

## Appendix - Generations and Formative Experiences

	<b>‘World War’ Generation</b> (b. mid-1900s-late 1920s)	<b>‘Builder’ or ‘Silent’ Generation</b> (b. late 1920s to early 1940s)	<b>‘Baby-Boomer’ Generation</b> (b. mid-1940s to early 1960s)	<b>‘Generation X’</b> (b. mid-1960s to late 1970s/early 1980s)	<b>‘Generation Y’ or ‘Millennials’</b> early 1980s to late 1990s/early 2000s)	<b>‘iFacebook’/ ‘Cyber’ Generation</b> (b. early 2000s to present)
<b>Key world events of formative years</b>	Great depression and mass unemployment; rise of Nazism and Communism; fighting Second World War	WWII an early memory for many; Cold War; advent of Welfare State; end of austerity and rising prosperity as young adults	First children to grow up under NHS; Cold War; new teenage styles and subcultures from mid-50s	Oil crisis; mass unemployment in 1980s; Falklands War and Thatcherism; fall of the Iron Curtain in Eastern Europe	Iraq Wars; Death of Princess Diana; 9/11 attacks on World Trade Center; internet and social media; Global Financial Crisis of 2008	Too early to tell. Global financial crisis and austerity may be significant
<b>Family &amp; upbringing</b>	Strict upbringing; frequently also firm with their children but less inclined to enforce conformity in certain aspects of life. Children dressed as mini-adults.	Strict upbringing; but many had parents working/ Fighting away from home during war. Firm but somewhat more relaxed with own children.	Frequently desired freedom from parental control; often ‘permissive’ with their own children even if continuing to expect some standards.	More likely than preceding generations to grow up with two working parents, and/or with parents divorcing. Often protective and highly involved as parents	As children, on the cusp of a shift in parenting styles, from the permissive to the protective. Too early to generalise about their own parenting style.	Born amidst the explosion of an industry of parenting advice and consumer goods. Few if any children yet born to this generation, so attitudes to parenting so far unclear.
<b>Music, Fashion and Culture in vogue during formative years.</b>	Jazz, dance band, light music; comfier clothes for women allowing greater movement and activity; cinema-going hugely popular and influential on fashion; golden age of mass spectator sport	1930s-50s saw huge musical change from dance bands to crooners, folk/skiffle, early rock’n’roll. Post-war fashions more relaxed/artistic – eg A-Line skirts, sportswear, or ‘Edwardian’ look for some younger ‘Builders’.	‘Do your own thing’ a strong current in popular culture. Boomers were main audience for rock’n’roll and early disco. Emergence of industries dedicated to supplying the teenage market with music, magazines, and clothes. DIY becomes popular.	By Xers’ teenage years, popular music and fashion have fragmented into sub-genres (e.g. for music, metal, pop, dance, indie etc). 1970s and 80s boom in sci fi, fantasy and horror books & cinema. ‘New Romantic’ fashions. Leisure increasingly home-based.	The sub-genres of music and fashion a continued trend. Hip-hop and rap moved into the mainstream of popular culture, large feature of boy bands and girl groups. Reality tv drawing large audiences. Media saturation with tv and internet – globalised culture influenced by the US.	Pop music about much more than the ‘music’, the whole celebrity package – the search for new music found in tv talent shows. Internet and social media the primary source of knowledge and communication among peers.
<b>Technology widely popularised/ used during Formative Years</b>	Wireless, cinema, bicycles, car ownership rising amongst wealthier families, mass market cosmetics.	Affordable electric domestic appliances. Car ownership in easier reach of many working families. From early 50s, TV ownership gathers pace.	Transistor Radio, 45rpm record players, mass television ownership, contraceptive pill. Anything made from Bakelite or plastic.	Home telephone (invented much earlier but only c. 30% of households had one in 1970), video recorder, personal stereo, home computer.	Internet, digital cameras and DVDs, mobile phones and (latterly) smartphones. Some early uptake of social media.	Social media, apps, tablet and cloud computing, digital TV on demand, hybrid cars. Other emerging technologies.
<b>Experiences of/Attitudes to Work</b>	Young adulthood coincided with period of high unemployment (though this depended on where you lived). For those in work, a job for life not uncommon. Early C20 working envts often hierarchical – culture of deference.	Often benefitted from full employment in post-war years. As with war generation, work is formal, structured and there is a compulsory retirement age. This was the ‘National Service’ generation.	More graduates than in preceding generations. Some prosper from consumer and technology booms of 1980s; some retire early; others work long hours and/or demand to continue beyond retirement age. Also much long-term worklessness, esp. in traditional industrial areas.	Early working careers lived out amidst major restructuring of UK economy (less manufacturing, more service industry, globalisation, IT boom). Often value time off as much as pay, increasingly likely to seek ‘work-life balance’. Expect to move jobs often and retire later.	Encouraged to start preparing for the career they want from a young age, but younger Gen Ys in particular are beginning to seek work during a period of rising unemployment. Many interested by opportunities to be entrepreneurial. ‘Retirement’ as traditionally understood may (some think) cease to exist.	Yet to enter the workforce.

