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MOTIVATIONS FOR PARTICIPATION IN ADULT EDUCATION OF
PREDOMINATELY AFRICAN AMERICANS
IN A RELIGIOUS ORGANIZATION

by
Shirley S. Farrar

A Thesis

Submitted in partial fulfillment of the requirements of the
Master of Arts in Higher Education Administration
of
The Graduate School
at
Rowan University
June 23, 2009

Approved by _____
Dr. Burton R. Sisco

Date Approved June 23, 2009

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ABSTRACT

Shirley S. Farrar

MOTIVATIONS FOR PARTICIPATION IN ADULT EDUCATION OF PREDOMINATELY AFRICAN AMERICANS IN A RELIGIOUS ORGANIZATION 2008/2009

Dr. Burton R. Sisco

Master of Arts in Higher Education Administration

The purpose of this study was to research (a) the participation patterns of selected predominately African American adults in a religious-based educational program (n=225), (b) determine relative motivational patterns, (c) to compare the 'most' and 'least' of importance of motivations, and to identify if the samples' demographics are related to these motivations. This study was administered in a selected church in Deptford, New Jersey in March 2009. The African American adult population with an average age of 42 demonstrated similarities of participation to a previous study. To measure motivations to participate and patterns of participation in African American adults, data were collected by survey and analyzed through SPSS computer software. Sunday Service at 9:30 am was identified as taken most often by the study subjects. The top motivational item was "I attend to learn more about God." This study supported the research of Isaac-Savage (1999) in eight of the top 10 motivations. African American adults at Victory In Christ Christian Church (VICCC) are motivated to participate in religious based adult education. Based on the statistical data, VICCC's African American adults take courses to learn about their relationship with God. There was no significant relationship between the demographic household income and motivational patterns.

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CHAPTER I

INTRODUCTION

In the United States adult education has a long history of serving diverse audiences in a variety of settings. Adult education is necessary throughout life and can contribute to an individuals' social and economic status. The education of adults occurs in many formal, non-formal, and informal settings, for a host of reasons. Researchers have studied participation in these settings for many years, and have yet to understand the reasons why. There appears to be different participation patterns among diverse audiences including African Americans, which suggest a lack of motivation to participate in formal adult education. Less is known about the role of religious organizations and adult education participation among African Americans which formed the basis of this study.

Statement of the Problem

Research has been conducted on the motivations of adult education participation but this research bias is based on Anglo European Americans (Isaac-Savage & Rowland, 2002). Since 1775, African Americans have been involved in spiritual adult education that developed into various kinds of education such as reading, sewing, housekeeping, employment, careers, vocational education, and the like (Nickens, 2008).

Though adult education is revered in the African American community little is known about its early history. An historical timeline of education in the African American community shows that adult education started within religious organizations while most slave owners denied slaves a formal education. History shows that before the

Civil War, blacks were restricted from participating in most forms of adult education including vocational education.

In addition, higher education history reveals that adult education has been sporadic in the African American community throughout the 1800s. For example, in 1823 Alexander Lucius Twilight was the first African American in the United States to obtain a bachelors degree from Middlebury College. Formal education didn't change progressively for African Americans because it took another 49 years for Mary Jane Patterson to become the first African American woman to obtain her bachelor's degree. A doctoral degree for any African American came 57 years later, in 1876 by Edward A. Bouchet (Nickens, 2008).

Today, adult education in the African American community has been acknowledged to be diversified but there remains a need to better understand the African American motivations for participation in adult education. Surely, African Americans participate in GED programs, two year community colleges, higher education, vocational education, graduate degrees, as well as religious organization adult education. Adult education within religious organizations is mainly religious education for the spirit. Various religious organizations offer members classes, workshops, and accredited religious degrees for spiritual enrichment, life empowerment, finances, which all are believed to be connected to one's salvation in God's Kingdom (Isaac-Savage, 2005).

Purpose of the Study

The purpose of this study was to explore the motivations to participate in adult education of selected predominately African Americans in a religious organization.

Particular interest was the participating patterns and stated motivations of selected members of Victory in Christ Christian Center in Deptford, New Jersey.

Significance of the Study

There have been few studies focusing on African Americans in adult education in religious organizations. Various studies show barriers for adult education participation in the general population of the United States, but more research is needed to identify what motivates African Americans to participate in adult education. Webb (1996) studied a large majority of African American prison inmates and found a relationship between household income and literacy levels. He noted that African American inmates that came from impoverished households scored lower on literacy tests. According to researchers such as Merriam, Cafferella, and Baumgartner (2007), the more education that individuals receive the more they will pursue. If more research is conducted in regards to the relationship of household income and education, perhaps the data collection will help identify what motivates African Americans to participate in adult education and whether this pattern exists in a religious organization.

Assumptions and Limitations

The first assumption is that most participation research in adult education has focused on majority populations and non-African Americans. The second assumption is that adult education motivations are different for African Americans than for majority populations. The third assumption is that those who completed the survey instrument understood the instructions provided and answered truthfully.

There are three limitations in this study. The first limitation is using one large predominately African American religious organization in Northeast United States

instead of all African American religious organizations. Secondly, the selected religious organization congregation may have been biased in participating in the study. The congregation is familiar with the researcher and therefore may have been motivated to complete the survey for spurious reasons. The third limitation could be that individuals completed the survey more than once or did not complete the surveys because of its length. There may also be confusion for the subjects if they attend more than one class at the religious organization.

Operational Definitions

1. **Adult Education:** Any educational activity taken part-time or full time, taken by individuals 17 and older. This word is also interchangeable with adult learning. Referred to as formal, informal, and non-formal (Isaac-Savage, 2005).
2. **African Americans:** Also known as black Americans. Individuals brought to America as slaves from Africa. Any individual with African American ancestry (Nickens, 2008).
3. **At-Risk Communities:** Communities that are scoring low on literacy tests as well as other state mandated tests for local schools (Isaac-Savage, 2005).
4. **Barriers:** Also called deterrents. Things that prevent African Americans from participating in adult education (Isaac-Savage & Rowland, 2002).
5. **Church:** Also known as religious organization or a religious institution. A place for spiritual education with a pastor and congregants. In this study the selected church was Victory in Christ Christian Center (Nickens, 2008).
6. **Document Literacy:** The knowledge and skills required to locate and use information contained in materials that include job applications, payroll forms, transportation schedules, maps, tables, and graphs (Cook, 1977).

7. Literacy: The knowledge and skills needed to understand and use information from texts that include editorials, news stories, poems, and fiction (Cook, 1977).
8. Member: Individuals who are adults over the age of 18 who attend VICCC and/or individuals who pay a tenth of the gross of their salary to the church each week. (Isaac-Savage, 2005).
9. Motivation: Incentives that encourage African Americans to participate in adult education (Isaac-Savage, 1999).
10. Quantitative: The knowledge and skills required to apply arithmetic operations, either alone or sequentially, using numbers embedded in printed materials (Cook, 1977).
11. Statistical Package for the Social Science: SPSS, software used to analyze data collection from research (Holcomb, 2006).

Research Questions

This study addressed the following research questions:

1. What are the participation patterns of selected predominately African American adults in a religious-based educational program?
2. What motivations are of most and least importance to selected predominately African American adults in a religious-based educational program?
3. What are the motivational patterns of selected predominately African American adults in a religious-based educational program?
4. Is there a significant relationship between demographic characteristics of the selected predominately African American adults and reported motivational patterns?

Overview of the Study

Chapter two provides an historical foundation for the study. This section includes an African American historical church timeline, brief history of adult education in the United States, adult learning in church organizations, institutional barriers and motivations, studies of adult learning, ethnic identity, and adult literacy.

Chapter three describes the study methodology and procedures. The following are included in this discussion: context of the study, the population and sample selection, demographics, the data collection instrument, the data collection process, and an analysis of the data.

Chapter four reveals the findings of the study. This chapter addresses the research questions presented in chapter one. Statistical Package for the Social Science computer software (SPSS) was used to input research data. Data were analyzed through narrative, frequency, cross tabular, correlation, and mean scores.

Chapter five summarizes and evaluates the significant findings of the study, by presenting conclusions and six recommendations for further practice and study.

CHAPTER II

REVIEW OF LITERATURE

African American Church History

In 1502, African slaves were first brought to the Western Hemisphere by Arab traders, Portugal, and Spain, but there is no mention of their involvement in the Christian faith until 1669 (AAO, 1998). The relationship of African slaves in Christianity began by becoming baptized. The first known church was in 1758, on the William Byrd III plantation, in Mecklenburg County, Virginia called the African Baptist or Bluestone Church. It was maintained and regulated by European influence. The purpose of this church as well as others that formulated under the direction of Western Europeans was to teach black children, about the Holy Bible (Nickens, 2008). This teaching was done through oral instruction so as to keep blacks from learning to read and to write. The oldest black church in North America was the First African Baptist Church, located in Savannah, Georgia. In 1773, a free black man named George Leile, started this church during the time of the American colonies, around May 20, 1775. The church was legally established in 1777.

Historically, African American churches like the First African Baptist Church in North America have contributed to secular social services, sources of political leadership, and human services. Black churches helped African Americans who were feeling powerless over their lives and over their life purpose (Nickens, 2008). The major

role of the churches was to provide education for spiritual maturity, and life purpose (Nickens, 2008). During the weekday, they changed into schoolhouses and then were used on Sundays for worship.

Slaves participated in adult education by learning secretly how to read and write with the help of Noah Webster's original blue-black spellers. This originated with a list of words that were added to and became *Websters' Dictionary* (Long, 1984). The list of words dealt with syllables, consonant combinations, and the letters of the alphabet. Few slave owners allowed their slaves to read and write. However, there was an educational need for slaves to know a trade and to become skilled for their masters needs. White children contributed in the teaching of African Americans without white adult's permission. After 1865, slaves pursued education because of its importance in society. By 1866 free men established about 500 schools (Isaac-Savage, 1999; Nickens, 2008). A major experimental program set up to understand the needs of African American adult education was started by the American Association for Adult Education (AAAE) in 1931 both in New York City and in Atlanta, Georgia.

African American churches were purposely separated from the influence of white churches because they wanted differences in the church services and doctrine. Many African American churches enjoyed high acoustic music, multiple choirs, many drum beats and instruments. African American churches embrace emotional congregants to release weekly stresses, allowing the flow of the service under the direction of the pastors' spiritual guidance, with hands lifted up and with dancing, in praise unto God. Earlier churches believed they should provide education to the congregation to help deliver members from inequality in society (Isaac-Savage, 1999). African American

churches existed to help members become renewed and spiritually equipped to endure the hardships of slavery, and the mistreatment of the European American culture.

Historically, African American clergy were responsible to teach the congregation, take classes in Math, English, & Geography, and to develop schools. By 1862, African American churches were involved in the founding of historically black colleges and universities such as Cheyney University and Lincoln University of Pennsylvania, and Wilberforce College in Ohio. During the 1860s, land grant provisions were provided to each state called the First Morrill Act. Its purpose was to present all students, including recent free black students, an educational opportunity (USDE, 2004).

The mission of African American churches regarding HBCUs was to increase educational opportunities for African Americans, increase HBCUs resource development, and to move Historically Black Colleges and Universities into the mainstream of American higher education. Today, pastors continue to be in favor of teaching their congregations adult education (Isaac-Savage, 2005). According to Isaac-Savage (2005), the Abyssinian Baptist Church in New York taught programs that helped meet the social and educational needs in the community in the early 1900s. Churches began to rise up within the African American community to educate adults on everyday life.

Some of the early churches included the Congregationalist Church of the Good Shepherd in Chicago and the Bethel A.M.E. Church in Jamaica Plain, Massachusetts which helped African Americans in career counseling, health, prenatal care, eight month marriage counseling, child rearing, politics, social discretion, and vocational guidance. The resources to fund such programs would come from the surrounding community and organizations like the Young Men's Christian Association (YMCA). By helping the

community through adult education programs, the African American church over the past century, took a dominant position as “educator” for African Americans.

Present churches today have many denominations, possibly in the hundreds. African American churches originated with the Baptist denomination because it was the first initiation of African Americans into Christianity (Nickens, 2008). Some of the denominations that have branched off of the African American Baptist church are Anglican Episcopalian, Lutheran, Presbyterian, Reformed, Methodist, Church of God in Christ, Seven Day Adventist, United Church of Christ, Assembly of God, Pentecostal, Nazarene, Unitarian, Mormon, Jehovah Witness, Salvation Army, Christian Service, Four square gospels, Quakers, Non Denominational, Churches of Christ, and Christadelphius.

Brief History of Adult Education

Slavery ended in the United States in 1865 with the Emancipation Proclamation and formal education was limited for African Americans. However, history of adult education within the United States became a cultural component of the education that African Americans were pursuing. Merriam & Brockett (1997) noted that adult education was for people that the social culture deemed as adults, at a point-in-time. For example, in Colonial times adults were defined as someone age 14 for males and age 12 for females. Today adult education includes anyone over the age of 16 or out-of-school youth (Merriam & Brockett, 1997). Adult education can be seen as a purposive and sustained learning activity which ultimately changes the way persons think, how they perceive things, what they obtain, and their ability to repeat activities.

According to Cropley (1989), traditional schooling belongs to a specified age group of 6 to 18 year olds whose purpose is more concerned with information than

education. A schools' responsibility is to prepare students for future roles in society. Traditional schools were in favor of society viewing them as the only means of learning. In communities today, adult education has been characterized as a form of recreation or information. In the early history of adult education there were many who did not participate. Some characterized education as being a wealthy persons' advantage, and would never refer to it as a life-long adventure. It may appear that adult education is sought after by individuals who are lacking formal education, but in fact it is more embraced by individuals who are already educated (Cropley, 1989). If individuals don't pursue higher education but seek out adult education, there are a few factors that determine if these individuals will benefit from their personal learning opportunities. These factors are where they live, their main language, the color of their skin, age, gender, and personal occupation.

