CALLED TO TEACH: A MIXED METHODS STUDY ON THE RELATIONSHIP BETWEEN TEACHING STYLE AND EDUCATIONAL PREPAREDNESS OF ANGLICAN CLERGY WHO DISCIPLE

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AUTHORIZATION TO SUBMIT

DISSERTATION

This dissertation of Jessica Jones, submitted for the degree of Doctor of Philosophy with a major in Educational Leadership and titled "Called to Teach: A Mixed Methods Study on the Relationship Between Teaching Style and Educational Preparedness of Anglican Clergy Who Disciple," has been reviewed in final form. Permission, as indicated by the signatures and dates given below, is now granted to submit final copies.

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DEDICATION

I dedicate this project to the community at the Robert E. Webber Institute for Worship Studies, who first showed me the need to connect andragogy to discipleship.

ABSTRACT

Discipleship, a primary charge of the Church, involves teaching and learning. In order to disciple well, the Church and its clergy must consider how to teach content so that adults learn effectively. This consideration ought to begin in seminary, the primary source of educational preparation for Anglican clergy. Research is needed to identify the connections among Christian education, clergy preparedness, andragogy, and discipleship. To meet that need, this research used a convergent model to determine the relationship between teaching style and the educational preparedness of Anglican clergy who disciple. The teaching style of participants was identified using the Principles of Adult Learning Scale (PALS). Educational preparedness and its relationship to teaching style was identified through qualitative data collected within a mixed methods survey. Anglican clergy demonstrated a preference for a teacher-centered teaching style, as measured on the PALS. The researcher used Pearson's correlation to analyze the relationship between the PALS score and gender, age, years in ministry, teaching experience, and amount of formal instruction in adult learning methods. The data demonstrated a significant relationship between gender and teaching style. Patterns emerged revealing the oldest group and the group with the least amount of formal instruction both scored the most teacher-centered, while those with more experience teaching scored the most learner-centered. Coded qualitative data indicated clergy did not feel adequately prepared to teach, sought additional informal training, and desired more practical experiences connected to content while in seminary. Results indicate the need for seminaries to model andragogical methods, to teach andragogical principles, and for future clergy to utilize andragogical techniques when discipling.

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Introduction

During his address at the opening service of the 2019 Provincial Assembly by the Anglican Church in North America, the Most Rev. Foley Beach, Archbishop and Primate of the Anglican Church, encouraged the Anglican Church to take up a call to grow disciples (Assembly 2019 and the Call to Discipleship (n.d); Jordan, 2015). This call to discipleship was given to clergy (ordained priests and deacons; usually those who have completed a Master of Divinity degree), as well as lay persons (non-ordained), as it is a central expectation for Christians to teach their faith by discipling others (Heaney, 2020; Perry, 2020; Spencer, 2020). Within Anglican churches, the decision regarding how to teach disciples falls primarily to the clergy.

Discipleship can include adult learning methods such as mentoring, reflection, didactic instruction, experiential teaching, and transformational learning (Barna Group, Inc., 2018a; Beard, 2017; Gerhardt, 2013; Herr, 2017; Huizing & James, 2018). However, a Master of Divinity degree, which is recommended for ordained clergy, focuses curriculum mainly on theological accuracy and intellectual development, rarely including a course in adult learning or teaching style (Anglican Standards Task Force (n,d.); Jewell, 2018; Ogden, 2007). Therefore, this study aimed to explore how the educational preparedness of Anglican clergy affects the teaching style of those who teach in adult discipleship classes in order to determine if they have the tools necessary to respond effectively to the call for discipleship.

The Great Commission

In Matthew 28, Jesus commissioned his disciples to make more disciples, baptizing and teaching them in his name. This Great Commission has become the primary focus of the Church over the last 2,000 years, providing a communal mission for most mainline denominations (Aniol, 2017; Cox & Peck, 2018; Heaney, 2020; Huizing & James, 2018; Ogden, 2007; Onyinah, 2017; Willard, 2006). Jesus' words commission us to make disciples, not just Christians; these disciples are primarily learners and practitioners, not just believers (Černý, 2019; Cox & Peck, 2018; Lemke, 2017; Nel, 2017; Onyinah, 2017; Willard, 2006). Too frequently, churches have regarded this commissioning as something that encourages baptism locally, and evangelism globally, but nothing beyond conversion (Brosius, 2017; Cox & Peck, 2018; Onyinah, 2017; Nel, 2017; Snook, 2019; Willard, 2006). Understanding disciples as practitioners and lifelong learners would alter this (mis)understanding. Some theologians even argue moving beyond conversion to discipleship is perhaps the primary issue facing the Church today (Elton, 2018; Nel, 2017; Nkansah-Obrempong, 2018; Onyinah, 2017; Snook, 2019; Willard, 2006).

Discipleship

Discipleship has been described as growing spiritually, or becoming more like Christ (Barna Group, Inc., 2015, 2018a; Beard, 2017; Cox & Peck, 2018; Onyinah, 2017; World Council of Churches, 2018). When expressed as such, 94% of Christians who attended church regularly felt their church was making efforts to enable spiritual growth, or to disciple, its parishioners (Barna Group, Inc., 2018a). Despite Christians having felt their church was trying, 60% of the clergy of these same churches reported they rarely feel effective in this mission (Barna Group, Inc., 2018a). Perhaps one reason clergy did not feel effective in their discipling efforts is due to the reality that the literature regarding how to disciple is varied, indicating

church resources do not agree on a best method to disciple Christians (Barna Group, Inc., 2015; Brosius, 2017; Lifeway Resources, 2019).

There are a variety of methods available, many displayed by Jesus himself, such as small group format, large group lectures, one-on-one discipleship, and one-to-three mentoring. It is possible, indeed, to review dozens of resources, each claiming their method is more effective or more beneficial than another (Herr, 2017; Lifeway Resources, 2019; Ogden, 2007). Reflecting this variety in Christian education, the most popular options reported included: 38% of Christians preferred to be discipled by being alone with God, 25% preferred with a group, and 16% preferred one-on-one with a pastor or mentor (Barna Group, Inc., 2018a). Not only are the methods in question, but few leaders reported using any means of assessment to determine if their method is effective, beyond attendance (Barna Group, Inc., 2020a). The effects of this lack of consensus and assessment are unknown, but must be considered when discussing the efficacy of discipleship in the Church.

Perhaps church leaders and curriculum writers have been asking the wrong question when considering method. Instead of identifying a method for discipleship based on Jesus' behavior alone, should church leaders consider Jesus' teaching style and his repeated facilitation of critical reflection? Perhaps leaders should consider the way Jesus taught by meeting the needs of those with whom he came in contact. Recognizing how Jesus modeled discipleship for his followers, it is important to note that Jesus also asked reflective questions of them (see Mark 10; Luke 5, 18; and John 8 for examples). Critical reflection supports learning that is more problem-solving and evaluative than mere recall, and keeps the focus on the learner (Anderson, et al., 2001; Lewis & Smith, 1993; Whiley, Witt, Colvin, Sapiains Arrue, & Kotir, 2017). Jesus' teaching style models learner-centered, cooperative learning (Corley & Raucher, 2013),

supporting andragogical principles (principles focusing on how adults learn) such as: learning through experience, enabling self-directed learning, considering the learner's readiness to learn and their need to know why what they are learning is important, their motivation for learning, and focusing their learning on problem-solving rather than only didactic dissemination of knowledge (Beard, 2017; Dillon, 1995; Huizing & James, 2018; Stein, 1994). Viewing the discipleship process through the lens of adult learning, specifically the utilization of andragogical principles in teaching style, might provide clergy with new insight into how to disciple adult parishioners in the Church.

Statement of the Problem

Anglican clergy are not educationally prepared to teach discipleship classes using learner-centered instruction. Learner-centered instruction would be possible only if the teaching style of clergy prioritized experiential, andragogical principles. Since the education of most clergy focuses on what to teach, but not how adults learn, shifting theological education toward andragogical, learner-centered instruction as a teaching style would be new to many clergy (Beard, 2017; Martin, D., 2006; McKenzie & Harton, 2002). In fact, seminaries usually require foundational courses in biblical, historical, theological, and practical philosophies, but rarely does this practical philosophy include teaching and learning methods or how to facilitate experiential learning (Bulletin, 1984; Nelson, 2020; Perry, 2020; Shulman, 2006; Spencer, 2020; Tan, 2007) (see Appendix A).

Practical Theology is the content area that covers the philosophy behind the practical ministries of the Church and what a pastor needs to know for daily ministry (ACNA, 2019a). By definition, this content area includes Christian education, yet none of the six endorsed seminaries in the Anglican Church in North America (ACNA) require Christian education courses for the

Master of Divinity degree, the standard for those seeking ordination (see Appendix A). The ACNA itself requires nine content areas in which clergy must demonstrate sufficient knowledge; one of the required content areas is Practical Theology (ACNA, 2019b). Seminaries endorsed by the ACNA offer courses in these nine competency areas; Biblical Studies is the most represented field in these master's programs and Practical Theology is the second (see Table 1).

Table 1
MDiv Course Requirements Categorized by ACNA Required Competencies

ACNA Required Competencies	Total Courses Offered by All ACNA-Endorsed Programs
Biblical Studies	195
Practical Theology & Liturgics	114
Doctrine	108
Other (Electives, Internships)	66
Church History & Anglican Church History	45
The Missionary Work of the Church	24
Ascetical Theology	18
Moral Theology and Ethics	12

This concentration makes it seem that Practical Theology is well-covered, but in fact, this content area favors Homiletics (preaching) and Liturgics (the ritual and structure of Sunday worship), which make up the bulk of the degree in each seminary program (see Table 2). Of the 114 credit hours required, 60 are Homiletics and/or Liturgics focused, and of these programs, only one institution articulates a focus on discipleship.

Table 2
MDiv Course Requirements for the Category of Practical Theology, as defined by the ACNA

Seminary	Course Requirements
Beeson	Christian Preaching; Preaching Practicum; Pastoral Theology; Ecclesiology & Worship; Supervised Ministry Practicum; Pastoral Care & Counseling
Nashota	Homiletics I & II; Liturgics I & II; Parish Ministry I & II; Supervised Practice of Ministry I & II
Gordon-Conwell	Preaching; Spiritual Formation for Ministry; Pastoral Counseling; Ministry Communication; Pastoral Skills; Practical Theology I & II
Regent	Preaching & Worship; Supervised Ministry I & II
Trinity School for Ministry	Homiletics I & II; Prayer Book Worship; Spiritual Formation: Catechesis & Discipleship; Pastoral Care & Counseling; Pastoral Administration & Leadership
Reformed	Homiletics I & Practica I & II; Pastoral Theology; Basic Counseling Skills; Pastoral Administration; Book of Comm Prayer; Liturgy as Lens; Liturgy, Lectionary, & Preaching; Liturgical Music Practicum; Liturgical Theology

Studies demonstrate significant gaps for clergy within their academic preparation in the areas of practical ministry (Chiroma, 2017; Foster, C., Dahill, Golemon, & Tolentino, 2005; Heath, 2019; Lin & Gin, 2020; Jewell, 2019; Smith, D., 2019) and only 9% say their seminary education trained them very well (Barna Group, Inc., 2017). These gaps are due in part to the fact seminaries focus heavily on theological accuracy and intellectual development, with minimal, if any, focus on experiential, practical application of what students have learned and what can help students in ministry (Chiroma, 2017; Elton, 2018; Heath, 2019; Jewell, 2018; Jeynes, 2012; Nelson, 2020; Spencer, 2020). Research has shown this disconnect when congregants, ministers, and professors were asked to rank the top five most important considerations regarding pastor preparation; both congregants and ministers ranked theological knowledge last, whereas seminaries ranked it first, showing a clear distinction between what future pastors are learning and what they will primarily need (Jeynes, 2012). A similar study in

2017 showed theological knowledge was ranked 11 out of 12 traits of a good pastor (Barna Group, Inc., 2017).

One of the needs identified as a priority by both pastors and congregants is the skill of communication (Jeynes, 2012). Communication skills are practical skills required for effective instruction, both within a classroom and through delivery of sermons. For seminaries, the requirement of communication skills covers preaching and teaching. Most seminaries cover preaching, but the teaching need is not being met as seminaries frequently do not offer courses in educational methods (Lin & Gin, 2020; Tan, 2007) (see Appendix A as well). In a study of 208 seminary and divinity schools, no seminaries and divinity schools offered programs in Christian education, which would naturally include a focus on educational methods and teaching style (Tan, 2007). Additionally, when alumni of accredited theological schools were asked what they wish they had learned in seminary, ministry was in the top six, and education and teaching was in the top ten on the list (Lin & Gin, 2020). In seminaries, it is common that content experts are not prepared adequately in instructional methods; these professionals are taught content, but not about teaching or learning (Jeynes, 2012; Lin & Gin, 2020; McKenzie & Harton, 2002; Tan, 2007).

Homiletics (preaching; see Table 2) is usually a seminary requirement, but research shows sermons alone have minimal impact on learning and change (Hannan, 2020; Mercer, 2006; Price, Terry, & Johnston, 1980; Stuart, 2011). If the burden of the sermon is to evoke change (Carrell, 2009; Snook, 2019), then the educational perspective must be considered as well (Cox & Peck, 2018; Huizing & James, 2018; Martin, R., 2003; McKenzie & Harton, 2002). Pastoral ministry, and especially Christian education through sermons, has been looked at through the lens of pastoral effectiveness, transformational learning, dialogue, constructivism,

narrative, experiential learning, learning styles, and andragogy (Beard, 2017; Bristol & Isaac, 2009; Byrd, N., 2011; Carrell, 2009; J. Carter, 2009; Jarvis, 2008; Martin, D., 2006; McKenna & Eckard, 2009; Mercer, 2006; Price et al., 1980; Stuart, 2011). Martin, R. (2003) states, "In any gathering, in any event [in church life] . . . people are teaching and learning. The educational perspective does not impose those dimensions, it *exposes* them" (p. 61). This exposure to teaching and learning in the Church reinforces the need for clergy to understand how adults learn and to include this knowledge in how they teach directly and indirectly (Beard, 2017; Brosius, 2017; Jewell, 2018; McKenzie & Harton, 2002).

Literature sources hint at the premise of the connection between discipleship and andragogy (the theory of adult learning), but none directly link andragogical principles to Anglican clergy educational preparedness (Beard, 2017; McKenzie & Harton, 2002; Williams, L., 2013; Young, K., 1995). Four resources provide pertinent information to the conversation regarding discipleship and andragogy, each examining teaching more than learning. (Beard, 2017; McKenzie & Harton, 2002; Williams, L., 2013; Young, K., 1995). They each argued all teaching should consider the uniqueness of the adult learner's experience as a primary influence in the adult's ability to learn (Beard, 2017; McKenzie & Harton, 2002; Williams, L., 2013; Young, K., 1995). Some of the independent foci in these resources include Transformational Learning Theory (Beard, 2017), the over-reliance on the sermon in Christian education (Young, K.,1995), the connection to God in Christian education (Williams, L., 2013), and creating a formal process for Christian education that relies on andragogical principles (McKenzie & Harton, 2002). Two of these same sources outline the connection between andragogical methods and Jesus' instructional methods (Beard, 2017; Williams, L., 2013). Jesus taught adults (note he is not recorded as teaching children) and he taught by valuing andragogical principles such as

questioning, dialogue based on experience, and parables (Williams, L., 2013). By reinforcing the example of Jesus as a teacher, it suggests teachers of adult learners today should consider his teaching style for reaching the Church (Beard, 2017; Williams, L., 2013).

Christian education in the Church has been researched through the theoretical frameworks of Transformational Learning Theory (Beard, 2017), andragogy and its connection to Attachment Theory (Williams, L., 2013), five principles birthed from andragogy utilized within Christian education (Young, K., 1995), the usage of andragogical principles in Bible classes in a Lutheran Church (Jurchen, 2020), and the development of a new model for Christian education built on andragogical principles (McKenzie & Harton, 2002). To date, however, no one has examined Anglican clergy's teaching style in adult discipleship classes.

The assumption that clergy already understand how adults learn assumes the pastor, who is considered a content expert, implicitly knows how to teach effectively; however, this assumption is one the Church cannot afford to make (McKenzie & Harton, 2002; Nkansah-Obrempong, 2018). Based on what is known from educational research, it is clear that educational methods must be taught and consistently strengthened for maximum effectiveness (Ahn, 2018; Akiba & Liang, 2016; Grissom & Harrington, 2010; Jang, 2011; NaliakaMukhale & Hong, 2017; O'Loughlin, Kearns, Sherwood-Laughlin, & Robinson, 2017; Pekkarinen & Hirsto, 2017). If this understanding is known within the field of education, then all other content areas should recognize the necessity of teaching educational methods to prepare their content experts to be effective educators.

By seminaries not preparing pastors to be effective educators, clergy are likely not addressing the complete needs of adult learners nor providing instruction that is learner-centered and connected to experience (Gerhardt, 2013; Jordan, 2015; Labosier & Labosier, 2018).

Discipleship that is learner-centered is shaped by disciples' needs, experience, motivation, and direction, all of which are critical connections to transformation (Elton, 2018; Jordan, 2015; Labosier & Labosier, 2018; Lemke, 2017; Perry, 2020). The issue at hand is perhaps a lack of understanding by Anglican clergy regarding how adults learn, in particular, the importance of being learner-centered in an experiential teaching style.

Focusing on the learner in Christian education resets the intent from knowledge to application, thereby shifting the outcome toward mission, the original objective of discipleship (Elton, 2018; Heaney, 2020; Jewell, 2018; Jordan, 2015; Snook, 2019). Three Anglican distinctives that support missional discipleship include an identity in the global Anglican communion, understanding discipleship as both private and public, and discipleship as expressed through the sacraments (ACNA, 2019b; Jordan, 2015). The case for missional discipleship articulates mission as the impetus for effective discipleship, as well as supporting learner-centered education as the preferred method for Christian education (Elton, 2018; Jordan, 2015; Labosier & Labosier, 2018; Lemke, 2017).

Recognizing Anglican distinctives as a driving force behind learner-centered education is a helpful way of viewing Anglican Christian education, but unfortunately, out of the three Anglican seminaries and three Anglican seminary tracks approved by the Anglican Church in North America (ACNA, 2019d), only one seminary offers courses overtly addressing educational methods (see Appendix A). In order for Anglican clergy to disciple effectively, they must understand how adults learn, how to incorporate andragogical principles into their teaching style, and how to use effective instructional methods to promote transfer of content for believers. Without demonstrative evidence of such instruction in adult learning theory, such as seminary

course requirements, it is unknown how much Anglican clergy understand regarding adult learning needs.

Background

Discipleship is the first priority of the ACNA (GAFCON, n.d.). This passing down of the faith has been proclaimed from Deuteronomy to the Gospel narrative and throughout every generation since (ACNA Committee for Catechesis, 2020; Chan, 2006). Discipleship should be viewed as part of the broader category of biblical expectations for all Christians (Cox & Peck, 2018; Porter, S., 2019; Whitmore, 2018), and as part of the Great Commission, which is given priority since it includes Jesus' mandate (Cox & Peck, 2018). This mandate makes discipleship of ourselves and others a priority for all Christians.

Discipleship of adults must be concerned with how adults learn, or andragogy, which is learner-centered. Andragogy is distinct from pedagogy, which is concerned with how children learn and is mostly teacher-centered (Akyıldız, 2019; Murray, 2018; Sharifi, Soleimani, & Jafarigohar, 2017). Discipleship of adults is not a recent trend within Christian education, but instead has left its mark on every era since biblical times (West, 2003). Scriptures display both the Old Testament and New Testament emphasis on learning the faith. Repeatedly, God gives instruction so coming generations would know who God is, so the people would exhort one another to remember what the Lord has done (see Leviticus 10; Numbers 15; Deuteronomy 4, 6, 11, 29, 31; Esther 9; Psalm 22, 34, 48, 71, 78, 102, 132, 145; Proverbs 22; Joel 1; Isaiah 54; Matthew 19, 28; Acts 8; 1 Corinthians 12; 1 Timothy 4). This list is not exhaustive, but demonstrates that almost 20% of the 66 books of the Bible include this charge overtly. Jesus himself models this learning in Luke 2 by sitting in the synagogue to learn, and eventually teaching there frequently (see Luke 4) (Nkansah-Obrempong, 2018). Passing on the faith was not

only common, but it was expected. Deuteronomy 6, referred to as The Shema, offers the words that have become perhaps the most common in all of Judaism (Alter, 2019):

> Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates (*HarperCollins Study Bible NRSV*, 1989/2006, Deuteronomy 6:4-6).

This passing on of the faith is a primary responsibility of all believers, both in Judaism, and in Christianity, and it is one that has been a primary activity within the Church for over 2,000 years (Bristol & Isaac, 2009; Harris, 1989; Heaney, 2020; Mambo, 2019).

The Church has taken different approaches toward discipleship throughout those centuries, mostly through a direct connection to the surrounding culture (West, 2003). Believers have moved from immersion in the faith in the Old Testament, to discipleship through relationship during the New Testament era, to the post-apostolic period where the catechumenate and monastic orders were the primary method of Christian education, to a clerical method during the Middle Ages (McKenzie & Harton, 2002; West, 2003). In the Modern Era, most of the 18th and 19th centuries, faith and discipleship were based on reason, and denominationalism flourished; mystery was cast aside and verbal communication was the primary method through which faith was disseminated (Webber, 2004; White, 1993). During the current, Post-Modern Era, the Church must return to localized teaching within contextualized culture, reexamining

methods for effective discipleship built on experience (Collins & Clanton, 2018; Smith, C., 2018; West, 2003).

Aligning with the cultural landscape today is more difficult. In many previous eras, the clergy were seen as expert theologians who required extensive training to be able to deposit their knowledge into believers, and religious instruction was part of traditional schooling (McKenzie & Harton, 2002; West, 2003). The separation of Church and state has caused the culture to shift from biblical values in such a way that the Church cannot keep up with Christian education (Foster, C., 2015). Christian education being done in the Church today is arguably ineffective; Christian education must return to discipleship of the individual by correcting the separation between the sacred and the profane and recognizing that faith grows when God's revelation meets the human life experience (McKenzie & Harton, 2002; Smith, C., 2018).

The Post-Modern Era's contextual changes have had a variety of effects, many of which cannot be fully identified yet (Barna Group, Inc., 2005; Broer, Hoogland, & van der Stoep, 2017). At first glance, it is concerning to recognize that the start of the 21st century showed a decline in all areas of Christian education, and even though 95% of Protestant churches are likely to offer Sunday school, all age groups show a decrease in attendance in church services and programs (Barna Group, Inc., 2005, 2019; Cole, 2016; Pew Research Center, 2019). The demographic groups that are still making formal religious experiences a priority include those with 20+ years of experience with religious faith and those over age 59 (Barna Group, Inc., 2005, 2019; Pew Research Center, 2019). This prioritizing indicates the culture is shifting away from formal religious experiences among those new to ministry and those fresh out of seminary. Attendance appears to be decreasing, and research completed on formal Christian educational experiences such as Sunday school demonstrates more and more Gen X pastors and Millennial

pastors are embracing alternative forms of Christian education that are more about function than form, focusing on prioritizing Christian education outside of Sunday school classrooms, such as mentoring (Barna Group, Inc., 2005, 2015, 2019).

A 21st century model that prioritizes disciple-centered learning over dissemination of information in traditional environments is desirable as the Church continues into post-modernity (McKenzie & Harton, 2002; West, 2003). The 21st century Church must embrace a learner-centered model, one that supports and mirrors the cultural shifts toward mentoring, self-directed learning, the importance of belonging and relatedness, and places relationship above results (Franzenburg, 2017; West, 2003). This transition can be accomplished through life-on-life discipleship, experiential learning, and a renewed focus on evangelism as the mission of the Church (Matt 28; West, 2003; Whitmore, 2018). These concepts and practices are in direct alignment with andragogical principles, but pastors must be taught to embrace these principles and be willing to pass control and focus onto the learner (Jordan, 2015; Lemke, 2017; West, 2003).

This mixed methods study examined how educational preparedness affected the teaching style of Anglican clergy in discipleship classes. Due to the fact there is limited scholarly research investigating this topic, this research furthered understanding regarding Anglican clergy's beliefs and practice concerning teaching style and adult learning theory. Teaching style (the outcome variable) identified whether clergy used learner-centered or teacher-centered instruction. Correlation analysis determined the relationship between teaching style and the educational preparedness of Anglican clergy (the predictor variable). The population included Anglican clergy who self-reflected on their own experiences and practice. This research contributed to

literature discussing whether clergy are educationally prepared to teach discipleship classes using learner-centered teaching.

Research Questions

To determine the relationship between educational preparedness of Anglican clergy and their teaching style, the following research questions guided this study:

1. In discipleship classes, what do Anglican clergy perceive their teaching style to be?
2. Is there a significant relationship between perceived teaching style and educational preparedness of Anglican clergy?
3. What do Anglican clergy believe regarding the relationship between their educational preparedness and teaching style?

Description of Terms

This dissertation used the following definitions in an effort to minimize confusion or false assumptions regarding terminology:

Adult learner. Adult learners can be defined biologically, legally, socially, or psychologically (Knowles, Holton, & Swanson, 2015). This dissertation is concerned with the psychological definition that determines a learner is an adult when they attain a self-concept of responsibility for their own life (Knowles et al., 2015).

Andragogy. Andragogy is the principles that guide the art and science of helping adults learn (Knowles et al., 2015; Young, G., 2019). Andragogical principles are learner-focused rather than teacher-focused, and as such, the teacher serves as more of a facilitator (Knowles et al., 2015; Ozuah, 2005; Young, G., 2019).

Anglican Church in North America (ACNA). The ACNA is the provincial grouping of Anglican dioceses within the United States and Canada. This province includes

approximately 134,000 parishioners in 1,064 churches. The ACNA is part of GAFCON (Global Anglican Future Conference), and is led by Archbishop Foley Beach (GAFCON, n.d.).

Catechumenate, catechesis, catechism. Catechesis is the overall framework for formal instruction in the faith, whereas catechism is the written material used for this formal instruction. The catechumenate is the process by which one is catechized. The catechist is the instructor and the catechumen is the learner (ACNA Committee for Catechesis, 2014).

Christian. A Christian is a person who decides to submit to Jesus Christ as his/her Lord and Savior (ACNA Committee for Catechesis, 2014).

Christian Education. Christian education is a source of religious development that seeks to make disciples of all ages, for both spiritual growth and to address societal injustices (Bristol & Isaac, 2009).

Clergy. Clergy includes deacons or priests who have been ordained in a denomination that includes formal preparation and includes a ritual of ordination by a bishop of apostolic succession (where the historic succession of bishops can be traced back throughout history to the apostles), such as in the Anglican Church in North America (ACNA, 2019b).

Confirmation. Confirmation is one of the sacraments offered in liturgical denominations, whereby the believer receives "the 'seal of the Holy Spirit' completing baptism and connected to a hand-laying prayer for the sevenfold gifts of the Holy Spirit and an anointing with [oil], both usually performed by a bishop . . . leading to the fullness of Christian initiation signified by participation for the first time in the eucharist" (Bradshaw, 2002a, p. 126).

Conversion. Conversion is the transformative process of becoming a Christian (ACNA Committee for Catechesis, 2014).

Disciple. A disciple is one who "responds in faith and obedience to the gracious call to follow Jesus Christ. Being a disciple is a lifelong process of dying to self while allowing Jesus Christ to come alive in us" (Ogden, 2007, p. 24).

Discipleship. Discipleship is "an intentional relationship in which [disciples] walk alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ. This includes equipping the disciple to teach others as well" (Ogden, 2007, p. 17; Barna Group, Inc., 2015).

Discipleship classes. Discipleship classes include any formal opportunity where clergy meet with disciples who are seeking an interactive relationship with the God known from the Old and New Testaments of the Bible; these classes may cover any topic that helps move toward that goal, including, but not limited to "comprehensive Bible knowledge, witnessing strategies, interpersonal relationships, apologetic skills, logical reasoning, world/life-view integration, parenting, teaching, personal integrity, spiritual warfare, faith-learning integration, stewardship of creation, sustained allegiance, miracles, and so on" (Cox & Peck, 2018, p. 243).

Experiential Learning Theory. Experiential Learning Theory is Kolb's (1984) theory of learning that moves from experience to observation to conceptualization to experimentation Aubrey & Riley, 2019; Kolb, 1984; Knowles et al., 2015; Merriam, Caffarella, & Baumgrtner, 2007).

Global Anglican Future Conference (GAFCON). GAFCON is a group of Orthodox Anglicans across the globe who are committed to the protection of Scripture among the Anglican communion (GAFCON, n.d.).

Homiletics. Homiletics is the field of seminary preparation that focuses on preaching. Preaching is defined as the proclamation of God's word (Bradshaw, 2002a); in particular, preaching in this dissertation references the proclamation of God's word from the pulpit within the liturgical and sacramental setting of worship.

Intrinsic motivation. Intrinsic motivation consists of those [behaviors] that are "performed in the absence of any apparent external contingency," and are motivated by "the underlying need for competence and self-determination," (Deci & Ryan, 1980, p. 42).

Liturgy. Liturgy is "the communal celebration by the Church . . . which is by nature sacramental" (Jones, Wainwright, Yarnold, & Bradshaw, 1992, p. 28). Liturgy is considered the ritual that is repeated each week, communicating this celebration, and offering the communal response in worship, first and foremost (Cherry, 2010; Jones et al., 1992).

Master of Divinity degree. The Master of Divinity degree (MDiv) is a degree to "prepare students for ordained ministry" and is both academic and professional (Trinity School for Ministry, 2020). The MDiv degree is a standard degree in the field of theology and is usually required for ordination in most liturgical denominations.

Ordained. The ordained includes anyone set aside and appointed to a specific ministry of leadership within the Church (Bradshaw, 2002a). This preparation usually requires formal theological training, such as a Master of Divinity degree. In the Anglican Church in North America, both priests and deacons are ordained.

Pedagogy. Pedagogy is the art and science of teaching children (Knowles and Associates, 1984; Knowles, 1990; Knowles et al., 2015; Akyıldız, 2019; Young, G., 2019). Pedagogical models rely on an instructor to lead the child, thus being teacher-centered or content-centered, as opposed to learner-centered (Young, G., 2019).

Practical Theology. Practical theology is defined as "the operative paradigm in graduate ministry programs," this field engages the theory and practice of theology through the practical life of the Church (Jewell, 2018, p. 19).

Seminary. Seminaries offer graduate programs in theological education, primarily intended for those pursuing pastoral ministry (Lepper, 2020).

Sermon. The sermon is the time during a church service where a pastor offers a ministry of Christian worship known as preaching; preaching "rests on Jesus' own ministry and the commissioning of the apostolic church" (Bradshaw, 2002a, p. 383), and it is "the proclamation of God's works in the history of salvation" (Bradshaw, 2002a, p. 385).

Teaching style. Teaching style refers to the "distinct qualities displayed by a teacher that are persistent from situation to situation regardless of the content . . . [and] broader than the immediate teaching strategies that are employed to accomplish a specific instructional objective" (Conti, 1998, p. 76; Akyıldız, 2019; Buskard, 2019; Young, G., 2019). For this research, teaching style refers to the understanding the instructor can have either predominately a teacher-centered or learner-centered style.

List of Acronyms

The following acronyms will be used frequently throughout this dissertation and are listed here:

ACNA. The Anglican Church in North America.

GAFCON. The Global Anglican Future Conference.

MDiv. Master of Divinity degree.

PALS. Principles of Adult Learning Scale.

SDT. Self-Determination Theory.

Significance of the Study

By identifying methods that support andragogical principles as measured through teaching style, it is possible to identify perceived impact on discipleship methods within the current culture. If the perceived impact is significant, an argument can be made for including adult educational theory in seminaries and offering professional development in adult educational theory for Anglican clergy. This research could impact seminaries and how they prepare students, could impact clergy and how they teach, and could impact adult learners' ability to move from listening to learning within the Church.

In addition to impacting seminary programs and course offerings, as well as the members of the congregations within the ACNA's 1,000 churches, this study has the potential to impact other denominations seeking to disciple by bringing awareness to the fact that adult learning is distinct and should be intentionally woven into pastor preparation programs. No other studies have been found that incorporate andragogical methods and seminary preparation at this level. Finally, this study has the opportunity to impact how Christians seek to pass on the faith, which contributes to the mission of God in a way that is immeasurable.

Overview of Research Methods

For this study, the researcher used a mixed-methods design in which participants (Anglican clergy) completed a survey. The first portion of the survey gathered demographic data that collected information regarding educational preparedness, followed by an open-ended,

qualitative survey that provided insight into the relationship between clergy's education and teaching style in order to explore their understanding, attitude, and beliefs regarding the relationship between them and how it affected their teaching in discipleship classes, (see Appendix D). Additionally, the survey concluded with an adapted version of the Principles of Adult Learning Scale (Conti, 1978). The demographic survey provided the necessary information to identify variables to establish relationship with educational preparedness, while the Principles of Adult Learning Scale (PALS) provided the necessary information to identify application of andragogical principles through teaching style. The researcher analyzed the PALS score using Pearson's correlation to determine relationship with gender, years of experience, training, and age as potential correlating influences. Both qualitative and quantitative responses offered an indication of correlation between formal instruction in adult learning theory and application of adult learning theory as measured by the PALS.

Chapter II of this study outlines the history of discipleship in the Church, including learning through liturgy, sermons, and discipleship classes. The theoretical framework of andragogy is presented as a foundational component to the discussion of adult learning theory and teaching style. The chapter concludes with the connection of andragogy to Christian education and a closer look at clergy preparation. Chapter III outlines the research methods conducted for this study, including design, participants, data collection, analytical methods, the role of the researcher, and limitations. Chapter IV presents the results of both the quantitative and qualitative research, outlining how this research addressed the over-arching questions for the study. Chapter V discusses the implications of the results of this study including broad impact and suggests next steps for effective discipleship efforts among adults in the Church.

Chapter II

Review of Literature

Introduction

The Anglican Church in North America's Constitution and Canons put forth nine content areas as requirements for educational preparedness for Anglican clergy (ANCA Constitutions and Canons, 2019). Anyone ordained in the Anglican Church (ACNA) must pass an examination covering content in these nine areas. One of those nine content areas, Practical Theology, is the only category that addresses Christian education. Practical Theology is defined by the ACNA as:

> The office and work of a [priest]; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; Constitution and Canons of this Church and the Diocese to which the candidate belongs; and the use of the voice in reading and speaking. (ACNA, 2019b)

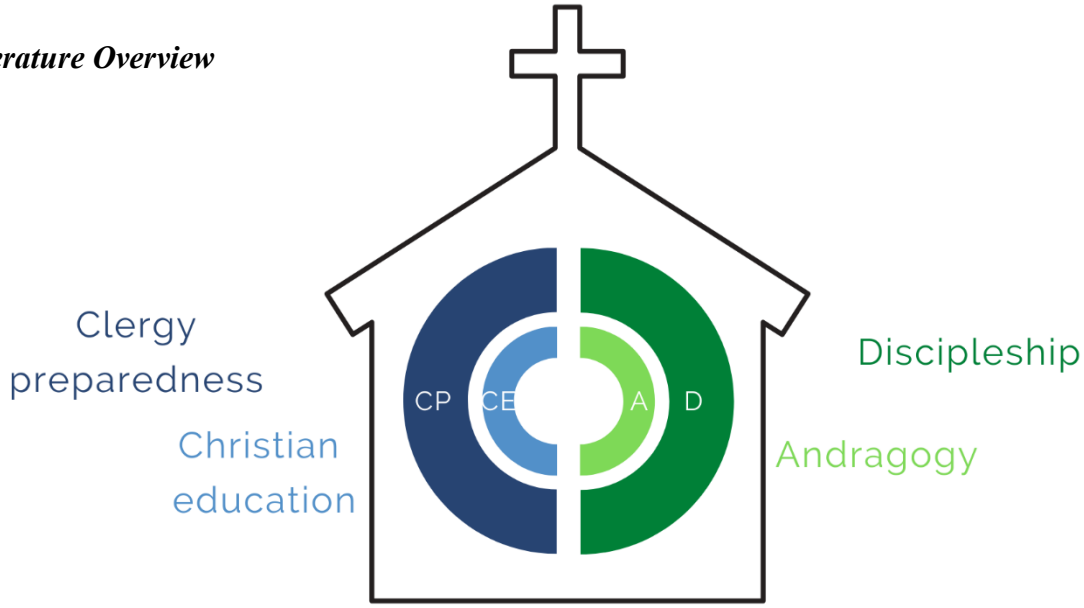
The eight content areas, excluding Practical Theology, offer the content knowledge that must be passed down through Christian education, and therefore they support the need for practical theological training, but these areas do not actually offer this practical training. Passing down of the faith consists of teaching and learning, and provides the undercurrent for the process of discipleship, of both clergy and their future parishioners. The principles and methods of Christian education are considered a primary responsibility of clergy in the ACNA, as demonstrated by this requirement, and therefore, should be included in the educational preparation of clergy.