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<b>Church, Religion, Beliefs and Values during adolescence/early adulthood</b>	<ul style="list-style-type: none"> <li>• Raised in a society that was still explicitly Christian in language, values and symbolism.</li> <li>• Many who do not attend church regularly are nevertheless ‘occasional and conditional conformers’ (SC Williams).</li> <li>• Religion widely regarded as private – with some exceptions, early 20<sup>th</sup> century is not an era of mass revival and conversion.</li> <li>• Denominational allegiance is significant for many, though beginning to soften.</li> <li>• WWI affects churches – much questioning about suffering, but also about churches’ engagement with working classes.</li> <li>• ‘Duty’, ‘observance’ and practical good deeds seen as key to Christian behaviour – growing Christian engagement with social questions.</li> </ul>	<ul style="list-style-type: none"> <li>• Formative years coincided with post-war rise in Sunday School and church attendance and reassertion of value of Britain as a broadly ‘Christian nation’.</li> <li>• However, this cohort also witnessed a dramatic decline in UK church attendance in early to mid-adulthood (late 1950s to early 70s).</li> <li>• Non-churchgoers frequently retain a nominal Christian identity; some returning to church in later life.</li> <li>• Mid-century church life marked by emphasis on order and restraint in worship, church as ‘house of God’ requiring special behaviour.</li> <li>• ‘Duty’, ‘observance’ and practical good deeds seen as key to Christian behaviour in 1930s-50s.</li> <li>• Are less strict than their parents in requiring religious observance amongst their children.</li> </ul>	<ul style="list-style-type: none"> <li>• Attended Sunday School in large numbers as children, but frequently dropped out in adolescence.</li> <li>• Entering teenage/ young adulthood during religious and cultural ferment of 1960s – key question: if humanity had ‘come of age’, what was the role of God, and of organised religion?</li> <li>• Within Christianity, post-war decades see breakdown of barriers between denominations.</li> <li>• Often characterised as ‘a generation of seekers’, valuing personal experience and authenticity (some influenced by charismatic Christianity, others by eastern mysticism or alternative spiritualities).</li> <li>• 1960s and 1970s saw heated debate over ‘how far you could go’ in accommodating new cultural permissiveness – sharp polarisation over moral and ethical questions.</li> <li>• As parents, are often hands-off concerning their children’s beliefs and values.</li> </ul>	<ul style="list-style-type: none"> <li>• Last generation to be sent to Sunday School in large numbers by non-churchgoing parents.</li> <li>• First generation to grow up at a time when choosing Christianity was to go against the flow.</li> <li>• For first time, young city-dwellers are growing up within a multi-faith context.</li> <li>• Personal authenticity in faith and belief remains highly prized – many Xers both within and outside church value the ‘spiritual’ but dislike conventions and institutions.</li> <li>• However, unlike ‘boomer’ individualism, many Xers prefer to work out questions of faith and truth collaboratively, with trusted others – e.g., friendship groups or small communities.</li> <li>• Frequently eclectic in their spiritual influences and preferences (in response to the doctrinal and denominational polarities of their upbringing).</li> <li>• ‘Xers’ are prominent amongst new experiments in church from the 1990s to 2000s which are seeking to reimagine church for a ‘postmodern’ culture.</li> </ul>	<ul style="list-style-type: none"> <li>• Large majority not raised in church or Sunday school therefore finding church unfamiliar and alien.</li> <li>• A move in society from Christendom to Post-Christendom where Christianity is no longer the establishment.</li> <li>• However, resentment from some outside the church that there is still some Christian privilege e.g. Bishops in the House of Lords.</li> <li>• Immigration and globalisation creating a multi-cultural/ multi-faith British society.</li> <li>• Rise of religious ‘extremism’ in society’s consciousness, particularly challenge of Islamism.</li> <li>• Feeling that the Church is ‘out of touch’ not keeping up with the fast changing world – both with regards to technology and morality.</li> <li>• Search for authenticity and holistic faith in response to seeing faith as a private affair. Wanting to see belief in action, with charges against the church of hypocrisy.</li> <li>• Dislike of ‘religion’ or being ‘religious’ but happy to be defined as ‘spiritual’ – not evidence of irreligion but a dislike of a particular set of terminology.</li> <li>• New expressions of faith e.g. café style church but also renewal of old expressions with trend towards ‘new monasticism’.</li> </ul>	<p>Yet to reach adolescence/early adulthood.</p>

