BARRIERS TO PARTICIPATION IN RELIGIOUS ADULT EDUCATION: AN
EXPLORATORY STUDY

by

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B.S., University of West Georgia, 1993
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M.M.A.S., School of Advanced Military Studies, 2008

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

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Abstract

Millions of Americans profess belief in God and follow a Protestant Christian belief system. However, very little research or literature explores their participation in religious adult education. Several areas within adult education are exhaustively researched such as health care, leisure, and career related courses, but studies within religion go largely unexamined. This study sought to develop an understanding concerning deterrents to participation in religious adult education. Additionally, this study sought to compare deterrents in the Protestant Christian church to deterrents experienced by the general adult population in their pursuit of education.

This study used a modified Deterrents to Participation Scale-General (DPS-G) Likert scale survey to gather both demographic and barrier to participation information. Data collected from the survey was analyzed using a variety of descriptive and nonparametric statistical tests. Comparative analyses were conducted to liken deterrents to participation in religious adult education to the general adult population.

The study revealed that all six deterrents to participation categories found on the DPS-G survey instrument had a bearing on a Protestant Christian's religious adult education participation. The barrier to participation found to deter the most demographic groups was personal problems. This deterrent was followed in order of magnitude by: lack of confidence, time, lack of relevance, low personal priority, and cost. This study also found that barriers deterring adult Protestant Christian participation vary from those deterring the general adult population's participation in secular educational programs.

This study was exploratory and, as such, can be used for future researchers to examine why certain deterrents impact certain demographic groups. However, in the interim this research

can be used for religious adult education program planners to better understand deterrents to

participation and develop courses of action to help overcome these barriers.

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Table of Contents

List of Tables

List of Figures

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I would like to thank the United States Army. The Army is truly an environment that encourages learning. I have received financial support and sufficient time to conduct my studies. I am thankful that half of my colleagues are "Ivy League smart". It makes this good ole boy continue to stretch the limits of his understanding and education.

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Dedication

I dedicate this study to my children: John III, Sarah, and Kohl. May this dissertation represent a tangible commitment to the importance of education in my life. I am living proof that a person with average intelligence, but a tremendous amount of "stick-to-it-ness" can achieve anything. I can't wait to establish my next round of goals, put my head down, and go full-bore until I achieve them. Hopefully we can do it together.

Chapter 1 - Introduction

Background

According to the National Center for Education Statistics (NCES, 1998), millions of American adults enroll in some type of educational program each year. These educational programs range from career related courses such as vocational training and apprenticeships to subjects such as Bible study, sports and recreation (p. 1). The NCES (1998) also reports the motivations for participating in adult education programs are as diverse as the classes adults take. Skill development, credentialing, or the interest in learning new things motivates adults to learn (p. 1). However, while millions of Americans participate in adult education programs each year, millions more do not participate (NCES, 1998, p. 1).

The last government sponsored study concerning adult education participation rates was released by the U. S. Department of Education in 2007. This report examined the participation rates of individuals in various adult education activities. The report showed overall participation in adult education declined to forty-four percent in 2005 after an increase from the previous decade. Over the years, several theoretical frameworks (Ajzen & Fishbein, 1980; Cross, 1981; Darkenwald & Merriam, 1982; Rubenson, 1977) were developed to help understand why some adults participate in educational programs and others do not.

Participation studies from several academic fields inform the overall field of adult education and vice versa according to the National Center for Education Statistics (NCES, 1998). The field of economics shows market participation rates will increase as the consumer determines financial benefits outweigh financial risks (Becker, 1993; Cohn & Hughes, 1994; Dhanidina & Griffith 1975; Gilboa & Schmeidler, 1995). Leisure and recreational studies, in concert with social-psychology frameworks, establish position and vibrancy relative to one's

social situation as a leading contributor to participation (Ajzen & Driver, 1992; Bright, Fishbein, Manfredo & Blair, 1993; Smith & Macaulay, 1980; Williams & Basford, 1992). The Behavioral Model of Health Service (Andersen, 1995) was established by the health community as a framework to determine participation within the health care system. This model notes predisposing, and enabling variables as being main contributors to a person's choice on whether to seek medical treatment. Predisposing variables consider a person's attitudes or beliefs toward healthcare, while enabling variables account for cost, time, and access.

According to the NCES (1998), the most used theories or frameworks in adult education are Rubenson's (1977) Recruitment Paradigm, Ajzen and Fishbein's (1980) Theory of Reasoned Action, Cross's (1981) Chain-of-Response Model, and Darkenwald and Merriam's (1982) Psychosocial Interaction Model. These theoretical frameworks will be examined in the review of literature found later in this study; however, a brief discussion of them follows.

The Recruitment Paradigm (Rubenson, 1977) and the Theory of Reasoned Action (Ajzen & Fishbein, 1980) suggest that personal motivation is the key determinant of whether or not an individual will participate in adult education. This is not to say personal and environmental factors posing as barriers do not exist. Rather, these factors are merely breachable obstacles if the individual is properly motivated to overcome them. The Chain-of-Response Model (Cross, 1981) and the Psychosocial Interaction Model (Darkenwald & Merriam, 1982) also prioritize motivation as the key determinant for participation in adult education. However, Cross (1981) believed it hard to determine motivation without comprehensively understanding the physical barriers encountered by would-be participants. She categorized barriers into three categories: situational, dispositional, and institutional. Darkenwald and Merriam's (1982) Psychosocial Interaction Model built upon Cross's work and suggests the probability of participation growing

2

as socioeconomic status, learning importance, perceived value, readiness, and stimuli increase. These increases must be met with a corresponding decrease in barriers. No longer was motivation, as proposed by Rubenson (1977), thought to be prevalent enough to compel participation. Motivation had to be accompanied by a thoughtful exploration of barriers. It was hoped that once barriers were identified, adult education program planners could decrease those deterrents and compel participation through appropriate motivation techniques.

However, Scanlan and Darkenwald (1984) wrote:

"Despite all the attention focused on what impels participation, few studies of comparable sophistication have examined what deters it. This lack of attention to deterrents is particularly disturbing in that the construct of deterrent or barrier occupies a central place in theories of participation." (p. 155)

It is the lack of deterrent studies with "comparable sophistication" that serves to ground this research.

Scanlan and Darkenwald (1984) created the Deterrents to Participation Scale (DPS) to "explore the underlying structure of the multitude of reasons adults give for not participating in continuing education." They sought to identify "deterrent factors" analogous to the "motivational factors" to advance an understanding of participation behavior (p. 156). According to Cross (1981), the original DPS was created for the healthcare industry and is based upon a motivation to participation research instrument created by Morstrain and Smart (1974) called the Educational Participation Scale (EPS) (p. 85). Both Morstrain and Smart (1974) and Scanlan and Darkenwald (1984) reduced a large number of item responses to meaningful clusters by conducting factor and cluster analysis. Darkenwald and Valentine (1985) built upon Scanlan and Darkenwald's (1984) initial DPS and created a generic version of the instrument going beyond

its intended purpose of studying healthcare. Darkenwald and Valentine (1985) sought to

encompass adult education as a whole and named their instrument the Deterrents to Participation

Scale-Generic (DPS-G).

Table 1 Interpretation of Deterrent Factors to Participation in Adult Education

Deterrent Factor	Interpretation of Factors
1. Time Constraints	This factor suggests "lack of time" as the obvious factor label. However, other items within this factor indicate a more subtle interpretation- time constraints rather than an absolute lack of time. Respondents assigned greater importance to this factor than to any other.
2. Lack of Course Relevance	This factor conveys a perceived lack of applicability, appropriateness or fit between available learning opportunities and respondents' perceived needs and interests.
3. Low Personal Priority	This factor indicates a lack of motivation or interest with respect to engaging in adult education. However the quality that comes through the strongest as best characterizing the majority of items is marginal or low priority.
4. Cost	This factor needs no further explanation.
5. Personal Problems	This factor reflects situational difficulties related to child care, family problems, and personal health problems or handicaps.
6. Lack of Confidence	This factor tends to convey self-doubt, diffidence, and low academic self-esteem. The items concern a lack of encouragement from friends and family. This factor can be interpreted as an indirect source of self-doubt and diffidence reinforced or mediated by the influence of significant others. Consistent with prior research, these largely dispositional variables were ascribed relatively low magnitudes of importance by the respondents.

Note: Adapted from Darkenwald & Valentine (1985). The deterrent factors are listed in order from most important to least important by respondent answer to the initial Deterrents to Participation Scale-Generic survey.

Morstrain and Smart (1974) found six major factors motivating adults to participate in adult education: (1) social relationships; (2) external expectations; (3) social welfare; (4) professional advancement; (5) escape/stimulation; and (6) cognitive interest. While Morstrain and Smart (1974) established six factors of motivation for participation, Darkenwald and Valentine (1985) established six factors of barriers to participation as seen in Table 1. This instrument was created as a standardized data collection tool for the purpose of establishing a sound theoretical basis for deterrents in adult education (Darkenwald & Valentine, 1985, p. 178).

Darkenwald and Valentine (1985) have suggested the only way to accomplish the purpose of establishing a sound theoretical base is "through replication of the present research with different populations in North America and elsewhere in the industrialized world" (p. 187). Thus, the DPS-G has been modified for numerous fields of study such as health care, leisure programs, and literacy. This study will adapt the DPS-G for a study in barriers to participation for religious adult education.

The term religious adult education appears in adult education literature in the mid-nineteen twenties. However, the practice of religious adult education has existed for literally thousands of years. Most religious institutions encourage learning and understanding theological doctrine. Religious adult education has been examined since the inception of the American Association for Adult Education (AAAE) in 1926. Rowden (1934), Cambridge (1936), Hallenbeck (1936), Johnson (1936), Wolseley (1936), Bode (1960), Miller (1960), Stubblefield and Keane (1994), and Mead (2001), among others, have noted religious adult education's evolution to the present day. These authors show that while religious adult education is based upon traditional theological doctrine, it also provides decision-making skills to help participants navigate through life-choices not specifically expressed in the religious doctrinal literature.

5

However, since Stokes (1970) noted how Sunday shopping habits and the proliferation of opportunities for weekend outings decreased religious adult education participation, very few empirical studies have been conducted exploring barriers to religious adult education. Accordingly, this study will explore the phenomenon of religious adult education in terms of barriers to participation of Protestant, nondenominational Christians adults.

Problem Statement

Little scholarly research exists exploring barriers preventing adults from participating in religious nonformal and informal education programs. This phenomenon is not clearly understood despite most religious organizations' substantial effort to motivate congregants through scripture and advertisement. For example, a word search conducted by the researcher revealed The New International Version Bible lists over three-thousand references to learning and its importance to faith (BibleGateway.com). Moreover, most clergy, regardless of religious faith, provide motivation by soliciting participation in religious education from the pulpit on a weekly basis. Today's technologically advanced church also uses video announcements, bulletin advertisements, mass emailings, Facebook, Twitter, and websites to encourage congregants to participate in religious education offerings. These incentives led the researcher to explore barrier frameworks (Darkenwald & Valentine, 1985; Scanlan & Darkenwald, 1984) rather than motivational frameworks (Boshier, 1971; Cross, 1981; Darkenwald & Merriam, 1982; Houle, 1961; Morstrain & Smart, 1974; Rubenson, 1977; and Tough, 1968) for participation. This study will identify factors that impact an adult's non-participation in nonformal and informal religious adult education programs.

Research Questions

The following research questions guide this study.

Research Question One. What variables, if any, deter adults from participating in nonformal and informal religious adult education programs?

Research Question Two. Do deterrent variables, if any, preventing participation in religious adult education reflect deterrent variables found in the general adult education population?

Methodology

This research will be a quantitative study. The quantitative method will use a nonexperimental approach to establish potential relationships between attribute independent variables. Furthermore, the nonexperimental method is further subcategorized as a comparative research approach because the researcher cannot randomly assign participants to groups and because there is not an active independent variable (Gliner, Morgan, & Leech, 2009, p. 50).

The researcher expects several hundred people to fill out the survey and should be viewed as a nonparametric study. Data about the research participants will be categorized into both nominal and ordinal attribute independent variables. The research participants will fill out a summated attitude scale survey.

Data from the summated attitude scale survey will be analyzed using a nonparametric test of significance designed to compare group frequencies. This test will assess each person for every variable listed in the survey. The analyzed data will determine whether barriers preventing participation in religious adult education is statistically significant and portrayed in contingency tables.

Study Significance

This study will begin to develop an understanding of barriers to religious adult education programs and contribute to the literature-base of the adult education profession. This study will also give practitioners who create religious adult education programs a better understanding of barriers preventing participation. This increased understanding will provide insights for creating solutions and strategies to overcome these barriers. Moreover, understanding barriers helps adult education program planners predict who will and will not be participating. While it is important for program planners to reduce as many barriers as possible, this is not always possible. Understanding barriers to participation is necessary in preparing plans to develop and market programs in adult education (Caffarella, 2002).

Moreover, the 1980s and 1990s provided the largest amount of adult educational barrier literature. Since that period of time, there has been scant refereed material published during the 2000s that is significantly different than previous research. This exposes a gap in literature. Since the 2000s, America has been a nation at war and the economy has severely recessed. There is little viable information that exposes how these two events affect people's willingness or unwillingness to participate in adult education. This research will explore barriers after the preponderance of literature was published 20-years ago.

Assumptions

The assumptions for this study are:

1. Research participants will answer survey questions truthfully.

2. Reponses to the survey questions will be only from respondents targeted in the purposeful sample.

3. There are no unaccounted variables that will influence the study's results.

4. The research methodology will not significantly impact the study's results.

Study Limitations

The following six limitations exist for this study:

1. This study uses only one type of church for its research; A Christian church with strong Protestant values and beliefs. An example of what this type of church believes can be found in Table D.2.

2. Generalizability of the data to the adult population at-large is not recommended since this study was not a randomized experimental design.

3. This study only accounts for barriers *to* participation and not motivations *for* participation.

4. Very few empirical studies have been conducted exploring barriers to religious adult education. Therefore, this research is exploratory and, as such, is limited by having little related literature to guide its development.

5. The researcher is part of one of the congregations used for the study. Therefore, the preponderance of survey respondents comes from this church.

6. Income data, though valuable in most social science studies, was eliminated from the survey instrument. This was to accommodate several pastor's request because churches make a concerted effort to keep the financial status of their congregants a private matter.

7. Adult educational programs only account for face-to-face classes and not web-based classes.

Definitions

Adult. A person who has reached the age of maturity, now generally 18 years (Webster's new World collegiate dictionary, 2008, p. 19).

Adult Education. A process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about change in knowledge, attitudes, values, or skills (Darkenwald & Merriam, 1982, p. 9).

Andragogy. The art and science of helping adults learn (Knowles, 1980).

Barrier. Underlying reasons adults give for not participating in continuing education (Scanlan & Darkenwald, 1984, p. 156).

Church. A group of worshippers (Webster's new World collegiate dictionary, 2008, p. 263). Unless specifically stated otherwise, the church for the purpose of this study is part of the Protestant Christian religion.

Christian. One who professes belief in the teachings of Jesus Christ (Webster's Dictionary).

Deterrent. This is synonymous with the definition of barrier in this study.

Factors. A smaller set of unobserved (latent) variables or constructs that underlie the variables that actually were observed or measured during a study (Gliner, Morgan, & Leech, 2009, p. 220).

Formal adult education. Institutionalized and usually part of an existing program such as continuing higher education, vocational schools, literacy, and government training programs (Merriam & Brockett, 2007, p. 169).

10

Informal adult education. Spontaneous, unstructured learning that goes on daily in the home and neighborhood, behind the school and on the playing field, in the workplace, marketplace, library and museum, and through the various mass media (Coombs, 1985, p. 92).

Non-denominational. A religious organization whose congregations are not united in their adherence to its beliefs and practices (Webster's Dictionary).

Nonformal adult education. Takes place outside the formal system and is typically less structured, more flexible, and more responsive to localized needs (Merriam & Brockett, 2007, p. 169).

Protestant. A member of any of several church denominations denying the universal authority of the Pope and affirming the Reformation principles of justification by faith alone, the priesthood of all believers, and the primacy of the Bible as the only source of revealed truth (Webster's Dictionary).

Strata or stratified Data. Variables that could be used to divide the population into segments, e.g., race, geographical region, age, or gender (Gliner, Morgan, & Leech, 2009, p. 220).

Variables. Characteristics of the situation for a given study that has different values (Gliner, Morgan, & Leech, 2009, p. 220).

Summary

In accordance with the U. S. Department of Education (2007) data, sixty-five percent of the adult population in the United States does not participate in educational opportunities. Several fields of study have attempted to understand why adults do not participate in programs that are seemingly beneficial. However, the field of adult education has very little empirical data to suggest why adults do not participate in religious education despite motivation through scripture, and marketing conducted by churches.

This study will use the Deterrents to Participation Scale-Generic (DPS-G) as the framework to discover possible barriers to participation within a Christian, nondenominational church. The DPS-G will be modified, where appropriate, to specifically measure barrier data for Church of the Harvest. This exploratory study will establish a baseline to identify factors deterring adults from participating in religious adult education programs and to determine potential relationships among stratified variables and the factors identified as deterring participation.

Chapter 2 - Review of Literature

Barriers to Adult Education Participation

Introduction

Most adults do not systematically pursue education past their formal compulsory requirement (U. S. Department of Education, 2007). This phenomenon occurs despite numerous opportunities that are available for life-long learning and the importance placed on adult education in the United States. Merriam, Caffarella, and Baumgartner (2007) believe that the "purpose of American adult education is that the ideal of a democratic society must be maintained, and that education is one way to do this" (p. 70). This sentiment echoes Lindeman's (1926) purpose for adult education. Nearly, ninety years ago, when the adult education profession had its formal beginnings in the United States, he thought education's purpose was to make both the learner and society better. Regardless of these beliefs, less than half of all Americans participate in adult education at the expense of becoming marginalized personally and corporately (U. S. Department of Education, 2007). Historically, literature published by the American Association for Adult Education (AAAE) shows the adult education profession began to explore barriers preventing adults from participating in programs that would help both the learner grow individually, and the United States maintain its global advantage.

Courtney (1992) summarized barrier research conducted between the 1926 establishment of the AAAE and 1960. Courtney (1992) writes that most barriers to adult education were listed under the context of social participation, meaning that those who were not very social generally did not participate in adult education. However, barrier research changed in the 1960s that led to a systematic approach for studying participation (Johnstone & Rivera, 1965). Professionals in the

adult education field began to research why adults did not participate in adult education other than their social disposition. Over time, the researcher found seven categories within the literature as reoccurring major themes of barriers to adult education participation. These barriers are: time and cost; geography; gender; groups; age; and, the adult education system itself. Before exploring each of the seven barrier categories, it is important to understand the ways adult education professionals have attempted to classify barriers.

This portion of the review of literature will begin by focusing on theoretical frameworks bounding participation studies and will initially diverge from examining barriers *to* participation and delving into motivations *for* participation. Early quantitative participation research conducted by Rubenson (1977), Ajzen and Fishbein (1980), Cross (1981), and Darkenwald and Merriam (1982) focused on motivators compelling adults to participate. Wlodkowski (2008) even writes how to motivate adults once they choose to participate in educational programs primarily through teaching techniques. Eventually, research focusing on barriers evolved as shown through the research of Cross (1981), Scanlan and Darkenwald (1984), and Darkenwald and Merriam (1985). These adult education professionals realized motivation theory was necessary, but insufficient on its own merit. Motivation should be holistically examined in conjunction with barriers.

Motivation and Deterrent Theories and Frameworks

Merriam and Brockett (2007) wrote, "We cannot assume that those who are not participating are happily employed and satisfied with their family, community, and leisure activities" (p. 65). Kim, Collins, and Chandler (1995) and Merriam and Brockett (2007) report less than half of all eligible adults attended some sort of adult education. This sentiment is also

supported by the U. S. Department of Education's (2007) report on adult education participation rates.

Overall participation in adult education among individuals age 16 or older increased from 40 percent in 1995 to 46 percent in 2001 and then declined to 44 percent in 2005. In 2005, among the various types of adult education activities, individuals age 16 or older participated most in work-related courses (27 percent), followed by personal interest courses (21 percent), part-time college or university degree programs (5 percent), and other activities (3 percent).

Participation rates varied by sex, age, race/ethnicity, employment/occupation, and education in 2005. For example, a greater percentage of females than males participated in personal interest courses (24 vs. 18 percent) and work-related activities (29 vs. 25 percent). Individuals ages 16–24 had a higher overall participation rate in adult education activities than their counterparts age 55 or older. Blacks and Whites had higher rates of overall participation in adult education than their Hispanic peers. Among those employed in the past 12 months, the overall participation rate in adult education was higher for those in a professional or managerial occupation (70 percent) than for those employed in service, sales, or support jobs (48 percent) or those in trade occupations (34 percent). In addition, the overall participation rate in adult education for bachelor's degree recipients or higher was greater than for those individuals who had some college or less education. Older, nonwhite, and working-class adults are severely underrepresented in this number. Most people have areas of life that could experience improvement whether it is community, socioeconomic status, or political standing; yet, many choose not to use adult education to improve their situation (Merriam and Brockett, 2007). Literature reveals several

attempts by researchers to understand this phenomenon and several theories and frameworks were developed to understand low participation rates. Among them are the works of Houle (1961), Knox and Videbeck (1963), Miller (1967), Boshier (1971), Morstrain and Smart (1974), Rubenson (1977), Ajzen and Fishbein (1980), Cross (1981), Darkenwald and Merriam (1982), Scanlan and Darkenwald (1984), and Darkenwald and Merriam (1985).

Houle (1961) classified individuals into three groups based on their motivation to participate in continuing education: goal-oriented learners, activity-oriented learners, and learning-oriented learners. Goal oriented learners use education for accomplishing fairly clear-cut objectives. Activity oriented learners take part because they find in the circumstances of the learning a meaning that has no necessary connection. Learning oriented learners seek knowledge for its own sake. These motivational characteristics of adult learners are similar to the characteristics proposed by Knox and Videbeck (1963).

Knox and Videbeck (1963) established a theory concerning an adult's choice to participate in continuing education. Scanlan (1986) stated that Knox and Videbeck's (1963) work became known as the Theory of Patterned Participation. Knox and Videbeck's (1963) believe participation rates are attributed to a combination of one's personal orientation towards education and the "objective organization of one's lifespace." The National Center for Education Statistics (NCES, 1998) explains this objective organization "comprised (1) a person's role and status configuration; (2) the availability of opportunities to participate, and (3) personal and environmental restraints affecting one's participatory alternative." Knox and Videbeck (1963) also argued that participatory behavior was influenced by changes in life circumstances. Miller's (1967) motivation to participation theory supplements the Theory of Patterned Participation. He

described the decision to participate or not to participate was also a combination of personal needs and social structures.

Boshier (1971) developed the Education Participation Scale (EPS) to evaluate motivations for participation. Morstrain and Smart (1974) added to the EPS by conducting a factor analysis. Through this process, Morstrain and Smart (1974) discovered six overarching categories of motivation: (1) social relationships; (2) external expectations; (3) social welfare; (4) professional advancement; (5) escape/stimulation; and (6) cognitive interests.

Rubenson (1977) developed the Recruitment Paradigm. He believes the perception of deterrents to participation, not actual deterrents, is most important to understanding why adults do not participate in education. Participation is determined by personal and environmental variables operating in an individual's life. Personal variables include prior experience, personal attributes, and current needs. Environmental factors include control over one's situation, norms and values of individuals and reference groups, and available educational possibilities (NCES, 1998). The way an individual reacts to personal and environmental factors creates intermediate variables: active preparedness, perception and interpretation of environment, and experience of individual needs (Rubenson, 1977). The intermediate variables determine one's value of an educational activity and the likelihood of participating and benefiting. The Recruitment Paradigm establishes psychosocial factors as indicators of why some people participate in adult education and some do not. The researcher discovered Rubenson's (1977) work opened the field for others to develop additional theoretical frameworks concerning participation in adult education.

Cross's (1981) Chain-of-Response Model, Ajzen and Fishbein's (1980) Theory of Reasoned Action, and Darkenwald and Merriam's (1982) Psychosocial Interaction Model

17

explore the phenomena of motivations and barriers for participating in programs that have some expected benefit. These researchers establish a person's desire and willingness to participate compared to the deterrents which stand in the way. All of these variables can be perceived or real, or a combination of the two. These frameworks generally describe the decision to participate with expectancy that the educational benefit outweighs the benefit of not participating.

A categorization of barriers to participation emerged from Cross's (1981) Chain-of-Response model. Cross (1981) used data from the Commission of Nontraditional Study to identify three categories of barriers to participation: situational, institutional, and dispositional. Situational barriers focus on factors in an individual's life circumstances at a given point in time. Institutional barriers are those practices, procedures, and policies that place limits on opportunities for potential adult learners to participate; these can include course scheduling, residence requirements, and bureaucracy. Dispositional barriers relate to attitudes and self-perceptions about oneself as a learner. Cross (1981) determined certain barriers may be more prevalent at times based on where one is with regard to his or her life-cycle. While Rubenson (1977), Cross (1981), and Darkenwald and Merriam (1982) established motivations for participation, there was no standardized instrument to measure deterrents to participation.