The purpose of this research was to understand the relationship between perceived teaching style of Anglican clergy within their discipleship classes and how their educational preparedness affects their utilization of andragogical principles. To have a clearer understanding

of how teaching style might affect discipleship, it was important to examine first the role of teaching and learning within discipleship. Figure 1 depicts the four main areas reviewed by the literature for this study: discipleship, the theoretical framework of andragogy, how andragogical principles are used in Christian education, and how clergy are prepared educationally to meet this need. The image at the center of Figure 1 symbolizes how Christian education is affected by the educational preparedness of clergy, while discipleship is affected by how adults learn. The half circles on the left indicate the content taught to clergy through their seminary preparation and the small, if any, instruction on Christian education. The half circles on the right indicate the content is received through adult learning and then transferred to the discipleship process, both of the disciple and of their ability to then disciple others. The two shapes, inverted side by side, illustrate the symbiotic partnership of education and discipleship.

Figure 1

Literature Overview



Discipleship and the Purpose of the Church

Closer inspection of the Matthew 28 mission statement of the Church illuminates three key initiatives: converting believers, baptizing disciples, and doing so in order that they might proclaim God's love to others (Aniol, 2017; Bradshaw, 2002b, 2010; Černý, 2019; Heaney, 2020; Huizing & James, 2018; Nkansah-Obrempong, 2018; Onyinah, 2017; Snook, 2019; White, 2000; World Council of Churches, 2018). For this discussion on the purpose of the Church, this chapter will focus on the discipleship initiatives that follow conversion: teaching and learning.

Teaching and learning within the Church occur constantly, and a strong argument can be made for the interweaving of worship and education, spiritually forming and encouraging believers to reorient their lives to God (Aniol, 2017; Beard, 2017; Fagerberg, 2017; Hussey, 2020; Johnson, 2010; Martin, R., 2003). As believers learn to practice their faith better together, it places "education at the center of every activity and event in the community" (Martin, R., 2003, p. 52). This theory that what disciples do in worship teaches and forms them spiritually is widely accepted and demonstrates the need for intentionality regarding direct and indirect teaching and learning (Aniol, 2017; Best, 2003; Chan, 2006; Cherry, 2010; DeSilva, 2008; Fagerberg, 2017; Mitman, 2009; Murphy, 2004; Rienstra & Rienstra, 2009; Saliers, 1996; Smith, J., 2009; Schmemann, 1973).

Learning through liturgy. Evidence exists as far back as the second century that Christians worshiped using a specific structure of liturgy, elements of which have continued to this present day in many mainline denominations (Bradshaw, 2002b; Jones et al., 1992; Senn, 1997; White, 1992). Beyond this evidence, some theologians have determined that liturgy is structured after a biblical model of revelation and response (Cherry, 2010; Dix, 2005; Mitman, 2009). It is this pattern of God revealing himself and his people responding that continues to be

the primary worship structure for many liturgical denominations such as Anglicanism (Cherry, 2010; Dix, 2005; Johnson, 2010; Mitman, 2009).

This design of revelation and response is reenacted weekly in the Anglican liturgy in worship (ACNA, 2019c). By reenacting this biblical pattern of dialogue, Anglicans rehearse the wider narrative of God's story each week, as well as reiterate common beliefs and a shared confession. The entire field of ritual theory operates on the claim that our habits form us, and therefore rehearsing rituals, creeds, prayers, confessions, and participating in musical worship form us; these elements disciple us and teach us (Chan, 2006; DeSilva, 2008; Farwell, 2020; Murphy, 2004; Schmemann, 1973; Smith, J., 2009, 2016; Warren, 2016; Webber, 2004). Some even argue ritual theory could replace formal education from within the Church, reasoning that catechesis, or the "activities and processes that form and equip Christians," is better found within worship than outside of it (ACNA Committee for Catechesis, 2014, p. 73; Murphy, 2004; White, 2000). While this discipleship, or catechesis, can be indirect through rituals and worship as just described, it is most often through intentional educational experiences such as sermons and discipleship classes.

Direct learning through sermons. The majority of church-goers cite a desire to learn about God as a primary reason for attending church (Barna Group, Inc., 2014, 2019). The Church is called to reveal who God is through her worship, her teaching, and her service (Aniol, 2017; Beard, 2017; Best, 2003; Bristol & Isaac, 2009; Byrd, N., 2011; Fagerberg, 2017; Hessel, 1991; Johnson, 2010; Martin, R., 2003; Nkansah-Obrempong, 2018; Snook, 2019; World Council of Churches, 2018). Through these things, believers recognize the Church as the primary place to learn about God.

Within the Church, two direct teaching methods for revealing who God is are sermons and adult discipleship classes (Mercer, 2006). In the Anglican Church, the primacy of the Scriptures is one of the three strands reflected in the corporate gathering (along with Spirit and Sacrament). This emphasis on Scripture aligns with the belief that the Bible-based sermon is considered a crucial method for disseminating doctrine and for discipling believers (Carrell, 2009; Mercer, 2006; Snook, 2019). Unfortunately, sermons alone are not always an effective method of instruction (Carrell, 2009; J. Carter, 2009; Hannan, 2020; McKenna & Eckard, 2009; Mercer, 2006; Price et al., 1980; Stuart, 2011).

Sermons are a high priority for believers, and sermons have an unprecedented amount of exposure with the potential to teach (Carrell, 2009; Mercer, 2006). Studies have attempted to determine the level of learning resulting from this method of teaching, as well as to measure pastoral effectiveness, transformative quality, and impact (Carrell, 2009; J. Carter, 2009; McKenna & Eckard, 2009; Price et al., 1980; Stuart, 2011). While some research shows sermons contribute to overall pastoral effectiveness, most research contends that sermons are not effective in teaching parishioners (Carrell, 2009; McKenna & Eckard, 2009; Price et al., 1980; Stuart, 2011). Preaching has little effect on discipleship efforts unless it is accompanied with dialogue or disciples are given the opportunity to connect personal experiences through discourse, critical reflection, transfer, and/or community (Price et al., 1980; Stuart, 2011). The sermon alone is most likely producing lower-level thinking among congregants since discourse, which provides opportunity for application and higher-level thinking, is absent from a didactic model (Hajian, 2019; Price et al., 1980).

As clergy are the primary educators who disseminate knowledge in the Church, andragogical principles, or principles that are learner-centered, should be studied for clergy to

understand how to teach adults effectively (Beard, 2017; Price et al., 1980; Stuart, 2011). Those utilizing the current model of didactic sermons as the primary method of disseminating knowledge should perhaps consider adult learning theory to improve learning among parishioners, especially since disseminating knowledge (through sermons that are delivered through teacher-centered or content-centered methods) is the one activity for which pastors spend the most time preparing, as well as the one the majority enjoy the most (Barna, 2017; Stuart, 2011). All of the endorsed Anglican clergy preparation programs require completion of courses in Homiletics, indicating a high value for teacher-centered instruction, yet none require courses on adult learning theory, indicating perhaps a lower value for learner-centered instruction (See Appendix A and Table 2).

Research on sermons has been connected to Transformational Learning Theory, but results continue to identify too many variables and no significant effect on learners to draw conclusions beyond minimal impact on behavior (Beard, 2017; Carrell, 2009; J. Carter, 2009; McKenna & Eckard, 2009; Price et al., 1980). The research has been unable to demonstrate lasting change among congregants through modified behavior, but points to the fact that sermons alone are not effective in facilitating adult learning among congregants, perhaps contributing to the lack of transformation (Carrell, 2009; J. Carter, 2009; McKenna & Eckard, 2009; Price et al., 1980; Stuart, 2011).

Direct learning through discipleship classes. The second primary method for direct learning offered through most churches is adult discipleship classes (Barna Group, Inc., 2016; Bristol & Isaac, 2009). It needs to be stated that discipleship classes that offer direct learning are still viewed as academic experiences where Christians learn more about God, which should not overshadow the power of experiencing God, a vital component of discipleship as well (Cox &

Peck, 2018). For this discussion, adult discipleship classes will be viewed as academic experiences where congregants can learn about God rather than experience God, though both are integral to discipleship. Viewing adult discipleship classes as an academic experience necessitates discussion of how adults learn. Research shows adults learn differently than children; therefore, teaching of adults must take adult learning theory into account (Beard, 2017; Bristol & Isaac, 2009; Byrd, N., 2011; Dunlap, Dudak, & Konty, 2012; Merriam & Bierema, 2014; Merriam et al., 2007).

The discussion of the academic exercise of direct instruction for discipleship requires a closer look at the theory of andragogy, though learning through the Church has the potential to employ additional human learning theories. This research used andragogy, the adult learning theory popularized by Malcolm Knowles and Associates (1984), as a theoretical framework due to it being considered the most prevalent and invaluable idea in the education and training of adults (Aubrey & Riley, 2019; Brookfield, 1986; Merriam & Bierema, 2014). If the Church is the primary method for adult Christian education and sermons are somewhat ineffective methods to teach adult learners, then adult classes must be considered as the best opportunity to teach adult disciples, and these efforts should incorporate teaching styles that prioritize andragogical principles in order to maximize learning.

A primary difference between andragogy and pedagogy is whether or not the teaching style of the instruction delivered is learner-centered (as andragogy is) or teacher-centered (as pedagogy is) (Knowles et al., 2015). Traditionally, formal education in the Church remains content-centered, which leans heavily on teacher-centered instruction. By considering learner-centered, andragogical principles, clergy could identify if learners are self-directed, whether or not learners are developmentally ready to learn, what their motivation toward learning is, if they

understand why learning is important, how learning connects to their own problems, and how their learning connects to their experiences. The importance of connecting to personal experience is supported by research and is the main reason the sermon alone is ineffective (Price et al., 1980; Stuart, 2011). Discipleship classes present an opportunity for andragogical principles to be employed through teaching style, and for learning to be maximized by connection to experience. Understanding this about adult learning theory and learner-centered teaching style could strengthen clergy's ability to educate effectively (Beard, 2017; McKenzie & Harton, 2002).

Theoretical Framework

Beginning with the history of andragogy, this theoretical framework will move from andragogy's popularization to its component parts and process, to its adaptation, and to the testing of the theory within the field of education by measuring perceived teaching style. Some additional aspects of adult education theory, such as the importance of critical reflection, transfer, and questioning, will be included in the discussion when necessary. Following the theoretical framework, the remainder of this chapter will examine how andragogical principles can be utilized within Christian education of adults.

Teaching style: Andragogy and andragogical principles. Andragogy is a term popularized by Malcolm Knowles, but Knowles was standing on the shoulders of those who studied adult education before him, such as Lindeman, Thorndike, Dewey, Hewitt and Mather, and Kapp, who is credited with the term's origin in 1833 (Aubrey & Riley, 2019; Balakrishnan, 2020; Henschke, 2011, 2013, 2015; Jurchen, 2020; Knowles and Associates, 1984; Knowles et al., 2015; Merriam & Bierema, 2014; Ozuah, 2005; Rachal, 2002). The term andragogy was birthed out of the understanding of pedagogy, the etymology of which means leader of, and child; therefore, andragogy means leader of, and adult (Aubrey & Riley, 2019; Knowles and

Associates, 1984; Knowles et al., 2015; Kurtul & Arik, 2020; Merriam & Bierema, 2014; Ozuah, 2005). Process elements used in a learning experience, such as preparation, climate setting, planning, diagnosing needs, setting objectives, designing learning plans, activities, and evaluation, differ significantly between andragogy and pedagogy. These process elements can be understood by comparing how these elements affect each approach (see Table 3).

Table 3
Process Elements of Andragogy

Element	Pedagogical approach	Andragogical approach
Preparing learners	Minimal	Provide information, prepare for participation, help develop realistic expectations, begin thinking about content
Climate	Authority-oriented, formal, competitive	Relaxed, trusting, mutually respectful, informal, warm, collaborative, supportive, openness and authenticity, humanness
Planning	By instructor	Mechanism for mutual planning by learners and facilitator
Diagnosing needs	By instructor	By mutual assessment
Setting of objectives	By instructor	By mutual negotiation
Designing learning plans	Logic of subject matter, Content units	Sequenced by readiness, problem units
Learning activities	Transmittal techniques	Experiential techniques (inquiry)
Evaluation	By instructor	Mutual re-diagnosis of needs, mutual measurement of program

Note. From: The adult learner, Knowles, Holton, Swanson, © 2015. Reproduced by permission of Taylor & Francis Group through PLSclear.

Andragogy has been a somewhat recent topic of study in the comprehensive field of education and it has dominated the last few decades in the field of adult education in particular

(Henschke, 2011, 2013, 2015; Luke, 2017; Knowles, 1990; Taylor & Kroth, 2009a). Knowles, in fact, deemed adult learners as a neglected species, raising awareness for intentionally addressing the needs of adult learners (Knowles and Associates, 1984; Knowles, 1990). Not only does andragogy draw a distinction between child and adult, but also between teaching and learning; teaching focuses on the educator as the authority figure who disseminates information or knowledge (teacher-focused), and learning focuses on the learner within whom change occurs as a result of transfer (learner-focused) (Knowles et al., 2015; Seyoum & Basha, 2017).

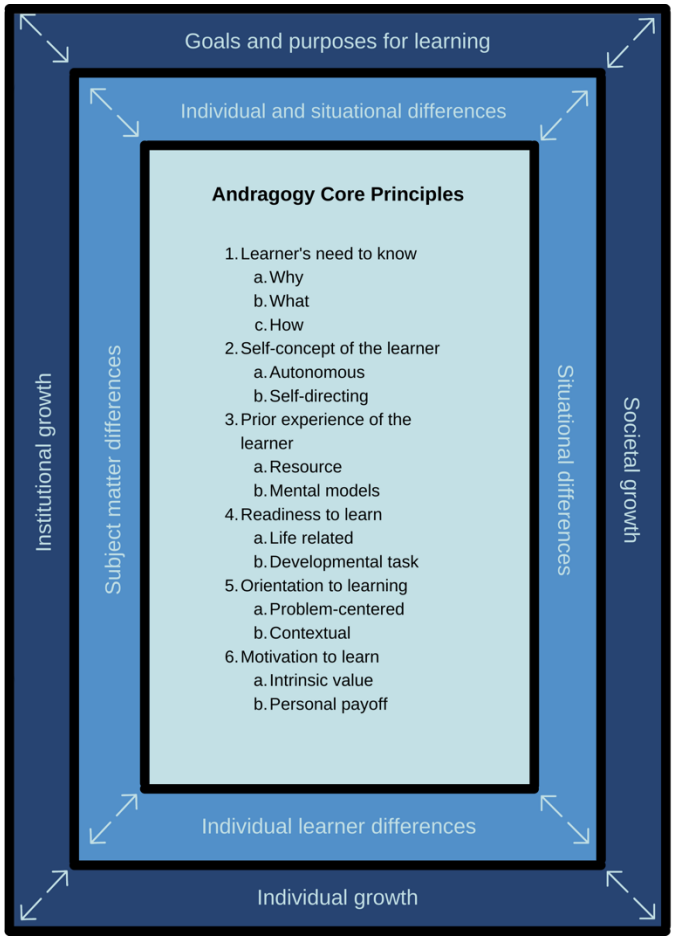
There has been extensive discussion in the field of adult education regarding andragogy (Brookfield, 1986; Henschke, 2011, 2013, 2015; Jurchen, 2020; Knowles et al., 2012; Merriam and Bierema, 2014; Rachal, 2002). Andragogy has been defined as a set of guidelines, a theory, a set of assumptions, a philosophy, a concept, a set of principles, and a model (Brookfield, 1986; Henschke, 2013; Knowles, 1990; Knowles et al., 2015). Andragogy is perhaps best described as a set of guiding principles and as a transactional model of assumptions; it should be considered a process rather than a product, and referred to as an ideology (Javed, 2017; Knowles et al., 2015). For the sake of this research, andragogy will be referred to as a set of principles.

Andragogy suggests six core learning principles as integral considerations for effective adult education: a learner's need to know, the self-concept of the learner, prior experience of the learner, a learner's readiness to learn, a learner's orientation to learning, and a learner's motivation to learn (Henschke, 2013; Lubin, 2013; Luke, 2017; Knowles and Associates, 1984; Knowles et al., 2015). This six-principle theory echoes the importance of an adult's past learning and its impact on future learning (Anderson et al., 2001; Franzenburg, 2017; Knowles, 1980; Lewis & Smith, 1993; Seyoum & Basha, 2017), while considering each principle is potentially affected by individual and situational differences, as well as goals and purposes for learning

(Knowles et al., 2015). This adaptability is essential to the utilization of andragogical principles; each principle can be adapted in whole or in part, and must be weighed to determine if it fits realistically, viewed as a process, not a product (Javed, 2017; Knowles et al., 2015). These six core adult learning principles, influenced by learning goals and individual/situational differences, are the primary foundation of andragogy (See Figure 2).

Figure 2

Andragogy in Practice



Note. From: The adult learner, Knowles, Holton, Swanson, © 2015. Reproduced by permission of Taylor & Francis Group through PLSclear.

Principle 1: learner's need to know. An adult learner's need to know is described as distinct from need, which is covered by the principle of orientation or problem-centered learning

(Knowles et al., 2015). Need to know focuses more on whether the adult learner understands the benefits to learning (Knowles et al., 2015; Murray, 2018). This principle is tangential to motivation as it focuses on a self-awareness of where the learner is, versus where they need to be, which frequently manifests itself into an internal motivation to learn. Need to know speaks to the awareness of these gaps and benefits, of which the facilitator helps the adult learner become aware (Knowles et al., 2015; Murray, 2018).

This isolated concept has not been researched extensively; most of the research leans farther into motivational theory. The research attempting to identify a learner's need to know and how it raises achievement and satisfaction has found that understanding the significance of learning the content did affect the learner's desire and drive to learn it (Chen, 2014; Ogrodniczuk, Kealy, Laverdière, & Joyce, 2018; Sogunro, 2014). Additionally, understanding expectations and relevance helps learners to manage their success and motivation more effectively (Ogrodniczuk et al., 2018; Sogunro, 2014).

Though need to know is the andragogical principle least studied independently, it is perhaps the easiest to include in adult learning environments. Need to know affects satisfaction, fosters motivation toward completion, and can increase academic performance (Chen, 2014; Ogrodniczuk et al., 2018; Sogunro, 2014). This research contributes to the understanding of this first core principle of andragogy.

Principle 2: self-concept of the learner. The study of adult learning must begin with understanding how and when one qualifies as an adult. Biological, legal, social, and psychological considerations are used to determine when someone becomes an adult (Forrest & Peterson, 2006; Knowles et al., 2015). Andragogy is concerned with the psychological definition primarily – when someone arrives at a self-concept where they feel they are self-directing and

responsible for their own life (Forrest & Peterson, 2006; Knowles et al., 2015). Andragogy argues that as adults mature, their need and ability to be self-directed learners increases quickly (Dunlap et al., 2012; Knowles, 1980). Critics of andragogy have argued Knowles created an either/or scenario where the two fields (andragogy and pedagogy) were dichotomous, but in later publications, Knowles instead clarified andragogy is found on a spectrum that allows adaptability and contextualization (Brookfield, 1986; Knowles and Associates, 1984; Knowles et al., 2015; Rachal, 2002).

Understanding self-concept within andragogy includes understanding self-direction as an autonomous activity; the adult learner is responsible for their own learning, and they desire to be seen and treated as an adult or are treated as an adult within their culture (Knowles et al., 2015; Shaw, Conti, & Shaw, 2013). Studies on self-direction provide evidence that self-direction is a motivating influence affecting transfer and learning (Bradley, Oterholt, Herrin, Nordheim, & Bjørndal, 2005; Rittle-Johnson, 2006; Simmons, 2007). When learning groups are compared, those with self-direction are not found to be less knowledgeable than those with direct instruction (Rittle-Johnson, 2006). In fact, when students are prompted to self-explain, they facilitate transfer of learning regardless of whether or not they receive instruction (Bradley et al., 2005; Rittle-Johnson, 2006). These findings bring an awareness that autonomous self-direction on the part of the adult learner is not guaranteed to improve performance or motivation, but correlating influences should be considered (Bradley et al., 2005). Self-direction research also offers positive indications that educational institutions (even non-traditional or religious) might not lose quality of instruction by encouraging self-directed learning since these results do not indicate a difference between directed and self-directed (Bradley et al., 2005; Rittle-Johnson, 2006; Simmons, 2007). There is evidence that self-directed learning is a component for adult learners

that has the potential to be motivating and equally instructional, which is a vital argument for this principle of andragogy (Bradley et al., 2005; Rittle-Johnson, 2006; Simmons, 2007).

Principle 3: prior experience of the learner. Experience is part of a learner's identity (Charteris, Thomas, & Masters, 2018; Howard, Adams-Budde, Myers, & Jollif, 2017; Mraz-Craig et al., 2018; Thiele, Pope, Singleton, Snape, & Stanistreet, 2017; Yarbrough, 2018). As Knowles and his colleagues (2015) state, "To children, experience is something that happens to them; to adults, experience is who they are" (p. 4). Learning through experience is a key component of andragogy and cannot be ignored or the adult learner will feel their very identity is being marginalized (Charteris et al., 2018; Howard et al., 2017; Knowles et al., 2015; Mraz-Craig et al., 2018; Thiele et al., 2017). In fact, it is imperative that teachers of adults consider the powerful connection between experience and learning or they will misread a learner's reaction to content without fully understanding the narrative that has built, or eroded, a learner's ability to learn and connect to content (Bourke, Vanderveken, Ecker, Bell, & McMaster, 2020; Thiele et al., 2017).

One distinctive between pedagogy and andragogy is the inability to connect learning to prior experience among children; they have less experience due to age. The value of prior experience and its effects on learning, however, should not be undervalued in adult education (Howard et al., 2017; Rismiyanto, Saleh, Mujiyanto, & Shofwan, 2017). Adult educators should strive to facilitate the connection between prior experience and content among adult learners (Charteris et al., 2018; Murray, 2018; Yarbrough, 2018) and consider the research supporting the claim that learning through experience increases student skills, knowledge, and performance (Mraz-Craig et al., 2018; Power & Holland, 2018; Sharifi et al., 2017).

Experiential learning. Experiential Learning Theory was popularized by David Kolb in 1984 and is one of the most researched theories in education (Aubrey & Riley, 2019; Kolb, 1984; Merriam et al., 2007). Kolb's theory includes a cycle where the learner moves from experience to reflective observation, to conceptualizing the experience, and finally to experimenting based on the experience (Aubrey & Riley, 2019; Merriam et al., 2007). The full cycle should be part of learning for any student, and the theory has contributed to a variety of other educational theories including andragogy (Aubrey & Riley, 2019). The main contribution to andragogy is the understanding of the importance of experience in learning and the argument that the learner should not be a receptacle of didactic instruction alone (Aubrey & Riley, 2019; Knowles et al., 2015).

The benefits of experiential learning can be found in hands-on learning in traditional schooling, but it is also as a primary practice in human resource development and as a support for internships and the reason behind practical application of content (Aubrey & Riley, 2019; Gaeddert, 2002; NaliakaMukhale & Hong, 2017; Shaha & Ellsworth, 2013). Experiential learning is not solely for adult education, however, as benefits of hands-on learning and reflection following experience can been seen in a variety of students (Helms & Whitesell, 2017; Holbrook & Chen, 2017; Ramsgaard & Christensen, 2018). Transforming new experiences into active knowledge through experiential learning improves comprehension, raises motivation, and increases engagement among most learners and is vital to all learning processes (Helms & Whitesell, 2017; Holbrook & Chen, 2017; Ramsgaard & Christensen, 2018).

Critical reflection. The second way learning through experience can be facilitated is through critical reflection. Critical reflection on past experiences and its impact on future learning are integral for learning to have meaning (Anderson et al., 2001; Franco, 2019;

Knowles, 1980; Lewis & Smith, 1993). A current understanding regarding learning involves a shift from passive learning to active learning on the part of the learner (Anderson et al., 2001; Power & Holland, 2018). Learners actively construct meaning through connecting what they know to how they think, also known as learning through transfer (Anderson et al., 2001; Corley & Raucher, 2013; Hajian, 2019). Unfortunately, many students are learning inert information and failing to transfer what they have learned, and thus failing to apply it to new situations or to larger schemes of ideas (Anderson et al., 2001; Roumell, 2018; Salomon & Perkins, 1989). Those charged with instruction, therefore, should be intentional regarding the method of communication, as well as the selection of what should be learned. Doing so provides ample opportunity for critical reflection and transfer, key components of the andragogical principle of experience (Anderson et al., 2001; Franco, 2019; Zohar & Dori, 2003).

Cognitive psychology and science have become two of the primary perspectives in the field of education (Anderson et al., 2001; Rismiyanto et al., 2017). Cognitivism includes viewing learning through mental processing, placing the locus of control on the learner (see principle 5 below) and their cognitive processing, as opposed to outward behavior, as is the case in behaviorism (Merriam & Bierema, 2014; Sousa, 2017). Cognitivism includes mental development, memory, and instruction, yet recognizes context in learning as a contributing influence as well (Anderson et al., 2001; Merriam & Bierema, 2014; Rodriguez-Arocho & Moreno-Torres, 2019). Cognitivism and cognitive learning theory emphasize interpretation, reorganization of information based on previous knowledge, and the transfer or application of concepts using critical reflection (Merriam & Bierema, 2014; Merriam et al., 2007; Sousa, 2017). The trajectory of teaching and learning has shifted from a behaviorist view where learning is linear to a cognitive view where the emphasis is on learning with understanding, enabling

students to find possible answers in difficult or novel situations based on previous experience (Lewis & Smith, 1993; Rodriguez-Arocho & Moreno-Torres, 2019; Zohar & Dori, 2003). This shift toward critical reflection focuses on productive higher-order thinking that transfers information rather than reproductive lower-order thinking that is rote or memorized (Lewis & Smith, 1993; Roumell, 2018), a concept clearly linked to Knowles' principle of experience of the learner (Knowles et al., 2015; Storey & Wang, 2016).

Unfortunately, this shift has been relatively slow. In fact, textbooks and instructional methods still rely heavily on lower-order thinking (Barnett & Francis, 2012; Chandio, Pandhiani, & Iqbal, 2016; Tarman & Kuran, 2015). Therefore, students are accustomed to lower-level thinking and may struggle to think critically (Chandio et al., 2016). Teachers themselves admit to being uncertain as to what critical reflection is, how to facilitate it, and how to assess it (Schultz & FitzPatrick, 2016; Wiley et al., 2017). There is little agreement among teachers on which topics or tasks should employ critical reflection, as well as a lack of empirically based methodology on how to teach critical thinking skills (Barnett & Francis, 2012; Lewis & Smith, 1993; Wiley et al., 2017).

Teachers have understood and operated on the understanding that low achieving students cannot be taught using higher-order skills. Those students are not able, therefore, to improve in their ability to reflect critically, thus reinforcing the gap between high and low achieving students and their ability to critically reflect (Zohar & Dori, 2003). But research demonstrates both low and high achieving students benefit from instruction that facilitates higher-order thinking skills (Hajian, 2019; Roumell, 2019; Zohar & Dori, 2003). Higher achieving students do seem to produce more significant gains than the lower achieving students; therefore, it should be recognized that the intervention does not eradicate the gap, but simply shows that both sets of

students improved as a result of the intervention (Hajian, 2019; Roumell, 2019; Zohar & Dori, 2003).

The role of the teacher's facilitation of critical reflection should not be underestimated (McLoughlin & Mynard, 2009; Roumell, 2018; Whiley et al., 2017; Zohar & Dori, 2003). Failure to cultivate these critical thinking skills among students may be the source of unsuccessful learning (Lewis & Smith, 1993; Roumell, 2018) and contribute to the cycle in which only high achieving students are receiving higher order thinking tasks (Zohar & Dori, 2003). An intentional way to facilitate critical reflection is through questioning. One of the primary methods to do so is the Socratic Method, originally named for Socrates, the Greek philosopher (469-399 BCE), known for discussion and dialogue about various concepts (Delić & Bećirović, 2016; Nails, 2018). Today, this instructional method consists of a facilitator who leads students through discussion and discourse, encouraging questions and debate (Delić & Bećirović, 2016). Traditionally there are five distinct stages in the Socratic method: wonder; hypothesis; elenchus, or cross-examination; acceptance or rejection of the hypothesis; and action (Delić & Bećirović, 2016). Throughout these five stages, the facilitator does not offer the correct answers, nor does he/she lecture; instead, the facilitator encourages students to answer questions with questions, discovering what areas of learning need to be challenged or explored. Critical thinking can be developed through questioning; therefore, Socratic questioning is one effective way to increase critical reflection (Sahamid, 2016). The Socratic Method supports the use of critical reflection in dialogue and it is recommended that facilitators of this method be trained to use it effectively (Knežić, Elbers, Wubbels, & Hajer, 2013). The Socratic Method demonstrates experiential learning through critical reflection accomplished through questioning; this is not the only way to reflect through questioning but it is helpful to establish the teacher as facilitator, not

just lecturer, which is a key component of andragogical principles (Knowles et al., 2015; Whiley et al., 2017).

Transfer. Critical reflection, personally and through questioning and discourse, enables learners to transfer what they are learning to what they have already learned, the third and final way to experience learning. Loosely defined, transfer of learning is the process of learning that takes new information and connects it to previously learned information through experience, while also enabling the learner to use the new information in future, novel learning scenarios (Chi & VanLehn, 2012; Lobato, 2012; Perkins & Salomon, 1988, 2012; Pugh & Bergin, 2006; Sousa, 2017). The process of transfer is vital to learning and should be a primary goal of teaching and learning (Perkins & Salomon, 1988; Sousa, 2017).

Transfer theorists have identified two main levels of transfer: high-road transfer and low-road transfer (Hajian, 2019; Perkins & Salomon, 1988, 2012). Low-road transfer relies on pattern recognition and can occur somewhat reflexively (Hajian, 2019; Perkins & Salomon, 2012). The keys to low-road transfer are varied practice and automaticity, including repeated practice, as well as practicing the same set of skills in a variety of situations (Hajian, 2019; Salomon & Perkins, 1989). The types of things that tend to be low-road transferred include things we learn automatically such as socialization, acculturation, personality traits, and belief systems (Hajian, 2019; Salomon & Perkins, 1989). This low-road transfer is encouraged by learning experiences that come alongside the desired performance, designed to bring the learner close to recognition of structural similarities where learning can occur automatically (Hajian, 2019; Perkins & Salomon, 1988).

High-road transfer is marked by mindful abstraction, or the intentional processing alongside broad comparison (Hajian, 2019; Roumell, 2018; Salomon & Perkins, 1989). High-

road transfer is deliberative in processing and facilitated by learning experiences that connect to other experiences (Hajian, 2019; Perkins & Salomon, 1988). Both types of transfer can be considered positive (what was intended to be learned) or negative (connections were unintended), each affecting new learning, as well as application to future situations (Perkins & Salomon, 2012; Sousa, 2017). Both roads can be traveled simultaneously and both are built on previous experiences of learning (Hajian, 2019; Salomon & Perkins, 1989).

One main concern with this area of study is the failure-to-transfer phenomenon (Chi & VanLehn, 2012; Perkins & Salomon, 1988; 2012). This phenomenon has been researched to determine why it is that sometimes learners fail to connect new learning to previous experiences or to be able to apply it to future scenarios (Chi & VanLehn, 2012; Perkins & Salomon, 1988, 2012). The most prominent theory is that the connection between new learning and previous learning cannot be completed due to a failure of deep initial learning rather than a lack of skill (Chi & VanLehn, 2012; Perkins & Salomon, 2012; Richland, Stigler, & Holyoak, 2012).

Some researchers do not support the belief that a failure to transfer is due to a lack of initial learning (Bates, Holton, & Hatala, 2012; Royer, Mestre, & Dufresne, 2005). Instead, they argue that transfer is dependent on conceptual similarity (Chi & VanLehn, 2012; Royer et al., 2005). There are two types of conceptual similarity to consider: surface features and deep structure (Chi & VanLehn, 2012). Surface features refer to the situation (problem statement), whereas deep structure refers to a procedure to solve the problem. As long as the surface feature (problem statement) is the same, transfer will occur, but transfer is impeded if the surface features are different even if the deep structure is the same (Chi & VanLehn, 2012).

Transfer has been described as the “most powerful principle of learning” (Sousa, 2017, p. 153), and its power is thought to be due to the use of critical reflection (Perkins & Salomon,

2012). In spite of this understanding, teachers are not teaching for transfer well (Perkins & Salomon, 2012; Richland et al., 2012; Sousa, 2017). Transfer research indicates there are methods that can be taught to help with teaching for transfer, and reinforces the understanding that instructors can facilitate critical reflection and transfer, regardless of learner or environment (Chi & VanLehn, 2012; Lobato, 2012; Perkins & Salomon, 1988, 2012; Richland et al., 2012; Sousa, 2017). One of these methods includes cueing, which promotes both high- and low-road transfer by connecting it backward to previous learning or forward to new learning (Salomon & Perkins, 1989). Additionally, instruction through mindful abstraction is suggested by teaching conceptually, then asking learners to find similarities and differences by analogy to past events or future scenarios (Salomon & Perkins, 1989). Straightforward presentation of information, or lecture (and in the church, this would include sermons), fails to satisfy conditions for low- or high-road transfer (Salomon & Perkins, 1989). No matter how relevant past learning is, transfer will not occur without conditions for high- or low-road transfer; when the conditions exist, transfer is possible (Salomon & Perkins, 1989).

Environment. Having explored experiential learning, critical reflection, and transfer, it is important to remember that all of these contribute to the learner's experience. Another key component that affects experience is environment, both physical and social (Beachboard, Beachboard, & Adkison, 2011; Branson, 2014; Saines, 2009). Research on both physical and social environments has led to conclusions on the importance of relatedness, which greatly affects learning (Beachboard et al., 2011; Branson, 2014; Saines, 2009). Regarding the institution's contribution to their education, students reported relatedness as the highest indicator of academic impact, suggesting cohorts may have a positive effect on academic achievement (Beachboard et al., 2011; Branson, 2014). Relatedness is more than just student bonding; it may

be affected (adversely or positively) by the relationship with the faculty as well (Beachboard et al., 2011). This impact of social groups is significant as people "construct reality through discourses of the social groups to which they belong," reinforcing the fact that relationships should be considered when engaging in Christian education (Branson, 2014, p. 20).

