

Andrea Slaven
EPY500 week 6
Annotated Bibliography

Benson, P. L., & Roehlkepartain, E. C. (2008). Spiritual development: A missing priority in youth development. *New Directions For Youth Development*, 2008(118), 13-28. doi:10.1002/yd.253

This article premises its study to the importance of the spiritual development an intrinsic part of being human. Spirituality is in all people, but it develops and is formed differently in each depending on other factors. Spirituality can be destructive or it can be positive. The study distinguishes religious participation versus spirituality mostly through a study by UCLA's Higher Education Research Institute. The study shows that spirituality is evident early in life and continues to transform throughout life.

From this, the author determines in his statement of purpose that youth development professionals need to be intentional in addressing spiritual development. Youth ministers or youth practitioners need to articulate specific contexts, practices, and experiences such as mindfulness, meditation, prayer services, service to others or reflection on "spirituality in action to help youth deepen spiritual and religious relationships. In this sense, the author develops the need to have spirituality development be a priority to address the young people developing a holistic and positive self.

Blevins, D. G. (2007). Story Telling or Storied Telling? Media's Pedagogical Ability to Shape Narrative as a Form of "Knowing". *Religious Education*, 102(3), 250-263.

This article discusses the importance of selecting carefully the medium used for narrative accounting. Though this research focuses on the medium of using blogging as a frame for narrative expression, there is much about developing personal identity through storytelling and the importance of reflection once a story has been narrated. The study actually develops the idea that the choice of media used to narrate and share the story may influence the quality of identity construction. The study concludes that blogging, as one example of media, provides both cautions and opportunities in religious education.

Cartwright, K. B. (2001). Cognitive Developmental Theory and Spiritual Development. *Journal Of Adult Development*, 8(4), 213.

The researcher of this article notes weaknesses in previous theories of spiritual development due to the lack of offering explicit, formal mechanisms for spiritual change into adulthood. Cartwright gives an extensive literature review which accounts to cognitive development which would then connect to spirituality, applying cognitive development theory to spiritual development. Stages in cognitive development are shown to be in connected to spiritual development so as to explain variation and development of spirituality into adulthood. The research included longitudinal and cross-sectional studies that examined spiritual development at several points . Qualitative study used focus groups and individual interviews. To understand individual spirituality more fully, there needs to be an understanding of self and their relatedness to others.

Cooper, L. Z. (2005). Developmentally Appropriate Digital Environments for Young Children. *Library Trends*, 54(2), 286-302.

This study determines the importance of understanding principles of child development and learning in order to design appropriate digital environments for young children based on their cognitive, social, and emotional development. It is important to set criteria when examining the digital environments. In designing appropriate digital environments, Cooper determines certain considerations be made. These include cognitive considerations, social considerations, physical considerations, emotional considerations, as well as certain criteria listed in the study.

Frykholm, A. (2011). Loose connections. *Christian Century*, 128(11), 20-23.

This article would be considered a secondary resource, but its implications are valuable to my argument that there is a decline in adolescent religious participation and sense of belonging to a faith community. Young people are reluctant to join churches in most denominations. At one time, people saw the benefit of being connected to religious institutions, however today's generation has "loose connections" with many aspects of life including friends and organizations.

Genereux, A., & Thompson, W. A. (2008). Lights, Camera, Reflection! Digital Movies:

A Tool for Reflective Learning. *Journal Of College Science Teaching*, 37(6), 21-25. Retrieved from

<http://search.ebscohost.com/login.aspx?direct=true&db=eda&AN=32819064&site=eds-live>

The researchers in this study set the argument that reflection is an important skill to develop and that storytelling is an important way for students to reflect. Basing their hypothesis on the observation that students were not engaged in journaling and reflective writing assignments, the researchers hypothesized that students would find a greater engagement using digital media to create personal narratives with images and music. This study described their method of forming a digital storytelling workshops with 160 freshman college students, placed in 5 separate classes to define a class size of 25-28 students. After their regular course work, the digital storytelling workshop to create a script, storyboard, narration, image collection, and music files to create a story reflecting a change in their perception of science. The researchers used a rubric for student assessment. From the assessment, the researchers were able to complete their quantitative study. Their hypothesis was proven through experimental design that digital stories are an effective method of supporting student reflection on learning and has a positive acceptance by students.