Scanlan and Darkenwald (1984) wrote, "Despite all the attention focused on what impels participation, few studies of comparable sophistication have examined what deters it. This lack of attention to deterrents is particularly disturbing in that the construct of deterrent or barrier occupies a central place in theories of participation" (pp. 155-156). Scanlan and Darkenwald (1984) created the Deterrents to Participation Scale (DPS) to "explore the underlying structure of the multitude of reasons adults give for not participating in continuing education" (p. 156). They

sought to identify "deterrent factors" analogous to the "motivational factors" used in advancing an understanding of participation behavior. The original DPS was created for the healthcare industry and copied a popular "motivation to participation" research instrument created by Morstrain and Smart (1974) called the Educational Participation Scale (EPS). Both the EPS and DPS reduced a large number of item responses to meaningful factors by conducting a factor analysis (Cross, 1981, p. 85).

Darkenwald and Valentine (1985) built upon Scanlan and Darkenwald's (1984) initial DPS and created a version of the instrument going beyond its intended purpose of studying healthcare. Darkenwald and Valentine's (1985) DPS was created to determine deterrents to participation for the profession of adult education as a whole and was named the Deterrents to Participation Scale-Generic (DPS-G). While Morstrain and Smart (1974) established six major factors motivating adults to participate in education, the Darkenwald and Valentine (1985) established six major factors deterring adults from participating in education by using the DPS-G: (1) lack of confidence; (2) lack of course relevance; (3) time constraints; (4) low personal priority; (5) cost; and (6) personal problems. The DPS-G was created as a standardized data collection tool for the purpose of establishing a sound theoretical base for deterrents in adult education (Darkenwald and Valentine, 1985).

Barriers to Participation

In an early attempt to categorize barriers to participation in educational activities into a manageable context, Johnstone and Rivera (1965) listed two barrier categories: external, and internal. External factors are things that the adult cannot control, and internal factors are influenced by attitudes and beliefs (p. 214). Cropley (1989) attributes barriers as "framework" conditions. The circumstances people find themselves in create the framework conditions. These

conditions usually consist of values, habits, priorities, social groups, and economic status (p. 146). Darkenwald and Valentine (1985) identified five reasons adults did not participate in education: personal problems, lack of confidence, educational costs, lack of interest in organized education, and lack of interest in available courses. Merriam and Brockett (2007) group barriers into five distinct categories: color, age, sex, career, and ethnic group (p. 189).

Crowther (2000) listed four assumptions that drive most discourse surrounding barriers to adult education: (1) participation is a good thing; (2) participation equals formal learning; (3) learners are abstract, not socialized, individuals; and (4) there are barriers to participation, not resistance.

Johnstone and Rivera (1965), Darkenwald and Valentine (1985), and Merriam, Caffarella, and Baumgartner (2007) found that a lack of time is a main reason adults do not participate in education. Merriam, et al (2007) found most people are busy "trying to stay economically solvent and take care of their families and themselves" which they consider plausible reasons for not pursuing continuing education. (p. 65).

Johnstone and Rivera (1965), Darkenwald and Valentine (1985), and Merriam, Caffarella, and Baumgartner (2007) also found that a lack of money was a main deterrent for adults not to participate in adult education. Just as life events overwhelm an adult's time, they overwhelm an adult's finances. Paying for rent, utilities, family, and social events often leave adults with no money for educational pursuits. Learning material, transportation, and administrative costs cause the price for some educational opportunities to rise above the ability of a participant to pay. However, Merriam and Brocket (2007) discovered that "making a program cost-free or offering an on-site class has little overall effect on increasing participation"

(p. 189). An adult's prioritization with time and money often places life-long learning low on the list, although some barriers exist based simply on the place someone lives.

Fisher (1986), along with Courtenay (1989), found a person's location is the best predictor of participation in adult education. Vio Grossi (1994) initially found disparate participation dependent upon geographic boundaries. Northerners had higher participation rates in adult education than Southerners (p. 66). Currently, the rates of participation are more equally distributed across the United States, but Van Tilburg and Moore (1989) found urban populations experience more barriers to participation than suburban and rural populations. According to Coombs (1985) and Merriam and Brockett (2007) this phenomenon is different in non-industrialized countries where rural populations tend to have more barriers to participation in adult education. In addition to geographic location, a person's gender often creates barriers to participation.

Merriam and Brocket (2007) reviewed the work of several authors and lists five reasons for gender disparities in education. These authors included Coombs (1985); Oglesby, Krajnc, and Mbilinyi (1989); Rice and Meyers (1989); Kopka and Peng (1993); and Stacy and To (1994). First, the female adult participation level is lower when the overall education level is low (Kopka & Peng, 1993; Oglesby, Krajnc, & Mbilinyi, 1989). Second, in many countries, the higher education system gives priority to males leaving females less likely to pursue other educational programs. This is not the case for the United States. American women's participation in adult education tends to match participation rates of American men (Coombs, 1985). The U.S. Department of Education (2007) found that women outpace men in personal interest and work-related courses. Third, even in industrialized countries where gender parity occurs in higher education, there is a disparity among the types of institutions each sex enrolls in. Women

21

continually outnumber men in the social sciences and men outnumber women in the hard

sciences. Women's career tracks usually have lower pay and prestige than men who participate

in both higher and adult education programs (Coombs, 1985). Fourth, sex biases in education are

linked to employment practices. Women are less likely to be in managerial or leadership

positions making them less-likely to have opportunity for corporate adult education programs

(Coombs, 1985; Rice & Meyers, 1989; Stacy & To, 1994). Fifth, sex disparities derive from

natural biases created in the culture of each society. Since these earlier reports were published,

the U. S. Department of Education (2007) report women now participate more in adult education

than men do. Women are not the only marginalized group with barriers to participation. Most

groups outside the cultural norm will likely have barriers to participation in adult education.

Coombs (1985) and Hinzen (1994) show that higher socioeconomic conditions lead more

adults to participate in adult education than adults with lower socioeconomic conditions. Kopka

and Peng (1993), Merriam and Caffarella (1999), and Merriam and Brockett (2007) further note

that socioeconomic status is passed down to subsequent generations. Children in higher

socioeconomic environments usually participate more in continuing educational opportunities as

adults than do adults who were raised in low socioeconomic conditions.

Coombs (1985) suggests that children from households with higher educational and

socioeconomic status are more likely to attend better higher learning institutions than "equally

bright" children from more subjugated households. Normally, the dominant class possesses a

higher socioeconomic status. Jarvis (1985) reports children from the dominant class are better

equipped and prepared for lifelong learning. When one class feels subjugated to another class a

sense of "social capital" is missing (p. 138).

Davis-Harrison (1996) believes the amount of social capital one possesses in society determines their level of adult education participation and, by all accounts, minorities are usually the group bankrupt of social capital, posing a large barrier to adult education. Merriam and Brockett (2007) express that the group who holds power in a society is the group that controls the educational opportunities (p. 188).

Norris and Kennington (1992), Velazquez (1994), and Merriam and Brockett (2007) report migrants and the homeless have the most deterrents to participation in adult education, due to mobility, language, and cultural differences. Older adults also increasingly become marginalized pertaining to participation in adult education (Kopka and Peng, 1993).

Kopka and Peng (1993) and Merriam and Brockett (2007) reported that while younger adults increased their participation, older adult participation declined in the 1990s and 2000s despite often having more time and money to spend on adult education. This supports Merriam and Brockett's (2007) earlier stated findings that reducing time and money requirements has very little effect on participation. Kopka and Peng (1993) state that reduced participation is likely due to older adult's reduced formal education level despite being retired and having ample time to attend class (p. 2). Many older adults never finished high school; today's compulsory educational requirements make younger adults more likely to have a high school education. For many older adults, their compulsory school experience was not as sophisticated as today's curriculum and technology, and this gives senior adults less confidence in their ability to be successful in today's learning environment (Kopka and Peng, 1993). Other age-related barriers to participation are cited by Courtenay (1989). Courtenay (1989) says age-related barriers to participation include "fear of being out at night, lack of transportation, poor health, being tired of school, absence of a companion, lack of program information, lack of parking, and program location" (p 528).

Regardless of the barrier, some research has shown that people participate when ready to learn, and not when barriers are eliminated.

Boudard and Rubenson (2003) concluded that readiness to learn was the likeliest contributor to adults participating in adult education (p. 279). There are several factors that increase, or decrease readiness to learn. Jarvis (1985) observed that adult education opportunities were developed for the middle-class and learners who experienced success in other middle-class-modeled educational venues, such as compulsory education, participated more and attained more success in the program. Contrary to Jarvis' (1985) opinion, Gordard and Selwyn (2005) offer a different logic, finding that a child reared in a positive educational environment views adult education as an impediment instead of personal development. Since some children are forced into educational programs not of their own free-will, their personal embrace of the benefits of life-long learning is delayed, and therefore, they do not participate (Gordard and Selwyn, 2005).

Gordard and Selwyn (2005) argue that children have to recognize the benefits for themselves. This holds true for adults outside the middle-class as noted by Merriam, Caffarella, and Baumgartner (2007). They write, "Those adults who have been socialized into valuing and acquiring the attitudes and skills of the middle class will be the ones to take advantage of learning opportunities" (p. 75). The ones who choose not to acquire the attitudes and skills of the middle-class are posed with significant barriers. Merriam, et al (2007) believe those who do not acquire the attitudes and skills of the middle-class are usually minorities, lower socioeconomic and higher-aged groups who often perceive all education, whether formal or nonformal, mimics their other middle-class-modeled educational experience. Those that did not perform well in past environments have less hope in their ability to succeed in future learning endeavors (Merriam, Caffarella, & Baumgartner, 2007). Furthermore, Jarvis (1985) believes that most adult education

is geared toward preserving the norm in society rather than creating change. Nardine (1990) explains that one problem of lower socioeconomic households is their "deliberate noninvolvement" in adult education (p. 79). Ross-Gordon (1990) notes that the social group to which one belongs may create barriers to participation especially when the group does not value lifelong learning and this can further lead to deliberate noninvolvement.

Cunningham (1988), Cropley (1989), and Crowther (2000) think repressed people sometimes refuse to participate in a system that they feel is discriminatory. Cropley (1989) supports Nardine's (1990) observation concerning "deliberate non-involvement" with her own observation. When minorities or lower socioeconomic people attend adult education programs that are typically designed for the white middle-class, they often find the values espoused by the instruction contradict their own belief system (Cropley, 1989, p. 146). Sometimes adults are not ready to abandon their current cultural position or heritage and fear being inculcated into an environment foreign to their current beliefs (Cropley, 1989). Cunningham (1988) warns that adult education can be used to control society especially in the U.S. because it is "elitist and exclusionary giving potential learners pause before considering adult education (p. 133). Whether reality or perception, adult education may send the wrong signal of exclusion as Crowther (2000) suggests. Crowther (2000) believes that resistance to participation comes from personal resistance rather than a physical barrier such as lack of time and money. Other researchers have found other ways that the adult education system creates barriers.

Merriam, Caffarella, and Baumgartner (2007) found that in adult education activities are often bound by "formal institutionally sponsored programs" (p. 73). Cropley (1989) identifies the formal education system itself as creating barriers to adult education. Most formal education programs terminate with the distribution of diplomas and degrees as described by Merriam,

Caffarella, and Baumgartner (2007). Many find adult education, especially nonformal education, insufficient because it does not provide credentialing and may not help their employment pursuits (p. 146). Cunningham (2000) also notices a problem with the formal adult education system. She points out that adult education is too often centered on the learner's deficits, and not focused on the causes that perpetuate repression (p. 574). Therefore, program planners prioritize the training objectives rather than mitigating barriers that might lead adults in the door in the first place. Research literature has focused on barriers to adult education and efforts to mitigate these barriers within the adult education profession.

Responses to Barriers

Merriam and Brockett (2007) identify three responses to barriers to adult education: educational, political, and technological (p. 201). As indicated earlier, making programs cost free or on-site has little effect on barriers. Brookfield (1992) believes that educational responses to adult educational barriers are specifically useful when nonformal programs seek to bring about change within a specific community. The Highlander Folk School, founded by Miles Horton, is an example of a successful use of nonformal education to yield cultural change (Bell, Gaventa, & Peters, 1990). Community-based education is so effective because adult education is given priority when the program is linked to a threatening situation (Griffith & Fujita-Starck, 1989, p. 172).

Other than reacting to community needs, nonformal education is beneficial for reducing barriers for several other reasons. "This type of [nonformal] education welcomes participants in the planning and decision-making processes, promotes the notion of learning as a lifelong pursuit, promotes ease of access to activities by locating them in the community, and fosters collaboration and cooperation with agencies that have similar goals and that share similar

clientele to ensure an integrated delivery system" (Briscoe, 1990, p. 85). Ross-Gordon, Martin, and Briscoe (1990) also list several elements that help nonformal education reduce participation barriers (pp. 102-104). Nonformal education:

(1) preserves cultural distinction of groups in programming;

(2) accommodates preferred learning strategies or learning environments;

(3) uses existing social networks;

(4) empowers learners to change their lives and communities;

(5) prepares learners for life and career development beyond short-term goals;

(6) supports minority families in their pursuit of learning goals;

(7) reaches out to the most disenfranchised;

(8) uses creative financing of adult learning opportunities; and

(9) sponsors activities that increase the level of intercultural sensitivity of staff.

However, a nonformal education approach does not reduce all existing barriers to participation (Merriam & Brockett, 2007).

Merriam and Brockett (2007) found insufficient reources to be a significant problem with nonformal educational responses to reducing barriers. Sustaining the program with finances, staff, and facilities is burdensome. Another problem is staff training and education because some problems are too complicated for the expertise indigenousness to the community (Merriam & Brockett, 2007, p. 207). Merriam and Brockett (2007) also report educational responses to adult education barriers tend toward catering to those who are more educated and socioeconomically better-off even though the purpose is to open opportunities up to less fortunate groups (p. 205). An example of an educational response to reduce barriers is community colleges (Merriam & Brockett, 2007, p. 205). However, Merriam and Brockett (2007) note that even community

colleges are formal educational initiatives that comes with their own barriers as indicated earlier. One of those barriers is that high school completion, or equivalency is necessary for admission (Merriam & Brockett, 2007, p. 205). However, in defense of community colleges, Jung and Cervero (2002) found that states with more seats available for undergraduate education had better adult education participation rates.

Merriam and Brockett (2007) believe that, along with an educational response, a political response is necessary to reduce barriers to participation. National policies could reduce participation disparities based on gender, race, and socioeconomic status (Merriam & Brockett, 2007, p. 203). Knowles (1997) explains that national responses to educational barriers come in the form of policy and consolidation. Knowles (1997) explains that consolidating adult education at the national level in much the same way the U. S. Department of Education does for compulsory education could significantly help promote participation and would help minimize overlapping resources in a field that contains several redundant opportunities. However, Knowles (1997) feels that adult education's ambiguous scope and purpose would make a national policy difficult to create and implement. Furthermore, Knowles (1997) believes that national policy would actually serve to limit most adult education programs. Therefore, Griffith and Fujita-Starck (1989) think that only a limited number of adult education programs should be subjected to national policy.

Griffith and Fujita-Starck (1989) point out that if all of adult education cannot be consolidated at the national level, certain programs could be consolidated. Areas that underpin national security in the form of competing in the global economy are suited for national level supervision to produce a workforce capable of contending worldwide (Griffith & Fujita-Starck,

1989). In addition to educational and national responses to reduce barriers to participation,

Merriam and Brockett (2007) found that technology could also promote participation.

Thach and Murphy (1994) describe technological responses to adult education barriers as

"chaotic fun" because technology has the ability to link students across socioeconomic, race,

cultural, and gender groups forcing both competition and collaboration in a learning environment

(p. 17). Bates (1995) identified three stages of technological development in education that helps

to link students across both social groups and geography. The first stage is use of a single

technology like email and television. The second stage is more multimedia in nature. Displaying

print and having audio accompaniment with limited student-teacher interaction encompasses the

second stage. The third stage is the ability to interface between student and teacher in real-time.

These interactions can come in the form of face-to-face using video-teleconferencing or chat

room technology (Bates, 1995, p. 1574). Though there is great potential to reduce adult

education barriers with technology, Merriam and Brocket (2007), and Ross-Gordon, Martin, and

Briscoe (1990) report it has only served to intensify the gap.

The primary reason that technology intensified the gap between those who participate and

those who do not participate is that technological solutions were made available to the upper

socioeconomic class and young people more adept to using computers while alienating lower-

class and geriatric groups (Merriam & Brockett, 2007, p. 208). Additionally, Merriam and

Brockett (2007) report that technological responses to barriers typically favor males, the young,

and the white middle-class over other groups (p. 212). These demographic groups are more

likely to have access to technology in the home suitable for technology-based learning. Access to

technology in the home is not the only reason technology may actually serve to widen the barrier

gap (Ross-Gordon, Martin, & Briscoe, 1990).

Ross-Gordon, Martin, and Briscoe (1990) assert that the growing technological work sector also widens the gap between those who do and do not participate. Ross-Gordon, et al (1990) explains that the technical sector creates the need for both highly trained personnel for the technical tasks and untrained personnel to conduct non-technical tasks. Those who do not participate in education are forced into the unskilled worker pool and industry is less likely to support educational initiatives for this group thus perpetuating the barrier cycle (p. 8).

Summary

Despite the importance of adult education for enhancing personal growth and maintaining global economic advantage, fewer than half of all adults participate in life-long learning (U. S. Department of Education, 2007). Research prior to the 1960s basically categorized nonparticipants as non-socials. Then an abundance of barrier to participation and motivation for participation research emerged. Most of today's barrier research was produced in the 1980s and 90s. Researchers learned that time and money, geography, groups, and the adult education system itself produced the most significant barriers to participation. The educational, national, and technological responses to barriers have produced both positive and negative results. However, there are several gaps in barrier to participation literature.

History of Religious Adult Education

Introduction

Adult education has been an integral part of many religions for thousands of years. For example, Jews used the Hebrew word rabbi (יבר) to describe the teacher of their religious text, the Torah (Botterweck, 2004). Christianity's religious text, which is derived from the Torah, referred to Jesus as Rabbi (BibleGateway.com). Books of the Bible, such as Matthew, Mark, Luke, John and Acts, make several references to Jesus teaching in the temple. However, the role of religious education in the United States has oscillated in its purpose from the colonization period to present day (Johnson, 1936; Mead, 2001; Miller, 1960; Stokes, 1970; Stubblefield & Keane, 1994; and Wolseley, 1936). For the remainder of this review of literature, the church refers to the Protestant Christian religion unless specifically stated otherwise.

Religious education's purpose has acted as a pendulum swinging back and forth to meet religious needs of the day. The early colonial period saw religious education's purpose to bring salvation to non-Christians (Stubblefield & Keane, 1994). Then as the 1800s westward expansion occurred, religious education shifted focus from salvation to conversion as Protestants tried to convert other Christian denominations to the Protestant belief (Mead, 2001). According to several scholars' work (Johnson, 1936; Miller, 1960; Stokes, 1970; and Wolseley, 1936), religious education once again shifted during the 1900s as churches scrambled to combat problematic social issues viewed as eroding America's moral fiber. Religious education's purpose remained largely unchanged until the 1980s when there was a concerted effort to balance biblical doctrine and the amount of time spent addressing social dilemmas (Beatty & Hayes, 1989; English & Gillen, 2000).

31

This portion of the review of literature briefly explores the purposes of American

religious education prior to the 1900s. This exploration will only serve to establish a foundation

of religious education's purposes so that the changes occurring after 1900 are more evident. The

turn of the twentieth century is pivotal in religious adult education history. Miller (1960) credits

the beginning of religious adult education as the advent of the Sunday school movement in the

eighteenth century. However, it was not until the American Association for Adult Education

(AAAE) was established in 1926 that formal literature about religious adult education surfaced.

It is after the AAAE's founding that a more specific examination of religious *adult* education can

be found in the literature.

Early Settlement – the 1800s

Stubblefield and Keane (1994) note that one of the earliest religious passions of settlers

was salvation of Indians and slaves. This religious passion stemmed from the Protestant

reformation. The Protestant reformation occurred in Europe simultaneously with American

colonization. The Reformation spread to colonists who had a zeal and fervor to spread the gospel

of Christ. In early as 1700, societies emerged with the purpose of evangelizing to non-Christians.

One such society was the Society for Promoting Christian Knowledge founded by Thomas Bray

(Stubblefield & Keane, 1994, p. 28). This society dedicated itself to the evangelical education of

colonists for the stated goal of bringing Christian salvation to the Indians.

Indians were not the only evangelical mission field recognized by the colonists. They also

concerned themselves with slaves' salvation, which reveals an interesting dichotomy. "The

Puritan obligation to seek salvation required that literacy be promoted to enable everyone to read

the Bible" (Stubblefield & Keane, 2004, p. 23). Colonists reluctantly distributed secular reading

materials to slaves for fear that knowledge would bring emancipation, but religious material for

conversion and spiritual growth was encouraged (p. 64). As time passed, Stubblefield and Keane (2004) noted how religious adult education refocused its effort from bringing salvation to unbelievers to converting Catholics and other "loosely" aligned Christian faiths to Protestantism.

Thousands of Catholic immigrants and others of non-Protestant Christian faiths came to America between 1840 and 1860 (Stubblefield & Keane, 2004, p. 23). It was during this period of time that America began to increase production of Protestant literature aimed at converting Catholics (Bode, 1960). Bode (1960) found "between 1840 and 1855, the annual distribution of tracts by the American Tract Society increased from 325,000 to over twelve million" and were produced to teach Protestants how to convert Catholics (p. 133). Mead (2001) describes the attitude toward Catholics during the 1800s. He wrote, "Jacksonian America believed that the Roman Catholic Church was the chief emissary of Satan on earth" (p. 249). The Jacksonian political philosophy was dominant for most of the 19th Century (Mead, 2001, p. 223). However, by the turn of the century, new problems emerged requiring the attention of religious adult education.

1900s – The Present

The 1900s represented a significant shift in the purpose of adult religious programs. Rowden (1934) found problems concerning areas such as unemployment, economic frailty, "facing the Jewish problem" (facing the world's attitude toward Jews), and race relations (p. 198). Sturges (1936) noted the invention of equipment such as the sewing machine, telegraph, phonograph, and typewriter led women into the workplace on a scale not experienced before. This led to the development of religious adult education programs to mitigate problems experienced with women working outside the home and in close proximity to males. Cambridge (1936) identified a growing tendency to provide [religious] education along lines that were

largely secular (p. 149). At one popular church in New York City, the normal Wednesday prayer group was replaced by discussions of government, labor, and international relations (Cambridge, 1936, p. 151). This is not to say religious institutions had not dealt with secular issues before. Stubblefield and Keane (1994) found that in the 1600 colonies, "Puritan ministers had to contend with the influences of the taverns, coffee houses, theaters, town meetings, militia musters, and workplace: it was in these 'schools for the people' that information was exchanged, opinions heard and debated, and contacts often established with a wider world" (p. 33). However, America began to experience social and political problems either never experienced before or at least not experienced on such a large scale.

Religious adult education also filled a void within the education system itself. During the colonial period, Stubblefield & Keane (1994) identified the state as the primary source of religious education in America because the state maintained a Protestant-based curriculum. By 1918, all forty-eight states had compulsory education (Urban & Wagoner, 2004). According to Urban and Wagoner (2004), curriculum in America's compulsory education system reprioritized a religious-based curriculum to a work-related curriculum due to the evolution from an agrarian society to an industrial society (p. 160). Immigrant assimilation also became a priority of the compulsory education era (p. 171)

Therefore, churches focused their adult religious education to fill the void left by the changing curriculum in America's compulsory education age. Johnson (1936) wrote, "The church is an ideal location for education. The church proliferates throughout the world, and members have an intense loyalty, and that strong emotional attachment is what makes it strong" (p. 147). The change in the religious adult education focus was not limited to the Protestant church. In the 19th Century, Wolsey (1936) found that Jewish synagogues "began to realize anew

that religious education should be conterminous with life itself; that the religious education of children which terminates with graduation from school is futile if it is not followed by further education enduring through life" (p. 155). While Jewish leadership believed that there should be no distinguishable difference in religious education and real-life education, this question was often debated.

Johnson (1936) speculated whether churches should cooperate and encourage community-based adult education programs dealing with contemporary social problems or organize education themselves (p. 146). He came to realize that education concerning social problems should be a partnership using both secular-based and religious-based programs. However, Johnson (1936) maintained that some divisive topics, such as communism, pacifism, and birth control were better left to religious-based programs because church may have better success in dealing with these topics without public sanction. Once churches came to terms with the fact that they had a significant role in adult education, they sought to codify the purposes of their adult religious education programs.

Churches began to define the purpose of their religious adult education programs (Cambridge, 1936; Hallenbeck, 1936; Johnson, 1936; and Rowden, 1934). Cambridge (1936) identified three major purposes for religious adult education during the early 1900s. First, churches had a perception of the need for a fuller, richer development of the minds and personalities of people subject to the stultifying influences of the machine age. Second, churches were deeply conscious of the needs of the lonely. Third, churches must educate their followers as evangelistic proponents of the benefits gained by accepting and practicing Christian values (p. 151).