Implications of this consideration include the argument for learning experiences in person, and/or in cohorts versus online (Beachboard et al., 2011; Saines, 2009). Students' perceptions of community affect learning, both communities in which they learn, and communities that support students in their learning endeavors (Palka, 2004; Smith, C., 2018). The support of community is important because of the effects of belonging on group learning. This includes groups such as faith groups. Therefore, the environment inside the group learning experience, as well as outside the group learning experience, affects adult learning (Palka, 2004; Smith, C., 2018).

Experiential learning, transfer, critical reflection, and the importance of environment contribute to the experience of the learner and should not be underestimated in adult learning (Beachboard et al., 2011; Knowles et al., 2015; Palka, 2004; Perkins & Salomon, 2012). In fact, "the elements of a person's background and experiences are among the critical factors [researchers] say shape learning," (Knowles et al., 2015, p. 178).

Principle 4: readiness to learn. Readiness to learn is not nearly as well researched within the field of adult learning as the value of experience, but it is a principle of andragogy that should not be overlooked (Knowles et al., 2015). Demonstrating readiness to learn refers to developmental stages of learning; one is ready to learn something when their life experience has prepared them for, or they are facing a need that pushes them into, the next developmental stage (Bunker, 2012; Knowles et al., 2015; Shaw et al., 2013). This concept of readiness reinforces the

understanding that learning is situational and that the adult learner may be ready in one realm but not in another (Chorrojprasert, 2020; Dariyemez, 2019; Knowles et al., 2015).

One aspect of andragogy's readiness to learn that has been widely critiqued is the issue of when, or at what age, a child learner becomes an adult learner (Brookfield, 1986; Gehring, 2000; Rachal, 2002; Shaw et al., 2013). Some research claims 25 years as the cutoff, some claim college students are already adult learners, and some claim as soon as you move through puberty you can be considered self-directing and an adult, but all are clear it is based on life situation and need (Boz & Dagli, 2017; Bunker, 2012; Cox, 2013; Dariyemez, 2019; Rismiyanto, Saleh, Mujiyanto, & Warsono, 2018; Yoshimoto, Inenage, & Yamada, 2007).

Those students defined as adults (however they are categorized by each particular study) appreciate andragogical methods more, demonstrated by more autonomous learning (Kearney & Garfield, 2019; Yoshimoto et al., 2007). Classification as adult learners for everyone over 25 should not be widely applied, but research does provide evidence that adult learners, those who are developmentally ready to learn, identify with andragogical principles more than those who are not developmentally classified as adult learners (Xuan, Razali, & Samad, 2018; Yoshimoto et al., 2007). Another way to view the adult/non-adult classification is to consider whether or not culture treats them as adults, and to consider what types of adult-only expectations are placed on them due to life circumstances (Shaw et al., 2013). For example, at-risk students could be considered adult learners since they are forced into adulthood through societal pressure much earlier than their traditional school-aged peers. This does not, however, seem to categorize at-risk youth as adults in all categories, since most of them are still required to attend school, which means they are both self-directed and controlled in their learning environments (Shaw et al., 2013). Despite the fact that andragogical principles cannot be fully employed with at-risk youth

still in mandated formal education systems, it is recommended teachers do all they can to offer learner-centered education and utilize a teaching style that empowers self-directed learning among students who are classified as adults socially (Kearney & Garfield, 2019; Shaw et al., 2013).

Developmental stages, in whole or in part, contribute to the adult learners' needs and readiness to learn (Shaw et al., 2013; Yoshimoto et al., 2007). Additionally, developmental stages are not dependent upon a certain age that magically moves the learner from child to adult (Shaw et al., 2013; Yoshimoto et al., 2007). This is a misunderstanding of andragogical principles and one that must be understood correctly to be able to facilitate learning among adults, recognizing that commitment and confidence are likely to contribute to a learners' ability to be developmentally ready for situational learning (Gehring, 2000; Kearney & Garfield, 2019; Knowles et al., 2015).

Principle 5: orientation to learning. One of the least utilized principles of andragogy, yet easiest to understand and a key component in this mixed methods study, is the principle of orientation to learning, or the focus of the learning. Pedagogy concerns child instruction focusing on the teacher or content, whereas andragogy concerns adult instruction focusing on the learner (Cox, 2013; Knowles et al., 2015). This distinction is one that depicts the teacher of adults as facilitator rather than expert disseminator of information (Brookfield, 1986; Whiley et al., 2017). Viewing teachers as facilitators means the expectation is that teachers would guide the adult learner to consider alternatives to the learner's embedded understanding in any content area, to ask learners to reflect and "scrutinize their own values and behaviors, without making this scrutiny such a disturbing and personally threatening experience as to become a block to learning," (Brookfield, 1986, p. 136). This view is a particularly useful way to lead in content

areas such as religion, due to the fact believers are already practitioners in the content, yet not necessarily experts.

This view is a change from the 20th century where education focused on the teacher's mastery of content, to the 21st century, where education focus is trending toward the learner and the process of learning (Martin, D., 2006; McGrath, 2009). All areas of education, including higher education and theological education in particular, should consider the ways learners receive information through teaching style as a primary consideration so as to maximize potential retention, application, and growth (Martin, D., 2006; Seyoum & Basha, 2017).

The tendency in education within the Church is to focus on the leader instead of the learner, the disciple (Lemke, 2017; Perry, 2020). Since Christians are called to make disciples and to equip others for the work of the Kingdom, it is important to focus on the disciple and how the content applies to them (Lemke, 2017; Martin, D., 2006). The field of adult education is shifting from teacher-focused to learner-focused, and the field of Christian education should follow suit, shifting from pastor-focused to disciple-focused (Herr, 2017; Lemke, 2017; Whitmore, 2018). This movement is outlined in the Apostle Paul's teaching ministry, which shows how Paul employed andragogical methods as well, such as collaborative learning, building upon experiences, and expecting believers to be self-directed in their learning (Lemke, 2017). In order to equip believers in this manner, a disciple-centered approach is necessary. For example:

> [A disciple-centered approach would mean] teaching ministries such as preaching and adult small group initiatives are likely to look less transactional and informational and take on an applicational and missional tone, which invites a variety of voices to bear witness to the Spirit's work. Youth and children's ministries will seek to recognize the

> unique assets their students possess and the work of the Spirit in and through them to impact their social groups for the glory of God (Lemke, 2017, p. 281).

Learner-centered orientation as opposed to teacher-centered orientation enables learners to connect to content in a non-threatening way. Content should be presented in a manner that clearly focuses on the learner's needs or problems, perhaps even renaming known content areas to reflect this shift in focus (Knowles et al., 2015). Language should be carefully considered as the use of a certain word can expose meaning for a learner that has unintended consequences and can thwart learning (Williams, J., 2010). Presenting content in a manner similar to academic settings, for example, can trigger reactions inadvertently. This negative connotation can inadvertently trigger negative reactions, regardless of environment, because students associate didactic instruction with academic, teacher-centered instruction (Williams, J., 2010).

Adult learners may react to these triggers, but they also may push against andragogical principles unknowingly (Williams, J., 2010). Learners in matters of faith and religion may push back even more since it is less painful simply be told what to do than having to face difficult spiritual learning. In Christian education, however, it is difficult to avoid didactic instruction because doing so decreases the time spent on content, some of which may be vitally important, and discounts the primary method of dissemination, the sermon. The push toward learner-centered teaching style, however, is still best suited for the adult education of congregants. Research shows how the emotional readiness to learn is affected by environment, and that content must be presented through a learner-centered style (Lemke, 2017; Williams, J., 2010). The importance of this style is why the primary instrument in this study examined a teacher/learner-centered style (see Chapter III).

Principle 6: motivation to learn. One of the most researched principles of andragogy is motivational theory, specifically Self-Determination Theory (Aubrey & Riley, 2019; Knowles et al., 2015; Merriam & Bierema, 2014; Ryan & Deci, 2017). Self Determination Theory, or SDT, examines the intrinsic and extrinsic motivators of learners on a continuum from controlled to autonomous (Davidson & Beck, 2019; Orvis, Sturges, Tysinger, Riggins, & Landge, 2018; Ryan & Deci, 2000, 2017). Examining this principle of andragogy last enables identification of the ways each of the other principles (need to know, self-direction, experience, readiness to learn, and orientation of learning) are affected by motivation. For this reason, it warrants a closer overview of the research on SDT.

Research on SDT indicates that a combination of competence, relatedness, and autonomy produces an environment most conducive to self-motivating behaviors on the part of the learner (Deci & Ryan, 1990; Kaur & Noman, 2019). A seminal definition of intrinsic motivation is, "those [behaviors that] are performed in the absence of any apparent external contingency," and are motivated by "the underlying need for competence and self-determination" (Deci & Ryan, 1980, p. 42). There is evidence, in fact, that there are detrimental effects for anyone whose experience of competence and self-determination is disrupted (Davidson & Beck, 2019; Deci & Ryan, 1980; Kaur & Noman, 2019). This loss of perceived competence brings the research back to Cognitive Evaluation Theory, describing the effect of rewards (expected and not expected rewards; monetary and non-monetary) and other activities on intrinsic motivation, showing rewards can actually decrease intrinsic motivation by moving the locus of causality to an external reward system; this can increase productivity even though it decreases intrinsic motivation (Deci & Ryan, 1980; Orvis et al., 2018). In fact, when rewards are offered to a person to complete a task they would otherwise not perform, satisfaction increases for that person (Deci & Ryan,

1980). It is only when rewards are introduced to an intrinsically motivating activity that it decreases motivation for that activity (Deci & Ryan, 1980; Pink, 2011). “Extrinsic rewards decrease intrinsic motivation, satisfaction, and enjoyment of intrinsically interesting activities, whereas extrinsic rewards increase extrinsic satisfaction and enjoyment of a dull activity, although they do not increase subjects’ intrinsic motivation for the dull activity,” (Deci & Ryan, 1980, p. 52). Competition (between two or more persons, not against a goal) is considered an extrinsic motivator, and therefore decreases intrinsic motivation, though it may increase productivity (Deci & Ryan, 1980). Other elements that decrease intrinsic motivation include deadlines imposed by others and surveillance of activity (Deci & Ryan, 1980; Orvis et al., 2018).

One clear element that motivates is autonomy; when subjects were given input over a choice, learners showed higher levels of intrinsic motivation than those without choice (Deci & Ryan, 1980; Kaur & Noman, 2019). Another element is perceived competence, which is measured in part by feedback and praise (Deci & Ryan, 1980). For verbal praise to influence competence, it must be given as informational rather than evaluative or controlling. Negative feedback, if given to build competence, does not seem to have an effect on intrinsic motivation unless given to imply incompetence (Deci & Ryan, 1980; Petre, 2017). Females seem to be more affected by controlling verbal praise, presumably due to socialization, demonstrating a higher frequency for decreased intrinsic motivation following evaluative feedback, though studies reveal inconclusive evidence of this (Deci & Ryan, 1980; Korpershoek et al., 2021; Orvis et al., 2018). Additionally, the demeanor and characteristics of the one giving the feedback or reward will affect the reception of such, indicating a different response in intrinsic motivation will occur with different authority figures (Deci & Ryan, 1980). It has been found that the relationship between teacher/learner is solidified within the first few weeks of being in a classroom together

(Deci & Ryan, 1980; Kaur & Noman, 2019). The facilitation of intrinsic motivation in the classroom supports this relationship, claiming, “When children perceive their classroom/teacher as more intrinsically oriented, they have higher self-esteem, that is, they perceive themselves as being more competent, and they are more intrinsically motivated,” (Deci & Ryan, 1980, p. 73).

The self is deeper than cognition and is instead a set of motivational properties. In fact, intrinsically motivated behaviors include any behavior adopted out of interest and apart from any external reward (Deci & Ryan, 1990). Having argued previously for an intrinsic/extrinsic motivational dichotomy, research now indicates the degrees of these motivations can vary, even going so far as proposing that the acceptance of extrinsic motivators can still increase self-initiation (Davidson & Beck, 2019; Deci & Ryan, 1990; Orvis et al., 2018; Ryan & Deci, 2000, 2017).

There is dissenting research regarding SDT, but the dissension is mainly borne from a misuse of autonomy and independence; autonomy has to do with the initiation of behavior, whereas independence has to do with reliance on others (Deci & Ryan, 1990). Autonomy is the better predictor of self-regulation; in fact, children who perceive an autonomous environment from their parents show higher degrees of self-regulation (Deci & Ryan, 1990). From this, an argument for nature and nurture can be made; both ego/self and our social environment affect intrinsic motivation (Davidson & Beck, 2019; Deci & Ryan, 1990; Kaur & Noman, 2019).

One’s values and motives affect self-determinate motivation as well; in fact, when ranked, personal values scored as the highest motivator for influencing motivation in general (Güntert, Strubel, Kals, & Wehner, 2016). Additionally, those motives associated with self-determination (such as understanding and values) showed positive correlation, whereas motives

associated with control (such as career motives and protective motives) showed negative correlation (Davidson & Beck, 2019; Güntert et al., 2016; Lombas & Esteban, 2018).

There is compelling evidence for the importance of competence and autonomy with regard to intrinsic motivation and Cognitive Evaluation Theory (Deci & Ryan, 1980, 1990; Kaur & Noman, 2019). Failure to meet these needs will decrease wellness, satisfaction, and growth (Davidson & Beck, 2019; Kaur & Noman, 2019; Ryan & Deci, 2017). These three needs of competence, relatedness, and autonomy may vary over time, but remain primary needs (Davidson & Beck, 2019; Ryan & Deci, 2017). The satisfaction of these needs requires support of autonomy, as the adult learner's wellness will decrease in controlling environments (Davidson & Beck, 2019; Kaur & Noman, 2019; Ryan & Deci, 2017). These three basic needs may not be known consciously to the adult learner, but will be recognizably felt in an adult learning environment (Ryan & Deci, 2017). The research on SDT offers support to organizations proactively cultivating motives associated with self-determination and contributes to the larger discussion of the importance of focusing adult learning on the student rather than the teacher.

Critique of andragogy. Key differences in andragogy and pedagogy include the role of learner and instructor; the instructor should not desire the learner to be dependent, but instead should help build learner independence (Knowles et al., 2015; Seyoum & Basha, 2017). This independence centers on whether or not a classroom is learner-focused or teacher-focused, which is facilitated by teaching style. The learner is not a "repository" awaiting didactic deposits of information, but an integral player with real responsibility over their learning (Brookfield, 1986, p. 146; Knowles et al., 2015; Power & Holland, 2018). Additionally, the encouragement to reflect critically and to consider alternatives to current understanding is a practice not frequently

employed while instructing children, and therefore perhaps not familiar to educators (Brookfield, 1986; Whiley et al., 2017).

These differences are not openly accepted by all; there are dissenting opinions that question the validity of andragogy and the search for a measurable instrument continues as a result (Forrest & Peterson, 2006; Franco, 2019; Henschke, 2011, 2013; Rachal, 2002). Dissenting research points out the majority of researchers have failed to provide empirical evidence because the instruments are not precise enough with regard to andragogical principles (Hagan & Park, 2016; Rachal, 2002). Additionally, dissenting research has pointed out the inability of a classroom to be fully learner-centered as objectives, strategies, and evaluations work against true andragogical principles (Hagan & Park, 2016; Rachal, 2002). Much of the time, learning utilizes some sort of test or objectives set forth by the teacher, indicating evaluation is not an andragogical concept and seems to go against andragogical methods (Rachal, 2002).

Despite these arguments, the theory of andragogy has not lost support. The question implied by critics of andragogy is, why would any learner come to a learning environment without a sense of what they will learn? A group of learners cannot wait to determine learning objectives together once they have amassed in an environment. The premise of learner-centered instruction implies some amount of learner control, which is less likely in an educational experience that has any pre-determined learning objectives, even if informal (Rachal, 2002). This sets up andragogy as a continuum, moving toward learner-centered principles. Seeking a purely andragogical learning environment is probably impossible, yet Knowles' understanding of andragogy and pedagogy as a continuum remains a primary theory of adult education (Hagan & Park, 2016; Henschke, 2013; Rachal, 2002).

Andragogy and andragogical principles have frequently been viewed through the field of management education, specifically arguing traditional instruction (frequently modeled within pedagogy) is no longer applicable to management education, and an argument has been made for continued change to create andragogical learning environments in the workplace (Forrest & Peterson, 2006; Majeski, Stover, Valais, & Ronch, 2017). One argument proffered as to why andragogy is not a common lens for management educators is that learners themselves are not likely to embrace andragogical instruction due to the years of pedagogical instruction, claiming, "Adult learners have often faced years of pedagogical schooling that has placed them in dependent roles that would threaten an adult self-directing self-concept" (Forrest & Peterson, 2006, p. 117). Additional critiques of andragogical methods include the fact that these methods may be threatening to those accustomed to traditional schooling and that in order to be self-directed in their learning, the adult learner must have a certain level of self-awareness and an ability to assess themselves actively (Forrest & Peterson, 2006; Hagen & Park, 2016; Williams, J., 2010).

The reality is that actually none of the primary adult learning theories have been empirically proven and all need more research; and whereas andragogy itself is not a complete theory, it should be considered a valid set of assumptions or principles (Hagen & Park, 2016; Knowles et al., 2015; Rachal, 2002). Even if andragogy encourages self-direction, and even if andragogy can be considered more art than science, it remains one of the "pre-eminent models of adult learning," (Knowles et al., 2015, p. 334; Taylor & Kroth, 2009a). For this reason, the search for an instrument that measures andragogical teaching style continues.

Instruments that measure andragogy. The search for a measurable instrument for andragogical principles has included assessments intended to examine:

- an instructor's leaning toward pedagogical/andragogical methods (Cox, 2013; Knowles et al., 2015; Lubin, 2013)
- the effectiveness of the andragogical design elements (Carpenter-Aeby & Aeby, 2013)
- the relationship between andragogy and pedagogy (Delahaye, Limerick, & Hearn, 1994)
- if instruction is learner- or content-centered (Stes & VanPetegem, 2014)
- if instruction is learner-centered or teacher-centered (Conti, 1979, 1983b; Jacobs et al., 2012; Yoshida, 2014)
- both the principles and the design elements (Holton, Wilson, & Bates, 2009).

The trajectory of the field indicates a debate over andragogy being an art or a science, with the consensus being andragogy is more art than science due to the fact there is no empirical, conclusive evidence that it is measurable (Rachal, 2002; Taylor & Kroth, 2009a). The primary issues focus on learner-centered versus content-centered, age/role of adulthood, and how can it be measured without using pedagogical methods (Taylor & Kroth, 2009a). A variety of instruments have been used to measure andragogical principles including the Teaching Methodology Instrument (Taylor & Kroth, 2009b), the Andragogy in Practice Inventory (Holton et al., 2009), the Student's Orientation Questionnaire (Delahaye et al., 1994), the Approaches to Teaching Inventory and the Conceptions of Learning and Teaching (Stes & Van Petegem, 2014), and the Personal Adult Learning Style Inventory, developed and recommended by Knowles et al. (2015).

Perhaps the most prevalent of instruments designed to measure andragogical principles demonstrated through teaching style is the Principles of Adult Learning Scale (PALS) by Conti (1978). Conti developed the PALS to measure the correspondence between behavior and belief with regard to teaching methods. Specifically, the PALS was created to enable teachers to self-

reflect on their methods to determine whether or not they were learner-centered or teacher-centered (Byrd, J., 2010; Clavon, 2014; Curran, 2014b; DelCheccolo, 2017; Dixon, 2019; Edwards, 2013; Ervin, 2012; Foster, J., 2006; Liu, Qiao & Liu, 2006; Schaefer & Zygmont, 2003; Smith, B., 2019; Waters, 1992; Wilson, 1994). The PALS' construct designed by Conti was deemed valid by juries of adult educators, which included Malcolm Knowles who popularized andragogy (Byrd, J., 2010). The PALS' content validity was field tested with adult basic educators, and PALS achieved reliability (a = .92) and validity (both content and criterion-related) through the test/re-test method, with results then duplicated by additional researchers (Byrd, J., 2010; Conti, 1978; Curran, 2014b; Edwards, 2013) (see Appendix B). Conti (1979) chose to focus on the collaborative method as a key component of adult education because it was generally considered the most appropriate method for facilitating adult learning.

The PALS consists of a 44-item Likert scale survey, which can be administered quickly and can be used in a variety of instructional environments. The Likert scale provides simple responses including Always, Almost Always, Often, Seldom, Almost Never, or Never, which are intended to reflect on behavior regarding the participant's teaching style. Scores from 0-145 reflect a teacher-centered style and scores from 146-220 indicate a more learner-centered style (the mean is 146). Scores that fall within one standard deviation (20) of the mean are deemed somewhat balanced and open to either style (Dixon, 2019; Ervin, 2012; Kovacevic & Akbarov, 2016).

The scores can be categorized into seven factors, each contributing to the key components of the educational experience that demonstrates teacher- or learner-centered style (see Appendix D). Conti's (1978) creation of the PALS changed the horizon of andragogical measurement. It has been highly utilized since 1979 and it continues to serve as a primary

instrument to assess one's teaching style and level of collaborative facilitation. Conti has given permission for the PALS to be widely used and published in research (Conti, 1983a, 1983b; Edwards, 2013; Knowles et al., 2015; Kovacevic & Akbarov, 2016; Yoshida, 2014), as well as permission to modify the PALS (Buskard, 2019; Clavon, 2014; Edwards, 2013) (see Appendix E).

In 1983, Conti published clarification and added some empirical evidence to support the Principles of Adult Learning Scale he published in 1979 (Conti, 1983b). One of the first clarifying points was that collaborative learning (the mode the PALS measures) is built around situations and experience, as well as the learner's needs and interests. These clarifications reference the basics of andragogical principles (self-direction, experience, readiness, motivation, orientation, and need to know) and reinforce the use of the PALS for adult education. In this follow-up, Conti (1983b) examined 778 participants using the PALS, indicating the instrument is stable. The 778 participants came from a variety of adult learning situations including human resource development and corporate training, which supports the use of the PALS to measure andragogical principles as an effective method to reach adult learners outside of traditional classrooms.

That same year, Conti (1983a) surveyed 94 part-time teachers in the Hidalgo-Starr Adult Education Cooperative Program in Texas using the PALS instrument to determine the degree to which they support and practice andragogical principles. The mean score of the teachers was 134.3, which revealed 73% of other participants were more collaborative than the Hidalgo-Starr educators (Conti, 1983a). Conversely, only 27% of the Hidalgo-Starr participants showed strong support for andragogical principles. Conti pointed out that understanding where a faculty resides on the spectrum of pedagogical to andragogical principles is useful for administrators who might

desire more collaborative learning. By having the teachers take the PALS survey, the administration then understood most of the faculty were more teacher-centered than they should be in self-directed adult education settings. Demographic information showed all of the teachers with bachelor degrees scored below the PALS mean, and over 82% of those who scored above the PALS mean had a master's degree. Younger teachers also scored lower than older teachers. The amount of in-service attended, amount of experience, and the teacher's gender did not seem to affect the results significantly (Conti, 1983a). These demographic results provide rationale for additional research regarding andragogical principles and advanced degrees, training, age, experience, and gender. Conti's (1983a) research did not cross-reference additional methods that track effectiveness within the Hidalgo-Starr Cooperative Program.

The PALS has been used in a variety of contexts, including K-12 education and higher education, as well as across a variety of fields including arts and social sciences, business and administration, engineering and natural sciences, environmental management, nursing, online education, and professional development courses for educators (Buskard, 2019; Clavon, 2014; Curran, 2014a; DelCheccolo, 2017; Edwards, 2013; Ervin, 2012; Hasan, 2016; Kovacevic & Akbarov, 2016; Leontev, 2016). The majority of the PALS research indicates teacher-centered instruction is prevalent in most contexts (Conti, 1983b) (see Appendix B). Hasan's (2016) research resulted in 70.8% of online recertification educators preferring teacher-centered instruction. Ervin's (2012) research showed 80% of nursing faculty were teacher-centered. Edwards's (2013) data on 107 adult educators from community colleges revealed teacher-centered tendencies in five of the seven factors measured through the PALS. DelCheccolo's (2017) research on nursing faculty in undergraduate programs showed the mean score of 252 faculty members was 133.79, which is teacher-centered and under the standard mean for the

PALS. Similarly, Clavon (2014) also researched 105 nurse educators who returned an average score of 134.31 on the PALS, indicating a teacher-centered tendency as well. Buskard (2019) surveyed college faculty, reporting 19 of 33 participants preferred teacher-centered and 13 of 33 participants preferred learner-centered (one was neutral). Leontev (2016) reported 78 adult learners returned teacher-centered preferences in four of the seven factors measured by the PALS, and Kovacebic and Akbarov's (2016) research of 52 faculty members also showed an average of 115.42 on the PALS, which indicates teacher-centered instruction as well. See Appendix B for an overview of studies using the PALS from 1978-2021.

These results seem to indicate teacher-centered instruction predominates higher education, an opinion upheld by Kovacevic and Akvarov (2016). The connection between the PALS and andragogy is linked in much of the research, and andragogy serves as the theoretical framework for many studies that focus on teacher/student-centered instruction (Buskard, 2019; Clavon, 2014; DelCheccolo, 2017; Hasan, 2016; Kovacevic & Akbarov, 2016; Leontev, 2016). It is for these reasons that this study utilized the PALS to measure the teaching style of Anglican clergy to better understand how clergy approach Christian education and discipleship.

Andragogical Principles and Christian Education

In examining the theoretical framework of andragogy, it is helpful to apply that same framework within Christian education. Following Jesus' resurrection, the primary charge Jesus gave his disciples was to go and make disciples of all nations (see Matthew 28; Nkansah-Obrempong, 2018; Whitmore, 2018; Willard, 2006). He charged them to make disciples, not just Christians. The word disciple is found 269 times in the New Testament, whereas Christian is only found 3 times, revealing a significant importance placed on ongoing discipleship

(Willard, 2006). There is a distinction and this distinction indicates active, ongoing learning (Barna Group, Inc., 2015; Willard, 2006).

There are three areas of research worth mentioning since they press further into teaching style and Christian education. The first is the history of Christian education throughout the last 2,000 years, including catechesis and Sunday School. The second is the research on Christian education built on experience (Bristol & Isaac, 2009; Franzenburg, 2017; Jarvis, 2008; Lynch & Pattison, 2005). The final is andragogical principles found in small group discipleship, one of the more popular formats for discipleship (Lamport & Rynsberger, 2008; Rynsberger & Lamport, 2008). Collectively, these present an argument for experiential discipleship and a more reflective catechesis in the Church for the purpose of discipleship.

Catechesis. Throughout history, the teaching of disciples has been identified in every century since Jesus' resurrection (ACNA Committee for Catechesis, 2014; Chan, 2006). There is documentation from as early as the late 1st century (Justin Martyr), the 3rd century (Tertullian and Hippolytus), the 4th-5th centuries (Cyril of Jerusalem), and throughout the history of the Christian Church, demonstrating the formal process of discipleship (Bradshaw, 2002b; Chan, 2006; Wainwright & Tucker, 2006). Augustine's conversion to Christianity (4th century) greatly impacted the early Church, and consequently, infant baptism increased (Bradshaw, 2002b; Chan, 2006; Wainwright & Tucker, 2006). Instruction prior to baptism declined as a result of infant baptisms, leading to various practices for Christian education in the Church, some of which were more extensive than others (Bradshaw, 2002b; Chan, 2006; Wainwright & Tucker, 2006).

The period of time of preparation and instruction prior to adult baptism was originally known as the catechumenate, from the Greek word catecheo, meaning to instruct; the learner was known as the catechumen and the teacher was known as the catechist (Bradshaw, 2002a; Chan,

2006; Wainwright & Tucker, 2006). The content was presented during catechesis (the formal instruction), and the manual (book of instruction used) was referred to as the Church's catechism (Bradshaw, 2002a; Chan, 2006; Wainwright & Tucker, 2006).

Throughout the Church's history, each liturgical denomination has created its own catechism including the Lutheran catechism, the Presbyterians' Westminster catechism, the Calvinist's Geneva catechism, and the Anglican catechism, all produced in the 16th century (Bradshaw, 2002a). Each catechism, including the more recent Roman Catholic Church's in 1992 and the updated Anglican Church in North America's in 2020, covers the basic tenets of the faith the church views as integral to discipleship: The Apostle's Creed, The Lord's Prayer, and the 10 Commandments (Anglican Catechism, 2020; Bradshaw, 2002a; Chan, 2006; Wainwright & Tucker, 2006). Learning these three tenets provides a trinitarian faith: the creed is the beliefs in God confessed, the prayer is the faith expressed in personal relationship with God through the Spirit, and the commandments are the beliefs lived out as Jesus did (Chan, 2006).

The tradition of catechizing converts to religion, both before or after their initiation ritual, is thousands of years old (Bradshaw, 2002a; Chan, 2006; Wainwright & Tucker, 2006). Though there is agreement within the Anglican Church on what to teach, and that teaching should be happening for people to be discipled, there is still the question of effectiveness of this teaching (ACNA Committee for Catechesis, 2014; Chan, 2006). The Anglican catechism of 1549 utilized a question and answer format where the catechist would teach the catechumen the answers to specific questions of the faith (Bradshaw, 2002a; Chan, 2006). This process was birthed from the historic practice of the Early Church where the catechumen would recite those answers before a bishop in order to be baptized (Bradshaw, 2002a; Chan, 2006; Wainwright & Tucker, 2006). The catechism of the ACNA in use today continues this practice, though liturgical scholars question

its effectiveness and instead argue for a contextual approach based on learner's needs (ACNA Committee for Catechesis, 2014; Chan, 2006; Legg, 2012). The discussion of format also includes a question of duration for preparation, referencing historical examples of 40 days (representing Jesus' time in the wilderness) to three years (Bradshaw, 2002a; Chan, 2006; Wainwright & Tucker, 2006). In the ACNA, duration is left to individual churches, though the understanding for discipleship is that instruction should be continued until one is believing, praying, and living the faith (ACNA Committee for Catechesis, 2014). The call to believe, pray, and live the faith in the ACNA includes both a "catechetical evangelism" for new converts, and a "liturgical catechesis" for those already a part of the worshiping community as baptized Christians (ACNA Committee for Catechesis, 2014, p. 73). This second call reinforces the priority the ACNA holds regarding ongoing Christian education, especially beyond conversion.

Beyond formal catechesis for adult converts, the traditional format for Christian education in churches across America is Sunday School (Garland, 2012; Legg, 2012). The Sunday School format became popular in England and came to the United States in the 1800s as a method to teach children manners (Garland, 2012; Legg, 2012). These lessons for manners were reinforced with biblical stories and the teachers utilized the catechism to instruct students on how to live a Christian life (Legg, 2012). Today this method continues, especially now that Christianity has been removed from public education (Garland, 2012; Legg, 2012). The fact that Sunday School curricula continues to be a primary resource category within seminary libraries demonstrates its continued prevalence (Legg, 2012). Sunday School has affected the way we catechize children in America, which is now largely separated from adults (Sunday School is offered weekly in most churches as opposed to the catechumenate, which was offered in preparation for baptism, or even later preparation for confirmation) (Garland, 2012). This

separation has resulted in a severe decline of the consistent Christian education of adults (Garland, 2012).

The 21st century is considered a post-Christendom society as we see declining church attendance and declining biblical literacy (ACNA Committee for Catechesis, 2014; Barna Group, Inc., 2018a, 2019; Legg, 2012). The need for an understanding of effective teaching and learning of Christian doctrine, living, and mission falls to the pastors in today's churches and in the future (Legg, 2012; McKenzie & Harton, 2002). For effective teaching and learning, the overarching principle of andragogy that should transfer to Christian education is the importance of reflective discipleship based on the learner's experience (Legg, 2012).

Christian education built on experience. Knowles' third principle focuses on the primacy of the adult learner's experience (2015). In fact, each of Knowles' principles rely on experience to some degree. A similar shift from knowledge toward experience is being seen in Christian education in general (Rodriguez & Stokke, 2019). Students and teachers of practical theological education (concerned with the practical ministries of the Church) were surveyed through focus groups to determine their perspectives on positive learning experiences (Lynch & Pattison, 2005). Three items seemed to correlate to positive learning experiences: first, students valued learning that was transferable to their individual context, experience, or need; second, positive learning was enhanced through critical reflection; and third, positive learning was enhanced through discourse with faculty, staff, and peers (Lynch & Pattison, 2005). Students also identified helpful instructional methods, such as group discussions, group reflection on pastoral experience, supervision with feedback, and reflective journaling (Lynch & Pattison, 2005). This research reinforces the importance of connecting content to experience. One reason this connection might be so important was because faith itself is connected to experience deeply;

therefore, connecting additional learning to experience serves as an intrinsic motivator for those in theological education. Recognizing the importance of critical reflection on content as it relates to experience is a key component that must be included in Christian education (Le Cornu, 2017; Herr, 2017; Lynch & Pattison, 2005).

Experiential learning within religious contexts raises the issue of learning coming as a result of disjuncture, which occurs when there is a gap between the experiences we have and the information we know (Illeris, 2017; Jarvis, 2008). Christian education, and sermons especially, must therefore be presented with experiential learning in mind, recognizing the disjuncture between our experiences and what we know to be true about God. During moments of disjuncture, the teacher/preacher should facilitate application of content through experiences that enable knowledge transfer. Teachers/preachers must generate the intended application early on in the learning or the gap will not be filled as, "learners do not learn from what we teach them, they learn from their experiences of what we teach them," (Jarvis, 2008, p. 560). Preaching in a lecture style is frequently not enough to fill the learning gaps or to encourage people to ask, "Why?" Instead it is mostly knowledge dissemination, requiring ineffective low order thinking (Roumell, 2018). People in the Church need experiential learning to transfer the head knowledge to secondary experiences, solidifying their learning (Herr, 2017; Jarvis, 2008). Pastors need to be aware of disjuncture so they can offer opportunities for discourse and dialogue to facilitate and support learning. It is for these reasons the impact of experiential learning should be taught and modeled in seminaries.

Small group discipleship. Experiential learning is most frequently connected to Christian education through discussion, a popular method employed by most churches in small group discipleship (Bristol & Isaac, 2009; Cole, 2016; Le Cornu, 2017; Rynsburger & Lamport,

2008). The issue with discussion groups is that very few are facilitated by someone with ample training in theological knowledge or people management skills, or provide an accountability process or a solid curriculum (Cole, 2016; Rynsburger & Lamport, 2008). In fact, leaders will frequently view a main purpose as hospitality, spending the small group time in worship, prayer, sharing, and service, instead of Scripture study and how it relates to their experiences; this is easier, takes less preparation, is less pressure for the facilitator, and tends to be more enjoyable for the people, regardless of its effectiveness (Gossett, 2020; Purdom, 2020; Rynsburger & Lamport, 2008). Focusing on relationship has watered down the learning of Scripture, which is the one thing reported to have influenced one's faith through small group discipleship (Rynsburger & Lamport, 2008). Two interesting reasons for this swing toward a relational focus in small groups are that this focus is a direct result of lack of training and that the sermon is now considered the primary method of teaching (Rynsburger & Lamport, 2008).

