other religious insights—Buddhism, Jewish mysticism, Hinduism, and Islam. Individuals mix their own spiritual potpourri.

Sources

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Declining Participation in Christian Churches

By all measures of participation, the trends point toward declining participation in church life in mainline Protestant and Catholic churches, including worship attendance, marriages and baptisms in the church, and children and youth participation in faith formation programming. Combined with the trend toward fewer Christians and the growing numbers of the religiously unaffiliated, it appears that succeeding generations of Christians are less likely to be exposed to formation in the Christian faith because worship attendance is down, and therefore participation in church life, education, and activities is down. This means less exposure to the Christian tradition and teachings, reduced opportunities to experience the Christian way of life, and far less reinforcement of the Christian faith in church settings.

Worship

For twenty years, the American Research Project (TACRP) has been accumulating church statistical data and compiling the yearly attendance average of more than two hundred thousand churches. As reported in *The American Church in Crisis*, research shows that from 1990 to 2006 attendance at Christian churches has remained constant, with about fifty-two million people attending church services on any given weekend. During those sixteen years, however, the population of the United States has grown by an equivalent number, fifty-two million people. Church attendance has not come anywhere close to keeping up with population

growth. This means that while in 1990 about 20.6% of the United States population was in church on any given weekend, today only 17.3% are in worship. *If current trends continue, by 2020 that 17.3% of Americans attending worship today will drop to 14.7% of Americans—meaning that more than 85% of Americans will be staying away from worshipping God at church.*

On this basis it is likely that the evangelical church will not keep up with population growth between 2005 and 2020. The weekend attendance percentage at evangelical churches will fall below 9% of the population by 2010 and will be at 8.5% in 2020. All mainline denominations are projected to continue to decline, continuing a downward slide that started in 1965. Established churches in mainline denominations are declining at a rate of 2% per year, meaning that they will shrink by almost 30% in attendance from 2005 to 2020. The Roman Catholic Church will grow in membership because of immigration, but Mass attendance will continue to decline. The drop-off in attendance will continue to be most pronounced in the Northeast and the Midwest. Mass attendance will decline from 7.1% of the United States population attending a Roman Catholic parish each weekend in 1990 to 4% in 2020. The growing priest shortage is already causing consolidation and retrenchment in many parishes, and this will escalate.

Generational Differences

Worship numbers don’t account for the generational differences in worship attendance between those in their twenties and thirties and those sixty-five and older. Over the next ten years the age groups with highest participation in church life will be replaced by age groups that participate at a much lower rate. This trend will be most prominent among Mainline and Catholic churches. These generational trends point to lower rates of participation over the next ten years.

Percentage Who Attend at Least Weekly

(U.S. Religious Landscape Survey 2007, Pew Forum on Religion & Public Life)

	18-29	30-49	50-64	65+
Total Population	33%	36%	40%	54%
Protestant - Evangelical Churches	54%	57%	59%	65%
Protestant - Mainline Churches	32%	27%	34%	48%
Protestant - Historically Black Churches	55%	53%	65%	68%
Catholic Church	34%	36%	42%	62%

Re-enforcing the generational trends in worship attendance is the profile of emerging adult faith and spirituality from the National Study on Youth and Religion

(NSYR). Christian Smith believes that most emerging adults (twenty- to thirty-year-olds) in America today fall into one of six different types when it comes to religion and spirituality. Only 15% embrace a strong religious faith and another 30% believe and perform certain aspects of their religious traditions. At least 40% have no connection to a religious tradition.

- Type 1. Committed Traditionalists (no more than 15% of the emerging adults). Committed Traditionalists embrace a strong religious faith, whose beliefs they can reasonably well articulate and which they actively practice.
- Type 2. Selected Adherents (about 30% of all emerging adults). Selected Adherents believe and perform certain aspects of their religious traditions but neglect and ignore others.
- Type 3. Spiritually Open (about 15% of emerging adults). Spiritually Open emerging adults are not personally very committed to a religious faith but are nonetheless receptive to and at least mildly interested in some spiritual or religious matters.
- Type 4. Religiously Indifferent (at least 25% of emerging adults). Religiously Indifferent emerging adults neither care to practice religion nor oppose it. They are simply not invested in religion either way; it really doesn't count for that much.
- Type 5. Religiously Disconnected (no more than 5%). Religiously Disconnected emerging adults have little to no exposure or connection to religious people, ideas, or organizations.
- Type 6. Irreligious (no more than 10%). Irreligious emerging adults hold skeptical attitudes about and make critical arguments against religion generally, rejecting the idea of personal faith. (Smith and Snell, 166–68)

Hispanic Trends

Hispanics are very similar to the overall population of the United States in their frequency of attending religious services. Overall, 37% of Hispanics and 37% of the adult United States population say they attend a church or other house of worship at least weekly. Among youths, 36% of Hispanics ages sixteen to twenty-five and 33% of all youths ages eighteen to twenty-five say they attend religious services weekly.