Hallenbeck (1936) noted "missionary education led the way for religious adult education, followed closely by parent education and various kinds of recreational classes" (p. 206). He found religious adult education could be found in three broad categories: religious philosophy, organizational programs such as choir, and social educational forums (p. 206). Along with the changes in religious adult education's purpose came changes with organizations created to help churches achieve these purposes.

Numerous religious groups were formed once churches recognized the need to start adult education programs to combat social issues. Though not a comprehensive list, the following religious groups are a sampling of how adult religious education leaders sought to reduce escalating moral decline by establishing formal organizations.

- The Department of Leadership Training was a program comprised of 15 protestant denominational and interdenominational directors. This group sought to broaden religious education to matters that had not been germane to Christian education before, like the improvement of social relationships (Rowden, 1934, p. 195).

- The Council of Religious Education provided guidance for the development of the educational functions of churches (Johnson, 1936, p. 148).

- The Federal Council of the Churches of Christ in America encouraged the study of social problems. It appointed commissions for the promotion on international relations, race relations, relations between the various faiths, and it provided materials for study in these areas (Hallenbeck, 1936, p. 209).

- The Knights of Columbus adult educational activities were directed toward ex-
  servicemen and their families as they struggled to integrate from military service into
  society (Hallenbeck, 1936, p. 210).

Along with the creation of religious groups and curriculum changes, new programs were developed aside from Sunday morning, Sunday night, and Wednesday night worship services. Sometimes these new programs were developed in lieu of existing Sunday night and Wednesday night services, but Sunday mornings were widely held sacred for traditional church services. Most classes addressing social issues were held on days of the week usually not held sacred by churches. In many instances, classes were held outside of churches to entice participants who might be intimidated by religion. Wolseley (1936) described one such program in Evanston, Illinois. "Church Night, a popular program at an Evanston, Illinois community center had a popular class titled *The Depression Problem: Discussion of the present economic situation by businessmen who will survey it from the Christian point of view*" (p. 152).

Cambridge (1936) found church-sponsored classes for parents to talk specifically about emotional, psychological, and health problems of little children (p. 150). He also described one religious adult education class called the Sunday Night Guild Program. This program divided congregants into four groups to discuss topics such as problems in worship, current events, economic problems, and international relations in lieu of traditional Sunday night worship. Of the four groups, the current affairs group was the most popular (p. 150). People were craving religious education that taught them to use biblical principles to navigate through a changing world. This is evidenced by the current affairs groups becoming the most popular group in the Sunday Night Guild Program. Churches grew their rank and file with these popular classes, but they created other measures that helped reduce barriers to participation and increase attendance.

Wolseley's (1936) example of Evanston's church night is an example of churches reaching out to the community where they lived. Those not inclined to attend church were less prohibitive about attending religious social education classes at a community center or school. However, this was not a church's only method to reduce barriers to participation. Rowden (1934) found social training forums were taught by both pastors and laypeople (p. 195). Cambridge's (1936) description of the Sunday Night Guild Program illuminated the fact that laypeople became increasingly involved in teaching religious adult education. This occurred for two reasons. The first reason was there were so many adult religious opportunities at the time and the professional pastorate could not supply the demand. The second reason served to reduce barriers to religious adult education participation. Participants could identify more easily with laypeople than with religious professionals, making them feel more comfortable and encouraging greater participation. Cambridge (1936) went so far to note how smoking was not only allowed, but encouraged at certain religious adult education venues. Today, smoking is discouraged, but many congregants are allowed to take coffee into worship services. These admissions serve to break down formalities between the educator and the learner.

Rowden (1934) discovered one of the most significant ways churches began to break down barriers to participation (p. 196). There was a motivation to reach others in the community through new technologies such as the radio. Radios provided religious institutions a way to unobtrusively reach millions of people. Religious adult education programs went through an evolution in the early 1900s. The literature reveals few changes within religious adult education until the latter half of the 1940s.

Miller (1960) revealed that one of the most important changes in religious adult education after World War II became the priority of the teaching method over content. This

sentiment was echoed ten years later by Stokes (1970). He wrote, "Dialogue, engagement, and encounter became word-symbols of the new philosophy of contemporary religious adult educators" (p. 360). Miller (1960) continued his observation by listing several philosophical changes in religious adult education in the 1950s. Continuity learning became important for an adult's religious education. Adult education used merely to rearrange religious concepts one had learned in childhood. Importance was lent to a drive for continuous religious educational concepts such as maturing, broadening and deepening new horizons and new relationships (p. 357). Additionally, religious education had been targeted chiefly toward children because they were malleable. Churches realized adults continue to learn when the method of instruction suits them (p. 357).

According to Miller (1960), churches were initially leery of incorporating new teaching methods, because they feared sacrificing theology in an effort to change teaching style. Most churches finally concluded that religious education's content and teaching method were congruous and religious institutions could modify teaching methods and not sacrifice theology (Miller, 1960).

Beatty and Hayes (1989) discovered numerous ways churches began employing different methods of teaching and learning as a direct result of the importance lent to the differences in children's learning styles opposed to adult's learning styles. Beatty and Hayes (1989) found methods of religious adult education employment were evening classes, Sunday school, prayer breakfasts, study circles, home study groups, revivals, retreats, summer institutes, weekend workshops and pilgrimages. Religious organizations employed a variety of learning techniques including lectures, discussion, brainstorming, debates, role plays, panels, audio and video tapes, films, newsletters, books, pamphlets, and study guides (p. 401). Beatty and Hayes (1989) also

39

report that while most efforts in religious adult education emphasize group settings, many denominations encouraged personal study.

Just as religious adult education teaching methods changed over time, so did the purposes of religious education (McKenzie, 1986; Beatty & Hayes, 1989; English & Gillen, 2000). Religious adult education continued to address numerous social problems after the 1930s. McKenzie (1986) identified religious adult education's three main purposes: 1) to help individuals acquire meaning; 2) to explore and to expand on this meaning; and 3) to express meaning in a productive manner (p. 10). Though this is a broad and ambiguous educational purpose, it allowed flexibility for churches to teach curriculum that encompassed religious doctrine, or curriculum that encompassed social problems. Moreover, this purpose provided learners the ability to apply religious principles while navigating a changing environment.

The researcher found that Beatty and Hayes (1989) give the most in-depth review of modern religious adult education's purposes. They say the overall purpose of religious adult education is teaching the explicit religious content important to a faith community (p. 399). Then, a focus on the application of this content on the community at large emerges (p. 399). Beatty and Hayes (1989) list several perspectives for the purpose of religious adult education that informed the findings below:

- Enable members to read the Bible intelligently, interpret scripture faithfully, and integrate the scripture practically; identify and develop skills to improve human relations, translate personal convictions into decisions and actions that serve Christ in church, at home, in leisure moments, and on the job; and confront local, national, and international issues from a theological perspective (p. 359).

- Help individuals and communities understand and live the Gospel to the fullest extent possible; to prepare believers to exercise a prophetic voice by focusing the light of the gospel on contemporary issues; and to enable adults to share their faith with the next generation (p. 359).

- Bring the heritage of one's particular religious faith, history, observances, and literature to its members; to enter into a vital and loving relationship with God; to gain a true spiritual life; to increase understanding and desire to do the will of God, and to grow in spiritual fellowship; to nurture adults for missions and ministry in church and in the world; to advocate justice, peace, and the integrity of creation; to further knowledge of the bible and its application to life, growth in faith, and understanding of one's heritage and doctrine; to respond to human need; and to train for church leadership (p. 360).

The perspectives above led Beatty and Hayes (1989) to believe that religious adult education programs typically follow a consistent, two-fold purpose: to advance a particular denominational heritage, and to edify mandates for living out a person's religious commitment (p.400). The topics taught during religious adult education venues evolved just as the purposes evolved.

A church's desire to teach biblical doctrine did not waiver in the early 1900s, although several classes addressing social problems emerged. The same pattern followed over the next eighty years. Churches never relinquished their desire to teach the doctrine underpinning their faith. However, there is a discernible evolution among social problems existing in the early 1900s through the present day. Beatty and Hayes (1989) and English and Gillen (2000) list the most common topics taught in contemporary religious adult education programs.

- AIDS
- Counseling
- Discipleship
- Divorced
- Doctrine
- Elderly
- Engaged
- Environmental Catastrophes
- Evangelism
- Festival Observances
- Handicapped
- Imprisoned
- Interested Inquirers
- Liturgy
- Missions
- Natural Catastrophes
- New Membership
- Nurturing
- Outreach
- Pastoral Care
- Peace
- Prayer
- Scripture
- Singles
- Single Parents
- Social Justice
- War
- Widowed
- Worship
- Young Adult Families

Topics in religious adult education continued to be wide-ranging in pursuit of people who might not regularly attend religious services. Additionally, locations and forums used for religious adult education continued to go away from church buildings in pursuit of those reluctant to attend classes there. Beatty and Hayes (1989) found religious education primarily occurred in churches, but eventually spread to hospitals, schools, stadiums, television and radio stations, retreat centers, family camps, restaurants, and other civic or community facilities. Religious adult education kept topics current and relevant in a changing world. There was balance between teaching biblical principles and addressing social problems. Moreover, emphasis was given to reaching people not part of a church. Yet, despite the good religious adult education serves, several authors note problems within the system.

Miller (1960) found that poor leadership training was a problem within religious adult education during the 1950s. Religious adult education needs outpaced the supply of a theological trained pastorate and lay people were often used to teach numerous classes outside of the corporate worship experience. Lay persons were generally identified as the most willing instead of the most qualified. Untrained, or undertrained, lay instructors perpetuated poor translations of biblical text that led to incorrect application of biblical ideals. Miller (1960) also found that a

lack of reading material for the non-academic reader perpetuated the problem of incorrect biblical translation by lay persons.

Stokes (1970) revealed a different set of religious adult education problems ten years after Miller's (1960) findings. Stokes (1970) found churches lagged behind many other secular institutions in the expansion and differentiation of adult education from child education (p. 353). Another problem Stokes (1970) found was that a multitude of denominations within one religious faith made it difficult to have a common adult education curriculum (p. 369). All the while, churches had to address declining attendance in both education programs and traditional services. Stokes (1970) wrote, "Social patterns underwent major changes with the development of Sunday shopping habits, the proliferation of opportunities for weekend outings and the increasing affluence to make them possible, and a high mobility that loosened institutional ties" (p. 354). "Renewal became the symbolic word to describe religious education in the 1960s. Evangelism took a back seat to an emphasis of reaching the vast majority of the population who claim religious faith, but whose relationship to the church was nominal" (Stokes, 1970, p. 354).

Stokes (1970) also found a problem with religious institutions in terms of civil rights. He wrote, "The activity in civil rights caused thoughtful churchmen to look with shame at the fact that the hour of religious worship was still, for the most part, the most segregated hour in the week" (p. 354). Churches did not emulate society's movement to break down social barriers. Many thought churches were hypocritical because the Bible expressed equality among all men yet that belief did not manifest itself in act. This dissuaded potential participants from attending religious services, much less religious education.

Heelas (1998) continued to notice problems in religious adult education. There was an inability of organized religious groups to consider seriously the challenges of modernity and to

grapple with them in congregations through adult education. It was worsened by decades of

indecisions an internal division among religious faiths and inter-denominations. Religious adult

education seemed reactive instead of proactive. Issues were already problematic before churches

could resolve them through religious adult education leading English and Gillen (2000) to

believe if religious education did not address world problems, then other new-age movements

would (p. 524). This would further create divides among the population and Christianity.

Summary

American religious adult education began by zealous efforts of reformation-minded

colonists to use America as a new mission field (Stubblefield and Keane, 1994). They

established adult education programs to convert Native Americans and slaves to Christianity.

Later, as Protestant Americans believed immigrant Catholics were emissaries for Satan,

evangelical efforts shifted away from Native Americans and slaves. Millions of King James

Bibles and tracts were published and distributed to America's Catholic population. However, the

convergent point among evangelism to Native Americans, slaves, and Catholics was that

Protestants were sincerely trying to prevent "lost souls" entering eternal damnation.

The early 1900s marked the most transformative period for religious adult education and

set the foundation for the rest of the 20th century. Numerous social and scientific issues not

specifically addressed in the scriptures were addressed by religious organizations. This was the

first time churches had to seriously divide educational priorities from biblical doctrine to real-

world problems. Churches established a comprehensive religious adult education system to help

both Christians and non-Christians find solutions to the problems of the day. Churches maintain

the need to balance both biblical doctrine and social problems in today's religious adult

education programs. Most programs hold-fast to adult learning methods in an effort to reach their

communities. Though there are still problems that exist in modern religious adult education, there is an overall effort to help make society better according to Christian values.

Religious Education's Link to Adult Education

Introduction

The previous portion of this review of literature provided a historical account of American religious adult education from colonization through the 21st century. This portion of the review of literature will show how religious adult education is linked to the academic field of adult education. Rogers (1969), Senge (1990), and Edwards and Usher (2000) believed that society was forever changing and changing with uncertainty. Therefore, the pursuit of lifelong education is paramount for maintaining social cohesion. This belief is consistent with the actions of the American church, particularly during the turn of the 20th century. Religious adult education was a growing effort in the United States from colonization's missionary efforts targeting Native Americans and slaves, through conversion of Catholics in the 1800s.

The Protestant church's adult education emphasis changed during the early 1900s (Stubblefield & Keane, 1994; Mead, 2001; Johnson, 1936, Wolseley, 1936; Miller, 1960; Stokes, 1970). Religious organizations developed educational programs to address problems stemming from a tide of change in the early 1900s. Programs that provided biblical solutions to secular problems not explicitly expressed in the Bible, like birth control, became popular. Therefore, churches created adult education programs that were situation-based instead of topic-based. The curriculum sought to bring forth an analysis of a participant's own experience and test them against religious doctrine. Lay persons who had secular experience often led classes because of their familiarity with the subjects at hand. Theologically trained pastors were less suited to lead classes because they could not personally identify with the problems of the day. Lay persons would elicit feedback from the participants through a process of mutual inquiry rather than

46

dictatorially professing the right or wrong way of handling problems. Furthermore, the measures employed by churches to reach prospective participants increased greatly.

One way was to offer religious adult education classes on nights other than what was traditionally thought of as "church nights." Monday, Tuesday, Thursday, and Friday became popular nights for class. Churches also met participants in settings away from its physical building, such as community centers or schools. This was a subtle change to break down participation barriers for those averse to attending church. Vices like smoking were also allowed in religious adult education forums (Cambridge, 1936) to make class feel less formal and more conducive to adult lifestyles. Churches developed programs that met an adult's self-directed learning style (Beatty and Hayes, 1989). It was the distinction of educating adults versus educating children that led academia to study how one group learned differently than the other (Knowles, 1980).

This review of literature section will explore religious adult education as it pertains to adult learners, adult education in general, and particular adult education philosophies best epitomized by learning conducted within religious organizations. First, it is important to understand how different scholars attempt to determine when people transition into adulthood. One expects adulthood to be a primary requirement for participating in adult education, but sometimes the mere definition of adult is perplexing.

Adult Learners

It is clear throughout the history of religious adult education that religious organizations create programs for adults. This is not to say that religious organizations do not have programs for all age groups; they do. However, other than Sunday morning corporate worship services, programs of instruction in religious institutions are highly segregated based upon those with

47

adult-like responsibilities and those with child-like responsibilities. Sometimes assessing individuals as adults versus children is difficult.

Elias and Merriam (2005) point out several variations among adult education professionals while categorizing people into adulthood. "Age, psychological maturity, and social roles appear to be the essential variables in such a definition [adulthood], but the priority of these variables often depends upon the context of the discussion" (p.9). This statement opens the possibility of psychologically mature teenagers or adolescents participating in adult education. However, if this possibility is accepted, adult educators must also allow for individuals over the age of eighteen to be treated as children when lacking psychological maturity. This is usually not the case and Patterson's (1973) belief helps illuminate the reason why. He thought since adults were older than children there was an increased expectation about an adult's behavior (p. 13). Usher and Bryant (1989) defined adult education as programs designed specifically for participants whose age, social roles or self-perception designated them as adults (p. 2). So for the most part, adult education is considered to be for individuals who are older than children without regard to other criteria. This is evidenced by the U. S. Department of Education's (2007) report of adult education participation using 16 year-olds as the delineation among who is an adult and who is not. Although little credence is given to adult education participants based on criteria other than age, academia continues to define and shape the definition of adulthood.

Knowles, Holton, and Swanson (2005) define four varying levels of adulthood encountered by adult education professionals (p. 64). First is the biological definition when a person can reproduce. Second is the legal definition when a person by law can vote, drive, marry, et cetera without consent. Third is the social definition when a person performs adult-like roles such as working, parenting, voting, et cetera. The final level is the psychological definition when

48

a person develops self-concepts or self-directedness. Self-concept starts early in life and continually evolves as a person ages and matures into a state of increased responsibility for personal decisions. There is a subtle difference in Knowles', et al (2005), psychological definition of adulthood and Elias and Merriam's (2005) psychological definition of adulthood. Knowles, et al (2005), classifies psychological maturity as the point one arrives at self-concept and performs "adult-like" roles. This distinction clearly limits participation in adult education to those who are older than children. Knowles, et al (2005), further solidifies this position by writing, "most of us probably do not have full-fledged self-concepts and self-directedness until we leave school or college, get a full-time job, marry, and start a family (p. 64). In an earlier publication, Knowles (1980) believed adult programs should be developed for those participants who behaved as adults, performed adult-like roles, and had adult self-concepts. From this idea derives the concept of andragogy (p. 24).

Merriam and Brockett (2007) report, "andragogy is a term imported by Knowles from Europe; he defines it as 'the art and science of helping adults learn'- in contrast to pedagogy, which refers to children's learning" (p. 15). Whereas children are motivated to learn largely through compulsory measures, adults are usually motivated to learn through their own volition. Knowles (1997) lists six assumptions of andragogy (p. 3). His assumptions are:

1. The learner's need to know

2. Self-concept of the learner

3. Prior experience of the learner

4. Readiness to learn

5. Orientation to learning

6. Motivation to learn

While andragogy was first brought into mainstream American adult education by Knowles (Merriam and Brockett, 2007), several others developed assumptions differentiating adult and child education. Lindeman (1926) developed five assumptions about adult learners forty years ahead of Knowles effort to popularize andragogy. Lindeman's (1926) assumptions are summarized by Knowles, Holton, & Swanson (2005):

1. Adults are motivated to learn as they experience needs and interests that learning will satisfy.

2. Adults' orientation to learning is life-centered.

3. Experience is the richest resource for adults' learning.

4. Adults have a deep need to be self-directing.

5. Individual differences among people increase with age.

Havighurst (1972) identified the need to educate in accordance with an individual's stage of growth. Teachable moments occur only when the curriculum and a person's readiness to learn at a particular maturation level coincide. Houle (1961) classified individuals into 3 subgroups based on their motivation to continue their education (p. 16).

1. Adults will participate in education to accomplish clear-cut objectives.

2. Adults who are activity oriented learners will participate in education because the event of learning itself provides meaning and purpose.

3. Adults will participate in learning to seek knowledge for its own sake.

Boshier and Collins (1985) described 3 clusters of adults who participate in education (p. 125): those who have a cognitive interest in the subject; those who desire social contact, have external expectations, or enjoy community service; and those who need professional advancement.

Merriam and Brockett (2007) take the numerous categorizations of adult learning listed above and simply summarize andragogy as self-directed learning. "Self-directed learning refers to the body of work, in which the learner chooses to assume the primary responsibility for planning, carrying out, and evaluating those learning experiences" (p. 16). Therefore, program planning for an adult's educational experience is significantly different than planning for the educational needs of children.

Knowles, Holton, and Swanson (2005) make several observations for planning programs based on andragogical tenets. The appropriate units for organizing adult learning are life situations, not subjects, and the core methodology of adult education is the analysis of experience. Therefore, the role of the teacher is to engage in a process of mutual inquiry with them rather than to transmit his or her knowledge to them and then evaluate their conformity to it. Furthermore, adult education must make optimal provision for differences in style, time, place, and pace of learning. These observations about adults and their learning styles are readily found within religious adult education, but probably the most notable measure is how churches embraced the principles of adult education in general.

Adult Education

Many churches use transformational education, not explicitly but in practice. Transformational education theory assumes "experience is central to an understanding of the adult learner. However, it is not the mere accumulation of experience that matters; instead, the way in which individuals make meaning of their experience facilitates growth and learning" (Merriam & Brockett, 2007, p. 140). Learning the Bible is not the only goal of religious adult

education. Practically applying scripture to everyday life-events is also an important goal of religious adult education and churches achieve this goal in numerous educational settings.

Churches primarily use non-formal and informal venues as opposed to formal venues. While theological institutions do exist that credential ministers, most lay people receive their religious education through forums other than accredited institutions. Merriam and Brockett (2007) classify non-formal education as less structured, more flexible, and more responsive to localized needs (p. 169). Informal education is "the spontaneous, unstructured learning that goes on daily in the home and neighborhood, behind the school and on the playing field, in the workplace, marketplace, library and museum, and through the various mass media" (p. 171). Religious education classes conducted in small groups, in community settings with the encouragement of vices embodies the non-formal and informal delivery system. Just as there are several forums to conduct adult education there are also a myriad of descriptors scholars use to explain adult education.

Merriam and Brockett (2007) believe that defining adult education is akin to the proverbial elephant being described by five blind men: it depends on where you are standing and how you experience the phenomenon (p. 1). Some describe adult education by definition, by principle, by agency, by tenet, and a host of other monikers. Due to the plethora of curriculum offered by churches, religious adult education exemplifies the works of numerous scholars regardless of the way adult education is typified. Darkenwald and Merriam (1982) define adult education as "a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about change in knowledge, attitudes, values, or skills" (p. 9). Religious adult education also embodies Schroeder's (1970) Type IV agency. Schroeder developed 4 adult education agencies with the

52

fourth being to serve the needs of special groups like religious institutions, and correctional facilities (p. 106). Born out of the need of churches to combat social problems at the turn of the 20th century, Gelphi's (1985) principle of adult education applies. He thought society was filled with contradictions such as local workers versus migrants, old people versus young people, race, religious affiliation, and many other contradictions. Teaching adults how to make sense of these contradictions might be the most significant purpose of adult education (p. 15). Since churches maintain their initial charter for individuals to grow in their spiritual lives, Titmus's (1989) fourth major purpose of adult education applies. His fourth major purpose is personal enrichment education. He believed adults should benefit all society regardless of social status (p. 384). As adult education purposes are numerous and broad, several adult education philosophies have emerged in an attempt to categorize adult education programs.

Adult Education Philosophies

Merriam and Brockett (2007) found "A philosophy of education typically includes discussions of terms, aims and objectives, curricula, methods, the teaching-learning transaction, the role of society, and the roles of student and teacher" (p. 28). Just as churches fulfill a wide array of educational purposes, they also fit within several adult educational philosophies.

An adult education philosophy "is a conceptual framework embodying certain values and principles that renders the educational process meaningful" (Merriam & Brockett, 2007, p. 28). There are numerous adult educational philosophies found within the literature. Freire (1970), Patterson (1973), Bell, Gaventa, and Peters (1990), Kett (1994), Elias and Merriam (2005), Merriam and Brockett (2007), and Merriam, Caffarella, and Baumgartner (2007) offer the preponderance of literature on adult education philosophies. Today's mainstream adult educational philosophies are:

53

- Liberal adult education philosophy

- Progressive adult education philosophy

- Radical and Critical adult education philosophy

- Behaviorist adult education philosophy

- Humanistic adult education philosophy

- Analytic adult education philosophy

- Postmodern adult education philosophy

Of these seven philosophies, religious adult education best exemplifies the liberal, and progressive adult education philosophies.

A Christian's pursuit of personal spiritual growth has always remained steadfast within religious adult education. This growth is personal and is meant for the enlightenment of the believer. This concept aligns closely to the liberal adult education philosophy. Elias and Merriam (2005) find the emphasis in this tradition [Liberal Education] is upon liberal learning, organized knowledge, and the development of the intellectual powers of the mind" (p. 12). They say liberal education's aim was to produce a good and virtuous person" (p. 18). Martin (1926) and Kett (1994) offer the benefits of a liberal education over a progressive education. Martin elevated individual development over social improvement (p. 25). Martin (1926) believed as one grew individually the social ills of society would diminish. Likewise, Kett (1994) believed educating the mind would also create the capacity for someone to find work and embark upon a career. Elias and Merriam (2005) support Martin (1926) and Kett's (1994) belief about liberal education. It is Elias and Merriam's (2005) belief that the possession of wisdom truly makes one educated (p. 28). Personal growth in one's religious beliefs is a way to respond to social dilemmas. However, this theory did not hold true in America's religious organizations and a steep decline in

morality prevailed in the early 1900s. Churches responded by using a progressive education philosophy.

The progressive education philosophy was popularized in the mid-1800s. Elias and Merriam (2005) contend pragmatic beliefs in education became in opposition to liberal beliefs in education (p. 23). The industrial era created an environment where people needed very specific skills and education to succeed in a non-agrarian society. Therefore, adult education became very focused instead of broadening. Merriam, Caffarella, and Baumgartner (2007) support this notion by offering adult education principles that evolved from the industrial education age. They elicit problem-solving techniques, the centrality of experience, pragmatic and utilitarian goals; and the idea of social responsibility, among other principles, emanate from progressive education (p. 51).