Small group discipleship and its effectiveness show connection to communication theory and educational psychology (Lamport & Rynsburger, 2008; Walton, 2011). Understanding small group dynamics such as change theory, belonging, and cohesion will help leaders facilitate effectively (Lamport & Rynsburger, 2008; Walton, 2011). Careful training of all small group facilitators in both communication theory and educational psychology would benefit discipleship efforts (Lamport & Rynsburger, 2008; Walton, 2011). Educational psychology can be transferred to small group discipleship when churches adapt elements of cooperative learning, behaviorism, cognitivism, and social learning theory (Lamport & Rynsburger, 2008). Beginning with facilitation of discussion, small group leaders should be trained to guide discussion by asking questions and keeping the teaching style centered on the learner, the benefits of which are supported by discussion and discourse using key components of cooperative learning:

interdependence, interaction, accountability, responsibility, and group processing (Lamport & Rynsburger, 2008). Methods should be built on life application rather than a didactic transmission of knowledge such as the sermon or lecture, which shows minimal retention (Ali, Raza, & Masroor, 2018; Barna Group, Inc., 2005; Lamport & Rynsburger, 2008; West, 2003).

A compelling argument for learner-driven discipleship can thus be made through the research on the connection to experience in Christian education (Bristol & Isaac, 2009; Jarvis, 2008; Lamport & Rynsberger, 2008; Lynch & Pattison, 2005; Rynsberger & Lamport, 2008). The question then turns to whether or not clergy are prepared to facilitate this type of learning within their churches.

Clergy Preparedness

Chapter I outlined the fact that seminaries are not offering educational methods courses consistently, but it may be helpful to examine the literature on clergy preparedness directly. As previously noted, seminaries tend to place theological education as the primary point of preparation for pastoral ministry (Jeynes, 2012; van Beek, 2017). What many clergy are taught in seminary, however, does not always take root, and seminary graduates report feeling ill-equipped and dissatisfied with their educational preparedness (Chiroma, 2017; DeGroat, 2008; Gerhardt, 2013; Jeynes, 2012; Lin & Gin, 2020; McKenna, Yost, & Boyd, 2007; McKenzie & Harton, 2002; Sharifi et al., 2017; van Beek, 2017).

Historically, the most common model for seminary education has been full-time residential education (Porter, N., 2015). The 21st century, however, is seeing a change in demand toward simultaneous contextual training, rooted in a seminarian's home parish (Gordon-Conwell, 2020; Porter, N., 2015). This change is partially due to society's increasing dependency on remote learning, but also due to the need for bi-vocational clergy (Joynt, 2019). In the last

decade, and definitely throughout the COVID-19 global pandemic, most denominations have seen a decline in attendance, and as a result, the ability to support full-time clergy is deteriorating (Barna Group, Inc, 2020b; Joynt, 2019; Strunk, Milacci, & Zabloski, 2017).

Research shows there are benefits to theological education that is immersed in experience (Joynt, 2017; Porter, N., 2015). One's faith changes over time with experience (Fowler, 2004), and clergy who were trained within a context where they were able immediately to apply what they were learning have longer tenure in the pastorate (Porter, N., 2015). Feeling that seminary preparation is insufficient for the scenarios most clergy face in pastoral ministry, some seminarians either delay their call until they have had more ministry experience, or immerse their education in contextual experience to decrease feelings of being unprepared, thus improving pastoral effectiveness (Joynt, 2017; van Beek, 2017).

Pastoral effectiveness must also consider the unique role clergy fulfill. Studies have researched pastoral effectiveness and indicated three key components, or categories, that contribute to the effectiveness of pastors today: relationships, competency, and understanding of purpose (Cannon & Ralph, 2016; S. Carter, 2009; DeNeal, 2019; Gerhardt, 2013; McKenna & Eckard, 2009; Normington, 2019; Royster, 2016; Varghese, 2017).

The first of the three components contributing to pastoral effectiveness, the impact of relationships, should not be underestimated. Studies reporting relationships as integral include the impact of team contribution (DeNeal, 2019); trust, emotional intelligence, empowerment of others, encouragement, and coaching (Royster, 2016); attitude (Varghese, 2017); connection (Normington, 2019); influence (Cannon & Ralph, 2016); and behavior with the congregation (McKenna & Eckard, 2009). All of these relational demands put the pastor in a unique role; it is not enough to teach, but rather, clergy must embrace a specific calling that incorporates

facilitation of self-directed learning, exhortation, and pastoral care, none of which can be done without relationship (Conway, Clinton, Sturges, & Budjanovcanin, 2015). These relational demands put pastors in the distinctive situation of having to pastor based on parishioner need. Most educators generally seek to move people to a standard rather than meet them where they are; however, those trained in ministry must approach learning in a more pastoral manner. Teaching pastorally facilitates learning based on the learner's needs, rather than a standard, which reinforces Knowles' 5th principle (S. Carter, 2009; Knowles et al., 2015).

The second component, the impact of competency in pastoral effectiveness, is also strong. Contributions to the category of competency include knowledge and ongoing reflection (Gerhardt, 2013); intellectual stimulation (Cannon & Ralph, 2016); awareness (Normington, 2019); biblical understanding (Varghese, 2017); management of resources, successful leadership modeling, and consistency (Royster, 2016); and execution and capability (DeNeal, 2019). Specifically, studies have raised the question of competency of pastors upon entering ministry, indicating this is a primary concern of seminaries and preparedness programs for pastors (Cannon & Ralph, 2016; Gerhardt, 2013; Jeynes, 2012; McKenna et al., 2007; McKenzie & Harton, 2002; Sharifi et al., 2017).

The final component, purpose, reflects how well a pastor comprehends the bigger picture of humankind. A pastor's purpose is based on understanding humankind's purpose, calling, and role in the world and in God's narrative. The purpose of the pastor, and of the Church, is built on the recognition that our collective charge is the Great Commission (Jackson, 2019; Phillip, 2018). This purpose, however, is decreasing in collective understanding as recent research suggests 51% of believers do not know what the Great Commission is. This percentage correlates with age indicating a declining trajectory (Barna Group, Inc., 2018b). Communicating

the Great Commission as the collective charge is a key component of discipleship, yet only 8% of pastors consider discipling believers an enjoyable part of their job (Barna Group, Inc., 2017).

Reflection is an important component that runs throughout all three categories impacting pastoral effectiveness and is an integral component of a pastor's own formation, as well as the formation of those they are leading (Gerhardt, 2013). Reflection is "interpreted knowledge," which includes interpreting Scripture so we can strive to understand God (Gerhardt, 2013, p. 134). Though theologians are taught to interpret Scripture, they are not necessarily taught to interpret their own knowledge and to reflect on their practices and experiences as consistently as they should (Gerhardt, 2013). The understanding of reflection in the field of education should transfer to the field of pastoral ministry for effective pastoral leadership (Anderson et al., 2001; Chi & VanLehn, 2012; Chiroma, 2017; Le Cornu, 2017; Franco, 2019; Herr, 2017; Knowles and Associates, 1984; Lewis & Smith, 1993; Lobato, 2012; Lynch & Pattison, 2005; Perkins & Salomon, 1988, 2012; Pugh & Bergin, 2006; Sousa, 2017). Offering theological education immersed in contextual application provides the ability for seminarians to reflect on their own experiences and transfer content effectively, increasing their feeling of preparedness (DeGroat, 2008; Gordon-Conwell, 2020; Joynt, 2017; Porter, N., 2015; van Beek, 2017).

Conclusion

The Great Commission in Matthew 28 articulates the need to make disciples by teaching them to obey all Jesus commanded. Archbishop Beach's call to grow disciples exhorts those clergy in the ACNA to renew their catechetical efforts for this purpose (Assembly 2019 and the Call to Discipleship, n.d.). This call to the Church includes indirect and direct transmission of doctrine, which constitutes a primary practice of the Church today (Aniol, 2017; Martin, R., 2003; Nkansah-Obrempong, 2018; Smith, C., 2018). The transmission of doctrine must go

beyond sermons, and the Church must teach, not just preach, or it ceases to be the Church (Legg, 2012).

Adults involved in this transmission of doctrine learn differently than children (Aubrey & Riley, 2019; Forrest & Peterson, 2006; Knowles and Associates, 1984; Knowles et al., 2015; Merriam & Bierema, 2014; Ozuah, 2005), and their adult learning is affected by learner needs, learner readiness, the self-concept of the learner, the learner's experience, the learner's motivation, and the orientation of the learning experience (Brookfield, 1986; Henschke, 2011, 2013; Knowles, 1990; Knowles et al., 2015; Merriam & Bierema, 2014; Taylor & Kroth, 2009a). The research presented thus far supports the understanding that pedagogy and andragogy are different and should be demonstrated through teaching style within a learning environment oriented toward situational and motivational distinctions (Brookfield, 1986; Gehring, 2000; Henschke, 2013; Hermann-Shores, 2017; Knowles et al., 2015; Marshak, 1983; Ozuah, 2005). Synthesis of this research supports the understanding that these principles can be applied to all learners regardless of age, but adult learners deem them necessary (Henschke, 2013; Knowles et al., 2015). Awareness of andragogical principles demonstrated through teaching style will increase learning in an adult learning situation (Henschke, 2013; Knowles et al., 2015).

In order to be effective, clergy must be trained to meet these needs of the learner in the 21st century (Beard, 2017; Jordan, 2015; McKenzie & Harton, 2002). Unfortunately, seminary degree programs indicate this is not happening in seminaries across the U.S. (Bulletin, 1984; DeGroat, 2008; Foster, C. et al., 2005; Jeynes, 2012; Joynt, 2017; Martin, D., 2006; McKenzie & Harton, 2002; Shulman, 2006; Tan, 2007; van Beek, 2017). Increasing the amount of training in educational theory and practice would raise efficacy among pastors seeking to disciple Christians

(Ahn, 2018; Akiba & Liang, 2016; Carrell, 2009; Grissom & Harrington, 2010; Ma, Xin, & Du, 2018; Shaha & Ellsworth, 2013; Simmons et al., 2011).

Including the concept of transfer and the use of questioning utilizes higher-level thinking skills designed to increase deep, meaningful learning through critical reflection (Anderson et al., 2001; Chi & VanLehn, 2012; Delić & Bećirović, 2016; Lobato, 2012; Merriam & Bierema, 2014; Merriam et al., 2007; Perkins & Salomon, 1988, 2012; Sousa, 2017; Yudcovitch & Hayes, 2014). In addition to these methods, the irreplaceable role of experience in Christian education is recognized and must be a core component of transfer in learning (Gaeddert, 2002; Mogra, 2017; NaliaMukhale & Hong, 2017; Shaha & Ellsworth, 2013). The six andragogical principles collectively seem to harness the power of reflection based on experience. For this reason, the Church should consider a reflective catechesis– a partnership of instruction based on the learner's reflection on their own experience and how the tenets of the faith can be viewed through a biblical, historical, and personal experience of God. This reflective catechesis can be accomplished only through learner-focused education.

Since all Christians are called to faithful ministry through the Great Commission, all Christians need learner-centered instruction that disciples them by empowering faithful living beginning with teaching and learning within the Church (Collins & Clanton, 2018; Herr, 2017; McKenzie & Harton, 2002; Mercer, 2006; Nkansah-Obrempong, 2018). Because it is recognized that adult learning is a part of discipleship, because it is understood that adults learn differently from children, and because research implies most Anglican clergy have not been formally trained in andragogical principles, the impact of understanding teaching style by clergy who disciple needed to be explored. For these reasons, the researcher sought to understand the educational

preparedness of Anglican regarding learner-focused instruction, so they may more effectively disciple adults.

Chapter III

Design and Methodology

Introduction

The purpose of this study was to understand the relationship between Anglican clergy's teaching style in adult discipleship classes and their educational preparedness. One of the primary responsibilities of Anglican clergy is to teach. Teaching is frequently done without any preparation in educational methods (Bulletin, 1984; Shulman, 2006). This lack of preparation perhaps disables clergy from incorporating the importance of critical reflection and transfer for learners into their teaching (Merriam et al., 2007; Merriam & Bierema, 2014; Mezirow, 1997; Sousa, 2017). By understanding the relationship between how they were taught and how they teach, it may enable Anglican clergy to disciple more effectively. These two intentions (educational preparedness and teaching style of clergy) may provide insight that affect seminary coursework and training.

Because effective adult learning is part of discipleship and since most Anglican clergy have no formal training in educational methods, it was necessary to identify the relationship between educational preparedness of Anglican clergy and how their preparedness affects their teaching style in discipleship classes. By recognizing what factors are at play in discipleship classes, seminaries can better understand how to prepare future clergy, and clergy can understand how to disciple adult learners through learner-centered instruction. Determining this relationship may provide an argument can be made for including these aspects of educational theory in seminaries and professional development for Anglican clergy.

Chapter III outlines the research design, including type of research and data collection methods, and also provides information about the participants and population sample. The

instrument used to collect quantitative data is explained in detail and an explanation of the validation process is provided. Chapter III sheds light on the analytical methods utilized in data analysis and ends with discussion regarding the project's limitations and the role of the researcher in conducting this study.

Research Design

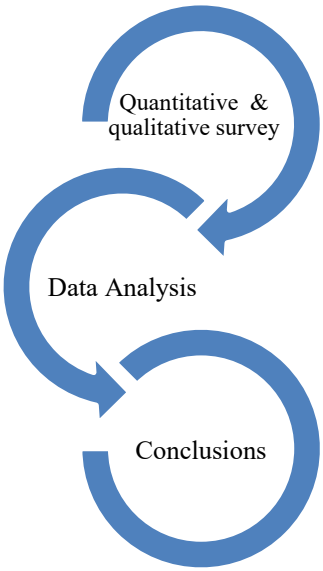
Mixed methods research uses both quantitative and qualitative methods to understand data (Bryman, Becker, & Sempik, 2008; Creswell & Guetterman, 2019). By combining these two methods, it is presumed that the understanding of data is stronger than it would be using quantitative or qualitative methods alone (Bryman et al., 2008; Creswell & Guetterman, 2019). Mixed methods research is utilized because of its comprehensive nature and meaningful integration of data to provide credible, generalized conclusions (Ivankova, 2015). Mixed methods can be conducted simultaneously (convergent), sequentially (explanatory or exploratory, used to explain the first set of data), or while overlapping data collection (Creswell & Guetterman, 2019; Ivankova, 2015). Additionally, the researcher may choose to give priority to one, or both, of the methods (Ivankova, 2015). Some of the concerns regarding mixed methods design include uneven sample sizes, difficulty linking qualitative data to quantitative data, inadvertently tampering with results of the other data collection, and ethical issues with treatment of subjects throughout a longer process (Creswell & Guetterman, 2019).

It is common for researchers using mixed methods to frame their investigation within a theoretical position and to diagram the procedure (Creswell & Guetterman, 2019). The mixed methods design for this research used the convergent model. The convergent design enabled the researcher to collect both quantitative and qualitative data concurrently (Creswell & Guetterman, 2019; Ivankova, 2015). Convergent research uses the data collected by one method to inform the

data collected by the other, thus enriching both for a more complete narrative (Bryman et al., 2008; Creswell & Guetterman, 2019). The analysis included cross-tabulating each criterion against the demographic categories to provide attribute coding as well (Bryman et al., 2008; Saldaña, 2016). This process is illustrated in Figure 3.

Figure 3

Convergent Mixed Methods Model



Data collection in research provides evidence of insight into the area of study (Creswell & Guetterman, 2019). Data can be collected through a variety of methods including interviews, surveys, focus groups, document analysis, observations, and audiovisual materials (Creswell & Guetterman, 2019; Ivankova, 2015; Marshall & Rossman, 2016). Quantitative data collected can provide frequency trends that can be analyzed, offering the degree to which views are held. There are five steps in collecting quantitative data: identify participants, obtain permission, consider what type of data to collect, select instrument, and administer collection (Creswell & Guetterman, 2019). As with qualitative data collection, all quantitative methods must be ethical

and standardized to provide a uniform procedure (Creswell & Guetterman, 2019; Ivankova, 2015).

Qualitative data collected can provide a complex explanation of the data through more open-ended means, giving participants a chance to express their views (Bryman et al., 2008; Creswell & Guetterman, 2019). Qualitative surveys are considered a descriptive approach rather than interpretive (Seixas, Smith, & Mitton, 2018). This consideration does not mean qualitative surveys do not employ interpretation, only that they employ a lower level of it and instead focus on reading the text rather than reading the implication of the text. This type of research is done in order to reconstruct the reality of others based on a faithful representation of actual data (Seixas et al., 2018). Qualitative research seeks to capture data for a deeper understanding of participant needs and contextual needs, as well as a deeper understanding of expectations (Bryman et al., 2008; van Rijnsoever, 2015; Seixas et al., 2018; Vaughn & Turner, 2016).

Once collected, qualitative data should be coded to identify emergent patterns (Jansen, 2010; van Rijnsoever, 2015; Saldaña, 2016; Seixas et al., 2018; Vaughn & Turner, 2016). Theoretical saturation is reached after all the codes have been identified at least once in the sample and until no new codes emerge (van Rijnsoever, 2015; Saldaña, 2016). Jansen (2010) explains coding can be initiated downward, by identifying differences, or upward, by identifying similarities. Saldaña (2016) argues for multiple methods in two cycles to be employed. For mixed method coding, Saldaña (2016) suggests two cycles:

1. First cycle
    a. Attribute coding (coding by demographic categories)
    b. Holistic coding (coding by issues as a whole)
    c. Descriptive coding (coding by topic)

   d. Values coding (coding by values, attitudes, and beliefs)

2. Second cycle
   a. Eclectic coding (employing multiple methods in the first cycle prior to embarking on second cycle)
   b. Pattern coding (grouping into smaller categories or themes once initial cycle is complete)

It is acceptable to enter into qualitative research unsure of exact methods of coding, only to shift once the data is examined; however, utilizing Saldaña's general method for mixed methods research is a solid way to embark on coding initially. For this reason, the researcher employed Saldaña's (2016) two cycle approach.

The quantitative data collected for this study used a modified version of the Principles of Adult Learning Scale instrument (see Appendix D). The quantitative data collected included the dependent variable (teaching style) and the independent variable (the educational preparation of Anglican clergy). The educational preparation was collected using a demographic survey designed for this study and the qualitative data was collected using open-ended questions before participants completed the Principles of Adult Learning Scale (PALS) (see Appendix D). The following research questions guided this study:

1. In discipleship classes, what do Anglican clergy perceive their teaching style to be?
2. Is there a significant relationship between perceived teaching style and educational preparedness of Anglican clergy?
3. What do Anglican clergy believe regarding the relationship between their educational preparedness and teaching style?

To align with the quantitative analyses, the research addressed three hypotheses. Hypothesis one aligned with the first research question, hypothesis two aligned with the second research question, and hypothesis three aligned with the third and final research question.

1. Research hypothesis one (*H1*): Anglican clergy perceive their teaching style to be teacher-centered.
2. Research hypothesis two (*H2*): There is a significant relationship between perceived teaching style and educational preparedness of Anglican clergy.
3. Research hypothesis three (*H3*): Anglican clergy believe there is a relationship between their educational preparedness and their teaching style.

The first two research questions were answered using the quantitative data collected and qualitative data also provided data for the first research question. The third research question was answered using the qualitative data collected. It is a common understanding that qualitative research should not necessarily generate hypotheses, though it is acceptable to do so (Maxwell, 2013).

Participants

It is nearly impossible for a researcher to collect data from an entire population of people (Creswell & Guetterman, 2019; Hoy & Adams, 2016; Marshall & Rossman, 2016). Researching a sample of a population enables the researcher to generalize the findings and generate information about the population. It is important to consider all elements of the group of people selected as the target population when selecting a representative sample of that population. The focus of the study and the generalizability of the findings should inform selection of the type of sampling used, paying particular attention to scheme based on type of mixed methods research employed, such as convergent or sequential (Ivankaova, 2015).

In quantitative research, the two most prevalent strategies are probability and nonprobability sampling. Probability sampling is more rigorous as the researcher carefully selects the sample from the population; nonprobability sampling utilizes convenience where the researcher selects participants who are available (Creswell & Guetterman, 2019). Probability sampling includes simple random sampling, stratified sampling, and multistage cluster sampling; nonprobability sampling includes convenience sampling and snowball sampling (Creswell & Guetterman, 2019).

Qualitative research collects data using purposeful sampling, which includes collecting data from participants who can provide a detailed understanding of the phenomenon studied (Creswell & Guetterman, 2019). Specific strategies for purposeful sampling include maximal variation, extreme case, typical sampling, theory sampling, homogeneous sampling, critical sampling, opportunistic sampling, snowball sampling, and confirming sampling (Creswell & Guetterman, 2019). This study used convenience sampling and homogenous sampling to identify participants. Convenience sampling involves selecting participants because they are available and homogenous sampling involves selecting participants because they possess a similar trait or characteristic, or membership in a subgroup (Creswell & Guetterman, 2019).

The homogenous convenience sample of Anglican clergy for this study were located in dioceses in the province of the Anglican Church in North America (ACNA). Anglican churches are led by ordained Anglican clergy, most of whom attended seminary or received formal theological instruction. Those Anglican churches are located within dioceses, or districts, that provide denominational polity, authority, support, and resources. Each diocese is led by an Anglican bishop. These dioceses can be grouped geographically or by similar values, though

most are geographically grouped for community's sake. The dioceses of the ACNA are located in the province that includes the United States and Canada (ACNA, 2021).

The province of the ACNA is part of a global network of Anglican provinces called the Global Anglican Future Conference (GAFCON). This global network "works to guard and proclaim the unchanging, transforming Gospel through biblically faithful preaching and teaching, which frees our churches to make disciples by clear and certain witness to Jesus Christ in all the world" (GAFCON, n.d.). Eleven primates (archbishops in charge of provinces) are current members on the leadership council of GAFCON, including the Archbishop of the ACNA, who serves as GAFCON's chairman. This global structure provides a rich history and narrative to the Anglican denomination.

In 2018, the ACNA in the United States and Canada reported 134,649 members within 23 dioceses and 1,062 churches across the province (ACNA, 2018), estimated to have approximately 2,500 clergy serving within those churches (A. Gross, personal communication, January 22, 2020). The researcher contacted bishops at each of the ACNA's 23 dioceses via email and asked for approval for the clergy in their diocese to participate in the study. Seven bishops granted approval for their clergy to participate. The bishops sent an email to their active clergy (approximately 400) inviting them to participate. The researcher serves on the staff for both the province (the ACNA) and her diocese (the Gulf Atlantic Diocese).

The bishops' offices sent participants emails inviting them to respond voluntarily by clicking on a link that opened the Informed Consent Form (see Appendix C). Following agreement, participants continued to the next section, which included demographic questions, qualitative questions, and a modified, validated version of The Principles of Adult Learning Scale (Conti, 1978) (see Appendix D). The participants completed the survey through

Qualtrics™. The survey included demographic questions specifically intended to exclude clergy who did not consider teaching part of their responsibility.

The survey included three subsections: demographics, open-ended qualitative questions, and the PALS quantitative survey. Of those contacted, 79 clergy completed all three subsections (20% response rate). An additional 36 clergy completed the first two subsections only (29% response rate). Retaining the additional 36 clergy enabled the researcher to have a robust qualitative analysis of the experiences of clergy in addition to the 79 that completed the entire survey. The recommended sample size for a correlational study that compares variables is 70, though 65 participants is the required minimum for a medium effect size with a statistical power of .80 at the .05 alpha level, indicating the necessary sample size to reach saturation would be 70 (Creswell & Guetterman, 2019). Since saturation for this research was set at 70 participants, data collection was closed shortly after reaching saturation. Reaching saturation offered a high degree of confidence in the results. The demographic questions covered (see Table 4):

- gender [male/female];
- age brackets [25-34; 35-44; 45-54; 55-64; 65-74; over 75];
- how much teaching in a discipleship class they had given in the last 5 years [1-3 instances; 4-7; 8-12; 13-20; 21+];
- if participant attended seminary [yes; no];
- years of experience [0-10 yrs; 11-20; 21-30; 31-40; 41+];
- those with specialized training in educational methods [number of courses of formal instruction received: none; 1; 2; 3; 4 or more].

Table 4

Participant Demographics by Percentage of Sample

	Qual	Quant		Qual	Quant
Male	76.0%	76.0%	Attended seminary	83.0%	84.0%
Female	24.0%	24.0%	Did not attend seminary	17.0%	16.0%
Age: 25-34	13.0%	11.0%	Yrs: 0-10	50.0%	48.0%
Age: 35-44	28.0%	27.0%	Yrs: 11-20	30.0%	2.09%
Age: 45-54	16.5%	14.0%	Yrs: 21-30	9.0%	10.0%
Age: 55-64	16.5%	15.0%	Yrs: 31-40	7.0%	8.0%
Age: 65-74	20.0%	25.0%	Yrs: 41+	4.0%	5.0%
Age: Over 75	6.0%	8.0%			
Teaching: 1-3	7.0%	5.0%	Formal instruction: None	41.7%	38.0%
Teaching: 4-7	10.0%	11.0%	Formal instruction: 1	27.8%	29.0%
Teaching: 8-12	23.0%	29.0%	Formal instruction: 2	8.7%	13.0%
Teaching: 13-20	23.0%	23.0%	Formal instruction: 3	7.8%	8.0%
Teaching: 21+	37.0%	32.0%	Formal instruction: 4+	14.0%	12.7%

This demographic data indicated that the majority of the participants were male, between the ages of 35-44, they were in their first decade of ministry, had attended seminary, had significant experience teaching in the last five years, and had not received any formal instruction in educational methods. Chapter IV provides additional participant information.

Data Collection

Research involving human subjects must abide by certain ethical standards and the procedures of such research overseen by an institution must be cleared through that institution's Institutional Review Board prior to any data collection (Creswell & Guetterman, 2019; Ivankova, 2015). The researcher completed the Association of Clinical Research Professionals course on *Ethics and Human Subject Protection: A Comprehensive Introduction* in February 2020 in order to be trained in the ethical standards of human research (see Appendix H). The researcher

received approval for this study's protocol in June 2020 in compliance with Northwest Nazarene University's Institutional Review Board (see Appendix I). The protocol outlined an expedited, nonexempt research study posing less than minimal risk to participants involved. Risk covers the probability of harm or injury as a result of participating in the human research (Northwest Nazarene University, 2014). The researcher presented details in understandable language to the participants prior to data collection in order to inform participants of the risk associated with this specific research project, and details outlining consent, privacy, researcher contact information, and the participant's voluntary willingness to participate without pressure (see Appendix C).

The researcher collected anonymous data to prevent harm associated with the release of any identifiable data while demonstrating trust (Rubel, 2020; Yu, 2008). A drawing for one of seven $25 Amazon gift cards (one per diocese) for those who chose to participate in the drawing offered an incentive for completion of the survey. Information collected for this drawing was separated from data collected for the research to keep participants anonymous. The researcher secured all information on a password protected computer and a password protected external hard drive after coding all quantitative and qualitative results.

Keeping in compliance with Federal-wide Assurance Code (45 CRF 46.117), data from this study will be kept for three years. After that time, all data from the study will be discarded, thereby ending any link of identities to data collected for the study. This process will include the deleting of all stored files on a password protected computer and external hard drive.

Instrumentation. With prevalent use of technology, qualitative surveys through programs such as Qualtrics, Survey Monkey, or even email have become a convenient way to collect rich data from participants when it is convenient for the participant (Creswell & Guetterman, 2019; Marshall & Rossman, 2016; Seixas et al., 2018). These surveys are

considered qualitative documents and should be analyzed through coding as with all qualitative analysis (Creswell, 2014; Jansen, 2010). One distinction, however, is that survey research is used more to identify meaningful variation, or diversity, rather than frequency as with quantitative surveys (Jansen, 2010). For this study, the researcher gave participants an open-ended, inductive qualitative survey to identify first the dimensions and then subdimensions, as well as categories and then subcategories, of Anglican clergy's educational preparedness as it relates to teaching style.

Following the qualitative questions, the survey employed a modified, quantitative instrument, the Principles of Adult Learning Scale (PALS), to answer the first research question. The PALS is one of the prominent instruments designed to measure andragogical principles demonstrated through teaching style. At the time of this study, the PALS had not been used in a study on Anglican clergy or seminarians. The researcher used the PALS (Conti, 1978) with permission (Buskard, 2019; Clavon, 2014; Conti, 1998) (see Appendix E). The researcher used Qualtrics™ to collect data from the PALS. Modifications to the original PALS survey included adjusting language from "student" to "learner," adding "discipleship" to classroom descriptions, and replacing educational jargon with more familiar phrasing (see Appendix D). The researcher tested/retested the modifications to the inventory for validity (see Appendix D for the modified, validated version of the PALS).

The PALS (Conti, 1978) instrument asks teachers (in the modified version used for this study, clergy) to reflect on their own teaching style by responding to 44 Likert-scale questions. Each question is offered as a statement and participants respond by selecting: Always; Almost Always; Often; Seldom; Almost Never; or Never (A, AA, O, S, AN, N). Scores of 145 and below are considered to be teacher-focused instructors and scores of 146 (the mean) and above

are considered to be learner-centered; these scores have remained stable through various contexts and fields (Buskard, 2019; Conti, 1998; DelCheccolo, 2017) (see Appendix B). The responses are then scored into seven main categories, or factors (see Buskard, 2019; Conti, 1998; Ervin, 2012):

- Factor 1: learner-centered activities – a lower score indicates a preference for formal evaluations such as tests and comparisons to standards, a disciplined classroom, and few teaching styles utilized in the classroom. A higher score indicates a collaborative teaching style, and a responsibility placed upon the learner for learning. Factor 1 has a score range of 0-60 and a mean of 38.
- Factor 2: personalizing instruction – a lower score indicates a preference for teacher-focused instruction, such as lecturing, regardless of learner needs. A lower score indicates a teaching style that sets objectives regardless of learner motives or abilities. A higher score indicates a preference for tailoring instruction to unique learner needs and cooperation. Factor 2 has a score range of 0-45 and a mean of 31.
- Factor 3: relating to experience – a lower score indicates less facilitation of student connection between content and society. A higher score indicates the teacher facilitates connection of learning to the student's experience with the intention of moving the student from dependent to independent learning. Factor 3 has a score range of 0-30 and a mean of 21.
- Factor 4: assessing student needs – a lower score indicates the teacher does not see the learner as an adult, making decisions regarding what the learner needs to know without consulting the learner. A higher score indicates the teacher spends time assessing gaps in learning with the student, ensuring instruction is tailored to meet student's specific needs,

enabling students to adjust learning to real-life application of content for both short- and long-term objectives. Factor 4 has a score range of 0-20 and a mean of 14.

- Factor 5: climate building – a lower score indicates the teacher controls the learning environment in a manner that does not communicate safety while exploring identity and one's self-concept. A higher score indicates the climate within the classroom is warm and includes frequent dialogue in a safe manner with frequent breaks. Learners are encouraged to take risks and explore rather than being provided content to regurgitate, thus creating a safe climate enabling students to develop in a way that increases their readiness to learn. Factor 5 has a score range of 0-20 and a mean of 16.
- Factor 6: participation in the learning process – a lower score indicates an unwillingness to welcome the learner's input regarding evaluation of learning. A higher score indicates students have a say in how they want learning evaluated. A lower score indicates removal of autonomy from the student, thus potentially contributing to demotivation, whereas a higher score indicates the learner has autonomy over decisions. Factor 6 has a score range of 0-20 and a mean of 13.
- Factor 7: flexibility for personal development – the final factor reveals how the teacher views their role. A higher score indicates the teacher views their role as a facilitator of learning, whereas a lower score indicates the teacher's role as a provider of knowledge. A teacher with a high score demonstrates flexibility for the learning environment and the learner's development regardless of interference. Factor 7 has a score range of 0-25 and a mean of 13.

Previous studies have shown the preference for teachers in most cases is that instruction is teacher-centered (Conti, 1983b; Edwards, 2013; Ervin, 2012; Hasan, 2016; Kovacevic & Akbarov, 2016; Leontev, 2016).

The seven factors noted above indicate the teaching style (or perceived teaching style) of educators. It is easy to draw out numerous connections to adult learning theory when examined. Additionally, these seven factors have a clear foundational connection to the six andragogical principles set forth by Knowles et al. (2015) and illustrated in Table 5.

Table 5
Alignment of Andragogical Principles to the PALS Factors

Andragogical Principles (Knowles et al., 2015)	Contributing Factors from the PALS (Conti, 1983)
Principle 1: Need to know	Factors 1, 4
Principle 2: Self-directed Learning	Factors 1, 6
Principle 3: Experience	Factors 2, 3, 5, 7
Principle 4: Readiness to Learn	Factors 3, 4, 5, 6
Principle 5: Orientation to Learning	Factors 1, 2, 6, 7
Principle 6: Motivation	Factors 1, 2, 5, 6

Looking closely at Table 5, it is notable that multiple factors support each andragogical principle:

1. Principle 1: need to know – Need to know is marked by learners being engaged actively in the planning process of their learning (Knowles et al., 2015). Factor 1 includes measuring who determines the educational objectives, while factor 4 puts responsibility on the student to determine what they need to know (Conti, 1998).
2. Principle 2: self-directed learning – Self-directed learning is considered an inescapable assumption in adult learning research and is described as both self-teaching and personal autonomy (Knowles et al., 2015). Principle 2 is aligned with factors 1 and 6 as factor 1

allows student-initiated learning, and factor 6 encourages student engagement in the process of learning (Conti, 1998).

3. Principle 3: experience – Experience is the one principle most reinforced by the teaching-style factors. Factor 2 encourages personalized instruction, which must consider the student's experience as it considers individual motives and abilities. Factor 3 also supports principle 3, perhaps most overtly, since factor 3 is relating learning to student experience, which is the same category as principle 3 (Conti, 1998; Knowles et al., 2015). Factor 5 relates to experience because it works to build a climate that supports dialogue, interaction, and exploration, all of which cannot be done without discourse surrounding experience. Factor 7 relates to experience negatively since it indicates teachers who disregard the student and their needs marked by "lack of sensitivity to the individual" (Conti, 1998, p. 82).
4. Principle 4: readiness to learn – Readiness to learn considers the situational context as a primary indicator of a student's readiness and can be identified by examining a student's need for direction and/or support (Knowles et al., 2015). Factor 3 encourages students to build on their own experiences, but a component is considering the nature of society and the cultural context in which they find themselves (Conti, 1998). Factor 4 focuses on learning goals and objectives that can be greatly affected by a student's need for direction and/or support. Factor 5 is climate building, which is also greatly affected by direction and/or support for the student's learning needs (Conti, 1998). Factor 6 enables learners to participate in the learning experience by identifying problems to solve, indicating their readiness to learn (Conti, 1998).

5. Principle 5: orientation to learning – This is generally understood as a difference between problem-solving versus subject-centered learning (Knowles et al., 2015). This Principle is much more a description of the entire argument put forth by Conti (1998) as it hones in on the difference between teacher-centered and student-centered if one considers teacher-centered equivalent to content-centered. This consideration can be reached by deeming instruction either student-centered or not student-centered. As a result, factors 1, 2, 6, and 7 overtly support Principle 5. Factor 1 centers on instruction being oriented on the learner, indicating a direct connection to Principle 5. Factor 2 supports considering orientation to learning because it personalizes instruction thereby reinforcing student-centered instruction, while Factor 6 supports considering orientation to learning because it encourages student participation in learning, which clearly indicates student-centered learning. Factor 7 supports orientation to learning because in order to be student-centered in teaching style, a teacher must view themselves as a facilitator rather than a provider of knowledge only (Conti, 1998).
6. Principle 6: motivation – Motivation can be supported overtly by factors 1, 2, 5, and 6. Factor 1 offers autonomy to the student by encouraging the student to take responsibility and direction of their learning. Autonomy is one of the three components of intrinsic motivation according to Self-Determination Theory (Ryan & Deci, 2000, 2017). Factor 2 supports Principle 6 by recognizing that learner objectives are founded on individual motives. Factor 5 supports the motivation principle by building climate that intrinsically motivates learning through dialogue, safety, and mastery of content. Factor 6 supports the motivation Principle because inclusion in the learning process, specifically offering input into assessment and evaluation, enables students to be motivated to learn (Conti, 1998).