Among young Hispanics, immigrants attend church services more regularly than do the native born. Four in ten (40%) young immigrants say they attend church weekly, while one-third (33%) of second-generation and 31% of third-generation young Hispanics say the same. Church attendance falls off most steeply among the third generation, nearly one in five (19%) of whom say they never attend. A majority (60%) of Hispanics identify as Catholic. Among young Hispanics, this figure falls to 56%, and among second- and third-generation young Latinos, just under half (49%) say they are Catholic. Language usage is related to religious identity. Two-thirds (67%) of Spanish-dominant young Latinos say they are Catholic, while only 57% of bilingual and only 47% of English-dominant young Latinos say the same.

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Increasing Diversity and Pluralism in American Society

The Merriam-Webster dictionary defines pluralism in two ways, the first being as “a state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization.” We can see this definition reflected in the diversity of ethnic cultures and nationalities and their traditions, customs, foods, and languages, and also in the diversity of religious traditions from the East and the West. Pluralism creates both richness and tensions. We live next door to other nations; we’re engaged in conversation with people from all parts of the world, with customs and expectations vastly different from our own.

The dictionary also defines pluralism as “a theory that there are more than one or more than two kinds of ultimate reality.” In this case pluralism is a world in which no single authority exercises supremacy and no single belief or ideology dominates. A country or nation becomes a tapestry of alternatives and choices. Christian culture is no longer at the center of American life; it has been replaced by a tapestry of religious and spiritual alternatives and choices. The range of religious practice and belief in American society today is enormous, and it is all around us.

Such pluralism of belief and practice undermines the plausibility and truth-claims of any single religious tradition. The diversity of religious choice and openness to everything religious results in people crisscrossing religious boundaries as they construct their own personal spiritualities. As one example of the impact of pluralism, a research study by the Pew Forum on Religion and Public Life found that roughly two-thirds (65%) of religiously affiliated Americans say that many religions can lead to eternal life. White Catholics and white mainline Protestants are the groups most likely to say that many religions can lead to eternal life, with 84% and 82%, respectively, expressing this point of view. A majority of all American Christians (52%) think that at least some non-Christian faiths can lead to eternal life. Most American Christians are not thinking only of other Christian denominations when they say many religions can lead to eternal life. To the contrary, among those who say many religions provide a path to eternal life, strong majorities believe that both Christian and non-Christian faiths can lead to eternal life.

Sources

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Increasing Influence of Individualism on Christian Identity and Community Life

Individualism is a pre-eminent American cultural code that is increasing due to American pluralism. It touches virtually every aspect of American life. For many Americans, the ultimate criterion of identity and lifestyle validity is individual choice. Privatized religiosity—which easily accommodates the utilitarian and expressive individualism of American culture—makes it difficult to articulate and sustain religious commitments. Specifically, religious individualism has been linked with autonomy in the moral realm; with the diminution or rejection of ecclesial authority; with more direct access to the sacred; with a higher priority for personal spiritual fulfillment; and with a privatized spirituality only loosely connected with established traditions.

It is not simply that (excessive) religious individualism means that religious identity is more autonomous and deliberate today; it is that this individualism signals a loss of how religion is anchored in a sense of belonging. The issue is the decline in connectedness: a weakening or severing of the *social* basis of religion in family, marriage, ethnicity, and community; and a decline in the perceived *necessity of communal or institutional structures as constituent of religious identity*. Religious identity today is not only less bounded by doctrine or creed; it is also less nurtured and reinforced by community.

The increasing influence of individualism has serious implications:

- Religious identities and practices in contemporary American culture are increasingly viewed as individual projects. They express the preeminent norm of “choice.”
- The number of Americans wholly uninvolved with a church has gradually increased as religious institutions have lost much of their monopoly over the quest for the sacred.
- There has been a steady decline in the legitimacy of institutional authority of any kind. The loss of legitimacy by religious institutions is part of the broader problem of widespread alienation from all authoritative institutions that has occurred in American society.
- A highly significant marker of the de-institutionalization of religion is its uncoupling from “spirituality.” Significant numbers of Americans see little necessary connection between being spiritual and being part of a historic

tradition, or part of a disciplined community of faith. This is reinforced by the mass media's not so subtle message that you don't need a religious community to engage "God issues."