Hess, M. E. (2002). Pedagogy and Theology in Cyberspace: "All That We Can't Leave Behind. . .". *Teaching Theology & Religion*, 5(1), 30. DOI: 10.1111/1467-9647.00115

This is an essay focusing on three ways to engage theology and pedagogy in cyberspace...using digital tools on the internet. The first way is to learn from those who have come before us, to understand today's cultural interventions, and to live faithfully in the context of a digital culture.

Hertzberg Kaare, B. (2008). Youth as Producers: Digital Stories of Faith and Life.

NORDICOM Review, 29(2), 193-204

This research is an analysis that shows digital storytelling leads to a more systematic educational method for connecting a student's real life to their religious education. Through a case study, the researchers used a method similar to a secular experience done in Scandinavia to see if digital storytelling has the potential for personal reflection, criticism, identity, competence and sense of community. The study was done in Haslum, Norway with 23 young people ages 16-18 producing digital stories throughout the time period 2005-2007. The researchers used empirical analysis and extensive interviews. The researchers describe their methods of data triangulation, noting its subjectivity. The researchers looked for the actual processes which occurred as the youth shaped and shared their stories. Through the digital stories, the researchers were also able to understand the lifeworld of the young people so as to understand their spirituality and relationship with the Church of Norway.

Kajder, S. B. (2004). Enter here: Personal narrative and digital storytelling. *English*

Journal, 93(3), 64-68. Retrieved from

<https://ezproxy.strose.edu/login?url=http://search.proquest.com/docview/237303343?accountid=14120>

This article explains how digital storytelling was used to expand literacy skills. Kajder identified six steps. Through observation, Kajder found students who normally were unmotivated become engaged and actively reading.

Mantei, J. & Kervin, L. (2010). *This Is Me! Empowering children to talk about their learning through digital story*. aWay with words: National Conference for Teachers of English and Literacy. Perth, Australia: AATE/ALEA. Retrieved from <http://ieri.uow.edu.au/associatemembers/UOW087450.html>

This study showed that digital stories can be used even by kindergarten students as a way for young learners to introduce themselves so others may understand them.

Through observations which were analyzed, the researchers provide implications and recommendations for working with media with young children. The main implication is the ability for digital story to give voice to students. Digital storytelling can also give clues to teachers about language development. The study took place in a community based childhood center with children making the transition to Kindergarten. The researchers give descriptions of several of the student stories and what insights the teacher was able to gain from the digital narratives. The researchers took note on how the student approached the task, their understanding of the task, how they were introduced to their audience, and sense of self. The findings showed that the ability for self expression at an early age can give way to problem-solving, creative thinking, and successful communication skills.

Mulqueen, J., & Elias, J. L. (2000). UNDERSTANDING SPIRITUAL DEVELOPMENT THROUGH COGNITIVE DEVELOPMENT. *Journal Of Pastoral Counseling*, 3599. Retrieved from <http://search.ebsco.com.ezproxy.strose.edu/login.aspx?direct=true&db=aph&AN=4473105&site=eds-live>

In this research, Mulqueen and Elias explore the connection of adult cognitive development and spiritual development. Literature review on both spiritual development and cognitive development is developed to frame the connections. Spirituality comes from reflecting on one's experience to lead toward a transformation of self. Cognitive learning leads to the ability to engage in self-directed learning and critical thinking. The researchers then connect experiential learning and reflective learning into transformational learning. The researchers used data collection methods by observation and interviews. Noted theory was that of Fowler, who made the explicit connection between cognitive development and spiritual development. The researchers identify a correlation between experience and reflection in intellectual development to have a strong coefficient to the role of experience and reflection in spiritual growth. Spiritual lives affected life choices.

Scott Nixon, A. (2009). Mediating Social Thought through Digital Storytelling.

Pedagogies, 4(1), 63. doi:10.1080/15544800802557169

This article explores how students are transformed in their understanding of social issues through digital storytelling. This study was part of a larger study by the University of California, Los Angeles (UCLA) Migrant Student Leadership Institute. The organization helped coordinate learning activities for social awareness activities and meaningful pedagogy. The study took place in a month-long summer residential institute for high school students, grades 10-12. The program was to help low-income, migrant farmworking background students prepare for college admission, enrollment and

participation in college. The greater study was centered on a curriculum to imagine possibilities of social change. The researcher used methods of digital storytelling to help students mediate their social thought. Nixon, in his study, shares some of the stories that were reflective of social problems. The study found that multimodal tools allowed students to describe events in their social world in powerful meaningful ways. Through reflection of these stories, students began to rethink social problems and change. The youth developed a new understanding of social consciousness.

