

**Learning Styles Preferences of the Adult Learner
in Religious Institutions**

by

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Abstract

There is a lack of published research on adult education programs in religious institutions. While religious institutions encourage their members to attend religious education opportunities, it may often be out of tradition. This study aims to begin the conversation around the tradition of Sunday School, specifically, the learning style preferences of adults in three churches in the United States. In this study, the religious institutions participating are churches in the Christian faith.

The Index of Learning Styles, with demographic questions, was sent to members and attendees of participating churches. Analysis of variance was used to determine if there was a relationship between learning style preference and a participant's gender, education level, and Sunday School attendance. The results showed that there was no significant difference between learning style preference and gender, education level, and Sunday School attendance. However, one church, on average, was more Active compared to the other churches who were, on average, more Reflective. While most of the participants indicated they attend Sunday School most of the time, results of this study suggest that Sunday School may appeal to more than one learning style preference.

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CHAPTER 1

Statement of the Problem

There is a need to examine the learning style of adults who participate in education opportunities offered by religious institutions. Religious institutions often provide adult education opportunities, whether they be faith-based or non-religious in nature. In the African American community, one study concluded that non-religious and religious education are important to their congregations (Chalmers, 2010). Others have created content around the learning styles of children in Sunday School (LeFever, 1994; Tutton, 2013) or the effects of faith-based small groups within a church or community (“Who is active,” 2010). But Foltz (1986), referring to adult religious education writes, “Adulthood is a longer period of time than both childhood and youth together. The changes and experience in the lives of adults are of ultimate importance in knowing this adult learner” (p. 53).

Many researchers have produced work surrounding improvements to be made with adult and religious education. Some have concluded that churches spend resources and time on the younger learner, rather the adult learner (Wray, 1999; English & Gillen, 2000). Barna (2010) found that women are most involved in Sunday school programs and small groups. Beatty and Robbins (1990) discussed the role of religious institutions as educators to their membership. Benson (1992) concluded that adults have low involvement in Christian education (28%) because youth in the church also have a low involvement rate. Benson went on to note that the informal nature of congregation curriculum may also contribute to the low involvement rates.

Isaac and Rowland (2002) discovered that participants in their study found traditional Sunday school to be irrelevant if someone has attended church for an extended period. In fact, English and Gillen (2000) stated “many view the adult education programs that traditional

religious institutions offer as static, immutable, nonfeeling, noncognitive sources of information that are oriented to the regurgitation of ideas from a past era” (p.523).

Purpose of the Study

The primary purpose of this study is to examine the relationship between learning style preferences of adult learners who participate in religious education in churches and to compare this data across education level, gender, and frequency of Sunday School attendance. The researcher’s goal is to encourage reflection on the tradition of adult Sunday School and to prompt religious institution leadership to examine if the learning opportunities available provide variety across the learning style preferences of their members.

Research Questions

The following research questions guided this study:

1. What is the dominate learning style preference for adults who are part of a religious institution as measured by the Index of Learning Styles?
2. What is the relationship between learning style preference and gender as measured by the Index of Learning Styles?
3. What is the relationship between learning style preference and Sunday School attendance frequency as measured by the Index of Learning Styles?
4. What is the relationship between learning style preference and education level as measured by the Index of Learning Style?
5. What is the relationship between learning style preference and the interaction of education level and Sunday School attendance as measured by the Index of Learning Styles?

Significance of the Study

Adult education in religious institutions has largely been formed as a response to the needs of a church over the past decades. From the beginning of adult Sunday School, organized through national bible classes in the 1820s, to the period of grouping in the 1950s, to the introduction of adult Bible class electives and class discussion in the Sunday School has slowly adapted as a response to societal pressures (Niblette, 1984). Even though Sunday School began to assist new believers or those exploring their faith, churches still place much significance on members of all ages attending Sunday School on a consistent basis. However, there is little published research surrounding the adult learners who attend, or do not attend, Sunday School.

Assumptions

The following assumptions were made as part of this study:

- A. The Index of Learning Style is a valid instrument for assessing a participant's preference for learning style.
- B. The participants will answer the assessments truthfully.
- C. The participants will only complete the Index of Learning Styles once.

Limitations

Participation in this study was voluntary. The convenience sample was from three religious institutions in Kentucky, Alabama, and Texas from the Christian tradition. The sample selection was limited to adults who attend and receive emails from the chosen religious institution.

Definitions

Terms used within and throughout this study include:

1. Active learners –retain and understand information best by doing something active with it
2. Global learners –learn in large jumps
3. Intuitive learners – often prefer discovering possibilities and relationships
4. Reflective learners – prefer to think about information and to work alone
5. Sensing learners –like learning facts
6. Sequential learners – tend to gain understanding in linear steps
7. Sunday school – religious education opportunity offered to members and attendees of a church
8. Verbal learners – get more out of words, written and spoken explanations
9. Visual learners – remember best what they see

Organization of the Study

Chapter 1 introduces the study, presenting the problem, purpose, significance of the study, research questions, assumptions, limitations, and definitions used throughout the study.

Chapter 2 includes a literature review related to learning styles. Chapter 3 reports the procedures used in the study including the methodology, design of the study, and Inventory of Learning Style. Chapter 4 reports the findings of the study. A summary of the study, conclusions, implications, and recommendations for further research are in Chapter 5.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

Chapter 1 introduced the study by providing general background of the research topic, statement of the problem, purpose of the study, research questions, significance of the study, limitations, and definition of terms. Chapter 2 provides a review of literature organized into sections: the adult learner, learning settings, adult education in religious institutions, and learning styles.

Adult Education and the Adult Learner

As early as the 1930s, literature was beginning to define adult education. Bryson (1936) describes adult education as all the activities with an educational purpose carried on by people engaged in the ordinary business of life. But it was in 1980 that Malcolm Knowles defined adult education as the process of learning in adults. It seems that this definition, with others, began the foundation of others building the field of adult education (Smith, 2002).

Knowles (1980) indicated that children and adults learn differently; therefore, should be taught differently. Knowles (1984) outlined characteristics of the adult learner that set adults apart from children in the learning process. The first being development of self-concept is the process of an individual maturing. The individual's self-concept shifts from a dependent personality to a more self-directed adult. The second characteristic is accrual of the learner's experience and knowledge. This considers that as an individual matures, they develop a cornucopia of life experiences, and these experiences are a resource for future learning. Third, an individual's readiness to learn is directly related to their developmental tasks. Fourth, orientation to learning assumes that as an individual matures, their learning shifts from person-centered to

problem-centered approaches to learning. Finally, as an individual matures, their motivation to learn changes from an external motivation to an internal motivation. Based on these characteristics, assumptions can be made about pedagogical and andragogical learning (see Table 1).

Table 1

Pedagogical and Andragogical Learning Assumptions

Learning Factors	Pedagogy Assumptions	Andragogy Assumptions
Relevance of learning	Learners learn for the sake of acquiring information.	Learners learn to address specific needs.
Role of learners' experience	Experience is minimized and less relevant to learning.	Experience is a rich resource for learning.
Motivation of learners	Learners are motivated by external rewards and punishments.	Learners are motivated by internal incentives and a desire to be effective on the job.
Level of self-direction	Learners are dependent on others for direction.	Learners are self-directed and know what needs to be learned.
Orientation to learning	Subject or content-centered learning is appropriate.	Problem-oriented learning is required.

Source: Beebe, et al. (2013).

Knowles's adult learner characteristics provides a framework for adult Sunday School programs. Instead of creating grown up lessons of Noah's ark and Joseph's coat of many colors, Sunday School teachers can acknowledge relevance, role, motivation, self-direction, and orientation of the adult learner. In fact, Lewis (1992) reviewed Malcom Knowles's book from the 1970s on andragogy and made suggestions on how to improve Sunday School. Lewis (1992) reviewed Malcom Knowles's book from the 1970s on andragogy. Walking through each of the

assumptions of the adult learner, Lewis discussed the implications that each could have on Sunday School. The first assumption, concept of the learner, describes how the adult learner is independent. Applying this to the Sunday School setting, Lewis indicated two ways a Sunday School teacher can benefit from viewing the learners as independent by involving learners in the curriculum planning team and providing opportunities for self-directed resources such as books, magazines, articles or videos.

The second assumption of andragogy, the role of the learner's experience, considers the background of the learner from childhood and other life experiences. To apply this assumption to Sunday School, Lewis described creating a psychological atmosphere where learners do not feel threatened as they might have previously in other learning environments. Lewis suggested doing this by asking learners to wear nametags or through ice breaker activities that allow learners to share experiences. Lewis stated that these non-threatening activities will help create a safe atmosphere for all learners. To build on the learner's experience, Lewis suggested that Sunday School teachers place an emphasis on active learning. While Sunday School teachers may use the same methods week after week, creating a class that is accommodating to at least three learning styles will involve more learners in the learning process.

The third assumption, readiness to learn, specifically refers to an adult's motivation to learn something. Lewis suggested that Sunday School teachers can apply this assumption by grouping learners by life stage. While it was popular in the 1960s to offer elective courses in Sunday School (Nibblette, 1983), Lewis (1992) suggests that grouping learners into life stages for Sunday School will create more connection and motivation for learning to take place. In addition, Sunday School teachers could address the learner's motivation through the promotion

and packaging of their courses. Providing course descriptions that relate to the learner on a practical level may convince adults to continue attending a class or come for the first time.

The fourth assumption Lewis addresses was orientation to learning. An adult's orientation to learning centered on the idea that what they learn today they can use tomorrow. First, Lewis stated that it was important to grab the attention of the students learn in the first five minutes of a class by explaining how the content that will be covered will directly apply to the learner. Lewis went on to say that focusing on the practical application, rather than on content, in one class allowed learners to apply the lesson to their own lives.

Beyond Knowles's characteristics of an adult learner, Cyrus Houle (1961) emphasized participation in adult learning. Houle (1961) discussed external and internal factors that influenced an adult's approach to learning. There are three classifications of orientation for the adult learner outlined by Houle: goal, activity, and learning. These orientations assist the educator as to why the learner may be coming to learn which can help better prepare the learner overall.

Goal oriented learning classifies the adult learner who engages in education to an identified goal or objective (Houle, 1961). While the goals and objectives can be diverse, the motivation behind this learner is to complete the certain thing they identified. On the other hand, an activity-oriented learner is engaged in learning for social interaction (Houle, 1961). This type of learner may participate in a variety of education opportunities with the sole purpose of social interaction. The final classification is a combination of goal and activity-oriented learners. Learning-oriented learners engage in education opportunities with a goal in mind, while also having a desire to be engaged socially (Houle, 1961).

Types of Agencies

Based on the diversity of agencies in adult education, Wayne L. Schroeder defined a typology of agencies of adult education. Building on the works of Knowles, Houle, and Verner, Schroeder outlined four agencies that do not fully encompass the entire adult education field, rather serve as a guide (Schroeder, 1970). Type I agencies are those “established to serve the educational needs of adults – adult education is a central function” (Schroeder, 1970, p. 37). Agencies in this type include proprietary schools, or other independent adult education centers that satisfy the needs of a specific education opportunity for a specific group. Agencies created for this specific goal are usually focused on the educational needs of the adults and may not be focused on creating programming that fits the needs of all adults in a community (Schroeder, 1970).

Type II agencies are those “established to serve the educational needs of youth, which have assumed the added responsibility of at least partially serving the educational needs of adults” (Schroeder, 1970, p. 37). In these agencies, adult education is a secondary function. Most common in this type is a public school, community college, or colleges and universities. While these were created for the younger learner, they may provide certain opportunities for adult learners through community service, cooperative extension, or evening programs (Schroeder, 1970).

Type III agencies include those “established to serve both educational and non-educational needs of the community” (Schroeder, 1970, p. 37). Adult education is not the main function of Type III agencies, rather it uses adult education to fulfill some of the needs of the agency. An example of this may be a library, museum, or health agencies. While none of these examples were created for adult education, they may use it to further their mission.

Type IV agencies were “established to serve the special interests (economic, ideological) of special groups” (Schroeder, 1970, p. 37). While adult education may not take a primary role in the mission of these agencies, it is integral to furthering the special interests of the agency. In these labor unions, churches, business and industry, adult education contributes to the effectiveness of the overall organization and it’s wellbeing. One unexpected member of this type of agency is correctional institutions that offer educational courses for their inmates (Schroeder, 1970).

Schroeder (1970) interestingly notes that the first three agencies are focused on people where the last agency is focused on an organization. Additionally, while the agencies appear to be siloed, one agency may rely on another to fulfill its mission. An example of this is a library, which is a Type III agency, may supply or provide resources to a public school, a Type II agency, for adult education uses.

This study will focus on Type IV agencies. Adult education in churches is not the central focus of the organization, but it does contribute to the overall effectiveness and wellbeing. Adult education in churches allows its members to further their interest in religious matters while staying connected to the organization.

Learning Settings

Formal, informal, and non-formal learning has been evaluated across multiple levels of learning. Hiam Eshach (2006) discussed the differences in types of learning as related to early childhood education. Grosemans, Boon, Verclairen, Dochy, and Kyndt, (2015) revealed that primary school teachers participated in informal learning through a variety of activities from experimenting, reflection, learning from others, and collaboration. Meyers, Erickson, and Small (2013) examined how informal learning plays a role in digital literacy.

However, it is in adult education where the types of learning become more blurred outside of formal learning since most definitions of adult education were simply described as informal learning, which included Knowles (1950). Marsick and Watkins (2015) defined the types of learning in relation to formal learning:

Formal learning is typically institutionally sponsored, classroom-based, and highly structured. Informal learning, a category that includes incidental learning, may occur in institutions, but it is not typically classroom-based or highly structured, and control of learning rests primarily in the hands of the learner. Incidental learning is defined as a byproduct of some other activity, such as task accomplishment, interpersonal interaction, sensing the organizational culture, trial-and-error experimentation, or even formal learning. Informal learning can be deliberately encouraged by an organization or it can take place despite an environment not highly conducive to learning. Incidental learning, on the other hand, almost always takes place although people are not always conscious of it. (p. 12)

Informal Learning

Marsick and Watkins (2015) attempted to define informal learning as learning that is predominantly unstructured, experiential, and noninstitutional. In more detail, informal learning is the type of learning that takes place as in daily life as one goes about their activities and work.

In 1992, Watkins and Marsick discussed moving towards theory for types of informal learning. Based on these, one could hypothesize there is a need for more definition in the body of research of informal learning. Watkins and Marsick (1992) began by defining informal and incidental learning together stating that both take place outside the classroom through experience. They further specified incidental learning as “learning which occurs as a by-product of something else” (p. 293). Considering these things, Watkins and Marsick attempted to build a

theory of seven elements: (1) learning from experience, (2) the organizational context, (3) focus on action, (4) non-routine vs. routine conditions, (5) the tacit dimension of knowledge, (6) delimiters to learning, and (7) enhancers of learning.

Later, Marsick and Volpe (1999) discussed informal learning in the workplace. They observed that informal learning was integrated with work and daily routines, triggered by an internal or external force, is not highly conscious, is haphazard and influenced by chance, is an inductive process of reflection and action, and is linked to the learning of others.

Eraut (2010) analyzed informal learning related to the workplace and the research was centered around three questions (1) what is being learned, (2) how it is being learned, and (3) what factors affect the level and directions of learning effort. Eraut indicated that there was some difficulty with this project since informal learning is often invisible. He also elaborated on the nature of informal learning, attempting to further define types of informal learning on a continuum. Eraut distinguished between the levels of intention in informal learning using implicit learning, reactive learning, and deliberative learning.

On one side of the continuum, Eraut (2010) used Reber's (1993) definition of implicit knowledge as knowledge that is independent of conscious attempts to learn, and the absence of explicit knowledge was learned. In the middle of the continuum is reactive learning. While intentional, reactive learning happens while an action is taking place. There is no time to plan or think, rather the moment is practically spontaneous. Even further, deliberative learning includes learning goals and time set aside for learning.