As the level of individualism has risen, many in the religious mainstream have come to believe that church going and church authority are optional. Nominal membership increasingly replaces active involvement, a development paralleling national civic trends. Fewer Americans are spending time in church-related endeavors. Religion is less perceived as an inherited phenomenon, or as a binding community of discipleship and obligation. Religious leaders and institutions, which traditionally provided the framework within which religious meaning was constructed, have become increasingly peripheral to the spirituality and "lived religion" of private personal enterprise.

Although new forms of community and Christian movements are emerging (for example, small faith communities), the prevailing trend is toward weakened communal and institutional arrangements and lower levels of commitment and participation. For many today, the Christian tradition is not so much a binding community of discipleship and obligation as a toolkit of sacred wares for selectively constructing a personal spiritual identity.

The task is a profoundly sociological one. It means addressing the atrophy of communal participation and the need for a socially embedded Christianity. It includes the creative (re)construction and intensification of the Christian faith as a *communal* reality of habit, prayer, reflection, dialogue, and debate. It necessitates the (re)creation of more cohesive social bonds, shared memories, mutual responsibilities, permanent relationships, and other experiences of connectedness. The problem today is not only that the young have not had passed on to them a good synthesis of the Christian faith so that they might discerningly engage the culture, it is that they (and many others) see less connection between "faith" and church or community.

The increasing influence of individualism on Christian identity and community life can be seen in young adults' approach to religion and spirituality—and all of life. Sociologist Robert Wuthnow calls this approach *tinkering*—putting together a life from whatever skills, ideas, and resources that are readily at hand. He writes,

Spiritual tinkering is quite common among young adults of today and probably will remain so among young adults of tomorrow. . . . Spiritual tinkering is a reflection of the pluralistic religious society in which we live, the freedom we permit ourselves in making choices about faith, and the necessity of making those choices in the face of the uprootedness and change that most young adults experience. It involves piecing together ideas about spirituality from many sources, especially through conversations with one's friends. . . . Spiritual tinkering involves a large minority of young adults in church shopping and church hopping. It also takes the

form of searching for answers to the perennial existential questions in venues that go beyond religious traditions, and in expressing spiritual interests through music and art as well as through prayer and devotional reading. (Wuthnow, 134–35)

Tinkering is evident among the large number of young adults who believe in God, life after death, and the divinity of Jesus, for instance, but who seldom attend religious services. Their beliefs blend continuity with the past—with the Bible stories they probably learned as children—and their behavior lets them adapt to the demands of the present. Tinkering is equally evident in the quest to update one’s beliefs about spirituality. The core holds steady, persuading one that the Bible is still a valuable source of moral insight, for example, but the core is amended almost continuously through conversations with friends, reflections about unusual experiences or at work or from a popular song. (Wuthnow, 215)

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Changing Patterns of Marriage and Family Life

A number of significant trends in family life are influencing faith formation today and will have increasing impact on faith formation over the next decade. It appears from the following trends that one of the reasons for the decline in church participation is that younger Americans are marrying later, having fewer children, and having them later—all of which means that far more younger Americans are single and childless than was true a generation ago and that the same younger Americans are not settling into religious congregations at the same rate as their parents did in the 1970s.

Religious practice is especially influenced by marrying, settling down, having children, and raising them. Since individuals who marry are more likely to attend religious services than are those who delay marriage, the postponement of marriage and childbearing has contributed to the decline in church attendance.

Delayed Marriage

The first trend is delaying marriage: the average age of first marriage for men today is almost twenty-eight years old and for women it is twenty-six years old (U.S. Bureau of the Census). For people in their twenties, it has become the norm to remain

unmarried. Among men in their early twenties, only 12% are married, and among women in their early twenties, only 22% are married. By their late twenties, 38% of men and 48% of women are married. By the late thirties 65% of men and 66% of women are married. At this point, the proportions have nearly reached their peak. Also, for people in their thirties and early forties, there is a much more sizable minority (a third) who are now single or divorced.