Cropley (1989) discusses the 1972 report of the United Nations Educational Scientific and Cultural Organization, UNESCO on the International Commission on the Development of Education. The report suggests that all future education should be referred to as a 'lifelong education' due to the fact that education is defined in many ways based on an individuals' perception and life experience, it may take a life time to achieve (Merriam & Brockett, 1997). Adult education which is also called continuing education is a program of noncredit and credit courses for adults regardless of previous education that is offered by the community, churches, a college or university, or an institution.

Barriers to Adult Education Participation

It is very important to identify how humans learn to further eliminate barriers that prevent them from learning. In *Learning in Adulthood: A Comprehensive Guide*, the

authors describes Coombs' framework on the three types of settings adult learning occurs: formal, non-formal, and informal (Merriam, Caffarella, & Baumgartner, 2007).

Formal learning can be identified as the standardized national definition of being institutionalized. Some examples of formal education are colleges, universities, technical schools, and adult basic education. All of these settings are common in all parts of the world for various types of careers. This learning environment is not negotiated in society and is mandated, such as elementary and secondary education. In this type of atmosphere there is a classroom setting with a teacher, facilitator, or an instructor. The teacher provides instruction by lecture or by small group interaction. The environment of the classroom may be perceived as very organized with a prepared and organized curriculum.

The second form of learning is non-formal. This is also an organized educational setting that is located outside of a normal institution or formal setting. This type of learning experience is voluntary and may be accomplished in less time than formal learning. The experience is usually conducted in the surrounding community and not far from ones' home. This type of education is targeted to individuals that may have dropped out of school, and others that need to add to their education in a timely manner. Community youth programs and out-of-school programs are considered non-formal but are also considered formal in other ways (Coombs, 1976).

The third type of setting is informal learning and is a learning experience that happens to individuals every day. An example would be at ones employment, on the playground, in a community environment, and information obtained through the media. In fact, adults participate in more informal learning than formal or non-formal learning combined. Informal learning presented three more ways of learning. One in particular is

self directed learning. In this kind of learning individuals are very aware of what they are doing and what they desire to learn. They have calculated and planned their learning.

In order to understand motivations for learning it would be wise to understand formal, non-formal, and informal learning environments as well as what prevents adults from participating in them (Isaac-Savage & Rowland, 2002). Researchers often use the word barrier interchangeably with the word deterrent. Historically, adult learning has evolved from a unilateral cultured curriculum to a multicultural curriculum with a diversity of students and faculty. While adult education has continued to change and become beneficial for some, others have had deterrents or barriers limiting their participation. Isaac-Savage and Rowland (2002) conducted research on the participation barriers of selected African American adults in religious institutions. The study noted that though many studies have investigated participation barriers among the general public, few involved African American religious institutions (Isaac-Savage & Rowland, 2002).

Cross and McCartan (1984) discuss the barriers to participation in adult education. They offer three categories of barriers: situational, institutional, and dispositional. Situational barriers refer to life events that can affect an individual at any time. These events may be death, birth, marriage, work, and home responsibilities. Second are institutional barriers, where the working adult is limited from participating in education. This could be due to lack of time, costs of adult education, or course unavailability. Third are dispositional barriers, which refer to how people perceive themselves as learners. This could involve older adults feeling too old to go back to school, and the less educated feeling less confident about learning (Cross & McCartan, 1984).

When specifically talking about African Americans, the data to determine the educational deterrents are evasive. Darkenwald and Valentine (1985) discuss a previous study completed by Scanlan and Darkenwald in 1984. The research revealed six deterrents: disengagement, lack of quality of educational activities, cost, family constraints, low personal priority or benefit, and work constraints (Darkenwald & Valentine, 1985). The researchers used an instrument called *Deterrents to Participate Scale* (DPS-G), to collect data on what lead individuals to withdraw from adult education.

The Darkenwald and Valentine study was formulated to identify what prevented the community from participating in formal or non-formal adult education. The objectives of their research was to use the generic version of the *Deterrents to Participate Scale*, (DPS-G) to measure deterrents within the adult population; to identify what dependent variables that deterred participation; and to identify if there was any relationship of the independent variables such as age and sex with the dependent variables of deterrents. The subjects in this research were ages 18-76, with a mean age of 42.6. The educational backgrounds were more than half with a minimum high school diploma or higher and family income was higher than the national norm.

The instrument used was the DPS-G which first presented interviews that gathered information. Then a prototype was developed with a list of deterrents to participation that came from the interviews. After an evaluation of the list 58 items were used to test subjects. There were six deterrent factors identified in the study: lack of confidence, lack of course relevance, time constraints, low personal priority, cost, and personal problems. Darkenwald and Valentine found that the previous studies' data were

extremely different than their study and suggest that future DPS instruments will need to be modified to fit different sub-populations.

Studies of Adult Learning in African American Churches

In the past decade, some educational programs set up for adults have failed. This may be the result of personal needs changing or not being able to have reliable African American adult education studies. According to Issac-Savage (1999, 2005), there is a lack of research on the barriers to participation and motivation of participation in adult education, within African American religious organizations. To address this problem, Issac-Savage conducted research on both of these topics.

Findings in her research identified several things that would help encourage adult education. Her data indicated that 90% of pastors in a population of 500 believed that churches' educational responsibility would increase, in the near future. This did not necessarily include adult education. Government and private funding are expected to decline for students and adults; furthermore the churches responsibility in education would be vital. Within the study, 135 pastors admitted that the church would need to participate in training congregants. The six educational responsibilities that the pastors thought would increase were technology, declining resources, education, economics, the churches role in society, and individual as well as group needs.

Isaac-Savage and Rowland (2002) used a convenience sample of religious institutions, two in Ohio and two in Georgia. They administered four focus groups within these African American churches. The groups were represented by both males and females ranging in ages 21 to 80 years old. There were a total of four focus groups of 30 participants. Isaac-Savage selected participants from the target population that possessed

a bachelor's degree, except two participants. A total of six deterrents were found: lack of relevance, programmatic, communication, individual/personal, instructional techniques, and interpretational. In lack of relevance, individuals identified the church education as not meeting personal needs. The courses offered seemed programmatic, and there was lack of class organization. Also, there was a lack of communication when registering for classes based on topics when enrolling in a class, the title of the course and lesson topic did not line up with the material taught. Moreover, classes were often canceled and participants were not informed prior to arrival to class.

The members believed that interpretation of knowledge is important. Pastors and instructors, both should have the same educational understanding of the curriculum, to teach a course. People had personal & individual needs. Some wanted males to teach the classes. Other congregants preferred the pastor to teach courses, and some wanted instructors with a certain type of personality. Students wanted to actively participate to provide their point of view, in addition to other instructional techniques. They were not interested in the adult education classes being conducted like Sunday morning service.

Ethnic Identity

The models that identify the complexity of racial and ethnic identity are the Cross Model of Psychological Nigrescence, Helms Model of White Identity, and Phinney's Model of Ethnic Identity. Racial Identity Models were developed to help African Americans understand who they are in the United States of America as well as other cultures (All Psych 1999-2003). Identity developments models help define the psychosocial process of discovering self and the cognitive complexity of the process of self-direction.

Before African Americans identify with their culture they first must learn about this culture while they are learning about other cultures. There is a re-socialization experience that is discussed on the healthy black identity progression (Evans, Forney, & Guido-DiBrito, 1998). In Cross's model there are five stages; Preencounter where blacks reject their race, Encounter where a black individual experiences racism or for being different. In Immersion-Emersion the individual gets rid of personal white beliefs and immerses into black culture. Internalization is where a black person gradually becomes more bicultural, and lastly Internalization-Commitment where the black individual becomes more balanced with other cultures while not denying personal black identity. Black individuals, according to Evans, Forney, & Guido-DiBrito (1998), begins as non afro-centric to an afro-centric, and progresses to a multicultural identity.

Helm's White Identity Development Model has two phases each with three phases. The first phase is when there is abandonment of racism. The white person meets a black person and for the first time, becomes uncomfortable due to a lack of continuous disintegration. Then reintegration happens where acceptance of one's own white culture while expressing anger and fear towards blacks. Phase two is a Nonracist White Identity. First there is Pseudo-Independence where whites begin to question if blacks are inferior to whites. They move into Immersion-Emersion where whites start to define what white is and then begin to substitute negative stereotypes about blacks with factual ones. The last status is autonomy where personal culture as well as personal racism dissipates (as cited in (Evans, Forney, & Guido-DiBrito, 1998).

People learn about culture from media, family, and friends. Phinnys' three stages are Diffusion-Foreclosure where the individual begins to explore personal feelings about

ethnicity. In Moratorium, the individual is impacted by the issues behind ethnicity, and Identity Achievement is where the individual understands and accepts personal identity and racial issues. Phinney believes this model is appropriate for all ethnic groups.

In Phinney's model there are two conflicts that are essential for all minority groups to face. The first is to make peace about the possibility of being stereotyped and there will be the same prejudicial treatment from the dominant white population. Secondly, it is important to understand one's value system. As this is established one must compare it to the dominant white population. Thus, it is important to understand how the two value systems are compromised in society (Evans, Forney, & Guido-DiBrito, 1998).

Adult Literacy

During the early 1900s illiteracy was defined as people age 10 and above who could not read and write in their own language. Immigrants continue to be classified today as being illiterate until they are speaking and communicating in English (Cook, 1977). The type of curriculum that was taught to early immigrants was to Americanize them. For example, it often included reading English, writing English, personal cleanliness, patriotism, citizenship, legal holidays, money and bills. This Americanization as well as the citizenship programs is a form of adult education that taught literacy (Merriam, Caffarella, & Baumgartner, 2007).

Demographic data suggest that there were 10.6 % of African American high school drop outs in 2006 compared to half the number of white adults ages 16 to 24. It is safe to say based on past reasons for education and recent statistics that adult learning programs will continue to be needed (NCES, 2006). Adult literacy programs have set out

to improve low levels of African American adult illiteracy; however appropriate research is needed (Webb, 1996).

When African American adults participate in adult learning, adult illiteracy is reduced. As adult learning is made available to the community, not all African Americans will take advantage nor will they have the opportunity. People must willingly participate in adult education and there must be available information for members of a community to learn (Isaac-Savage, Guy, & Valentine, 2001). When programs are set up to combat illiteracy, the state funded program is required to show that it has helped a certain statistical number of students. For programs to survive this may encourage programs to become more concerned about finding a community to serve, that will provide the needed statistical number of students.

In order to reach their quotas, programs will not focus on at-risk communities that need their help where many African American minorities are located. Statistically, they realize that it is harder to convince individuals not inquiring about education to embrace education (Platt, 1973). Similar to these programs, schools may appear to ignore or are prejudiced toward minority students. The programs set up to help these students have huge waiting lists and often avoid serving the people who truly need the program (Webb, 1996).

Webb (1996) discussed the issue of African American adult literacy and suggested that adult literacy for African Americans is a community problem and not an individual problem. Literacy is the process of development that an individual goes through and has nothing to do with innate intelligence. Webb believes in these literacy programs that are designed to target need base communities. He conducted a study on a

survey sample of 19% of African Americans and Hispanics in a prison environment. He studied literacy levels from levels one to five. His findings revealed that African Americans in the lower literacy levels were more likely to come from poverty than those in the higher literacy level.

Motivations for Adult Education Participation

According to the English Dictionary motivation is a force, influence, an encouragement or incentive to accomplish something (Merriam-Webster, 2008). In psychology motivation has been the catalyst for success. Psychologists believe that there are theories of motivations such as instinct, drive reduction, arousal, psychoanalytic, and humanistic (APO & HMG, 1993-2003). Instinct theory of motivation suggests that people have an innate knowledge on how to stay alive, or survive in the harshest of conditions. These tendencies are said to be innate, and help humans avoid pain. Other reflexes such as sucking, swallowing, coughing, and blinking help people to survive, starting from birth. In drive reduction theory a human strives for a constant state of calmness. People are consistently seeking to reduce the natural drive urges. This would include internal hunger or thirst that a human cannot ignore.

Arousal theory deals with a state of emotional, intellectual, and physical activity. Where drive reduction theory tension is reduced, in arousal theory tension is balanced. An example would be attending higher education, watching a movie that causes emotion, jumping out of airplanes, or riding amusement park rides. Psychoanalytic theory is also called the life or death theory which involves surviving or avoiding personal demise. According to this theory, Sigmund Freud believed that what humans do is locked up deep

within the unknown or subconscious. According to his theory everything people do is a direct result of survival or avoiding death (APO & HMG, 1993-2003).

In Abram Maslow's theory of motivation humans will always strive to be their best unless opposition or a need prevents them from doing so. There are seven stages starting with: Psychological (food, water, oxygen, and sleep), safety (safety, security), belonging & love (love, acceptance, and belonging), esteem (achievement, education, competence, and respect), and self actualization (realizing one's fullest potential). The seventh stage is called self transcendence. In this stage individuals become wiser, and understand what to do in a wide variety of situations in life. They will connect to something beyond their own ego and they may help others find self-fulfillment and their own potential.

Isaac-Savage (1999), research on African American motivations: A study of participation in church based adult education programs in the African American church revealed the following results. A total of 330 surveys were distributed with a 91% response rate. The average age of participants was 42. The study revealed seven motivational factors: Familiar Cultural Setting, Spiritual and Religious Development, Love of Learning, Support in Facing Personal Challenges, Family Togetherness, Service to Others, and Social Interaction. Familiar Cultural Setting was important for African Americans because they were able to be educated with other Christians and African Americans. People wanted their own culture or race to be a part of their experience, instead of being the minority as in secular schooling.

In regards to Spiritual and Religious Development, the African American would like to grow and mature spiritually. The purpose of going to church has been to become

spiritually educated (Isaac-Savage, 2005; Nickens, 2008). Most of the classes in religious organizations are faith based and therefore it is normal for members to be motivated about increasing their spiritual understanding. Love and Learning as a motivator presented new activities and understanding for adult learners. When people enjoy learning there is no need for motivation to learn.