Some researchers have attempted to measure or define types of learning. Ellen Boeren (2011) presented gender inequalities in formal, non-formal, and informal adult learning. Using the Adult Education Survey (AES) as a guide, Boeren defined the types of learning taking place

in the research by an intentional and conscious decision to engage in learning. Through this study, it was found that women were less employed and less active in informal or non-formal learning activities. Further, when either gender is participating in a type of learning, men participate for job-related reasons while women participate for a personal reason. However, for the entire population surveyed, more participants indicated they participated in non-formal learning activities related to their job.

In the European Union Member States, Colardyn and Bjornavold (2004) investigated the validation of non-formal and informal learning activities as it relates to policy and practices. Colardyn and Bjornavold presented a case for lifelong learning and the benefit to the European workforce. They surmised that if one made visible their entire scope of learning, knowledge, and experience that it might avoid waste and duplication. Additionally, Colardyn and Bjornavold noted that since non-formal and informal learning endeavors are often going unnoticed and undocumented, lifelong learning likely will not be an ambition of most. Schugurensky (2000) discusses how historically any of the learning adults acquire through non-formal and informal means is not likely recognized by formal education institutions or the workplace.

Non-Formal Learning

There is some difference in what non-formal learning is called by researchers. While some take the approach of and define it as non-formal education (Coombs & Ahmed, 1974), others will use the term non-formal learning (Marsick & Watkins, 1990). For consistency with other adult education published works, this literature review will use non-formal learning throughout.

Brennan (2006) indicated that non-formal learning is often inadequately conceptualized. In fact, researchers have attempted to measure non-formal learning (Bjornavold, 1997; Boeren,

2011; Zepke, & Leach 2006) or to discover where it was taking place (Kyndt, Dochy, & Nijs 2009; Randler, Kummer, & Wilhelm, 2012). Based on the attempts to measure and even locate non-formal learning, it can be assumed that there is still much left to research in the field.

Schwier and Seaton (2013) compared participation patterns of adult learners in non-formal, and informal online learning environments. Using measures of density, reciprocity, and intensity, they compared participation in online learning discussion boards in formal, informal, and non-formal courses. Schwier and Seaton appeared to be one of the first to publish this type of study. While the authors noted that their findings are preliminary, replicating their work could produce some interesting conclusions.

Overall, Schwier and Seaton (2013) suggested that online learning environments should include some type of emotional connection whether through social advocacy, sharing from the learners or instructors, or guest instructors. When working with a formal learning environment, it is suggested that even the emotional connections include deliberate content surrounding the topic of the course. However, Schwier and Seaton (2013) found little evidence surrounding non-formal online learning environments. In fact, they did not recommend that instructional designers use discussion boards in a non-formal learning setting.

While there have been many types of non-formal and informal learning researched, as detailed to this point, there has been a lack of research on the non-formal learning that takes places in churches and religious institutions, particularly within African American populations (Isaac & Rowland, 2002; Blackwood, 1992). Beatty and Robbins (1990) explained that there was a link between the mission of the church and the education process and noted that churches could help transform the individual, group, and society at large.

In their research, Isaac and Rowland (2002) investigated the barriers of participation in adult education within religious institutions. For the purposes of their research, the authors defined religious institutions as “an African American Christian church (regardless of denominational affiliation) whose church leader (pastor) is African American and whose congregation is predominately African American” (p. 102). Isaac and Rowland also went on to define religious education as “all education offerings within religious institutions” (p. 103).

Isaac and Rowland (2002) determined there were six major categories of deterrents keeping adult learners from engaging in religious institutions (1) lack of relevance, (2) programmatic, (3) communication (4) individual/personal (5) instructional techniques, and (6) interpretational. With the six categories set, focus groups were assembled and the researchers interviewed participants.

In Isaac and Rowland’s (2002) study, those who identified lack of relevance as a deterrent noted that traditional Sunday school classes have become irrelevant because they fail to cover contemporary topics or topics that specifically relate to the community, while those who identified programmatic issues as deterrents noted that adult education was often repetitive. While some participants discussed interpretational or personal viewpoints as deterrents, still some noted that the instructional techniques kept them from engaging in adult education opportunities in their religious institution. Isaac and Rowland concluded that religious institutions should be open to new and different techniques of teaching as well as programming.

Learning Styles

Through the popularity and lack thereof, Curry (1983) determined that learning styles and its field has left confusion among the public. However, Curry detailed three layers of learning style theory in which he proposes an organization for learning style instruments and theory. The

first and outermost layer is instructional preference. As Curry (1983) noted, this layer specifically deals with the learning environment. This layer is the least stable among the others and is most easily influenced, however, it interacts with learner expectations, teacher expectations, and other external features. The second layer is the information processing style, which is the intellectual approach to assimilating information as a learner. Curry noted that this processing of information does not directly involve the environment, and therefore is more stable. However, this layer is still influenced by learning strategies. The most central layer is cognitive personality style, which is someone's individual approach to adapting and assimilating information. This layer does not directly interact with the learner's environment, but it is directly related to their personality.

Some researchers are vocal critics of learning style instruments and learning style theory. Kratzig and Arbuthnott (2006) determined a focus on learning style may be a wasted effort for educators and instructors. Through their studies, the authors discovered test performance did not correlate with learning style preference. Additionally, they found that the participants often answered the learning style questionnaires based on memories or their beliefs, as they are self-reported. Others may reason that learning styles are ineffective, however Othman and Amiruddin (2010) indicated this could be remedied by teachers incorporating learning theory into their preparation.

Learning style instruments are not new to education, psychology, or any other industry. Curry (1983) noted that learning styles gained popularity in the 1960s and the early 1970s but quickly lost popularity as society changed its focus. During the time that learning styles were in vogue, several instruments were created. In 1976, Kolb developed a 12 item self-reported

Learning Style Inventory to assess the learning style of participants. In 1984 Kolb updated the instrument to include only 10 items in the self-assessment.

Kolb's Learning Style Inventory

Kolb's experiential learning model has been the foundation for other learning styles (Sugarman, 1985). With its foundation in a framework of two dimensions, Kolb describes cognitive growth as active/reflective or concrete/abstract. Kolb, Irwin, Rubin, and McIntyre (1974) determined that there were two primary dimensions to the learning process. These dimensions consist of continuums with polarizing concepts. The first including concrete experiences versus abstract, while the second dimension includes active and reflecting.

Sugarman (1985) noted that the learning experience begins with the concrete experience as it is based on the personal experience of the learner. Healey and Jenkins (2000) suggested that a learner could enter the cycle at any stage and continue through in the determined order while Raschick (1998) implies a learner may enter at their preferred learning style. Hurst-Wajszczuk (2010) believed as long as the learner eventually encounters each stage in the cycle, they may enter at any point and have a successful learning experience. Kolb (1981) noted that to determine a learner's style preference, Kolb's Learning Style Inventory "asks the respondent to rank order four words in a way that best describes his or her learning style. One word in each item corresponds to one of four learning modes – Concrete Experience (sample word, *feeling*), Reflective Observation (*watching*), Abstract Conceptualization (*thinking*), and Active Experimentation (*doing*)" (p. 290). In response, the learner will determine if this is most like them, ranking a four, or least like them, ranking the item as a one. Sugarman (1985) explained that the nature of the responses and scoring in the LSI, a higher score in one dimension requires a lower score in others.

Kolb (1981) explained that learning styles are a representation and can vary from time to time:

The theory of experiential learning maintains that learning is a process involving the resolution of dialectical conflicts between opposing modes of dealing with the world – action and reflection, concreteness and abstraction. Learning styles represent preferences for one mode of adaptation over the others; but these preferences do not operate to the exclusion of other adaptive modes and will vary from time to time and situation to situation. This idea of variability seems essential, since change and adaptation to environmental circumstances are central to any concept of learning. (p. 290)

Even with this variation, Kolb (1981) is adamant that the LSI is simple, straightforward, and “does not lend itself to pseudoscientific puffery” (p. 290). Additionally, Kolb encourages participants to use the LSI for its intended purpose (self-examination) and not to “pigeon hole individuals and their behavior” (p. 290).

Hurst-Wajszuzuk (2010) determined that using Kolb and Fry’s Theory of Experiential Learning in a video consultation served as the foundation for a graduate teacher program in music education. Using their experience with Kolb’s learning style theory, Hurst-Wajszuzuk renamed Kolb’s quadrants so that it could be understood by someone outside of the learning style field. Hurst-Wajszuzuk simplified each preference as follows:

Table 2

Kolb	Hurst-Wajszuzuk Update
Accommodator	Product
Diverger	Heart
Converger	Questioner

Hurst-Wajszuzuk (2010) noted that two people with similar LSI quadrants may have different behaviors in the classroom depending on where they might fall within the quadrant. While one person might have exaggerated characteristics, another may have minimized tendencies. Hurst-Wajszuzuk continues by applying Kolb's learning style to the classroom in music education whether it be a traditional classroom or in a studio setting. Further, the writer recommends academic departments investigate their learning style preference noting that doing so could create a culture shift benefitting both students and faculty.

Felder's Index of Learning Styles

Building on Kolb's Experiential Learning Theory, the Index of Learning Styles is a 44-question online instrument designed to assess the preferences of learners using four dimensions (Dantas & Cunha, 2020). The dimensions include sensing or intuition, visual or verbal, active or reflective, and sequential or global (Felder & Silverman, 1988). Felder originally included an inductive/deductive dimension. But in June of 2002, Felder determined the need to remove it because of the potential assumptions that could be made about the results. Additionally, Felder made a change to the visual/verbal dimension. Originally the dimension was visual/auditory but was updated so that spoken and written words would be included in the same category.

Felder and Silverman first introduced the Index of Learning Styles in 1988 with their study of students in engineering education. By exploring aspects of learning in engineering education and preferred learning styles, Felder and Silverman proposed the dimensions of learning styles which were based on the learning theory of Jung and Kolb. Finding that engineering professors who use multiple teaching styles produced better learning, the researchers

suggested that professors of all disciplines include a few teaching styles in each class to reach multiple learners.

Later, Felder and Henriques (1995) used the ILS to investigate the mismatch of learning and teaching styles in foreign and second language education. Again, the researchers determined that it was most helpful for students to learn in a balanced teaching style where multiple styles are used. Teachers who learn the distribution of their students' learning styles and teach directly to those styles still may be missing the mark. In fact, Felder and Henriques suggested that teachers who wish to address a wide variety of learning styles can make small changes in their instructional approach.

Learning Style Use in Religious Institutions

In 1995, Marlene LeFever published a how-to on using learning styles in the Sunday School setting. Based around the 4MAT system, LeFever (1995) outlined various tactics to reach the four types of learners in Sunday School. The 4MAT system, created by Bernice McCarthy, was created in 1979 as a help to teachers who needed a way to move beyond traditional instruction in the classroom (LeFever, 1995; "We bring learning," n.d.). The 4MAT system is designed to engage the right and left hemispheres of the brain, as well as four types of learners.

McCarthy noted the first step in the system was to address the imaginative learner (LeFever, 1995). In this first step, McCarthy insinuates that students should have an opportunity to connect with and examine the material being taught. Moving to the second quadrant, the analytic learner is addressed through imaging and defining the content. McCarthy indicated this is the most important part in the cycle as it is where the learner connects the lesson with what they already know. Moving to the third quadrant, learners will use their common sense to extend their learning and to test their learning of the content. Quadrant four addresses the dynamic

learner where students can refine and integrate their learning into their life. But McCarthy interestingly notes that most Sunday School teachers and Bible studies live within pendulum teaching. This type of teaching swings between teaching content and testing the content, which McCarthy states is not adequate and never makes a difference in a student's life. Only when a teacher provides opportunity for a student to extend their learning and integrate it into their lives will they be able to fully retain the content taught.

Adult Education in Religious Institutions

It is common for religious institutions to offer education opportunities. Within a religious institution, participation is usually voluntary, whether it be faith based or community program. In 1995, Ellison and Sherkat investigated church participation in African American churches in rural southern and urban religious environments. Church participation was measured with the frequency of attendance at religious services and the frequency of participation in other church-related activities. The writers argued that African Americans participate in church related activities of all kinds due to the historical multifunctionality and symbolic nature of the church, as well as the vast array of secular opportunities for status, leadership, and a gateway to respectability.

McKenzie (1986) defined religious education's purpose as a process in three parts: "1) to acquire meaning, 2) to explore and expand meaning, and 3) to express meaning in a productive manner." As these are defined further, a parallel can be drawn from Knowles's characteristics of adult learners (1980) and McKenzie's purpose of adult education. The acquisition of meaning focuses on a framework and a structure for living and in turn allowing the adult learner to fully know the meaning to the religious tradition. According to McKenzie, this allows the adult learner

in religious education to gain stability and order in their lives. Similarly, Knowles described adult learners as needing to know why they are learning.

The second purpose outlined by McKenzie is exploring and expanding meaning. McKenzie details that the adult religious educator can guide the adult learner through this step in three ways. First, learners are encouraged to explore their religious heritage, which aligns with Knowles's adult learner characteristic of needing to know. Adult learners can expand on the framework found in the acquisition of meaning by exploring the heritage of their religious tradition. Second, McKenzie suggested that adult learners relate their religious tradition to their own life experiences. Third, adult learners were encouraged to question their religious tradition (McKenzie, 1986). When adult religious educators help the learner to critically question their religious tradition, McKenzie believes that one can truly develop their faith in a personal way, rather than purely submitting to the religious practice. Several of Knowles's adult learner characteristics can be seen in this step, including a readiness to learn, motivation of the learner, and the learner's need to know.

The final step in the adult religious education process according to McKenzie, is the expression of meaning. McKenzie describes the process of religious education culminating in interpreting meaninglessness in the world as a call to action. "Religious education should help learners recognize their mission as bringers of meaning to the world. Religious education must be action oriented. It is not enough that learners are equipped to interpret the world; they must be prepared to change the world under guidance of their religious convictions." (McKenzie, 1986, p. 13). Knowles's orientation to learning, and a motivation to learn are evident in this final step of the adult religious education process.

Beatty and Hayes (1989) described the programs and content of adult education in religious organizations as congruent with its purpose.

First, one finds programs focused on that which forms the heart of the denominational heritage then one finds programs that radiate out of a series of mandates for living out a religious commitment – programs offered either for the membership at large or for a specific segment of the community. Much less frequently does one find allusion to programs without an explicit religious agenda. Rather, what are found are scriptural, doctrinal, or theologically focused programs; programs of instruction about prayer, worship, liturgy, the sacraments, or festival observances; programs of outreach in evangelism, mission, discipleship, social justice, and peace; programs for new members or inquiring adults; initiatives of pastoral care, nurturing, or counseling of individual adults or entire families; programs focused on significant issues of polity, organization, history, and traditions of a denomination; programs in leadership development to serve the needs of the religious community and the community at large; and programs focused for specific segments of the membership in response to identified needs. In support of these programs, commercial publishing houses and virtually all denominations provide an array of curriculum materials. (p. 400)

It is in these types of programs that religious institutions deploy the use of a variety of locations and processes to carry out adult education. With the use of Sunday school, evening classes, small groups, courses for credit, retreats and conferences, religious institutions sponsor a wide array of adult education opportunities throughout local communities whether it be in a small or large group (Beatty & Hayes, 1989).

With a variety of ways to offer adult education in religious institutions, some writers have attempted to provide one-stop-shop handbooks on how to deploy and manage adult education programs. Craig (1994) set out to provide a multitude of resources for planning and managing an adult education program. Craig proposed questions to educational leaders about the purpose and direction of educational programs, as well as providing practical suggestions with learning style assessments and strategies for learning. Additionally, Craig pushed leadership to assess their programs while determining their program's aims, objectives, and outcomes.

Foltz (1986) described potential models of adult religious education and further indicated that there is not one single effective way to assemble an adult education program. Further, Foltz described how many adults will and have rejected the schooling model for adult religious education. Foltz goes on to suggest the need for various paradigms and models to fully encompass the needs of adult religious education. One example of note was the need for a teaching laboratory. Foltz (1986) states, "The future can no longer sustain adult educators who literally practice on the faith community. The practice needs a new home. The schooling model, as Westerhoff warns, is not sufficient and certainly is not synonymous with the church education paradigm needed for tomorrow" (p. 245).