For these reasons, the PALS (Conti, 1978) can be utilized to measure whether or not teaching style is teacher-centered or learner-centered, thereby revealing whether clergy teachers are, or are not, utilizing teaching methods that are supportive of andragogical principles.

The PALS instrument's reliability and validity remains stable (see Appendix B). It is widely cited by authors, provides consistent measures, and demonstrates connection to its intended use (identifying teaching style), as well as connection to andragogy. The researcher used the PALS for these reasons, however, it needed to be modified to fit the population's (Anglican clergy) contextual understanding. Conti gives permission for researchers to use and modify the PALS (Galbraith, 2004) and Conti's website even publishes other researchers' reproduction of studies using the PALS, as well as guidelines to modify (Conti, n.d.). When a researcher has to modify an existing instrument, it is important that the researcher validate the modified version prior to distribution to ensure validity and reliability (Creswell, 2014). For the modified version used in this study, all references to "student" were changed to "learner" and references to "classroom" were changed to "discipleship classroom" (see Appendix D).

Procedures. The researcher sent an email to the bishops of 23 ACNA dioceses, outlining the research and requesting permission to contact clergy within their dioceses. Seven dioceses granted permission for their clergy to participate. Prior to distribution, however, the process of validation was completed through the use of an expert panel and pilot study (Creswell & Guetterman, 2019; Marshall & Rossman, 2016). The Content Validity Index completed by the expert panel, as well as the pilot study, served to increase the validity and reliability of the study, support the researcher's argument, remove barriers, and demonstrate the researcher's ability to complete the study (Marshall & Rossman, 2016).

The researcher sent qualitative and quantitative portions of the survey to the expert panel in June 2020. The researcher selected members of the expert panel due to their experience in either the field of ministry or the field of education. Table 6 outlines the designation of the domain experts, the organization to which they belong, and their years of experience, ranging from 20-56 with a collective amount of 195 years.

Table 6

Details of the Subject Matter Experts Selected for Judging Content Validity

Designation of domain experts	Organization	Years of experience
1. Retired bishop	Anglican Church in North America	56
2. Retired clergy	Anglican Church in North America	54
3. Adjunct faculty	Webber Institute for Worship Studies	21
4. Director of Teaching and Learning	Open Windows School	20
5. Diocesan Staff	Anglican Diocese of the Great Lakes	24
6. Adjunct faculty	University of North Florida	20

Each expert examined the full survey (6 qualitative, 7 demographic, and 44 quantitative questions) and was asked to rate the question's relevancy to identifying a relationship between teaching style and educational preparedness on a scale of 1-4, with 1 and 2 indicating the question was not relevant to identifying relationship and scores of 3 or 4 indicating relevance. Questions were then marked to identify if an expert found the question relevant (X) or not relevant (O) and tallied. The researcher eliminated questions that received a rating of less than .78. For the qualitative and demographic questions, the expert panel rated all questions as relevant with an overall Content Validity Index score of 0.95 (see Appendix J).

The expert panel rated 42 of the 44 quantitative questions as relevant. The first rejected question focused on discipline in the classroom, which is not a usual concern with adult learners in a discipleship classroom. The second rejected question focused on adopting middle-class

values, which the pilot group felt might be unclear and confusing. Removing the rejected questions resulted in a Content Validity Index score of 0.95 for the quantitative survey (see Appendix J). A score of .8 or higher is suggested for a panel size of six, and therefore, the results proved to be acceptable (Polit & Beck, 2006).

The survey was then sent to a group of Anglican clergy who matched the population demographics for the study. This pilot group included 13 Anglican clergy from eight dioceses that were not included in the dioceses surveyed for the actual study. The pilot group was asked to identify anything unclear, anything they could not answer, and anything they did not recognize.

Following the review and modifications to ensure validity, an email was sent to clergy inviting them to participate**.** After giving consent, participants completed demographic questions, qualitative questions, and the modified PALS survey, collectively designed to provide clarity for participant values, beliefs, and attitudes of the role of Anglican clergy and the relationship between education and teaching style (see Appendix D).

The following is a chronological outline of the study:

- Proposal for research approved, June 2020
- Survey validation, June-July 2020 (see Appendix J)
- Email invitation sent to Anglican clergy from seven dioceses, July 2020
- Quantitative and qualitative data collection from seven dioceses, August 2020-November 2020 (see Appendix D)
- Analysis of data, December 2020-January 2021 (see Appendix F)

The project met the minimum requirement of participants needed for saturation to ensure a high degree of confidence (Field, 2018; van Rijnsoever, 2015).

Analytical Methods

Participants completed the demographic questions which provided information regarding diocese, age, gender, seminary attendance, years in ordained ministry, formal instruction in educational methods, and amount of adult instruction they delivered over the last five years. Following the demographic questions, participants completed six qualitative questions that focused on where clergy learned to teach, the relationship between their perceived teaching style and educational preparedness, how seminary prepared them to teach, whether clergy utilized learner-centered or teacher-centered methods, and whether or not the global pandemic had affected their teaching style. Following the qualitative questions, participants completed 42 quantitative questions that asked them to reflect on teaching style perceived as learner-centered or teacher-centered. Table 7 outlines the quantitative and qualitative methods used to provide evidentiary support for the research questions.

The researcher analyzed the qualitative responses using Saldaña's (2016) coding guidelines. The first round of analysis used structural coding to identify similarities, differences, and relationships. Analysis continued with values coding, which grouped the responses according to values, attitudes, or beliefs shown by the participant. The final analysis in the first round used attribute coding, which was analyzed according to patterns (Saldaña, 2016). Between the first and second phase of analysis, the researcher used code landscaping when necessary to summarize the textual analysis according to frequency (Saldaña, 2016). The second round of analysis utilized pattern and theoretical coding to identify broad connections among responses. Andragogical principles, as measured through teaching style by the PALS (Conti, 1979) mediated the relationship between understanding of adult learning and practice.

Table 7
Research Questions and Tests

Research Question	Hypothesis	Method	Tools	Statistical Procedure
In discipleship classes, what do Anglican clergy perceive their teaching style to be?	Anglican clergy perceive their teaching style to be teacher-centered	Quantitative & Qualitative	PALS, Open-ended questions regarding clergy perception	Cronbach's Alpha for reliability on PALS; Qualitative coding
Is there a significant relationship between perceived teaching style and educational preparedness of Anglican clergy?	There is a significant relationship between perceived teaching style and educational preparedness of Anglican clergy	Quantitative	PALS, demographic data	Pearson's correlation
What do Anglican clergy believe regarding the relationship between their educational preparedness and teaching style?	Anglican clergy believe there is a relationship between their educational preparedness and their teaching style	Qualitative	Open ended questions regarding clergy beliefs	Qualitative coding

A completion rate of 87% is considered a standard and acceptable completion rate for online surveys (Liu & Wronski, 2017). In order to ensure reliable results, therefore, the researcher included surveys from participants who completed at least 87% of the quantitative survey (37 of the 42 questions) in the correlation analysis. The PALS survey included 42 statements that asked respondents to select Always, Almost Always, Often, Seldom, Almost Never, or Never in response. The researcher assigned responses a score of 0-5. The researcher scored 24 statements positively, and 18 negatively; missing responses received a score of 2.5. The researcher discarded participants who answered fewer than 37 statements to ensure 87% or higher completion rate. Following reverse coding, the researcher calculated the total score to identify either a teacher-centered (scores below 146) or learner-centered (scores of 146 or

higher) teaching style. Once completed, the researcher separated the scores into positive and negative and determined reliability using Cronbach's Alpha.

Calculating Cronbach's Alpha is the most widely used measure of reliability (Bonett & Wright, 2014; Field, 2018; Robertson & Evans, 2020). A variance-covariance matrix of all items is used to determine Cronbach's Alpha (Field, 2018). Identifying Cronbach's Alpha is not without concern, however; researchers using this method must apply it to subscales separately and never use it to measure single item constructs (Bonett & Wright, 2014; Field, 2018; Gliem & Gliem, 2003). Internal consistency using Cronbach's Alpha for this study was .804, which yielded consistent results with previous studies using the PALS (see Appendix B and Chapter IV).

The researcher used Pearson's correlation coefficient calculated with SPSS to determine how strongly, and in what direction, the variables were related to each factor (see Appendix F for quantitative results). Pearson's correlation coefficient, or the Pearson product moment correlation, was chosen because this analysis involved a single group of people (Anglican clergy) measured on two variables (teaching style and educational preparedness). The Pearson coefficient ranges from -1 to +1, indicating the strength and direction of the relationship (Frey, 2016). A coefficient of zero indicates a weak relationship. In most social sciences fields, 0 to .3 indicates a small effect size, .31 to .70 indicates medium, and .71 and above indicates a large effect size (Frey, 2016) (see Appendix B for comparison of reliability coefficients from some of the research between 1978-2021). Using this analysis enabled the researcher to determine the correlation between educational preparedness (seminary education and training in instructional methods) and teaching style as measured by the PALS score (Conti, 1978).

Limitations

Limitations for any research must be considered as potential weaknesses or issues that may affect the results (Creswell & Guetterman, 2019). One limitation for this study was that results from the sample population may not reflect the wider population due to differences in seminaries, professional development, and ordination requirements by each diocese. Correlations computed regarding gender and teaching styles using andragogical principles may have been skewed as well since the majority of Anglican clergy are male. Additionally, clergy are already an overworked people group; it was difficult to find a sample population willing to complete self-reflection in the field of educational methods. The small number of participating dioceses demonstrated this limitation. Restricting the population may have constrained the study's findings, however, the responses were rich and provided clear evidence of diverse experiences and educational preparedness.

Another limitation worth articulating was the belief discipleship should be neither learner-focused nor teacher-focused. The belief that clergy need simply to present content and let the Holy Spirit move among the learners is an opinion that may have affected the methods clergy employ while teaching. This stance may have skewed survey results toward a more neutral response throughout the 42 statements measured on the PALS (Conti, 1978). It is worth noting, however, that when identifying teacher- or learner-focused instruction, content-focused instruction would be considered equivalent to teacher-centered instruction. Teacher-centered instruction is not solely focusing content on the teacher, but also the teacher focusing on the content, as opposed to focusing on the learner. The argument, therefore, is whether or not the clergy focus on the learner while presenting the content. It is unlikely that all clergy made that distinction when responding.

One final limitation of note is that this research was conducted during the COVID-19 global pandemic in 2020. Many churches across the United States had to close their doors and were forced to hold all worship services and discipleship efforts online. The contributing influences that altered clergy's teaching style may include how teaching online required a different approach from face-to-face instruction, the significant trauma many clergy faced during the pandemic, and the overwhelming amount of online communication, which may have caused many clergy to not be willing to participate in an online research survey. These elements are immeasurable yet their impact was undeniable. The survey asked clergy to reflect on their teaching style, but that included teaching during the global pandemic, so it may have affected their responses.

Role of the Researcher

Researchers should meet the four-point criteria of reliability, validity, objectivity, and generalizability (Marshall & Rossman, 2016). Bias from the point of the researcher may affect educational research and should be minimized to ensure objectivity (Creswell & Guetterman, 2019). A complete removal of researcher preconceptions in a mixed methods study is impossible, but steps were taken in this study to minimize researcher bias (Marshall & Rossman, 2016).

The researcher utilized analytical approaches to uncover themes in qualitative data. The first cycle consisted of attribute, holistic, descriptive, and values coding. The second cycle, which followed the initial coding, consisted of pattern coding which enabled the researcher to analyze and graph the data. Comparative analysis ensured credibility by sifting through data to determine if findings were consistent. By seeking saturation (repeated patterns identifying

research is sufficient), the researcher sought negative instances of the findings to raise credibility and minimize the appearance of bias.

At the time of this project, the researcher served in a variety of positions that contributed to the interest in the teaching style of Anglican clergy, including serving on the staff of her diocese as the Canon responsible for discipleship of the next generation, serving as a provincial Canon for the initiative responsible for leadership development, and serving as the Associate Academic Dean of a Christian graduate institution. Over the last six years, the topics surrounding educational preparedness of clergy, the church's discipleship efforts, and the teaching style of ministry leaders have consistently surfaced in these roles. The passion to see Anglican clergy utilize andragogical principles when teaching adults has increased, as has the desire to see experiential discipleship strengthened as a result. This study, through the data collected, did not seek to identify the quality of discipleship in Anglican churches nor the effectiveness of seminary education, but rather adds to the lack of existing knowledge regarding the perception of the relationship between educational preparedness and teaching style of clergy who disciple.

Chapter IV

Results

Introduction

Christians are called to discipleship, and the Church is called to disciple (Heaney, 2020; Perry, 2020; Spencer, 2020). Pastors, however, are not usually taught learner-centered instructional methods intended to increase effective teaching in discipleship classes with adult learners (Beard, 2017; Martin, D., 2006; McKenzie & Harton, 2002). Learner-centered instruction in Christian education redirects learning from knowledge acquisition to experience and application, enabling the disciple to focus on mission, the original objective of discipleship (Elton, 2018; Heaney, 2020; Jewell, 2018; Jordan, 2015; Snook, 2019).

The literature on this topic examined trends in discipleship, clergy preparedness, andragogy, and Christian education. It is clear that learning is occurring in the Church, formally and informally, and this learning contributes to discipleship (Aniol, 2017; Best, 2003; Chan, 2006; Cherry, 2010; DeSilva, 2008; Fagerberg, 2017; Mitman, 2009; Murphy, 2004; Rienstra & Rienstra, 2009; Saliers, 1996; Schmemann, 1973; Smith, J., 2009). It is also clear that clergy are not adequately prepared in practical ministry (Elton, 2018; Foster, C. et al., 2005; Jewell, 2018; Jeynes, 2012; Spencer, 2020). The Church must look at the teaching style of clergy to identify whether andragogical methods are being utilized to ensure learner-centered instruction. Additionally, understanding how clergy are prepared will enable the Church to identify the role experience and education play in their individual teaching style.

This mixed methods study sought to identify the relationship between educational preparedness and teaching style of Anglican clergy. By understanding what factors are used in discipleship classes and where Anglican clergy learned how to utilize those factors, the Church

and theological institutions can better understand how to prepare future clergy, and clergy can understand how to disciple through learner-centered instruction. As a result, an argument can be made for including andragogical aspects of educational theory in seminaries and professional development for Anglican clergy. Three questions guided this dissertation:

1. In discipleship classes, what do Anglican clergy perceive their teaching style to be?
2. Is there a significant relationship between perceived teaching style and educational preparedness of Anglican clergy?
3. What do Anglican clergy believe regarding the relationship between their educational preparedness and teaching style?

Chapter IV provides the results of qualitative and quantitative survey data to help answer these research questions. Data will be presented both holistically and categorically. Details of the mixed methods study design are also outlined.

Cronbach's Alpha of the Modified PALS Survey

Conti (1978) used the test-retest method to determine reliability in the original scale. Conti (1983a) then utilized the Principles of Adult Learning Scale (PALS) among 23 practitioners and found the correlation coefficient to be .92. As discussed in Chapter III, Cronbach's Alpha is the most widely used reliability measurement (Bonett & Wright, 2014; Field, 2018; Robertson & Evans, 2020). The average of cited studies utilizing the PALS instrument is .809; this research study produced a reliability score of .804, which was consistent with other studies using PALS and reflected a good reliability score (Gliem & Gliem, 2003; see Appendix B). Studies using the PALS have reported reliability in subscales according to positive or negative questions on the PALS (Curran, 2014b). Calculating the reliability

according to the subscales of positive and negative items in PALS for this study returned reliability scores of .864 (positive) and .719 (negative).

Qualitative survey. Participants were sent an invitation to complete a single survey that began with demographic questions followed by six qualitative questions, and ended with the modified PALS survey. Five of the qualitative questions focused on the relationship between Anglican clergy's educational preparedness and their perceived teaching style; the final question inquired about changes to teaching style as a result of the global pandemic. The demographic and qualitative questions were sent to an expert panel to complete a Content Validity Index that resulted in a score of .95 (see Appendix J). The researcher conducted a pilot study using 13 Anglican clergy not participating in the main study and modified the question content as a result. Changes included clarification of the definition of teaching a discipleship class, changing seminary to education, and asking for more explanation regarding their perceived teaching style.

Participant Profile

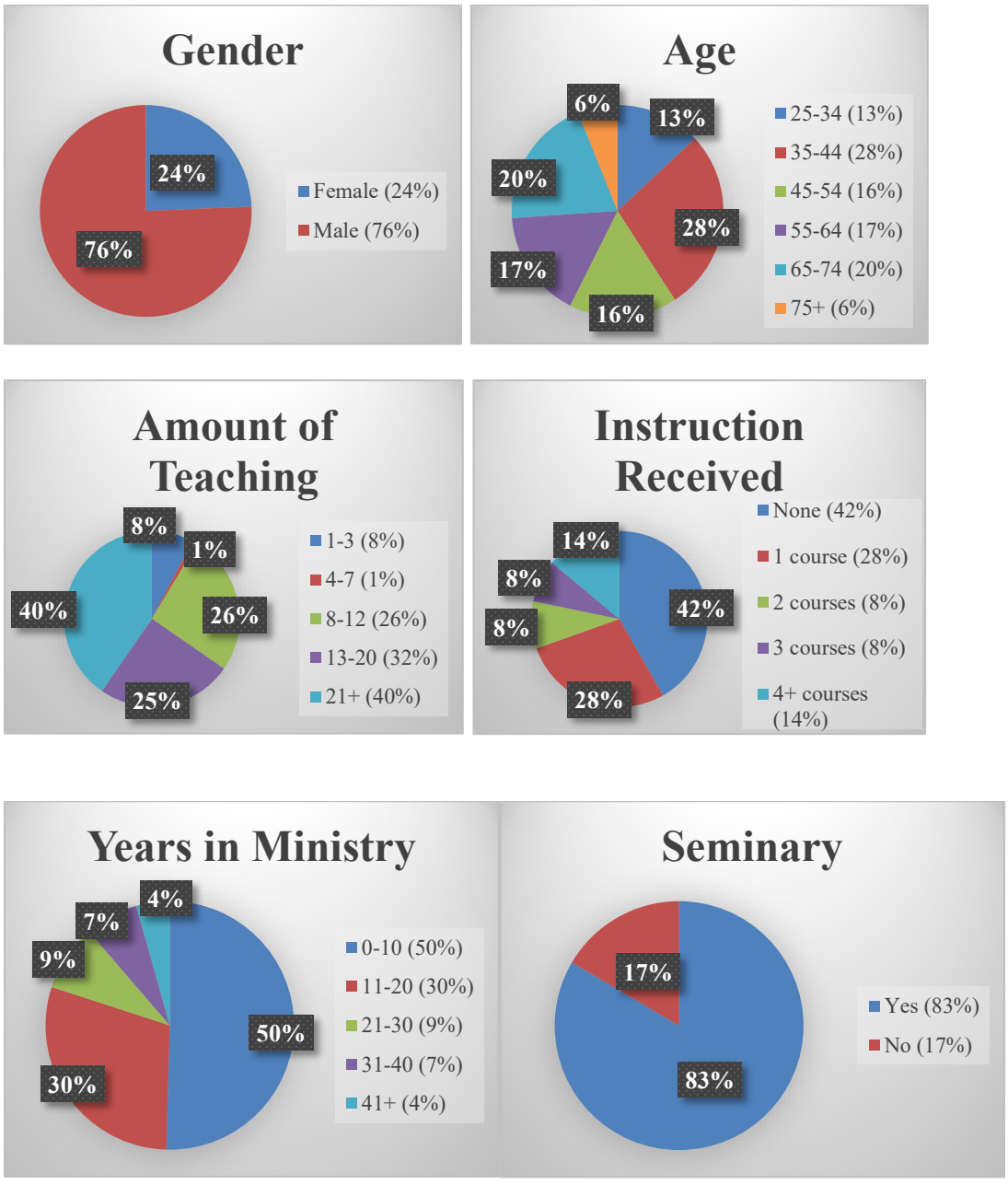
Qualitative survey participants. Chapter III outlined the participant profile demographics as percentages of the sample population. Table 8 provides the number of respondents per demographic category of those who completed the qualitative survey and Figure 4 provides graphic depictions of the sample population breakdown.

Table 8
Qualitative Participant Demographics, N = 115

Gender	Female (28)	Male (87)				
Age	25-34 (15)	35-44 (32)	45-54 (19)	55-64 (19)	65-74 (23)	Over 75 (7)
Years in ordained ministry	0-10 (58)	11-20 (34)	21-30 (10)	31-40 (8)	41+ (5)	
Seminary attendance	Yes (96)	No (19)				
Amount of teaching in last 5 years	1-3 (8)	4-7 (12)	8-12 (27)	13-20 (26)	21+ (42)	
Formal instruction received	None (48)	1 (32)	2 (10)	3 (9)	4+ (16)	

Figure 4

Graphic Depiction of Demographic Breakdown of Qualitative Participants



Quantitative survey participants. Chapter III outlined the participant profile demographics as percentages of the sample population. Table 9 provides the number of

respondents per demographic category of those completing the quantitative survey. Figure 5 provides graphic depictions of the sample population breakdown.

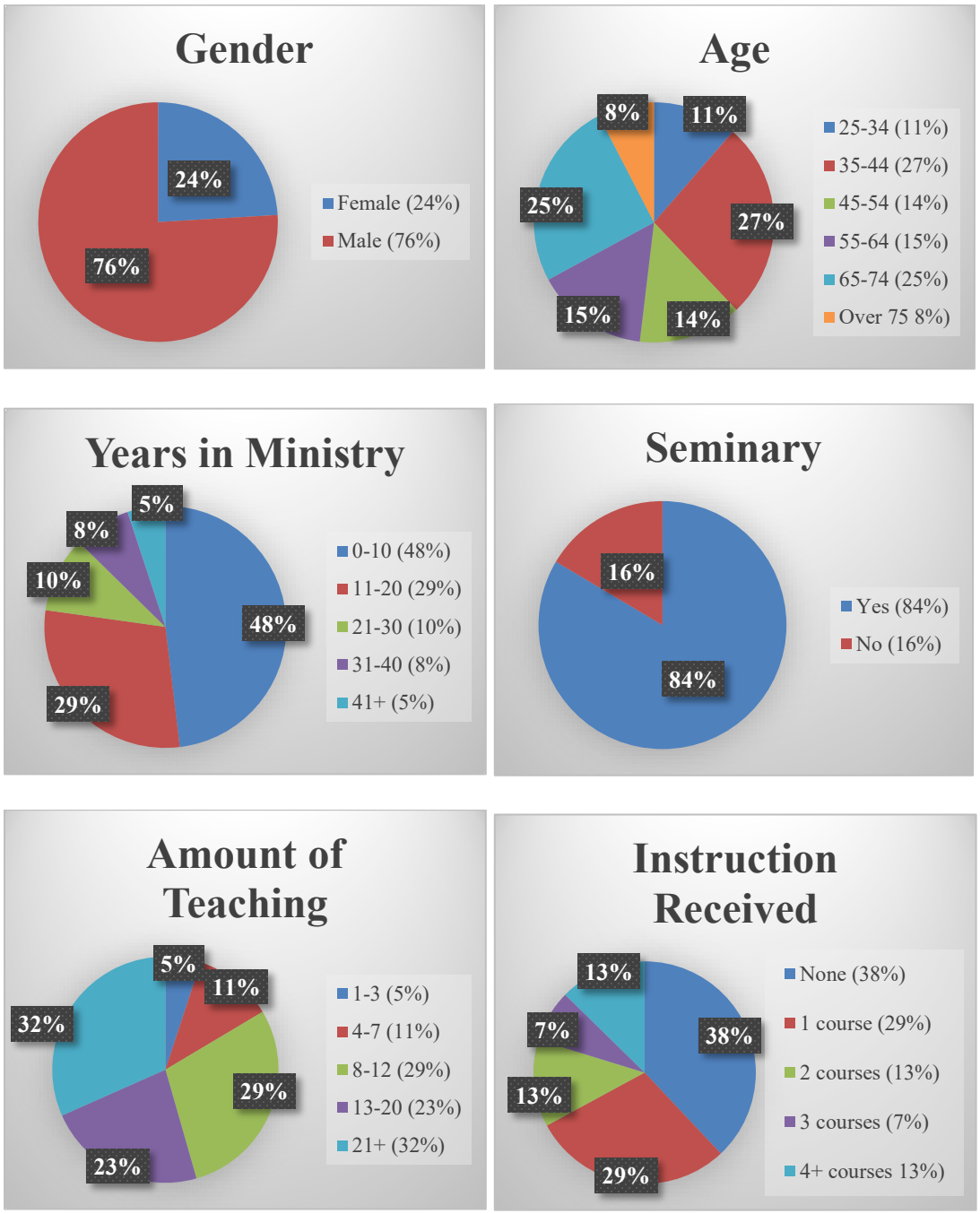
Table 9
Quantitative Participant Demographics, N = 79

Gender	Female (19)	Male (60)				
Age	25-34 (9)	35-44 (21)	45-54 (11)	55-64 (12)	65-74 (20)	Over 75 (6)
Years in ordained ministry	0-10 (38)	11-20 (23)	21-30 (8)	31-40 (6)	41+ (4)	
Seminary attendance	Yes (66)	No (13)				
Amount of teaching in last 5 years	1-3 (4)	4-7 (9)	8-12 (23)	13-20 (18)	21+ (25)	
Formal instruction received	None (30)	1 (23)	2 (10)	3 (6)	4+ (10)	

Both the qualitative and quantitative participant profile ratios were nearly identical and provided a clear profile of the average Anglican clergyperson who participated in this study: male, approximately 40 years old, in the first decade of pastoral ministry, attended seminary, did not receive significant instruction in educational theory or methods, and considered teaching discipleship classes a primary responsibility in which they engage regularly.

Figure 5

Graphic Depiction of Demographic Breakdown of Quantitative Participants



Quantitative Results

The researcher collected quantitative data through the modified PALS survey (see Appendix D). Data collected identified the overall teaching style as well as individual scores for

each of the seven factors (see Table 10). For the PALS instrument, scores of 146 or above indicate a learner-centered style, whereas scores below 146 indicate a teacher-centered style, with most responses falling within one standard deviation from the mean (Conti, 1998).

The clergy mean score for the modified PALS survey was 139.69, where the instrument mean score was 146 (see Table 10). A mean score of 139.69 for this study indicated a teacher-centered style, which was not surprising as it is currently the dominant style across all levels of education in North America and is the predominant result in studies using the PALS (Conti, 2004; see Appendix B). A teacher-centered style refers to the behavior displayed by teachers consistently regardless of the learners in their classroom rather than individual strategies applied (Conti, 2004). These behaviors tend to remain consistent and are directly influenced by a teacher's educational philosophy. The responses from this particular study with Anglican clergy indicated factor means all fell within one standard deviation of the instrument mean. Factor 3 was the only factor that had a mean score above the instrument mean, indicating higher than average scores on instruction relating to experience.

Table 10
Overall Results from Modified PALS Survey, N = 79

	Clergy Mean Score	Original Instrument Mean Score	PALS Possible Score	Clergy Standard Deviation	Original Standard Deviation
PALS Score	139.69	146	220	14.87	20.0
Factor 1	37.42	38	60	5.60	8.3
Factor 2	26.76	31	45	4.78	6.8
Factor 3	21.93	21	30	3.41	4.9
Factor 4	12.61	14	20	3.62	3.6
Factor 5	15.72	16	20	2.29	3.0
Factor 6	12.64	13	20	2.97	3.5
Factor 7	12.61	13	25	3.07	3.9

The seven factors identified by Conti (1978) represent the consistent choices made by the teacher in a learning environment and are aligned with the six principles of andragogy (Knowles et al., 2015). Since the principles represent contributing considerations of the learner, and the factors represent consistent actions on the part of the teacher, multiple factors support each principle. For this study, scores on the PALS were used to identify the teaching style, but the individual factor scores were also used to identify the consistent behaviors of Anglican clergy and the andragogical principles they support (see Table 11). Table 11 identifies principles 2 and 4 as the most supported principles by Anglican clergy in their teaching style. Principle 2 reflects an expectation that the learner is involved in their learning and principle 4 reflects a belief that the learner is ready to learn. Both of these principles are integral to a believer seeking to be discipled as the principles reflect a desire to learn.

Table 11
Alignment of Andragogical Principles to the PALS Factors for Anglican Clergy

Andragogical Principles (Knowles et al., 2015)	Contributing Factors from the PALS (Conti, 1984)	Clergy Mean	Instrument Mean
Principle 1: Need to know	Factors 1, 4	50.03	52.00
Principle 2: Self-directed Learning	Factors 1, 6	50.06	51.00
Principle 3: Experience	Factors 2, 3, 5, 7	77.05	81.00
Principle 4: Readiness to Learn	Factors 3, 4, 5, 6	62.90	64.00
Principle 5: Orientation to Learning	Factors 1, 2, 6, 7	89.43	95.00
Principle 6: Motivation	Factors 1, 2, 5, 6	92.54	98.00

Pearson's correlation coefficient. The researcher ran Pearson's correlations on participant PALS scores as they related to five demographic variables of the clergy participants including age, gender, how many years they have been in ordained ministry, their teaching experience, and the amount of formal education in instructional methods. The PALS scores by Anglican clergy did not show a correlation with age, years in ministry, teaching experience, or

whether participants received formal instruction in teaching methods, but did show a small correlation with gender (see Table 12).

Table 12
PALS Correlation Results by Category, N = 79

	Correlation	Variability Explained	Significance
Age	0.03	.10%	0.79
Gender	0.26	6.80%	0.02
Years in ministry	-0.18	3.20%	0.12
Teaching experience	0.16	2.70%	0.15
Formal instruction	0.10	0.90%	0.40

Age. The researcher used Pearson's correlation to correlate the PALS scores with age ranges. Ranges were 25-34, 35-44, 45-54, 55-64, 65-74, or over 75 years old. Results did not indicate a statistically significant correlation between age and teaching style as measured by PALS, $r(77) = .03$, $p = .79$. Age explained .1% of the variability in the PALS score. Each age range had a mean score between 133.75 – 142.65, with over 75 years old scoring the lowest average of 133.75, indicating the strongest preference for teacher-centered instruction.

Gender. The researcher used Pearson's correlation to correlate the PALS scores with gender. Out of 79 participants in this sample, 60 were male and 19 were female. Results indicated a statistically significant, small, positive correlation between gender and teaching style as measured by PALS, $r(77) = .26$, $p = .02$. Correlation was significant at the 0.02 level. Gender explained 6.8% of the variability in the PALS score. The average score of male participants on the PALS survey was 137.54, revealing a teacher-centered style. The average score of female participants on the PALS survey was 146.47, revealing a learner-centered style and a 6.5% increase from the male participant score.

Years in ministry. The researcher used Pearson's correlation to correlate the PALS scores with years in ministry. Participants were asked how many years they had been in ordained ministry. If they were not ordained, the survey ended with this question. Results indicated there was not a statistically significant correlation between years in ministry and teaching style as measured by PALS, $r(77) = -.18$, $p = .12$. Years in ordained ministry explained 3.24% of the variability in the PALS score. When examined according to these ranges, none of the ranges produced average scores above 146 (the instrument score necessary to reflect learner-centered style), indicating those with learner-centered styles were spread evenly across the ranges of years in ministry. The even spread may reinforce that a learner-centered teaching style is not something naturally discovered over time on one's own, but a preferential style or value that must be taught and strengthened.

Teaching experience. The researcher used Pearson's correlation to correlate the PALS scores with teaching experience. The researcher asked participants to identify the amount of teaching completed on any discipleship topic, outside of Sunday service, within the last five years, where teaching in this case equated to one class. The ranges provided regarding how much teaching clergy completed were: 1-3 classes, 4-7 classes, 8-12 class, 13-20 classes, or more than 21 classes in five years. Options for ranges numbered 1 to 5 in reverse order with 1 representing 21 years or more. Results did not indicate a statistically significant correlation between courses taken and teaching style as measured by PALS, $r(77) = .16$, $p = .15$. The number of courses taken explained 2.7% of the variability in the PALS score. The average score for the least amount of teaching (1-3 classes in five years) was 136.13, whereas the average score for the most amount of teaching (over 21 classes in five years) was 141.8, representing an increase of 4.2%. Even though these results were not statistically significant, there is an implication that the

more experience clergy had teaching, the more learner-centered their style became. It is worth noting that an increase in years in ministry did not result in a more learner-centered style, but that an increase in teaching did show a slight increase in tendency to utilize a learner-centered style.

Formal instruction. The researcher used Pearson's correlation to correlate the PALS scores with the amount of formal instruction clergy received regarding instructional methods. Participants were asked: "How much formal instruction in adult learning theory (how adults learn) have you received? Formal instruction means courses taught by professional educators in the field of education." The responses offered ranges: 4+ courses, 3 courses, 2 courses, 1 course, and no formal education courses in adult learning theory. Results did not indicate a statistically significant correlation between courses taken and teaching style as measured by PALS, $r(77) = .1$, $p = .4$. The number of courses taken explained .9% of the variability in the PALS score. Those without any formal instruction scored an average of 136.98 on the PALS, whereas those with 4+ courses scored an average of 140.65 for an increase of 2.7%. Those without any formal instruction scored lower than those with more instruction, indicating those without any formal instruction were the most teacher-centered in style. Additionally, it is worth noting participants who attended an Anglican seminary scored higher than those attending non-Anglican seminaries.

Qualitative Results

The researcher conducted quantitative research to identify strength of relationship between variables. Whereas quantitative research reports statistics, qualitative research examines people, situations, and processes that connect those variables by analyzing how each affects the other based on the lived experiences of participants (Marshall & Rossman, 2016; Maxwell, 2013). The social phenomena influencing the teaching style of Anglican clergy required the use of qualitative research. Participants were asked six qualitative questions to provide insight into

their complex experiences. The sixth question did not provide data relevant to the topic of educational preparedness and teaching style so the results for this question were not provided in detail. Raw data results from the qualitative research can be obtained directly from the researcher upon request.

Qualitative Question 1. In order to determine the relationship between educational preparedness of Anglican clergy and their teaching style, the researcher asked Anglican clergy how they learned how to teach. There were 100 participant responses to this open-ended question. To analyze the qualitative data, the researcher used structural coding to identify similarities, differences, and relationships (Saldaña, 2016). Seven categories emerged. Many participants responded with more than one category, offering 174 coded responses (the researcher coded 74 responses into more than one category). The categories of where clergy learned how to teach that emerged during structural coding included:

1. Spiritual gift, talent, or calling
2. Learned by doing
3. Learned by watching someone
4. Received formal training in educational theory/methods
5. Learned from informal instruction, including mentors
6. Learned from reading about teaching
7. Other, including attending courses outside the field of education

The categories were analyzed by frequency, the results of which are noted in Table 13. The results of structural coding indicated the majority of participants learned how to teach by doing or by watching someone. Though these two categories reflected both active and passive methods (respectively), neither were a result of formal instruction in educational methods.