Ohler, J. (2005). The World of Digital Storytelling. *Educational Leadership*, 63(4), 44-47.

This article is a secondary resource, but references and defines many studies and terms that give light to my study. The focus is that students using multimodal personal narratives are active learners rather than passive learners. This article will help in developing methods and frame learning activities in my research. Ohler stresses the importance of story first, then media. Ohler suggests using story maps before story boards. This will help the student think in terms of theme and character development.

Pahl, K. (2011). My Family, My Story: Representing Identities in Time and Space through Digital Storytelling. *Yearbook Of The National Society For The Study Of Education*, 110(1), 17-39.

This article give much insight to showing that digital storytelling is a mode of representation of self. Through a multimodal experience, students are curating the self. Everyday stories are bound with values and ways of being. Pahl also

notes that digital storytelling can be a catalyst for change. Digital stories give voice to those often unheard. Pahl discusses a project done with a group of five families titled, “My Family, My Story”. The activity allowed for listening methodologies and facilitated family interaction. Pahl also used other examples of projects she used and data collected from those experiences. Pahl shared the stories and the observations made.. The implications of her studies and observations showed that digital storytelling can provide learners with meaningful ways to express self and identity by collecting their own artifacts, and choosing their own artistic composition of mixing media, sound and image into a representation of self.

Parker, S. (2006). MEASURING FAITH DEVELOPMENT. *Journal Of Psychology & Theology*, 34(4), 337-348.

This article reviews and evaluates Fowler’s theory of faith development. The article describes the instruments of measurement which Fowler used to determine faith development. One was the Faith Development Interview (FDI), which focused on life experiences, the other was the Faith Styles Scales (FSS) . Parker gives detailed explanation of the tests’ structures, administration, scoring, validity, reliability and conclusions from both. Another questionnaire was designed to measure Fowler’s faith development by Leak et al in 1999. This is the Faith Development Scale which can provide an overall index of current faith development. This article is valuable in my research as it has identified a valid and reliable test to use in my study.

Petts, R. J. (2009). Trajectories of Religious Participation from Adolescence to Young Adulthood. *Journal For The Scientific Study Of Religion*, 48(3), 552-571. doi:10.1111/j.1468-5906.2009.01465.x

This article study shows distinct patterns in religious participation by looking at families and life experiences. The study is a group-based method of trajectory analysis using religious participation and religious affiliation as variables to study. Studies show that religious participation declines during adolescence, then increases later in adulthood. The study looks for what causes these religious changes during adolescence. The researcher poses three basic sub-questions to frame the study. Petts gives clear Data and Method summary used and describes the dependent variable, time-invariant variables, and time-varying variables. The analytic strategy was then explained leading to the results of the study.

Roberto, John (2010, Fall). Teaching & Learning with the iGeneration: Perspectives, Strategies, and Ideas. *Lifelong Faith*, Vol(issue), 45-53. **(I forgot again to bring that magazine home with me to get the Volume and Issue number. I do have the journal in my office though, I had just photocopied the article.)*

This article is a secondary resource which gives further insight to today's digitally immersed generation and what that means for church ministry, religious education and building faith community. He identifies several distinct traits of the emerging iGeneration. Roberto also discusses the learning style of today's generation. The learning styles translates to the fact that teachers need to provide

rich learning experiences. Finally, Roberto gives examples of iGeneration digital learning tools, one of the eight tools described is using multimedia creations for storytelling.

Rossiter, M., & Garcia, P. A. (2010). Digital Storytelling: A New Player on the Narrative Field. *New Directions For Adult And Continuing Education*, (126), 37-48. DOI: 10.1002/ace.370

This article discusses the advantages of using digital narratives for adult learning. The researchers give an array of various aspects that reinforce learning by using digital storytelling. The researchers conclude by sharing an example from their practice. The story is that of a graduate student in an educational leadership program. The author of the story is Mary, a Catholic sister from Ghana. Her story is called "My Name" and is a two minute reflection of who she is. The text is poetic, and the images give both her tradition and culture, as well as her own gifts of who she is now. Combined with African drums and traditional music, the story of her life is detailed with imagery. The digital story gives such a strong sense of who she is in a way that written word or spoken word would not be able to do.