A variety of research has been conducted on community programs based in churches. Ford, Edwards, Rodriguez, Gibson, and Tilley (1996) proposed an asthma management program for African Americans housed within a church setting. Ford, et al. (1996) noted that African American churches have provided a variety of educational opportunities for their members and the community, therefore the setting for the asthma management program was naturally set in a church. Nevárez-La Torre (1997) discussed the church-based community program that influenced Latino education. Exploring existing church-based community programs, Nevárez-La

Torre suggested that resources provided by churches can function in parallel with the public-school system, rather than in partnership.

While this study focuses on the Christian faith out of convenience, it is important to review the education practices of the three fastest growing religions and their education practices. Muslims are the world's fastest growing religious group, according to Pew Research Group (Lipka & Hackett, 2017). While Christianity has long held the spot for the largest religion in the world, Islam is expected to increase at more than double the rate of Christianity by 2060. Conversely, Christianity was set to experience a surge of growth in Sub-Saharan Africa by 2015 (Masci, 2015). While in the U.S. and Europe, younger people are continuing the trend to be less religious than older people (Kramer & Fahmy, 2018).

Islam

As one of the major world religions, Islam is the second largest and the fastest growing (Esposito, 1999). The Prophet Muhammad ibn Abd Allah is credited with founding Islam as a religion and civilization in western Arabia. But it was not until Muhammad's death in 632 that his successors grew Islam into a religious tradition and civilization known across the world. Early on, education was prominent in the Islam culture through various types of learning institutions (Maksisi, 1961). Unrestricted institutions included cathedral mosques and centers for study and discussion. Cathedral mosques were considered a place for scholars in religious sciences, where centers for study and discussion were libraries which may have been open to a variety of Muslims (Maksisi, 1961).

Islam has a tradition of lifelong learning where there is no time limit or standard time when a Muslim's education is complete (Al-Rawi, 1993). In fact, recurrent education is popular in early Islamic practice. It was not uncommon to see professionals leave their trade for months

only to return after they had mastered a subject. Additionally, Islam was considered a learning society where learning circles were hosted by the wealthy. Learning circles covered a variety of topics including art, literature, Islamic law, and politics. Today, education is still engrained in the Islamic culture and religion. The mosque continues to be a place of worship, prayer, and education for all ages (Nurhadi, 2019). Nurhadi (2019) suggests that based on the theory of Islam education, an environment that allows for education must continue through the mosque to provide educational opportunities for all ages.

Judaism

The Union for Reform Judaism (URJ) provides resolutions on what beliefs the union carries out for their faith. On the topic of adult education, the URJ details a resolution passed in 1937 on Jewish education (Resolution on Jewish Education, 2016). This resolution indicated that religious education is essential, it should not be limited to congregations or schools, congregations should provide adequate funding for the purpose of education and provide staffing for education. Later, in 1999, the URJ published a resolution on lifelong learning (Lifelong Jewish Learning, 2016).

After a debate on whether study or practice was superior, a group of rabbis used a quote from the Babylonian Talmud to conclude that study was greater because it led to action. The resolution included plans to use a variety of resources including books, commissions, and congregations to support and create lifelong learning opportunities. However, English and Gillen (2000) have argued that adult religious education efforts in the Jewish community have been sporadic.

Adult Religious Education in the Christian Faith

Sunday School and other religious education opportunities have shown to increase a person's knowledge of religion. In 2019, Alper and Smith conducted a study concerning American's knowledge of religion. Almost 11,000 participants were asked a series of questions and were scored based on the right or wrong answers. Participants who say they do things each month to learn about their own religion scored slightly higher than the national average of participants. Those things included reading scripture, visiting websites, listening to podcasts, reading books or magazines, or watching television. Additionally, participants who have taken a class on world religions answered more questions correctly, even after controlling for demographic factors. Participants who attended Sunday school or other similar programs for many years scored more points on the questionnaire than those who did not attend Sunday school or similar program. This suggests that Sunday School could make a difference in a person's knowledge of religion.

Sunday School

With its roots in Gloucester, England, Sunday school began in the 1780s due to the works of Robert Raikes (DeWitt, 1984). At the beginning of the Industrial Revolution, Raikes, a journalist, started a school on Sundays for the lower-class children who worked throughout the week. Even while the upper classes took issue with this, school on Sundays for the lower-class children took off and eventually made its way to the United States.

While there may be some disagreement between when Sunday school first began in the United States, Nelson (1984) writes that it began between 1820 and 1850 due to separation of the church from government and a school system supported by tax dollars. Conversely, DeWitt (1984) writes that Sunday schools were established in the United States in 1789 in cities such as Philadelphia, Boston, and New York. Even still, Niblette (1983) determined that Sunday school

for adults first began in America in 1893 with a national Bible class movement originating in Syracuse, New York. Designed as a place of discovery, the Sunday school classes were separated in two groups, men and women, respectively. Their Bible class groups were named based on a symbolic significance or in honor of someone in their community.

This trend continued and the national Bible class movement grew so much that by 1903 the State Department of Bible Study was established in Illinois (Nibblette, 1983). By 1918 there were tens of thousands of adults involved in these Bible studies, usually surpassing church membership. However, the State Department of Bible Study's classes were held outside of a church due to ministerial attitude toward the organization and the perceived threat on local churches. By 1920, the Bible classes did meet within the church, and it was considered the norm for adults to attend a Bible class before a church service.

Throughout the following decades, adult Sunday school ebbed and flowed with world societal needs and norms (Nibblette, 1983). In the 1930s and 1940s, adult Sunday School began to focus on studying the Bible to defend its truth. In the 1950s, Sunday school became a status symbol and therefore, saw an increase in interest. Apart from the social benefits of Sunday school membership, adults saw a transformation in the organization of the classes. The 1950s were the first time that Sunday school classes were separated by age to address the developmental needs of a specific group.

In the 1960s, adult Sunday school began to appeal to the individual needs of their members by offering elective classes (Nibblette, 1983). These classes allowed those attending to choose which class might meet a specific need or be intriguing to them and in turn, this caused adults to ask more questions and have more class discussion. Once the 1970s began, a steep decrease in Sunday school attendance took place with many citing the lack of direction and

teacher commitment, irrelevancy, and lack of outreach as the reasons why they left (Nibblette, 1983).

Small groups

Today, small groups are engrained in the fabric of the modern church, but they began because of movements and events as early as the Protestant Reformation and the ministry of John Wesley (Donahue & Gowler, 2014). Davies (1964) describes the Wesleyan class meeting movement as an example of a small group that stands alone. The Wesleyan class was situated in the middle of the Methodist structure, with 10 to 15 members. Societies were larger with 20 to 50 people and bands were smaller, with four to five people. The purpose of these groups was to support accountability and spiritual formation (Donahue & Gowler, 2014). In fact, Wesley indicated that an individual could learn more in one class than ten years of preaching (Davies, 1964). However, the entire small group movement did not originate with John Wesley and the Protestant Reformation. In the Bible, Jesus refers to small groups and encourages others to use them, along with house churches to strengthen one's faith and to grow the church (Acts 2:42-46; Acts 13:1-3; Acts 20:20, I Timothy 3, Titus 1). Additionally, Paul the Apostle refers to house churches in various parts of the New Testament (Rom 16:3-5; Col 4:15; Phlm 1-2).

After World War II ended, a para-church recovery moment in America birthed disciple making ministries such as Navigators, Campus Crusaders for Christ, Young Life, and Inter Varsity Christian Fellowship (Donahue & Gowler, 2014). Similarly, cell churches in America were influenced by a movement in Seoul, South Korea in 1968 to aid church growth (Donahue and Gowler, 2014). But it was not until 1980 that churches in America used and advocated for small groups. Using influences from Wesley classes, Jesus's ministry in the Bible, cell churches, and the para-church movement, American churches created a small group culture that was more

flexible. By the 1990s, small groups were common among churches and fostered an environment for growth (Doughtery, 2004).

Church and Higher Education Institution Partnerships

Gross (1953) shared his assessment that the long-standing relationship between churches and Christian colleges deteriorated because Christian colleges and universities began awarding more secular degrees compared to religious based degrees. However, partnerships between churches and higher education institutions continue. Through the advisement of companies like Helix Education, some universities have partnered with churches to increase enrollment and to provide religious-specific degrees to church employees.

One example of these partnerships is Church of the Highlands in Birmingham, Alabama. Church of the Highlands offers Highlands College in a traditional and evening program. As an applicant to the Association for Biblical Higher Education Commission on Accreditation (as of February 2020), Highlands College offers “a unique approach to higher education through a holistic training experience. Students attending Highlands College will be trained in four areas. Because of the emphasis on these four pillars of training, our students are becoming the workers Jesus prayed for in Luke 10:2” (About Highlands College, n.d.). The four pillars are: academic instruction, ministry training, character formation, and spiritual development (About Highlands College, n.d.).

Highlands College offers a unique experience in religious education through parallel enrollment with Southeastern University in Lakeland, Florida. Live classes are offered on campus for students (About Highlands College, n.d.). In the Frequently Asked Questions of Highlands College, it is stated that “students attending Highlands College can earn an associate degree in Christian Ministry through Southeastern University. Southeastern University offers

live classes on campus to Highlands College students. Students transferring credit can pursue a bachelor's degree with Southeastern University online." Further, students can transfer their credits earned through Southeastern University to another university if they choose to continue their education.

RightNow Media

RightNow Media is a non-profit ministry that is "the streaming library of Bible study videos that inspires faith every day of the week" (RightNow Media, n.d.). RightNow Media's mission is to "work with the global church of inspire people to love others before self and Christ above all" (RightNow Media Mission, n.d.). This streaming library consists of topics for adults including marriage, finances, parenting, recovery, leadership, and more. Additionally, it includes content for younger audiences included in the subscription. With over 20,000 churches subscribing to RightNow Media, (RightNow Media, n.d.), churches can outsource adult education. RightNow Media selects content based on how it aligns with the essentials of the Christian faith (RightNow Media Content, n.d.) as outline by their doctrinal statement.

With this mission, the streaming service serves the church in three ways. The first being RightNow Media for members of a church. This branch of the mission allows subscribers to gain access to the world's largest library of biblical video resources and exists to "equip and inspire your people beyond Sunday," (RightNow Media Mission, n.d.). The second branch of the mission is RightNow Media @ Work, which is a separate video library designed to help a leadership team of an organization grow and mature through leadership development, financial management, and parenting skills. While the first branch of the mission, RightNow Media, is designed for churches and its members, RightNow Media @ Work's subscribers include companies like Chick-fil-A, Thrive Farmers, Interstate Batteries, Hobby Lobby, and more

(RightNow Media @ Work, n.d.). The third branch of the mission is RightNow Events which includes IF, Work as Worship Retreat, Marriage Night, and the RightNow Conference. Each event is either hosted or sponsored by RightNow Media and are available on their RightNow Media streaming service for those who did not attend in person.

Summary

Chapter two examined literature surrounding adult education and adult learner, types of agencies, learning settings, learning styles, learning styles in religious institutions, adult education in religious institutions, and adult religious education. These topics gave context to the topic of learning style preferences in the setting of religious institutions.

CHAPTER 3

METHODS

Introduction

Chapter 1 introduced the study by providing general background of the research topic, statement of the problem, purpose of the study, research questions, significance of the study, limitations, and definition of terms. Chapter 2 provides a review of literature organized into sections: adult education and adult learner, types of agencies, learning settings, learning styles, learning styles in religious institutions, adult education in religious institutions, and adult religious education. Chapter 3 includes a description of the research methods used in this study and will be outlined in the following sections: research design, population, sample, instrument, procedure, data collection, and data analysis.

Research Design

With the tradition of Sunday School largely unchanged since its inception in the early 1800s, the researcher explored possible relationships between Sunday School attendance, demographics, and learning style preferences. This study is consistent with other learning style research while also applying it to adult learning environments within religious institutions.

Population and Sample

The population for this study included three churches in Texas, Alabama, and Kentucky. Two denominations are represented including two Baptist churches and one representing the churches of Christ. The sample for this study consisted of members and attendees from each church. Members and attendees were defined as anyone who received email communication from their church.

A total of 182 responses were collected from the population, however 29 responses (16%) were excluded from the sample to comply with the participant information letter. Due to the wording in the participant information letter, the researcher assumed that if a survey was incomplete, the participant chose to opt out and therefore their responses would not be used. The sample size for this study consisted of 153 participants including males (30%) and females (70%) with ages ranging from 20 to 85. Church A included 30 participants (20%), Church B included 18 participants (12%), and Church C included 103 participants (68%). Education level consisted of 30 (20%) participants who reported that they had earned a high school diploma or GED, 24 (16%) participants with associate's degrees, 57 participants (37%) with a bachelor's degree, 32 participants (21%) with a master's degree, and 10 participants (6%) with a PhD or other professional degree.

Participants were asked how often they attend Sunday School on a Likert Scale (1 = Never, 2 = Sometimes, 3 = About half the time, 4 = Most of the time, 5 = Always). Nine participants (6%) reported they never attended Sunday School. Eleven participants (7%) reported they sometimes attended Sunday School. Eight participants (5%) reported they attended Sunday School about half the time. Fifty-nine participants (38%) reported they attended Sunday School most of the time, and 66 participants (43%) reported that they always attended Sunday School.

The Index of Learning Styles

This study was conducted using the Index of Learning Styles (ILS) to determine the participant's learning style preference according to the Felder-Silverman learning style model. The researcher was granted permission from Dr. Richard Felder to replicate the ILS in Qualtrics.

Background

In 1988 Richard Felder and Linda Silverman created a learning style model with the purpose of highlighting the most important learning style differences among engineering students (Felder & Spurlin, 2005). This research had the goal of providing engineering instructors with a good basis of teaching all learners within the engineering discipline. Using four dimensions, Felder and Suprlin sought to classify students within certain preferences. Felder and Silverman took inspiration from Kolb and the Myers Briggs Type Indicator for each dimension (Felder & Suprlin, 2005).

In 1991 the initial version of the Index of Learning Styles was created by Richard Felder in collaboration with Barbara Soloman (Felder & Suprlin, 2005). In subsequent years, a new version was created and made available on the internet in 1997. To create the current version, Dr. Felder made two significant changes in the model. He dropped the inductive/deductive dimension and changed the visual/auditory category to visual/verbal. According to Felder (2002), the inductive/deductive dimension was removed so that professors would not see that some students preferred deductive lectures, therefore only teaching to the test or assessment. Similarly, Felder updated the visual/auditory dimension to visual/verbal to allow spoken and written words to be included in either dichotomy, rather than forcing them into one or the other.

Validity and Reliability

Some reliability and validity studies have been conducted on the ILS. Zywno (2003) determined that the test-retest analysis of the ILS produced moderate to strong reliability. Additionally, the internal reliability of the scales of the ILS ranged from 0.53 to 0.70. Litzinger, Lee, Wise, and Felder (2007) reported the ILS has acceptable levels of internal consistency reliability and there is strong evidence of construct validity. At least one study has suggested the ILS has low internal reliability (Zwanenberg, Wilkinson, & Anderson 2000). However, the

researcher of this study was attempting to predict academic performance with the ILS rather than exploring learning style preferences.

Data Collection

To collect data for this study, the researcher requested permission from the Auburn University Institutional Review Board for Human Subject Research (IRB). The information submitted for approval included data collection sites authorizations, research questions, learning style instrument in Qualtrics, and a brief abstract. After approval was granted, the researcher collaborated with churches approved for data collection to distribute the learning style instrument via email.

Each church was provided with sample text for the email body for consistency in recruitment. Participants were informed that if they chose to click the link to the learning style instrument and complete the survey with demographic questions, that they agreed to be a participant. They were also informed that as a participant, they could opt out at any time by closing the browser window. After clicking the link in the email to continue to the learning style instrument, participants were presented with a participant information letter describing the nature and purpose of the study, and the nature and purpose of the learning style instrument.