Table 13
Structure Coding Qualitative Question 1:
Categories of How Participants Learned How to Teach, N=100

Category	Responses	% of N
Learned by doing	56	56%
Learned by watching someone	44	44%
Received formal training in educational theory/methods	27	27%
Learned from informal instruction, including mentors	16	16%
Spiritual gift, talent, or calling	11	11%
Other, including attending courses outside the field of education	11	11%
Learned about teaching from reading	9	9%

Note. 100 participants offered 174 entries coded into these seven categories. The responses reflect 174 and the percentage is the percent of participants who mentioned that category.

The same responses were coded again, this time by values, which categorized the data according to values, attitudes, or beliefs shown by the participant (Saldaña, 2016). When categorized by values, the data revealed two primary beliefs: participants learned how to teach primarily by watching teachers in all subject areas, and participants learned how to teach through experience. Table 14 shows 73 of 100 participants (73%) believed instruction that was modeled for them in any subject contributed to their own teaching style, including courses taught on subjects such as theology, nursing, and even an Air Force training program. Participants clearly connected their own practices to the methods modeled throughout their lives and felt they had not had enough experiential learning.

Table 14
Values Coding Qualitative Question 1:
Participants Who Believe They Learned How to Teach from Teachers vs Experience, N=100

Category	Responses	% of N
Learned from teachers in all subject (exposure)	73	73.0%
Experience-only responses	27	27.0%

To understand the distinction between exposure and experience, it is helpful to hear the participants' words. Participants who provided experience responses included statements such as:

- “Experience. I began teaching as a teenager to peers, preaching to adults and then teaching adults when I was 19.” (Participant R_1LSj1BtueBpdwjO)
- “Mostly trial and error! Classes on teaching in seminary were not always very helpful.” (Participant R_1LtA9HcGdDEjzuU)
- “Trial and error! Began as a youth pastor and have honed it over 20 years.” (Participant R_VQjIwCZcWQCB2hj)

Whereas, participants who provided exposure responses included statements such as:

- “Paying attention to how my more skillful teachers taught. Some personal research and reflection.” (Participant R_29t68PvCzpMM2Zn)
- “By watching others and seeing what worked best.” (Participant R_2WxmnHm8G6T57q1)
- “Primarily I have learned from the example and model of others; I have not had much formal pedagogical training.” (Participant R_3QLtPdkiW4iacO6)

When compared side-by-side, it is easier to identify the distinction between those who primarily valued trial and error, versus those who primarily valued observation and exposure.

When this same data was coded by attribute coding, or basic descriptive coding of patterns (Saldaña, 2016), the participant responses were categorized into those who named formal instruction in the field of education as a contributing influence on how they learned how to teach, and those who did not. Formal instruction included coursework, seminars, and professional development. Non-formal instruction included on-the-job learning, reading about teaching, and learning from mentors in informal settings. Informal instruction was found to be a contributing influence by 72% of participants; that percentage increased to 87% when combined with participants who recognized both formal and informal. Understanding informal learning as

a primary contributor to teaching style is necessary when reflecting on educational preparedness of Anglican clergy. These results can be seen in Table 15.

Table 15
Attribute Coding Qualitative Question 1:
Participant Formal Instruction in Educational Methods as Contributing Factor, N=100

Category	Responses	% of N
Formal instruction as contributing influence	13	13.0%
Informal instruction as contributing influence	72	72.0%
Both formal and informal instruction as contributing influence	15	15.0%

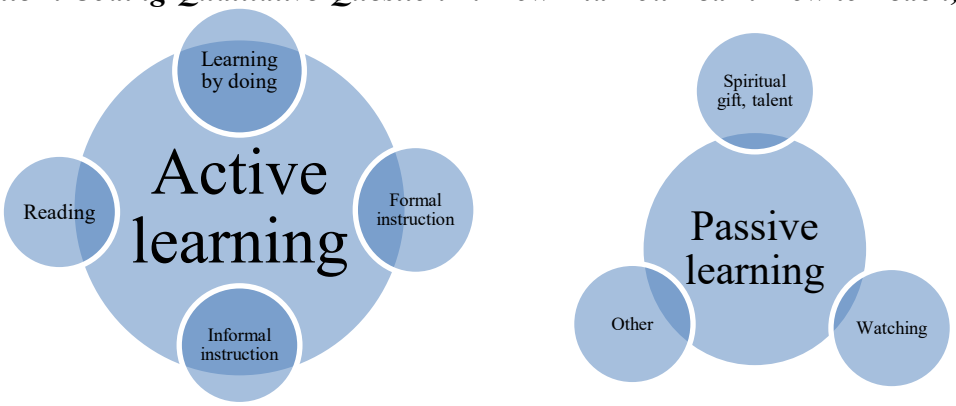
Following the first round of analysis, code landscaping was completed on the data, as depicted in Figure 6. Code landscaping is a form of mapping the words most often used in participant responses in order to provide a summarized textual analysis (Saldaña, 2016). The word cloud produced through code landscaping revealed teaching, teachers, and education as primary responses; secondary responses included others, experience, error, good, taught, trial, observing, watching, and training. These landscaped results demonstrate the focus on the dichotomy of formal versus informal ways clergy learned to teach.

Round two coding employed pattern coding in an effort to organize the data into clusters (Saldaña, 2016). The researcher identified two clusters in pattern coding during round two: active learning and passive learning. For the purposes of this question, active learning indicated the participant sought out information on teaching. Since the intention of the question was to identify where participants learned how to teach, and the purpose of the research was to identify the relationship between education and teaching style, round two's categorization into active and passive learning offered insight into the intentional preparedness of clergy regarding instructional methods. The researcher separated the seven main categories into active and passive learning as seen in Figure 7.

Figure 6
Landscape Coding Qualitative Question 1: How Did You Learn How to Teach, N=100

Note. The code landscapes were created using wordclouds.com.

Figure 7
Pattern Coding Qualitative Question 1: How Did You Learn How to Teach, N=100



Active learning included the categories that demonstrated a seeking-out of knowledge on the part of the participant. Passive learning included the categories that did not mention intentional seeking-out on the part of the participant. Once analyzed using pattern coding, and reapplied to determine frequency, these two categories revealed that 62% of participants

responded they learned to teach through active learning; whereas only 38% responded with passive learning as seen in Table 16. By categorizing into active or passive learning, the data indicated the majority of participants actively sought to improve their understanding of, and ability for, teaching well.

Table 16
Pattern Coding Qualitative Question 1:
Categories of How Participants Learned How to Teach, N=100

Pattern Coding Category	Responses	% of Responses
Active learning	108	62.0%
Passive learning	66	38.0%

Note. The percentage reflects the percentage of 174 coded entries.

Qualitative Question 2. The second qualitative question asked participants: "What is the relationship between how you were taught and your own teaching style?" A total of 99 participants responded to this question, but 14 of them failed to provide an actual answer to the question; therefore, 85 were analyzed.

The first cycle of analysis utilized attribute coding (Saldaña, 2016), looking for clear indication of connection between education and teaching style. Of the 85 responses, 27 indicated there was a clear connection between the participant's education and their teaching style, 27 indicated there was somewhat of a connection, and 31 indicated there was no connection, as seen in Table 17. Most of the responses coded into the *somewhat connected* response, indicating the participant utilized some of the methods they were exposed to, but did not fully emulate those methods.

Table 17
Attribute Coding Qualitative Question 2:
Connection Between Education and Teaching Style, N = 85

	Responses	% of N
Connected	27	32.0%
Somewhat connected	27	32.0%
Disconnected	31	36.0%

The researcher next employed structural coding to index participant responses based on phrases and concepts in addition to attribute coding. Of the 85 participants, five categories emerged from analysis of 101 responses, indicating 15 participants listed more than one influence (14 participants listed two influences, one listed three). The five categories of influence regarding the relationship between education and teaching style were: 1) teaching style was influenced by personal preference of the participant, 2) teaching style was influenced by methods the participant believed to be effective, 3) teaching style was based on experience, 4) unique teaching style was developed by the participant based off methods and models of which they had been exposed to, and 5) no influence given (see Table 18). These four categories, omitting the responses that failed to provide a contributing influence, reinforced that all teaching and learning, including methods modeled for clergy as well as the development of their own style from experience or preferences, come back to what they have experienced or been exposed to. The responses were consistent with previous responses indicating the powerful effect experience has on teaching and learning.

Table 18
Structural Coding Qualitative Question 2:
Contributing Influences to Relationship Between Education and Teaching Style, N = 85

	Responses	% of N
Believed methods to be effective	13	15.0%
Preferences	14	17.0%
Teaching style is based on experience	20	24.0%
Developed methods from exposure	23	27.0%
No reason given	31	37.0%

Note. 85 participants mentioned 101 influences.

The first cycle of analysis concluded with values coding, highlighting the participants' views, attitudes, and/or beliefs (Saldaña, 2016). For this analysis, responses were examined for the values reflected in the seven factors measured by PALS to see which factor was implicated as a contributing influence on the relationship between participants' education and teaching style. Responses were coded according to mention of factor 1 (learner-centered activities), factor 2 (personalizing instruction); factor 3 (relating to experience); factor 4 (assessing student needs); factor 5 (climate building); factor 6 (participation in the learning process); factor 7 (flexibility for personal development); and an additional category for responses that did not mention any of the factors. Since 14 participant responses reflected valuing multiple factors, the total coded responses equaled 108. It was unlikely that participants were familiar with these specific factors, so direct mention of them was not expected. By completing values coding on these factors, however, the participants' natural perspective emerged, indicating a high appreciation for what these factors represented. Participant responses, consistent with previous data (see Table 10), indicated a high value for relating teaching and learning to experience, as seen in Table 19.

Table 19
Values Coding Qualitative Question 2: Relationship Between Education and Teaching Style, N = 85

	Responses	% of N
Factor 1: Learner-centered activities	8	9.0%
Factor 2: Personalizing instruction	7	8.0%
Factor 3: Relating to experience	35	41.0%
Factor 4: Assessing student needs	2	2.0%
Factor 5: Climate building	22	26.0%
Factor 6: Participation in the learning process	2	2.0%
Factor 7: Flexibility for personal development	6	7.0%
N/A	26	31.0%

Note. 85 participants mentioned 108 values. The percentage reflects the percentage of participants who mentioned valuing each factor, which results in total percentage of over 100% since 14 participants mentioned more than one factor.

Recognizing that factor 3 focuses on learning being connected to experience, it was encouraging to see 41% of the responses indicated a high value for it. Additionally, factor 5, which centers around building an equitable climate through discussion and dialogue, was also highly valued by participants. These results supported the conclusion that participants seek to create a discipleship classroom that is equally engaging and connected to experience; some were able to connect this to their education but most were not. The individual responses included positive and negative reflections of these factors that are not delineated in the above chart; instead, this coding method simply provided evidence for what the participants valued as contributing influences on the evolution of their teaching style.

The second cycle of coding utilized pattern coding in order to group the results into clusters or summaries (Saldaña, 2016). Because of the overwhelming indication of experience affecting teaching style, the results were coded into responses that indicated teaching style has evolved through experience, as well as responses that made no mention of evolution through experience (see Table 20). By categorizing into these two clusters, the results from structural

coding, values coding, and attribute coding clearly reflected the importance of experience in each of those rounds of analysis. The responses predominantly reflected that participants' teaching style was more an evolution through experience than solely based on participant education.

Table 20
Pattern Coding Qualitative Question 2:
Influence of Experience Regarding Education and Teaching Style, N = 85

	Responses	% of N
Style has evolved through experience	55	65.0%
No mention of evolution through experience	30	35.0%

It is worth remembering that the majority of participants in this study were not taught how to teach. These results, therefore, reflected more of a connection/disconnection to methods that were modeled, rather than taught outright. Responses to qualitative question 2 confirmed this by the number of participants who claimed to have developed their own style according to preferences, what they believed was effective, and models to which they were exposed.

Qualitative Question 3. The third qualitative question asked participants how their education prepared them to teach classes on discipleship topics. A total of 99 participants responded. Before coding, it is helpful to identify the background of these 99 participants regarding their education. Participants reported their seminary data, which were categorized into Anglican seminaries, non-Anglican seminaries, and those who did not attend seminary (see Table 21). The researcher categorized participants that attended an Anglican endorsed seminary at any point during their education (34 total) as 'attended' even if it was for an advanced degree beyond the traditional Master of Divinity. This demographic classification was helpful in understanding that the educational preparation received by Anglican clergy included 84% attending seminary.

Table 21
Demographics Qualitative Question 3: Seminary Attendance, N = 99

	Responses	% of N
Attended Anglican endorsed seminary	29	29.0%
Attended non-Anglican endorsed seminary	54	55.0%
Did not attend seminary	16	16.0%

Note. 17 participants held multiple degrees. Participants were coded into 'attended Anglican endorsed' if at least one degree was from an Anglican endorsed seminary.

The first round of coding utilized values coding, identifying five beliefs: participant beliefs regarding the preparation for discipleship, preparation for adult education, preparation in other content areas, a lack of preparation, and responses that did not answer the question (see Table 22). In examining this data, 65% of participant responses indicated participants did not believe they were educationally prepared to teach discipleship topics (combination of 'did not prepare' and 'covered other content'). Some responses indicated they learned to teach discipleship topics on the job or through mentors, as noted in qualitative question 1, but not through formal education. Some participant responses were coded into more than one category.

Table 22
Values Coding Qualitative Question 3:
How Did Your Education Prepare You to Teach Discipleship Courses, N = 99

	Responses	% of Responses
Education covered discipleship	16	15.0%
Education covered adult education	10	9.2%
Education covered other content	35	32.4%
Education did not prepare	35	32.4%
Response provided did not answer	12	11.0%

Note. 99 participant responses reflected 108 values.

Following values coding, responses were coded according to attribute categorization. Identifying basic descriptive information during attribute coding enabled the responses to be categorized into positive, negative, or neutral responses (see Table 23). The results from attribute coding were encouraging in that more participants (49%) offered positive responses than negative (34%), even if the values coding revealed most participants did not receive direct

instruction on discipleship or instructional methods. These data points implied that even though they felt unprepared, they still had positive learning experiences.

Table 23
Attribute Coding Qualitative Question 3:
How Did Your Education Prepare You to Teach Discipleship Courses, N = 99

	Responses	% of N
Positive responses	49	49.5%
Negative responses	34	34.3%
Neutral responses	16	16.2%

Before moving on to the second round of coding, code landscaping was used to identify frequently offered responses to qualitative question 3 (see Figure 8). It was not surprising that the most frequently used words included discipleship, teach, learning, courses, or teaching. What is helpful to note are some of the secondary words used such as Bible, theology, content, knowledge, little, and training. When combined with values coding results (see Table 22), these secondary words reflected the data from values coding that implied participants received more training in theology and content than training in methods.

Figure 8
Landscape Coding Qualitative Question 3: How Did Your Education Prepare You to Teach Classes on Discipleship Topics

Following the first cycle of coding, the second cycle utilized theoretical coding. Theoretical coding is a method used in an effort to provide broad categories that seem to explain the overall theory of the research (Saldaña, 2016). In examining the participant responses, the data included responses of educational preparation in a variety of topics, in a range of positive to negative experiences. In order to make sense of the data as it related to the broader topic of this research, theoretical coding indicated the need to identify which participants responded with preparation in Biblical Studies versus Practical Theology. Chapter 1 outlined the topics covered in these two areas in a traditional Master of Divinity degree offered by most seminaries. These two areas differ mainly in knowledge versus praxis and the responses from qualitative question 3 supported this theoretical categorization. This was helpful in identifying which participants felt they were taught through praxis and experience. When coded into these two categories, and adding two additional categories to cover other educational preparation and those participants who did not feel prepared educationally at all, the category of Practical Theology received the least amount of responses with only 19% feeling prepared educationally (see Table 24).

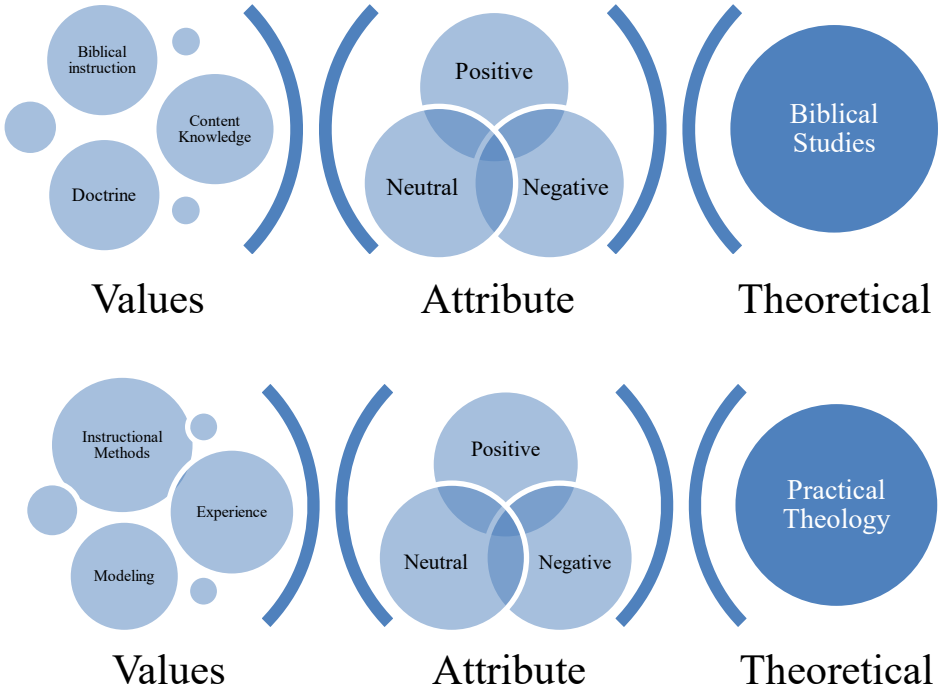
Table 24
Theoretical Coding Qualitative Question 3:
How Did Your Education Prepare You to Teach Discipleship Courses, N = 99

	Responses	% of N
Biblical Studies	26	26.3%
Practical Theology	14	14.1%
Both Biblical Studies and Practical Theology	5	5.1%
Other	21	21.2%
Did not prepare	33	33.3%

The contributing influences to this analysis can be viewed through a graphic depiction of theoretical coding of the two main categories by the representation in Figure 9. The responses to qualitative question 3 indicated participants had a range of positive and negative experiences during their educational preparation, that participants felt under-prepared to teach discipleship

topics, and that participants felt they were given a strong foundation in core concepts that eventually contributed to being able to teach discipleship topics. The data indicated a felt need on behalf of Anglican clergy for practical application and experience alongside the core competency areas during educational preparation. This felt need was found regardless of attendance at an Anglican versus non-Anglican seminary, but those attending an Anglican seminary did score higher on the PALS survey, indicating a tendency to be more learner-centered.

Figure 9
Theoretical Coding Qualitative Question 3: How Did Your Education Prepare You to Teach Classes on Discipleship Topics



Qualitative Question 4. In addition to participants completing the PALS survey to determine teaching style, the researcher collected information on teaching style through the fourth qualitative question which asked, "In your discipleship topics, do you encourage teacher-centered instruction or learner-centered instruction?" A total of 98 participants responded to this question. Using attribute coding, data revealed 17 participants responded they believed their

teaching style was teacher-centered, 33 responded learner-centered, and 48 responded they believed they balanced the two (see Table 25).

Table 25

Attribute Coding Qualitative Question 4: Teacher-Centered or Learner-Centered, N = 98

	Responses	Percentage
Teacher-centered style	17	17.0%
Learner-centered style	33	34.0%
Blend of both	48	49.0%

Of the 98 participants who answered qualitative question 4, 78 of those participants completed the PALS survey (the remaining participant who filled out the PALS did not answer this qualitative question). By using the unique Response ID, the researcher determined if the self-assessment of preferred teaching style answered in qualitative question 4 was accurate for those 78. Of the 78 participants, 64% of those selecting teacher-centered scored as such, only 57% of those selecting learner-centered scored as such, and only 28% of those selecting a blend of both scored as such (scores qualifying as a blend were those that fell within one standard deviation of the mean; see Table 26). By identifying the unique participant Response ID, the researcher concluded that just over half of each group self-selected the accurate description of their teaching style, and a quarter correctly self-identified as using a blended style. It is worth noting those participants who self-selected teacher-centered style were more accurate than the other two groups, implying a higher level of awareness in their tendency toward teacher-centered instruction.

Table 26

Attribute Coding: Style Cross Checked with PALS, N = 78

	Responded As	Actually Were	Correct
Teacher-centered style	14	9	64.0%
Learner-centered style	28	16	57.0%
Blend of both	36	10	28.0%

The researcher used values coding to analyze qualitative question 4. Coding by values revealed participants' beliefs and perspectives (Saldaña, 2016). Values coding uncovered seven values predominantly held by participants: valuing the teacher as the center of instruction, valuing the learner as the center of instruction, valuing a balance between both teacher and learner as the center of instruction, valuing content as the center, valuing context, valuing dialogue as key to instruction, and valuing participant application. Table 27 outlines the number of times participants revealed these values. Because some participants mentioned more than one of these values, there were 148 codable values rather than 98 (number of participants). The second column indicates the number of participant responses reflecting a given value. The third column reflects what percentage of participants indicated the value, and the fourth column reflects what percentage of responses indicated the value overall. The value most frequently mentioned overall in both cases was valuing the learner as the center of instruction, with valuing a balance between both teacher and learner as a close second. Participants responded with a range of values for the center of instruction (teacher centered, learner centered, a balance of both, or content centered). Beyond the center of instruction, two values emerged from the data that were values supporting engagement in the classroom: dialogue and application. The final category valued considering context prior to selecting teaching style. Dialogue and application connect to factor 3 from the PALS survey, which indicated that participants valued building a climate conducive to learning, whereas considering student needs connects to factor 4 from the

PALS survey. It is especially interesting that 42% of participants valued the learner as the center, yet their PALS scores did not reflect this. Even more remarkable, perhaps, was that the percentage of participants who mentioned valuing content as the center was only 8%; this low response seemed noteworthy since qualitative question 3 demonstrated their educational preparation centered on content so heavily.

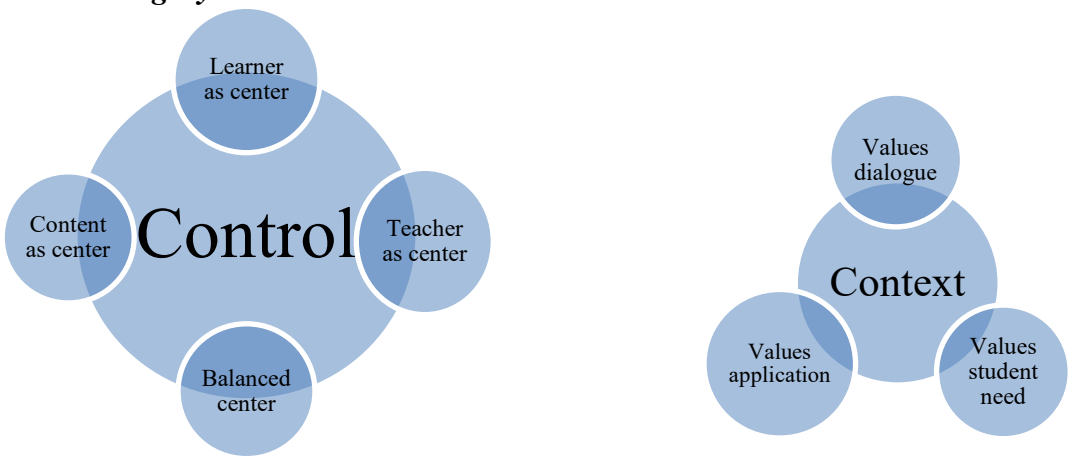
Table 27
Values Coding Qualitative Question 4: Teacher- or Learner-Centered Style, N = 98

	Responses	% of N	% of Responses
Value learner as center	41	42.0%	28.0%
Value balance	38	39.0%	26.0%
Value dialogue	21	21.0%	14.0%
Value teacher as center	19	19.0%	13.0%
Value context	11	11.0%	7.0%
Value application	10	10.0%	7.0%
Value content as center	8	8.0%	5.0%

Note. 98 participants responded with 148 values.

The second round of coding on qualitative question 4 used pattern coding to group clusters of information into two main categories (Saldaña, 2016). The two main categories seem to place participants' belief on approach to teaching style either based on controlling the learning environment, or based on considering the context of the learning environment (see Figure 10).

Figure 10
Pattern Coding Qualitative Question 4: Do you encourage a teacher-centered or learner-centered teaching style?



These patterns, when viewed numerically, indicated that 72% of the responses discussed style in terms of control, while 28% discussed style in terms of context (see Table 28).

Table 28

Pattern Coding Qualitative Question 4: Teacher- or Learner-Centered Style, N = 98

	Responses	% of Values	Factor	Pattern
Value learner as center	41	28.0%	1	Control
Value balance	38	26.0%	1	Control
Value teacher as center	19	13.0%	1	Control
Value content as center	8	5.0%	1	Control
Value dialogue	21	14.0%	5	Context
Value student needs	11	7.0%	4	Context
Value application	10	7.0%	3	Context

Note. 98 participants provided values that included 148 responses indicating values.

As Figure 10 shows, the first pattern identified controlling the learning environment. Controlling the learning environment represented responses that indicated what clergy orient toward the center of instruction: teacher, learner, or content. These responses connected to factor 1 on the PALS survey, reflecting clergy's preference for learner-centered activities, controlling learning objectives, controlling the classroom, and their general ability to be collaborative.

The second pattern identified represented responses that indicate clergy's consideration of context as a key to their approach to teaching style. Context included consideration of learner needs, how learners are responding to instruction, learners' ability to apply what they are learning, and even shifting teaching style based on number of learners or location; these connected to factors 3, 4, and 5 on the PALS survey. By considering context as the key to their approach, this form of instruction actually supported more of a learner-centered teaching style.

Research Question 1 sought to determine how Anglican clergy perceive their teaching style in discipleship classes. It was clear from the quantitative results that the Anglican clergy surveyed perceived their teaching style as teacher-centered, though the average of PALS scores did fall within one standard deviation of the mean. It is interesting to note that when asked

directly in Qualitative Question 4, only 17% of clergy indicated using a teacher-centered style, yet the overall PALS score indicated the sample's instructional style was teacher-centered (see Tables 10 and 25). One explanation could be they were unaware of their own preferences; another could be a *desire* to be learner-centered, reflected in their responses to Qualitative Question 4 placing context as key to instruction. Without knowing cause, it is clear that there was a disconnect between their perception and their actual style.

Qualitative Question 5. Qualitative question 5 asked participants to determine what is the role of the Anglican Church in discipleship. This question did not directly address the research questions in this study, but the results provided valuable data for this topic and the results of attribute coding were included as supporting the claims identified in Chapter 1 regarding the call on all Christians to disciple others (see Table 29).

Table 29
Attribute Coding Qualitative Question 5:
What is the Role of the Anglican Church in Discipleship, N = 99

	Responses	% of N
Responsibility of all Christians	69	70.0%
Specific responsibility to Anglicans	28	28.0%
Did not understand the question	2	2.0%

The responses to qualitative question 5 of those that claimed the responsibility falls to all Christians were adamant that this is not an Anglican call, but a call to all believers:

- "One of our primary duties is to educate people in their faith." (Participant R_1onVhMHSAW5TBpN)
- "Anglicans are meant to invite and form people into Christ's likeness. Not uniquely . . . this is the call of all Christian discipleship." (Participant R_1LtA9HcGdDEjzuU)
- "Any church, Anglican or not, is called to make disciples. It is what the [C]hurch does."

(Participant R_esQ5Vz8fVqwgkWl)

The researcher coded the 28 responses that indicated discipleship was a specific responsibility to Anglicans as such only because they included *ways to disciple* that are unique to Anglicans, not because they did not believe all Christians were called to discipleship. This specification does not negate the understanding that all Christians are called, but instead offered specific ways Anglicans can utilize the resources available to do so effectively, such as:

- "Broadly, the [Anglican] Prayer Book gives shape and formation to what we do, so much of our discipleship training is supporting that both practically and spiritually. Practically in terms of how the Lectionary works, how to navigate the options for the Office, etc. Spiritually in making meaning and reality to the words on the page." (Participant R_1JKrJ9LPzcKYC3W)
- "Helping parishioners learn how the liturgy and sacraments can encourage us to be faithful apprentices of Jesus." (Participant R_w4PLJa6og9JEV8J)
- "The Anglican Church is well poised to disciple adults, through catechism, liturgy, and our strong historical theological foundation." (Participant R_VQjIwCZcWQCB2hj)
- "To continue forming into disciples as Jesus taught us through teaching scriptures, prayer, integration of word and sacraments into a person's everyday life and innermost being so that they are encouraged in their union with Christ and the fruit of that union continues to ripen and mature. So, I think the Anglican Church has a vital role in adult discipleship." (Participant R_2uET7KLG1IrCmoG)
- "Creation and identifying useful resources, especially on explicitly Anglican topics. Perhaps providing means of training teachers." (Participant R_29t68PvCzpMM2Zn)

The researcher coded two outliers, but these should not be understood as dissension, but rather as a result of not understanding the question. It is more likely that participants were genuinely confused as to why the Anglican Church was being singled out as potentially having a unique role in discipling Christians. It is arguable, therefore, that 100% of the responses would agree discipleship is vital to the role of all believers, and consequently, the Church. Therefore, the charge to disciple through effective adult Christian education in the Anglican Church is worth pursuing, and the exploration of how to prepare clergy to do so is necessary.

Qualitative Question 6. The sixth question was asked of clergy in order to determine how the global pandemic affected their teaching style. A total of 99 participants answered this question. Of those responding, 33.3% commented on teaching shifting from face-to-face to virtual environments, but did not comment on teaching style. Of those responding, 10.1% reported stopping teaching altogether during the pandemic, and 25.3% offered a variety of responses that ranged from simply, "A lot [has changed]!" (Participant R_1gI862ArtPyu7VE) to reporting it has not changed style at all. The remaining 31.3% responded that the pandemic had affected teaching style (see Table 30).

Table 30
Values Coding Qualitative Question 6:
How, if at all, Has the Global Pandemic Affected Your Teaching Style, N = 99

	Responses	% of N
Discontinued teaching	10	10.1%
Virtual teaching	33	33.3%
Affected style	31	31.3%
Other	25	25.3%

The researcher examined the responses through pattern coding of those who responded that it affected their teaching style and found that 42% reported the pandemic had forced clergy into a more didactic, less relational, lecturing, teacher-centered style. The remaining 58%

reported the pandemic and reduced connection had positively affected their teaching style because it forced them to pay closer attention to learner needs and experiences (see Table 31).

Table 31
Pattern Coding Qualitative Question 6:
Yes, the Global Pandemic Affected Teaching Style, N = 31

	Responses	% of N
More teacher-centered	13	42.0%
More learner-centered	18	58.0%

Of those who reported the pandemic affected their style, many simply reported changing delivery to accommodate attention span, but even those were evidence of responding to the needs of the learner. One of the more encouraging patterns that emerged from how the pandemic affected style was the recognition by many clergy that the relational aspects of ministry were faltering due to social distancing and reduced attendance, so their teaching style shifted toward a more relational style. Participant R_2R2NRHLTizIp00e summarized this positive shift well, "I have sensed a greater need to connect emotionally and empathetically with people in order to teach on any topic."

Conclusion

This chapter provided information on the convergent mixed methods research completed with Anglican clergy to determine the relationship between educational preparedness and teaching style. Participating diocesan clergy received a survey that included demographic information to determine educational preparedness and teaching experience, qualitative questions, and a modified Principles of Adult Learning Scale (Conti, 1978). A total of 79 participants completed all three subsections of the survey and an additional 36 participants completed the first two subsections only (for a total of 115 participants).

The PALS data revealed participants demonstrated a teacher-centered style in their discipleship classroom, though the results from the qualitative questions indicated a desire for learner-centered style. The PALS data also revealed participants over 75 years old scored the lowest, indicating a teacher-centered preference. The participant group with the most teaching experience scored the highest on PALS, which indicated a trend toward learner-centered teaching style. Gender showed a statistically significant correlation to PALS scores where females utilized a learner-centered style, whereas males utilized a teacher-centered style.

Experience was shown through both quantitative and qualitative results to be a prominent contributor to the development of teaching style. Factor 3 (experience) received the highest average out of the seven factors and over 60% of participants said their teaching style evolved from experience and preferences culled from what they observed rather than a direct result of formal education on instructional methods. Of the participants who responded, 65% reported not feeling adequately prepared to teach as a result of their education, citing a reliance on content in seminary and a desire for more practical application and experience (see Table 22). This desire led many participants to seek out instruction on effective teaching methods through mentors, self-directed learning, and informal education. Chapter V provides an interpretation of these results as well as recommendations for further research and implications from this study.

Chapter V

Discussion

Introduction

Discipleship is a commitment to spiritual growth; it includes lifelong learning that goes beyond salvation, continuously building a relationship with God and sharing that relationship with others (Černý, 2019; Cox & Peck, 2018; Lemke, 2017; Nel, 2017; Onyinah, 2017; Willard, 2006). This lifelong learning that occurs in the Church provides opportunities to learn how to be a disciple, and continues until disciples believe, pray, and live their faith (ACNA Committee for Catechesis, 2014; Aniol, 2017; Best, 2003; Chan, 2006; Cherry, 2010; DeSilva, 2008; Fagerberg, 2017; Mitman, 2009; Murphy, 2004; Rienstra & Rienstra, 2009; Saliers, 1996; Schmemann, 1973; Smith, J., 2009). In considering how the Church teaches, therefore, it is helpful to examine how disciples are learning (Cox & Peck, 2018; Huizing & James, 2018; Martin, R., 2003; McKenzie & Harton, 2002).

Christian education within the Church is primarily accomplished through small group discipleship classes and sermons, the latter of which research has suggested are largely ineffective in bringing about transfer and lasting change (Garland, 2012; Hannan, 2020; Legg, 2012; Mercer, 2006; Price et al., 1980; Stuart, 2011). A disciple's faith grows when God's revelation is connected to their own life experiences; understanding how to facilitate that connection is integral to the effectiveness of a clergyperson who teaches (Elton, 2018; Jordan, 2015; Labosier & Labosier, 2018; Lemke, 2017; McKenzie & Harton, 2002; Perry, 2020; Smith, C., 2018).

Pastors, however, report not feeling prepared and recognize gaps in their education, specifically regarding practical ministry, a required competency for ordination in the Anglican

Church in North America (ACNA 2019b; Barna, 2017; DeGroat, 2008; Elton, 2018; Foster, C. et al., 2005; Gerhardt, 2013; Jewell, 2018; Jeynes, 2012; McKenna et al., 2007; McKenzie & Harton, 2002; Sharifi et al., 2017; Spencer, 2020; van Beek, 2017). Seminarians preparing for practical ministry must therefore be taught how adults learn in order to disciple more effectively (Beard, 2017; Brosius, 2017; Jewell, 2018; McKenzie & Harton, 2002). Additionally, seminarians should be given ample opportunity to transfer and immediately apply what they are learning to practical experiences in ministry themselves (DeGroat, 2008; Gordon-Conwell, 2020; Joynt, 2017; Porter, N., 2015; van Beek, 2017). Future clergy given this type of opportunity are more likely to stay longer in the pastorate (Porter, N., 2015). Theological education immersed in experience is beneficial to the seminarian's learning but also to the Church as it responds to the 21st century's demand for contextualized ministry (Gordon-Conwell, 2020; Joynt, 2017; Porter, N., 2015). Seminaries can help prepare future clergy by modeling collaborative teaching that offers immediate application of learning to practical ministry settings, as modeling and application are crucial influences in one's learning (Geeraerts, Tynjälä, & Heikkinen, 2018).