Because many other aspects of young adult life are affected by marital status—including children and the timing of children, housing needs, jobs and economic demands, and relationships with parents and friends—the importance of this shift in marital patterns can hardly be overstated. Religious practice is especially influenced by marrying, settling down, and having children and raising them. Since individuals who marry are more likely to attend religious services regularly than those who delay marriage, the postponement of marriage and childbearing has contributed to the decline in church attendance.

Living Together

The second trend is the increasing number of unmarried couples living together. In 1960, less than a half-million heterosexual unmarried couples were living together. In 1980, it was over one million. In 2007, 6.4 million unmarried couples were living together—an increase of over 600% since 1980. Cohabiting couples now make up almost 10% of all opposite-sex American couples, married and unmarried. Almost half of cohabiting women (46.8%) and 39.6% of cohabiting men were under age thirty.

Fewer Children

The third trend is married couples having fewer children and having them later—a result of the increase in the average age of marriage. The average number of births per woman is about two, and 19% of women end their childbearing years with no children. The median age at which mothers give birth to their first child is about 24.5 years old, with the birth rate increasing for women age thirty-five to thirty-nine and forty to forty-four. A century ago, women in these age groups might have been raising teenagers while giving birth to their fourth or fifth child. Currently, it is more likely that they are giving birth to their first or second child.

Decrease in Two-Parent Households

The fourth trend is a decreasing number of children living in two-parent households. In 2008, 67% of children were living with two parents, down from 77% in 1980; and 23% of children lived with only their mothers, 4% with only their fathers, and 4% with neither of their parents (U.S. Bureau of the Census).

Increase in Religiously Mixed Marriages and Partnerships

The *U.S. Religious Landscape Survey* found that more than one in four (27%) American adults who are married or living with a partner are in religiously mixed relationships.

If people from different Protestant denominational families are included, for example a marriage between a Methodist and a Lutheran, nearly four-in-ten (37%) are religiously mixed. The composition of religiously mixed marriages and partnerships in the United States is as follows:

- 25% Protestant – Protestant (different denominational families)
- 23% Protestant – Catholic
- 20% Protestant – Unaffiliated
- 12% Catholic – Unaffiliated
- 7% Protestant – Other Faith (other than Protestant, Catholic, or unaffiliated)
- 6% Other Faith – Unaffiliated
- 4% Other mixed marriages
- 4% Catholic – Other Faith

Sources

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Declining Family Religious Socialization

Family religious socialization has always been the foundation for the development of faith and faith practices, and for participation in church life and worship. As Christian Smith observes,

And since most of broader American society is not in the business of direct religious socialization, this task inevitably falls almost entirely to two main social entities. First are individual family households, where parents predictably do the primary socializing. Second are individual religious congregations, where other adults can exert socializing influences on youth. . . . for better or worse, these are the two critical contexts of youth religious formation in the United States. If formation in faith does not happen there, it will—with rare exceptions—not happen anywhere. (Smith, 286)

Teenagers with seriously religious parents are more likely than those without such parents to have been trained in their lives to think, feel, believe, and act as serious religious believers, and that training “sticks” with them even when they leave home and enter emerging adulthood. Emerging adults

who grew up with seriously religious parents are through socialization more likely (1) to have internalized their parents' religious worldview, (2) to possess the practical religious know-how needed to live more highly religious lives, and (3) to embody the identity orientations and behavioral tendencies toward continuing to practice what they have been taught religiously. At the heart of this social causal mechanism stands the elementary process of teaching—both formal and informal, verbal and nonverbal, oral and behavioral, intentional and unconscious, through both instruction and role modeling. We believe that one of the main ways by which empirically observed strong parental religion produced strong emerging adult religion in offspring is through the teaching involved in socialization. (Smith, 232)

Significant indicators, such as religious identification as Christian, worship attendance, marriages and baptisms in the church, and changing generational patterns, point to a decline in family religious socialization across all denominations, but especially among Catholic and Mainline traditions. Religious practice among the next generation of parents (young adults in their twenties and thirties) is especially influenced by marrying, settling down, and having children and raising them. Since individuals who marry are more likely to attend religious services than are those who delay marriage, the postponement of marriage and childbearing has contributed to the decline in church attendance. Complicating this picture is the fact that an ever-growing percentage of Christians (at least 30%) are not getting married in a religious ceremony. The less contact that young adults have with the Christian tradition through participation in a local church, the less family religious socialization that is likely to take place when they marry and have children.