Information was also provided for the expected length of time to complete the learning style instrument, as well as demographic questions. As responses were submitted, learning style preferences were automatically scored as determined by the Index of Learning Styles Scoring Guide. Four learning style preference scores (Active/Reflective, Sensing/Intuitive, Visual/Verbal, and Sequential/Global) were recorded for each participant. Participants were notified there would be no financial compensation for their responses or time, but they could opt in to receiving an emailed report of their learning style preference as determined by the learning

style instrument. After data collection was complete, responses were exported from Qualtrics and stored in a .csv file on a cloud-based storage platform that uses password protected accounts and two-factor authentication. At all times, the researchers were the only ones with access to the data.

Data Analysis

Using Qualtrics for data collection allowed the researcher to score each participants learning style preference, resulting in a continuous variable. Statistical Package for the Social Sciences (SPSS) was used to analyze data. With continuous and categorical data, the researcher used an ANOVA to determine if there was a relationship between learning style preference and gender, while a factorial ANOVA was used to determine if there was a relationship between education level, Sunday School attendance, and the interaction of education level and Sunday School attendance.

Summary

Chapter three included a description of the population and participants in the study, including demographic information on the participants. Additionally, the research design and learning style instrument were described, as well as the validity and reliability of the Index of Learning Styles. Data collection and analysis methods were also summarized.

CHAPTER 4

Results

Introduction

Chapter 1 introduced the study by providing general background of the research topic, statement of the problem, purpose of the study, research questions, significance of the study, limitations, and definition of terms. Chapter 2 provides a review of literature organized into sections: adult education and adult learner, types of agencies, learning settings, learning styles, learning styles in religious institutions, adult education in religious institutions, and adult religious education. Chapter 3 includes a description of the research methods used in this study and will be outlined in the following sections: sample, data collection, description of the method, demographic information, and instrumentation. Chapter 4 presents the results of the study. The findings and analyses are used to respond directly to the research questions.

Results

To answer the first research question, the researcher used SPSS to determine the dominate learning style at each religious institution. In Active/Reflective learning styles, Church A is predominantly Active ($M = 1.67$), while Church B and Church C are predominantly Reflective ($M = -1$, $M = -0.57$). In Sensing/Intuitive learning styles, Church A, Church B, and Church C were all predominantly Sensing ($M = -6.13$, $M = -7.11$, $M = -4.88$). In Visual/Verbal learning styles, all religious institutions were predominantly Visual ($M = -2.27$, $M = -2.78$, $M = -3.68$). Regarding Sequential/Global learning styles, all religious institutions were predominantly Sequential ($M = -3.40$, $M = -3.56$, $M = -1.80$).

Table 3

Active/Reflective	Sensing/Intuitive	Visual/Verbal	Sequential/Global
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Church A	1.67	-6.13	-2.27	-3.40
Church B	-1.00	-7.11	-2.78	-3.56
Church C	-0.57	-4.88	-3.68	-1.80

To answer the second research question what is the relationship between learning style and gender, the researcher used a one-way ANOVA. There was no significant difference in Active/Reflective learning style and gender ($F_{1,151} = 0.088, p = .768$). There was also no significance between Sensing/Intuitive learning style and gender ($F_{1,151} = 0.102, p = .750$), Visual/Verbal learning style and gender ($F_{1,151} = 3.381, p = .068$), or Sequential/Global learning style and gender ($F_{1,151} = 0.413, p = .522$).

Table 4

Active/Reflective Learning Style and Gender

	<i>df</i>	<i>F</i>	<i>p</i>
Between Groups	1	0.088	.768
Within Groups	151	19.603	
Total	152		

Table 5

Sensing/Intuitive Learning Style and Gender

	<i>df</i>	<i>F</i>	<i>p</i>
Between Groups	1	0.102	.750
Within Groups	151	21.499	
Total	152		

Table 6*Visual/Verbal Learning Style and Gender*

	<i>df</i>	<i>F</i>	<i>p</i>
Between Groups	1	3.381	.068
Within Groups	151	27.571	
Total	152		

Table 7*Sequential/Global Learning Style and Gender*

	<i>df</i>	<i>F</i>	<i>p</i>
Between Groups	1	0.413	.522
Within Groups	151	16.009	
Total	152		

To answer research questions three, four, and five, a factorial ANOVA was used to determine if there was a difference between education level and Sunday School attendance as it relates to learning style preference.

Active/Reflective Learning Style

There was no interaction between education level and Sunday School attendance as it relates to learning style preference ($F_{16,131} = 0.448, p = .949$). Main effect was not present in education level in Active/Reflective learning style preference ($F_{16,131} = 0.337, p = .852$), indicating that participants with different education levels had similar responses to the

Active/Reflective questions in the ILS. There was also no main effect present in Sunday School attendance in Active/Reflective learning style preference ($F_{16,131} = 1.246, p = .295$), indicating that participants who attended Sunday School at different rates had similar responses to the Active/Reflective questions in the ILS.

Sensing/Intuitive Learning Style

There was no interaction between education level and Sunday School attendance as it relates to learning style preference ($F_{16,131} = 0.330, p = .986$). Main effect was not present in education level and Sensing/Intuitive learning style preference ($F_{16,131} = 0.449, p = .773$), indicating that participants with different education levels had similar responses to the Sensing/Intuitive questions in the ILS. There was also no main effect present in Sunday School attendance in Sensing/Intuitive learning style preference ($F_{16,131} = 0.768, p = .548$), indicating that participants who attended Sunday School at different rates had similar responses to the Sensing/Intuitive questions in the ILS.

Visual/Verbal Learning Style

There was no interaction between education level and Sunday School attendance as it relates to learning style preference ($F_{16,131} = 0.868, p = .588$). Main effect was not present in education level and Visual/Verbal learning style preference ($F_{16,131} = 1.274, p = .283$), indicating that participants with different education levels had similar responses to the Visual/Verbal questions in the ILS. There was also no main effect in Sunday School attendance and learning style preference ($F_{16,131} = 0.848, p = .497$), indicating that participants who attended Sunday School at different rates had similar responses to the Visual/Verbal questions in the ILS.

Sequential/Global Learning Style

There was no interaction between education level and Sunday School attendance as it relates to learning style preference ($F_{16,131} = 0.654, p = .804$). Main effect was not present in education level and Sequential/Global learning style preference ($F_{16,131} = 0.749, p = .560$), indicating that participants with different education levels had similar responses to the Sequential/Global questions in the ILS. There was also no main effect in Sunday School attendance and learning style preference ($F_{16,131} = 1.476, p = .213$), indicating that participants who attended Sunday School at different rates had similar responses to the Sequential/Global questions in the ILS.

Table 8

	<i>df</i>	<i>F</i>	<i>p</i>
Education Level			
Active/Reflective	4	0.337	.852
Sensing/Intuitive	4	0.449	.773
Visual/Verbal	4	1.274	.283
Sequential/Global	4	0.749	.560
Total	153		
Sunday School Attendance			
Active/Reflective	4	1.246	.295
Sensing/Intuitive	4	0.768	.548
Visual/Verbal	4	0.848	.497
Sequential/Global	4	1.476	.213
Total	153		
Education Level * Sunday School Attendance			

Active/Reflective	13	.0448	.949
Sensing/Intuitive	13	0.330	.986
Visual/Verbal	13	0.868	.588
Sequential/Global	13	0.654	.804
Total	153		

Summary

Chapter four reported the results of the analysis. All religious institutions within the study had similar learning style preferences, even though there was slight variation. There was no significance in this study based on learning style preference and education level, gender, Sunday School attendance, or the interaction of education level and Sunday School attendance.

CHAPTER 5

DISCUSSION

Introduction

Chapter 1 introduced the study by providing general background of the research topic, statement of the problem, purpose of the study, research questions, significance of the study, limitations, and definition of terms. Chapter 2 provides a review of literature organized into sections: adult education and adult learner, types of agencies, learning settings, learning styles, learning styles in religious institutions, adult education in religious institutions, and adult religious education. Chapter 3 includes a description of the research methods used in this study and will be outlined in the following sections: sample, data collection, description of the method, demographic information, and instrumentation. Chapter 4 presents the results of the study. The findings and analyses are used to respond directly to the research questions. Chapter 5 provides a summary of the findings as well as the implications of the study. Recommendations for further research will be detailed to conclude the chapter.

Purpose of the Study

The primary purpose of this study is to examine the relationship between learning style preferences of adult learners who participate in religious education in churches and to compare this data across education level, gender, and frequency of Sunday School attendance. The researcher's goal is to encourage reflection on the tradition of adult Sunday School and to prompt religious institution leadership to examine if the learning opportunities available provide variety across the learning style preferences of their members. While investigating learning style preferences will provide insight, the goal of reflection on the tradition of Sunday School can be reached no matter the results of this study.

Summary and Implications

Religious institutions are often rooted in decades of tradition. Foltz (1986) stresses that any religious institution that examines their adult education programs should consider their traditions. “Tradition without reflective examination and reassessment is worthless. Educators must examine who they are and what God expects. The traditions must also be tested” (Foltz, 1986, p. 249). The data collected and analyzed for this study are a first step in reflecting on the tradition of Sunday School.

A Possible Confounding Variable

The first question explored the dominate learning style preference of each church, which was to help determine if there was a culture or consistency of one learning style preference. Based on the evolution of Sunday School (Nibblette, 1983), a dominate learning style within a church may shed light on the type learning the members may prefer. On average, participants from each church prefer the same learning style, with one exception - Church A prefers Active learning while, Church B and C prefer Reflective learning. This could be based on who chose to participate in the study, teaching styles participants were exposed to, and even the existing culture at each church. All these things could be affecting a participants bias when completing a learning style instrument. However, Church A is not significantly different than Churches B or C. All three churches represent the Christian faith in the United States and offer Sunday School programs for adults of all ages on a weekly basis. There is likely a confounding variable contributing to the difference in learning style preference.

Gender and Learning Style Preference

The second question investigated the possible relationship between learning style preference and gender. While learning style preference does not typically vary between genders,

it was explored to examine Sunday School attendance patterns. Barna (2010) suggested that women were the primary attendees of adult Sunday School programs, making up 59% of attendees. This study had slightly more women participate with 69% of the participants identifying as female. This could be because the churches participating in the study may have more women than average. Nevertheless, the results may not fully represent the learning style preferences of males who chose not to participate in the study. A sample that closely mirrors church membership demographics will strengthen results and allow church leadership to make sound decisions with adult education programs.

Education Level and Learning Style Preference

Results related to the third question were expected because there was no significant relationship between learning style preference and education level. The ILS was originally created with college level engineering students in mind (Felder & Silverman, 1988), and while it has been used outside of the engineering discipline, it was of interest to include education level in the study since churches are open to all disciplines and education levels. This diversity in education level may not be present at every church. Two of the three churches in the study are in areas with proximity to a college or university, which typically increases the amount of advanced and terminal degrees.

Sunday School Attendance and Learning Style Preference

This study had only 5% of the participants who disclosed they never attended Sunday School. One goal of this study was to compare the learning style preferences of those who attended Sunday School, and those who do not. With more data from those who do not attend Sunday School, studies like this one can better inform church leadership of their member's learning style preferences. However, with the current data, some implications can still be

discussed. Niblette (1983) and Foltz (1986) suggested there was a decline in or lack of attendance in adult Sunday School because there was a lack of direction and teacher commitment, irrelevancy, lack of outreach, or the rejection of the schooling method. Because this data included only 5% of participants who indicated they never attended Sunday School, this study was not fully representative of adults who do not attend Sunday School, and therefore does not represent their learning style preferences. This level of participation could be related to a church member's overall engagement, where those who are going to take the time and energy to attend Sunday School are those who are going to take the time and energy to participate in a research study.

While the study mostly included participants who attend Sunday School on a regular basis, we can discern that the Sunday School programs at each church are reaching a variety of learning style preferences. Since the relationship between Sunday School attendance and learning style preference was not significant, we can assume that Sunday School programs are reaching multiple learning styles. While that may be true, we do not know if there is a relationship between those who do not attend Sunday School and their learning style preference. Meaning, without data from those who do not attend Sunday School, we cannot speak to their learning style preference.

Participant Recruitment

Recruitment of participants should be reevaluated, specifically related to Sunday School attendance. While the recruitment letter and church leadership were encouraging all to participate and promised anonymity, some may have inflated their attendance practices, or did not feel safe disclosing their attendance practices. Additionally, it was asked of churches to recruit from email and social media since it was these methods are the primary communication

tools for all three churches. In good faith, it is assumed that churches did this as agreed on. But if further recruitment was done in Sunday School classes or in other methods it could have affected who chose to participate. Finally, with churches being Type IV agencies (Schroeder, 1970), it is assumed that those who attend or are members at a church want to grow their knowledge in the subject of their faith or religion. Since Sunday School classes are designed to do just that, a confounding variable may be affecting participation.

No matter the significance of the data, church leadership can glean some information from this study. Even though most of the participants indicated they attended Sunday School and over half identified as women, there was no significant difference in learning style preference. This indicates that the participants represented a variety of learning style preferences and there likely isn't one learning style that is attracted to Sunday School. Critics of learning styles contribute this to learning styles being a myth (Nancekivell, Shah, & Gelman, 2020), learning style instruments not being valid or reliable (Dembo & Howard, 2007), or that learning styles promotes stereotyping while wasting the time of the teacher and learner (Scott, 2010). However, without data from those who do not attend Sunday School, we cannot be sure if the Sunday School format is not objectionable to a particular learning style preference.

Recommendations for Future Research

- If a participant indicates they do not attend Sunday School, ask if they do something else in its place like RightNow Media/on-demand studies, or a study or class outside of their church.
- Add a question for participants to indicate if they are primarily a teacher or learner at their church. If all those who indicate they are teaching have the same learning style preference, perhaps Sunday School attendance may be affected.

- Replicate at other churches to include more diversity in Christian denomination (Baptist, Presbyterian, non-denomination, etc.), diversity in gender, and diversity of geographic location.
- Compare learning style preferences between churches to determine if there is a significant difference.
- For all churches who choose to participate in the study, ask for demographic information on the members so results of the study can be compared to the makeup of the congregation.

Summary

Chapter five revisited the purposed of the study and discussed the implications of the study. Recommendations for future research were listed. The purpose of this study was to determine the relationship between learning style preference as defined by the ILS and gender, education level, and Sunday School attendance. The lack of significance in this study indicates that Sunday School and adult education appeals to multiple learning style preferences, but we do not quite know if a learning style preference is excluded. From this study, church leadership can begin to evaluate their adult education programs to ensure they are reaching all learning style preferences represented in their churches.

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Default Question Block



AUBURN UNIVERSITY

COLLEGE OF EDUCATION

EDUCATIONAL FOUNDATIONS, LEADERSHIP AND TECHNOLOGY

You are invited to participate in a research study entitled "Learning Styles and Preferences of Adults in Religious Institutions," which examines the relationship between learning styles and the learning setting of adult learners who participate in religious education in churches and to compare this data across age groups, education level, gender, and frequency of Sunday School attendance.

You are being invited to participate because you are a member or attendee at Richmond church of Christ in Richmond, Kentucky, Fairhaven Baptist Church in Demopolis, Alabama or First Baptist Church-Big Spring in Big Spring, Texas and are 18 years of age or older.

What will be involved if you participate? If you decide to participate in this research study, you will be asked to complete an online survey. Your total time commitment will be approximately 10 minutes.

Are there any risks or discomforts? Within any research study there is always a potential risk when participant disclosure is involved as you may feel uncomfortable thinking about your experiences in education programs at a church.

Are there any benefits to yourself or others? There are no direct benefits to participating in this study. Participants of this study will not be compensated.

Are there any costs? There are no costs for participants of this study.

If you change your mind about participating, you can withdraw at any time during the study by closing the browser window. Your participation is completely voluntary. If you choose to withdraw, your data can be withdrawn as long as it is identifiable. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Educational Foundations, Leadership, and Technology, Richmond church of Christ in Richmond, Kentucky, First Baptist Church - Big Spring, or Fairhaven Baptist Church.