In Facing Personal Challenge; this motivator allows people the ability to cope with personal circumstances. These challenges of life could be counseling, changing employment, health situations, retirement, divorce, finances, family crisis, and the like (Isaac-Savage, Guy, & Valentine, 2001). Whether the support comes from family, friends, the church or other, support is crucial for the success in African American adult learning. People in the community who desire to help the community believe that Service to Others motivated them to pursue adult learning. If education was needed in order to assist someone else's need, then it was deemed important. Also participants found that Social Interaction within the community was enough to motivate them. They enjoyed talking, communicating and getting to know people within their own neighborhood. This enabled them to help, pray, and fast for others, according to their faith.

Coker (2003), conducted a study to identify the motivations, challenges, and coping strategies of African American female adult learners. According to statistical data, there is a growing gap between African American female and male participation in higher education. In 2005, 43% females compared to 35% males attended college. From 1970-2005, women make up 53% or the majority of adult learners (Matthew & Adam, 2008; JBHE, 2008). Coker's study identified that African American female learners were motivated by self -development, family development, and community development.

For an African American woman, culture it is a big part of what it means to become educated. This self-development has newly defined how others identify the African American woman. It is important to increase opportunities in employment, allowing others to recognize her intelligence, and her ability as a critical thinker of society. Statistically, women in the United States are considered members of the working poor. Many women work 40-plus hours per week, and are still unable to pay all the bills (Coker, 2003; JBHE, 2008). Self-development can be therefore, translated into financial stability for an African American woman.

Josselsons' identity development theory is consistent with Coker on family development as the basic social unit. African Americans believe that it is the responsibility, to achieve and to accomplish more than the prior generation. This is educationally as well as economically. These women hope that their accomplishments will help other African Americans do well, as they present themselves as role models. Similar to other cultures, African American women have been able to pass on their culture while being the primary caretakers of the family unit. In the African American home, women caretakers represent 50% (Coker, 2003).

A third motivation Coker found was community development which focuses on a women's' connection to their community. These women were very strong in their views and very aware of the racism and sexism that they faced. Coker quoted an old African proverb, "I am, because you are, and you are, because I am." Like this proverb for a community to move progressively forward, community development has been shown in this study to be important (Coker, 2003).

Summary of the Literature Review

As early as 1669 (AAO, 1998), religious institutions have participated in African American adult education. The purpose of early churches was to help educate African Americans in reading & writing, inequality, to provide family support, and the like. An historical timeline of African American adult education has shown that research within this culture is lacking on formal, non-formal, and informal adult education.

In order to understand cultural reasons for the lack of motivation of participation of adult education it is important to understand how ethnic groups view themselves as well as other cultures. Evans, Forney, and Guido-DiBurto (1998) offer three models that help to identify the complexity of racial and ethnic identity which are the Cross Model of Psychological Nigrescence, Helms Model of White Identity, and Phinney's Model of Ethnic Identity. Racial Identity Models were developed to help African Americans understand who they are in the United States of America as well as other cultures (Cross & McCartan, 1984). Identity developments models help define the psychosocial process of discovering self and the cognitive complexity of the process of self-direction.

Research shows that literacy is the process of development that an individual goes through and has nothing to do with innate intelligence (Webb, 1996). The more African Americans participate in adult learning, adult literacy is reduced. More research is needed to identify the motivations of participation of African Americans in adult education within religious institutions. In order for individuals to learn they must be willing to participate in adult education and there must be available information for members of a community to learn (Isaac-Savage, Guy, & Valentine, 2001).

Psychologists believe that there are theories of motivations such as instinct, drive reduction, arousal, psychoanalytic, and humanistic (APO & HMG, 1993-2003). Researchers such as (Coker, 2001, 2003; Isaac-Savage, Guy, & Valentine, 2001), explored this belief through their research on African American and minority motivations of participation of adult education.

The purpose of this study was to explore the motivations to participate in adult education of selected predominately African Americans in a religious organizations. Particular interest was the participating patterns and stated motivations of selected members of Victory in Christ Christian Center in Deptford, New Jersey.

CHAPTER III

METHODOLOGY

Context of the Study

This study was conducted at Victory in Christ Christian Church (VICCC) in Deptford, New Jersey. The founders are Pastor John and Pastor Isha Edmondson who started the church in 2001. VICCC is a non denominational Christian church which means it is not restricted to or associated with a religious denomination. VICCC, however, is a member of Fellowship Covenant Ministries International (FCMI) which builds and improves various Christian denominations' Pastors, teachers, and Christian business.

The congregation consists of families, singles, male, female, babies, and seniors. Culturally, the congregation consists of an estimated 500 attendees in whom approximately 225 are African American, 110 are Latino and other, and the remaining represent youth ages infant to 17. Leadership or those who regularly participate throughout the week at VICCC represents approximately 120 of the entire adult population.

VICCC is a church with a focus on impacting the world positively. The church's mission is to reach the lost while maturing believers. The focus is to raise individuals up to be Godly leaders who are equipped in life with the Word of God, which is the Holy Bible, and who is empowered for their purpose and their life's calling. In order to accomplish the vision, mission, and religious education the Bible Training Center was

established. The teaching staff represents both pastors and less than 10% of the church leadership. All teachers for VICCC's Bible Training Center are required to understand the Holy Bible, previously have taken VICCC's Bible Training Center courses before teaching, and are expected to continue their religious education.

Population and Sample Selection

The target population for this study is all African American church members in the Northeast of the United States, during the 2008-2009 academic years. The available population was all members of Victory in Christ Christian Church that attend one of three Sunday church services, Wednesday evening Bible study, Victory home groups, or their Bible Training Center. The church's membership is estimated at 500 members of whom 335 are adults. It is a growing African American and multicultural church in a middle class suburban neighborhood, which is seven years young. The church population is made up of 225 African American adults, 110 Latino & other adults, as well as the remainder of infants, youth, and teenagers. The sample size consists of 225 African American adults in the church who will be offered to participate in the survey. From the sample size of 225, there were 182 surveys collected but only 172 were completely filled out and usable, providing a 76.4% return.

VICCC is currently located in a strip mall which was virtually vacant when the church began its residence. VICCC members are from the Deptford and surrounding community. The range of income varies from poor to modestly wealthy, but the median income of the congregation is of the middle working class. Adult membership ages vary from 18 to 70, and the church is located within 25 minutes to the nearest higher education institution. The median education levels of VICCC members is believed to be shared by

two groups; those with a high school diploma with some college, and another group with bachelor degrees.

Instrumentation

This study is a partial replication of Isaac-Savages' study (1999) that involved descriptive research on the motivation and participations patterns of church members in African American religious organizations. Isaac-Savage used a survey consisting of 76 questions and modifications were made to update the survey for use in this study. Where the previous church's name was used in the instrument, it has been replaced with the current church as well as different courses for its educational program. Question 77 was added to determine current interests of the congregation within the adult education offered at VICCC. Through SPSS computer data collection the survey was implemented as 114 questions per 172 participants.

The survey (Appendix B) was divided into two parts. The first part consisting of subjects answering 65 Likert-style items that evaluated their motivations for participation in adult education. The second part consists of 13 items that collected information on personal profile, adult educational choices at VICCC, as well as current education. Isaac-Savage (1999) chose not to use the *Education Participation Scale* (EPS) to study motivations of participation. Instead she developed an original instrument that would measure middle-class African Americans who were relatively different than mainstream society, and who were enrolled in a traditional educational program.

The process of survey development was extensive and lengthy. The following summarizes the process. Isaac-Savage brought together three separate focus groups of Christian education professors, ministers, laity, and the like through interview, as well as

by telephone. The first focus group session agreed upon 38 potential items, the second focus group session yielded 85. Through a motivational construct sheet Isaac-Savage clustered the items by similarity. All three focus groups presented 218 potential items through a coding process. These items were examined through a three-review process panel consisting of a quantitative methodologist, an education professor, and Dr. Isaac-Savage to eliminate unnecessary duplication. After the three focus groups discussions, the three-review process panel increased and decreased the number of items down to 95. This was done by judging the items' inappropriateness, appropriateness, duplication, semantics, and clarity. All paired items that had a correlation of .70 or higher were examined to reduce duplication. There were no items found to be redundant.

Following this process, the survey instrument underwent a three version format process change that would lesson it from its original six-point scale. The items resulted in a piloted 95 question survey distributed to five adult African American education experts, which included an African American Church. The survey was decreased to a 65 question survey with a four-point scale; strongly disagree, disagree, agree, and strongly agree. According to Isaac-Savage (1999), validity of the survey instrumentation was based on the exhaustive method used to develop it. Any items given a numeral value of three or below were not considered. The reliability of the items was based on factor scores calculated, and for each individual factor score a coefficient alpha was produced.

Following approval from the Rowan University Institutional Review Board, IRB, (Appendix A) to administer Isaac-Savage (1999) survey instrument, for this study a pilot test was completed. Though a pilot test was administered the validity of the survey for the study was based on the thoroughness of Isaac-Savage (1999) instrumentation

development. In this study's pilot test, the survey was administered to three African Americans who were members of a Christian church, who had taken a course at VICCC, and/or was enrolled in adult education in a religious organization. The majority of the survey items were reported to be clearly presented as were the instructions. The individuals who participated in the pilot test concurred that questions were repetitious to obtain the same answer. All concluded that question 34 was confusing to answer, if you did not have children. Two out of three thought that question 73 was no one's business, and 74 seemed very personal.

In the instructions on the survey, as well as the verbal prompts by VICCC's pastor and teachers' reiterated to participant, participate only if subjects had a percentage of African American in them. The pilot test demonstrated face and content validity consistent with good psychometric designs. The survey took about 20 minutes to complete. Using the SPSS computer software data, 65 items were tested with Cronbach's Alpha based on standardized items, which yielded a score of .947. Based on the score of .70 or higher for reliability of an instrumentation previously used by Isaac-Savage (1999), the Cronbach's score of .947 for this instrumentation is considered to be a strong indicator that the survey is reliable.

Data Collection

Permission was granted by both Pastors of VICCC to survey its membership (Appendix A). The study church is predominately African American and instructions were verbally conveyed to adult members to participate if they believed they had a percentage of African American ancestry. The survey (Appendix B) was administered in Mid March, 2009. Every church teacher was given surveys with specified instructions to

distribute, and there were no personal identifying information on the survey.

Distribution of surveys was delayed by two weeks by church protocol to begin. The researcher was given a choice to be present at the church when surveys were distributed to participants. The researchers' presence helped insure a high return rate of surveys. The survey was distributed at the beginning of all courses, Wednesday Service, and a required church leadership monthly meeting. These surveys were either returned directly to the researcher or placed in the pastors' locked office for later retrieval. A large number of the surveys were obtained on a Sunday where three services were conducted, 7:30 a.m., 9:30 a.m., and 11:30 a.m. These surveys were given directly to the researcher. As surveys were retrieved data were inputted into the Statistical Package for the Social Sciences (SPSS) computer software to be scored and analyzed. The data were analyzed using frequency tables, and charts. Independent variables were compared to the dependent variables through (SPSS). Descriptive statistics (frequency distribution, percentages) were used to evaluate the data to answer the research questions. During the collection of 225 surveys, 182 were returned; however, only 172 were completely filled out and considered useable.

Data Analysis

The independent variables in this study include nationality, demographics, marital status, age, education, career, household income, and gender. This information was collected in the second part of the survey.

The dependent variable was to understand the participation patterns of predominately African Americans in adult education in religious organizations. The first section of the survey which represented 77 items was designed to answer questions one

of this research. The second dependent variable was what are the motivational patterns of a predominately African American adult in a religious-based educational program?

The differences of the members of the selected church were explored based on the independent variables using the Statistical Package for the Social Sciences (SPSS) software. Tables were used to evaluate the data. There was a comparison of the independent variables and the dependent variables with a cross-tabular analysis directly from the SPSS. Correlations as well as a description of statistics were used to analyze the data to answer the three research questions.

CHAPTER IV

FINDINGS

The findings in this study are the result of surveys being distributed and collected, over four weeks, in spring 2009. African American adult participants were approached with a survey based on what motivates African Americans to attend adult education, in a selected religious organization. The survey originated from a previous instrument and was used as a partial replication (Isaac-Savage, 1999).

Profile of the Sample

The purpose of this study was to research African American adults' motivations for participating in an adult religious-based educational program. Data were collected at Victory In Christ Christian Center during their three church services, midweek bible course, monthly leadership meeting, and through their educational program for biblical studies. A total of 225 surveys were distributed, 182 returned of which 172 were useable yielding a 76.44% response rate.

Table 4.1 presents the demographics of gender, age, educational status, work status, and miles from the educational program. There were 115 females (66.9%) and 56 males (32.6%). The participants varied between the ages of 18 and 69, with the average age being 40.

Eighty-seven participants (50.5%) had, an Associates, Bachelors, or Graduate Degree, 55 (32%) had a high school diploma or GED, and 19 (11%) had other educational training. There are 11(6.4%) who have no degree, high school diploma or

GED. The highest household income is \$30,001-\$40,000 represented by 27(15.7%) of those who participated. The second highest income level is \$60,001-\$70,000 annually 23(13.4%) participants of the sample.

More than 75% of the sample is either working full-time or part-time. A total of 111 (64.5%) are employed full-time, while 14(8.1%) are unemployed. Retires are 7(4.1%) and other represents 11(6.4%). Amongst the sample 74(43.0%) are married, 69(40.1%) single/never married, 23(13.4%) divorced or separated, and five who are widowed at (2.9%). The data showed 36 participants (20.9%) commute 10 miles from VICCC.