Knowles (1977) envisioned an adult education profession separate from a higher education profession. While higher education served to broaden one's knowledge, adult education should find its value with giving learners practical skills to perform in society. Finally, Dewey (1938) wanted educational programs that focused on a learner's problems and allowed the learner to use his personal experience to find solutions. In summarizing these thoughts on the progressive education philosophy, churches embraced adult education to combat prevailing social ills. Religious adult education programs created curriculum centered upon societal problems encountered by church congregants. Classes and curriculum focused on very specific needs such as the Great Depression, nuclear war, and civil rights. Outcomes for these religious classes were practical and pragmatic solutions to problems not specifically addressed in the Bible.

Summary

      Knowles, Holton, and Swanson (2005) summarize the works of Lindeman (1926) and Gessner (1956), saying that adult education professionals maintain an argument to this day (p. 52). One group believes adult education's goal should be for the improvement of individuals, the other group believes the goal should be the improvement of society. Churches hold fast to both adult educational beliefs. Churches found a balance between educating those who desire personal growth, and educating those who want to know how to handle problems of society with biblical values. Sunday morning, Sunday night, and Wednesday night are often reserved for personal spiritual growth under the liberal education philosophy principles. These educational forums are usually non-credentialing, non-formal educational venues. The curriculum usually advances biblical history, ideology and theory. However, other church classes are usually set aside to give congregants pragmatic answers to problems encountered daily within society. These classes are usually non-formal and informal venues using the progressive education philosophy.

      Though philosophically different, both the liberal and progressive curriculum caters to the desires and needs of those with adult-like responsibilities. Churches realize the need to create programs differently for adults than they would for children based largely on Knowles's andragogical assumptions. Churches are usually multifaceted. They are a microcosm of America's adult education system and offer a multidimensional venue for research.

Chapter 3 - Research Methodology

Research Purpose

Little scholarly research exists exploring barriers to adult participation in religious nonformal and informal education programs. This phenomenon is not clearly understood despite most religious organizations' substantial effort to motivate congregants through scripture and advertisement. For example, a word search conducted by the researcher revealed The New International Version Bible (BibleGateway.com) lists over three-thousand references to learning and its importance to the faith. Moreover, most clergy, regardless of religious faith, provide motivation by soliciting participation in religious education from the pulpit on a weekly basis. Today's technologically advanced church also uses video announcements, bulletin advertisements, mass emailings, Facebook, Twitter, and websites imploring congregants to participate. These incentives led the researcher to explore barrier frameworks (Darkenwald & Valentine, 1985; Scanlan & Darkenwald, 1984) rather than motivational frameworks (Boshier, 1971; Cross, 1981; Darkenwald & Merriam, 1982; Houle, 1961; Morstrain & Smart, 1974; Rubenson, 1977; and Tough, 1968) for participation. This study will identify factors that impact an adult's non-participation in nonformal and informal religious adult education programs.

In conducting this study the researcher began to develop an understanding of barriers to religious adult education programs and contribute to the literature-base of the adult education profession. As a result of this examination, leaders who create religious adult education programs may receive insights for creating solutions and strategies to overcome these barriers. Moreover, understanding barriers can help adult education program planners predict who will and will not be participating. While it is not always possible to eliminate all barriers,

understanding barriers to participation in adult education is essential in developing effective adult educational programs.

Moreover, the 1980s and 1990s provided the largest amount of adult educational barrier literature. Since that period of time, there has been scant refereed material published that is significantly different than previous research. This exposes a gap in literature. Since 2000, America has been a nation at war and the economy has severely recessed. There is little viable information that exposes how these two events affect people's willingness or unwillingness to participate in adult education. This research will explore barriers after the preponderance of literature was published 20-years ago.

Research Questions

The following research questions guide this study.

Research Question One. What variables, if any, deter adults from participating in nonformal and informal religious adult education programs?

Research Question Two. Do deterrent variables, if any, preventing participation in religious adult education reflect deterrent variables found in the general adult education population?

Research Approach

This research will use a quantitative approache to answer the research questions. Data will be collected using participant report techniques such as surveys and interviews. Several hundred participants are anticipated for this study and is considered a nonparametric statistical analyses. The first question will be explored using a quantitative research approach.

A nonexperimental within-group research design will determine what, if any, variables deter subjects in this study from participating in nonformal and informal religious adult education programs. This study is nonexperimental because it studies attribute independent variables and does not use random assignment. Participants will self-select into the study by volunteering to complete the survey. Independent variables for this study are best described as attribute variables such as age, race, gender, education level, and domicile. Dependent variables or barriers to participation will be categorized in six major deterrent factors in accordance with the Deterrents to Participation Scale-G instrument in priority of importance: (1) time constraints; (2) lack of course relevance; (3) low personal priority; (4) cost; (5) personal problems; and (6) lack of confidence (see Table D.1). Each of the six deterrent factors contains subsequent subscale deterrent variables as seen in Table D.3. There will be several independent and dependent variable combinations for this study.

Sample Selection

Research participants are from both a purposive and convenience sample population of adults, defined as 18 years-old and older, attending various interdenominational Protestant, Christian churches within the United States. Approximately half of the respondents were from Church of the Harvest in Olathe, Kansas, the researcher's church, because of the ability to constantly market the survey to the congregation. The other half of the respondents were from various churches across the United States.

The researcher used designs found in the work of Dillman, Smyth, and Christian (2009) as a guide for data collection. The convenience sample was taken from Church of the Harvest which has a Sunday worship service attendance average of 800 congregants, with approximately 540 of them categorized as adults (eighteen and older). The researcher expected a 40% (216)

survey return due to the emphasis on the study which was given by the pastor and staff. The church staff has a vested interest in gleaning valuable insights into why some congregants do not participate in the church's nonformal and informal religious education programs. Therefore, they lent support by verbal announcements, published news items, and encouragement through their religious education staff meetings.

The other survey respondents were products of a purposeful sample and self-selected into the study. The researcher reached out to numerous pastors across the United States. His personal pastor found an additional nondenominational church to participate in the study. A personal connection at a major theological seminary communicated the potential benefit of this study to several pastors throughout the U.S. Lastly, the researcher has a family member who works in the ministry and was able to compel church participation through his contacts. The network of pastors used email, Facebook, and Twitter to announce the study to their churches throughout the United States. When requested, the researcher mailed printed versions of the survey along with self-addressed stamped envelopes to various congregations.

All survey participants were given the opportunity to complete the DPS survey. Those who chose to participate accessed the survey by the internet, email hyper-link, Facebook, Twitter or through printed copy. The researcher mailed 110 surveys across the United States to pastors requesting printed versions. The printed versions were to accommodate those unable to access the survey on-line. Survey access information was found in various churches' weekly bulletin, website, Twitter account, Facebook account, via mass email, and/or personal contact with the researcher. The researcher set up a booth in Church of the Harvest's foyer prior to worship services. The participant's web-based survey data was exported to an Excel spreadsheet and

analyzed using Software Package for Statistical Analysis (SPSS) 14.0 Student Version. Surveys provided in paper form were transcribed into the web-based format by the researcher.

Instrument Selection

Darkenwald and Valentine's (1985) Deterrents to Participation Scale – Generic (DPS-G) was the instrument used in this study. The original DPS was created by Scanlan & Darkenwald (1984) to measure deterrents to participation in the healthcare industry after Morstrain and Smart (1974) developed a similar instrument to measure motivations for participation. Realizing a need to establish a theoretical basis for deterrents in all adult education, Darkenwald and Valentine created a generic DPS. Their generic DPS has been modified and used by several adult education programs like English as a Second Language (ESL), adult literacy, leisure activities, and economics. Initially, the DPS-G established a Cronbach's Alpha reliability score of .86 (Darkenwald & Valentine, 1985), well above the necessary .7 score needed for test reliability according to Gliner, Morgan, and Leech (2009). Numerous studies using the DPS-G since its inception report reliability scores ranging between .83 and .91 (Johnson, Harrison, Burnett & Emerson, 2003; Ericksen, 1990; Kowalik, 1989; Eggleston, 2007).

The DPS for this study was created to specifically measure possible deterrents to participation for Protestant, Christian, nondenominational churches and is called the Deterrent to Participation Scale-Religion (DPS-R). The DPS-R maintains Darkenwald and Valentine's (1985) six factors of deterrents: (1) lack of confidence; (2) lack of course relevance; (3) time constraints; (4) personal priority; (5) cost; and (6) personal problems. However, some variables within each of the six factors of deterrence changed to more accurately reflect deterrents likely experienced by Protestant, Christian, nondenominational church congregants. One such example is a question pertaining to spiritual growth. The original DPS asks "because education would not help me in

61

my job" (Darkenwald & Valentine, 1985, p. 183). Since religious adult education classes are usually non-credentialing, nonformal venues not associated with the workplace, this question was changed to read "because education would not help me in my spiritual growth".

The DPS-R was developed by assembling, in random order, a list of deterrents to participation identified through an examination of former DPS instruments, lists of deterrents to general education posed by leading adult education scholars (see Table D.5 in Appendix D), and through the review of literature. This method of deterrent variable selection increases the instrument's validity.

The DPS-R is a summated attitude scale, self-report instrument designed to measure a person's attitudes, values, and/or beliefs. This survey uses Darkenwald and Valentine's (1985) DPS-G and begins with a definition of adult education then asks about stratified data such as age, race, gender, income level, and education level. This is followed by the statement, "However, adults sometimes find it hard to participate in religious adult education activities, even when they want to. Try to think of a class at our church -any class at all- that you wanted to participate in the past year or two, but never did. Then look at the reasons below and decide how important each one was in your decision not to participate in an educational activity. (Please note; in the questions below the word 'course' refers to any type of educational activity, including courses, workshops, seminars, etc. outside the normal Saturday night and Sunday morning worship services)." A sample item is below:

	Not Important	Slightly Important	Somewhat Important	Quite Important	Very Important
1. Because I felt I was not knowledgeable about the Bible	1	2	3	4	5

Question clarity and survey functionality was assessed through a pilot survey with 22 respondents not participating in the study. Changes made to the survey based upon the pilot are:

1. There were two redundant questions concerning time classes were scheduled. The question "Because the course was offered at an inconvenient time…" was kept and the question "Because the course was scheduled at an inconvenient time…" was deleted.

2. Added a space in between the period of the previous sentence and word "If" on the informed consent paragraph.

3. Changed the second paragraph, "purpose of this survey", to read "This survey attempts to identify barriers preventing participation in the church's religious adult education programs. Additionally, this survey will provide descriptive data, such as demographics and other information, describing which social groups do and do not participate. This descriptive data may be very useful for future studies involving religious adult education programs." This change added clarity.

4. Changed the "informed consent" paragraph to read (please see Study Results on the following page). This was done because the participant could not see the "Study Results" on the page they were currently reading. "On the following page" was added to give clarity to the respondent as to where the "Study Results" section was located.

Data Analysis Procedures

First, data is depicted using several descriptive analysis techniques, such as graphs, central tendency, and correlation. Next, a Chi Square, analysis of contingency tables, determined which variables most likely deterred Protestant, Christian, nondenominational church congregants from participating in nonformal and informal religious adult education programs and that the variables were statistically significant. The chi-square was chosen as the statistical

test for this study because it measures the amount of discrepancy between a population's observed and expected frequencies and the tenability of the null hypothesis (Coladarci, Cobb, Minium & Clarke, 2008). Coladarci, Cobb, Minium and Clarke (2008, p. 213) state that "even though the samples used in educational research are not randomly selected, the application of inference procedures that assume random sampling can be very useful".

Protection of Human Rights

This study will comply with the requirements of the Kansas State University Committee on Research Involving Human Subjects and the Institutional Review Board (IRB). The application is located in Appendix A.

Summary

This chapter presented the research methodology used for this study. A standardized summated attitude-scale survey was used to capture deterrents to participation in religious adult education. Research participants are congregants from Protestant, Christian, nondenominational churches. They self-selected into the study by participating in a web or paper-based survey provided through several forms of media or personal contact. The survey data was exported to an Excel spreadsheet and then to SPSS 14.0 capable of running descriptive analysis, and Chi Square test. The data was analyzed to determine if deterrents to participation appear to be statistically significant from one stratified group to the next.

Chapter 4- Findings

The purpose of this study was to understand barriers preventing adults from participating in nonformal and informal religious education programs offered by their church. Despite significant research in the field of adult education during the 1980s to understand barriers to participation, little scholarly research has been developed since that time. Moreover, studies examining participation in religious adult education has been explored even less. This research explored barriers after the preponderance of literature was published 30-years ago and identified factors impacting an adult's non-participation in nonformal and informal religious adult education programs.

This chapter is categorized into three sections: 1) survey returns; 2) survey demographic description; and 3) comparisons of barrier to participation responses to demographic variables (age, gender, marital status, race, education level, domicile, occupation, and current participation rates in religious education programs).

Survey Returns

The Deterrent to Participation Scale-Religious (DPS-R) survey was distributed to several Christian, Protestant, interdenominational churches across the United States. The researcher solicited the help of his current pastor, and the help of other pastors with whom he had established relationships. Five churches provided the majority of survey responses. It is assumed that after reading the survey's instructions only those respondents who fit the sought after demographic criteria filled out the survey. Evidence of this assumption's validity is that of the 649 respondents who began the survey only 464 continued after the survey's instruction page. Moreover, only 458 cases had sufficient data to retain for the survey.

Several mediums were used to distribute the DPS-R survey. The researcher primarily used email and social media including Facebook and Twitter to distribute the surveys to the five pastors agreeing to promote the study. In turn, these five pastors emailed the survey to their church's email contact list and posted the survey web-link to both their personal and church's social media site. Therefore, it is not possible to determine how many adults had the opportunity to participate in the study. The researcher did promote the survey to his current church by placing advertisements in the church bulletin and setting up a booth in the church's foyer both before and after worship services. This personal attention, including advocacy from the researcher's current church staff, led to a high survey response from his church. Approximately 150 of 464 (31%) of the known total survey response rates could be attributed to the researcher's current church.

To accommodate those not able to access the web-based survey, the pastors requested paper survey copies. Overall, 110 self-addressed, stamped envelopes and surveys were mailed to the five pastors and 35 (32%) were returned.

Survey Demographic Description

The DPS-R's demographic information included eight variables: 1) age; 2) gender; 3) marital status; 4) race; 5) education level; 6) domicile; 7) occupation; and 8) current participation rates in religious education programs. These eight demographic variables were developed from the review of literature section because they seem to have a constant bearing on participation rates in other adult education fields of study. It is important to note that income level was intentionally omitted from this survey although it has a significant influence in barriers to participation research. The researcher was approached by several pastors concerned about

66

churches supporting research that solicited income information as most churches attempt to keep such matters private.

Since it is not possible to gather the absolute demographic data from the churches participating in this survey, comparisons can be made to the U.S. census data (Table D.4.) and the U. S. Department of Education's (2007) adult education participation summary if desired. However, it is not the intent of this study to make generalizations to the larger population concerning barriers to participation in religious adult education.

Table 2 Age Demographic Variable

Age	Frequency	Survey %
18-29 Year-Old	29	6.3
30-39 Year Old	102	22
40-49 Year Old	141	30.4
50-59 Year Old	97	21
60-69 Year Old	55	11.9
70 and Older	18	3.9
Unknown	22	4.7
Total	464	100.2[a]

Note: [a] Number discrepancy caused by a rounding error.

This study pertained to adult education, and as such, only respondents 18-years and older were included. As shown in Table 2, the majority, 30.4%, of research participants were in their forties. Two categories, thirty year olds and fifty year olds, were closely grouped with 22% and 21%, respectively. Next included 60-year olds with approximately 12%. Twenty year-olds, 70 and older, and those who left the questionnaire blank each had less than 7% response rates. For the purposes of this research, age categories were further aggregated based off the information in Table 2. Ages 18 – 40 were classified as "young adults"; Ages 41-60 were classified as "middle-aged adults" and; Ages 61 and older were classified as "older adults".

Females participated more than males over a 2:1 ratio as shown in Table 3. Females accounted for almost 70% of all survey response rates while males accounted for less than 30%. Even if one were to add the unknown gender category to the males, they would have still lacked a 2:1 participation rate with the females.

Table 3 Gender Demographic Variable

Gender	Frequency	Survey %
Female	315	67.9
Male	131	28.2
Unknown	18	3.9
Total	464	100

In addition to a large disparity among female and male survey participation, race and ethnicity had an even larger disparity. Table 4 shows that white adults participated in the survey with over 82% of the response rate. This was 73% more than the next grouping which was the people who did not indicate a racial or ethnic preference. The unknowns participated at a 9.3% rate. This rate is almost double the rate for black and African-American survey respondents. The remaining categories comprised Hispanic and Latino, American Indian or Alaska Native, Asian that included an approximate combined 3% of the total participation rate. Native Hawaiians or Pacific Islanders did not participate in the study.

Table 4 Race and Ethnicity Demographic Variable

Race/Ethnicity	Frequency	Survey %
American Indian or Alaska Native	3	.6
Asian	3	.6
Black or African American	25	5.4
Hispanic or Latino	9	1.9
Native Hawaiian or Pacific Islander	0	0
White	381	82.1
Unknown	43	9.3
Total	464	99.9[a]

Note: [a] Number discrepancy caused by a rounding error.

The researcher combined several race and ethnic categories for this survey. The groups used for statistical analysis were: 1) Black or African American; 2) Hispanic or Latino; 3) White, and; 4) other.

Table 5 Marital Status Demographic Variable

Marital Status	Frequency	Survey %
Married	373	80.4
Widowed	9	2
Divorced	31	6.7
Separated	6	1.3
Never Married	26	5.6
Unknown	19	4.1
Total	464	100.1[a]

Note: [a] Number discrepancy caused by a rounding error.

Survey participants whom are married comprised 80.4% of this research as noted in Table 5. Married adults participated in this research on a scale very similar to white adult's 82.1%. The next highest survey participation rate among the marital status category were those who are divorced. This group participated at approximately 7% which is roughly 74% less than married adults. Those who were never married totaled 5.6% of the survey while adults who failed to indicate any marital status, widowed, and separated adults claimed 4.1%, 2%, and 1.3% respectively. Low participation rates involving marital status led the researcher to develop only two categories for statistical analysis purposes: 1) married, and; 2) not married.

Adults living in suburban areas participated in this survey with 58.2% as displayed in Table 6. Those living in rural areas participated in the study with nearly 20% and followed closely by those living in urban areas with 18%.

Table 6 Domicile Demographic Variable

Domicile	Frequency	Survey %
Urban	84	18.1
Suburban	270	58.2
Rural	90	19.4
Unknown	20	4.3
Total	464	100

Domicile was also aggregated for data analysis purposes. Urban and Suburban dwellers

were combined into one category and adults living in rural areas formed the second category.

Table 7 Occupation Demographic Variable

Occupation	Frequency	Survey %
Professional or Managerial	238	51.3
Service, Sales or Support	79	17
Trade	10	2.2
Retired or Unemployed	116	25
Unknown	21	4.5
Total	464	100

Shown in Table 7, adults considering themselves in a professional or managerial

occupation comprised just over 50% of this survey. Those who currently do not work, either

through retirement, unemployment or choice participated in this survey at a rate of 25%. Service,

sales or support professions, unknowns, and trade profession rounded out the top 100% with

17%, 4.5%, and 2.2%, respectively. These four occupational categories remained unchanged for

data analysis purposes.

Every survey respondent either graduated from high school or had an equivalency

certificate. Overall, this was a highly educated group (See Table 8). One-third graduated from

college with at least a bachelor's degree. There were just as many master's degrees as there were

respondents who had attended college but did not graduate, 19.6% and 19.8% respectively.

Table 8 Education Level Demographic Variable

Education Level	Frequency	Survey %
Never Completed High School	0	0
GED	4	1
High School Graduate	37	8
Some College	92	19.8
Associate's Degree	37	8
Bachelor's Degree	157	33.8
Master's Degree	91	19.6
Doctorate Degree	25	5.4
Unknown	21	4.5
Total	464	100.1[a]

Note: [a] Number discrepancy caused by a rounding error.

Forty percent of survey respondents do not attend religious adult education classes outside their normal worship services. The majority of research participants attend between one and four times per month with most of this group attending once a month. Close to 10% attend four times per month, averaging approximately once a week.

Table 9 Religious Education Participation Level Demographic Variable

Religious Education Participation Rate	Frequency	Survey %
None	183	39.4
One Time Per Month	96	20.7
Two Times Per Month	41	8.8
Three Times Per Month	25	5.4
Four Times Per Month	57	12.3
More Than Four Times Per Month	42	9.1
Unknown	20	4
Total	464	99.7[a]

Note: [a] Number discrepancy caused by a rounding error.

In order to answer both research questions posed in Chapter 1, some other comparisons concerning demographic were conducted. A Chi Square analysis was conducted for every demographic variable compared to current participation rate in religious adult education. The results of the analysis were that there is no statistical significance, where $p \leq .05$, among demographic categories and the rate at which adults currently participate (see Table 10).

Table 10 Demographic Variables and Religious Adult Education Participation Rates

Demographic Variable	$p \leq .05$
Age	.59
Gender	.80
Marital Status	.29
Race	.97
Education Level	.78
Domicile	.18
Occupation	.20

Note: There was no statistical significance between any demographic category and the rate at which an adult currently participates in religious adult education.

The percentages of demographic groups who participate in religious adult education along with their comparisons to the U.S. adult education participation rates are in Table 11.

Table 11 Religious and General Adult Education Participation Rates

Demographic Category	Religious Adult Education Participation %	U.S. Adult Education Participation %
Total Participation	59	44
Age	59	53
Young Adults	61	--
Middle-Aged Adults	56	--
Older Adults	65	--
Gender	59	45
Female	58	48
Male	60	41
Marital Status	59	--
Married	60	--
Unmarried	51	--

Demographic Category	Religious Adult Education Participation %	U.S. Adult Education Participation %
Race	60	45
Black or African American	57	46
Hispanic or Latino	67	38
White	60	46
Other	67	48
Education Level	59	53
High School Graduate	60	42
College Graduate	58	63
Domicile	59	--
Urban/Suburban	60	--
Rural	54	--
Occupation	59	45
Professional or Managerial	56	70
Service	59	48
Trade	70	34
Not Working	63	26

Note: Some data was not available from the U.S. Department's (2007) report on adult education or demographic categories were not organized the same as this study.

To answer other research questions, comparisons between gender and occupation, as well as, comparisons between age and education level were conducted. The Chi Square analysis found statistical significance among these two groups of comparisons (see Table 11). There were lower than expected counts of females in the professional, service and trade professions, yet higher counts in the "nonworking" category. Males had higher than expected frequencies in the professional, service, and trade occupation, but lower than expected frequency in the "not working" category. There were higher than expected counts of young adults with a college

degree or higher, and higher than expected counts of middle-aged adults and older adults only

achieving graduating high school.

Table 12 Comparisons Among Miscellaneous Demographic Variables

Compared Demographic Variables	$p \leq .05$
Gender and Occupation	**.00**
Age and Educational Level	**.02**

Note: Comparisons significant at $p \leq .05$ in boldface.

In summary, 649 people started this survey. One hundred-eighty five (30%) people

discontinued their participation after reading the instructions page. Four hundred and sixty-four

participants completed the survey. However, only 458 of those completed surveys contained

usable data for statistical analysis. Thirty-five of the total surveys were returned by mail. This

was approximately thirty-two percent of the total paper copies distributed. The main

characterization of this survey population is they are white, forty-year old, married females. They

live in a suburban area, work as a professional or manager, hold a bachelor's degree and do not

attend religious adult education programs outside their normal weekly worship service.

Comparisons of Barriers and Demographic Variables

The researcher closed the Barriers to Participation survey on SurveyMonkey® and downloaded the results to a Microsoft® Excel (.xls) workbook. Surveys received by mail were transcribed into the website by the researcher so there was a common data-base. Next, the data was coded in accordance with the categories in Table 13. Five possible selections on the Likert-Scale survey were reduced into three categories: Not Important, Important, and More Important. Similarly, demographic data, such as age, was reduced into three sub-categories: Young Adults, Middle-Aged Adults, and Older Adults.

Table 13 Categories Grouped for Statistical Analysis

Deterrents to Participation Rating Scale	Subcategories		
1. Not Important	1. Not Important		
2. Slightly Important	2.Important		
3.Somewhat Important			
4. Quite Important	3.More Important		
5. Very Important			

Demographic Data	Subcategories		
A. Age	1.Young Adults[a]	2.Middle-Aged Adults[b]	3.Older Adults[c]
B. Gender	1.Female	2.Male	
C. Marital Status	1.Married	2.Not Married[d]	
D. Race/Ethnicity	1.Black/African American	2.Hispanic/Latino	3.White 4.Other
E. Education Level	1.High School Graduate[e]	2.College Graduate[f]	
F. Domicile	1.Urban/Suburban	2.Rural	
G. Occupation	1.Professional	2.Service	3.Trade 4.Unemployed[g]
H. Participation Rate	1.None	2.Some[h]	3.Often[i]

Note.[a] 18-39 years old. [b] 40-59 years old. [c] 60 and older. [d] Includes never been married, divorced, separated, and widowed. [e] Variable contains adults with an associate's degree, high school diploma, GED equivalency, and high school dropouts. [f] Obtained bachelor's degree and higher. [g] Includes unemployed and retired adults. [h] Attend religious adult education classes between 1 and 4 times per month. [i] Attend religious adult education classes more than 4 times per month.