Any data obtained in connection with this study will remain confidential. We will protect your privacy and the data you provide by this survey. Information collected through your participation may be used to fulfill an educational requirement, the investigator's research for the Ph.D program, national or international presentations, or professional journal publications.

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or email irbadmin@auburn.edu or irbchair@auburn.edu

The Auburn University Institutional Review Board has approved this document for use from February 11, 2021 to -----, Protocol #20-428 EX 2009, Gibson.

Are you at least 18 years of age?

- Yes
- No

Please choose your home church

I understand something better after I

- try it out.
- think it through.

I would rather be considered

- realistic.
- innovative.

When I think about what I did yesterday, I am most likely to get

- a picture.
- words.

I tend to

- understand details of a subject but may be fuzzy about its overall structure.
- understand the overall structure but may be fuzzy about details.

When I am learning something new, it helps me to

- talk about it.
- think about it.

If I were a teacher, I would rather teach a course

- that deals with facts and real life situations.
- that deals with ideas and theories.

I prefer to get new information

- pictures, diagrams, graphs, or maps.
- written directions or verbal information.

Once I understand

- all the parts, I understand the whole thing.
- the whole thing, I see how the parts fit.

In a study group working on difficult material, I am more likely to

- jump in and contribute ideas.
- sit back and listen.

I find it easier

- to learn facts.
- to learn concepts.

In a book with lots of pictures and charts, I am likely to

- look over the pictures and charts carefully.
- focus on the written text.

When I solve math problems

- I usually work my way to the solutions one step at a time.
- I often just see the solutions but then have to struggle to figure out the steps to get to them.

In classes I have taken

- I have usually gotten to know many of the students.
- I have rarely gotten to know many of the students.

In reading nonfiction, I prefer

- something that teaches me new facts or tells me how to do something.
- something that gives me new ideas to think about.

I like teachers

- who put a lot of diagrams on the board.
- who spend a lot of time explaining.

When I'm analyzing a story or a novel

- I think of the incidents and try to put them together to figure out the themes.
- I just know what the themes are when I finish reading and then I have to go back and find the incidents that demonstrate them.

When I start a homework problem, I am more likely to

- start working on the solution immediately.
- try to fully understand the problem first.

I prefer the idea of

- certainty.
- theory.

I remember best

- what I see.
- what I hear.

It is more important to me that an instructor

- lay out the material in clear sequential steps.
- give me an overall picture and relate the material to other subjects.

I prefer to study

- in a study group.
- alone.

I am more likely to be considered

- careful about the details of my work.
- creative about how to do my work.

When I get directions to a new place, I prefer

- a map.
- written directions.

I learn

- at a fairly regular pace. If I study hard, I'll "get it."
- in fits and starts. I'll be totally confused and then suddenly it all "clicks."

I would rather first

- try things out.
- think about how I'm going to do it.

When I am reading for enjoyment, I like writers to

- clearly say what they mean.
- say things in creative, interesting ways.

When I see a diagram or sketch in class, I am most likely to remember

- the picture.
- what the instructor said about it.

When considering a body of information, I am more likely to

- focus on details and miss the big picture.
- try to understand the big picture before getting into the details.

I more easily remember

- something I have done.
- something I have thought a lot about.

When I have to perform a task, I prefer to

- master one way of doing it.
- come up with new ways of doing it.

When someone is showing me data, I prefer

- charts or graphs.
- text summarizing the results.

When writing a paper, I am more likely to

- work on (think about or write) the beginning of the paper and progress forward.
- work on (think about or write) different parts of the paper and then order them.

When I have to work on a group project, I first want to

- have "group brainstorming" where everyone contributes ideas.
- brainstorm individually and then come together as a group to compare ideas.

I consider it higher praise to call someone

- sensible.
- imaginative.

When I meet people at a party, I am more likely to remember

- what they looked like.
- what they said about themselves.

When I am learning a new subject, I prefer to

- stay focused on that subject, learning as much about it as I can.
- try to make connections between that subject and related subjects.

I am more likely to be considered

- outgoing.
- reserved.

I prefer courses that emphasize

- concrete material (facts, data).
- abstract material (concepts, theories).

For entertainment, I would rather

- watch television.
- read a book.

Some teachers start their lectures with an outline of what they will cover. Such outlines are

- somewhat helpful to me.
- very helpful to me.

The idea of doing homework in groups, with one grade for the entire group,

- appeals to me.
- does not appeal to me.

When I am doing long calculations,

- I tend to repeat all my steps and check my work carefully.
- I find checking my work tiresome and have to force myself to do it.

I tend to picture places I have been

- easily and fairly accurately.

with difficulty and without much detail.

When solving problems in a group, I would be more likely to

- think of the steps in the solutions process.
- think of possible consequences or applications of the solution in a wide range of areas.

What is your age?

What is your gender?

- Male
- Female

What is the highest level of education completed?

- Some high school
- High school diploma or GED
- Associate's degree
- Bachelor's degree
- Master's degree
- PhD or other professional degree (MD, JD, PharmD, etc.)

How often do you attend Sunday School at your church?

	Never	Sometimes	About half the time	Most of the time	Always
Sunday School attendance	<input type="radio"/>				

If you would like to receive a report of your learning style, please enter your email address. This is kept strictly confidential and is only used to distribute your Index of Learning Styles report.

If you choose not to enter your email address you will not receive a report of your learning style.

Powered by Qualtrics

Beth Spencer

From: Jennifer Gibson
Sent: Thursday, February 11, 2021 3:31 PM
To: IRB Administration
Cc: Maria Witte
Subject: RE: Gibson Protocol Review Request #20-428 EX 2009 "Learning Styles and Preferences of Adults in Religious Institutions"

Follow Up Flag: Follow up
Flag Status: Completed

Hello IRB,

The site in the modification asked that the word church be lower case as it's the official registered capitalization and spelling of the organization's name. I informed my faculty advisor (copied) and we are agreeable in moving forward as is.



Jennifer K. Gibson, M. Ed.

Student Services Coordinator, MBA Programs
Harbert College of Business
425 W. Magnolia Ave. | Auburn University, AL 36849
P: 334-844-4843

HARBERT inspiring
BUSINESS

[Website](#) | [Twitter](#) | [Facebook](#) | [Instagram](#)

From: IRB Administration <irbadmin@auburn.edu>
Sent: Thursday, February 11, 2021 3:23 PM
To: Jennifer Gibson <jkg0011@auburn.edu>
Cc: Maria Witte <wittemm@auburn.edu>
Subject: Gibson Protocol Review Request #20-428 EX 2009 "Learning Styles and Preferences of Adults in Religious Institutions"

Use IRBsubmit@auburn.edu for protocol/forms submissions and IRBadmin@auburn.edu for questions and information.
The IRB only accepts forms posted at <https://cws.auburn.edu/vpr/compliance/humansubjects/?Forms> and submitted electronically.

Dear Jennifer,

Your protocol entitled “Learning Styles and Preferences of Adults in Religious Institutions” was reviewed by the IRB. Before your protocol can be approved, additional information and revisions are requested.

The IRB's comments are as follows:

1. The IRB Reviewer almost approved the modification request; but determined to provide the PI with an option to revise a punctuation error found in paragraph 2 of the Information Letter. If the PI and Faculty Advisor choose, revise paragraph 2 to read, "Richmond Church...., not Richmond church.." OR, if the PI and Faculty Advisor are comfortable with the current version of the Information Letter, no revision is required.

In a memo responding to item 1, clarify whether the Information Letter has been revised and, if YES, submit a copy of the revised Information Letter. If NO, the IRB Reviewer will approve the current version of the Modification request and Information Letter.

Note all study materials included in the original version of the Modification request must be resubmitted with the response to this review.

Send revisions to irbsubmit@auburn.edu, with a note in the subject line “Revisions for protocol #20-428 EX 2009, Gibson”.

When responding to an IRB review, submit documents **as a single PDF** via irbsubmit@auburn.edu in this order.

1. A memorandum addressing the IRB reviewer’s notes (include any changes not specifically requested by the reviewer);
2. Revised documents, (as applicable) **highlighting** all requested documents in order as below:
 - Application;
 - Consent documents (consent form, information letter, etc.);
 - Recruitment materials (flyers, emails, telephone script, etc.);
 - Study instruments (survey, questionnaire, etc.);
 - Other study documents (data collection form, additional information, etc.);
 - Agreements/other IRB approvals; and
 - CITI training documentation.
3. A “clean copy” of all revised documents for the IRB approval stamp (in order as shown in item 2 above);
4. Other study materials included in the original submission (training, surveys, etc.).

If this study will be led by a Student Principal Investigator (PI) under oversight by a Faculty Advisor PI, the Student PI should discuss any questions first with the Faculty Advisor and, if questions remain after that discussion, contact the Office of the IRB at irbadmin@auburn.edu or 334-844-5966.

Please note: You are not authorized to initiate any part of your protocol involving human subjects until you receive final IRB approval.

If you have any questions or concerns, please let us know.

** IRB policy is that if revisions have not been received in 3 months, the protocol will be administratively withdrawn.

IRB Admin
Office of Research Compliance
Auburn University
540 Devall Drive
Auburn University, AL 36832



AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD

REQUEST for MODIFICATION

For Information or help completing this form, contact: **THE OFFICE OF RESEARCH COMPLIANCE (ORC)**

Phone: 334-844-5966 **E-Mail:** IRBAdmin@auburn.edu **Web Address:** <http://www.auburn.edu/research/vpr/ohs>

In MS Word, click in the white boxes and type your text; double-click checkboxes to check/uncheck.

- Federal regulations require IRB approval before implementing proposed changes.
- Change means any change, in content or form, to the protocol, consent form, or any supportive materials (such as the Investigator's Brochure, questionnaires, surveys, advertisements, etc.). See Item 4 for more examples.
- Form must be populated using Adobe Acrobat / Pro 9 or greater standalone program (do not fill out in browser). Hand written forms will not be accepted.

1. Today's Date	02/04/2021
------------------------	------------

2. Principal Investigator (PI)	
Principal Inves. (title): Jennifer Gibson Department: EFLT Phone: AU E-mail: 334-844-4843; jkg0011	Faculty PI (if PI is a student): Dr. Maria Witte Department: Phone: 334-844-0299 AU E-mail: witemm@auburn.edu
Contact person who should receive copies of IRB correspondence (Optional) Name: Phone: AU E-mail:	Department Head:

3. AU IRB Protocol Identification	
3.a. Protocol Number 20-428	
3.b. Protocol Title Learning Styles and Preferences of Adults in Religious Institutions	
3.c. Current Status of Protocol—For active studies, check ONE box at left; provide numbers and dates where applicable	
<input type="checkbox"/>	Study has not yet begun; no data has been entered collected
<input checked="" type="checkbox"/>	In progress If YES, number entered 66 responses collected Adverse events since last review
<input type="checkbox"/>	Data analysis only
<input type="checkbox"/>	Funding Agency and Grant Number: AU Funding Information:
<input type="checkbox"/>	List any other institutions and/or IRBs associated with this project:

4. Types of Change	
Mark all that apply, and describe the changes in item 5	
<input type="checkbox"/>	Change Key Personnel Attach CITI forms for new personnel.
<input type="checkbox"/>	Additional Sites or Change in Sites, including AU classrooms, etc. Attach permission forms for new sites.

<input type="checkbox"/>	Change in methods for data storage/protection or location of data/consent documents
<input type="checkbox"/>	Change in project purpose or project questions
<input checked="" type="checkbox"/>	Change in population or recruitment Attach new or revised recruitment materials as needed; both highlighted version & clean copy for IRB approval stamp Adding an additional site for data collection with updated recruitment materials
<input type="checkbox"/>	Change in study procedures Attach new or revised consent documents as needed; both highlighted version & clean copy for IRB approval stamp
<input type="checkbox"/>	Change in data collection instruments/forms (surveys, data collection forms) Attach new forms as needed; both highlighted version & clean copy for IRB approval stamp
<input type="checkbox"/>	Other (BUAs, DUAs, etc.) Indicate the type of change in the space below, and provide details in Item 5.c. or 5.d. as applicable. Include a copy of all affected documents, with revisions highlighted as applicable.

5. Description and Rationale	
5.a. For each item marked in Question #4 describe the requested changes to your research protocol, with an explanation and/or rationale for each. Additional pages may be attached if needed to provide a complete response.	
▶	Additional participants needed for the study so new sites were needed
5.b. Briefly list (numbered or bulleted) the activities that have occurred up to this point, particularly those that involved participants.	
▶	Participant data collected from two previously approved sites with 66 responses collected.
5.c. Does the change affect participants, such as procedures, risks, costs, benefits, etc.	
▶	No
5.d. Identify any changes in the safeguards or precautions that will be used to minimize described risks.	
▶	N/A
5.e. Attach a copy of <u>all</u> "stamped" IRB-approved documents currently used. (information letters, consents, flyers, etc.)	
▶	
5.f. Attach a copy of all revised documents (high-lighted revised version and clean revised version for the IRB approval stamp).	
▶	

6. Signatures

Principal Investigator

Jennifer K Gibson

Digitally signed by Jennifer K Gibson
Date: 2021.02.04 09:32:32 -06'00'

Faculty Advisor PI, if applicable

Maria M. Witte

Digitally signed by Maria M. Witte
Date: 2021.02.11 12:51:57 -06'00'

Richmond CHURCH of CHRIST

ELDERS:

Danny Hunt 859-248-2062
Joe Koger 859-369-5430
Orrin Nearhoof 515-707-0603
Bret Oakes 859-644-0717
Tom Riley 859-358-2395

Preacher: Mike Johnson
859-358-6957

Seniors Minister: Jack Hall
859-582-4975

Missionary: David Paher
859-314-8638

1500 Lancaster Road
Richmond, KY 40475

Email: richmondcc@richmondcc.org
Website: www.richmondcc.org
Office Phone: 859-623-8535
Office Fax: 859-624-9070

January 25, 2021

Auburn University Institutional Review Board
c/o Office of Research Compliance
115 Ramsay Hall
Auburn, AL 36849

Please note that Ms. Jennifer K. Gibson, Auburn University Graduate Student, has the permission of the leadership at Richmond church of Christ to conduct research at our church for her study, "Learning Styles and Preferences of Adults in Religious Institutions."

Ms. Gibson will provide us a recruitment email to send to our members and attendees. This email will include a link to a learning style assessment. Our church staff will distribute the recruitment email to our mailing list. No identifying information will be gathered unless a participant chooses to disclose their email address for a copy of their learning style report. Ms. Gibson's research activities will be finished by August 30, 2021.

Ms. Gibson has agreed to provide to my office a copy of the Auburn University IRB-approved, stamped consent document before recruitment of participants begins, and will also provide a copy of any aggregate results.

If there are any questions, please use my contact information below.

Thank you,



Mike Johnson
Preacher, Richmond church of Christ
1500 Lancaster Road
Richmond, KY 40475
Cell—859-358-6957
mjohnson@richmondcc.org

Default Question Block



AUBURN UNIVERSITY
COLLEGE OF EDUCATION

EDUCATIONAL FOUNDATIONS, LEADERSHIP AND TECHNOLOGY

You are invited to participate in a research study entitled "Learning Styles and Preferences of Adults in Religious Institutions," which examines the relationship between learning styles and the learning setting of adult learners who participate in religious education in churches and to compare this data across age groups, education level, gender, and frequency of Sunday School attendance.

You are being invited to participate because you are a member or attendee at Richmond church of Christ in Richmond, Kentucky, Fairhaven Baptist Church in Demopolis, Alabama or First Baptist Church-Big Spring in Big Spring, Texas and are 18 years of age or older.

What will be involved if you participate? If you decide to participate in this research study, you will be asked to complete an online survey. Your total time commitment will be approximately 10 minutes.

Are there any risks or discomforts? Within any research study there is always a potential risk when participant disclosure is involved as you may feel uncomfortable thinking about your experiences in education programs at a church.