Table 4.1

Demographic Profile of Sample

	<i>Frequency</i>	<i>%</i>
Gender (N=171)		
Male	56	32.6
Female	115	66.9
Marital Status (N=171)		
Married	74	43
Single/never married	69	40.1
Divorced or Separated	23	13.4
Widowed	5	2.9
Age (N=171), (M=40)		
18	4	2.3
19	6	3.5
20	4	2.3
21	3	1.7
23	4	2.3
24	3	1.7
25	4	2.3
26	3	1.7
27	4	2.3
28	3	1.7
29	4	2.3
30	8	4.7
31	3	1.7
32	6	3.5
33	2	1.2
34	3	1.7

35	7	4.1
36	3	1.7
37	6	3.5
38	4	2.3
39	4	2.3
40	8	4.7
41	9	5.2
42	13	7.6
43	5	2.9
44	4	2.3
45	6	3.5
46	2	1.2
47	2	1.2
48	7	4.1
49	2	1.2
50	4	2.3
51	2	1.2
52	3	1.7
53	2	1.2
54	1	.6
55	4	2.3
56	1	.6
58	2	1.2
59	2	1.2
63	1	.6
66	1	.6
68	1	.6
69	1	.6

Employment (N=172)

Status		
Part-time	23	13.4
Full-time	111	64.5
Unemployed	14	8.1
Full-time Homemaker	6	3.5
Retired	7	4.1
Other	11	6.4

Household (N=171)

Income		
\$10,000 or less	22	12.8
\$10,001-\$20,000	9	5.2
\$20,001-\$30,000	14	8.1
\$30,001-\$40,000	27	15.7
\$40,001-\$50,000	17	9.9
\$50,001-\$60,000	17	9.9
\$60,001-\$70,000	23	13.4
\$70,001-\$80,000	11	6.4
\$80,001-\$90,000	7	4.1
\$90,001-\$100,000	5	2.9
\$100,001 or higher	19	11.0

Educational (N=171)

Status		
No degree	11	6.4
High school diploma or GED	55	32.0
Associates degree	25	14.5
Bachelor's degree	41	23.8
Graduate degree	21	12.2
Other	19	11.0

Analysis of the Data

Research Question 1: What are the participation patterns of selected predominately African American adults in a religious-based educational program?

Tables 4.2 to 4.8 are divided into the schools and courses offered at VICCC and its educational program. The individual schools are School of Biblical Studies, School of Biblical Counseling, School of Leadership Development, Church Service Classes, Victory Home Group Classes, Other Courses, and Sunday Services. A total of 38 courses were offered at VICCC; however five of these courses are suggested future schools.

In Table 4.2 the School of Biblical Studies offered 10 courses. The most frequently taken course was Image of Righteousness with 48 participants. The second most frequently taken course was Discovering Your Spiritual Gifts with 45 participants. The third course most taken was Discovering Your Purpose with 44 participants.

Table 4.2

Participation in Courses Taken in the School of Biblical Studies (N=172)

Course	<i>f</i>	<i>Rank</i>
Image of Righteousness	48	1
Discovering Your Spiritual Gifts	45	2
Discovering Your Purpose	44	3
Developing the Character of God	36	4
Old Testament Survey –Part 1	27	5
Developing the Leader Within You	23	6
Old Testament Survey – Part 2	22	7
Revelation Truth	18	8
New Testament Survey – Part 1	14	9
New Testament Survey – Part 2	14	9

Table 4.3 shows the School of Biblical Counseling. The course taken most often under this school with 27 participants is Introduction to Biblical Counseling. Marriage & Family is the second course most taken with 23 participants. The course ranked third in participation is Faith & Life with 20 participants.

Table 4.3

Participation in Courses Taken in the School of Biblical Counseling

Course	<i>f</i>	<i>Rank</i>
Introduction to Biblical Counseling	27	1
Marriage & Family	23	2
Faith & Life	20	3
Emerging Issues in Biblical Counseling	18	4
Challenging Issues in Counseling	17	5

Table 4.4 is the School of Leadership Development with $N=172$. This school offered one course and therefore ranks first as most taken with 28 participants.

Table 4.4

Participation in Courses Taken in the School of Leadership Development (N=172)

Course	<i>f</i>
Leadership Foundations	28

Table 4.5 displays the Church Service Classes with five courses that were offered. The course most taken under this school with 44 participants is Wednesday Bible Study. Second, in ranking order, is the course Usher with 15 participants. The Alter Call Workers course ranked third under this school with 10 participants.

Table 4.5

Participation in Courses Taken in the Church Service Classes (N=172)

Course	<i>f</i>	<i>Rank</i>
Wednesday Bible Study	44	1
Usher	15	2
Alter Call Workers	10	3
Armor Bearers	9	4
Communion Preparers	6	5

Table 4.6 represents the data collected for Victory Home Group Classes. Under this group six classes were offered. The VHGC most often taken is Chat & Chew with seven participants. Second, in ranking order, is tied by both the Virtuous Connoisseur Singles & the Jesus Scrapers with five participants. Third most often taken under VHGC with 3 participants is Aspiring Authors & Speakers and Date Night Network.

Table 4.6

Participation in Courses Taken in the Victory Home Group Classes (N=172)

Course	<i>f</i>	<i>Rank</i>
Chat & Chew	7	1
Virtuous Connoisseur Singles	5	2
Jesus Scrapers	5	2
Aspiring Authors & Speakers	3	3
Date Night Network	3	3
50 Plus- We Ain't Done Yet	1	4

Table 4.7 reveals courses labeled Other Courses, and consists of three courses. The course that ranks first under Other Courses is Strengthening Your Marriage with 35

participants. Second, in ranking order, is Rhema Drama Ministry with eight participants. The third in ranking order with seven participants is Zion Dance Troop.

Table 4.7

Participation in Courses Taken in the Other Courses (N=172)

Course	<i>f</i>	<i>Rank</i>
Strengthening Your Marriage	35	1
Rhema Drama Ministry	8	2
Zion Dance Troop	7	3

In Table 4.8, Sunday Church Services is divided into three services. In rank order, first is the 9:30 a.m. Sunday Church Service with 67 participants. Second, is the 11:30 a.m. Sunday Church Service with 64 participants. Third with 52 participants is the 7:30 a.m. Sunday Service.

Table 4.8

Participation in Sunday Church Services (N=172)

Church Services	<i>f</i>	<i>Rank</i>
9:30 am Sunday Service	67	1
11:30 am Sunday Service	64	2
7:30 am Sunday Service	52	3

Research Question 2: What motivations are of most and least importance to selected predominately African American adults in a religious based educational program?

Table 4.9 represents the top 10 Most Important motivations identified by the sample of predominately African American adults in a religious-based educational

program. The first most important motivation with a mean score of 3.84 was item, I attend to learn more about God. The second most important motivation with a mean score of 3.80 is item, I attend to learn about relationships with God. The third most important motivation with a mean score of 3.76 was item, I attend to be a better Christian.

Table 4.9

Ten Most Important Motivations for Participation in a Religious-Based Education Program (N=172)

Rank	Item No.	Item	M	SD
1	3	I attend to learn more about God.	3.84	.381
2	5	I attend to learn more about my relationship with God	3.80	.445
3	2	I attend to be a better Christian.	3.76	.444
4	7	I attend because the classes will help me to live better.	3.63	.613
5	37	I attend to learn more about the Bible.	3.62	.534
6	13	I attend because I value learning.	3.59	.601
6	16	I attend to gain knowledge.	3.59	.570
7	60	I attend to improve my life.	3.58	.631
8	9	I attend because it will make me a better person.	3.56	.651
9	4	I attend because it makes me feel closer to God.	3.51	.697

Table 4.10 represents the 10 Least Important motivations identified by the sample. The least important motivation is item 31, I attend because it's held in the Black community. The second least important was item 33, I attend to see my friends. Item 11, I attend because I feel more comfortable at the church since there are more Black people was third least important motivation.

Table 4.10

Ten Least Important Motivations for Participation in a Religious-Based Education Program (N=172)

Rank	Item No.	Item	M	SD
1	20	I attend because I feel more comfortable asking questions at the church than in other educational settings.	2.22	.915
2	54	I attend because people are more accepting of me at the church.	2.15	.835
3	25	I attend because the educational programs are short in duration.	2.10	.814
3	35	I attend because my family is participating.	2.10	.856
4	34	I attend because my kids can participate in activities while I attend class.	1.92	.888
4	23	I attend to learn about career opportunities.	1.92	.757
4	21	I attend because it gives me an opportunity to interact with other Black people.	1.92	.749
5	11	I attend because I feel more comfortable at the church since there are more Black people there.	1.86	.826
6	33	I attend to see my friends.	1.80	.816
7	31	I attend because it's held in the Black community.	1.72	.797

See APPENDIX D for the remainder of mean scores of motivations ranked from 1 to 65.

Research Question 3: What are the motivational patterns for participation of selected African American adults in a religious-based educational program?

The patterns of motivations in this study are divided into seven factors based on Isaac-Savage (1999), which are: Familiar Cultural Setting, Spiritual and Religious Development, Love of Learning, Support in Facing Personal Challenges, Family Togetherness, Service to Others, and Social Interaction. Tables 4.11 to 4.17 present the motivation patterns for participation of African American adults. The motivations are ranked from highest to lowest based on mean scores, averaging 3.84 to 2.66. Each motivation is ranked within each factor and is in the Isaac-Savage (1999) study.

Factor I: Familiar Cultural Setting has 15 motivational items. The first item is 43, I attend because it gives me something to do with people who are Christians with a mean score of 2.72. The lowest factor with a mean score of 1.72 is item 31, I attend because its held in a Black community.

Table 4.11

Factor I: Familiar Cultural Setting

Rank	Item No.	Item	M	SD
1	43	I attend because it gives me something to do with people who are Christians.	2.72	.867
2	42	I attend to meet other people who are facing problems similar to mine.	2.60	.915
3	45	I attend because it gives me something to do with people like me.	2.56	.880
3	44	I attend because it gives me something to do with people who have lifestyles similar to mine.	2.56	.847
4	40	I attend because I feel more comfortable participating in discussions at church than in other educational settings.	2.43	.905
5	53	I attend because I prefer the church to other education settings.	2.39	.895
6	29	I attend because other people I respect are participating.	2.36	.891
7	49	I attend because it gives me something useful to do.	2.30	.965
8	58	I attend because I am familiar with people at church.	2.28	.869
9	20	I attend because I feel more comfortable asking questions at the church than in other educational settings.	2.22	.915
10	54	I attend because people are more accepting of me at the church.	2.15	.835
11	21	I attend because it gives me an opportunity to interact with other Black people.	1.92	.749
12	11	I attend because I feel more comfortable at the church since there are more Black people there.	1.86	.826
13	33	I attend to see my friends.	1.80	.816
14	31	I attend because it's held in the Black community.	1.72	.797

Table 4.12 displays Factor II: Spiritual and Religious Development. This factor grouping has eight (2, 3, 4, 5, 6, 7, 9, 10) out of the top 10 motivational items. The top mean score is 3.84 and the lowest is 3.21, and is represented by 13 motivational items.

Table 4.12

Factor II: Spiritual and Religious Development

Rank	Item No.	Item	<i>M</i>	<i>SD</i>
1	3	I attend to learn more about God.	3.84	.381
2	5	I attend to learn about my relationship with God.	3.80	.445
3	2	I attend to be a better Christian.	3.76	.444
4	7	I attend because the classes will help me live better.	3.63	.613
5	37	I attend to learn more about the Bible.	3.62	.534
6	4	I attend because it makes me feel closer to God.	3.51	.697
7	6	I attend because it's part of my duty to God.	3.38	.781
8	39	I attend because I like the Christian perspective of the course.	3.37	.649
9	10	I attend because the pastor emphasized the importance of education in the church.	3.24	.738

Table 4.13 shows Factor III: Love of Learning represented by 9 motivational items. The highest motivation is item 13, I attend because I value learning. The lowest is item 32, I attend to achieve personal goals.

Table 4.13

Factor III: Love of Learning

Rank	Item No.	Item	<i>M</i>	<i>SD</i>
1	13	I attend because I value learning.	3.59	.601
1	16	I attend to gain knowledge.	3.59	.570
2	8	I attend to develop my skills.	3.48	.644
3	15	I attend because it gives me an opportunity to learn something new.	3.44	.594
4	14	I attend to enhance my knowledge about a particular subject.	3.42	.666
5	56	I attend because it's a good source of information.	3.37	.710
5	17	I attend because learning is exciting for me.	3.37	.667
6	55	I attend to be a knowledgeable person.	3.33	.948
7	32	I attend to achieve a specific personal goal.	2.92	.924

Table 4.14 reveals rankings for Factor IV: Support in Facing Personal Challenges represented by eight motivations. The first ranking motivation is item 26, I attend to help me with my personal life. The lowest ranking motivation is item 42, I attend to meet others with similar problems.

Table 4.14

Factor IV: Support in Facing Personal Challenges

Rank	Item No.	Item	M	SD
1	26	I attend to help me with my personal life.	3.34	.766
2	28	I attend to find ways to overcome personal challenges.	3.24	.837
3	30	I attend to fulfill a need in my life.	3.20	.869
4	46	I attend to get an encouraging word while going through a trial.	3.19	.865
5	48	I attend to learn survival skills.	2.85	.928
6	41	I attend to help me with my situation at home.	2.84	.929
7	47	I attend to get emotional support.	2.62	.987
8	42	I attend to meet other people who are facing problems similar to mine.	2.60	.915

Table 4.15 presents Factor V: Family Togetherness with three motivations ranked. The ranking order of these motivations is item 18, I attend to share in activities with spouse or significant other, item 35, I attend because my family is participating, and item 34, I attend because my kids can participate in activities while attending class.

Table 4.15

Factor V: Family Togetherness

Rank	Item No.	Item	<i>M</i>	<i>SD</i>
1	18	I attend to share in activities with a spouse or significant other.	2.58	1.028
2	35	I attend because my family is participating.	2.10	.856
3	34	I attend because my kids can participate in activities while I attend class.	1.92	.888

Table 4.16 presents Factor VII: Service to Others representing four motivational items. The top two motivations are item 65, I attend to help other people and item 50, I attend to learn to enlighten others. The bottom motivation is item 59, I attend to someday teach at church.