Data was combined into a smaller number of variables to make the results of the Chi Square test of independence stronger and reduce the possibility of low expected cell frequencies. The Cronbach's alpha measurement of inter-item reliability for the overall instrument was .90.

There were 360 possible barriers to participation and demographic Chi Square test combinations. Forty-eight of those combinations were from overarching barrier categories called deterrents to participation factors (see Table D.3). Those deterrent factors had numerous subscale deterrents to participation variables (see Table D.3) from which there were a total of 312 possible barriers to participation and demographic combinations. Tables and Figures in this research only depict deterrent and demographic factors found to be significant. There is no comprehensive table or figure to show the 300 deterrent and demographic factors not found to be significant.

The researcher conducted a series of chi square tests to determine if associations existed between the six deterrent variables and eight demographic variables. Those chi square tests resulting in a $p \leq .05$ are considered statistically significant indicating an association between the deterrent variable and demographic variable. Of the 360 possible tests, 60 deterrent and demographic variable combinations returned a X^2 of $p \leq .05$ (see Tables C.1-C.6). Twenty-two were from the overarching deterrents to participation factors and 38 emanated from the subscale deterrent variables. Six additional combinations had a $p \leq .05$ but were discarded because they contained more than one cell with an expected frequency less than two.

An expected frequency of two was used for this study because using an expected frequency of 5 now appears unnecessarily conservative. "It has been shown that X^2 will give accurate results when the average expected frequency is as low as 2" (Coladarci, Cobb, Minium & Clarke, 2008, 393). As such, there were no Chi Square corrections for continuity conducted for this analysis to compensate for low expected frequency counts.

The 60 Chi Square tests found significant at ≤ .05 were attributed to the following demographic variable frequencies (see Figure 1): education level, 16; current participation rate, 13; age, 11; marital status, 7; gender, 4; occupation, 4; race/ethnicity, 3; and domicile, 2. Likewise, the 60 Chi Square tests found significant at ≤ .05 were attributed to the following deterrents to participation variable frequencies (see also Figure 1): lack of confidence, 17; personal problems, 15; time constraints, 12; low personal priority, 8; cost, 5; and lack of course relevance, 3.

Figure 1 Deterrent and Demographic Factor Significance
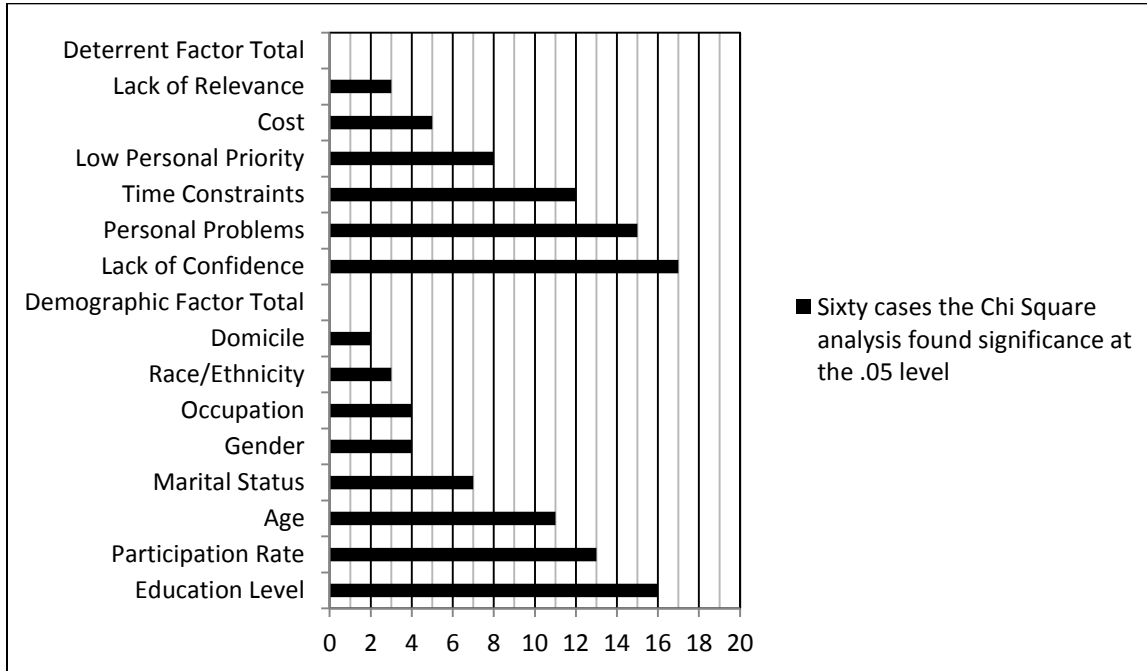
Note. This figure shows how many times each attribute independent variable was associated with a barrier to participation at the $p. ≤ .05$ level.

Each of the six deterrents to participation factor categories was found significant at the $p ≤ .05$ for at least two demographic variables. Time constraints had the most cases of significance with six of the eight demographic variables. Low personal priority and cost tied for the fewest cases of significance with two of the eight demographic variables. Moreover, each deterrent to

participation factor category contained several sub-categories shown to have significance with the demographic variables. However, 13 subscale deterrent variables were not found significant at the $p \leq .05$ with any of the demographic variables (see Table 14).

Table 14 Subscale Deterrent Variables not Statistically Significant

Deterrent Factor	Subscale Deterrent Variables
1. Time Constraints	Because the course was offered at an inconvenient time Because I didn't have time for the studying required Because of the amount of time required to finish the course
2. Lack of Course Relevance[a]	Because I wanted to learn something specific, but the course was too general Because education would not help me in my spiritual growth Because the available courses did not seem useful or practical Because the course was not on the right level for me Because the courses available didn't seem interesting Because the courses available were of poor quality Because I prefer to learn on my own
3. Low Personal Priority	Because I don't enjoy learning
4. Cost[b]	
5. Personal Problems[b]	
6. Lack of Confidence	Because my friends did not encourage my participation Because I feel my family/friends would not approve

Note. [a] None of the subscale deterrent variables for this factor category were found significant $p \leq .05$. [b] Every subscale deterrent variable in this factor category was found significant $p \leq .05$ with at least one demographic variable.

Tables 16-21 show the six deterrents to participation factors that dissuade adults from participating in religious adult education at the $p \leq .05$ level of significance. To understand how the researcher derived the data used in these tables, a detailed explanation of the first deterrent factor "Time Constraints", found in Table 16, and it's first associated demographic variable "Age" will be explained. The first row of Table 16 lists the deterrent to participation factor or sub-scale factor that can be found in Table D.3. The second indented row of Table 16 shows the demographic group that reported the deterrent as significant. The researcher used a combination

of SPSS 14.0 and Excel to conduct a Chi Square statistical analysis to determine significance. In this example, all the sub-scale deterrent variables were summated to create the overarching "Time Constraints" deterrent factor.

The following age groups reported time constraints as a barrier in the following frequencies (see Table 15): Young adults, Not Important/ 294, Important/254, Most Important/232; Middle-Aged Adults, Not Important/486, Important/483, Most Important/429; and, Older Adults, Not Important/167, Important/170, Most Important/101. After entering the frequency data, the researcher developed the expectancy data for age group also found in Table 15. Expectancy data is developed by adding the total number of young adults (780) and dividing them by the total number of adults (2,616) which is 29.8165%. Therefore the expectancy of young adults who are projected to report time constraints as not important is 29.8165% multiplied by the total number of adults reporting not important (947) for a total of 282.36. Once expectancy and frequency data is figured for each cell a Chi Square statistical test can be conducted. For this example the Chi Square was found significant at .02 (See Table 16).

Table 15 Example of Age Frequency and Expectancy Data for Time Constraints

Age	Not Important Frequency/ Expectancy	Important Frequency/ Expectancy	Most Important Frequency/ Expectancy	Total
Young	294/ 282.36	254/ 270.44	232/ 227.20	780
Middle-Aged	486/ 506.10	483/ 484.70	429/ 407.22	1398
Older	167/ 158.56	170/ 151.86	101/ 127.58	438
Total	947	907	762	2,616

However, finding age and time constraints as statistically significant is necessary but not sufficient. Determining which sub-demographic categories found time constraints as a barrier is

essential for this research. To interpret the Chi Square test with more than one degree of freedom, as this research has, cell frequencies should be converted to percentages to detect patterns (Gliner, Morgan & Leech, 2009, p. 314). Continuing to use time constraints and age in Table 16 as the example, the percentages found in Figure 2 helped inform the researcher as to which age sub-groups found time constraints as an important reason that may prevent their participation in religious adult education.

Figure 2 Example of Age Frequency and Expectancy Data for Time Constraints Converted to Percentages
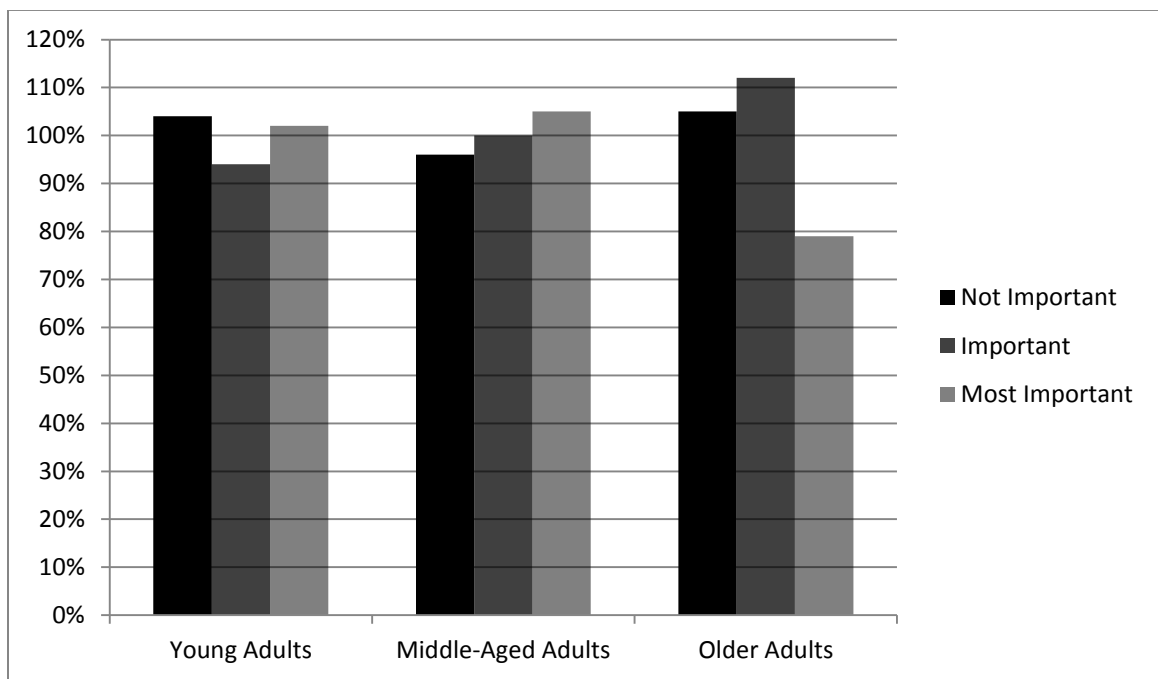
It is important to note that determining sub-demographic significance using this percentage conversion method can be subjective. The 100% axis on Figure 2 represents the expectancy rate, or putting it differently, what each demographic category was expected to rate each deterrent variable. In this case, the top two demographic sub-categories exceeding the expectancy rate were older adults for important (112%) and middle-aged adults for most important (105%) and are annotated on the third indented row in Table 16. It is important to note

80

that both young adults and older adults chose time constraints as not important, 104% and 105%

respectively. However, rating a deterrent as not important actually implies that the deterrent is

not a barrier and is therefore dismissed. This analysis example explained above was conducted

and used for all data found in Tables 16-21

Table 16 Time Constraints Significant Factors

Deterrent Factor and Subscale Variables
    Associated Demographic Variable
        Crosstabulation (Demographic Sub-category, Rating)
	df/$p \leq .05$

Time Constraints	
Age	4/.02
Older Adult, Important; Middle Adult, Most Important	
Gender[a]	2/.04
Female, Not Important; Male, Important	
Marital Status	2/.05
Married, Important; Not Married, Most Important	
Education Level	2/.00
High School, Important; College Grad., Most Important	
Occupation[a]	6/.00
Not Working, Not Important; Service, Most Important	
Current Participation Level[a]	4/.00
Often, Not Important; Some, Important	
-With all my other commitments, I just don't have the time	
Education Level[a]	2/.03
High School, Not Important; College Grad., Most Important	
Occupation[a]	6/.00
Trade, Not Important; Not Working, Not Important	
-My employer would not provide sufficient time off	
Education Level	2/.01
High School, Important; High School, Most Important	
Domicile	2/.01
Rural, Important; Urban, Most Important	
-I didn't think I could attend regularly	
Education Level	2/.01
High School, Important; College Grad, Most Important	
Current Participation Level[a]	4/.02
Often, Not Important; None, Important	

Note. Actual barriers to participation in boldface. [a]Due to a high percentage of respondents reporting this deterrent variable as Not Important, it does not constitute a barrier to religious adult education participation for this demographic.

Time constraints proved to be the barrier to participation reported by the most demographic groups (see Table 16). Six of eight groups reported time influences their decision to participate. Middle-aged and older adults, single and married adults, and all education levels consider time to be a barrier. However, it is important to mention a nuance with this reporting system. Although gender and time constraints appear to be significant at the $p \leq .05$ level on Table 16, females rate time as "Not Important" with a high ratio of frequency over expectancy. This high "Not Important" ratio accounts for the statistical significance but is, therefore, not a reportable barrier to participation.

For time constraint's sub-factors, high school graduates and adults living in both urban/suburban and rural areas report insufficient time off from their employers while all education levels report not being able to attend regularly as barriers to participation.

Five demographic groups report personal problems as barriers to participation at the $p \leq .05$ level (see Table 17). Of note, older adults, racial groups considered other, high school graduates, those currently not employed and those who do not currently participate have the highest level of personal problems not allowing their participation.

Four personal problem sub-deterrent categories emerged as important. Older adults, females, and high school graduates cite health problems or disabilities. Young adults have problems with childcare and older adults have family problems. Both males and females, older adults, high school graduates, and those who do not participate in religious adult education report a lack of energy as problematic.

Table 17 Personal Problems Significant Factors

Deterrent Factor and Subscale Variables Associated Demographic Variable Crosstabulation (Demographic Sub-category, Rating)	df/$p\leq_{.05}$
Personal Problems	

Deterrent Factor and Subscale Variables	df/$p \leq .05$
Associated Demographic Variable	
Crosstabulation (Demographic Sub-category, Rating)	
Age	4/.00
Older Adult, Important; Young Adult, Most Important	
Race[b]	6/.01
Blk., Not Important; Other, Important	
Education Level	2/.00
High School, Important; High School, Most Important	
Occupation	6/.00
Not Working, Important; Not Working, Most Important	
Current Participation Level	4/.02
Often, Not Important; None, Important	
-A personal health problem or disability	
Age	4/.00
Older Adult, Important; Older Adult, Most Important	
Gender	2/.00
Female, Important; Female, Most Important	
Education Level	2/.00
High School, Important; High School, Most Important	
-I had trouble with childcare	
Age	4/.00
Young Adult, Important; Young Adult, Most Important	
Marital Status[a]	2/.03
Not Married, Not Important; Married, Important	
-Family problems	
Age	4/.01
Older Adult, Important; Older Adult, Most Important	
-I have no energy	
Gender[b]	2/.03
Male, Not Important; Female, Most Important	
Marital Status	2/.05
Married, Important; Not Married, Most Important	
Education Level	2/.04
High School, Important; High School Most Important	
Current Participation Level[b]	4/.05
Often, Not Important, None, Important	

Note. Actual barriers to participation in boldface. [a]Due to a high percentage of respondents reporting this deterrent variable as Not Important, it does not constitute a barrier to religious adult education participation for this demographic. [b]Barrier may remain valid to participation because the demographic variable reporting it as Most Important is greater than the demographic variable reporting as Not Important.

    Four demographic groups reported lack of confidence as significant deterrents to

participation in religious adult education (see Table 18): Unmarried adults, high school

graduates, adults working in the service industry and not working, and those who do not

participate in religious adult education at all.

Table 18 Lack of Confidence Significant Factors

Deterrent Factor and Subscale Variables
   Associated Demographic Variable
      Crosstabulation (Demographic Sub-category, Rating)
	$df/p \leq_{.05}$

Lack of Confidence	
Marital Status	2/.02
Not Married, Important; Not Married, Most Important	
Education Level	2/.00
High School, Important; High School, Most Important	
Occupation	6/.00
Service, Important; Not Working, Most Important	
Current Participation Level	4/.00
None, Important; None, Most Important	
-I felt I couldn't compete with younger participants	
Marital Status	2/.00
Not Married, Important; Married, Most Important	
-I felt I was too old or young to take the course	2/.01
Education Level	
High School, Important; High School, Most Important	
-I was not confident of my learning ability	
Age[b]	4/.01
Young Adult, Not Important; Older Adult, Important	
Education Level	2/.00
High School, Important, High School, Most Important	
Current Participation Level	4/.04
None, Most Important; Some, Important	
-I'm not smart enough	
Education Level	4/.00
High School, Important; High School, Most Important	
-I felt I wasn't knowledgeable about the Bible	
Education Level	2/.00
High School, Important; High School, Most Important	
-My family did not encourage participation	
Age	4.01/
Young Adult, Most Important; Older Adult, Most Important	
-I didn't think I would be able to finish the course	
Race	6/.01
Black, Most Important; Hisp./Lat., Most Important	
-I didn't think the course would meet my needs	
Age	4/.02
Older Adult, Important; Older Adult, Most Important	
-I would feel embarrassed in front of friends	
Marital Status[b]	2/.01
Not Married, Most Important; Married, Not Important	
Education Level	2/.00
High School, Important; High School, Most Important	
-I didn't know anyone taking the courses	
Current Participation Level[b]	4/.01
Often, Not Important; None, Important	

The lack of confidence deterrent to participation factor has the greatest quantity of sub-deterrent categories that are significant at the $p \leq .05$ level. However, to be forthright, this deterrent factor had the most sub-deterrent factors listed on the survey. Both married and non-married adults report the inability to compete with younger participants while high school graduates consider themselves too old or too young to participate. Older adults, high school graduates and those who currently do not or minimally participate in religious education do not feel confident in their ability to learn.

High School graduates also report that they are not smart enough or knowledgeable enough about the Bible to participate. Younger and older adults feel that family did not encourage participation while only older adults felt as though religious adult education programs would not meet their needs. Black or African Americans and Hispanic or Latinos rated not being able to finish the course as significant. Married and unmarried adults, as well as high school graduates reported embarrassment in front of friends as a barrier. Adults who do not currently participate in religious adult education do not take courses because they do not know anyone else taking a course.

The lack of course relevance deterrent to participation factor was reported as significant at $p \leq .05$ level by three demographic categories (see Table 19). Older adults, males, African American or Blacks, and Hispanic or Latinos report that religious adult education classes have no relevance. It is important to note that this is the only deterrent to participation category that had no sub-category deterrents to be found significant among any demographic group.

Table 19 Lack of Course Relevance Significant Factors

Deterrent Factor and Subscale Variables
    Associated Demographic Variable
        Crosstabulation (Demographic Sub-category, Rating)
	df/$p \le$ .05

Lack of Course Relevance	
Age	4/.00
Older Adult, Important; Older Adult, Most Important	
Gender	2/.00
Male, Important; Male, Most Important	
Race/Ethnicity[b]	6/.02
Other, Most Important; Black, Not Important	

Note. Actual barriers to participation in boldface.   [a]Due to a high percentage of respondents reporting this deterrent variable as Not Important, it does not constitute a barrier to religious adult education participation for this demographic. [b] Barrier may remain valid to participation because the demographic variable reporting it as Most Important is greater than the demographic variable reporting as Not Important.

The low personal priority factor category was found significant at $p \le .05$ level by two demographic categories (see Table 20). Both high school and college graduates report low priority. Adults who do not currently participate in religious adult education and those who participate often also indicate low priority. Of all the low personal priority sub-factor deterrents to participation categories, current participation rate is the only demographic that is significant.

Table 20 Low Personal Priority Significant Factors

Deterrent Factor and Subscale Variables
    Associated Demographic Variable
        Crosstabulation (Demographic Sub-category, Rating)
	df/$p \le$ .05

Low Personal Priority	
Education Level	2/.03
High School, Important; College Grad., Most Important	
Current Participation Level	4/.00
None, Most Important; Often, Most Important	
-The poor quality of instructors	
Current Participation Level	4/.02
Some, Important; Often, Most Important	
-I haven't enjoyed courses in the past	
Current Participation Level	4/.03
None, Important; None, Most Important	
-I'm not that interested in taking courses	

Deterrent Factor and Subscale Variables	df/$p\leq_{.05}$
Associated Demographic Variable	
Crosstabulation (Demographic Sub-category, Rating)	
Current Participation Level	4/.01
None, Important; Often, Most Important	
-I wasn't willing to give up my leisure time	
Current Participation Level[b]	4/.02
Often, Not Important; None Most Important	
-Participation would take me away from time with my family	
Marital Status[a]	2/.01
Not Married, Not Important; Married, Most Important	
Current Participation Level[b]	4/.04
Often, Not Important; None Most Important	

Note. Actual barriers to participation in boldface. [a]Due to a high percentage of respondents reporting this deterrent variable as Not Important, it does not constitute a barrier to religious adult education participation for this demographic. [b]Barrier may remain valid to participation because the demographic variable reporting it as Most Important is greater than the demographic variable reporting as Not Important.

Table 21 Cost Significant Factors

Deterrent Factor and Subscale Variables	df/$p\leq_{.05}$
Associated Demographic Variable	
Crosstabulation (Demographic Sub-category, Rating)	
Cost	
Age	4/.05
Older Adult, Important; Older Adult, Most Important	
Education Level	2/.00
High School, Important; High School, Most Important	
-I couldn't afford miscellaneous expenses like travel, books, etc	
Age	4/.03
Young Adult, Important; Older Adult, Important	
Education Level	2/.01
High School, Important; High School, Most Important	
-I have transportation problems	
Education Level	2/.02
High School, Important; High School, Most Important	

Note. Actual barriers to participation in boldface.

Cost is the final deterrent to participation category. Older adults and high school

graduates report this category as significant at the $p \leq .05$ level (see Table 21). For the sub-

deterrents to participation category, young adults, older adults, and high school graduates rate not

being able to afford miscellaneous items associated with religious adult education programs. High school graduates also report transportation problems preventing participation.

The Deterrent to Participation Scale-Religious (DPS-R) produced over 450 usable surveys for this study. The demographic data was defined into 8 categories which were then aggregated. The survey's data was coded and put into SPSS 14.0, as well as Microsoft Excel. A Chi Square analysis for independence was conducted in both data bases for redundancy. It was found that 60 of 360 possible deterrents to participation factors and sub-scale factors were significant at the $p \leq .05$ level. There were more than 60 initially, but the quantity was reduced for cells containing expected frequencies less than two. Finally, a Crosstabulation was conducted on the deterrent factors found to have significance. The specific demographic variables that had a bearing on the deterrent's significance were discovered. However, some of these barriers to participation were discarded after Crosstabulation because the main rating within the deterrent was "Not Important". Overall, the researcher gained valuable insights of the barriers preventing adults from attending religious education programs that will assist in answering the research questions.

Chapter 5- Discussion and Conclusions

Two research questions directed this study. The first question sought to find if there were barriers to participation within religious adult education. If so, which demographic groups were more likely to experience those barriers at statistically significant levels? The second question sought to examine whether or not barriers to religious adult education and barriers to adult education in general were similar. The data gleaned from the survey is useful in answering both research questions plus provides insights for future research.

Research Question #1

Research question one was, what variables, if any, deter adults from participating in nonformal and informal religious adult education programs? The answer is that all six deterrents to participation factor categories, and most sub-categories, were found to contribute to an adults' decision not to participate. However, some deterrents are more prevalent than others. The information following in this section will provide a brief definition of each deterrent to participation category, a brief synopsis of the deterrents from Chapter 4, and the researcher's reflections about the deterrents.

Personal problems are described as a factor that reflects situational difficulties related to child care, family problems, and personal health problems or disabilities (see Table 1). This deterrent category led all other deterrent factor categories with five demographic groups reporting significance. A brief synopsis of personal problems found in Table 17 follows. Age, race, education level, occupation and current participation levels all cite personal problems as significant barriers to participation in religious adult education. The demographic categories rating personal problems highest were "other" races, older adults, high school graduates, those

adults not currently working and those currently not participating. Within personal problems, several sub-item deterrents emerged. Personal health problems or disabilities, family problems, lack of energy, and trouble with childcare all had significant bearings on personal problems. The highest reported ratings of personal problems were, in order from highest to lowest: older adult's health problems or disabilities; older adult's family problems; high school graduates' health problems or disabilities; and, young adult's childcare problems.