Are there any benefits to yourself or others? There are no direct benefits to participating in this study. Participants of this study will not be compensated.

The Auburn University Institutional
Review Board has approved this
Document for use from
02/11/2021 to -----
Protocol # 20-428 EX 2009

Are there any costs? There are no costs for participants of this study.

If you change your mind about participating, you can withdraw at any time during the study by closing the browser window. Your participation is completely voluntary. If you choose to withdraw, your data can be withdrawn as long as it is identifiable. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Educational Foundations, Leadership, and Technology, Richmond church of Christ in Richmond, Kentucky, First Baptist Church - Big Spring, or Fairhaven Baptist Church.

Any data obtained in connection with this study will remain confidential. We will protect your privacy and the data you provide by this survey. Information collected through your participation may be used to fulfill an educational requirement, the investigator's research for the Ph.D program, national or international presentations, or professional journal publications.

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or email irbadmin@auburn.edu or irbchair@auburn.edu

The Auburn University Institutional Review Board has approved this document for use from October 20, 2020 to -----, Protocol #20-428 EX 2009, Gibson

Are you at least 18 years of age?

- Yes
- No

Please choose your home church

I understand something better after I

- try it out.
- think it through.

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I would rather be considered

- realistic.
- innovative.

When I think about what I did yesterday, I am most likely to get

- a picture.
- words.

I tend to

- understand details of a subject but may be fuzzy about its overall structure.
- understand the overall structure but may be fuzzy about details.

When I am learning something new, it helps me to

- talk about it.
- think about it.

If I were a teacher, I would rather teach a course

- that deals with facts and real life situations.
- that deals with ideas and theories.

I prefer to get new information

- pictures, diagrams, graphs, or maps.
- written directions or verbal information.

Once I understand

- all the parts, I understand the whole thing.
- the whole thing, I see how the parts fit.

In a study group working on difficult material, I am more likely to

- jump in and contribute ideas.
- sit back and listen.

I find it easier

- to learn facts.
- to learn concepts.

In a book with lots of pictures and charts, I am likely to

- look over the pictures and charts carefully.
- focus on the written text.

When I solve math problems

- I usually work my way to the solutions one step at a time.
- I often just see the solutions but then have to struggle to figure out the steps to get to them.

In classes I have taken

- I have usually gotten to know many of the students.
- I have rarely gotten to know many of the students.

In reading nonfiction, I prefer

- something that teaches me new facts or tells me how to do something.
- something that gives me new ideas to think about.

I like teachers

- who put a lot of diagrams on the board.
- who spend a lot of time explaining.

When I'm analyzing a story or a novel

- I think of the incidents and try to put them together to figure out the themes.
- I just know what the themes are when I finish reading and then I have to go back and find the incidents that demonstrate them.

When I start a homework problem, I am more likely to

- start working on the solution immediately.
- try to fully understand the problem first.

I prefer the idea of

- certainty.
- theory.

I remember best

- what I see.
- what I hear.

It is more important to me that an instructor

- lay out the material in clear sequential steps.
- give me an overall picture and relate the material to other subjects.

I prefer to study

- in a study group.
- alone.

I am more likely to be considered

- careful about the details of my work.
- creative about how to do my work.

When I get directions to a new place, I prefer

- a map.
- written directions.

I learn

- at a fairly regular pace. If I study hard, I'll "get it."
- in fits and starts. I'll be totally confused and then suddenly it all "clicks."

I would rather first

- try things out.
- think about how I'm going to do it.

When I am reading for enjoyment, I like writers to

- clearly say what they mean.
- say things in creative, interesting ways.

When I see a diagram or sketch in class, I am most likely to remember

- the picture.
- what the instructor said about it.

When considering a body of information, I am more likely to

- focus on details and miss the big picture.
- try to understand the big picture before getting into the details.

I more easily remember

- something I have done.
- something I have thought a lot about.

When I have to perform a task, I prefer to

- master one way of doing it.
- come up with new ways of doing it.

When someone is showing me data, I prefer

- charts or graphs.
- text summarizing the results.

When writing a paper, I am more likely to

- work on (think about or write) the beginning of the paper and progress forward.
- work on (think about or write) different parts of the paper and then order them.

When I have to work on a group project, I first want to

- have "group brainstorming" where everyone contributes ideas.
- brainstorm individually and then come together as a group to compare ideas.

I consider it higher praise to call someone

- sensible.
- imaginative.

When I meet people at a party, I am more likely to remember

- what they looked like.
- what they said about themselves.

When I am learning a new subject, I prefer to

- stay focused on that subject, learning as much about it as I can.
- try to make connections between that subject and related subjects.

I am more likely to be considered

- outgoing.
- reserved.

I prefer courses that emphasize

- concrete material (facts, data).
- abstract material (concepts, theories).

For entertainment, I would rather

- watch television.
- read a book.

Some teachers start their lectures with an outline of what they will cover. Such outlines are

- somewhat helpful to me.
- very helpful to me.

The idea of doing homework in groups, with one grade for the entire group,

- appeals to me.
- does not appeal to me.

When I am doing long calculations,

- I tend to repeat all my steps and check my work carefully.
- I find checking my work tiresome and have to force myself to do it.

I tend to picture places I have been

- easily and fairly accurately.

with difficulty and without much detail.

When solving problems in a group, I would be more likely to

- think of the steps in the solutions process.
- think of possible consequences or applications of the solution in a wide range of areas.

What is your age?

What is your gender?

- Male
- Female

What is the highest level of education completed?

- Some high school
- High school diploma or GED
- Associate's degree
- Bachelor's degree
- Master's degree
- PhD or other professional degree (MD, JD, PharmD, etc.)

How often do you attend Sunday School at your church?

	Never	Sometimes	About half the time	Most of the time	Always
Sunday School attendance	<input type="radio"/>				

If you would like to receive a report of your learning style, please enter your email address. This is kept strictly confidential and is only used to distribute your Index of Learning Styles report.

If you choose not to enter your email address you will not receive a report of your learning style.

Powered by Qualtrics

Email invitation

Dear RCC member,

To help our church understand how we all learn best based on style and to improve our adult Bible study classes, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Richmond church of Christ and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_4lbNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

The Auburn University Institutional
Review Board has approved this
Document for use from
02/11/2021 to -----
Protocol # 20-428 EX 2009

Email invitation – Reminder 1

****This is a reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear RCC member,

To help our church understand how we all learn best based on style and to improve our adult Bible study classes, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Richmond church of Christ and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_4lbNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

The Auburn University Institutional
Review Board has approved this
Document for use from
02/11/2021 to -----
Protocol # 20-428 EX 2009

Email invitation – Reminder 2

****This is your final reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear RCC member,

To help our church understand how we all learn best based on style and to improve our adult Bible study classes, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Richmond church of Christ and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_4lbNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

The Auburn University Institutional
Review Board has approved this
Document for use from
02/11/2021 to -----
Protocol # 20-428 EX 2009

End of Survey Message

Thank you for participating in this research study. If you chose to enter your email address, you will receive a report of your learning style in the coming days. Please expect an email from Jennifer K. Gibson at jennifergibson@auburn.edu.

If you have questions about this project, you may contact Jennifer K Gibson at jennifergibson@auburn.edu or Maria M. Witte at wittemm@auburn.edu. If you have questions about your rights as a participant, please direct your questions to the Auburn University Office of Research Compliance at (334)844-5966 or iebadmin@auburn.edu.

Thank you!

The Auburn University Institutional
Review Board has approved this
Document for use from
02/11/2021 to -----
Protocol # 20-428 EX 2009



AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD

REQUEST for MODIFICATION

For Information or help completing this form, contact: THE OFFICE OF RESEARCH COMPLIANCE (ORC)
 Phone: 334-844-5966 E-Mail: IRBAdmin@auburn.edu Web Address: <http://www.auburn.edu/research/vpr/ohs>

In MS Word, click in the white boxes and type your text; double-click checkboxes to check/uncheck.

- Federal regulations require IRB approval before implementing proposed changes.
- Change means any change, in content or form, to the protocol, consent form, or any supportive materials (such as the Investigator's Brochure, questionnaires, surveys, advertisements, etc.). See Item 4 for more examples.
- Form must be populated using Adobe Acrobat / Pro 9 or greater standalone program (do not fill out in browser). Hand written forms will not be accepted.

1. Today's Date	
------------------------	--

2. Principal Investigator (PI)	
Principal Inves. (title): Jennifer Gibson Department: EFLT Phone: 334-844-4843 AU E-mail: jkg0011@auburn.edu	Faculty PI (if PI is a student): Dr. Maria Witte Department: 334-844-0299 Phone: witemm@auburn.edu AU E-mail:
Contact person who should receive copies of IRB correspondence (Optional) Name: Phone: AU E-mail:	Department Head:

3. AU IRB Protocol Identification	
3.a. Protocol Number 20-428	
3.b. Protocol Title Learning Styles and Preferences of Adults in Religious Institutions	
3.c. Current Status of Protocol—For active studies, check ONE box at left; provide numbers and dates where applicable	
<input checked="" type="checkbox"/> Study has not yet begun; no data has been entered collected	
<input type="checkbox"/> In progress If YES, number entered Adverse events since last review	Approval Dates: From _____ To _____
<input type="checkbox"/> Data analysis only	
<input type="checkbox"/> Funding Agency and Grant Number:	AU Funding Information:
<input type="checkbox"/> List any other institutions and/or IRBs associated with this project:	

4. Types of Change	
Mark all that apply, and describe the changes in item 5	
<input type="checkbox"/> Change Key Personnel Attach CITI forms for new personnel.	
<input type="checkbox"/> Additional Sites or Change in Sites, including AU classrooms, etc. Attach permission forms for new sites.	

<input type="checkbox"/>	Change in methods for data storage/protection or location of data/consent documents
<input type="checkbox"/>	Change in project purpose or project questions
<input checked="" type="checkbox"/>	Change in population or recruitment Attach new or revised recruitment materials as needed; both highlighted version & clean copy for IRB approval stamp Updating minimum age to 18 years from 19 years. Adding social media posts to participant recruitment.
<input type="checkbox"/>	Change in study procedures Attach new or revised consent documents as needed; both highlighted version & clean copy for IRB approval stamp
<input type="checkbox"/>	Change in data collection instruments/forms (surveys, data collection forms) Attach new forms as needed; both highlighted version & clean copy for IRB approval stamp
<input type="checkbox"/>	Other (BUAs, DUAs, etc.) Indicate the type of change in the space below, and provide details in Item 5.c. or 5.d. as applicable. Include a copy of all affected documents, with revisions highlighted as applicable.

5. Description and Rationale	
5.a. For each item marked in Question #4 describe the requested changes to your research protocol, with an explanation and/or rationale for each. Additional pages may be attached if needed to provide a complete response.	
▶	Response provided on page 5 of this document.
5.b. Briefly list (numbered or bulleted) the activities that have occurred up to this point, particularly those that involved participants.	
▶	No activities involving participants have occurred
5.c. Does the change affect participants, such as procedures, risks, costs, benefits, etc.	
▶	No
5.d. Identify any changes in the safeguards or precautions that will be used to minimize described risks.	
▶	N/A
5.e. Attach a copy of <u>all</u> "stamped" IRB-approved documents currently used. (information letters, consents, flyers, etc.)	
▶	
5.f. Attach a copy of all revised documents (high-lighted revised version and clean revised version for the IRB approval stamp).	
▶	

6. Signatures

Principal Investigator Jennifer K Gibson

Digitally signed by Jennifer K Gibson
Date: 2020.10.16 15:03:13 -05'00'

Faculty Advisor PI, if applicable Maria M. Witte

Digitally signed by Maria M. Witte
Date: 2020.10.16 17:06:31 -05'00'

Gibson Protocol #20-428 Request for Modification

In response to question 5.a, the following is requested for a modification to Gibson Protocol #20-428:

1. Updating minimum age to 18 years from 19 years based on the law Act 2015-167.
2. Data collection sites have requested that social media posts be included in participant recruitment. The following posts will be used on each Facebook page:

Facebook post to Fairhaven Facebook page:

We are inviting all our members to participate in a research study that can help us improve our Bible study. Members 18 years of age and older eligible to participate by clicking the link below to take a learning style survey. We anticipate it will only take about 10 minutes of your time.

To participate, use the following link:

https://auburn.qualtrics.com/jfe/form/SV_4IbNJZ2Bvkou9H7

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or by email irbadmin@auburn.edu or irbchair@auburn.edu.

Facebook post to FBC-Big Spring Facebook page:

We are inviting all our members to participate in a research study that can help us improve our Bible study. Members 18 years of age and older eligible to participate by clicking the link below to take a learning style survey. We anticipate it will only take about 10 minutes of your time.

To participate, use the following link:

https://auburn.qualtrics.com/jfe/form/SV_4IbNJZ2Bvkou9H7

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or by email irbadmin@auburn.edu or irbchair@auburn.edu.

The URL for each Facebook page is as follows:

URL for Fairhaven Baptist Church: <https://www.facebook.com/FairhavenDemopolis>

URL for First Baptist Big Spring: <https://www.facebook.com/firstbaptistchurchbigspring>

Default Question Block



AUBURN UNIVERSITY
COLLEGE OF EDUCATION

EDUCATIONAL FOUNDATIONS, LEADERSHIP AND TECHNOLOGY

You are invited to participate in a research study entitled "Learning Styles and Preferences of Adults in Religious Institutions," which examines the relationship between learning styles and the learning setting of adult learners who participate in religious education in churches and to compare this data across age groups, education level, gender, and frequency of Sunday School attendance.

You are being invited to participate because you are a member or attendee at Fairhaven Baptist Church in Demopolis, Alabama or First Baptist Church-Big Spring in Big Spring, Texas and are 18 years of age or older.

What will be involved if you participate? If you decide to participate in this research study, you will be asked to complete an online survey. Your total time commitment will be approximately 10 minutes.

Are there any risks or discomforts? Within any research study there is always a potential risk when participant disclosure is involved as you may feel uncomfortable thinking about your experiences in education programs at a church.

Are there any benefits to yourself or others? There are no direct benefits to participating in this study. Participants of this study will not be compensated.

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Are there any costs? There are no costs for participants of this study.

If you change your mind about participating, you can withdraw at any time during the study by closing the browser window. Your participation is completely voluntary. If you choose to withdraw, your data can be withdrawn as long as it is identifiable. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Educational Foundations, Leadership, and Technology, First Baptist Church - Big Spring, or Fairhaven Baptist Church.

Any data obtained in connection with this study will remain confidential. We will protect your privacy and the data you provide by this survey. Information collected through your participation may be used to fulfill an educational requirement, the investigator's research for the Ph.D program, national or international presentations, or professional journal publications.

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or email irbadmin@auburn.edu or irbchair@auburn.edu

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Protocol #20-428 EX 2009, Gibson**

Are you at least 18 years of age?

- Yes
- No

Please choose your home church

I understand something better after I

- try it out.
- think it through.

I would rather be considered

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- realistic.
- innovative.

When I think about what I did yesterday, I am most likely to get

- a picture.
- words.

I tend to

- understand details of a subject but may be fuzzy about its overall structure.
- understand the overall structure but may be fuzzy about details.

When I am learning something new, it helps me to

- talk about it.
- think about it.

If I were a teacher, I would rather teach a course

- that deals with facts and real life situations.
- that deals with ideas and theories.

I prefer to get new information

- pictures, diagrams, graphs, or maps.
- written directions or verbal information.

Once I understand

- all the parts, I understand the whole thing.
- the whole thing, I see how the parts fit.

In a study group working on difficult material, I am more likely to

- jump in and contribute ideas.
- sit back and listen.

I find it easier

- to learn facts.
- to learn concepts.

In a book with lots of pictures and charts, I am likely to

- look over the pictures and charts carefully.
- focus on the written text.

When I solve math problems

- I usually work my way to the solutions one step at a time.
- I often just see the solutions but then have to struggle to figure out the steps to get to them.

In classes I have taken

- I have usually gotten to know many of the students.
- I have rarely gotten to know many of the students.