Vinogradova, P., Linville, H. A., & Bickel, B. (2011). "Listen to My Story and You Will Know Me": Digital Stories as Student-Centered Collaborative Projects. *TESOL Journal*, 2(2), 173-202. DOI: 10.5054/tj.2011.250380

This article shows pedagogical practices and practical suggestions for incorporating digital storytelling in the classroom based on the researchers' 3

semester study. The article gives examples of digital stories, journal entries, and interviews done during the study

Weems Jr., L. H. (2010). No shows. *Christian Century*, 127(20), 10-11.

This article is a statistical analysis of church membership and attendance, both of which have declined dramatically since 1960. In the last 8 years, a sharp change in attendance has been noticed in large churches. Large churches showed attendance growth from the 80's through 2000, but since 2001 has been declining at a fast rate. However, one exception is the very large mega-churches, who are still showing some growth. In the large churches, the elderly are not attending due to health, but the failure to reach young persons is another dilemma.

Weis, T. M., Benmayor, R., O'Leary, C., & Eynon, B. (2002). Digital Technologies and Pedagogies. *Social Justice*, 29(4), 153-67

This article is actually four short essays that give a snapshot of the experiments done in the classroom with media. The four researchers are part of the Visible Knowledge Project which focuses on student learning and faculty development in technically enhanced environments, the researchers explore effective pedagogies to incorporate new technology. Each of the essays gives insight to the process and the reflection. The learning experience of the students was positive and very reflective, at times transformative.

Andrea Slaven
EPY500 week 7
Thematic Bibliography

Thematic Bibliography

Trends in Church Participation

- Frykholm, A. (2011). Loose connections. *Christian Century*, 128(11), 20-23.
- Petts, R. J. (2009). Trajectories of Religious Participation from Adolescence to Young Adulthood. *Journal For The Scientific Study Of Religion*, 48(3), 552-571.
doi:10.1111/j.1468-5906.2009.01465.x
- Weems Jr., L. H. (2010). No shows. *Christian Century*, 127(20), 10-11.

Cognitive and Spiritual Development

- Benson, P. L., & Roehlkepartain, E. C. (2008). Spiritual development: A missing priority in youth development. *New Directions For Youth Development*, 2008(118), 13-28. doi:10.1002/yd.253
- Cartwright, K. B. (2001). Cognitive Developmental Theory and Spiritual Development. *Journal Of Adult Development*, 8(4), 213.
- Mulqueen, J., & Elias, J. L. (2000). UNDERSTANDING SPIRITUAL DEVELOPMENT THROUGH COGNITIVE DEVELOPMENT. *Journal Of Pastoral Counseling*, 3599.
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- Parker, S. (2006). Measuring Faith Development. *Journal Of Psychology & Theology*, 34(4), 337-348.

Digital Readiness and Teaching Strategies

- Cooper, L. Z. (2005). Developmentally Appropriate Digital Environments for Young Children. *Library Trends*, 54(2), 286-302.
- Roberto, John (2010, Fall). Teaching & Learning with the iGeneration: Perspectives, Strategies, and Ideas. *Lifelong Faith*, 4(3), 45-53.

Weis, T. M., Benmayor, R., O'Leary, C., & Eynon, B. (2002). Digital Technologies and Pedagogies. *Social Justice*, 29(4), 153-67

Digital Movies and Storytelling

Genereux, A., & Thompson, W. A. (2008). Lights, Camera, Reflection! Digital Movies: A Tool for Reflective Learning. *Journal Of College Science Teaching*, 37(6), 21-25. Retrieved from

<http://search.ebscohost.com/login.aspx?direct=true&db=eda&AN=32819064&site=eds-live>

Kajder, S. B. (2004). Enter here: Personal narrative and digital storytelling. *English Journal*, 93(3), 64-68. Retrieved from

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Mantei, J. & Kervin, L. (2010). *This Is Me! Empowering children to talk about their learning through digital story*. aWay with words: National Conference for Teachers of English and Literacy. Perth, Australia: AATE/ALEA. Retrieved from <http://ieri.uow.edu.au/associatemembers/UOW087450.html>

Scott Nixon, A. (2009). Mediating Social Thought through Digital Storytelling. *Pedagogies*, 4(1), 63. doi:10.1080/15544800802557169

Ohler, J. (2005). The World of Digital Storytelling. *Educational Leadership*, 63(4), 44-47.

Pahl, K. (2011). My Family, My Story: Representing Identities in Time and Space through Digital Storytelling. *Yearbook Of The National Society For The Study Of Education*, 110(1), 17-39.