While it is easy to understand how personal problems may produce a barrier to participation, it is unclear what family problems the study's participants may have. Discovering specific family problems is beyond the scope of this research. This deterrent may be too broad and widespread for churches to develop comprehensive plans to reduce family problems and create greater participation. However, churches should not ignore family problems. They should do due diligence to identify family problems that may be common to several congregants and make attempts to reduce the barrier.

Another area that churches may have problems overcoming is a lack of energy. Numerous reasons may contribute to a lack of energy: parenthood, work, poor exercise and health regimens, and et cetera. This deterrent, like personal problems, is very broad and widespread. It is unlikely the church can reduce a congregant's work hours or amount of hours a newborn baby lies awake at night. However, churches can seek to reduce barriers by making their adult educational programs as non-invasive as possible. Programs that require very little preparation or workload may help lessen the deterrent enough for the weary to participate. Additionally, churches can provide decision-making tools to help congregants prioritize the events in their life so those deemed unnecessary can be scaled back or eliminated.

Some congregants expressed healthcare or disabilities as a deterrent to participation. The church can overcome these barriers if the barrier exists within the confines of the church itself. For example, churches can ensure that their facility is disabled accessible. Federal law mandates a minimum standard of accessibility, but maybe churches should go over and beyond federal requirements. Churches have a larger proportion of older adults than found in the general public. Therefore, the percentages of disabled accessible parking spaces, wheel chair ramps, restrooms, and handrails should be proportioned more in a church than in the general public. Hospitals are a good example of higher disabled proportioning. If a church's budget disallows upgrading facilities, then perhaps classes designed specifically for disabled congregants could meet in a retirement facility or hospital conference room more aptly designed to accommodate higher percentages of disabled people.

Childcare seems to be a perplexing barrier. It is obvious why younger adults name this as a deterrent for they are the ones most likely to have younger children. However, churches are usually very intentional with child care needs. Nonetheless, childcare problems were found to be problematic. Of all the personal problem sub-deterrent categories, child care may be the simplest barrier to overcome. Churches should inquire about the childcare needs from those congregants with children. The church can then develop more opportunities for childcare. Some congregants may deem the quality of childcare not the quantity of childcare as problematic. This too can be overcome by querying congregants and making changes to childcare providers if necessary.

Lack of confidence conveys self-doubt, diffidence, and low academic self-esteem. The sub-deterrent items concern a lack of encouragement from friends and family. This factor can be interpreted as an indirect source of self-doubt and diffidence reinforced or mediated by the

influence of significant others. Consistent with prior research, these largely dispositional variables are ascribed relatively low magnitudes of importance by the respondents (see Table 1).

Lack of confidence also contributed to an adult's lack of participation in religious education. A brief synopsis of lack of confidence found in Table 18 follows. Four demographic categories reported having a lack of confidence: marital status; education level, occupation, and current participation levels. Of these categories, adults not working, unmarried adults, only those who completed high school had the greatest lack of confidence and adults who currently do not participate. Ten deterrent sub-categories contributed to an adult's lack of confidence:

1. Feeling unable to compete with younger participants

2. Feeling too old or too young

3. Feeling unconfident in learning abilities

4. Feeling not smart enough

5. Feeling unknowledgeable about the Bible

6. Feeling family did not encourage participation

7. Feeling unable to complete the course

8. Feeling the course would not meet needs

9. Feeling embarrassed in front of friends

10. Feeling as though they did not know anyone taking the course

It is important to note that some of the most significant ratings come in the lack of confidence sub-categories. Often ratings for these deterrents are double and triple the ratings of sub-categories for other deterrent factors. The highest reported ratings of lack of confidence were, in order from highest to lowest: Unmarried adults feeling embarrassed in front of friends; high school graduates not feeling smart enough; both African Americans and Hispanic/Latinos

92

not being able to finish the course; older adult's family not encouraging participation; unmarried adult's inability to compete with younger participants; older adults and high school graduates' lack of confidence in their learning ability; and, high school graduates feeling embarrassed in front of friends.

Items 1-5 above seem as though they are a better fit for adult educational programs for increasing one's status in the workplace, not religious programs. Individuals learning a trade or trying to increase skills and knowledge to get promoted in their jobs are more likely to experience a cutthroat educational environment because succeeding means upgrading one's status and earning power. Therefore it is easy to understand why those with a lack of confidence hesitate to participate out of fear of being marginalized. However, the move up or get out environment usually does not exist in the church. It usually does not matter if classes are missed, if homework is not completed or if the congregant is an eager participant during the class. Further studies should be conducted to understand exactly why a lack of confidence deters some from participating in an otherwise low-threat environment.

The church may have better success in eliminating barriers found in items 6-10 above. In lieu of family encouraging participation, the church family could encourage participation. A dedicated team of individuals making personal contact with congregants may make great strides with enticing them to participate. These personal contact teams can also be valuable for marketing the program and explaining the expected benefits.

Shortened religious adult educational programs could help those who feel like they do not have enough time to complete the course. Programs that last four to six weeks instead of year-long programs may boost participation rates. Even if the curriculum takes a year to complete, it could be broken into smaller blocks of time with breaks between giving the perception that the

course is short. Additionally, creating programs in a small group setting can help eliminate fears of not knowing anyone else and feeling embarrassed.

Time constraints and Lack of relevance were equal among deterrent factors with three demographic categories. Age, marital status, and education level name time constraints as significant barriers to participation in religious adult education. This deterrent factor was described in Table 1 and suggests a lack of time as the obvious factor label. However, other items within this factor indicate a more subtle interpretation- time constraints rather than an absolute lack of time. Respondents in the initial DPS-G assigned greater importance to this factor than to any other.

A brief synopsis of time constraints found in Table 16 follows. The demographic categories rating time constraints highest were older adults, unmarried adults, and high school graduates. Within time constraints, several sub-item deterrents emerged. Time off work and not being able to attend regularly had significant bearings on time constraints. The highest reported ratings of time constraints were, in order from highest to lowest: an adult living in a rural area not having sufficient time off from work; high school graduates not having sufficient time off from work; and, high school graduates inability to attend regularly.

There is little a church can do to influence a congregants work hours, however the church can make religious adult education programs accessible several times a week at different times. Most churches do a good job accommodating those who work "normal" schedules like nine to five, Monday through Friday. Perhaps churches could offer a class during a weekday morning to accommodate those who work second shift. In order to accommodate those who feel like they cannot attend regularly, classes could be structured so that the topic is contained within one

meeting. Congregants could miss a session without falling behind and feeling like they would not be able to catch up.

Lack of relevance conveys a perceived lack of applicability, appropriateness or fit between available learning opportunities and respondents' perceived needs and interests (see Table 1). A brief synopsis of lack of relevance found in Table 19 follows. Lack of relevance, like time constraints, was associated with three demographic categories. Age, gender, and race and ethnicity show lack of relevance as a significant barrier to participation in religious adult education. The demographic categories rating lack of relevance highest were "other" race and ethnic groups, older adults and males. Within lack of relevance, there were no sub-item deterrents to emerge as significant among any demographic category.

The lack of relevance deterrent category offers a finding like no other deterrent factor. While three demographic categories found lack of relevance as a significant barrier no demographic groups found any of the sub-deterrent categories significant. This deterrent category should be explored with further research to understand this phenomenon and to provide program planners with better information to help overcome this deterrent.

Low personal priority indicates a lack of motivation or interest with respect to engaging in adult education. However the quality that comes through the strongest as best characterizing the majority of items is marginal or low priority (see Table 1). A brief synopsis of low personal priority found in Table 20 follows. Low personal priority was found to be a deterrent factor with two demographic categories. Education level and current participation rate name time constraints as significant barriers to participation in religious adult education. The demographic categories rating low personal priority highest were those who do not currently participate in religious education, those who participate in religious education often, and high school graduates. Within

95

low personal priority, several sub-item deterrents emerged. Poor quality of instructors, not enjoying classes in the past, not being interested in courses, not willing to give up leisure time and taking time away from family had significant bearings on low personal priority. The highest reported ratings of low personal priority were, in order from highest to lowest: adults participating in religious education often perceived instructor quality and not being interested in taking courses; and, adults who do not participate in religious education not enjoying courses in the past and unwillingness to give up leisure time.

Low personal priority as a barrier to participation directly juxtaposes motivation for participation discussed in the review of literature. The deterrents to participation discussed previously in this chapter have been, for the most part, tangible. One can physically see a disability or lack of time, but the sub-deterrent categories for low personal priority deal with a person's system of values. At some point the congregant has to choose whether or not poor instruction, lack of interest and enjoyment, or unwillingness to give up their leisure time is more important than the expected benefit of participating in religious adult education. It is only when the congregant values their personal spiritual growth more than valuing their personal priorities that they will choose to overcome this deterrent. The church can do their part in helping congregants understand the importance of growing in their belief system.

Cost's definition is self-explanatory (see Table 1) and was found to be a deterrent factor with two demographic categories. A brief synopsis of cost found in Table 21 follows. Age and education level found cost as a significant barrier to participation in religious adult education. The demographic categories rating cost highest were older adults, and high school graduates. Within cost, several sub-item deterrents emerged. Inability to afford expenses like travel, books, other miscellaneous expenses and transportation problems had significant bearings on cost. The

highest reported ratings of cost were, in order from highest to lowest: high school graduate's

transportation problems and ability to afford the course; and, both younger and older adult's

ability to afford the course.

Churches strive to create educational opportunities at little or no cost, but as the research

shows some demographic groups have problems attending due to cost. Sometimes cost is not the

issue, but rather congregants asking for help. Generous people within churches often volunteer to

help those who cannot afford classes. However, those who need help seldom ask for it because

they do not know help is available or they are too embarrassed to ask. Religious adult education

program planners can develop ways to match available scholarships with those needing help in

obscure and low-threat ways. As always, program planners should continue to minimize costs as

a method of reducing barriers to participation.

Research Question #2

The second research question was, do deterrent variables, if any, preventing participation

in religious adult education reflect deterrent variables found in the general adult education

population? The answer to this question, just as the first research question, is yes. However,

before comparing deterrents to participation found in this study with deterrents written about in

the review of literature, there will be comparisons made concerning participation rates.

It is possible to make comparisons to six demographic categories used by both this study

and the U. S. Department of Education's (2007) report on adult education participation rates.

Those areas are: total participation, age, gender, race, education level and occupation.

Unfortunately, marital status was not considered for the U.S. Department of Education's (2007)

report.

Interdenominational, Protestant Christian adults attend religious education programs 15% more than adults in general public attend adult education classes, 59% to 44%. The disparity is only six percent, 59% to 53%, in favor of the Christian population when comparing all age groups. For all other comparable demographic categories, the Christian population participates more than the general adult education populace by, on average, 15%. This higher rate goes for all demographic subcategories as well. One sub-demographic category does not conform to this standard. Professionals and managers, within the occupation demographic, participate in general adult education fourteen percent more than the Christian population.

This study also sought to compare deterrents in religious education to deterrents in the general adult population. This was accomplished by analyzing the demographic and deterrent relationships found within this study and comparing them to barriers found in the literature review.

Johnstone and Rivera (1965), Darkenwald and Valentine (1985), and Merriam, Caffarella, and Baumgartner (2007) found a lack of time is a main reason adults do no participate in education. While time constraints certainly appear as a deterrent to religious adult education, it is not as important as conveyed in the literature. Time constraints only prove significant for three demographic groups: age, marital status and education level. More importantly, time constraints was discarded as a deterrent by three demographic categories, gender, occupation and current participation rate, because of their high rating as "Not Important". A consideration for this fact is that many religious adult education classes require very little preparation and personal study. The only time involved is traveling to and from the event plus attendance. Additionally, religious adult education classes are often held after traditional work hours or during times that cater to the

specific demographic the class is targeting. For example, a quilting and prayer class for older ladies may be held during a weekday morning.

Johnstone and Rivera (1965), Darkenwald and Valentine (1985), and Merriam, Caffarella, and Baumgartner (2007) also found lack of money as a primary deterrent to participation. This too was found as a deterrent in religious adult education, but only for age and education level groups. Once again, it appears that religious adult participants do not place money ahead of participation at an important level. This too may be explained due to an effort of many churches to provide classes free or at low cost.

The place a person lives often creates barriers to participation according to Van Tilburg and Moore (1989), Coombs (1985), and Merriam and Brockett (2007). Urban areas in industrialized countries usually experience more barriers to participation. However, the Christian population living in rural areas for this study showed more barriers than urbanites. The urban respondents in this study participated six percent more than rural respondents, 60% to 54%. An explanation for this may be attributed to the urban areas' size and population density. Even though many respondents in this study lived in urban areas, these urban areas are highly trafficable and car ownership is potentially high. Urban participants can still drive to religious adult education courses relatively easily unlike large metro areas where many would have to take the train, bus, cab or walk.

Gender is usually a significant barrier to participation. Coombs (1985) wrote that men normally participate in adult education more than women. However, the U. S. Department of Education's (2007) report found that more women than men participate in the U. S. This study has found an almost equal percentage of gender participation in religious adult education with men slightly edging women, 60% to 58%.

99

Kopka and Peng (1993) and Merriam and Brockett (2007) report age as a barrier to participation. Older adults participate less due to issues such as reduced formal education level, poor health, lack of program information, lack of energy, lack of transportation and personal problems. This study shows that older adults participate slightly more than both middle-aged and younger adults, 65%, 56%, and 61% respectively. While older adults in this study do lag behind younger adult's education levels, this, lack of transportation, lack of energy, and lack of program information was not found as barriers to an older adult's participation. However, health problems, personal problems, and education level do support Kopka and Peng (1993) and Merriam and Brockett's (2007) conclusions concerning barriers to participation for adults.

Recommendations for Future Research

First, this research is quantitative. Therefore it is missing a rich, contextual understanding of the deterrents to participation in religious adult education. Most barrier and demographic relationships are understandable, such as older adults with health problems. However, some relationships do not intuitively reveal themselves or cannot be found in the literature. For example, this study has revealed that health problems are a barrier. However, what we do not yet understand is what specific health problems exist and if the church can reduce the barrier or if the individual must overcome the barrier himself. Therefore, a future researcher could pick any of the deterrents to participation found significant in this study and use a qualitative research method to explore such phenomenon. However, the following areas are specifically noted by the researcher as needed for further study.

1. Why does the Christian population attend adult religious education at a higher rate than the general population attends general adult education? What can other fields of adult

100

education learn from religious adult education in terms of motivations? A study in motivation for participation is suggested.

2. Why do Christian professionals lag behind in religious adult education than the general public?

3. Why do older adults, despite Merriam and Brockett's (2007) synopsis of having more money and time to spend on education, find time constraints as an important barrier to participation?

4. What are the implications for multicultural and other religious denominational groups for barriers to participation? This study had low counts of minority groups and no other religious or denominational groups completing the survey. Recreating this survey targeting these groups is recommended.

5. What are the implications for income level for barriers to participation? Income is an important variable in social science research. The pastors supporting this research asked that income data be omitted from the DPS survey because churches try to avoid obtaining personal financial information about their congregants. It is recommended that a future study explore income level and barriers to participation in religious adult education.

6. Are the healthcare and disabilities barrier to participation a personal problem or a church problem? For example, does the church need to build more accessible facilities or does the congregant need to purchase a vehicle suitable for carrying a wheelchair?

7. Why do adults cite a lack of confidence as a barrier to participation in religious adult education? Religious adult education should not be competitive. Since most classes fall into the nonformal and informal education classification, there should be few tests or other mandatory

requirements involved. Most religious adult education is for the sole purpose of benefitting the participant.

8.   Why do adults cite lack of relevance as a barrier to participation in religious adult education? This deterrent factor was found significant for three demographic groups, yet not one sub-deterrent factor was found significant. Therefore, there is not a sufficient interpretation of the reasons why adults feel religious adult education programs provide little relevance to their lives.

9.   Why do adults prioritize their personal time and enjoyment ahead of growing in their religious faith? This deterrent to participation should be the most perplexing to religious educators. Despite the Bible referencing the importance of learning over 3,000 times and numerous attempts made by churches encouraging participation in religious adult education, many do not participate. A study using the Educational Participation Survey (EPS) is recommended to explore a congregant's motivations for participation. Those results should be reconciled with this barrier to participation study to help religious adult education planners understand the dynamic between barriers and motivations.

10. What are the contexts behind each of the barriers to religious adult education found in this study? While this quantitative research has found several barriers, often the phenomenon surrounding these barriers is unclear. For religious adult education planners to better understand these barriers, a qualitative study is recommended for exploring each of these barriers in a rich personal context.

Contributions to the Field of Adult Education

This study builds on Darkenwald and Valentine's (1985) Deterrents to Participation scale-Generic (DPS-G). Their study sought to "move beyond the narrow, homogenous

populations of earlier deterrent studies in an effort to enhance a general theory of generalizability" (p. 178). This study in barriers to religious adult education came about for two reasons. First, there have been very little new barrier studies conducted as of late. Second, there was not an overall study focused on barriers to participation in religious education. It is the researcher's hope that the findings in this study will add to the base of literature to form an overall stronger academic discipline. Last, this study is exploratory and, as such, should have identified more questions than it did provide answers. It is with sincere expectation that other educational researchers will build upon this survey to give religious adult education planners valuable information to develop great programs.

Summary

This study explored barriers to participation in religious adult education among interdenominational, Protestant Christians. A detailed analysis of the data showed numerous barriers preventing adults from participating. Moreover, these barriers were identified along with specific demographic groups that found each barrier to be significant. Additionally, the barriers to participation for religious adult education found in this study were compared to barriers for the general adult population examined in the review of literature. It was found that, while similar, barriers to religious adult education vary from those in the general adult education. Not only do the barriers differ, but the rate at which interdenominational, Protestant Christians participate is much higher.

In conducting this study the researcher developed an understanding of barriers to religious adult education programs that will contribute to the literature-base of the adult education profession. As a result of this examination, leaders who create religious adult

103

education programs may receive insights for creating solutions and strategies to overcome these barriers. Moreover, understanding barriers may be able to help adult education program planners predict who will and will not be participating. A targeted marketing or barrier reduction campaign can be created for those at risk of not participating. While it is not always possible to eliminate all barriers, understanding barriers to participation in adult education is essential in developing effective adult educational programs.

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Appendix A- Approved Application for Research Involving Human Subjects

FOR OFFICE USE ONLY: IRB Protocol # _____	Application Received: _____
Routed: _____ Training Complete: _____	

Committee for Research Involving Human Subjects (IRB)
Application for Approval Form
Last revised on January 2011

ADMINISTRATIVE INFORMATION:

- **Title of Project:** (if applicable, use the exact title listed in the grant/contract application)
  BARRIERS TO PARTICIPATION IN RELIGIOUS ADULT EDUCATION: AN EXPLORATORY STUDY

- **Type of Application:**
  ☒ New/Renewal   ☐ Revision (to a pending new application)
  ☐ Modification (to an existing #_____ approved application)

- **Principal Investigator:** (must be a KSU faculty member)

Name:	W. Franklin Spikes	Degree/Title:	Ed. D/ Major Professor
Department:	EDLEA	Campus Phone:	785-532-5873
Campus Address:	363 Bluemont Hall	Fax #:	
E-mail	wfs3@ksu.edu		

- **Contact Name/Email/Phone for Questions/Problems with Form:** Dr. Frank Spikes/ wfs3@ksu.edu/ 785-532-5873

- **Does this project involve any collaborators not part of the faculty/staff at KSU?** (projects with non-KSU collaborators may require additional coordination and approvals):
  ☒ No
  ☐ Yes

- **Project Classification** (Is this project part of one of the following?):
  ☐ Thesis
  ☒ Dissertation
  ☐ Faculty Research
  ☐ Other: _____
  Note: Class Projects should use the short form application for class projects.

- **Please attach a copy of the Consent Form:**
  ☐ Copy attached
  ☒ Consent form not used

- **Funding Source:** ☐ Internal   ☐ External (identify source and attach a copy of the sponsor's grant application or contract as submitted to the funding agency)
  ☐ Copy attached   ☒ Not applicable

- **Based upon criteria found in 45 CFR 46 – and the overview of projects that may qualify for exemption explained at** http://www.hhs.gov/ohrp/policy/checklists/decisioncharts.html **, I believe that my project using human subjects should be determined by the IRB to be exempt from IRB review:**
  ☐ No
  ☒ Yes   (If yes, please complete application including Section XII. C. 'Exempt Projects'; remember that only the IRB has the authority to determine that a project is exempt from IRB review)

116

Human Subjects Research Protocol Application Form

The KSU IRB is required by law to ensure that all research involving human subjects is adequately reviewed for specific information and is approved prior to inception of any proposed activity. Consequently, it is important that you answer all questions accurately. If you need help or have questions about how to complete this application, please call the Research Compliance Office at 532-3224, or e-mail us at **comply@ksu.edu**.

Please provide the requested information in the shaded text boxes. The shaded text boxes are designed to accommodate responses within the body of the application. As you type your answers, the text boxes will expand as needed. After completion, print the form and send the original and one photocopy to the Institutional Review Board, Room 203, Fairchild Hall.

Principal Investigator:	**Dr. W. Franklin Spikes**
Project Title:	**BARRIERS TO PARTICIPATION IN RELIGIOUS ADULT EDUCATION: AN EXPLORATORY STUDY**
Date:	**January 30th, 2013**

MODIFICATION

Is this a modification of an approved protocol? ☐ Yes ☒ No **If yes, please comply with the following:**

If you are requesting a modification or a change to an IRB approved protocol, <u>please provide a concise description of all of the changes</u> that you are proposing in the following block. Additionally, please highlight or bold the proposed changes in the body of the protocol where appropriate, so that it is clearly discernable to the IRB reviewers what and where the proposed changes are. This will greatly help the committee and facilitate the review.

NON-TECHNICAL SYNOPSIS (brief narrative description of proposal easily understood by nonscientists):

Religious organizations, spend an enormous amount of fiscal and personnel resources on adult education programs. However, there is not a comprehensive method determining deterrents to participation. This research will further build upon prior research in adult education concerning barriers to participation in order to establish a coherent theoretical framework.

I. **BACKGROUND** (concise narrative review of the literature and basis for the study):

This study will begin to develop an understanding of barriers to religious adult education programs and contribute to the literature-base of the adult education profession. This study will also give practitioners who create religious adult education programs a better understanding of barriers preventing participation. This increased understanding will provide insights for creating solutions and strategies to overcome these barriers. Moreover, understanding barriers helps adult education program planners predict who will and will not be participating. While it is important for program planners to reduce as many barriers as possible, this is not always possible. Understanding barriers to participation is necessary in preparing plans to develop and market programs in adult education. Moreover, the 1980s and 1990s provided the largest amount of adult educational barrier literature. Since that period of time, there has been scant refereed material published during the 2000s that is significantly different than previous research. This exposes a gap in literature. Since the 2000s, America has been a nation at war and the economy has severely recessed. There is little viable information that exposes how these two events affect people's willingness or unwillingness to participate in adult education. This research will explore barriers after the preponderance of literature was published 20-years ago.

II. **PROJECT/STUDY DESCRIPTION** (please provide a concise narrative description of the proposed activity in terms that will allow the IRB or other interested parties to clearly understand what it is that you propose to do that involves human subjects. This description must be in enough detail so that IRB members can make an informed decision about proposal).

Church of the Harvest congregants will be asked to particpate in a survey. A summated attitude scale survey questionaire will be in 2 forms for the volunteer's convenience. The first form is web-based. Volunteers can access the weblink through the church's website, Twitter, or Facebook page or they can simply type the internet site into the address bar. Volunteers can also find the web address in a mass email sent by Church of the Harvest or in the weekly bulletin provided during the main worship service. The second form is paper copies provided by the researcher in the church's foyer before and after church events. The researcher will also provide pre-addressed, stamped envelopes for those requiring paper copies when necessary. The researcher will enter paper copy entries into the web data-base.

Survey data will be analyzed using numerous methods. The first method is descriptive analysis techniques and displayed by using graphs, central tendency, variablity and shape. An Analyis of Variance (ANOVA) and Tukey Honestly Significant Difference (HSD) test will determine if deterrents to participation are statistically significant among stratified variables such as age, race, gender, income, domicile, and education level. Once deterrents for stratified groups are determined, the researcher will use a qualitative phenomenological research approach using a purposeful sample to ascertain, in a more meaningful way, what barriers prevent them from participating.

III. **OBJECTIVE** (briefly state the objective of the research – what you hope to learn from the study):

Specific research objectives are to determine: (1) What variables, if any, deter adults from participating in nonformal and informal religious adult education programs?
(2) If deterrent variables, if any, preventing participation in religious adult education reflect deterrent variables found in the general adult education population?