Table 4.16

Factor VI: Service to Others

Rank	Item No.	Item	<i>M</i>	<i>SD</i>
1	65	I attend to help other people.	3.37	.709
2	50	I attend to learn so that I can enlighten others.	3.27	.740
3	64	I attend to improve my community.	2.98	.820
4	59	I attend because I would someday like to teach for the church.	2.44	.900

Table 4.17 displays Factor VII: Social Interaction with three motivation items. The top motivation is item one, I attend to get to know people. The second motivation is item 57, I attend to enhance my social skills. The least motivation is item 27, I attend to network with others.

Table 4.17

Factor VII: Social Interaction

Rank No.	Item No.	Item	<i>M</i>	<i>SD</i>
1	1	I attend to get to know other people.	2.79	.919
2	57	I attend to enhance my social skills.	2.53	.927
3	27	I attend to network with others.	2.52	.901

Research Question 4: Is there a significant relationship between the demographic characteristics (age, gender, marital status, education level, employment status) of predominately African American adults and motivational patterns?

Through SPSS cross tabular analysis, additional information was gathered to add to the knowledge base of Isaac-Savage (1999) research. The 65 Likert-scale motivations from the instrument were compared to the following demographics: gender, marital status, age, educational level, and miles from educational program. Each demographic was compared on a four point scale of strongly agree, agree, disagree, and strongly disagree. Only motivational items with a $p = .01$ to $.05$ Pearson Chi Square Assymp. Sig. were significant and reported.

Table 4.18 presents significant relationship between gender and four motivations. The first item, "I attend because it's a good source of information," had a mean value of 3.37 ($SD=.710$) ($N=171$), with a degree of freedom ($df = 6$, $X^2 = .008$). Motivation, item "I attend to share in activities with a spouse or a significant other," showed a standard deviation at 1.028 ($M=2.58$) ($X^2 = .002$). The next two motivations the participants disagreed more readily than agreed. Motivational item, "I attend because the educational

programs are short in duration," represented ($X^2 = .038$, $df = 6$). Its mean value was 2.10, ($SD = .814$). The last motivation, "I attend because people are more accepting of me at church," had a mean value of 2.15 ($SD = .835$). It had a Pearson Chi Sq ($X^2 = .041$, $df = 6$).

Table 4.18

Gender & Motivational Patterns

Item	Pearson Chi Sq		
	Value	df	Asymp. Sig (2 Sided)
I attend because it's a good source of information. <i>N</i> =171, <i>SD</i> =.710, <i>M</i> =3.37	17.482	6	.008
I attend to share in activities with a spouse or a significant other. <i>N</i> =172, <i>SD</i> = 1.028, <i>M</i> =2.58	14.831	6	.022
I attend because the educational programs are short in duration. <i>N</i> =172, <i>SD</i> = .814, <i>M</i> =2.10	13.352	6	.038
I attend because people are more accepting of me at the church. <i>N</i> =172, <i>SD</i> = .835, <i>M</i> =2.15	13.151	6	.041

Table 4.19 displayed a total of 12 motivations that had a relationship with the demographic, Marital Status. All represented are ($N=172$) with a Pearson Chi Sq (X^2) between .000 and .047 and a degree of freedom ($df = 12$). These motivations are the following: "I share in activities with a spouse or significant other," with a Pearson Chi Sq ($X^2 = .000$, $df = 12$). Following is item, "I attend because I feel more comfortable at church since there are more Black people there;" item, "I attend because my kids can participate in activities while I attend class;" item, "I attend because it gives me something to do with people that have lifestyles similar to mine;" item, "I attend because

the people I respect are participating;” item, “I attend because it’s held in the Black community;” item, “I attend because it will make me a better person;” item, “I attend because it makes me feel more comfortable asking questions at the church than other educational settings;” item, “I attend because people are more accepting of me at church;” item, “I attend because my family is participating;” and item “I attend because the instructor is a Christian.” The last item, “I attend because I prefer the church to other educational settings,” has a ($X^2 = .047, df = 12$).

Table 4.19

Marital Status & Motivational Patterns

Item	Pearson Chi Sq.		
	Value	df	Asymp. Sig (2 Sided)
I attend to share in activities with a spouse or significant other. <i>N</i> =172, <i>SD</i> =1.028, <i>M</i> =2.58	28.302	12	.000
I attend because I feel more comfortable asking questions at the church than other educational settings. <i>N</i> =172, <i>SD</i> =.905, <i>M</i> =2.43	33.036	12	.001
I attend because my kids can participate in activities while I attend class. <i>N</i> =172, <i>SD</i> =.888 <i>M</i> =1.92	28.451	12	.005
I attend because it gives me something to do with people that have lifestyles similar to mine. <i>N</i> =172, <i>SD</i> =.847 <i>M</i> =2.66	25.296	12	.013
I attend because the people I respect are participating. <i>N</i> =172, <i>SD</i> =.891, <i>M</i> =2.36	23.848	12	.021
I attend because it's held in the black community. <i>N</i> =172, <i>SD</i> =.797, <i>M</i> =1.72	23.717	12	.022

I attend because it will make me a better person. <i>N</i> =172, <i>SD</i> =.651, <i>M</i> =3.56	22.884	12	.029
I attend because I feel more comfortable at church since there are more black people there. <i>N</i> =172, <i>SD</i> =.826, <i>M</i> =1.86	22.888	12	.029
I attend because people are more accepting of me at church. <i>N</i> =172, <i>SD</i> =.835, <i>M</i> =2.15	22.742	12	.030
I attend because my family is participating. <i>N</i> =172, <i>SD</i> =.856, <i>M</i> =2.10	22.184	12	.036
I attend because the instructor is a Christian. <i>N</i> =172, <i>SD</i> =.963, <i>M</i> =2.88	21.767	12	.040
I attend because I prefer the church to other educational settings. <i>N</i> =172, <i>SD</i> =.895, <i>M</i> =2.39	21.245	12	.047

Table 4.20 showed a relationship between the study's motivations and the demographic, Age. There were two motivations that showed a relationship based on the Pearson Chi Square (X^2) between .01 and .05. The first item, "I attend to meet people who can help me with my career," showed a relationship of ($X^2 = .006, df = 132$). The second item, "I attend because it gives me something useful to do," represented a Pearson Chi Sq Asymp Sig. ($X^2 = .041, df = 132$).

Table 4.20

Age & Motivational Patterns

Item	Pearson Chi Sq		
	Value	df	Asymp. Sig (2 Sided)
I attend to meet people who can help me with my career. N=172, SD=.819, M=2.23	176.265	132	.006
I attend because it gives me something useful to do. N=172, SD=.965, M=2.30	161.482	132	.041

Table 4.21 displays a relationship between the demographic, Employment Status and motivation. In this table there are two motivations that represent a probability between .01 and .05. First is item, "I attend to learn about career opportunities," ($X^2 = .018$, $df=15$). The second item, "I attend because it's a good source of information," representing a Pearson Chi Sq Asymp Sig of .036 and a degree of freedom of 15.

Table 4.21

Employment Status & Motivational Patterns

Item	Pearson Chi Sq		
	Value	df	Asymp. Sig (2 Sided)
I attend to learn about career opportunities. N=172, SD=.757, M=1.92	28.635	15	.018
I attend because it's a good source of information. N=172, SD=.710, M=3.37	26.155	15	.036

Table 4.22 shows five motivations having a relationship with the demographic Educational Level. The X^2 ranges from .002 to .043. The items are the following in order: item, "I attend to enhance my social skills;" item, "I attend to support activities at my church;" item, "I attend because I am familiar with people;" item, "I attend to help other people;" and last item, "I attend to share in activities with my spouse or significant other."

Table 4.22

Educational Level & Motivational Patterns

Item	Pearson Chi Sq		
	Value	df	Asymp. Sig (2 Sided)
I attend to enhance my social skills. N=172, SD=.927, M=2.53	35.868	15	.002
I attend to support activities at my church. N=172, SD=.749, M=3.08	31.960	15	.007
I attend because I am familiar with people at church. N=172, SD=.869, M=2.28	28.303	15	.020
I attend to help other people. N=172, SD=.709, M=3.37	26.008	15	.038
I attend to share in activities with my spouse or significant other. N=171, SD=1.028, M=2.58	25.533	15	.043

CHAPTER V

SUMMARY, DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Summary of the Study

History shows that African Americans have embraced as well as participated in adult education. The church has been a significant educational tool for African Americans since 1758 starting with the African Baptist Church, on the William Byrd III plantation, in Mecklenburg County, Virginia (Nickens, 2008). The African American church continues to share in the experience of spiritual advisement of individual purpose, family environment, society, overall well being, and education. The African American Church remains the avenue for spiritual education for African Americans, and provides a progression of adult education. Few studies have been done on adult education in the African American church in religious-based educational programs (Darkenwald & Valentine, 1985). Based on participation studies in adult education, the majority have focused on main stream or white Americans with little or no representation of African Americans (Merriam & Bockett, 1997).

This study researched the motivations of participation of adult education in a predominately African American church and compared the results to Isaac-Savage (1999). The study identified the motivational patters, and if there was a relationship to the demographic characteristics. A convenience sample was conducted at Victory in Christ Christian Church, (VICCC) in Deptford NJ, during the March 2009 semester. Of the 500 VICCC's membership, 225 represented themselves as African American adults. The

study focused on the participation patterns, motivations of most and least importance, motivational patterns, and the relationship of demographic characteristics. Participants in this study were adults 18 years and older who either considered themselves as an African American or who believed they had a percentage of African American ancestry. An application was submitted to Rowan University Institutional Review Board in January 2009 and approved March 2009. Approval was provided by VICCC to conduct a survey. This approval process was to ensure the safety of all human subjects as required by federal law.

The survey was distributed to the 225 of VICCC's African American adult population. The first portion of the survey consisted of 65 Likert-scale items that focused on identifying participation patterns, motivations of most and least importance, and motivational patterns. The second portion of the survey, items 66 to 78 collected demographic information of the subjects. In order to acquire data for items 77 and 78, individual courses were listed for subjects to indicate previous and/or future participation.

Data analysis were computed through descriptive statistics of frequency, percentages, cross tabs, correlation, means, chi square, and standard deviation. Based on a total of 225 surveys distributed, 172 surveys were returned yielding a 76.4% return rate. Comparison of the mean and cross referencing to the motivations to participation were analyzed using the Statistical Package for the Social Sciences (SPSS) computer software. Motivations and participation patterns were combined representing seven factors identified through the research of Isaac-Savage (1999). These factors are: Familiar Cultural Setting, Spiritual and Religious Development, Love of Learning, Support in

Facing Personal Challenges, Family Togetherness, Service to Others, and Social Interaction.

Discussion of the Findings

American history defines individuals over the age of 10 who cannot read or write as being illiterate (Cook, 1977). African American adult illiteracy represented 10.6% of school dropouts in 2006. At VICCC, there are 11(6.4%) of African American adults without a degree, a high school diploma, or a GED. Statistically, it is more difficult to encourage individuals without formal education to pursue more formal education (Platt, 1973).

A study conducted on African American and Latino prisoners showed that African Americans with lower levels of literacy usually came from poverty (Webb, 1996). As members of the VICCC community who may be illiterate attend church services, the church's educational programs could be emphasized to them as a way of encouraging these individuals to further their education. As these individuals (6.4%) participate in adult learning, adult literacy will continue to be reduced. It is important to realize that people must willingly participate in education and there must be available information for individuals of the community to participate (Isaac-Savage, Guy, & Valentine, 2001).

It is important to observe and identify what motivates African Americans to participate in formal, non-formal, and informal adult education. Formal occurs in schools and colleges, non-formal is often organized education but occurs outside of the limits of an education facility, and informal is where individuals are educated everyday in their environment. Traditional schooling continues to be utilized to educate ages 6 to 18

(Cropley, 1989). In this study, data revealed that individuals were inclined to go outside of the church for adult education, based on more than 50% having an Associates, Bachelors, or Graduate degree. However, there remains a significant amount of African American adults at VICCC who either have no degree, other schooling, high school diploma, or a GED (38.4%).

Merriam, Caffarella and Baumgartner (2007) identify barriers to adult education participation and arrange them into three categories. These barriers are situational, institutional, and dispositional. Situational relate to life events affecting individuals at any time. Institutional is when individuals who work are unable to participate in education. Dispositional barriers relate to how people perceive themselves as learners. At VICCC, individuals who are not participating (38.4%) in adult education outside the church may have been affected by life events such as death or marriage, limited by time or costs, or may feel they are not deserving of formal or non-formal adult education. Darkenwald & Valentine (1985) believed that it wasn't appropriate to surmise what deters African Americans from participating in adult education, based on the (DPS-G). This may be the direct result of the (DPS-G) research instrumentation being designed to study main stream society.

Abram Maslow's motivation theory is congruent with the environment at VICCC. The seven stages are basic needs, safety, belonging & love, esteem, competence & respect, self actualization, and self transcendence. Individuals at VICCC, as other community members, progress along these stages of development as long as there is little opposition or a need preventing their progress. As an individual gets to self transcendence stage, he/she becomes wiser to help in vast areas in their community, embark on

connecting to something greater than themselves, and finding fulfillment in helping others find self purpose. At VICCC, the Pastors and leadership serve their community and by seeking spiritual development, to learn more about God are examples of individuals moving toward fulfilling this stage.

Research Question 1: What are the participation patterns of selected predominately African American adults in a religious-based educational program?

Though African Americans are able to participate in informal and formal educational programs outside of the church, the church setting is an ideal environment for education. Data analysis revealed that of the 38 courses offered by VICCC (Appendix B), the top four were: Image of Righteousness, Discovering Your Spiritual Gifts, Discovering Your Purpose, and Developing the Character of God. In addition, Sunday services were heavily subscribed.

In Isaac-Savage (1999) research, African American churches provided not only spiritual religious education, but secular as well. She found that 90% of pastors believed that there would be an increased need for future church education (Isaac-Savage & Rowland, 2002). However, at VICCC, only religious-based courses were available through the church. The only classes that might appear secular to a non-member might be the Victory Home Groups. In order to have a home group through the church, the group host or hostess is required to conduct a pre-taped Bible based synopsis set up by both Pastors. This provides the social setting of a group gathering with a religious atmosphere.