In reading nonfiction, I prefer

- something that teaches me new facts or tells me how to do something.
- something that gives me new ideas to think about.

I like teachers

- who put a lot of diagrams on the board.
- who spend a lot of time explaining.

When I'm analyzing a story or a novel

- I think of the incidents and try to put them together to figure out the themes.
- I just know what the themes are when I finish reading and then I have to go back and find the incidents that demonstrate them.

When I start a homework problem, I am more likely to

- start working on the solution immediately.
- try to fully understand the problem first.

I prefer the idea of

- certainty.
- theory.

I remember best

- what I see.
- what I hear.

It is more important to me that an instructor

- lay out the material in clear sequential steps.
- give me an overall picture and relate the material to other subjects.

I prefer to study

- in a study group.
- alone.

I am more likely to be considered

- careful about the details of my work.
- creative about how to do my work.

When I get directions to a new place, I prefer

- a map.
- written directions.

I learn

- at a fairly regular pace. If I study hard, I'll "get it."
- in fits and starts. I'll be totally confused and then suddenly it all "clicks."

I would rather first

- try things out.
- think about how I'm going to do it.

When I am reading for enjoyment, I like writers to

- clearly say what they mean.
- say things in creative, interesting ways.

When I see a diagram or sketch in class, I am most likely to remember

- the picture.
- what the instructor said about it.

When considering a body of information, I am more likely to

- focus on details and miss the big picture.
- try to understand the big picture before getting into the details.

I more easily remember

- something I have done.
- something I have thought a lot about.

When I have to perform a task, I prefer to

- master one way of doing it.
- come up with new ways of doing it.

When someone is showing me data, I prefer

- charts or graphs.
- text summarizing the results.

When writing a paper, I am more likely to

- work on (think about or write) the beginning of the paper and progress forward.
- work on (think about or write) different parts of the paper and then order them.

When I have to work on a group project, I first want to

- have "group brainstorming" where everyone contributes ideas.
- brainstorm individually and then come together as a group to compare ideas.

I consider it higher praise to call someone

- sensible.
- imaginative.

When I meet people at a party, I am more likely to remember

- what they looked like.
- what they said about themselves.

When I am learning a new subject, I prefer to

- stay focused on that subject, learning as much about it as I can.
- try to make connections between that subject and related subjects.

I am more likely to be considered

- outgoing.
- reserved.

I prefer courses that emphasize

- concrete material (facts, data).
- abstract material (concepts, theories).

For entertainment, I would rather

- watch television.
- read a book.

Some teachers start their lectures with an outline of what they will cover. Such outlines are

- somewhat helpful to me.
- very helpful to me.

The idea of doing homework in groups, with one grade for the entire group,

- appeals to me.
- does not appeal to me.

When I am doing long calculations,

- I tend to repeat all my steps and check my work carefully.
- I find checking my work tiresome and have to force myself to do it.

I tend to picture places I have been

- easily and fairly accurately.
- with difficulty and without much detail.

When solving problems in a group, I would be more likely to

- think of the steps in the solutions process.
- think of possible consequences or applications of the solution in a wide range of areas.

What is your age?

What is your gender?

- Male
- Female

What is the highest level of education completed?

- Some high school
- High school diploma or GED
- Associate's degree
- Bachelor's degree
- Master's degree
- PhD or other professional degree (MD, JD, PharmD, etc.)

How often do you attend Sunday School at your church?

	Never	Sometimes	About half the time	Most of the time	Always
Sunday School attendance	<input type="radio"/>				

If you would like to receive a report of your learning style, please enter your email address. This is kept strictly confidential and is only used to distribute your Index of Learning Styles report.

If you choose not to enter your email address you will not receive a report of your learning style.

Powered by Qualtrics

Email invitation

Dear Fairhaven member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Fairhaven Baptist Church and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_41bNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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Email invitation – Reminder 1

****This is a reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear Fairhaven member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Fairhaven Baptist Church and are age 18 or older.

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Thank you for your consideration and willingness to participate in this study.

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Email invitation – Reminder 2

****This is your final reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear Fairhaven member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Fairhaven Baptist Church and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_41bNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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Email invitation

Dear FBC Big Spring member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of First Baptist Church – Big Spring and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_41bNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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Email invitation – Reminder 1

****This is a reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear FBC Big Spring member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of First Baptist Church – Big Spring and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

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If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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Email invitation – Reminder 2

****This is your final reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear FBC Big Spring member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of First Baptist Church – Big Spring and are age 18 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

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Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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Facebook post to Fairhaven Facebook page:

We are inviting all our members to participate in a research study that can help us improve our Bible study. Members 18 years of age and older eligible to participate by clicking the link below to take a learning style survey. We anticipate it will only take about 10 minutes of your time.

To participate, use the following link: https://auburn.qualtrics.com/jfe/form/SV_4IbNJZ2Bvkou9H7

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or by email irbadmin@auburn.edu or irbchair@auburn.edu.

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Facebook post to FBC-Big Spring Facebook page:

We are inviting all our members to participate in a research study that can help us improve our Bible study. Members 18 years of age and older eligible to participate by clicking the link below to take a learning style survey. We anticipate it will only take about 10 minutes of your time.

To participate, use the following link: https://auburn.qualtrics.com/jfe/form/SV_4IbNJZ2Bvkou9H7

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (wittemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or by email irbadmin@auburn.edu or irbchair@auburn.edu.

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Auburn University Human Research Protection Program

EXEMPTION REVIEW APPLICATION

For information or help completing this form, contact: THE OFFICE OF RESEARCH COMPLIANCE,
Location: 115 Ramsay Hall Phone: 334-844-5966 Email: IRBAdmin@auburn.edu

Submit completed application and supporting material as one attachment to IRBsubmit@auburn.edu.

1. PROJECT IDENTIFICATION

Today's Date 09/17/2020

a. Project Title Learning Styles and Preferences of Adults in Religious Institutions

b. Principal Investigator Jennifer K. Gibson Degree(s) PhD
Rank/Title Doctoral Candidate Department/School Adult Education
Phone Number 334-844-4843 AU Email jkg0011@auburn.edu

Faculty Principal Investigator (required if PI is a student) Maria M. Witte
Title Associate Dean Department/School Graduate School
Phone Number 334-844-2125 AU Email witemm@auburn.edu

Dept Head James Satterfield Department/School Education Foundations, Leadership, and Technolgy
Phone Number 334-844-4460 AU Email jws0089@auburn.edu

c. Project Personnel (other PI) - Identify all individuals who will be involved with the conduct of the research and include their role on the project. Role may include design, recruitment, consent process, data collection, data analysis, and reporting. Attach a table if needed for additional personnel.

Personnel Name Degree (s)
Rank/Title Department/School
Role
AU affiliated? YES NO If no, name of home institution
Plan for IRB approval for non-AU affiliated personnel?

Personnel Name Degree (s)
Rank/Title Department/School
Role
AU affiliated? YES NO If no, name of home institution
Plan for IRB approval for non-AU affiliated personnel?

Personnel Name Degree (s)
Rank/Title Department/School
Role
AU affiliated? YES NO If no, name of home institution
Plan for IRB approval for non-AU affiliated personnel?

d. Training - Have all Key Personnel completed CITI human subjects training (including elective modules related to this research) within the last 3 years? YES [checked] NO []

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e. **Funding source** – Is this project funded by the investigator(s)? YES NO
 Is this project funded by AU? YES NO If YES, identify source _____
 Is this project funded by an external sponsor? YES No If YES, provide the name of the sponsor, type of sponsor (governmental, non-profit, corporate, other), and an identification number for the award.
 Name _____ Type _____ Grant # _____

f. List other AU IRB-approved research studies and/or IRB approvals from other institutions that are associated with this project.

2. Mark the category or categories below that describe the proposed research:

- 1. Research conducted in established or commonly accepted educational settings, involving normal educational practices. The research is not likely to adversely impact students' opportunity to learn or assessment of educators providing instruction. 104(d)(1)
- 2. Research only includes interactions involving educational tests, surveys, interviews, public observation if at least ONE of the following criteria. (The research includes data collection only; may include visual or auditory recording; may NOT include intervention and only includes interactions). **Mark the applicable sub-category below (i, ii, or iii).** 104(d)(2)
 - (i) Recorded information cannot readily identify the participant (directly or indirectly/linked); **OR**
 - surveys and interviews: no children;
 - educational tests or observation of public behavior: can only include children when investigators do not participate in activities being observed.
 - (ii) Any disclosures of responses outside would not reasonably place participant at risk; **OR**
 - (iii) Information is recorded with identifiers or code linked to identifiers and IRB conducts limited review; no children. **Requires limited review by the IRB.***
- 3. Research involving Benign Behavioral Interventions (BBI)** through verbal, written responses (including data entry or audiovisual recording) from adult subjects who prospectively agree and ONE of the following criteria is met. (This research does not include children and does not include medical interventions. Research cannot have deception unless the participant prospectively agrees that they will be unaware of or misled regarding the nature and purpose of the research) **Mark the applicable sub-category below (A, B, or C).** 104(d)(3)(i)
 - (A) Recorded information cannot readily identify the subject (directly or indirectly/linked); **OR**
 - (B) Any disclosure of responses outside of the research would not reasonably place subject at risk; **OR**
 - (C) Information is recorded with identifiers and cannot have deception unless participant prospectively agrees. **Requires limited review by the IRB.***
- 4. Secondary research for which consent is not required: use of identifiable information or identifiable bio-specimen that have been or will be collected for some other 'primary' or 'initial' activity, if one of the following criteria is met. Allows retrospective and prospective secondary use. **Mark the applicable sub-category below (I, ii, iii, or iv).** 104(d)(4)
 - (i) Biospecimens or information are publically available;
 - (ii) Information recorded so subject cannot readily be identified, directly or indirectly/linked; investigator does not contact subjects and will not re-identify the subjects; **OR**

- (iii) Collection and analysis involving investigators use of identifiable health information when use is regulated by HIPAA “health care operations” or “research or “public health activities and purposes” (does not include biospecimens (only PHI and requires federal guidance on how to apply); OR
- (iv) Research information collected by or on behalf of federal government using government generated or collected information obtained for non-research activities.
- 5. Research and demonstration projects which are supported by a federal agency/department AND designed to study and which are designed to study, evaluate, or otherwise examine: (i) public benefit or service programs; (ii) procedures for obtaining benefits or services under those programs; (iii) possible changes in or alternatives to those programs or procedures; or (iv) possible changes in methods or levels of payment for benefits or services under those programs. (must be posted on a federal web site). 104(d)(5) (must be posted on a federal web site)
- 6. Taste and food quality evaluation and consumer acceptance studies, (i) if wholesome foods without additives are consumed or (ii) if a food is consumed that contains a food ingredient at or below the level and for a use found to be safe, or agricultural chemical or environmental contaminant at or below the level found to be safe, by the Food and Drug Administration or approved by the Environmental Protection Agency or the Food Safety and Inspection Service of the U.S. Department of Agriculture. The research does not involve prisoners as participants. 104(d)(6)

New exemption categories 7 and 8: Both categories 7 and 8 require Broad Consent. (Broad consent is a new type of informed consent provided under the Revised Common Rule pertaining to storage, maintenance, and secondary research with identifiable private information or identifiable biospecimens. Secondary research refers to research use of materials that are collected for either research studies distinct from the current secondary research proposal, or for materials that are collected for non-research purposes, such as materials that are left over from routine clinical diagnosis or treatments. Broad consent does not apply to research that collects information or biospecimens from individuals through direct interaction or intervention specifically for the purpose of the research.) **The Auburn University IRB has determined that as currently interpreted, Broad Consent is not feasible at Auburn and these 2 categories WILL NOT BE IMPLEMENTED at this time.**

***Limited IRB review** – the IRB Chairs or designated IRB reviewer reviews the protocol to ensure adequate provisions are in place to protect privacy and confidentiality.

****Category 3 – Benign Behavioral Interventions (BBI)** must be brief in duration, painless/harmless, not physically invasive, not likely to have a significant adverse lasting impact on participants, and it is unlikely participants will find the interventions offensive or embarrassing.

3. PROJECT SUMMARY

a. Does the study target any special populations? (Mark applicable)

- | | |
|---|---|
| Minors (under 18 years of age) | <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO |
| Pregnant women, fetuses, or any products of conception | <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO |
| Prisoners or wards (unless incidental, not allowed for Exempt research) | <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO |
| Temporarily or permanently impaired | <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO |

b. Does the research pose more than minimal risk to participants? YES NO

Minimal risk means that the probability and magnitude of harm or discomfort anticipated in the research are not greater in and of themselves than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or test. 42 CFR 46.102(i)

c. Does the study involve any of the following?

- Procedures subject to FDA regulations (drugs, devices, etc.) YES NO
- Use of school records of identifiable students or information from instructors about specific students. YES NO
- Protected health or medical information when there is a direct or indirect link which could identify the participant. YES NO
- Collection of sensitive aspects of the participant's own behavior, such as illegal conduct, drug use, sexual behavior or alcohol use. YES NO
- Deception of participants YES NO

4. Briefly describe the proposed research, including purpose, participant population, recruitment process, consent process, research procedures and methodology.

The primary purpose of this study is to examine the relationship between learning styles of adult learners who participate in religious education in churches and to compare this data across age groups, education level, gender, frequency of Sunday School attendance.

Participants and Recruitment: attendees and members of two churches in the United States will be emailed an invitational survey link inviting them to participate in a survey on learning style. The link will include survey information, informational letter indicating that by selecting the next button they are consenting to taking the survey. Additionally, the survey information will include contact information for the primary investigator, primary supervisor, and IRB for questions, concerns, or reports. The learning style instrument will take approximately 10 minutes to complete.

Participants will receive an email when the study begins. After one week, participants will receive a reminder email, and a final reminder during the third week. A thank you message is included after participants have completed the learning style instrument.

Data collected will be analyzed using analysis of variance to determine if there are significant differences in learning styles based on age groups, education level, gender, frequency of Sunday School attendance. If there are significant differences, post-hoc tests will be used to determine if

5. Waivers

Check any waivers that apply and describe how the project meets the criteria for the waiver. Provide the rationale for the waiver request.

- Waiver of Consent (Including existing de-identified data)
- Waiver of Documentation of Consent (Use of Information Letter)
- Waiver of Parental Permission

All retrospective information will be de-identified.

6. Describe how participants/data/specimens will be selected. If applicable, include gender, race, and ethnicity of the participant population.

After receiving approval from Auburn University IRB, I will provide the church staff at each location with the invitation email that includes the survey link. This email will be sent to their attendee and member mailing list. The participants will be both male and female attendees or members of each church.

7. Does the research involve deception? YES NO If YES, please provide the rationale for deception and describe the debriefing process.

8. Describe why none of the research procedures would cause a participant either physical or psychological discomfort or be perceived as discomfort above and beyond what the person would experience in daily life.

Since the communication procedure is handled entirely by the church staff, no identifying information is present. If a participant chooses to disclose their email address at the end of the learning style assessment, it will be kept strictly confidential and only be used to distribute their learning style report. Participation is voluntary and can take place at a time that is convenient to the participant.

9. Describe the provisions to maintain confidentiality of data, including collection, transmission, and storage.

The investigator will analyze and store data using VPN client software and Microsoft Office. All electronic devices used by the researcher for this study will be password protected in a secure AU Box account. To analyze the collected responses, the data will be entered into Statistical Package for the Social Science (SPSS) and Excel. Data will be accessible to the investigator only. After completion of the study, the data will be erased. Participants will be informed in the Information Letter that data will be used only for research and future publication.

10. Describe the provisions included in the research to protect the privacy interests of participants (e.g., others will not overhear conversations with potential participants, individuals will not be publicly identified or embarrassed).

Survey link will be sent to participants via email, and the participants will be able to take survey at a time and place they feel most comfortable. If a participant chooses to disclose their email address for a learning style report, it will be kept confidential.