In addition, the *American Congregations 2008* study, a random sample research survey of three thousand congregations, reported that 40% of the congregations did not have parenting or marriage enrichment activities and only 18% of the congregations indicated that this was a specialty (2%) or given a lot of emphasis (16%).

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Increasing Impact of Digital Media and Web Technologies

Technology and digital media is transforming the ways we live. Think of the impact the following innovations are having on individuals, families, social groups, organizations, and society as a whole: the personal computer, iPod, iPhone, iPad, iTunes,

e-mail, Web 2.0, Google, Twitter, Facebook, YouTube, Wikipedia, Skype, social networking, webinars, blogs, wikis, video- and photo-sharing, and so much more. Globalization and pluralism are driven by this unprecedented technological change. People meet on Facebook and share their inspirations on YouTube all the while Twittering to an assortment of friends. Groups of people at opposite ends of a continent or around the globe don't need to leave their own contexts in order to meet in real time and in video on Skype or some Webinar format. Telephones are no longer connected by wires in the ground, but satellites in the sky that make them usable at all times, everywhere. Social connectivity is being leveraged globally online. People's use of the internet's capabilities for communication—for creating, cultivating, and continuing social relationships—is undeniable. However, time spent online often takes time away from important face-to-face relationships.

Increasing Internet Usage

While it may be hard to believe, the web is about five thousand days old (in 2010). Everything we all take for granted was published online in the last five thousand days. The internet is increasingly embedded in our daily lives. Most of us find it impossible to function without the Internet. Virtually all of those twenty-nine and younger in the United States today are online (as of 2010): 93% of teens (12–17) and young adults (18–29), 81% of adults thirty to forty-nine years old, 70% of adults fifty to sixty-four years old, and 38% of adults sixty-five and over.

Increasing Mobile Phone Usage

Increasingly people are accessing the internet on smart phones like the iPhone. In a Pew Internet and American Life Project study, adults were asked about ten different non-voice data activities they might do on their cell phones: sending or receiving text messages, taking a picture, playing a game, checking email, accessing the internet, recording video, instant messaging, playing music, getting maps or directions, and watching video. In 2009, 69% of all adult Americans said they had at some time done at least one of the ten activities versus 58% in late 2007. In 2009, 44% of all adult Americans said they had done at least one of the non-voice data activities on a typical day, up from 32% in 2007.

When mobile users are away from home or the office, they like mobile access to stay in touch with others, but also to access information on the go. For example: 50% say it is very important to them to have mobile access in order to stay in touch with other people; 46% say that mobile access is very important for getting online information on the go; and 17% say mobile access is very important to them so they can share or post online content while away from home or work.

Increasing Media Use

Media are among the most powerful forces in young people's lives today. Eight- to eighteen-year-olds spend more time with media than in any other activity besides

(maybe) sleeping—an average of more than seven hours a day, seven days a week. The television shows they watch, video games they play, songs they listen to, books they read, and websites they visit are an enormous part of their lives, offering a constant stream of messages about families, peers, relationships, gender roles, sex, violence, food, values, clothes, and an abundance of other topics too long to list.

Over the past five years (2004–2009), young people have increased the amount of time they spend consuming media (television, music/audio, computer, video games, print, movies) by one hour and seventeen minutes daily, from 6:21 to 7:38—almost the amount of time most adults spend at work each day, except that young people use media seven days a week instead of five. Moreover, given the amount of time they spend using more than one medium at a time, today's youth pack a total of ten hours and forty-five minutes worth of media content into those daily seven hours—an increase of almost two hours of media exposure per day over the past five years.

An explosion in mobile and online media has fueled the increase in media use among young people. The story of media in young people's lives today is primarily a story of technology facilitating increased consumption. The mobile and online media revolutions have arrived in the lives—and the pockets—of American youth. Today (2010), 20% of media consumption occurs on mobile devices—cell phones, iPods, or handheld video game players. Moreover, almost another hour consists of “old” content—television or music—delivered through “new” pathways on a computer (such as Hulu or iTunes). Over the past five years, the proportion of eight- to eighteen-year-olds who own their own cell phone has grown from about four in ten (39%) to about two-thirds (66%). The proportion with iPods or other MP3 players increased even more dramatically, jumping from 18% to 76% among all eight- to eighteen-year-olds.

We can be sure that over the next ten years new, breakthrough digital technologies will transform our lives even further. What will be the impact of this technological revolution on education, business, politics, social life, or religious congregations?

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