Due to cultural differences, racial identity models were formulated to help identify the complexity of racial and ethnic identity. There are three models including

Cross' Model of Psychological Nigrescence, Helm's Model of White Identity, and Phinney's Model of Ethnic Identity. These models focus on helping African Americans and other cultures understand who they were in the United States (All Psych 1999-2003). It is important for African Americans to identify with their culture before learning about another culture. At VICCC, there is a multicultural atmosphere; however there is a significant African American population for individuals of the same culture to learn from and to relate too. African Americans who participate in the educational program at VICCC may be considered as having a healthy black identity progression. More than 50% of these individuals have an Associates, Bachelors, or Graduate degree (Evans, Forney, & Guido-DiBrito, 1998).

According to Cross' model, African Americans go through five stages: Pre-encounter, Encounter, Immersion-Emersion, Internalization, and Internalization-Commitment. All five stages are designed for an African American to develop a balanced healthy view of other cultures while continuing to embrace their own. There are thousands of Christian Protestant denominations that are divided based on doctrinal beliefs as well as cultural stereotypes and prejudice. VICCC is a non denominational predominately African American community, with a growing population of Latinos and other cultures. It is safe to surmise that the African Americans who attend VICCC are not focused on denominational differences, stereotypes, or prejudice, but continue developing a healthy viewpoint about their culture and others.

As African Americans progress in view of other cultures, Phinney's three stages; Diffusion-Foreclosure, Moratorium, and Identity Achievement, may provide another perspective on this process. He believes that all cultures must make peace that they may

be stereotyped, or receive prejudicial treatment by whites. Second, he suggests that it is important for individuals to understand what their beliefs and value system is amongst the white population (Evans, Forney, & Guido-DiBrito, 1998). African Americans who are members at VICCC represent only half of its population. This suggests that because these individuals have chosen to belong to VICCC, they understand and accept their personal identity and racial issues, and focus on pursuing a multicultural and spiritual environment.

Research Question 2: What motivations are of most and least importance to selected predominately African American adults in a religious based educational program?

The top 10 most important motivations for participation are directly related to spiritual and religious growth. The top 10 in ranking order are the following: I attend to be a better Christian, I attend to learn more about God, I attend because it makes me feel closer to God, I attend to learn more about my relationship with God, I attend because the classes will help me to live better, I attend because it will make me a better person, I attend because I value learning, I attend to gain knowledge, I attend to learn about the Bible, and I attend to improve my life.

The 10 least important motivations are: I attend because it's held in a Black community, I attend to see my friends, I attend because it's more comfortable at church since there are more black people there, I attend because it gives me an opportunity to interact with other Black people, I attend to learn about career opportunities, I attend because my kids can participate in activities while I attend class, I attend because my family is participating, I attend because the educational programs are short in duration, I

attend because people are more accepting of me at the church, and I attend because I feel more comfortable asking questions at the church than in other educational settings.

A comparison of the most important (top 10 motivations) and least important (bottom 10 motivations) of this study was made with Isaac-Savage (1999) research. In the top 10 motivations both studies revealed that the top motivation was item 3, I attend to learn more about God. Nine out of 10 motivations were the same in both studies (2, 3, 4, 5, 7, 9, 13, 16, & 37). In this study, the difference was item 60, I attend to improve my life and it ranked 8 out of the 10. Isaac-Savage (1999) study showed item 15, I attend because it gives me an opportunity to learn something new, ranked 10 out of 10.

The 10 least motivations were compared to Isaac-Savage (1999) and showed that 8 out of 10 were the same (11, 23, 25, 31, 33, 34, 35, & 54). In this study, the different items were 53; I attend because I feel more comfortable asking questions at the church than in other educational settings, which ranked 56. Also item 21, I attend because it gives me an opportunity to interact with other Black people, ranked at 61. In Isaac-Savage (1999) study, the different items were 22, I attend to satisfy my curiosity ranking at 57, and item 52, I attend to meet people who can help me with my career ranking at 61.

Research Question 3: What are the motivational patterns of selected predominately African American adults in a religious-based educational program?

Survey items were grouped into seven factors as Isaac-Savage (1999) previously had identified through factor analysis for her research. The seven factor groups are: Factor I: Familiar Cultural Setting; Factor II: Spiritual and Religious Development; Factor III: Love of Learning; Factor IV: Support in Facing Personal Challenges; Factor V: Family Togetherness; Factor VI: Service to Others; and Factor VII: Social Interaction.

The motivations are ranked within each factor based on their mean score, ranging from high to low. All seven factors' ranks were identified and then compared to Isaac-Savage (1999) research by rank order based on their mean score. Refer to (Appendix F) for a complete list of the Seven Motivational Factors Comparison.

In Factor I: Familiar Cultural Settings there were 15 motivational items. The ranking order in the study are 43, 42, 45, 44, 40, 53, 29, 49, 58, 20, 54, 21, 11, 33, and 31. In Isaac-Savage (1999) study the items were ranked 43, 49, 44, 45, 42, 21, 53, 58, 40, 29, 20, 11, 54, 31, and 33.

Factor II: Spiritual and Religious Development presented nine items. Based on mean scores, the ranked items are 3, 5, 2, 7, 37, 4, 6, 39, and 10. In Isaac-Savage (1999) the ranked items were 3, 2, 5, 37, 7, 4, 6, 39, and 10.

Factor III: Love of Learning displayed nine items based on mean scores. This study's items in ranking order are 13, 16, 8, 15, 14, 56, 17, 55, and 32. In Isaac-Savage study they ranked 16, 13, 17, 15, 8, 56, 55, 14, and 32.

Factor IV: Support in Facing Personal Challenges showed eight items. In this study, the ranked items are 26, 28, 30, 46, 48, 41, 47, and 42. In Isaac-Savage (1999) they were ranked 30, 26, 28, 46, 48, 47, 41, and 42.

Factor V: Family Togetherness had three items. This study ranked the relevant items as 18, 35, 34, and Isaac-Savage items as 18, 35, and 34.

Factor VI: Service to Others presented four items. This study ranked all four items as 65, 50, 64, 59, and Isaac-Savage (1999) study as 50, 65, 64, and 59.

Lastly, Factor VII: Social Interaction displayed three items. In this study the ranking order was 1, 57, 27, and for Isaac-Savage (1999) 1, 27, and 57.

In Factor I: Familiar Cultural Setting, both studies showed item 43, I attend because it gives me something to do with people who are Christians ranked first. The last two motivations 31 and 33 were ranked interchangeably. The top and middle items remained within two numbers by rank. However, item 49 was at rank 2 for Isaac-Savage and at 8 for this study; while 21 ranked at 6 for Isaac-Savage and ranked at 12 for this study. Like Isaac-Savage (1999), individuals in this study felt comfortable at church because they felt accepted, shared common beliefs and values, and felt comfortable in conversations. When there is open dialogue, member opinions are validated and respected by other minorities and African Americans within the church. In this study, the mean age of participants was 41 (similar to Isaac-Savage) and went to church more regularly than younger adults. At VICCC, individuals didn't grow up in the segregation of the south.

Factor II: Spiritual and Religious Development was compared and was consistent in item 3 ranking first, item 4 ranking at 6, item 6 ranking at 7, item 39 ranking at 8, and item 10 ranking at 9. The remaining four numbers all ranked at the factors' top mean scores and were interchangeably ranked by no more than one ranking order. The pattern of both studies is similar. It can be surmised from the data, that individuals in Isaac-Savage (1999) study located in the south and this study located in the northeast have African Americans who are concerned with their relationship with God.

Both study participants revealed the need to understand who God is, how they relate to God, and what their responsibility is toward God. From the beginning, African Americans have survived through their dependency on God and help through the church (Nickens, 2008). The overall population has always been mainly women who participate

heavily in Sunday services. It is relevant that Bible reading is important to African Americans and their understanding of purpose and their Christian faith, developed through this process.

In Factor III: Love of Learning all but two numbers were interchangeable by ranking order within two numbers from each. Item 56 was consistent at rank 6 for both studies. Item 17 for Isaac-Savage ranked at item 3 and for this study at 7. Item 14 ranked at 8 for Isaac-Savage and at 5 for this study. The pattern of both studies is similar. This data showed that African American women more than men, valued the "love of learning" (Coker, 2003). The more education individuals obtained in both studies the more likely they were to participate in the educational programs within the religious institution (Cropley, 1989). However, though more than 50% of the participants at VICCC were more likely to participate due to their educational level of Associates, Bachelors, or Graduate, those representing less than 40% without degrees participated too.

Many educational programs are motivated by state funding or community grants that rely on quotas of how many individuals they help. The importance of the educational program at VICCC is its religious foundation, and that it does not rely on state or community funding. VICCC is interested in helping the community members one-at-a-time to succeed developmentally and spiritually. Its educational program is supported by the generous giving of its members. This religious-based education that teaches self discipline through faith in God, and the importance of life purpose could be useful within the at-risk communities, but it is unavailable through state funding. Possibly because of the separation of church and state, and because the state addresses substantial community

need. In order for individuals to embrace education or religious education they must first request it (Platt, 1973).

Early African American slaves participated in adult education within the church to learn to read and to write (Long, 1984). Since 1865 African Americans have pursued education because its importance in society. Historically, African Americans have been taught by Baptist clergy who educated themselves with Math, English, Geography, career counseling, health, prenatal care, and the like. Then they pursued the development of Historically Black Colleges and Universities, and helped fund organizations as the Young Men's Christian Association.

Within the current African American church there are individuals who represent an older generation of African Americans who may never attend traditional higher education or courses outside the four walls of their religious institution. This may be from personal racial discrimination, not trusting Non-Christians, afraid of being embarrassed due to differences, resisting change, unfamiliarity with other cultures, reluctant to share cultural vulnerabilities due to prejudice, discrimination from mainstream society, or perhaps being insecure of personal abilities. No matter the reasons, VICCC's membership and members in Isaac-Savage (1999) study revealed that African Americans attend higher education. At VICCC, which is a predominately African American church, participants in the study are striving for change, they have accepted other cultures, and though at times may feel vulnerabilities due to the unknown, they continue to strive toward a multicultural environment.

In Factor IV: Support in Facing Personal Challenges both studies ranked item 46 at rank 4, item 48 at rank 5, and item 42 at rank 8. The top three items were

interchangeably ranked within two numbers as well as 41 and 47 interchangeably ranking at 6 and 7. The pattern of both studies is similar. The African American church has always been a source of help for the African American to receive hope to overcome issues and circumstances. Both studies show that African Americans who are members of religious institutions will pursue Spiritual guidance and support when facing adversity.

Within VICCC the percentage of individuals participating as leaders for Sunday service is greater than the normal 10% that usually volunteer for the average religious institution. Individuals are not members until they complete a series of classes that help them to understand the vision and mission of VICCC. The church teaches their members that they are all leaders and have a responsibility to learn about God and to contribute their time and talents to God's ministry. This has afforded VICCC valuable members with a mindset to serve God, and their community when they join.

In Factor V: Family Togetherness item 18, I attend to share in activities with spouse or a significant other, item 35, I attend because my family is participating; and item 34, I attend because my kids can participate in activities while I attend class were consistent in their ranking order. Isaac-Savage (1999) research and this study's' Factor V rankings are exactly the same. Both studies ranked lower on their mean score. However, families utilize the activities for their children while attending Bible education courses. Many of the married participants attend church regularly and participate in couples' fellowships. Christians through the Bible are taught to nurture and develop their family through the word of God, while not allowing family, friends, or things to limit them from education of God's Bible. Like Isaac-Savage (1999), the singles who participated in the

study and do not have children, could have resulted in a low mean score for family togetherness.

In Factor VI: Service to Others the top two items was interchangeable of each other by comparison of rank, and the bottom two were also interchangeable by rank. In this study, similar to Isaac-Savage (1999), individuals believe that a Christian is a servant unto God. So it is easy to surmise that there is a great responsibility in this community for people to serve. All leaders, instructors, and religious educators in both studies are responsible for attending meetings and for taking courses yearly to keep them equipped to serve. However, at VICCC not only is it important to stay educated under the educational program, but mandatory to remain consistent with a Godly character and attitude, in order to serve their community.

Factor VII: Social Interaction compared both studies and showed that item 1 ranked first. Item 57 and item 27 were interchangeable by ranking order. The pattern of both studies is similar. In both studies there is a need for social interaction like in most communities. At VICCC home groups established by the church were designed to accommodate a growing population of people with similar interests. These religious based groups provide the members and other community members, social interaction as well as spiritual guidance.

In this study and in Isaac-Savage (1999) research, a majority of the data was the same. Being a resident from the North or South did not make a difference because individuals were motivated by Spiritual Development. This is relative to the remaining segregation in the south or the denial of racial discrimination in northern New Jersey. African Americans religious affiliation of the African American church has kept them

consistent in their values and similarities. Both studies had a majority of college educated individuals as well as full time employees.

Research Question 4: Is there a significant relationship between demographic characteristics of selected predominately African American adults, and reported motivational patterns?

Through SPSS cross tabular analysis using the Mean value, the 65 Likert-scale motivations from the instrument were grouped into seven motivational factors. The motivational factors that had a significant relationship based on the mean value were then compared to the following demographics: gender, marital status, employment, age, and educational level using Pearson Chi Square (X^2). This comparison was based on a significant relationship of $p=.01$ to $.05$.

Gender compared in this study to motivational patterns had a significant relationship with three factors all with a $df=6$. They are Factor III: Love of Learning which represented $X^2=.008$. Second, Factor V: Family Togetherness representing $X^2=.022$, and third, Factor I: Familiar Cultural Setting representing $X^2=.041$. The population sample for males represented 56 (32.6%) and females represented 115 (66.9%). Women are more inclined to participate in the Love of Learning and Family Togetherness, than males. These women are less likely to participate in Familiar Cultural Settings.