This collaborative teaching style reflects classrooms that are learner-centered, as opposed to teacher-centered, and the style is built on the principles considered primary to adult learning, specifically the core principles of andragogy and Knowles' work directly (Conti, 1978; 1979; 1983a; 1983b; 1985). These principles of andragogy reinforce the understanding that adults need to know the benefits of learning, that they need to see themselves as an adult in order to have autonomy over their learning, that learning is deeply connected to one's experiences, that adults should be ready to learn developmentally, that adults learn to solve problems, and that adults should be self-motivated to learn (Knowles et al., 2015).

The Principles of Adult Learning Scale (Conti, 1978) was developed to measure the practitioner's support of these principles and serves as a measure of teacher behavior, one of the primary influences on learning (Conti, 1978; 1979; 1983a; 1983b; 1985). Knowles et al. (2015) and Conti reference each other's work, articulating the connection between the Principles of Adult Learning Scale (PALS) and the principles of andragogy. Knowles et al. (2015) even argue that the PALS is "one of the best instruments in the field from a psychometric quality perspective" and that it measures the methods most closely associated with the principles of andragogy (p. 328). The results from the PALS can be used to determine learning needs, to plan professional development, and to identify learning activities supportive of the collaborative, learner-centered environment (Conti, 1978; 1979; 1983a; 1983b; 1985).

Conti (1978) created the PALS to be useful to other professions outside the field of education where learning occurs. In Knowles (1984), two case studies are presented that both argue effective adult learning is part of Christian education and ministry leaders would benefit from approaching teaching and learning in the Church through a collaborative style of discipleship (Hughes, 1984; Trester, 1984). Clergy should be prepared to teach discipleship classes by being taught adult learning methods that reflect the principles of andragogy.

This research sought to identify a relationship between teaching style and educational preparedness of Anglican clergy. Because of the connection between the six principles of andragogy and the PALS, the researcher utilized the PALS to determine the teaching style of Anglican clergy in an effort to determine how they were educationally prepared to teach discipleship classes. By understanding where clergy are on the spectrum of teaching style, as well as where clergy learned to teach, implications for the profession and for future preparation for clergy were explored.

Summary of the Results

This mixed methods research study sought to identify the teaching style of Anglican clergy who disciple and to determine the relationship between teaching style and educational preparedness. Participants from seven dioceses were included in this research as a result of convenience and homogenous sampling, resulting in 79 participants completing all three subsections of the survey and an additional 36 completing the first two subsections, for a total of 115 participants. Following content validity testing and an expert panel review, the researcher collected quantitative data through a modified version of the PALS. Six open-ended questions provided additional qualitative data. Employing the convergent mixed methods approach enabled the researcher to analyze rich quantitative and qualitative data to provide answers to the three research questions.

Results for Research Question 1: In discipleship classes, what do Anglican clergy perceive their teaching style to be? A total of 79 Anglican clergy completed the Principles of Adult Learning Scale. Scores ranged from 104 to 173 with a mean of 139.69, indicating a teacher-centered style of instruction. These results are consistent with the majority of studies that researched the teaching style of adult educators (see Appendix B).

The researcher divided the overall scores from the PALS into Conti's seven factors to provide guidance in identifying strengths and weaknesses in learning activities. Results from this study indicated factor 3 was the strongest factor for Anglican clergy, relating to experience. This suggested that clergy work toward connecting content to the learner's experiences and relating learning to everyday life.

Anglican clergy also scored high on factor 5, which indicated that clergy value setting a climate conducive to learning. Climate building in andragogical methods indicates a safe

environment where adults feel it is acceptable to explore and discuss where they are facing difficulty. Clergy's ability to provide a safe environment may be a direct result of their commitment to pastoral care.

Results from this study indicated the weakest factors for Anglican clergy were factor 2 (personalizing learning) and factor 4 (assessing learner needs). Low scores on factor 2 reflected issues with facilitation of the learner's self-pacing. Clergy with low scores on factor 2 should work toward identifying the learner's motivation and offer activities that build on those motives. Low scores on factor 4 indicated clergy need to improve on selecting content based on individual learner needs while involving the learner in the decision-making process. The more clergy are expected to teach content based on standardized expectations of what a disciple should be, the more they will struggle with factors 2 and 4.

The results regarding the beliefs that contributed to the perceived teaching style of Anglican clergy identified seven values that produced a two-fold pattern of viewing teaching style in terms of control versus context. Clergy who viewed teaching style in terms of control indicated higher value for who/what is the center of learning (teacher, learner, content); whereas clergy who viewed teaching style in terms of context indicated higher value for dialogue, application, and motivation for learning. Clergy who perceived their teaching style as learner-centered placed a higher value on context than control; however, 72% of participants discussed their perceived style as it related to control over the 28% who discussed their style as it related to context. This indicated that though clergy have a desire to facilitate a collaborative environment, they still struggle to do so as they value teacher- and content-centered teaching over discussion and application.

Though the PALS scores for Anglican clergy showed a tendency toward a teacher-centered style, the responses to qualitative question 4 indicated a discrepancy in perception. The qualitative responses suggested the majority of clergy felt they utilized either a learner-centered style or a blend of both, though their PALS scores did not support this perception. Almost half of the participants (49%), perceived their style was a balance of teacher- and learner-centered focus; however, of those who selected a blend, only 28% actually were so, as measured by the PALS. Of the participants who felt they were teacher-centered, 64% actually were, which indicated that Anglican clergy who perceived their style to be teacher-centered were much more accurate in their perception than those who were not. Clergy, therefore, thought they were behaving in a more collaborative manner than they actually were. In fact, the PALS scores reflected a teacher-centered style, which reflected a view of control within the classroom. As a result, research hypothesis one (*H1*), Anglican clergy perceive their teaching style to be teacher-centered as measured by the PALS, can be accepted.

Results for Research Question 2: Is there a significant relationship between perceived teaching style and educational preparedness of Anglican clergy? The researcher used five variables including age, gender, years in ordained ministry, formal instruction in adult learning methods, and/or amount of discipleship courses taught, to determine correlation between the PALS scores and each of these variables. Of these, gender was the only variable to produce a statistically significant correlation to teaching style, $r(77) = .26$, $p = .02$.

The learner-centered patterns that emerged from correlating data indicated female clergy were more learner-centered than male clergy. Female clergy produced an average score of 146.47, which indicated a learner-centered teaching style above the median score for the instrument. Male clergy produced an average score of 137.54, which indicated a teacher-centered

teaching style below the median score for the instrument. This was not a result that has been produced consistently in other studies using the PALS instrument, so it may suggest that there were additional reasons that females scored higher. In the Anglican Church in North America, female clergy tend to occupy associate roles, rather than senior pastor roles. Senior pastors, or Rectors, tend to be the teaching pastors and associates tend to be responsible for pastoral care more often. It is also common in the Anglican Church that more females are ordained deacons as a result of dual integrity regarding whether females should serve as priests (ACNA, 2017). It is understood that these two offices are distinct: the diaconate in the Anglican Church is viewed as a sacred calling to serve, lead, enable, and encourage others while strengthening the church (ACNA, 2019e). The priesthood in the Anglican Church is understood as a sacred calling to be a messenger, steward, teacher, exhorter, and equipper (ACNA, 2019e). The very nature of deacons, therefore, aligns with andragogical principles of focusing on the learner more than perhaps the nature of priests might. The results from this study that identified gender as having a significant correlation to teaching style might actually be a difference in whether or not participants were ordained as deacons or priests, or as associates or Rectors, with each of these having an effect on responsibility, calling, expectation, or habit.

The results from this study also indicated some patterns that were not statistically significant, but worth noting. These included patterns found based on teaching experience, age, and the amount of formal instruction in adult education theory. The group with the most teaching experience was found to be the most learner-centered. This was encouraging when coupled with the results that demonstrated clergy actively sought out how to be better teachers. It indicated that perhaps clergy improved over time as a result of trial and error, mentoring, lifelong learning,

feedback, etc. Without understanding their teaching style upon ordination, it is hard to fully understand movement along the continuum of teaching style, but these results were promising.

The teacher-centered patterns that emerged from correlating data also indicated the oldest clergy were the most teacher-centered. It may not be surprising to discover older clergy scored the lowest. The Post-Christendom era, where Christianity is no longer assumed the dominant religion, has changed the Church (Lakies, 2020). For centuries, clergy have taught a culture that has been predominantly Christian, but the culture no longer is. The after-effects of this shift are not fully known, but it may be that theological education and the primacy placed upon teacher- (or content-) centered teaching must shift to a more relational model in this Post-Christendom era (Lakies, 2020). Recognizing that 66% of pastors found preaching to be their favorite subject and only 8% said the same about discipleship reinforced this concern (Barna, 2017). The results from this study also indicated a real shift in understanding that a more relational model of discipleship is needed due to the virtual, post-pandemic culture. The results regarding age were not statistically significant, but the data may indicate a connection between culture and theological education that necessitates collaborative, relational learning.

The final connection considered the amount of formal instruction in adult learning theory. Those participants with no formal instruction in adult learning theory were the most teacher-centered. However, almost 70% of the participants reported having 0-1 courses of formal instruction in adult learning theory. Attempts to understand the impact of the clergy educational preparedness were thwarted since clergy were not educated in the subject matter much at all. The clergy in this study indicated a disconnect between their education and their teaching style, most likely due to the absence of instruction. The correlation pattern of the group with the least amount of instruction also being the most teacher-centered was worth considering for future

research on educational preparedness affecting teaching style. Therefore, the only variable that showed statistically significant correlation was gender, which was not a result of educational preparedness. Research hypothesis two (there is a significant relationship between perceived teaching style and educational preparedness of Anglican clergy), therefore, could be rejected.

Results for Research Question 3: What do Anglican clergy believe regarding the relationship between their educational preparedness and teaching style? The results from this research indicated that the majority (65%) of Anglican clergy did not believe their education prepared them to teach discipleship courses, and a third actually felt their education was disconnected from their teaching style completely. In fact, the qualitative data revealed that 72% of Anglican clergy felt their teaching style was a result of their own informal education, not formal education. Anglican clergy cited learning by doing or watching as primary to their own development of style, rather than formal instruction. It was also clear that most Anglican clergy (over 60%) desired to learn how to teach well through experience by pursuing mentors, reading books, and attending workshops, as well as articulating a desire to use a learner-centered style. Experience in general was the highest value of Anglican clergy regarding what influenced their teaching style, and the data collected indicated a strong desire for more practical experience alongside core competencies during their education, with only 14% reporting their education prepared them through such collaborative learning.

When asked to consider what influenced their teaching style, Anglican clergy responded with a highest value for andragogical principles 2 and 4 and lowest on principles 5 and 6. Valuing factors that contributed to principle 2 indicated clergy recognized that adults have a concept of being responsible for themselves. Valuing factors that contributed to principle 4 indicated clergy recognize that adults must be ready to learn because their life experiences have

brought them to this point of development. Valuing principles 2 and 4 indicated clergy felt responsible for their own learning, and actively pursued learning when their life experiences required it. It is likely this value contributed to the majority of clergy seeking informal education regarding effective teaching since their life experiences required it once they became pastors.

Clergy scored low on factors that contribute to principle 5 and 6. A deficit in principle 5 indicated a weakness in orienting learners to learning based on problems the learner is facing in life. Principle 6, motivation, considers how well teachers understand the motivation behind their adult learners. Scoring low on principles 5 and 6 indicated clergy's education had not prepared them to facilitate others' learning through intrinsic motivation or real-world problem-solving.

The data indicated that, even without formal instruction, 64% believed there was a connection between educational preparedness and teaching style, even though clergy did not feel this preparedness was collaborative enough, did not include application enough, and did not cover Christian education enough. These results suggest that research hypothesis three (Anglican clergy believe there is a relationship between their educational preparedness and their teaching style) can be accepted. This hypothesis does not address whether or not this relationship was effective in preparing clergy, but it did affect their preparation, or lack thereof.

Conclusion

The purpose of this study was to determine how educational preparedness affects the teaching style of Anglican clergy in their discipleship classes. The topics of educational preparedness of clergy, discipleship in the church, and teaching style of clergy who teach have consistently surfaced in the life of the researcher. As a professor in a doctoral program, most of her graduate students were in full-time ministry and the majority had never received formal instruction in adult learning theory. As part of their doctoral thesis, these graduate students each

taught a course on their topic within their own ministry contexts. Through conversations with these graduate students it became clear they would benefit from instruction in adult learning theory. Years of incorporating adult learning theory into teaching these graduate classes reinforced the need to teach ministers how adults learn in order to teach more effectively in the Church. This was where the idea for this research was borne. The researcher began teaching adult learning theory within her home church to ministry leaders and within her diocese. This study grew from those experiences and a desire to contribute to the literature regarding the relationship between educational preparedness and teaching style.

All of the Anglican clergy who participated in this research understood the role of the Church and of Christians to disciple others, and to be discipled. They recognized their educational preparation (or lack thereof) influenced their teaching style in discipleship classes and expressed a regret that their seminary had not offered more practical experiences to have improved their teaching style, as well as a longing to have learned how to teach using a learner-centered style. These clergy valued the learner as the center of their teaching, and they wanted to teach using a style that reflected the learner as the center of their teaching. However, clergy were not demonstrating behaviors that indicated they knew how to accomplish this. These clergy, as a result, had gone beyond their formal education to learn how to teach effectively through informal methods, yet they were still demonstrating patterns of control instead of focusing on the contextual needs of the learner in front of them.

Some questions that emerged as a result of this research, specific to this population sample, focused on the lived experiences in seminary. Did the professors they had in seminary model an andragogical approach? How would clergy teaching style be affected today if they had experienced andragogical methods employed by their professors in seminary? How would their

teaching style be affected today if they had received formal instruction in how to disciple using andragogical methods? The impact of educational preparedness of clergy on discipleship of others cannot fully be measured, though influences can be identified. It is clear clergy did not feel prepared, yet they are still discipling their congregations. It is clear clergy learned from others, but it is not clear if the methods they learned were teacher-centered or learner-centered, though they demonstrated using a teacher-centered style themselves. Even if influences can be identified, the andragogical principles affecting the learner are found on a continuum; this means the adult learner may face difficulty articulating what motivates them or what the benefit to learning might be (principles 1 and 6). This reinforces the need for clergy to facilitate learning by focusing on the learner, redirecting learning from knowledge acquisition to experience and application, enabling the learner to be empowered for mission, the true objective of discipleship (Elton, 2018; Heaney, 2020; Jewell, 2018; Jordan, 2015; Snook, 2019).

The primary conclusion from this research study was that Anglican clergy are not receiving adequate preparation or experience in how to teach adult learners in discipleship classes, nor are they demonstrating behaviors that indicate they teach using a learner-centered style. The secondary conclusion from this research is a need for experiential education for clergy where they learn content alongside practical application of the content through andragogical methods. The implications of such an education would increase the clergy's ability to disciple using andragogical methods.

Recommendations for Further Research

The results of this study addressed an existing gap in research covering the effect of educational preparedness on the teaching style of Anglican clergy in discipleship classes. The

results indicated a relationship, but additional information is needed to identify more significant correlation, specifically regarding gender, classification of ordination, and terminal degrees.

A prominent area to research further is the influence of gender. This study revealed a statistically significant correlation between gender and teaching style, but the implication for such a correlation would be strengthened by understanding why. Further research could identify contributing variables specific to gender. These variables might range from differences in brains, to levels of empathy, to connection to motherhood, to the treatment of female clergy in a predominantly-male denomination (such as the Anglican Church in North America) versus an egalitarian denomination, to lived experiences beyond those mentioned.

Another area to consider for further research is the difference between ordained deacons and priests in the Anglican Church, a division that was not analyzed in this study. As mentioned, the differences in responsibilities and in position may have affected the habits and behaviors of the sample population. Additional research regarding the correlation of deacons versus priests might identify specific influences on teaching style related to vocational calling and/or expectations of the office.

One additional area of further research identified through this study includes the impact of additional degrees. Conti (1983a) points out there were distinct differences in the PALS scores between participants with a bachelor's degree (scoring below the mean) versus those with master's degrees, the results of which were not duplicated in this study. Additional research in this area may provide insights into how educational preparedness impacts teaching style.

Implications for Professional Practice

The first implication for professional practice from this research is its ability to be transferred to other denominations. Other denominations seeking to understand effective

discipleship can recognize the importance of a learner-centered teaching style within the Church, specifically ensuring that disciples are given ample opportunity to connect learning to experience, as well as to collaborate on what they need to learn.

The second implication for professional practice includes application of the correlation of gender and teaching style from this study. Recognizing that females tend to utilize a learner-centered teaching style more than males may also provide implications for professional practice in both small group discipleship and from the pulpit.

This research identified three additional implications for professional practice that surround the relationship between educational preparation and clergy performance. The first is that seminaries must model andragogical techniques, the second is that seminaries should include required courses that teach how adults learn, and the third is the responsibility of the Church to teach using an andragogical discipleship model. An overview of these three implications can be seen in Table 32 and a detailed explanation of each follows.

Table 32

Overview of Implications for Professional Practice According to the Principles of Andragogy

Principle	Seminary models	Seminary teaches	Church teaches
Principle 1: Need to know	Seminarians demonstrate an understanding of why they need to learn something before starting to learn it.	Adult disciples need to know what and how they will be learning and why it matters for effective teaching and learning.	Clergy should facilitate a disciples' understanding of why they need to know something before they learn it, and help disciples identify gaps between where they are spiritually and where they want to be.
Principle 2: Self-concept	Professors must empower seminarians to recognize their own ability to be self-directing in their lifelong learning.	An adult disciple's self-concept should be autonomous and self-directing for effective teaching and learning.	Clergy should recognize learners are responsible for their own spiritual decisions and empower them to be self-directing and autonomous in seeking spiritual direction.
Principle 3: Role of experience	Professors must provide opportunities for seminarians to connect past learning with current learning through a variety of experiential techniques specific to the individual.	The prior experiences of the adult disciple should be considered a resource for effective teaching and learning.	Clergy must also learn to use the experiences of the learner as a resource for discipling as they are connected to self-identity, bias, trauma, and habits which all contribute to learning; clergy must also disciple using experiential techniques to enable learners to transfer content effectively.
Principle 4: Readiness to learn	Seminarians are given opportunities to connect learning to real-life situations based on their own development.	The adult disciple's readiness to learn relates to their life experiences and developmental tasks required of them.	Disciples should articulate their own readiness to learn built from need.
Principle 5: Orientation to learning	Seminarians are encouraged to connect learning to problems and tasks they will complete in their roles as clergy.	The adult disciple's orientation to learning should be problem centered and contextualized to their situation.	Disciples should seek to be discipled based on real-life problems and applying learning to real-life situations.
Principle 6: Motivation	Professors must facilitate seminarian learning through intrinsic motivation as much as possible.	The adult disciple will be motivated to learn when they understand the intrinsic value and personal payoff to being discipled.	Clergy should facilitate learning through intrinsic motivation of learners.

The first implication for professional practice surrounding educational preparation is that seminaries must teach future clergy through andragogical methods. This implication includes modeling a learner-centered teaching style within the seminary classroom, but it also includes offering experiences beyond content to solidify learning. Professors should encourage seminarians to articulate why they need to learn something before they start to learn it (principle 1). Professors must empower seminarians to recognize their own ability to be self-directing in their lifelong learning (principle 2). Professors must provide opportunities for seminarians to connect past learning with current learning through a variety of experiential techniques specific to the individual (principle 3). Professors should facilitate discussion so that seminarians can connect learning to real-life situations based on the development of the seminarian (principle 4). Seminarians must also connect learning to problems and tasks they must complete in their roles as future clergy (principle 5). Lastly, professors must facilitate learning through intrinsic motivation as much as possible (principle 6). The key to seminaries modeling these principles is building a collaborative, experiential curriculum across all degree programs.

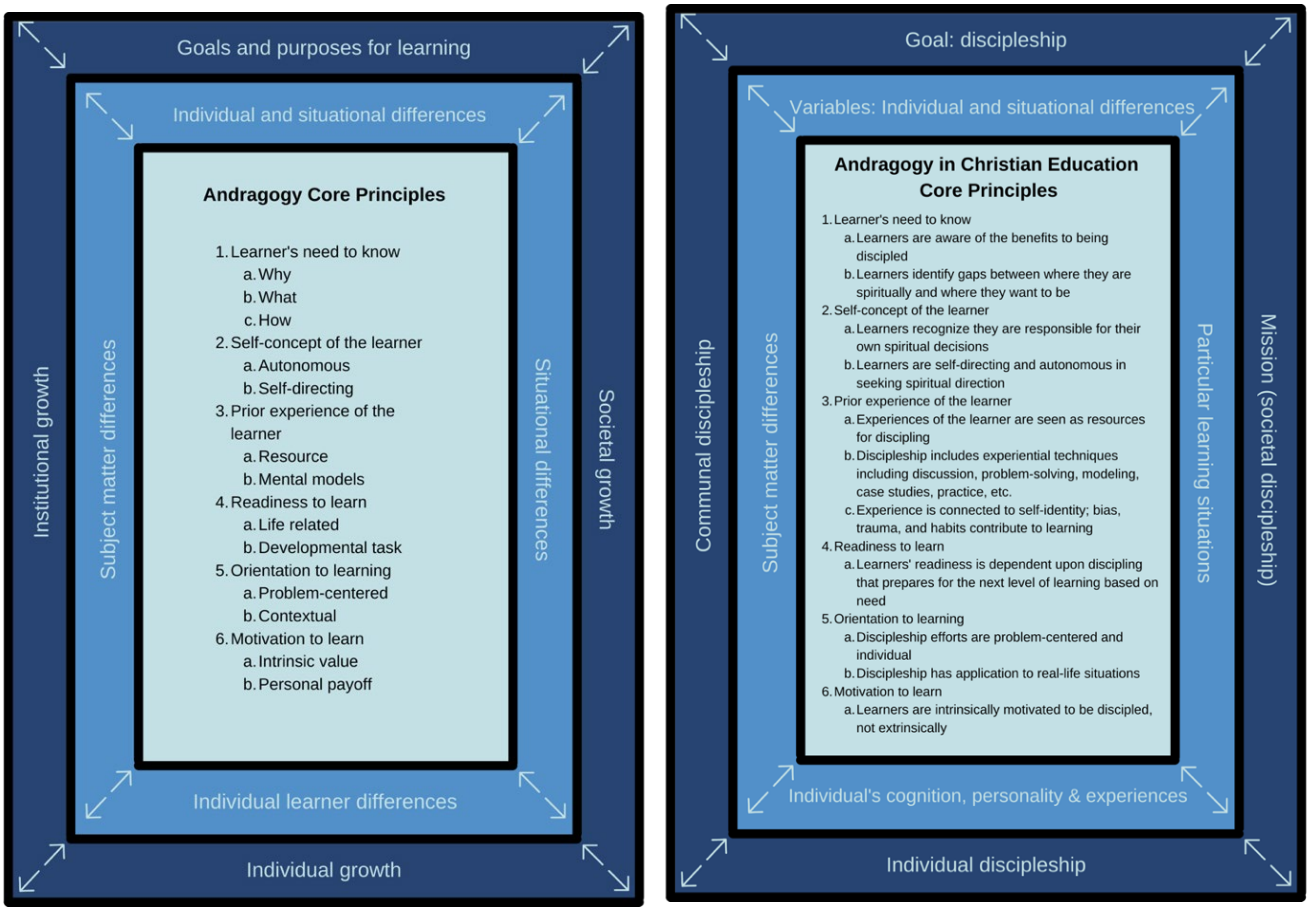
The second implication for professional practice surrounding educational preparation is that seminaries should include required courses covering how adults learn and how future clergy can employ andragogical techniques. This second implication covers the breadth of andragogical research, and Knowles et al. (2015) theory in particular, as outlined in Chapter II. Seminaries would not need to cover these in-depth, but a general understanding of how adults learn and how to employ andragogical methods while teaching in the Church (see the final implication) would be necessary. At a minimum, future clergy should be taught the importance of a learner-centered style that personalizes the connection between content and the learner's experience, motivation, needs, and participation in the learning process. The key to seminaries teaching andragogical

principles to future clergy is communicating the need for clergy to teach through collaboration and experience of the learner.

The final implication for professional practice surrounding educational preparation is that clergy must disciple experientially using andragogical techniques. This research demonstrated that clergy learn by exposure and through experience, including application of what they are learning. They learned content to prepare them to be pastors, but felt they were ill-prepared to pastor (disciple) others when they left seminary. Similarly, Christians learn content within the Church to prepare them to be better disciples and to help them disciple others, but didactic sermons, without offering the disciple the ability to experience applying the content to their own life, diminish the learner's ability to transfer and solidify learning for lasting change. In this study, clergy connected learning to experience, which is the primary principle of andragogy. Discipleship in the church must offer disciples the opportunity to connect learning to experience as well. These results mirrored research from the field of andragogy and provided insight into a reflective catechesis, or experiential discipleship, built off an adapted version of Knowles et al. (2015) *Andragogy in Practice* model (see side-by-side comparison in Figure 11 below).

As outlined in Chapter II, there are two levels of influence surrounding the principles of andragogy: first, the individual and situational differences; and second, the goals and purposes for learning. When andragogy is transferred to Christian education, the two levels shift toward andragogical discipleship. Of particular note is the shift in goal and mission, as well as the shift from institutional growth to communal discipleship. It is more important that the goal in community discipleship remain focused on mission, rather than numerical growth, but doing so will enable the community as a whole to grow spiritually.

Figure 11
Andragogy in Practice & Andragogical Discipleship in Practice



Note. From: The adult learner, Knowles, Holton, Swanson, © 2015. Reproduced and modified by permission of Taylor & Francis Group through PLSclear.

The principles outlined in andragogical discipleship recommend that clergy help disciples articulate why they need to know something before they learn it, and help disciples identify gaps between where they are spiritually and where they want to be (principle 1). This is especially helpful in moving beyond standardized learning toward personalized growth.

In this andragogical discipleship model, clergy should recognize learners are responsible for their own spiritual decisions and empower them to be self-directing and autonomous in seeking spiritual direction (principle 2). Most clergy probably realize this, as it is impossible to force someone to be more like Christ, but it is unlikely that they are continuously building a

culture that empowers disciples to grow spiritually through self-direction and autonomy in seeking spiritual direction. This does not mean the disciple is left to decipher theology alone, but clergy can build a climate whereby the disciple recognizes they are not passive receptors of information, but instead have the ability, and truly the responsibility, to seek out their own learning actively.

Andragogical discipleship also uses experiential techniques to enable learners to transfer content effectively (principle 3). Clergy must learn to use the experiences of the learner as a resource for discipling, as these experiences are connected to self-identity, bias, trauma, and habits that all contribute to learning. Practically, this means every learning episode is presented alongside an opportunity for the disciple to transfer what they are learning to their past experiences. Every lesson or sermon would include discussion whereby the disciple can verbally identify how the content connects to their personal experiences or struggles. Another method is to offer practical application of what the disciple is learning for the future, such as learning about sharing one's faith and then enabling the disciple to practice doing so. Transferring to experiences, past or present, offers the single strongest indicator that learning has occurred (Sousa, 2017).

Andragogical discipleship indicates clergy should disciple based on learner readiness built from need (principle 4). In discipling others, this may mean that clergy facilitate an awareness of the learner's developmental state. This requires a deeper knowledge of the disciple's life experience and recognition that learning is situational. It may be that a learner demonstrates they are developmentally ready to learn to pray, but perhaps they are not developmentally able to face lamenting in prayer. A clergyperson who utilizes an andragogical

discipleship model would be aware of the learner's developmental state and facilitate learning based on that development.

The fifth principle of andragogical discipleship, which bases learning on real-life problems and applying learning to real-life situations, is most likely one that is addressed routinely in the Church but perhaps done so with *communal* problems, rather than individual problems. Many clergy have a sense of the needs of their parishioners, but this principle actually reinforces the individual ability of a disciple to apply the learning to problems they are facing in real life. When teaching in the Church is done through a teacher-centered style, the learner is not given opportunity to voice the problems they are facing, nor to be part of the process to determine learning content, nor to apply the content to their problems to evaluate if the solution is effective through collaborative learning.

Finally, in an andragogical discipleship model, clergy should facilitate learning through intrinsic motivation of learners (principle 6). Teaching through intrinsic motivation requires a deeper understanding of learner need, experiences, and development than most Anglican clergy are currently demonstrating in their discipleship classes.

The Church is called to disciple, and Christians, therefore, to be discipled (Heaney, 2020; Perry, 2020; Spencer, 2020). Learning is occurring in our Churches, formally and informally, in an effort to draw disciples toward God so that they might share God's story with others (Aniol, 2017; Best, 2003; Chan, 2006; Cherry, 2010; DeSilva, 2008; Fagerberg, 2017; Mitman, 2009; Murphy, 2004; Rienstra & Rienstra, 2009; Saliers, 1996; Schmemann, 1973; Smith, J., 2009). Anglican clergy, however, are not fully prepared to teach discipleship topics effectively using andragogical methods. Effectively teaching discipleship topics through experiential learning and a learner-centered teaching style would shift the focus from knowledge acquisition to mission,

the goal of discipleship (Elton, 2018; Heaney, 2020; Jewell, 2018; Jordan, 2015; Snook, 2019). Utilizing andragogical techniques at the seminary level, teaching seminarians how adults learn, and Churches employing andragogical discipleship will impact the ability to disciple for generations to come, as we are all called to teach.

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Appendix A

Master of Divinity: Educational Methods Requirements at Anglican Seminaries in the US Schools Listed as Approved by the ACNA

(Retrieved February 19, 2019: **http://anglicanchurch.net/?/main/page/508**)

School	Website Mdiv Degree list	Mdiv Requirement for teaching/ learning	Mdiv Electives in Educational Methods?	Teaching/Learning Courses Offered
Trinity School for Ministry	https://www.tsm.edu/wp-content/uploads/2018/07/v18-degree-worksheet-MDiv.pdf	None	0 electives	None listed; https://www.tsm.edu/wp-content/uploads/2018/09/2018-2019_Academic_Catalog.pdf
Reformed Episcopal Seminary	http://www.reseminary.edu/files/MDivRequirements0812.pdf	None	1 elective	PT 708 Christian Education; http://www.reseminary.edu/modules/tinycontent/index.php?id=9
Nashota House Theological Seminary	https://www.nashotah.edu/programs/master-divinity-mdiv	None	0 electives	None listed; https://www.nashotah.edu/course-description
Gordon-Conwell, Hamilton Campus (Anglican Track)	https://gordonconwell.edu/degree-programs/masters/master-divinity/	None	17 electives under Educational Ministries, though many are simply mentored ministry; 5 appear to be connected to teaching/ learning methods	EM502- Educational Ministry of the Church; EM603- Educational Ministry with Adults; EM/WM657- Educational Ministry in Cultural Perspectives; EM687- Educational Ministry in Urban Settings; EM710- Design for Learning https://www.gordonconwell.edu/hamilton/current/Course-Descriptions.cfm#Educational-Ministries
Regent College (Anglican Track)	https://www.regent-college.edu/graduate-programs/master-of-divinity	None	1 elective	APPL570 Learning and the Art of Teaching; https://www.regent-college.edu/course-listing/course-search
Beeson Divinity School (Anglican Track)	https://www.beesondivinity.com/the-institute-of-anglican-studies/	None	0 electives	None listed; https://www.beesondivinity.com/files/beeson-bulletin.pdf#page=62

Appendix B

Overview of the PALS Results: 1978-2021

Date	Source	N=	Reliability/ Validity	Mean	SD	Orientation	Within 1 SD (126-166)?
1978, 1979	Conti, G.		test/retest and field testing; a = .92	146	20		
1983a	Conti, G. J.	94	a = .92	134.3	21.5	teacher, non-collaborative	yes
1992	Waters, D. H.	101	a = .8045	129.267	18.705	teacher, non-collaborative	yes
1994	Wilson, N. L.	40	a = .76	135.23	16.19	teacher, non-collaborative	yes
2003	Schaefer, K. M. and Zygmont, D.	187	a = .78	123.48	15.3	teacher, non-collaborative	no
2006	Foster, J. L.	96	Not modified	134.3	16.12	teacher, non-collaborative	yes
2010	Byrd, J. L.	292	a = .78	140.8	17.5	teacher, non-collaborative	yes
2012	Ervin, B. J.	10	a = .73	130.05	15.07	teacher, non-collaborative	yes
2013	Edwards, S. E.	134	a = .695	131.52	16.04	teacher, non-collaborative	yes
2014	Clavon, A. M.	105	a = .92	134.31	31.5	teacher, non-collaborative	yes
2014b	Curran, M. K.	114	a = 0.866, (pos factors); a = 0.806 (neg factors)	135.57	13.991	teacher, non-collaborative	yes
2016	Kovacevic, E. and Akbarov, A.	52	Not modified	115	14	teacher, non-collaborative	no
2017	DelCheccolo, C. W.	211	a = .72	133.79	13.82	teacher, non-collaborative	yes
2019	Buskard, P.	33	a = 0.79	107	14.6	teacher, non-collaborative	no
2019	Mohammed-Ahmed, H.	165	Not modified	129.82	13.67	teacher, non-collaborative	yes
2019	Smith, B. M.	26	Not modified	126	14.5	teacher, non-collaborative	yes
2021	Jones, J. H.	79	a = .837	139.69	14.87	teacher, non-collaborative	yes

Appendix C

Informed Consent Form

Thank you for your willingness to participate in this doctoral study. This study is seeking to identify any relationship between teaching style and the educational preparedness of clergy. After consenting, you will be taken to a survey asking some questions about your teaching style, your education, and your experience. After completing the survey, you will be given a chance to enter into a drawing for a gift card of $50 to Amazon. The survey should take 30 minutes or less. I serve as the Canon for Next Generation Discipleship in the Gulf Atlantic Diocese and the Director of Family Ministry for the Next Generation Leadership Initiative in the Anglican Church in North America. Due to these roles, I want to ensure you that your choice to participate or not participate in this study is voluntary and will have no positive or negative repercussions on your status as a clergy person in the ACNA. Only the primary researcher and the research supervisor will be privy to data from this study. As researchers, both parties are bound to keep data as secure and confidential as possible. The bishops of the represented dioceses will not know who completed these surveys and who did not.

There are no wrong answers to this survey. You may discontinue the survey at any time or leave any questions blank. The information you provide may help seminaries improve their programs for clergy preparation and dioceses improve their ongoing education for clergy.

We appreciate your involvement in helping us investigate how to better serve and meet the needs of the Anglican Church in North America. If you have questions or concerns about participation in this study, you should first talk with the researcher. Jessica Jones can be contacted via email at jessicahjones@nnu.edu.

Electronic selection indicating:
I give my consent to participate in this study.
[Yes / No]

Electronic selection indicating:
I give my consent for direct quotes to be cited in this study, used with pseudonyms.
[Yes / No]

Appendix D

Participant Survey

Thank you for your willingness to participate in this anonymous doctoral study. This study is seeking to identify any relationship between teaching style and the educational experiences of clergy. After consenting, you will be taken to a survey asking some questions about your teaching style, your education, and your experience. After completing the survey, you will be given a chance to enter into a drawing for a gift card. The survey should take approximately 20 minutes. You may save and come back later, provided you return within one week of starting the survey.