IV. **DESIGN AND PROCEDURES** (succinctly outline formal plan for study):

A. Location of study: **Multiple Christian Nondenomination Churches across the U.S.**

B. Variables to be studied: **Chi Square, Analysis of Contingency Tables, Phenomenological qualitative interview with data coding.**

C. Data collection methods: (surveys, instruments, etc – **PLEASE ATTACH**) **Summated-attitude scale survey**

D. List any factors that might lead to a subject dropping out or withdrawing from a study. These might include, but are not limited to emotional or physical stress, pain, inconvenience, etc.: **None**

E. List all biological samples taken: (if any) **10 in pilot study to determine survey reliability and validity. 200 in base study, all congregants are congregants of a Christian, nondenominational church**

F. Debriefing procedures for participants: **Oral and written presentation to education staff survey panel, graduate committee and other stakeholders. The survey respondents will be given a chance to see the survey's results, if desired, or have a personal meeting with the researcher to explain research results, if desired. There will be a line on the actual survey where survey respondents can request debriefing. Subjects will remain anonymous unless they indicate debriefing requirement. Respondents will then be required to submit some form of personal contact data on the survey.**

V. **RESEARCH SUBJECTS:**

A. Source: **Congregants of a Christian, nondenominational church**

B. Number: **200**

C.	Characteristics: (list any unique qualifiers desirable for research subject participation)	**Congregants must be an adult 18-years of age.**
D.	Recruitment procedures: (Explain how do you plan to recruit your subjects? Attach any fliers, posters, etc. used in recruitment. If you plan to use any inducements, ie. cash, gifts, prizes, etc., please list them here.)	**Church staffs and the researcher will verbally promote the research. This includes all non-permanent staff members who have the responsibility of teaching religious adult education programs. The survey will be announced in the pulpit by the pastor during the main worship service. The researcher will prepare a video announcement detailing the purpose of the research. This video will be shown during the main worship services. The church's bulletin will also give instructions as well as the survey's website address. The church's website will also host an announcement concerning the study. Mass emails to the church's email respository will be distributed with survey instructions and web address. The researcher will also set up a table in the church's foyer and solicit volunteers to participate in the survey and also pass out paper copies if necessary. There will be numerous fliers and posters posted in the church.**

VI. **RISK – PROTECTION – BENEFITS:** The answers for the three questions below are central to human subjects research. You must demonstrate a reasonable balance between anticipated risks to research participants, protection strategies, and anticipated benefits to participants or others.

A. **Risks for Subjects:** (Identify any reasonably foreseeable physical, psychological, or social risks for participants. State that there are "no known risks" if appropriate.)
   None. There are known risks involved.

B. **Minimizing Risk:** (Describe specific measures used to minimize or protect subjects from anticipated risks.)
   Survey respondants will fill out the survey voluntarily. Respondents may also opt out of the research at any given time. There will be no requirement to for respondents to put their name or any other identifying information on the survey that may lead to their identity becoming known to the researcher. The only exception to animinity is if the respondent chooses to see the results of the survey or wants a personal debriefing. In this case, the respondent will be required to associate contact information, whether name, phone number, mailing address or email address on the the survey.

C. **Benefits:** (Describe any reasonably expected benefits for research participants, a class of participants, or to society as a whole.)
   This study will build in the area of adult education participation theory. It will accomplish this by replicating the Deterrents to Participation Scale-Generic (DPS-G) factor structure among a different adult education population within the United States: The Christian nondenominational church. This research will also result in one more building blocks for adult education program planners to determine the predictive validity of the DPS-G factors.

In your opinion, does the research involve **more than minimal risk** to subjects? ("Minimal risk" means that "the risks of harm anticipated in the proposed research are not greater, considering probability and magnitude, than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or tests.")

☐ Yes   ☒ No

VII.   **CONFIDENTIALITY:** Confidentiality is the formal treatment of information that an individual has disclosed to you in a relationship of trust and with the expectation that it will not be divulged to others without permission in ways that are inconsistent with the understanding of the original disclosure. Consequently, it is your responsibility to protect information that you gather from human research subjects in a way that is consistent with

your agreement with the volunteer and with their expectations.   If possible, it is best if research subjects' identity and linkage to information or data remains unknown.

Explain how you are going to protect confidentiality of research subjects and/or data or records. Include plans for maintaining records after completion.

> **No names or any other contact information will be gathered during the research unless specifically requesting a survey debriefing. All surveys will be web-based with no way of tracking where the survey came from. Paper copies of the survey will be mailed to the researcher with instructions not to provide return address information. The web-based survey data results will be kept digitally on the web-base respository for 3 years. Paper copies will be placed in a plastic container and stored in the researcher's home for 3 years. After 3 years, both the digital web-based and paper copy surveys will be destroyed.**

VIII. <u>INFORMED CONSENT</u>: Informed consent is a critical component of human subjects research – it is your responsibility to make sure that any potential subject knows exactly what the project that you are planning is about, and what his/her potential role is. (There may be projects where some forms of "deception" of the subject is necessary for the execution of the study, but it must be carefully justified to and approved by the IRB). A schematic for determining when a waiver or alteration of informed consent may be considered by the IRB is found at

http://www.hhs.gov/ohrp/policy/consentckls.html

 Even if your proposed activity does qualify for a waiver of informed consent, you must still provide potential participants with basic information that informs them of their rights as subjects, i.e. explanation that the project is research and the purpose of the research, length of study, study procedures, debriefing issues to include anticipated benefits, study and administrative contact information, confidentiality strategy, and the fact that participation is entirely voluntary and can be terminated at any time without penalty, etc. Even if your potential subjects are completely anonymous, you are obliged to provide them (and the IRB) with basic information about your project. See informed consent example on the URCO website. It is a federal requirement to maintain informed consent forms for 3 years after the study completion.

Yes	No		Answer the following questions about the informed consent procedures.
☒	☐	A.	Are you using a written informed consent form? If "yes," include a copy with this application. If "no" see b.
☐	☒	B.	In accordance with guidance in 45 CFR 46, I am requesting a waiver or alteration of informed consent elements (See Section VII above). If "yes," provide a basis and/or justification for your request.

> The only record linking the subject and the research would be the consent document and the principal risk would be potential harm resulting from a breach of confidentiality. Each subject will be asked whether the subject wants documentation linking the subject with the research, and the subject's wishes will govern; and the research presents no more than minimal risk of harm to subjects and involves no procedures for which written consent is normally required outside of the research context. For web-based surveys, the respondent will have to mark "AGREE" for informed consent on the survey itself in order to complete the survey. Marking "DISAGREE" will automatically close the website. It is assumed that to answer and return the questionnaire is an appropriate and sufficient expression of free consent and there are no circumstances that might call this assumption into question – e.g., teacher-student relationship between the investigator and the subject, etc. Moreover, a statement will be included on the survey form indicating that participation of the subject is strictly voluntary, the length of time reasonably expected to complete the survey form, and that questions that make the participant uncomfortable may be skipped.

Yes	No		
☒	☐	C.	Are you using the online Consent Form Template provided by the URCO? If "no," does your Informed Consent document has all the minimum required elements of informed consent found in the Consent Form Template? (Please explain)

> My documents will contain minimal elements of consent in accordance with 45 CFR 46.

☒ ☐ D. Are your research subjects anonymous? If they are anonymous, you will not have access to any information that will allow you to determine the identity of the research subjects in your study, or to link research data to a specific individual in any way. Anonymity is a powerful protection for potential research subjects. (An anonymous subject is one whose identity is unknown even to the researcher, or the data or information collected cannot be linked in any way to a specific person).

☒ ☐ E. Are subjects debriefed about the purposes, consequences, and benefits of the research? Debriefing refers to a mechanism for informing the research subjects of the results or conclusions, after the data is collected and analyzed, and the study is over. (If "no" explain why.) Attach copy of debriefing statement to be utilized.
The researcher will provide research results if indicated on the survey. Also, the researcher will make himself available upon request to all wanting to know the results.

*It is a requirement that you maintain all signed copies of informed consent documents for at least 3 years following the completion of your study. These documents must be available for examination and review by federal compliance officials.

IX. **PROJECT INFORMATION:** (If you answer yes to any of the questions below, you should explain them in one of the paragraphs above)

Yes	No		Does the project involve any of the following?
☐	☒	a.	Deception of subjects
☐	☒	b.	Shock or other forms of punishment
☐	☒	c.	Sexually explicit materials or questions about sexual orientation, sexual experience or sexual abuse
☐	☒	d.	Handling of money or other valuable commodities
☐	☒	e.	Extraction or use of blood, other bodily fluids, or tissues
☐	☒	f.	Questions about any kind of illegal or illicit activity
☐	☒	g.	Purposeful creation of anxiety
☐	☒	h.	Any procedure that might be viewed as invasion of privacy
☐	☒	i.	Physical exercise or stress
☐	☒	j.	Administration of substances (food, drugs, etc.) to subjects
☐	☒	k.	Any procedure that might place subjects at risk
☐	☒	l.	Any form of potential abuse; i.e., psychological, physical, sexual
☒	☐	m.	Is there potential for the data from this project to be published in a journal, presented at a conference, etc?
☒	☐	n.	Use of surveys or questionnaires for data collection **IF YES, PLEASE ATTACH!!**

X. **SUBJECT INFORMATION:** (If you answer yes to any of the questions below, you should explain them in one of the paragraphs above)

Yes	No		Does the research involve subjects from any of the following categories?
☐	☒	a.	Under 18 years of age (these subjects require parental or guardian consent)
☒	☐	b.	Over 65 years of age
☐	☒	c.	Physically or mentally disabled
☐	☒	d.	Economically or educationally disadvantaged
☐	☒	e.	Unable to provide their own legal informed consent
☐	☒	f.	Pregnant females as target population
☐	☒	g.	Victims
☐	☒	h.	Subjects in institutions (e.g., prisons, nursing homes, halfway houses)

121

☐ ☒ i. Are research subjects in this activity students recruited from university classes or volunteer pools? If so, do you have a reasonable alternative(s) to participation as a research subject in your project, i.e., another activity such as writing or reading that would serve to protect students from unfair pressure or coercion to participate in this project? If you answered this question "Yes," explain any <u>alternatives options</u> for class credit for potential human subject volunteers in your study. (It is also important to remember that: Students must be free to choose **not** to participate in research that they have signed up for **at any time** without penalty. Communication of their decision can be conveyed in any manner, to include **simply not showing up** for the research.)

☒ ☐ j. Are research subjects **audio** taped? If yes, how do you plan to protect the recorded information and mitigate any additional risks?

The voice recordings will listened to by the researcher and be deleted from digital media devices as soon as it is transcribed to paper form. Pseudonyms will be assigned on the transcribed paper form. Transcribed paper copies will be maintained for 3 years in the researcher's home stored in a container. All transcribed paper copies will be destroyed after 3 years.

☐ ☒ k. Are research subjects' images being recorded (video taped, photographed)? If yes, how do you plan to protect the recorded information and mitigate any additional risks?

XI. <u>**CONFLICT OF INTEREST**</u>: Concerns have been growing that financial interests in research may threaten the safety and rights of human research subjects. Financial interests are not in them selves prohibited and may well be appropriate and legitimate. Not all financial interests cause Conflict of Interest (COI) or harm to human subjects. However, to the extent that financial interests may affect the welfare of human subjects in research, IRB's, institutions, and investigators must consider what actions regarding financial interests may be necessary to protect human subjects. Please answer the following questions:

Yes **No**

☐ ☒ a. Do you or the institution have any proprietary interest in a potential product of this research, including patents, trademarks, copyrights, or licensing agreements?

☐ ☒ b. Do you have an equity interest in the research sponsor (publicly held or a non-publicly held company)?

☐ ☒ c. Do you receive significant payments of other sorts, eg., grants, equipment, retainers for consultation and/or honoraria from the sponsor of this research?

☐ ☒ d. Do you receive payment per participant or incentive payments?

☐ ☒ e. If you answered yes on any of the above questions, please provide adequate explanatory information so the IRB can assess any potential COI indicated above.

XII. PROJECT COLLABORATORS:

A. **KSU Collaborators – list anyone affiliated with KSU who is collecting or analyzing data:** (list all collaborators on the project, including co-principal investigators, undergraduate and graduate students)

Name:	Department:	Campus Phone:	Campus Email:
John T. Selman Jr.	EDLEA	785-532-5535	jselman@ksu.edu

_____   _____   _____   _____
_____   _____   _____   _____

B. Non-KSU Collaborators: (List all collaborators on your human subjects research project <u>not</u> affiliated with KSU in the spaces below. KSU has negotiated an Assurance with the Office for Human Research Protections (OHRP), the federal office responsible for oversight of research involving human subjects. When research involving human subjects includes collaborators who are not employees or agents of KSU the activities of those unaffiliated individuals may be covered under the KSU Assurance only in accordance with a formal, written agreement of commitment to relevant human subject protection policies and IRB oversight. The Unaffiliated Investigators Agreement can be found and downloaded at <u>http://www.k-state.edu/research/comply/irb/forms/Unaffiliated%20Investigator%20Agreement.doc</u>

C.

The URCO must have a copy of the Unaffiliated Investigator Agreement on file for each non-KSU collaborator who is not covered by their own IRB and assurance with OHRP. Consequently, it is critical that you identify non-KSU collaborators, and initiate any coordination and/or approval process early, to minimize delays caused by administrative requirements.)

Name:	**Organization:**	**Phone:**	**Institutional Email:**
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Does your non-KSU collaborator's organization have an Assurance with OHRP? (for Federalwide Assurance and Multiple Project Assurance (MPA) listings of other institutions, please reference the OHRP website under Assurance Information at: <u>http://ohrp.cit.nih.gov/search</u>).

☐ No
☐ Yes   If yes, Collaborator's FWA or MPA #   _____

Is your non-KSU collaborator's IRB reviewing this proposal?

☐ No
☐ Yes   If yes, IRB approval #   _____

C. Exempt Projects: 45 CFR 46 identifies six categories of research involving human subjects that may be exempt from IRB review. The categories for exemption are listed here: http://www.hhs.gov/ohrp/policy/checklists/decisioncharts.html. If you believe that your project qualifies for exemption, please indicate which exemption category applies (1-6). Please remember that only the IRB can make the final determination whether a project is exempt from IRB review, or not.

Exemption Category: **45 CFR 46.101(b)(1)**

XIII. CLINICAL TRIAL ☐Yes ☒No
(If so, please give product.)

Export Controls Training:
-The Provost has mandated that all KSU faculty/staff with a full-time appointment participate in the Export Control Program.
-If you are not in our database as having completed the Export Control training, this proposal will not be approved until your participation is verified.
-To complete the Export Control training, follow the instructions below:
Click on:

http://www.k-state.edu/research/comply/ecp/index.htm

1. After signing into K-State Online, you will be taken to the Export Control Homepage
2. Read the directions and click on the video link to begin the program
3. Make sure you enter your name / email when prompted so that participation is verified

If you click on the link and are not taken to K-State Online, this means that you have already completed the Export Control training and have been removed from the roster. If this is the case, no further action is required.

-Can't recall if you have completed this training? Contact the URCO at 785-532-3224 or comply@ksu.edu and we will be happy to look it up for you.

<u>Post Approval Monitoring</u>: The URCO has a Post-Approval Monitoring (PAM) program to help assure that activities are performed in accordance with provisions or procedures approved by the IRB. Accordingly, the URCO staff will arrange a PAM visit as appropriate; to assess compliance with approved activities.

| If you have questions, please call the University Research Compliance Office (URCO) at 532-3224, or comply@ksu.edu |

INVESTIGATOR ASSURANCE FOR RESEARCH INVOLVING HUMAN SUBJECTS
(Print this page separately because it requires a signature by the PI.)

P.I. Name: Dr. W. Franklin Spikes, Ed.D. Professor

Title of Project: **BARRIERS TO PARTICIPATION IN RELIGIOUS ADULT EDUCATION: AN EXPLORATORY STUDY**

XIV.   <u>ASSURANCES</u>: **As the Principal Investigator on this protocol, I provide assurances for the following:**

A.   <u>Research Involving Human Subjects</u>: **This project will be performed in the manner described in this proposal, and in accordance with the Federalwide Assurance FWA00000865 approved for Kansas State University available at http://ohrp.osophs.dhhs.gov/polasur.htm#FWA, applicable laws, regulations, and guidelines. Any proposed deviation or modification from the procedures detailed herein must be submitted to the IRB, and be approved by the Committee for Research Involving Human Subjects (IRB) prior to implementation.**

B.   <u>Training</u>: **I assure that all personnel working with human subjects described in this protocol are technically competent for the role described for them, and have completed the required IRB training modules found on the URCO website at: http://www.k-state.edu/research/comply/irb/training/index.htm. I understand that no proposals will receive final IRB approval until the URCO has documentation of completion of training by all appropriate personnel.**

C.   <u>Extramural Funding</u>: **If funded by an extramural source, I assure that this application accurately reflects all procedures involving human subjects as described in the grant/contract proposal to the funding agency. I also assure that I will notify the IRB/URCO, the KSU PreAward Services, and the funding/contract entity if there are modifications or changes made to the protocol after the initial submission to the funding agency.**

D.   <u>Study Duration</u>: **I understand that it is the responsibility of the Committee for Research Involving Human Subjects (IRB) to perform continuing reviews of human subjects research as necessary. I also understand that as continuing reviews are conducted, it is my responsibility to provide timely and accurate review or update information when requested, to include notification of the IRB/URCO when my study is changed or completed.**

E.   <u>Conflict of Interest</u>: **I assure that I have accurately described (in this application) any potential Conflict of Interest that my collaborators, the University, or I may have in association with this proposed research activity.**

F.   <u>Adverse Event Reporting</u>: **I assure that I will promptly report to the IRB / URCO any <u>unanticipated</u> problems involving risks to subjects or others that involve the protocol as approved. Unanticipated or Adverse Event Form is located on the URCO website at: http://www.k-state.edu/research/comply/irb/forms/index.htm. In the case of a serious event, the Unanticipated or Adverse Events Form may follow a phone call or email contact with the URCO.**

G.   <u>Accuracy</u>: **I assure that the information herein provided to the Committee for Human Subjects Research is to the best of my knowledge complete and accurate.**

_____   _____

       (Principal Investigator Signature)   **(date)**

TO: W. Franklin Spikes   Proposal Number: 6605
        EDLEA
        363 Bluemont

FROM: Rick Scheidt, Chair
        Committee on Research Involving Human Subjects

DATE: 03/05/2013

RE: Proposal Entitled: "BARRIERS TO PARTICIPATION IN RELIGIOUS ADULT EDUCATION:
        AN EXPLORATORY STUDY"

The Committee on Research Involving Human Subjects / Institutional Review Board (IRB) for Kansas State
University has reviewed the proposal identified above and has determined that it is EXEMPT from further
IRB review. This exemption applies only to the proposal - as written - and currently on file with the IRB.
Any change potentially affecting human subjects must be approved by the IRB prior to implementation and
may disqualify the proposal from exemption.

Based upon information provided to the IRB, this activity is exempt under the criteria set forth in the
Federal Policy for the Protection of Human Subjects, 45 CFR §46.101, **paragraph b, category: 2,
subsection: ii.**

Certain research is exempt from the requirements of HHS/OHRP regulations. A determination that
research is exempt does not imply that investigators have no ethical responsibilities to subjects in such
research; it means only that the regulatory requirements related to IRB review, informed consent, and
assurance of compliance do not apply to the research.

Any unanticipated problems involving risk to subjects or to others must be reported immediately to the
Chair of the Committee on Research Involving Human Subjects, the University Research Compliance
Office, and if the subjects are KSU students, to the Director of the Student Health Center.

Appendix B- Religious Adult Education Deterrents to Participation Survey

Research Purpose:
Thank you for taking time out of your day to participate in a study of religious adult education programs for Christian, nondenominational churches. For the purposes of this survey, "adult" is defined as a person who is at least 18-years old. Religious adult education includes programs outside the normal weekend worship services.

This survey attempts to identify barriers preventing participation in the church's religious adult education programs. Additionally, this survey will provide descriptive data, such as demographics and other information in order to describe which social groups do and do not participate.

The data collected may be very useful for this church and other churches developing and implementing religious adult education programs as well as future research involving religious adult education programs.

Informed Consent:
This project is research, and participation is completely voluntary. You may withdraw your consent at any time, and stop participating at any time without explanation, penalty, or loss of benefits, or academic standing to which you may otherwise be entitled. This survey will take approximately 10 minutes to complete and is strictly anonymous unless you would like documentation linking your name or contact information to the study (please see Study Results on the following page). Otherwise, please do not indicate your name in any of the data fields. Questions that make you feel uncomfortable may be skipped and if you feel threatened by the study please stop at any time. If you do not agree with the informed consent, please exit this survey at this time. If you agree with the informed consent, please select "Yes" below.

Do you agree with the informed consent?
o   AGREE

Study Results:
If you choose to see the results of the survey or want a personal debriefing, please enter your contact information below. Contact information may include but is not limited to: name, email address, phone number, and postal address.

_____

Directions Part 1:
Part 1: Adults sometimes find it hard to participate in religious adult education activities, even when they want to. Try to think of a class at your church--any class at all--that you wanted to participate in the past year or two, but never did. Then look at the reasons below and decide how important each one was in your decision not to participate in an educational activity. (Please note, in the questions below the word 'course' refers to any type of educational activity, including courses, workshops, seminars, etc. outside the normal weekend worship services).

PLEASE CIRCLE OR MARK ONLY ONE RESPONSE FOR EACH REASON. IF A REASON IS NOT APPLICABLE FOR YOU, MARK 'Not Important'.

| | How Important was *each* Reason in your Decision *not* to Participate? | | | | |
Reasons	Not Important	Slightly Important	Somewhat Important	Quite Important	Very Important
1. Because I felt I couldn't compete with younger participants…	1	2	3	4	5
2. Because I don't enjoy learning…	1	2	3	4	5
3. Because of a personal health problem or disabled…	1	2	3	4	5
4. Because I didn't think I would be able to finish the course…	1	2	3	4	5
5. Because I didn't have time for the studying required…	1	2	3	4	5
6. Because I wanted to learn something specific, but the course was too general…	1	2	3	4	5
7. Because the courses available didn't seem interesting…	1	2	3	4	5
8. Because the course was offered at an inconvenient time…	1	2	3	4	5
9. Because I felt I was too old or young to take the course…	1	2	3	4	5
10. Because I didn't know about courses available for adults…	1	2	3	4	5
11. Because of the amount of time required to finish the course…	1	2	3	4	5
12. Because my family did not encourage participation…	1	2	3	4	5
13. Because of transportation problems…	1	2	3	4	5
14. Because the courses available were of poor quality…	1	2	3	4	5
15. Because I was not confident of my learning ability	1	2	3	4	5
16. Because of family problems…	1	2	3	4	5
17. Because I'm not that interested in taking courses…	1	2	3	4	5
18. Because participation would take away from time with my family…	1	2	3	4	5

19. Because I had trouble with childcare …	1	2	3	4	5
20. Because the available courses did not seem useful or practical…	1	2	3	4	5
21. Because I wasn't willing to give up my leisure time…	1	2	3	4	5
22. Because education would not help me in my spiritual growth…	1	2	3	4	5
23. Because I felt I wasn't knowledgeable about the Bible…	1	2	3	4	5
24. Because I couldn't afford miscellaneous expenses like travel, books, etc…	1	2	3	4	5
25. Because the course was not on the right level for me…	1	2	3	4	5
26. Because I didn't think I could attend regularly…	1	2	3	4	5
27. Because my employer would not provide sufficient time off…	1	2	3	4	5
28. Because I didn't think the course would meet my needs…	1	2	3	4	5
29. Because I prefer to learn on my own…	1	2	3	4	5
30. Because my friends did not encourage my participation…	1	2	3	4	5
31. Because I'm not smart enough…	1	2	3	4	5
32. Because with all my other commitments, I just don't have the time…	1	2	3	4	5
33. Because I didn't know anyone taking the courses…	1	2	3	4	5
34. Because I have no energy…	1	2	3	4	5
35. Because I haven't enjoyed courses in the past…	1	2	3	4	5
36. Because I feel my family/friends would not approve…	1	2	3	4	5
37. Because of the poor quality of instructors…	1	2	3	4	5
38. Because I would feel embarrassed in front of friends…	1	2	3	4	5

Directions Part 2:

Part 2: Please mark or fill in the demographic and other information below. Comparing survey answers among different groups will indicate where emphasis may be added to help reduce barriers to participation.

1. Please list where you go to church.

2. In what year were you born? (enter 4-digit birth year; for example 1976)

3. What is your gender?
   a. Male
   b. Female

4. Are you now married, widowed, divorced, separated, or never married?
   a. Married
   b. Widowed
   c. Divorced
   d. Separated
   e. Never married

5. What race do you most identify with? Examples include, but are not limited to: American Indian or Alaska Native, Asian, Black or African-American, Hispanic or Latino, Native Hawaiian or other Pacific Islander, White, Other.
   (Please list here)_____

6. What is your education level?
   a. Never Completed High School
   b. General Educational Development (GED) Certificate
   c. High School Graduate
   d. Some College
   e. Associate's Degree
   f. Bachelor's Degree
   g. Master's Degree
   h. Doctorate Degree
   i. Other (Please list here)_____

7. Where do you live?
   a. Urban area (constituting a city)
   b. Suburban area (an outlying part of a city)
   c. Rural area (relating to the country, or agriculture)

8. How would you best describe your current occupation?
   a. Professional or managerial
   b. Service, sales or support
   c. Trade
   d. Retired or unemployed

9. During the past year, on average how often have you participated in religious adult education classes (Excluding Saturday night and Sunday morning worship services) at your church?
   a. None
   b. One time per month
   c. Two times per month
   d. Three times per month
   e. Four times per month
   f. More than four times per month

THANK YOU!

Thank you for participating in this survey. This information will be very valuable in assessing religious adult education programs.
   g.