Marital status compared to motivational patterns showed a significant relationship between three factors all with a $df=12$. In Factor I: Familiar Cultural Setting the significant relationship was with six motivations representing $X^2=.001$, $.021$, $.022$, $.029$, $.030$, and $.047$. Factor IV: Support in Facing Personal Challenges displayed a relationship with one motivation $X^2=.013$. In Factor V: Family Togetherness there was a relationship

with three motivations with $X^2 = .000$, $.005$, and $.036$. The married population represented 74 (43%). Familiar Cultural Setting showed that those that were married were less likely to be motivated to participate by both Familiar Cultural Settings and Family Togetherness, and were more motivated to participate for Support in Facing Personal Challenges.

Employment status compared to motivational patterns showed a relationship between one out of seven factors with a $df=15$. Factor III: Love of Learning represented $X^2 = .036$. Individuals that were employed full-time were more motivated by the love of learning and embraced educational sources. Individuals that did not work full-time were less likely to be motivated by Love of Learning.

Age was compared to motivational patterns and revealed a significant relationship with two out of seven factors with a $df=132$. In Factor I: Familiar Cultural Setting $X^2 = .041$. The older individuals are less likely to participate in Familiar Cultural Settings. The mean age is 40. With Factor VII: Social Interaction $X^2 = .006$. The older participants are less likely to participate in Social Interaction.

Education when compared to motivational patterns showed a relationship to four out of seven factors with a $df=15$. Factor VII: Social Interaction showed a Pearson Chi Sq (X^2) of $.002$. Factor I: Familiar Cultural Settings showed a relationship of $X^2 = .020$. Individuals with higher education are less likely to participate in Social Interaction and Familiar Cultural Settings. Factor VI: Service to Others showed $X^2 = .038$, and Factor V: Family Togetherness showed a significant relationship of $X^2 = .043$. Those that had higher educational levels were more likely to participate in Service to Others and Family Togetherness.

When comparing Isaac-Savage (1999) research of the demographics with the seven motivational factors, there were notable differences. Isaac-Savage (1999) found a significant relationship between gender and Spiritual and Religious Development. Her study showed that women were more motivated when dealing with Spiritual and Religious Development than men. She surmised that those that participated more readily in Sunday service were more likely to be motivated to participate in Spiritual and Religious Development.

Out of three factors that this study showed a relationship with Marital Status, Isaac-Savage (1999) research showed that two of the factors had a significant relationship. Factor I: Familiar Cultural Setting represented $p=.00$ and Factor V: Family Togetherness represented $p=.00$. In her study, unmarried individuals were more likely to participate in Familiar Cultural Settings, where those who are married were more motivated to participate in Family Togetherness.

When compared to income, Isaac-Savage (1999) found two factors, Factor I: Familiar Cultural Setting and Factor VII: Social Interaction with significant relationships. Both factors represented $p=.00$. Her research suggested that when individuals produce more income they will not be as motivated to participate in Familiar Cultural Setting and Social Interactions.

Isaac- Savage (1999) found a significant relationship between age and Factor I: Familiar Cultural Setting and Factor IV: Support in Facing Personal Challenges. The older adults appeared to be more motivated by Familiar Culture than those that were younger; while younger adults gravitated towards increasing education as well as Support in Facing Personal Challenges.

Isaac-Savage (1999) research found a significant relationship between education and one-out-of-the three factors, in this study. Her research showed that Factor VII: Social Interaction represented $p=.00$. When the education level is higher individuals are motivated to learn. Her research found Factor III: Love of Learning significant with a relationship of $p=.03$. When the education level is higher individuals are less likely to be motivated to participate in Social Interaction.

Employment status in this study showed a relationship to Factor III: Love of Learning. However, in Isaac-Savage (1999) research, the significant relationship was with Factor IV: Support in Facing Personal Challenges $p=.00$ and Factor II: Spiritual and Religious Development $p=.00$. She surmised that when individuals work full-time they are less likely to be motivated by Support in Facing Personal Challenges than those that are not working full-time. Those that were employed full-time would be more apt to participate in Spiritual and Religious Development than others that were not full-time employed.

A motivation that ranked number one for African Americans was item three, "I attend to know more about God." According to VICCC's church policy, leaders are encouraged to participate in their religious-based courses to be educated in their spirituality. There were eight out of the top 10 motivations that were significant to Spirituality and Religious Development. Sigmund Freud believed that inside a human's unknown or subconscious is the importance to survive and to avoid death. In the Christian faith Romans 10:9, 10 (King James Bible), tells us; ⁹“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ”

These scriptures reveal to the Christian that salvation in God preserves them now as well as for life after an earthly death. As a Christian it is an individual responsibility to obtain salvation in God. The study suggests that there is a subconscious need for VICCC members like other Christians to survive and avoid death similar to what Sigmund Freud maintained.

Conclusions

Minority groups are growing and representing a larger proportion of the population, and more research will be required to represent all cultures. There has been a great deal of research on adult education. However, African Americans have not been significantly represented in previous research studies (Isaac-Savage, Guy, & Valentine, 2001). The majority of research on adult education has been based on the white population. Current research on adult education participation lacks the representation of both white and black populations. This study's purpose is to help close the gap in the knowledge-base for future comparison.

There is a significant relationship between African Americans' marital status, age, employment, educational level, and the motivations to participate in religious-based adult education. Over a life-time some individuals are provided opportunities to obtain three types of adult education: formal, non formal, and informal. Throughout its history, the African American church (Nickens, 2008) has been responsible for providing adult education to a large portion of African Americans.

In order to establish appropriate life-long educational programs for African Americans and the necessary funding, it is important to first understand the needs of the culture, the society, and other contributing factors that make up the African American adult population. The more research that is conducted the greater the opportunity to educate the community on the differences within cultures. As community members become educated they are likely to desire more education (Cropley, 1989).

African American adults since 1865 have relied on spiritual, political, and advisement from the African American Church (Nickens, 2008). Due to the similarity of the data, we can conclude that African Americans in both studies are similar. In spite of racial discrimination within the secular world, the church remains an encouraging influence of the African American community. This study showed that VICCC is a significant spiritual development learning community in Deptford, New Jersey. It can be concluded, that there is a great need in the minds of these individuals, to spiritually develop with a better understanding of the Bible, and God. How they learn and interact has a direct result on how they are motivated to participate in adult education.

Nevertheless, there are 38.4% of VICCC African American adult members that have not taken advantage of adult education outside the church. There continues to be individuals who are not ready or prepared to attend adult education outside of the religious institution. Though studies try to determine what deters some African Americans from pursuing adult education, a suitable instrument for study is not available (Cross, & McCartan, 1984). Perhaps one can be developed similar to the development process Isaac-Savage (1999) used, to help current and future adult education development.

VICCC's religious educational program continues to grow successfully, however, the current community is unable to benefit by the church providing non-formal education. VICCC is not an at-risk community so future funding may not be available for their educational program through the state. Unless they target at-risk communities with non religious adult education, this will be unlikely. Webb (1996) suggested that the African American community address the issue of adult illiteracy. Research suggests that the African American church continues to be a fertile environment to educate on adult illiteracy (Nickens, 2008).

According to Cross' model of racial identity, African Americans go through five stages of a healthy viewpoint of themselves as well as other cultures (Evans, Forney, & Guido-DiBrito, 1998). VICCC is a predominately African American religious institution with multiple cultures that worship together, and it can be concluded that VICCC's African American members desire to integrate with other cultures.

Recommendations for Practice

After reviewing this study as well as previous studies the following are recommendations for practice:

1. Servicing the community through a partnership with the New Jersey State Education Board to create a venue for the community members to obtain a high school diploma or a GED.
2. Consider offering a non-formal environment to assist the individuals who would never attend formal adult education at a college, university, or technical school.

3. To preserve resources consider that the 9:30 a.m. and 11:30 a.m. service are more readily utilized by VICCC membership.
4. Create classes that are similar to the courses most taken under each of the Biblical schools.

Recommendations for Future Research

1. Revise the survey's instrumentation so that the answer choices include (NA) or Not Applicable.
2. Conduct future research using four focus groups. Conduct a future study on multiple predominately African American religious institutions that maintain the same denomination and similar religious-based adult education throughout the United States.
5. Further research on the relationship of African American families and education at the religious institution.

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APPENDIX A

African American Church Permission Form



Victory In Christ Christian Center
1450 Clements Bridge Road ♦ Deptford NJ 08096
Phone: (856) 853-2688 **Fax:** (856) 853-5680
Website: www.victoryinchrist.cc
E-Mail: victoryinchrist.@comcast.net

November 10, 2008

To Whom It May Concern;

This letter is on behalf of Shirley Farrar who is going to conduct a survey for her studies that will be administered at our church. We have discussed this survey being administered and have no problem with this at all.

It is our pleasure to help Shirley with this as it will assist her in accomplishing some of her educational goals. If we can be of future assistance or need to answer any questions, it would be our pleasure to take time on behalf of Shirley Farrar. Please do not hesitate to contact us at the above phone number or email.

Sincerely;

Pastor John & Isha Edmondson

APPENDIX B

Survey Instrument

Rowan University

College of Education
Department of Educational Leadership
Since 1923

This survey is being administered as part of a graduate course research project at Rowan University. While your participation is voluntary and you are not required to answer any of the questions herein, your cooperation and participation are important to the success of the project and are greatly appreciated. If you choose to participate, please understand that all responses are strictly anonymous and no personally identifiable information is being requested. Moreover, whether you agree to participate in the study entitled "Motivations of Participation of Predominately African Americans in Adult Education in Religious Organizations" the survey will need to be completely filled out. If you have any questions or problems concerning participation in this study my contact information is Shirley S. Farrar, 856-857-1859 or scottf19@students.rowan.edu. You may also contact Dr. Burton Sisco at 856-256-3717 or sisco@rowan.edu.

African American Adults' Reasons for Attending Church-Based Educational Programs

The following questionnaire is designed to discover the reasons African American people attend educational programs at the church. Your responses will aid predominately African American churches in developing programs that best suit your needs. Below is a list of items that predominately African American adults attending church based classes have told us. We want to know to what extent these reasons are true for you.

Section A. Reasons for Attending

This section asks questions about your reasons for attending the class you are currently in. To what extent would you agree that the following influenced your decision to attend?

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. I attend to get to know other people.	1	2	3	4
2. I attend to be a better Christian.	1	2	3	4
3. I attend to learn more about God.	1	2	3	4
4. I attend because it makes me feel closer to God.	1	2	3	4
5. I attend to learn more about my relationship with God.	1	2	3	4
6. I attend because it's part of my duty to God.	1	2	3	4
7. I attend because the classes will help me to live better.	1	2	3	4
8. I attend to develop my skills.	1	2	3	4
9. I attend because it will make me a better person.	1	2	3	4
10. I attend because the pastor emphasized the importance of education in the church.	1	2	3	4
11. I attend because I feel more comfortable at the church since there are more Black people there.	1	2	3	4
12. I attend because the pastor encouraged me to attend.	1	2	3	4

13. I attend because I value learning.	1	2	3	4
14. I attend to enhance my knowledge about a particular subject.	1	2	3	4

To what extent would you agree that the following influenced your decision to attend?

	Strongly Disagree	Disagree	Agree	Strongly Agree
15. I attend because it gives me an opportunity to learn something new.	1	2	3	4
16. I attend to gain knowledge.	1	2	3	4
17. I attend because learning is exciting for me.	1	2	3	4
18. I attend to share in activities with a spouse or a significant other.	1	2	3	4
19. I attend because the instructor is a Christian.	1	2	3	4
20. I attend because I feel more comfortable asking questions at the church than in other educational settings.	1	2	3	4
21. I attend because it gives me an opportunity to interact with other Black people.	1	2	3	4
22. I attend to satisfy my curiosity.	1	2	3	4
23. I attend to learn about career opportunities.	1	2	3	4
24. I attend because it gives me a sense of personal satisfaction.	1	2	3	4
25. I attend because the educational programs are short in duration.	1	2	3	4
26. I attend to help me with my personal life.	1	2	3	4
27. I attend to network with others.	1	2	3	4
28. I attend to find ways to overcome personal challenges. ...	1	2	3	4
29. I attend because other people I respect are participating.	1	2	3	4
30. I attend to fulfill a need in my life.	1	2	3	4
31. I attend because it's held in the Black community.	1	2	3	4

32. I attend to achieve a specific personal goal.	1	2	3	4
33. I attend to see my friends.	1	2	3	4

To what extent would you agree that the following influenced your decision to attend?

	Strongly Disagree	Disagree	Agree	Strongly Agree
34. I attend because my kids can participate in activities while I attend class.	1	2	3	4
35. I attend because my family is participating.	1	2	3	4
36. I attend to get motivation when I am being challenged.	1	2	3	4
37. I attend to learn more about the Bible.	1	2	3	4
38. I attend to support activities at my church.	1	2	3	4
39. I attend because I like the Christian perspective of the course.	1	2	3	4
40. I attend because I feel more comfortable participating in discussions at the church than in other educational settings.	1	2	3	4
41. I attend to help me with a situation at home.	1	2	3	4
42. I attend to meet other people who are facing problems similar to mine.	1	2	3	4
43. I attend because it gives me something to do with people who are Christians.	1	2	3	4
44. I attend because it gives me something to do with people who have lifestyles similar to mine.	1	2	3	4
45. I attend because it gives me something to do with people like me.	1	2	3	4
46. I attend to get an encouraging word while going through a trial.	1	2	3	4
47. I attend to get emotional support.	1	2	3	4
48. I attend to learn survival skills.	1	2	3	4

49. I attend because it gives me something useful to do.	1	2	3	4
50. I attend to learn so that I can enlighten others.	1	2	3	4

To what extent would you agree that the following influenced your decision to attend?