I serve as the Canon for Next Generation Discipleship in the Gulf Atlantic Diocese and the Director of Family Ministry for the Next Generation Leadership Initiative in the Anglican Church in North America. Due to these roles, I want to ensure you understand that your choice to participate or not participate in this study is voluntary and will have no positive or negative repercussions on your status as a clergy person in the ACNA. Only the primary researcher and the research supervisor will be privy to data from this study. As researchers, both parties are bound to keep data as secure and confidential as possible. The bishops of the represented dioceses will not know who completed these surveys and who did not. There are no wrong answers to this survey. You may discontinue the survey at any time. The information you provide may help seminaries improve their programs for clergy preparation and dioceses improve their ongoing education for clergy. We appreciate your involvement in helping us investigate how to better serve, and meet the needs of, the Anglican Church in North America. If you have questions or concerns about participation in this study, you should first talk with the researcher. Jessica Jones can be contacted via email at jessicahjones@nnu.edu.

	Question/Item	Always	Almost Always	Occasionally	Sometimes	Almost Never	Never
1	In which diocese are you located (for demographic purposes only)?						
2	What is your gender?	Male			Female		
3	What is your age range?	25-34	35-44	45-54	55-64	65-74	75+
4	How many years have you been in ordained ministry?	0-10	11-20	21-30	31-40	41+	
5	Where did you go to seminary? If you did not attend seminary, please list n/a.						

6	How much teaching have you done, on any discipleship topic, outside of Sunday worship services, in the last 5 years? 'Teaching' in this case equates to one class.	None	Very little (1-3 instances over 5 years)	Infrequent (4-7 instances over 5 years)	Sometimes (8-12 instances over 5 years; average of 2 per year)	Frequently (13-20 instances over 5 years; average of 3-4 times per year)	Consistently (21+ instances over last 5 years; average of 5+ per year)
7	How much **formal instruction*** in adult learning theory (how adults learn) have you received? * *Formal instruction means courses taught by professional educators in the field of education.*	0 courses	1 course	2 courses	3 courses	4+ courses	
8	Where, and how, did you learn how to teach?						
9	Based on your experience, what is the relationship between how you were taught and your actual teaching style?						
10	How did your education prepare you to teach discipleship classes?						
11	In your discipleship classes, do you encourage teacher-centered instruction, or learner-centered instruction, and why?						
12	What, in your opinion, is the role of the Anglican church in adult discipleship?						
13	How, if at all, has the global pandemic affected your teaching style?						
14	I allow learners to participate in developing the criteria for evaluating their performance in the classroom.	A	AA	O	S	AN	N

15	I allow older learners more time to complete activities when they need it.	A	AA	O	S	AN	N
16	I help learners diagnose the gaps between their goals and their present level of performance in discipleship.	A	AA	O	S	AN	N
17	I provide knowledge rather than serve as a resource person.	A	AA	O	S	AN	N
18	I stick to the instructional goals that I write at the beginning of a discipleship program.	A	AA	O	S	AN	N
19	I participate in the informal advising of learners in the discipleship classroom.	A	AA	O	S	AN	N
20	I use lecturing as the best method for presenting my subject material to adult learners.	A	AA	O	S	AN	N
21	I arrange the room so that it is easy for learners to interact.	A	AA	O	S	AN	N
22	I determine the educational goals for each of the learners in that classroom.	A	AA	O	S	AN	N
23	I plan units which differ as widely as possible from my learners' socio-economic backgrounds.	A	AA	O	S	AN	N
24	I get a learner to motivate himself/herself by confronting him/her in the presence of others during group discussions.	A	AA	O	S	AN	N
25	I plan learning episodes that consider my learners' prior experiences.	A	AA	O	S	AN	N
26	I allow learners to participate in making decisions about the topics that will be covered in the discipleship classroom.	A	AA	O	S	AN	N

27	I use one basic teaching method because I have found that most adults have a similar style of learning.	A	AA	O	S	AN	N
28	I use different techniques depending on the learners being taught.	A	AA	O	S	AN	N
29	I encourage dialogue among my learners in the classroom.	A	AA	O	S	AN	N
30	I assess a learner to measure benchmarks of knowledge rather than to direct future learning.	A	AA	O	S	AN	N
31	I utilize the many competencies that most adults already possess to achieve learning goals.	A	AA	O	S	AN	N
32	I use what tradition has proven that adults need to learn as my chief criteria for planning content.	A	AA	O	S	AN	N
33	I accept errors as a natural part of the learning process.	A	AA	O	S	AN	N
34	I have individual conferences to help learners identify their discipleship needs.	A	AA	O	S	AN	N
35	I let each learner work at his/her own rate regardless of the amount of time it takes him/her to learn a new concept.	A	AA	O	S	AN	N
36	I help my learners develop short-range as well as long-range discipleship goals.	A	AA	O	S	AN	N
37	I maintain a well-disciplined learning experience to reduce interference to learning.	A	AA	O	S	AN	N
38	I avoid discussion of controversial subjects that involve value judgments.	A	AA	O	S	AN	N
39	I allow my learners to take periodic breaks during discipleship classes.	A	AA	O	S	AN	N

40	I use methods that foster quiet, productive desk work.	A	AA	O	S	AN	N
41	I use tests as my chief method of evaluating learners.	A	AA	O	S	AN	N
42	I plan activities that will encourage each learner's growth from dependence on others to greater independence.	A	AA	O	S	AN	N
43	I gear my instructional goals to match the individual abilities and needs of the learners.	A	AA	O	S	AN	N
44	I avoid issues that relate to the learner's concept of himself/herself.	A	AA	O	S	AN	N
45	I encourage my learners to ask questions about the nature of their society.	A	AA	O	S	AN	N
46	I allow a learner's motives for participating in discipleship classes to determine the planning of learning goals.	A	AA	O	S	AN	N
47	I have my learners identify their own problems that need to be solved.	A	AA	O	S	AN	N
48	I give all my learners in my discipleship class the same assignment on a given topic.	A	AA	O	S	AN	N
49	I use materials for adults that were originally designed for learners in elementary and secondary schools.	A	AA	O	S	AN	N
50	I organize adult learning episodes according to the problems that my learners encounter in everyday life.	A	AA	O	S	AN	N
51	I measure a learner's increase in knowledge by comparing their understanding to what adult disciples should understand on average.	A	AA	O	S	AN	N

52	I encourage competition among learners.	A	AA	O	S	AN	N
53	I use different materials with different learners.	A	AA	O	S	AN	N
54	I help learners relate new learning to their prior experiences.	A	AA	O	S	AN	N
55	I teach content about problems of everyday life.	A	AA	O	S	AN	N

Thank you for taking time to complete this survey!

Principles of Adult Learning Style (Original)

	Question/Item							Value
1	I allow students to participate in developing the criteria for evaluating their performance in class.	A	AA	O	S	AN	N	
2	I use disciplinary action when it is needed.							
3	I allow older students more time to complete assignments when they need it.							
4	I encourage students to adopt middle class values.							
5	I help students diagnose the gaps between their goals and their present level of performance.							
6	I provide knowledge rather than serve as a resource person.							
7	I still to the instructional objectives that I write at the beginning of a program.							
8	I anticipate in the informal counseling of students.							
9	I use lecturing as the best method for presenting my subject material to adult students.							
10	I arrange the classroom so that it is easy for students to interact.							
11	I determine the educational objectives for each of my students.							
12	I plan units which differ widely as possible from my students' socio-economic backgrounds.							
13	I get a student to motivate himself/herself by confronting him/her in the presence of classmates during group discussions.							
14	I plan learning episodes to take into account my students' prior experiences.							
15	I allow students to participate in making decisions about the topics that will be covered in class.							

16	I use one basic teaching method because I have found that most adults have a similar style of learning.							
17	I use different techniques depending on the students being taught.							
18	I encourage dialogue among my students.							
19	I use written tests to assess the degree of academic growth rather than to indicate new directions for learning.							
20	I utilize the many competencies that most adults already possess to achieve educational objectives.							
21	I use what history has proven that adults need to learn as my chief criteria for planning learning episodes.							
22	I accept errors as a natural part of the learning process.							
23	I have individual conferences to help students identify their educational needs.							
24	I let each student work at his/her own rate regardless of the amount of time it takes him/her to learn a new concept.							
25	I help my students develop short-range as well as long-range objectives.							
26	I maintain a well-disciplined classroom to reduce interference to learning.							
27	I avoid discussion of controversial subjects that involve value judgments.							
28	I allow my students to take periodic breaks during class.							
29	I use methods that foster quiet, productive desk work.							
30	I use tests as my chief method of evaluating students							
31	I plan activities that will encourage each student's growth from dependence on others to greater independence.							
32	I gear my instructional objectives to match the individual abilities and needs of the students.							
33	I avoid issues that relate to the student's concept of himself/herself.							
34	I encourage my students to ask questions about the nature of their society.							
35	I allow a student's motives for participating in continuing education to be a major determinant in the planning of learning objectives.							
36	I have my students identify their own problems that need to be solved.							
37	I give all my students in my class the same assignment on a given topic.							
38	I use materials that were originally designed for students in elementary and secondary schools.							
39	I organize adult learning episodes according to the problems that my students encounter in everyday life.							

40	I measure a student's long term educational growth by comparing his/her total achievement in class to his/her expected performance as measured by national norms from standardized tests.								
41	I encourage competition among my students.								
42	I use different materials with different students.								
43	I help students relate new leaning to their prior experiences.								
44	I teach units about problems of everyday life.								

This instrument is used for this research with permission (see Appendix E).

Scoring the Principles of Adult Learning Scale (PALS)

Positive Questions
Question numbers 1, 3, 5, 8, 10, 14, 15, 17, 18, 20, 22, 23, 24, 25, 28, 31, 32, 34, 35, 36, 39, 42, 43, and 44 are positive items. For positive questions, assign the following values:
Always=5, Almost Always=4, Often=3, Seldom=2, Almost Never=1, and Never=0.

Negative Questions
Question numbers 2, 4, 6, 7, 9, 11, 12, 13, 16, 19, 21, 26, 27, 29, 30, 33, 37, 38, 40, and 41 are negative items. For negative questions, assign the following values:
Always=0, Almost Always=1, Often=2, Seldom=3, Almost Never=4, and Never=5.

Missing Questions
Omitted questions are assigned a neutral value of 2.5.

Factor 1: Learner-Centered Activities													
Question #	2	4	11	12	13	16	19	21	29	30	38	40	Total Score
Score													

Factor 2: Personalizing Instruction										
Question #	3	9	17	24	32	35	37	41	42	Total Score
Score										

Factor 3: Relating to Experience							
Question #	14	31	34	39	43	44	Total Score
Score							

Factor 4: Assessing Student Needs					
Question #	5	8	23	25	Total Score

Score					

Factor 5: Climate Building					
Question #	18	20	22	28	Total Score
Score					

Factor 6: Participation in the Learning Process					
Question #	1	10	15	36	Total Score
Score					

Factor 7: Flexibility for Personal Development						
Question #	6	7	26	27	33	Total Score
Score						

Computing and Interpreting Your Scores

Transfer your score for each Factor from the previous page under the "Score" column below. If your Factor score is equal to/greater than the mean for that Factor, then that Factor is displayed in your teaching style. The scores that are below the mean for each Factor suggest a more learner-centered approach in teaching style may be helpful in that category.

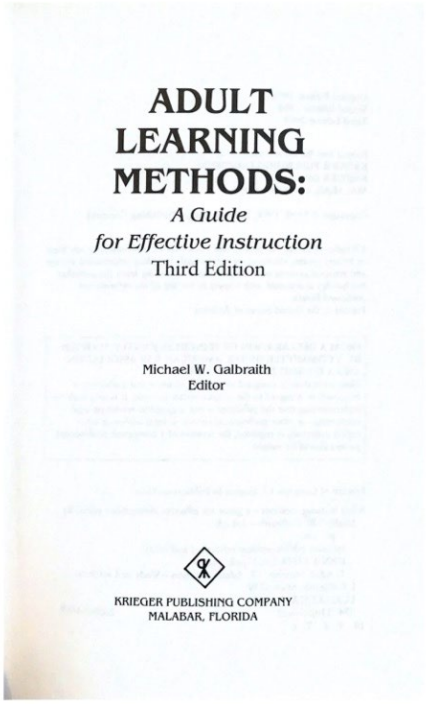
The total sum reflected at the bottom of the score indicates an overall tendency toward either teacher-centered or learner-centered style of teaching. Scores between 0-145 are teacher-centered and scores above 146 are learner-centered.

For more information, see Conti, G.J. (1998), Identifying Your Teaching Style. In M.W. Galbraith (Ed.), *Adult learning methods* (3rd ed., pp. 75-91). Malabar, FL: Krieger Publishing Company.

Factor	Mean	Standard Deviation	Score
1	38	8.3	
2	31	6.8	
3	21	4.9	
4	14	3.6	
5	16	3	
6	13	3.5	
7	13	3.9	
Total			

Appendix E

Permission to Use and Modify the PALS



ADULT LEARNING METHODS:

A Guide for Effective Instruction

Third Edition

Michael W. Galbraith
Editor

KRIEGER PUBLISHING COMPANY
MALABAR, FLORIDA

Contents

Factor 3 Relating to Experience

Factor 3 contains items 14, 31, 34, 39, 43, and 44.

Factor 4 Assessing Student Needs

Factor 4 contains items 5, 8, 23, and 25.

Factor 5 Climate Building

Factor 5 contains items 18, 20, 22, and 28.

Factor 6 Participation in the Learning Process

Factor 6 contains items 1, 10, 15, and 36.

Factor 7 Flexibility for Personal Development

Factor 7 contains items 6, 7, 26, 27, and 33.

Computing Scores

An individual's total score on the instrument is calculated by summing the value of the responses to all items. Factor scores are calculated by summing the value of the responses for each item in the factor.

Factor Score Values

Factor	Mean	Standard Deviation
1	38	8.3
2	31	6.8
3	21	4.9
4	14	3.6
5	16	3.0
6	13	3.5
7	13	3.9

Note: Dr. Gary J. Conti hereby grants permission for practioners and researchers to reproduce and use the Principles of Adult Learning Scale in their work.

Appendix F

Data Analysis

Demographic Results

Participant Demographics	Qualitative	Quantitative
Male	76%	76%
Female	24%	24%
Age: 25-34	13%	11%
Age: 35-44	28%	27%
Age: 45-54	16.50%	14%
Age: 55-64	16.50%	15%
Age: 65-74	20%	25%
Age: Over 75	6%	8%
Teaching: 1-3	7%	5%
Teaching: 4-7	10%	11%
Teaching: 8-12	23%	29%
Teaching: 13-20	23%	23%
Teaching: 21+	37%	32%
Attended seminary	83%	84%
Did not attend seminary	17%	16%
Yrs: 0-10	50%	48%
Yrs: 11-20	30%	29%
Yrs: 21-30	9%	10%
Yrs: 31-40	7%	8%
Yrs: 41+	4%	5%

Quantitative Results

Below are the quantitative questions from the modified PALS survey. The number of participants answering each option is included: Always, Almost Always, Often, Seldom, Almost Never, or Never. DNA represents the number of participants who did not answer the question.

	Question	Always	Almost Always	Often	Seldom	Almost Never	Never	DNA
1	I allow learners to participate in developing the criteria for evaluating their performance in the classroom.	2	21	15	14	13	12	2
2	I allow learners more time to complete activities when they need it.	16	38	21	2	1	0	1
3	I help learners diagnose the gaps between their goals and their present level of performance in discipleship.	11	28	25	12	2	1	0
4	I provide knowledge rather than prompting learners to find the answers.	2	16	28	30	2	1	0
5	I stick to the instructional goals that I write at the beginning of a discipleship program.	2	38	22	14	2	1	0
6	I participate in the informal advising of learners in the discipleship classroom during instruction.	15	28	25	7	4	0	0
7	I use lecturing as the best method for presenting my subject material to adult learners.	3	20	29	11	15	1	0
8	I arrange the room so that it is easy for learners to interact.	31	31	13	4	0	0	0
9	I determine the educational goals for each of the learners in that classroom.	2	17	19	21	12	8	0
10	I plan units which differ as widely as possible from my learners' socio-economic backgrounds.	2	2	12	25	19	19	0
11	I get a learner to motivate himself/herself by confronting him/her in the presence of others during group discussions.	0	0	5	12	42	20	0
12	I plan learning episodes that consider my learners' prior experiences.	9	35	23	10	2	0	0

13	I allow learners to participate in making decisions about the topics that will be covered in the discipleship classroom.	3	24	29	17	3	2	1
14	I use one basic teaching method because I have found that most adults have a similar style of learning.	0	9	16	24	24	6	0
15	I use different techniques depending on what the learners are being taught.	5	37	28	7	1	1	0
16	I encourage dialogue among the learners in the classroom.	39	27	7	2	4	0	0
17	I assess a learner to measure benchmarks of knowledge rather than to direct future learning.	1	13	15	17	19	11	3
18	I utilize the many competencies that most adults already possess to achieve learning goals.	6	37	28	6	2	0	0
19	I use what tradition has proven that adults need to learn as my chief criteria for planning content.	4	16	27	20	10	2	0
20	I accept errors as a natural part of the learning process.	47	24	6	1	0	0	1
21	I have individual conferences to help learners identify their discipleship needs.	10	9	20	22	15	3	0
22	I let each learner work at his/her own rate regardless of the amount of time it takes him/her to learn a new concept.	10	32	14	15	8	0	0
23	I help my learners develop short-range, as well as long-range, discipleship goals.	14	22	15	16	8	4	0
24	I maintain a well-disciplined learning experience to reduce interference to learning.	6	26	22	19	5	0	1
25	I avoid discussion of controversial subjects that involve value judgments.	0	8	13	19	32	7	0
26	I allow my learners to take periodic breaks during discipleship classes.	23	22	17	9	6	1	1
27	I use methods that foster quiet, productive desk work.	2	5	15	22	25	10	0
28	I use tests as my chief method of evaluating learners.	0	2	10	8	24	34	1

29	I plan activities that will encourage each learner's growth from dependence on others to greater independence.	7	25	23	16	5	3	0
30	I gear my instructional goals to match the individual abilities and needs of the learners.	6	35	22	11	4	1	0
31	I avoid issues that relate to the learner's concept of himself/herself.	0	4	10	14	35	14	2
32	I encourage my learners to ask questions about the nature of their society.	33	30	14	2	0	0	0
33	I allow a learner's motives for participating in discipleship classes to determine the planning of learning goals.	5	16	29	21	5	3	0
34	I have my learners identify their own problems that need to be solved.	3	28	31	14	2	1	0
35	I give all my learners in my discipleship class the same assignment on a given topic.	7	44	19	5	1	3	0
36	I use materials for adults that were originally designed for learners in elementary and secondary schools.	0	0	5	12	20	42	0
37	I organize adult learning episodes according to the problems that my learners encounter in everyday life.	6	33	27	10	1	0	2
38	I measure a learner's increase in knowledge by comparing their understanding to what adult disciples should understand on average.	0	17	21	18	12	11	0
39	I encourage competition among learners.	0	0	7	17	31	23	1
40	I use different materials with different learners.	0	16	27	18	12	4	2
41	I help learners relate new learning to their prior experiences.	18	42	15	2	1	0	1
42	I teach content about problems of every day life.	16	40	18	3	0	0	2

Appendix G

Site Permission Letters

[redacted]

From: [redacted]
Subject: Re: Research site for Jessica Howe Jones
Date: April 14, 2020 at 11:57 AM
To: Jessica Jones jessicahjones@nnu.edu

[redacted]

Hello Jessica, the Bishop approved. Thanks!

[redacted]

On Mar 4, 2020, at 8:20 AM, Jessica Jones <jessicahjones@nnu.edu> wrote:

Dear Archbishop,

As you know, I am on [redacted] staff with the Gulf Atlantic Diocese as the Canon for Next Generation Discipleship, and on the ACNA Next Generation Leadership Initiative's staff as the Director for Family Ministry. I am interested in how education has shaped the teaching practices of ACNA clergy and am currently pursuing a Doctor of Philosophy degree at Northwest Nazarene University, through the Department of Education, to identify this relationship.

This letter is to request your support for research I am conducting as a PhD candidate. This research will investigate the relationship between education and the teaching practice of Anglican clergy. The results of this research will be used to inform both seminary course offerings for ACNA seminaries, as well as professional development opportunities for clergy in the ACNA.

With your permission, I would like to send a link to ACNA active clergy in your diocese this Fall. The link will direct them to an anonymous survey that will ask them some general questions about their teaching practices. At the close of the survey, they will be given the opportunity to have their name (disconnected from their answers, so their information will remain confidential) entered into a drawing for an Amazon gift card. Clergy are under no obligation to complete it and may discontinue taking the survey at any time.

If granted permission, I will forward this paragraph, asking that you send it (or one similar) and the link (given at that time) to clergy.

[redacted]

From: [redacted]
Subject: Fwd: Research site for Jessica Howe Jones
Date: March 4, 2020 at 12:15 PM
To: jessicahjones@nnu.edu, [redacted]

[redacted]

Hi Jessica,

I am happy to support this effort.

[redacted] will get the letter back to you and she will be your contact once you are ready for the survey.

[redacted]

---------- Forwarded message ----------
From: **Jessica Jones** <jessicahjones@nnu.edu>
Date: Wed, Mar 4, 2020 at 7:23 AM
Subject: Research site for Jessica Howe Jones
[redacted]

[redacted]

I am on [redacted] staff with the Gulf Atlantic Diocese as the Canon for Next Generation Discipleship, and on the ACNA Next Generation Leadership Initiative's staff as the Director for Family Ministry. I am interested in how education has shaped the teaching practices of ACNA clergy and am currently pursuing a Doctor of Philosophy degree at Northwest Nazarene University, through the Department of Education, to identify this relationship.

This letter is to request your support for research I am conducting as a PhD candidate. This research will investigate the relationship between education and the teaching practice of Anglican clergy. The results of this research will be used to inform both seminary course offerings for ACNA seminaries, as well as professional development opportunities for clergy in the ACNA.

With your permission, I would like to send a link to ACNA active clergy in your diocese this Fall. The link will direct them to an anonymous survey that will ask them some general questions about their teaching practices. At the close of the survey, they will be given the opportunity to have their name (disconnected from their answers, so their information will remain confidential) entered into a drawing for an Amazon gift card. Clergy are under no obligation to complete it and may discontinue taking the survey at any time.

If granted permission, I will forward this paragraph, asking that you send it (or one similar) and the link (given at that time) to clergy:

[redacted]

From: [redacted]
Subject: Re: Research site for Jessica Howe Jones
Date: March 18, 2020 at 3:03 PM
To: Jessica Jones jessicahjones@nnu.edu

[redacted]

Dear Jessica,

I have discussed this possibility with [redacted] and we are willing to pass this along to our clergy to assist in your research.

When we send it out, we would want to be clear when we communicate with our clergy that this is an optional participation, not required, so the letter we send out should say something to that effect.

We hope that you get a lot of good responses. We will look to hear from you in the Fall for the letter/survey invitation.

—

Sincerely,

[redacted]

My office hours are typically M-F afternoons, with occasional morning hours. If you need to call, please leave a voicemail and I will return your call as soon as I can.

On Tue, Mar 10, 2020 at 3:09 PM Jessica Jones <jessicahjones@nnu.edu> wrote:

[redacted]

I am on [redacted] staff with the Gulf Atlantic Diocese as the Canon for Next Generation Discipleship, and on the ACNA Next Generation Leadership Initiative's staff as the Director for Family Ministry. I am interested in how education has shaped the teaching practices of ACNA clergy and am currently pursuing a Doctor of Philosophy degree at Northwest Nazarene University, through the Department of Education, to identify this relationship.

This letter is to request your support for research I am conducting as a PhD candidate. This research will investigate the relationship between education and the teaching practice of Anglican clergy. The results of this research will be used to inform both seminary course offerings for ACNA seminaries, as well as professional development opportunities for clergy in the ACNA.

With your permission, I would like to send a link to ACNA active clergy in your diocese this Fall. The link will direct them to an anonymous survey that will ask them some general questions about their teaching practices. At the close of the survey, they will be given the opportunity to have their name (disconnected from their answers, so their information will remain confidential) entered into a drawing for an Amazon gift card. Clergy are under no obligation to complete it and may discontinue taking the survey at any time.

If granted permission, I will forward this paragraph, asking that you send it (or one similar) and the link (given at that time) to clergy:

[redacted]

Northwest Nazarene University
Attention: HRRC Committee
Helstrom Business Center 1st Floor
623 S. University Boulevard
Nampa, ID 83686

RE: Research Proposal Site for Rev. Jessica Howe Jones

To Whom It May Concern:

This letter is to inform the HRRC that [redacted] has reviewed the proposed dissertation research plan including subjects, proposed data and collection procedures, and purpose of the study. Jessica Jones has permission to conduct her research study at the Diocese [redacted] The authorization dates for her research study are restricted to July 1, 2020 through July 1, 2021.

Respectfully,

[redacted]

Bishop, [redacted]
Anglican Church in North America

[redacted]
Anglican Church in North America

March 11, 2020

Northwest Nazarene University
Attention: HRRC Committee
Helstrom Business Center 1st Floor
623 S. University Boulevard
Nampa, ID 83686

RE: Research Proposal Site for Rev. Jessica Howe Jones

To Whom It May Concern:

This letter is to inform the HRRC that the [redacted] has reviewed the proposed dissertation research plan including subjects, proposed data and collection procedures, and purpose of the study. Jessica Jones has permission to conduct her research study at the Diocese [redacted] authorization dates for her research study are restricted to July 1, 2020 through July 1, 2021.

Sincerely yours,

[redacted]
Diocese [redacted]
Anglican Church in North America

[redacted] [redacted]

[redacted]

From: [redacted]
Subject: Re: Research site for Jessica Howe Jones
Date: March 5, 2020 at 1:42 PM
To: Jessica Jones jessicahjones@nnu.edu

Hi Jessica,

[redacted] I'm the diocesan administrator for the Dioc[redacted] I just spoke with [redacted] he gave the ok for you to speak with [redacted] for your research. We've printed the authorization letter and we'll mail it out today.

In Christ,

[redacted]

On Wed, Mar 4, 2020 at 1:10 PM Jessica Jones <jessicahjones@nnu.edu> wrote:

[redacted]

I am on [redacted] staff with the Gulf Atlantic Diocese as the Canon for Next Generation Discipleship, and on the ACNA Next Generation Leadership Initiative's staff as the Director for Family Ministry. I am interested in how education has shaped the teaching practices of ACNA clergy and am currently pursuing a Doctor of Philosophy degree at Northwest Nazarene University, through the Department of Education, to identify this relationship.

This letter is to request your support for research I am conducting as a PhD candidate. This research will investigate the relationship between education and the teaching practice of Anglican clergy. The results of this research will be used to inform both seminary course offerings for ACNA seminaries, as well as professional development opportunities for clergy in the ACNA.

With your permission, I would like to send a link to ACNA active clergy in your diocese this Fall. The link will direct them to an anonymous survey that will ask them some general questions about their teaching practices. At the close of the survey, they will be given the opportunity to have their name (disconnected from their answers, so their information will remain confidential) entered into a drawing for an Amazon gift card. Clergy are under no obligation to complete it and may discontinue taking the survey at any time.

If granted permission, I will forward this paragraph, asking that you send it (or one similar) and the link (given at that time) to clergy:

Appendix H

ACRP Certificate of Completion

ACRP

FOR LEARNING FOR LISTENING FOR LIFE

Certificate of Completion

This is to certify that

Jessica Jones

has successfully completed

NO CREDITS - Ethics and Human Subject Protection: A Comprehensive Introduction

Date of completion: Feb 4, 2020

Jim Kremidas — Executive Director

ACRP

The Association of Clinical Research Professionals (ACRP) provides contact hours for this educational activity.

Appendix I

Letter of Full IRB Approval

From: **Northwest Nazarene University** reply-to+ed8a2a1a-37c1-476e-8a29-087e157403aa@email.submittable.com
Subject: RE: [Northwest Nazarene University] 5032020 - Called to teach: A mixed methods study on the relationship between teaching style and educational preparedness of Anglican clergy who disciple
Date: June 25, 2020 at 9:02 PM
To: jessicahjones@nnu.edu

NU

Submittable

Dear Jessica,

The IRB has reviewed your protocol: 5032020 - Called to teach: A mixed methods study on the relationship between teaching style and educational preparedness of Anglican clergy who disciple. You received "Full Approval". Congratulations, you may begin your research. If you have any questions, let me know.

Heidi Curtis
Northwest Nazarene University
IRB Member
623 S University Blvd
Nampa, ID 83686

Reply | View Submission

Appendix J

Content Validity Index

Content Validity Index									
Ratings for Relevancy of Teaching Style by Six Experts: Rated 3 or 4 on a 4-Point Relevancy Scale									
	Demographics / Qualitative	**Expert 1**	**Expert 2**	**Expert 3**	**Expert 4**	**Expert 5**	**Expert 6**	**CVI**	**CVI %**
1	In which diocese are you located (for demographic purposes only)?	4	4	4	4	4	4	6.00	1.00
2	What is your gender?	4	4	4	4	4	4	6.00	1.00
3	What is your age range?	4	4	4	4	4	4	6.00	1.00
4	How many years have you been in ordained ministry?	4	4	4	4	4	4	6.00	1.00
5	Where did you go to seminary? If you did not attend seminary, please list n/a.	4	4	4	4	4	3	6.00	1.00
6	How much regular teaching in discipleship classes have you done, outside of Sunday worship services, in the last 5 years?	4	4	4	4	4	4	6.00	1.00
7	How much **formal instruction*** in adult learning theory (how adults learn) have you received? * *Formal instruction means courses taught by professional educators in the field of education.*	4	4	4	4	4	4	6.00	1.00
8	Where, and how, did you learn how to teach?	4	2	4	4	4	4	5.00	0.83
9	Based on your experience, what is the relationship between your educational preparedness (how you were taught) and your actual teaching style?	4	4	4	2	4	4	5.00	0.83
10	How did seminary prepare you to teach discipleship classes?	4	4	4	2	4	4	5.00	0.83
11	In your discipleship classes, do you encourage teacher-centered instruction, or learner-centered instruction?	4	4	4	4	4	4	6.00	1.00
12	What is the role of the Anglican church in adult discipleship?	4	4	4	2	3	4	5.00	0.83
13	How, if at all, has the global pandemic affected your teaching style?	4	4	4	2	4	3	5.00	0.83

	Quantitative (Modified PALS)	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	CVI	CVI %
1	I allow learners to participate in developing the criteria for evaluating their performance in the classroom.	4	4	4	4	4	4	6.00	1.00
3	I allow older learners more time to complete activities when they need it.	4	4	4	4	4	2	5.00	0.83
5	I help learners diagnose the gaps between their goals and their present level of performance in discipleship.	4	4	4	4	4	4	6.00	1.00
6	I provide knowledge rather than serve as a resource person.	3	2	4	4	4	4	5.00	0.83
7	I stick to the instructional goals that I write at the beginning of a discipleship program.	4	4	4	4	4	4	6.00	1.00
8	I participate in the informal counseling of learners in the discipleship classroom.	4	4	4	3	2	4	5.00	0.83
9	I use lecturing as the best method for presenting my subject material to adult learners.	4	4	4	4	4	4	6.00	1.00
10	I arrange the room so that it is easy for learners to interact.	4	4	4	4	4	4	6.00	1.00
11	I determine the educational goals for each of my learners.	4	2	4	4	4	4	5.00	0.83
12	I plan units which differ as widely as possible from my learners' socio-economic backgrounds.	4	3	4	3	2	4	5.00	0.83
13	I get a learner to motivate himself/herself by confronting him/her in the presence of others during group discussions.	4	3	4	4	2	4	5.00	0.83
14	I plan learning episodes that consider my learners' prior experiences.	4	4	4	4	4	4	6.00	1.00
15	I allow learners to participate in making decisions about the topics that will be covered in the discipleship classroom.	4	4	4	4	4	4	6.00	1.00
16	I use one basic teaching method because I have found that most adults have a similar style of learning.	4	4	4	4	4	4	6.00	1.00

17	I use different techniques depending on the learners being taught.	4	4	4	4	4	4	6.00	1.00
18	I encourage dialogue among my learners in the classroom.	4	4	4	4	4	4	6.00	1.00
19	I use written tests to assess the increase of knowledge rather than to direct future learning.	3	3	4	4	4	4	6.00	1.00
20	I utilize the many competencies that most adults already possess to achieve learning goals.	4	2	4	4	4	4	5.00	0.83
21	I use what history has proven that adults need to learn as my chief criteria for planning content.	3	1	4	4	4	4	5.00	0.83
22	I accept errors as a natural part of the learning process.	4	4	4	4	4	4	6.00	1.00
23	I have individual conferences to help learners identify their discipleship needs.	4	4	4	4	4	4	6.00	1.00
24	I let each learner work at his/her own rate regardless of the amount of time it takes him/her to learn a new concept.	4	4	4	4	4	4	6.00	1.00
25	I help my learners develop short-range as well as long-range discipleship goals.	4	3	4	4	4	4	6.00	1.00
26	I maintain a well-disciplined learning experience to reduce interference to learning.	3	4	4	3	4	4	6.00	1.00
27	I avoid discussion of controversial subjects that involve value judgments.	4	4	4	3	4	4	6.00	1.00
28	I allow my learners to take periodic breaks during discipleship classes.	3	4	4	4	4	4	6.00	1.00
29	I use methods that foster quiet, productive desk work.	4	4	4	4	4	4	6.00	1.00
30	I use tests as my chief method of evaluating learners.	4	4	4	4	4	4	6.00	1.00
31	I plan activities that will encourage each learner's growth from dependence on others to greater independence.	3	2	4	4	4	4	5.00	0.83
32	I gear my instructional goals to match the individual abilities and needs of the learners.	4	4	4	4	4	4	6.00	1.00
33	I avoid issues that relate to the learner's concept of himself/herself.	4	2	4	3	4	4	5.00	0.83

34	I encourage my learners to ask questions about the nature of their society.	4	4	4	4	4	4	6.00	1.00
35	I allow a learner's motives for participating in discipleship classes to determine the planning of learning goals.	4	2	4	4	4	4	5.00	0.83
36	I have my learners identify their own problems that need to be solved.	4	4	4	4	4	4	6.00	1.00
37	I give all my learners in my discipleship class the same assignment on a given topic.	4	4	4	4	4	4	6.00	1.00
38	I use materials that were originally designed for learners in elementary and secondary schools.	3	4	4	4	4	4	6.00	1.00
39	I organize adult learning episodes according to the problems that my learners encounter in everyday life.	4	4	4	4	4	4	6.00	1.00
40	I measure a learner's increase in knowledge by comparing their understanding to what adult disciples should understand on average.	4	4	4	4	4	4	6.00	1.00
41	I encourage competition among learners.	4	4	4	4	4	4	6.00	1.00
42	I use different materials with different learners.	4	4	2	4	4	4	5.00	0.83
43	I help learners relate new learning to their prior experiences.	4	4	4	4	4	4	6.00	1.00
44	I teach content about problems of everyday life.	4	4	4	4	4	4	6.00	1.00
	Content Validity Index Score:								0.95

Omitted Questions:

2	I use disciplinary action when it is needed in the classroom.	4	2	4	3	2	3	4.00	0.67
4	I encourage learners to adopt middle class values.	3	1	2	3	1	3	3.00	0.50