11. Will the research involve interacting (communication or direct involvement) with participants?
 YES NO If YES, describe the consent process and information to be presented to subjects. This includes identifying that the activities involve research; that participation is voluntary; describing the procedures to be performed; and the PI name and contact information.

An information letter, including consent and contact information, is provided in the recruitment email sent by the church, as well as the beginning of the survey. Additionally, the survey is set to provide an end of survey message that restates points of contact with the PI, faculty PI, and Office of Research Compliance.

If a participant chooses to provide their email address at the end of the survey, they will receive a report of their learning style. Email addresses and all data are kept confidential.

Any data obtained in connection with this study will remain confidential. Information collected through participation may be used to fulfill an educational requirement, dissertation, national or international presentations, or professional journal publications. Participants are provided with contact information of the primary researcher, committee chair, IRB, and ORC at Auburn University.

12. Additional Information and/or attachments.

In the space below, provide any additional information you believe may help the IRB review of the proposed research. If attachments are included, list the attachments below. Attachments may include recruitment materials, consent documents, site permissions, IRB approvals from other institutions, etc.

1. Index of Learning Styles (survey exported from Qualtrics)
2. Information letter
3. Permission letter from Fairhaven Baptist Church
4. Recruitment email for Fairhaven Baptist Church
5. Permission letter from First Baptist Church - Big Spring
6. Recruitment email for First Baptist Church - Big Spring
7. CITI training certificates

Principal Investigator's Signature Jennifer K Gibson Digitally signed by Jennifer K Gibson
Date: 2020.09.23 14:49:26 -05'00' Date _____

If PI is a student,
Faculty Principal Investigator's Signature Maria M. Witte Digitally signed by Maria M. Witte
Date: 2020.09.23 14:52:57 -05'00' Date _____

Department Head's Signature James Satterfield Digitally signed by James Satterfield
Date: 2020.09.29 08:49:39 -05'00' Date 9/29/2020

Default Question Block



AUBURN UNIVERSITY
COLLEGE OF EDUCATION

EDUCATIONAL FOUNDATIONS, LEADERSHIP AND TECHNOLOGY

You are invited to participate in a research study entitled "Learning Styles and Preferences of Adults in Religious Institutions," which examines the relationship between learning styles and the learning setting of adult learners who participate in religious education in churches and to compare this data across age groups, education level, gender, and frequency of Sunday School attendance.

You are being invited to participate because you are a member or attendee at Fairhaven Baptist Church in Demopolis, Alabama or First Baptist Church-Big Spring in Big Spring, Texas and are 19 years or older.

What will be involved if you participate? If you decide to participate in this research study, you will be asked to complete an online survey. Your total time commitment will be approximately 10 minutes.

Are there any risks or discomforts? Within any research study there is always a potential risk when participant disclosure is involved as you may feel uncomfortable thinking about your experiences in education programs at a church.

Are there any benefits to yourself or others? There are no direct benefits to participating in this study. Participants of this study will not be compensated.

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Are there any costs? There are no costs for participants of this study.

If you change your mind about participating, you can withdraw at any time during the study by closing the browser window. Your participation is completely voluntary. If you choose to withdraw, your data can be withdrawn as long as it is identifiable. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Educational Foundations, Leadership, and Technology, or Fairhaven Baptist Church.

Any data obtained in connection with this study will remain confidential. We will protect your privacy and the data you provide by this survey. Information collected through your participation may be used to fulfill an educational requirement, the investigator's research for the Ph.D program, national or international presentations, or professional journal publications.

If you have questions about this study, please contact Jennifer Gibson (jennifergibson@auburn.edu) or Dr. Maria Witte (witemm@auburn.edu). If you have questions as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or email irbadmin@auburn.edu or irbchair@auburn.edu

The Auburn University Institutional Review Board has approved this document for use from Date to Date, Protocol #20-428, Jennifer Gibson.

Are you at least 19 years of age?

- Yes
- No

Please choose your home church

I understand something better after I

- try it out.
- think it through.

I would rather be considered

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- realistic.
- innovative.

When I think about what I did yesterday, I am most likely to get

- a picture.
- words.

I tend to

- understand details of a subject but may be fuzzy about its overall structure.
- understand the overall structure but may be fuzzy about details.

When I am learning something new, it helps me to

- talk about it.
- think about it.

If I were a teacher, I would rather teach a course

- that deals with facts and real life situations.
- that deals with ideas and theories.

I prefer to get new information

- pictures, diagrams, graphs, or maps.
- written directions or verbal information.

Once I understand

- all the parts, I understand the whole thing.
- the whole thing, I see how the parts fit.

In a study group working on difficult material, I am more likely to

- jump in and contribute ideas.
- sit back and listen.

I find it easier

- to learn facts.
- to learn concepts.

In a book with lots of pictures and charts, I am likely to

- look over the pictures and charts carefully.
- focus on the written text.

When I solve math problems

- I usually work my way to the solutions one step at a time.
- I often just see the solutions but then have to struggle to figure out the steps to get to them.

In classes I have taken

- I have usually gotten to know many of the students.
- I have rarely gotten to know many of the students.

In reading nonfiction, I prefer

- something that teaches me new facts or tells me how to do something.
- something that gives me new ideas to think about.

I like teachers

- who put a lot of diagrams on the board.
- who spend a lot of time explaining.

When I'm analyzing a story or a novel

- I think of the incidents and try to put them together to figure out the themes.
- I just know what the themes are when I finish reading and then I have to go back and find the incidents that demonstrate them.

When I start a homework problem, I am more likely to

- start working on the solution immediately.
- try to fully understand the problem first.

I prefer the idea of

- certainty.
- theory.

I remember best

- what I see.
- what I hear.

It is more important to me that an instructor

- lay out the material in clear sequential steps.
- give me an overall picture and relate the material to other subjects.

I prefer to study

- in a study group.
- alone.

I am more likely to be considered

- careful about the details of my work.
- creative about how to do my work.

When I get directions to a new place, I prefer

- a map.
- written directions.

I learn

- at a fairly regular pace. If I study hard, I'll "get it."
- in fits and starts. I'll be totally confused and then suddenly it all "clicks."

I would rather first

- try things out.
- think about how I'm going to do it.

When I am reading for enjoyment, I like writers to

- clearly say what they mean.
- say things in creative, interesting ways.

When I see a diagram or sketch in class, I am most likely to remember

- the picture.
- what the instructor said about it.

When considering a body of information, I am more likely to

- focus on details and miss the big picture.
- try to understand the big picture before getting into the details.

I more easily remember

- something I have done.
- something I have thought a lot about.

When I have to perform a task, I prefer to

- master one way of doing it.
- come up with new ways of doing it.

When someone is showing me data, I prefer

- charts or graphs.
- text summarizing the results.

When writing a paper, I am more likely to

- work on (think about or write) the beginning of the paper and progress forward.
- work on (think about or write) different parts of the paper and then order them.

When I have to work on a group project, I first want to

- have "group brainstorming" where everyone contributes ideas.
- brainstorm individually and then come together as a group to compare ideas.

I consider it higher praise to call someone

- sensible.
- imaginative.

When I meet people at a party, I am more likely to remember

- what they looked like.
- what they said about themselves.

When I am learning a new subject, I prefer to

- stay focused on that subject, learning as much about it as I can.
- try to make connections between that subject and related subjects.

I am more likely to be considered

- outgoing.
- reserved.

I prefer courses that emphasize

- concrete material (facts, data).
- abstract material (concepts, theories).

For entertainment, I would rather

- watch television.
- read a book.

Some teachers start their lectures with an outline of what they will cover. Such outlines are

- somewhat helpful to me.
- very helpful to me.

The idea of doing homework in groups, with one grade for the entire group,

- appeals to me.
- does not appeal to me.

When I am doing long calculations,

- I tend to repeat all my steps and check my work carefully.
- I find checking my work tiresome and have to force myself to do it.

I tend to picture places I have been

- easily and fairly accurately.
- with difficulty and without much detail.

When solving problems in a group, I would be more likely to

- think of the steps in the solutions process.
- think of possible consequences or applications of the solution in a wide range of areas.

What is your age?

What is your gender?

- Male
- Female

What is the highest level of education completed?

- Some high school
- High school diploma or GED
- Associate's degree
- Bachelor's degree
- Master's degree
- PhD or other professional degree (MD, JD, PharmD, etc.)

How often do you attend Sunday School at your church?

	Never	Sometimes	About half the time	Most of the time	Always
Sunday School attendance	<input type="radio"/>				

If you would like to receive a report of your learning style, please enter your email address. This is kept strictly confidential and is only used to distribute your Index of Learning Styles report.

If you choose not to enter your email address you will not receive a report of your learning style.

Powered by Qualtrics



FAIRHAVEN

Baptist Church

Scott Stevens
Senior Pastor

September 4, 2020

Auburn University Institutional Review Board
c/o Office of Research Compliance
115 Ramsey Hall
Auburn, Alabama 36949

Please note that Ms. Jennifer K. Gibson, Auburn University Graduate Student, has the permission of the Fairhaven Baptist Church to conduct research at our Demopolis campus for her study, "Learning Styles and Preferences of Adults in Religious Institutions."

Ms. Gibson will provide us a recruitment email to send to our members and attendees. This email will include a link to a learning style assessment. Our church staff will distribute the recruitment email to our mailing list. No identifying information will be gathered unless a participant chooses to disclose their email address for a copy of their learning style report. Ms. Gibson's research activities will be finished by November 30, 2020.

Ms. Gibson has agreed to provide to my office a copy of the Auburn University IRB-approved, stamped consent document before recruitment of participants begins, and will also provide a copy of any aggregate results.

If there are any questions, please use my contact information below.

Thank you,

Tyler Gresham
Administrative Pastor of Students
Fairhaven Baptist Church
1504 Cardinal St.
Demopolis, AL 36732
Cell—334-798-5896
Office—334-289-0712

"Jesus is the shelter from the storm."

www.fairhavenchurch.net
ph. 334.289.0712 fax 334.289.3336
1504 Cardinal Street - Demopolis, AL 36732

Email invitation

Dear Fairhaven member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Fairhaven Baptist Church and are age 19 or older.

The survey should take no longer than 10 minutes. There are no risks associated with participating in this study. If you would like a copy of the results, please contact Jennifer Gibson at jennifergibson@auburn.edu.

Proceeding with this online survey indicates that you consent to participate in this study. Please use this link to begin the survey.

https://auburn.qualtrics.com/jfe/form/SV_41bNJZ2Bvkou9H7

If you have any questions, please contact Jennifer Gibson (jennifergibson@auburn.edu) or her advisor, Dr. Maria Witte (wittemm@auburn.edu) of Auburn University.

Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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Email invitation – Reminder 1

****This is a reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear Fairhaven member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Fairhaven Baptist Church and are age 19 or older.

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Signature of church leadership

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Email invitation – Reminder 2

****This is your final reminder. If you have not already, please review the information below and begin the survey if you choose to participate.****

Dear Fairhaven member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of Fairhaven Baptist Church and are age 19 or older.

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Thank you for your consideration and willingness to participate in this study.

Signature of church leadership

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End of Survey Message

Thank you for participating in this research study. If you chose to enter your email address, you will receive a report of your learning style in the coming days. Please expect an email from Jennifer K. Gibson at jennifergibson@auburn.edu.

If you have questions about this project, you may contact Jennifer K Gibson at jennifergibson@auburn.edu or Maria M. Witte at witemm@auburn.edu. If you have questions about your rights as a participant, please direct your questions to the Auburn University Office of Research Compliance at (334)844-5966 or iebadmin@auburn.edu.

Thank you!

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September 4, 2020

Auburn University Institutional Review Board
c/o Office of Research Compliance
115 Ramsay Hall
Auburn, AL 36849

Please note that Ms. Jennifer K. Gibson, Auburn University Graduate Student, has the permission of the First Baptist Church – Big Spring to conduct research at our Big Spring campus for her study, “Learning Styles and Preferences of Adults in Religious Institutions.”

Ms. Gibson will provide us a recruitment email to send to our members and attendees. This email will include a link to a learning style assessment. Our church staff will distribute the recruitment email to our mailing list. No identifying information will be gathered unless a participant chooses to disclose their email address for a copy of their learning style report. Ms. Gibson’s research activities will be finished by November 30, 2020.

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If there are any questions, please use my contact information below.

Thank you,

A handwritten signature in black ink, appearing to read "Jonathan Raffini". The signature is fluid and cursive, with a large initial "J" and a long, sweeping tail.

Jonathan Raffini
Minister of Discipleship and Administration
First Baptist Church – Big Spring
705 W FM 700
Big Spring, TX 79720
Cell—432-267-8223
jonathan.raffini@gmail.com

Email invitation

Dear FBC Big Spring member,

To help our church understand how we all learn best based on style and to improve our adult small group Bible study, we are inviting you to participate in research study. This study is conducted by Jennifer Gibson of Auburn University and examines the learning styles of adults who attend church. You are invited to participate because you are a member or attendee of First Baptist Church – Big Spring and are age 19 or older.

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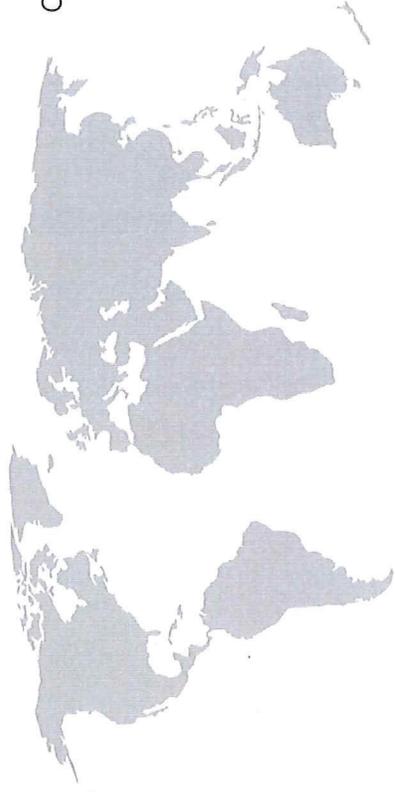
End of Survey Message

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Completion Date 22-Jun-2019
Expiration Date 21-Jun-2022
Record ID 25246738

This is to certify that:

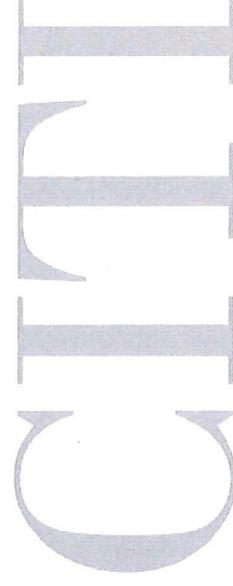
Jennifer Gibson

Has completed the following CITI Program course:

IRB # 2 Social and Behavioral Emphasis - AU Personnel - Basic/Refresher (Curriculum Group)
IRB # 2 Social and Behavioral Emphasis - AU Personnel (Course Learner Group)
1 - Basic Course (Stage)

Under requirements set by:

Auburn University



Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w7a288954-1c72-4d8e-961b-21bead1e099c-25246738



Completion Date 24-Nov-2017
Expiration Date 23-Nov-2020
Record ID 16433215

This is to certify that:

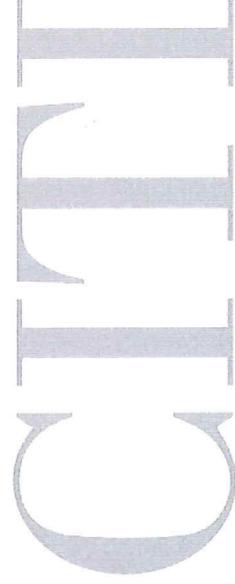
Maria Witte

Has completed the following CITI Program course:

IRB # 2 Social and Behavioral Emphasis - AU Personnel - Basic/Refresher (Curriculum Group)
IRB # 2 Social and Behavioral Emphasis - AU Personnel (Course Learner Group)
1 - Basic Course (Stage)

Under requirements set by:

Auburn University



Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify?we2b309e2-c99e-4d30-b084-65d4fa406c8c-16433215