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Digital Narrative Theology

Hess, M. E. (2002). Pedagogy and Theology in Cyberspace: "All That We Can't Leave Behind. . .". *Teaching Theology & Religion*, 5(1), 30. DOI: 10.1111/1467-9647.00115

Hertzberg Kaare, B. (2008). Youth as Producers: Digital Stories of Faith and Life. *NORDICOM Review*, 29(2), 193-204

Andrea Slaven
EPY500 week 11
Descriptive Statistics SPSS Analysis (APA formatted)

The following analysis describes a class of 105 students and how the distribution of the variables gender, ethnicity and grade were recorded.

Table 1.1
 Frequency Distribution of Gender

		gender			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Female	64	61.0	61.0	61.0
	Male	41	39.0	39.0	100.0
	Total	105	100.0	100.0	

Table 1.2
 Frequency Distribution of Ethnicity

		ethnicity			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Native	5	4.8	4.8	4.8
	Asian	20	19.0	19.0	23.8
	Black	24	22.9	22.9	46.7
	White	45	42.9	42.9	89.5
	Hispanic	11	10.5	10.5	100.0
	Total	105	100.0	100.0	

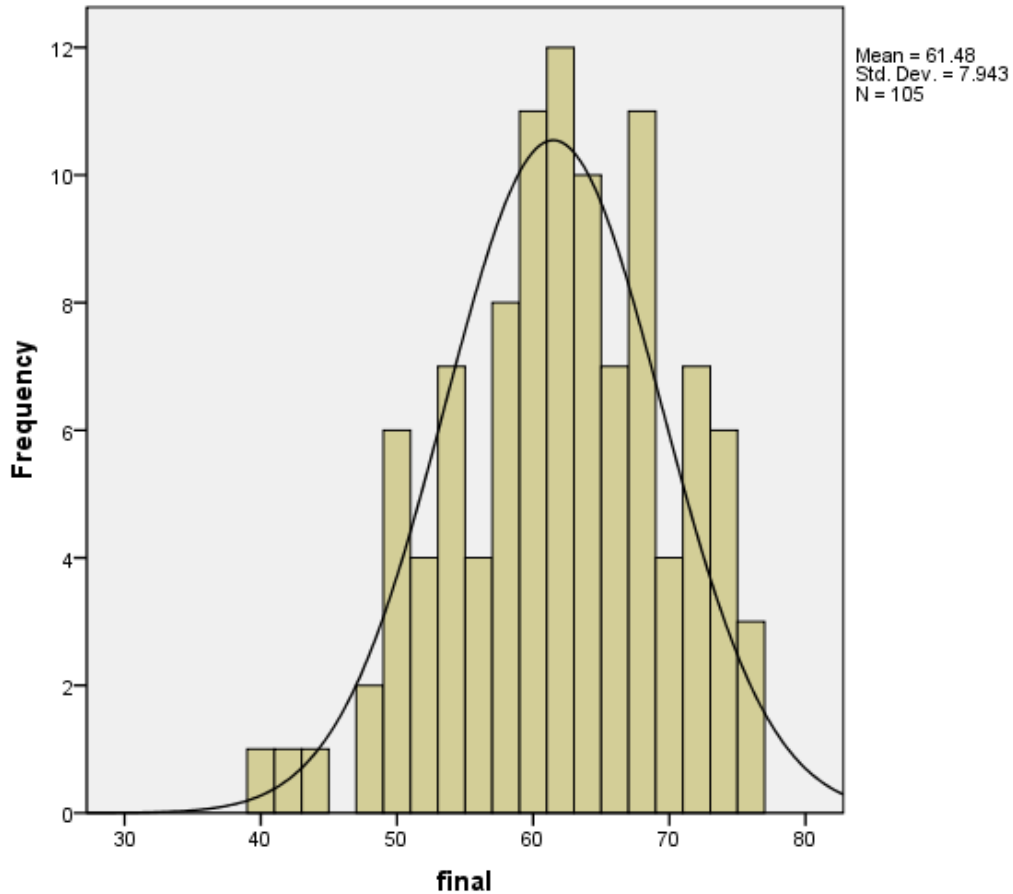
Table 1.3
 Frequency Distribution of Grades

		grade			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	A	23	21.9	21.9	21.9
	B	32	30.5	30.5	52.4
	C	35	33.3	33.3	85.7