KANSAS STATE UNIVERSITY

INFORMED CONSENT

PROJECT TITLE: BARRIERS TO PARTICIPATION IN RELIGIOUS ADULT EDUCATION: AN EXPLORATORY STUDY

APPROVAL DATE OF PROJECT: TBD   **EXPIRATION DATE OF PROJECT:** TBD

PRINCIPAL INVESTIGATOR: CO-INVESTIGATOR(S): W. Franklin Spikes, Ed. D

CONTACT AND PHONE FOR ANY PROBLEMS/QUESTIONS: 785-532-5873

IRB CHAIR CONTACT/PHONE INFORMATION: Rick Scheidt, 785-592-3224

SPONSOR OF PROJECT: N/A

PURPOSE OF THE RESEARCH: Religious organizations, spend an enormous amount of fiscal and personnel resources on adult education programs. However, there is not a comprehensive method determining deterrents to participation. This research will further build upon prior research in adult education concerning barriers to participation in order to establish a coherent theoretical framework.

PROCEDURES OR METHODS TO BE USED: Congregants will be asked to participate in a survey. The survey data will be analyzed using numerous statistical methods. The data provided in the survey will help religious organizations realize barriers that prevent people from attending religious education classes.

ALTERNATIVE PROCEDURES OR TREATMENTS, IF ANY, THAT MIGHT BE ADVANTAGEOUS TO SUBJECT:

None

LENGTH OF STUDY: 10 Minutes

RISKS ANTICIPATED: None

BENEFITS ANTICIPATED: This survey will help determine why some people do not attend religious education classes and develop techniques to overcome those barriers.

EXTENT OF CONFIDENTIALITY: Once this informed consent is returned, the research participant will be given a survey along with a self-addressed stamped envelope. The respondent will mail the survey back to the researcher without a return address. This will protect the confidentiality of the respondent.

IS COMPENSATION OR MEDICAL TREATMENT AVAILABLE IF INJURY OCCURS: N/A

PARENTAL APPROVAL FOR MINORS: This survey is intended for adults 18 years old and older.

TERMS OF PARTICIPATION: I understand this project is research, and that my participation is completely voluntary. I also understand that if I decide to participate in this study, I may withdraw my consent at any time, and stop participating at any time without explanation, penalty, or loss of benefits, or academic standing to which I may otherwise be entitled.

Last revised on May 20, 2004

I verify that my signature below indicates that I have read and understand this consent form, and willingly agree to participate in this study under the terms described, and that my signature acknowledges that I have received a signed and dated copy of this consent form.

Participant Name: _____

Participant Signature: _____ **Date:** _____

Witness to Signature: (project staff) _____ **Date:** _____

Appendix C- Statistical Tables

Table C.1 Lack of Confidence Deterrent to Participation Analysis Results

Deterrents to Participation & Demographic Variables							

Lack of Confidence

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.10	0.66	**0.02**	0.08	**0.00**	0.52	**0.00**	**0.00**

Because I felt I couldn't compete with younger participants…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.55	0.90	**0.00**	0.32	0.13	0.57	0.44	0.35

Because I felt I was too old or young to take the course…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.09	0.55	0.32	0.45	**0.01**	0.35	0.06	0.60

Because I was not confident of my learning ability

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation[a]	Current Participation
0.01	0.75	0.55	0.36	**0.00**	0.20	**0.04**	**0.04**

Because I'm not smart enough…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation[a]	Current Participation
0.74	0.46	0.92	0.40	**0.00**	0.23	**0.04**	0.15

Because I felt I wasn't knowledgeable about the Bible…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.80	0.45	0.15	0.35	**0.00**	0.81	0.81	0.42

Because my family did not encourage participation…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.01	0.68	0.52	0.16	0.46	0.35	0.12	0.14

Because my friends did not encourage my participation…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.45	0.17	0.62	0.36	0.42	0.68	0.32	0.13

Because I didn't think I would be able to finish the course…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.62	0.37	0.18	**0.01**	0.29	0.49	0.98	0.07

Because I didn't think the course would meet my needs…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.02	0.07	0.60	0.56	0.75	0.99	0.21	0.66

Because I feel my family/friends would not approve…

Age[a]	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.05	0.17	0.58	0.85	0.08	0.81	0.17	0.29

Because I would feel embarrassed in front of friends…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.39	0.63	**0.01**	0.71	**0.00**	0.50	0.06	0.69

Because I didn't know anyone taking the courses…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.77	0.37	0.16	0.54	0.50	0.21	0.33	**0.01**

Note. Significant at $p \leq .05$ in boldface. [a] Significant at $p \leq .05$ but discarded because analysis produced more than one cell with an expectancy rate of < 2. [b] Discarded as a barrier to participation because the deterrent was Significant at $p \leq .05$ for being rated "Not Important".

Table C.2 Lack of Relevance Deterrent to Participation Analysis Results

Deterrents to Participation & Demographic Variables							

Lack of Relevance

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.00	**0.00**	0.22	**0.02**	0.21	0.99	0.38	0.51

Because I prefer to learn on my own…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.33	0.08	0.26	0.59	0.57	0.66	0.91	0.47

Because the available courses did not seem useful or practical…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.09	0.98	0.91	0.90	0.82	0.30	0.35	0.66

Because education would not help me in my spiritual growth…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.12	0.17	0.76	0.38	0.14	0.94	0.74	0.79

Because the courses available were of poor quality…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.07	0.27	1.00	0.06	0.47	0.36	0.77	0.10

Because I wanted to learn something specific, but the course was too general…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.95	0.39	0.67	0.18	0.21	0.52	0.54	0.60

Because the courses available didn't seem interesting…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.35	0.21	0.12	0.20	0.86	0.50	0.96	0.32

Because the course was not on the right level for me…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.15	0.31	0.26	0.67	0.40	0.96	0.10	0.89

Note. Significant at $p \leq .05$ in boldface. [a] Significant at $p \leq .05$ but discarded because analysis produced more than one cell with an expectancy rate of < 2. [b] Discarded as a barrier to participation because the deterrent was Significant at $p \leq .05$ for being rated "Not Important".

Table C.3 Time Constraints Deterrent to Participation Analysis Results

Deterrents to Participation & Demographic Variables							

Time Constraints

Age	Gender[b]	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation[b]	Current Participation[b]
0.02	**0.04**	**0.05**	0.28	**0.00**	0.21	**0.00**	**0.00**

Because the course was offered at an inconvenient time…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.20	0.19	0.48	0.71	0.10	0.76	0.35	0.64

Because I didn't have time for the studying required…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.62	0.12	0.38	0.88	0.15	0.11	0.19	0.17

Because of the amount of time required to finish the course…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.86	0.71	0.94	0.55	0.56	0.24	0.84	0.17

Because with all my other commitments, I just don't have the time…

Age	Gender	Marital Status	Race Ethnicity	Education Level[c]	Domicile	Occupation[b]	Current Participation
0.05	0.63	0.23	0.51	**0.01**	0.85	**0.00**	0.59

Because my employer would not provide sufficient time off…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.80	0.18	0.55	0.49	**0.00**	**0.01**	0.08	0.40

Because I didn't think I could attend regularly…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation[b]
0.07	0.62	0.30	0.25	**0.00**	0.07	0.18	**0.02**

Note. Significant at $p \leq .05$ in boldface. [a] Significant at $p \leq .05$ but discarded because analysis produced more than one cell with an expectancy rate of < 2. [b] Discarded as a barrier to participation because the deterrent was Significant at $p \leq .05$ for being rated "Not Important".

Table C.4 Low Personal Priority Deterrent to Participation Analysis Results

Deterrents to Participation & Demographic Variables							

Low Personal Priority

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.36	0.13	0.22	0.06	**0.03**	0.79	0.36	**0.00**

Because I don't enjoy learning…

Age	Gender	Marital Status	Race Ethnicity	Education Level[a]	Domicile	Occupation[a]	Current Participation
0.12	0.36	0.58	0.99	**0.05**	0.76	**0.04**	0.49

Because I haven't enjoyed courses in the past…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.50	0.21	0.50	0.33	0.24	0.82	0.21	**0.03**

Because participation would take away from time with my family…

Age	Gender	Marital Status[c]	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.34	0.99	**0.01**	0.06	0.39	0.34	0.81	**0.04**

Because I wasn't willing to give up my leisure time…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.32	0.19	0.70	0.39	0.19	0.96	0.34	**0.02**

Because of the poor quality of instructors…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.62	0.10	0.39	0.77	0.26	0.75	0.38	**0.02**

Because I'm not that interested in taking courses…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.17	0.54	0.97	0.65	0.61	0.31	0.45	**0.01**

Note. Significant at $p \leq .05$ in boldface. [a] Significant at $p \leq .05$ but discarded because analysis produced more than one cell with an expectancy rate of < 2. [b] Discarded as a barrier to participation because the deterrent was Significant at $p \leq .05$ for being rated "Not Important".

Table C.5 Cost Deterrent to Participation Analysis Results

Deterrents to Participation & Demographic Variables							

Cost

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.05	0.46	0.09	0.24	**0.00**	0.15	0.24	0.45

Because I couldn't afford miscellaneous expenses like travel, books, etc…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.03	0.45	0.09	0.51	**0.01**	0.20	0.43	0.34

Because of transportation problems…

Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.06	0.87	0.11	0.37	**0.02**	0.31	0.14	0.86

Note. Significant at $p \leq .05$ in boldface. [a] Significant at $p \leq .05$ but discarded because analysis produced more than one cell with an expectancy rate of < 2. [b]Discarded as a barrier to participation because the deterrent was Significant at $p \leq .05$ for being rated "Not Important".

Table C.6 Personal Problem Deterrent to Participation Analysis Results

Deterrents to Participation & Demographic Variables							
Personal Problems							
Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.00	0.08	0.11	**0.01**	**0.00**	0.98	**0.00**	**0.02**
Because of a personal health problem or disability…							
Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation[a]	Current Participation
0.00	**0.00**	0.29	0.69	**0.00**	0.80	**0.00**	0.79
Because I had trouble with childcare …							
Age	Gender	Marital Status[c]	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.00	0.84	**0.03**	0.06	0.17	0.74	0.96	0.34
Because I didn't know about courses available for adults…							
Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.06	0.30	0.08	0.29	**0.02**	0.30	0.16	0.45
Because of family problems…							
Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.01	0.79	0.12	0.93	0.07	0.08	0.15	0.65
Because I have no energy…							
Age	Gender	Marital Status	Race Ethnicity	Education Level	Domicile	Occupation	Current Participation
0.59	**0.03**	**0.05**	0.05	**0.04**	0.87	0.28	**0.05**

Note. Significant at $p \leq .05$ in boldface. [a] Significant at $p \leq .05$ but discarded because analysis produced more than one cell with an expectancy rate of < 2. [b] Discarded as a barrier to participation because the deterrent was Significant at $p \leq .05$ for being rated "Not Important".

Appendix D- Tables

Table D.1 Interpretation of Deterrent Factors to Participation in Adult Education

Deterrent Factor	Interpretation of Factors
1. Time Constraints	This factor suggests "lack of time" as the obvious factor label. However, other items within this factor indicate a more subtle interpretation- time constraints rather than an absolute lack of time. Respondents assigned greater importance to this factor than to any other.
2. Lack of Course Relevance	This factor conveys a perceived lack of applicability, appropriateness or fit between available learning opportunities and respondents' perceived needs and interests.
3. Low Personal Priority	This factor indicates a lack of motivation or interest with respect to engaging in adult education. However the quality that comes through the strongest as best characterizing the majority of items is marginal or low priority.
4. Cost	This factor needs no further explanation.
5. Personal Problems	This factor reflects situational difficulties related to child care, family problems, and personal health problems or handicaps.
6. Lack of Confidence	This factor tends to convey self-doubt, diffidence, and low academic self-esteem. The items concern a lack of encouragement from friends and family. This factor can be interpreted as an indirect source of self-doubt and diffidence reinforced or mediated by the influence of significant others. Consistent with prior research, these largely dispositional variables were ascribed relatively low magnitudes of importance by the respondents.

Note: Adapted from Darkenwald & Valentine (1985). The deterrent factors are listed in order from most important to least important by respondent answer to the initial Deterrents to Participation Scale-Generic.

Table D.2 Sample Belief Statement of a Protestant, Christian Church

Belief	Justification
The Holy Scriptures	We believe the Holy Scriptures of the Old and New Testaments to be the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed, and therefore are the complete and divine revelation of God to man, and we accept them as our infallible guide in matters pertaining to conduct and doctrine (2 Timothy 3:16, I Thessalonians 2:13, II Peter 1:21).
The Godhead	We believe in one Triune God, eternally existing in three persons: Father, Son and Holy Spirit, each co-eternal in being, co-identical in nature, co-equal in power and glory and having the same attributes and perfection's (Deuteronomy 6:4, Matthew 28:19, 2 Corinthians 13:14, John 14:10, 26).
The Person and Work of Christ	We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful men (Isaiah 7:14, 9:6, Luke 1:35, John 1:12,14, 2 Corinthians 5:19-21, Galatians. 4:4-5, Philippians2:5-8). a. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical resurrection from the dead (Acts 2:18-36; Romans 3:24-25; I Peter 2:24; Ephesians 1:7; 1 Peter 1: 3-5). b. We believe that the Lord Jesus Christ ascended to Heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, Advocate, and Baptizer in the Holy Spirit (Acts 1:9-10; Hebrews 7:25, 9:24; Romans 8:34; 1 John 2:1-2; Matt. 3:11)

Note: Church of the Harvest Statement of Faith (What we believe, 2011).

Table D.2 Church of the Harvest Belief Statement (continued)

Belief	Justification
The Person and Work of the Holy Spirit	We believe that the Holy Spirit is the person who convicts the world of sin, of righteousness and of judgment, and that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8-11; Romans 8:9; 2 Corinthians 12:12-14; 2 Corinthians 3:6; Ephesians 1:13-14). a. We believe that he is the Divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit (Ephesians 1:17-18; 5:18; 1 John 2:20, 27; Acts 1:8; Acts 2:1-4;Acts 2:38-39). b. We believe in the baptism of the Holy Spirit and that God is sovereign to the bestowal of spiritual gifts to every believer. Among these gifts are the ministry gifts, manifestation gifts and motivational gifts. (Romans12:3-8; 1 Corinthians 12:4-11, 28: Philippians 4:7-12: 1 Corinthians 12:6-11).
The Total Depravity of Man	We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature and became alienated from God; and, that man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Genesis 1:26-27; Romans 3:22-23; 5:12; 6:23; Ephesians 2:1-3; 4:17-19).

Note: Church of the Harvest Statement of Faith (What we believe, 2011).

Table D.2 Church of the Harvest Belief Statement (continued)

Belief	Justification
Salvation	We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, Whose precious blood was shed on Calvary for the forgiveness of our sins (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19). a. Salvation is the gift of God to man, separate from works and law, and is made operative by grace through faith in Jesus Christ, thereby producing works acceptable to God (Ephesians 2:8). b. Man's first step towards salvation is godly sorrow that produces repentance. The new birth is necessary to all men and, when fulfilled, produces eternal life. (2 Corinthians 7:10; 1 John 5:12; John 3:3-5)
Sanctification	We believe in the Spirit-filled life, the Bible teaches that without holiness no man can see the Lord. We believe in the doctrine of sanctification as a definite yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation. (Ephesians 5:18; Hebrews 12:14; I Thessalonians 5:23; II Peter 3:18: 2 Corinthians 3:18; Philippians. 3:12-14; 1 Corinthians 1:30; 6:14; 7:1)
Divine Healing	We Believe in Divine Healing, the healing of the body by Divine Power as practiced in the early church (Acts 4:30; Romans 8:11; 1 Corinthians 12:9; James 5:1)
The Second Advent of Christ	We believe in that "blessed hope", the personal, imminent return of Christ who will rapture His church. At the end of the Tribulation and wrath of God, Christ will personally and visibly return, with His saints, to establish His earthly Messianic Kingdom which was promised to the nation Israel (Psalms 89:3-4; Daniel 2:31-45; Zechariah 14:4-11; I Thessalonians 1:10, 1 Thessalonians 4:13-18; Titus 2:13; Revelation 3:10; 19:11-16: 20:1-6).

Note: Church of the Harvest Statement of Faith (What we believe, 2011).

Table D.2 Church of the Harvest Belief Statement (continued)

Belief	Justification
The Eternal State	We believe in the bodily resurrection of all men: the saved to eternal life and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28, 29; 11:25-26; Revelation 20:5-6, 12-13).
	a. We believe that the souls of the redeemed are at death absent from the body and present with the Lord, where in conscious bliss they await the first resurrection in which spirit, soul and body are reunited to be glorified forever with the Lord (Luke 23:43; 2 Corinthians 5:8;Philippians 1:23, 3:21; 1 Thessalonians 4:16-17; Revelation 20:4-6).
	b. We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection when, with soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire (literal), not to be annihilated, but to suffer everlasting conscious punishment and torment (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15).
The Personality of Satan	We believe Satan is a person, the author of sin and the Tempter of Man; that he is the open and declared enemy of God and man; and that he and his angels shall ultimately be eternally punished in the Lake of Fire (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10)
Missions	We believe that God has given the Church a Great Commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to the foreign nations and not wait for them to come to us (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Corinthians 5:20).

Note: Church of the Harvest Statement of Faith (What we believe, 2011).

Table D.3 Deterrent Factors with Subscale Deterrent Variables

Deterrent Factor	Deterrent Variable
1. Time Constraints	Because the course was offered at an inconvenient time Because I didn't have time for the studying required Because of the amount of time required to finish the course Because with all my other commitments, I just don't have the time Because my employer would not provide sufficient time off Because I didn't think I could attend regularly
2. Lack of Course Relevance	Because I wanted to learn something specific, but the course was too general Because education would not help me in my spiritual growth Because the available courses did not seem useful or practical Because the course was not on the right level for me Because the courses available didn't seem interesting Because the courses available were of poor quality Because I prefer to learn on my own
3. Low Personal Priority	Because I don't enjoy learning Because I'm not that interested in taking courses Because participation would take away from time with my family Because I wasn't willing to give up my leisure time Because I haven't enjoyed courses in the past Because of the poor quality of instructors
4. Cost	Because I couldn't afford miscellaneous expenses like travel, books, etc Because of transportation problems
5. Personal Problems	Because of a personal health problem or handicap Because I had trouble with childcare Because I didn't know about courses available for adults Because of family problems Because I have no energy

Note: Adapted from Darkenwald and Valentine (1985). Some subscale items were changed from their original work to more accurately reflect possible deterrents specifically for Church of the Harvest.

Table D.3 Deterrent Factors with Subscale Deterrent Variables (continued)

Deterrent Factor	Deterrent Variable
6. Lack of Confidence	Because I felt I couldn't compete with younger participants
	Because I felt I was too old or young to take the course
	Because I was not confident of my learning ability
	Because I'm not smart enough
	Because I felt I wasn't knowledgeable about the Bible
	Because my family did not encourage participation
	Because my friends did not encourage my participation
	Because I didn't think I would be able to finish the course
	Because I didn't think the course would meet my needs
	Because I feel my family/friends would not approve
	Because I would feel embarrassed in front of friends
	Because I didn't know anyone taking the courses

Note: Adapted from Darkenwald and Valentine (1985). Some subscale items were changed from their original work to more accurately reflect possible deterrents specifically for Church of the Harvest.

Table D.4 2010 U.S. Census Bureau Data

Category	U.S.
Population	308,745,538
Persons Under 18 years old, percent	24.3%
Persons 65 years old and over, percent	12.9%
Female persons, percent	50.7%
White persons, percent	72.4%
Black persons, percent	12.6%
Asian persons, percent	4.8%
Hispanic or Latino persons, percent	16.3%
American Indian or Alaska Native	1.2%
Native Hawaiian and other Pacific Islander	.2%
High school graduates, percent of persons age 25+	84.6%
Bachelor's degree or higher, percent of persons age 25+	27.5%
Married	50.7
Widowed	5.7
Divorced	10.1
Separated	2.3
Never Married	31.2
Urban and Suburban	80.7
Rural	19.3

Note: U.S. Census Bureau (2011).

Table D.5 Compilation of Adult Education Barriers to Participation by Author

	Apt, 1978

a feeling that I could not do the work
no reason or incentive for further education
teachers would not understand my learning needs and problems
reluctant to try new, unfamiliar way of learning
time required to complete program
transportation problems

	Beder 1990a; 1990b

a high school diploma wouldn't improve my life
I am too old to go back to school
I'm not motivated enough
I'm not smart enough
my friends would laugh at me
I don't like school
I'm too set in my ways

	Blais, Duquette, & Painchaud, 1989

the courses were scheduled at inconvenient times
with all my other commitments, I just don't have the time
getting another degree will not increase my salary
promotions are based on seniority, not years of professional education
most of my learning needs are met with on-the-job instruction
there are better things to spend my time and money on
don't find participation to be personally satisfying

	Darkenwald & Valentine, 1985
I didn't meet the requirements for the course | |

	Valentine & Darkenwald, 1990

the available courses did not seem useful or practical
I didn't have the time for the studying required
the course was offered at an inconvenient location
I wasn't willing to give up my leisure time
I couldn't afford the registration or course fee
personal health problem or handicap

	Drake 1988

didn't think the course would meet my needs
course scheduled at inconvenient time
didn't think I would be able to complete course
education would not help me in my job
family problems
had trouble arranging for child care

Note: This information was compiled and published by the NCES (National Center for Educational Statistics) (1998).

Table D.5 Compilation of Adult Education Barriers to Participation (continued)

Ellsworth, 1991

friends/family don't like the idea of me going to school
cost of child care
poor study habits
lack of response to telephone inquiries
class attendance policies
access to computers
parking

Hayes, 1988

didn't know anyone taking classes
tried to start but classes were full
thought book learning wasn't important
didn't want to take classes in a school building
didn't like other students who attend
thought starting classes would be difficult, with lots of questions and forms to fill out

Hayes, 1989

it was more important to get a job than to go to school
thought it would be like regular school
didn't think I needed to read better
didn't want to answer questions in class
classes were in a bad neighborhood
heard classes were not very good
thought I wouldn't like being in classes with younger students

Sundet & Galbraith, 1991

job responsibilities
home responsibilities
course schedule
no energy
no transportation
past low grades

Watt & Boss, 1987

worried about lack of earlier education
uncertain about value of courses
not interested in available courses
don't enjoy being part of a group
don't know what courses are available
don't want to follow schedules and write exam

Note: This information was compiled and published by the NCES (National Center for Educational Statistics) (1998).

Table D.5 Compilation of Adult Education Barriers to Participation (continued)

Alexandris & Carroll, 1997

not confident
timetable does not fit with mine
not enjoyed in past
not want to interrupt routine
not interested

Dowdell, 1994

too tired
too busy looking after my family
lack of transportation
trouble finding parking

Jackson & Henderson, 1995

cost of transportation
admission fees and charges
overcrowded facilities
poorly maintained facilities

McGuire, 1984

a feeling that family/friends would not approve
weather
fear of crime
too old

Orend, 1980

the quality of the performance/players is not very good
I like doing other things more

Searle & Jackson, 1985

work commitments
no opportunity to participate close to home
no others to participate with
don't know where I can participate
shy about participating in public

Verhoef & Love, 1994

lack of self-discipline or willpower
long-term illness, disability, or injury
lack of babysitting services
get enough physical activity in job

Williams & Basford, 1992

equipment is too expensive
I would feel embarrassed in front of friends

Note: This information was compiled and published by the NCES (National Center for Educational Statistics) (1998).

Table D.6 Example of a Protestant Christian Church's Religious Adult Education Programs (RAEPs)

Program	Description
Basic Training	This multi-phased curriculum slowly progresses new believers in their faith toward spiritual maturity.
Business Fellowship International	Business Fellowship International is designed to instruct, inspire resource, educate, and encourage today's businessmen and businesswomen.
Connect Tracks	Connect Tracks are designed to CONNECT individuals to become an integral part of fulfilling the great commission and become active in Christian ministry.
Mighty Men	Trains Christian men how to declare the Word of God in everyday, workplace environments.
Prayer Shawl Ministry	We create knitted or crocheted shawls, with heartfelt prayer throughout.
School of Worship	A music school created to develop the arts for worship.
Thursday Night Prayer Meeting	This will be a time not only for intercession, but also for personal prayer, healing, and deeper relationship with the Lord.
Timothy Training	Develops COTH members how to become ministers of the Word of God for the specific purpose of future church planting.
Treasured Saints Bible Study	This study group is for ladies that are 65 years of age and over. The goal and ambition is to pursue God through Bible study and fellowship.
Victorious Women's Book Club	Book reviews of fiction or non-fiction with Christian principles and values.
Wednesday Night Bible Study	Worship and teaching, an Exegesis (verse by verse) study of the Bible.
Wonder Women	Trains Christian women how to declare the Word of God in everyday, workplace environments.

Note: This list of RAEPs is exhaustive as of September 2012 (Get Connected, 2012). Some educational opportunities may be added or deleted during the course of this study.

Table D.6 Example of a Protestant Christian Church's Religious Adult Education Programs (RAEPs) (continued)

Program	Description
Young Married Life Group	This group is for couples beginning their life-long marital journey. It is designed to strengthen the bonds of marriage.

Note: This list of RAEPs is exhaustive as of September 2012 (Get Connected, 2012). Some educational opportunities may be added or deleted during the course of this study.