		Strongly Disagree	Disagree	Agree	Strongly Agree
51. I attend to have a better sense of fellowship with others.	1		2	3	4
52. I attend to meet people who can help me with my career.	1		2	3	4
53. I attend because I prefer the church to other educational settings.	1		2	3	4
54. I attend because people are more accepting of me at the church.	1		2	3	4
55. I attend to be a knowledgeable person.	1		2	3	4
56. I attend because it's a good source of information.	1		2	3	4
57. I attend to enhance my social skills.	1		2	3	4
58. I attend because I am familiar with people at church.	1		2	3	4
59. I attend because I would someday like to teach for the church.	1		2	3	4
60. I attend to improve my life.	1		2	3	4
61. I attend to be involved in interesting activities.	1		2	3	4
62. I attend because the instructor is a good teacher.	1		2	3	4
63. I attend because the instructor is committed to teaching.	1		2	3	4
64. I attend to improve my community.	1		2	3	4
65. I attend to help other people.	1		2	3	4

Section B. Background Information

This section asks questions about yourself.

66. On average, how many Sundays per month do you attend worship services at (name of church)?
(Circle one) 1 2 3 4

67. During the past 12 months have you attended educational programs outside of the church? (Circle number) 1 - yes 2 - no

68. What is your gender? (Circle number) 1 - male 2 - female

69. What is your marital status (Circle number)? 1 - Married 3 - Divorced or Separated
2 - Single/never married 4 - Widowed

70. What is your age? _____

71. Do you identify yourself as having any percentage of African American ancestry? 1- Yes 2-No

72. What is your current employment status? (Circle number)

1 - part-time 4 - full-time homemaker

2 - full-time 5 - retired

3 - unemployed 6 - Other, please specify _____

73. If employed, please briefly describe your job.

74. What is your annual household income? (Circle number)

1 - \$10,000 or less 5 - 40,001 to 50,000 9 - 80,001 to 90,000

2 - 10,001 to 20,000 6 - 50,001 to 60,000 10 - 90,001 to 100,000

3 - 20,001 to 30,000 7 - 60,001 to 70,000 11 - 100,001 or higher

4 - 30,001 to 40,000 8 - 70,001 to 80,000

75. What is your highest degree? (Circle number)

1 - I didn't receive a degree

4 - Bachelor's degree

2 - High school diploma or GED

5 - Graduate degree

3 - Associate's degree

6 - Other, please specify _____

76. Approximately how many miles do you live from VICCC (Victory In Christ Christian Center)?

77 & 78. Victory in Christ Christian Church offers several courses for its members and the community. Put a "T" in front of all Educational Courses you have already taken. In front of the courses you may be interested in, and for your estimated future educational needs put an 'X'. If you are uncertain please leave the space blank.

School of Biblical Studies	Future Schools
Image of Righteousness	School of Business
Developing the Character of God	School of Ministerial Studies
Discovering Your Spiritual Gifts	School of Music & Worship
Discovering Your Purpose	School of Pastoral Studies
Old Testament Survey – Part 1	School of Evangelism
Old Testament Survey – Part 2	Church Service Classes
New Testament Survey – Part 1	Alter Call Workers
New Testament Survey – Part 2	Communion Preparers
Developing the Leader Within You	Armor Bearers
Revelation Truth	Usher
School of Biblical Counseling	Wednesday Bible Study
Introduction to Biblical Counseling	Victory Home Group Classes
Faith & Life	Date Night Network
Marriage & Family	Aspiring Authors & Speakers
Challenging Issues in Counseling	Jesus Scrapers
Emerging Issues in Biblical Counseling	50 Plus- We Ain't Done Yet
School of Leadership Development	Chat & Chew
Leadership Foundations	Virtuous Connoisseur Singles
Other Courses	
Strengthening Your Marriage	Sunday Service
Zion Dance Troop	7:30 am Service
Rhema Drama Ministry	9:30 am Service
	11:30 am Service

This study is a partial replication of a previous study at the University of Georgia.
 The researcher of this current study is Shirley S. Farrar who is in the Master of Arts in Higher Education,
 Graduate Program at Rowan University. Copyright © 1999 Evelyn Paulette Isaac.
 Thank You! Your contribution to this research, it is greatly appreciated.

APPENDIX C

Instrumentation Permission Form

Authorization to Access Survey Instrument

This information was acquired through email and contact information is included for verification. Dr. Sisco is aware of this agreement and Dr. Isaac-Savage has worked with Dr. Sisco's colleagues previously on this instrument. Dr.

Sent: Thu 10/23/2008 6:51 PM

To: sfarrar@verizon.net

Subject: FW: survey instrument

Shirley,

It was a pleasure speaking with you earlier today and learning of your interest in my research instrument. By way of this email, I give you permission to use it for your theses research. I do ask that you acknowledge me and share your study findings with me.

You indicated that you learned about my research in the Journal of Research on Christian Education. However, you might consider reading the following article, which is directly related to my dissertation:

Isaac, E. P., Guy, T., & Valentine, T. (2001). Understanding African American adult learners' motivations to learn in church-based adult education. *Adult Education Quarterly*, 52(1), 23-38.

If you have any questions about the questionnaire, do not hesitate to contact me. I wish you the best of success in your educational endeavors.

Dr. E. Paulette Isaac-Savage
Chair & Associate Professor
Division of Educational Leadership (314) 516-5941 (office)
& Policy Studies (314) 516-5942 (fax)
College of Education
269 Marillac Hall
University of Missouri-St. Louis
One University Blvd.
St. Louis, MO 63121
EPisaac@umsl.edu

As the wound inflames the finger, so thought inflames the mind. (From African Proverbs) This message is for the designated recipient(s) only and may contain privileged or confidential information. If you have received it in error, please notify the sender immediately and delete the original.

APPENDIX D

Motivations of Participation in Ranking Order

Motivational Patterns for Participation of African American Adults from Most Importance to Least Importance in a Religious-based Educational Program

Rank No.	Item No.	Item	<i>f</i> Strongly Agree & Agree	<i>P</i>	<i>SD</i>	<i>M</i>
1	3	I attend to learn more about God.	171.0	99.4	.381	3.84
2	5	I attend to learn more about my relationship with God.	169.0	97.3	.445	3.80
3	2	I attend to be a better Christian.	171.0	99.5	.444	3.76
4	7	I attend because the classes will help me to live better.	167.0	97.1	.613	3.63
5	37	I attend to learn more about Bible.	170.0	98.9	.534	3.62
6	13	I attend because I value learning.	166.0	99.5	.601	3.59
7	16	I attend to gain knowledge.	169.0	98.2	.570	3.59
8	60	I attend to improve my life.	165.0	96.0	.631	3.58
9	9	I attend because it will make me a better person.	161.0	93.6	.651	3.56
10	4	I attend because it makes me feel closer to God.	158.0	91.8	.697	3.51
11	8	I attend to develop my skills.	162.0	94.2	.644	3.48
12	15	I attend because it gives me opportunity to learn something new.	167.0	97.1	.594	3.44
13	14	I attend to enhance my knowledge about a particular subject.	161.0	93.6	.666	3.42
14	6	I attend because it's part of my duty to God.	150.0	87.2	.781	3.38
15	65	I attend to help other people.	157.0	91.3	.709	3.37
16	56	I attend because it's a good source of information.	160.0	93.0	.710	3.37
17	17	I attend because learning is exciting for me.	158.0	91.8	.667	3.37
18	39	I attend because I like the Christian perspective of the course.	160.0	93.1	.649	3.37
19	26	I attend to help me with my personal life.	153.0	89.0	.766	3.34
20	55	I attend to be a knowledgeable person.	153.0	89.0	.948	3.33
21	63	I attend because the instructor is committed to teaching.	146.0	84.9	.799	3.31
22	28	I attend to find ways to overcome personal challenges.	144.0	83.7	.837	3.24
23	50	I attend to learn so that I can enlighten others.	154.0	89.5	.740	3.27
24	10	I attend because the pastor emphasized the importance of education in the church.	151.0	87.8	.738	3.24
25	62	I attend because the instructor is a good teacher.	138.0	80.2	.825	3.21
26	30	I attend to fulfill a need in my life.	143.0	83.1	.869	3.20
27	46	I attend to get an encouraging word while going through a trial.	141.0	81.9	.865	3.19
28	36	I attend to get motivation when I am being challenged.	146.0	84.9	.817	3.19
29	38	I attend to support activities at my church.	138.0	80.3	.749	3.08
30	24	I attend because it gives me a sense of personal satisfaction.	139.0	80.8	.810	3.06
31	64	I attend to improve community	129.0	75.0	.820	2.98
32	32	I attend to achieve personal goal	126.0	73.3	.924	2.92
33	61	I attend to be involved in interesting activities.	125.0	72.6	.845	2.90
34	19	I attend because the instructor is a Christian.	111.0	64.6	.963	2.88
35	48	I attend to learn survival skills.	116.0	67.4	.928	2.85
36	41	I attend to help me with a situation at home.	75.0	43.7	.929	2.84
37	1	I attend to get to know other people.	114.0	66.3	.919	2.79
38	51	I attend to have a better sense of fellowship with others.	117.0	68.0	.803	2.77
39	43	I attend because it gives me something to do with people who are Christians.	94.0	54.6	.867	2.72
40	12	I attend because the pastor encouraged me to I attend.	101.0	58.7	.861	2.66
41	44	I attend because it gives me something to do with people who have lifestyles similar to mine.	109.0	68.0	.847	2.56
42	47	I attend to get emotional support.	93.0	54.1	.987	2.62
43	42	I attend to meet other people who are facing problems similar to mine.	120.0	69.8	.915	2.60

44*	18	I attend to share in activities with a spouse or significant other.	158.0	91.8	1.028	2.58
45	45	I attend because it gives me something to do with people like me.	93.0	54.1	.880	2.56
46	57	I attend to enhance my social skills.	78.0	45.4	.927	2.53
47	27	I attend to network with others.	87.0	50.5	.901	2.52
48	59	I attend because I would someday like to teach at church.	80.0	46.5	.900	2.44
49	40	I attend because I feel comfortable participating in discussions at the church than in other educational settings.	75.0	43.7	.905	2.43
50	53	I attend because I prefer the church to other education settings.	65.0	37.8	.895	2.39
51	29	I attend because other people I respect are participating.	68.0	39.5	.891	2.36
52	49	I attend because it gives me something useful to do.	71.0	41.3	.965	2.30
53	58	I attend because I am familiar with people at church.	60.0	34.9	.869	2.28
54	22	I attend to satisfy my curiosity.	62.0	36.1	.856	2.24
55	52	I attend to meet people who can help me with my career.	54.0	31.4	.819	2.23
56	20	I attend because I feel more comfortable asking questions at the church than in other educational settings.	50.0	29.1	.915	2.22
57	54	I attend because people are more accepting of me at the church.	44.0	25.6	.835	2.15
58	25	I attend because the educational programs are short in duration.	38.0	22.1	.814	2.10
59	35	I attend because my family is participating.	56.0	32.6	.856	2.10
60	23	I attend to learn about career opportunities.	27.0	15.7	.757	1.92
61	21	I attend because it gives me an opportunity to interact with other Black people.	34.0	19.7	.749	1.92
62	34	I attend because my kids can participate in activities while I attend class.	39.0	22.7	.888	1.92
63	11	I attend because I feel more comfortable at the church since there are more Black people there.	28.0	16.3	.826	1.86
64	33	I attend to see my friends.	29.0	16.9	.816	1.80
65	31	I attend because it's held in the Black community.	23.0	13.4	.797	1.72

APPENDIX E

Institutional Review Board Approval Letter



January 28, 2009

Shirley S. Farrar
5 Ebert Ave.
Voorhees, NJ 08043

Dear Shirley S. Farrar:

In accordance with the University's IRB policies and 45 CFR 46, the Federal Policy for the Protection of Human Subjects, I am pleased to inform you that the Rowan University Institutional Review Board (IRB) has approved your project:

IRB application number: 2009-102

Project Title: Motivations for Participation in Adult Education in a Predominately African American Religious Organization

In accordance with federal law, this approval is effective for **one calendar year** from the date of this letter. If your research project extends beyond that date or if you need to make significant modifications to your study, you must notify the IRB immediately. Please reference the above-cited IRB application number in any future communications with our office regarding this research.

Please retain copies of consent forms for this research for three years after completion of the research.

If, during your research, you encounter any unanticipated problems involving risks to subjects, you must report this immediately to Dr. Harriet Hartman (hartman@rowan.edu or call 856-256-4500, ext. 3787) or contact Dr. Gautam Pillay, Associate Provost for Research (pillay@rowan.edu or call 856-256-5150).

If you have any administrative questions, please contact Karen Heiser (heiser@rowan.edu or 856-256-5150).

Sincerely,

A handwritten signature in cursive script that reads "Harriet Hartman".

Harriet Hartman, Ph.D.
Chair, Rowan University IRB

c: Burt Sisco, Educational Leadership, Education Hall

Office of Research
Bole Hall Annex
201 Mullica Hill Road
Glassboro, NJ 08028-1701

856-256-5150
856-256-4425 fax

APPENDIX F

Comparison of Seven Motivational Factors in Isaac-Savage (1999) Research and This Study

Factor I: Familiar Cultural Setting

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	43	43
2	42	49
3	45	44
4	44	45
5	40	42
6	53	21
7	29	53
8	49	58
9	58	40
10	20	29
11	54	20
12	21	11
13	11	54
14	33	31
15	31	33

Factor II: Spiritual and Religious Development

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	3	3
2	5	2
3	2	5
4	7	37
5	37	7
6	4	4
7	6	6
8	39	39
9	10	10

Factor III: Love of Learning

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	13	16
2	16	13
3	8	17
4	15	15
5	14	8
6	56	56
7	17	55
8	55	14
9	32	32

Factor IV: Support in Facing Personal Challenges

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	26	30
2	28	26
3	30	28
4	46	46
5	48	48
6	41	47
7	47	41
8	42	42

Factor V: Family Togetherness

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	18	34
2	35	18
3	34	35

Factor VI: Service to Others

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	65	50
2	50	65
3	64	64
4	59	59

Factor VII: Social Interaction

Rank	Research (Farrar c/o VICCC)	Research (Isaac-Savage)
1	1	1
2	57	27
3	27	57