D	9	8.6	8.6	94.3
F	6	5.7	5.7	100.0
Total	105	100.0	100.0	

Table 1.1 shows the frequency distribution of gender in a class of 105 students. The class is mostly female, 61%, while only 39% are male. In the same class, Table 1.2 shows the ethnic background. A majority of the students in this class are white, 42.9%. The table shows that the next highest ethnic group is black, 22.9%. The distribution shows that 19% of the students are Asian, 10.5% Hispanic and only 4.8% Native American. The distribution of grades in this class can be seen in Table 1.3. In the class of 105 students, 85.7% of the students scored average or better, with 33.3% received an average score, C. This is followed by 30.5% receiving B's and 21.9% scoring A's. Those who fell below average was a much smaller percentage of 14.3%, 8.6% scored D and 5.7 failed. This data does not reflect any correlation coefficients among any of the variables. The data is a straight demographic distribution, showing no relationships such as ethnic variable to test grade or gender to test grade.

Figure 2.1
Histogram Chart Showing Final Grade Scores



A normal distribution of final grades in the class of 105 students can be seen in Figure 2.1. A bell curve can be seen as a majority of the students received scores close to average, the mean being close to 61%. The number of students scoring far above average or far below average is less, creating the bell-shaped curve indicating a normal distribution. The standard deviation seen in Figure 2.1 is almost 8.

Table 3.1
Descriptive Statistics for Quiz 1

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
quiz1	105	0	10	7.47	2.481
Valid N (listwise)	105				

Table 3.2
Statistical Measurements for Quiz 1

Statistics

quiz1

N	Valid	105
	Missing	0
Mean		7.47
Median		8.00
Mode		10
Std. Deviation		2.481
Skewness		-.851
Std. Error of Skewness		.236
Kurtosis		.162
Std. Error of Kurtosis		.467

Table 3.3
Frequency Distribution for Quiz 1

		quiz1			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	2	1.9	1.9	1.9
	2	1	1.0	1.0	2.9
	3	6	5.7	5.7	8.6
	4	6	5.7	5.7	14.3
	5	6	5.7	5.7	20.0
	6	12	11.4	11.4	31.4
	7	14	13.3	13.3	44.8
	8	16	15.2	15.2	60.0
	9	8	7.6	7.6	67.6
	10	34	32.4	32.4	100.0

		quiz1			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	2	1.9	1.9	1.9
	2	1	1.0	1.0	2.9
	3	6	5.7	5.7	8.6
	4	6	5.7	5.7	14.3
	5	6	5.7	5.7	20.0
	6	12	11.4	11.4	31.4
	7	14	13.3	13.3	44.8
	8	16	15.2	15.2	60.0
	9	8	7.6	7.6	67.6
	10	34	32.4	32.4	100.0
	Total	105	100.0	100.0	

Tables 3.1- 3.3 show the frequencies of the variable *quiz 1* in the class with 105 students. Table 3.3 shows the distribution of scores on a 10 point quiz, showing the distribution from lowest points scored, 0, to the highest points scored, 10. The mode on this quiz was a score of 10, in which 34 students scored perfect. The mean, or mathematically average score, is a score of 7.47. 28.5% of the students scored either a 7 or 8.

Andrea Slaven
EPY 500 Week 11
Inferential Statistics SPSS Analysis

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 quiz1	7.47	105	2.481	.242
quiz2	7.98	105	1.623	.158

Paired Samples Correlations

	N	Correlation	Sig.
Pair 1 quiz1 & quiz2	105	.673	.000

Paired Samples Test

	Paired Differences				
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference	
				Lower	Upper
Pair 1 quiz1 - quiz2	-.514	1.835	.179	-.869	-.159

The mean on quiz two, The tables above provide an analysis of the results on Quiz 1 and Quiz 2. The independent variable is participation in a five day math, science, and technology program. Quiz 1 is the pre-test given on day 1 of the program and Quiz 2 is a Post-Test given on day 5. The Pre-Test and Post-Test are the same quiz. The results show that there has been improvement in scores. From Quiz 1 to Quiz 2 the mean of the test scores improved almost .5% from 7.47% to 7.98%. The standard deviation of scores has lessened, meaning scores do not vary from the mean by as much. The Standard Error of Mean is expected to change on this test, since it is the same test, but with treatment. The table shows that the difference in lower scores from the mean was -.869. I would imagine this would mean that students with lower scores improved, where as students above the mean improved by less, -.159 Interval of the Difference. The correlation of .673 was a positive correlation, showing that treatment influenced higher grades.

important that students be aware of this process as they keep in mind procedures for testing or interviewing. As a student prepares the proposal, he/she should assume that it may eventually go to IRB, so one should write the proposal as it were to be reviewed by the IRB

