

THE LEARNING STRATEGIES OF A LEARNING
CONGREGATION IN PRACTICE: A CASE
STUDY OF FRIENDSHIP MISSIONARY
BAPTIST CHURCH

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CHAPTER 1

INTRODUCTION

On a national scale, predominately African-American communities are plagued with the social, economic, and political ills prevalent in urban centers. "An urbanized area consists of a central city or cities and surrounding closely settled territory (urban fringe)" (Stromquist, 1991, p. 5). African-Americans have been urban dwellers since emancipation when such things as lynching and severe economic hardship created a movement called the Great Migration of former slaves to the North (Billingsley, 1992, p. 396). Typically, negative urban issues are addressed nationally through community-development or grassroots organizations through their strategic agendum for African-American communities. However, in addition to these organizations, members of the African-American community have traditionally turned to the church for addressing community issues.

In Tulsa, Oklahoma, one such church is Friendship Missionary Baptist Church (FMBC). FMBC has a membership of approximately fifteen hundred members. This congregation has become a learning congregation. A learning congregation is a learning environment within a church where adults learn how to learn together (Hawkins, 1997). Inherent in this

learning context are the individual learning strategies of FMBC church leaders and congregation members. The goal of this learning congregation is to create community outreach programs to positively affect Tulsa's inner-city population. FMBC is creating a weapon to combat the negative forces impacting their community, the church, their families, and each individual member of the church. FMBC has chosen to take on the challenge of positively transforming its community by applying a strategic plan to develop effective adult learning programs to address various community needs within Tulsa's inner city.

FMBC's strategic plan began with its leader, Pastor W. L. Tisdale, Sr. FMBC has restructured itself as a non-traditional church to devolute the traditional Black church infrastructure. A traditional church infrastructure consists of gender and generation splits within the church. Females attend church more than males due to a double standard that existed throughout childhood (Kunjufu, 1994) This structure can be found in most Black Baptist churches across America. The women maintain traditional missionary societies, and they initiate and execute church programs. Over a period of time, these well-intention programs had evolved into special interest groups creating a negative sub-culture within the church causing division among

members. Mark 3:25 (King James Version) states, "If a house be divided against itself, that house cannot stand." If the Black church is to be a catalyst for transforming its community, it will be a gradual process. For most people, beliefs change gradually as they accumulate new experiences or as they develop personal mastery (Senge, 1990). The establishment of a learning church requires that congregation members acquire a positive set of assumptions, values, and beliefs (Hawkins, 1997).

Strategic Planning at FMBC

Pastor Tisdale acted on his vision of creating a learning church for FMBC. This leader's approach was to put the vision in-place in an organized tactical manner through strategic planning. Strategic planning is:

The process by which the guiding members of an organization envision its future and develop the necessary procedures and operations to achieve that future. This vision of the future state of the organization provides both a direction in which the organization should move and the energy to begin that move. (Goodstein, Nolan & Pfeiffer, 1993, p. 3)

Strategic planning concepts were foreign to the FMBC congregation because this process had not been applied in such a formal manner.

Pastor Tisdale took a comprehensive approach toward fulfilling the vision for the community. There are six critical factors involved in any comprehensive understanding

of the concept of strategic planning:

1. Strategy is a coherent, unifying and integrative pattern of decisions.
2. Strategy is a means of establishing an organization's purpose in terms of its long-term objectives, action plans, and allocation of resources.
3. Strategy is a definition of an organization's competitive domain: what business the organization really is in.
4. Strategy is a response to internal strengths and weaknesses and to external opportunities and threats in order to develop a competitive advantage.
5. Strategy becomes a logical system for differentiating executive and managerial tasks and roles of corporate, business and functional levels, so that structure follows function.
6. Strategy is a way of defining the economic and non-economic contribution the organization will make to its stakeholders, its justification for existing. (Goodstein et al., 1993, p. 3)

FMBC's congregation embarked on a process to formalize a strategic plan to fulfill the vision. Strategic planning enables the organization's leaders to unleash the energy of the organization behind a shared vision and a shared belief that the vision can be fulfilled.

FMBC's strategic planning patterns utilized the Applied Strategic Planning model (Goodstein et al., 1993). This model is as useful for not-for-profit organizations as it is for business and industrial organizations (p. 7). This model involves nine sequential phases:

1. Planning to Plan
2. Values Scan

3. Mission Formulation
4. Strategic Business Modeling
5. Performance Audit
6. Gap Analysis
7. Integrating Action Plans
8. Contingency Planning
9. Implementation. (pp. 8-9)

The criterion in planning to plan is to make certain that there is organizational commitment to the process from the congregation as the key players (p. 10).

Pastor Tisdale began the strategic planning process by appointing an Action Team Coordinator and 32 congregation members to form FMBC's Strategic Planning Team. The Action Team Coordinator is the researcher who conducted this study and who serves as overseer of the process. The Action Team Coordinator interacts vertically within the organization to insure the strategic plan stays on course.

A planning team from FMBC's congregation met on May 28-29, 1999, and they formed FMBC's Strategic Planning Team. To be effective, a planning team should be able to observe and process its own group dynamics (Goodstein et al., 1993, p. 10). The Strategic Planning Team's objective was to effectively oversee the strategic planning process from start to finish. The team met with an outside consultant, Minister Shelley Young, who was a Strategic Planning Facilitator from Seeds of Life, Inc. The purpose of the external consultant was to orchestrate the planning process.

The consultant's role is to advocate or sell the process to the organization (p. 73). As an external consultant, Minister Young's role was to maintain objectivity and to facilitate group processes to keep the process credible (p. 78).

Minister Young facilitated a two-day brainstorming session with the Strategic Planning team. During this session, value and belief statements were established as well as objectives and parameters for FMBC's vision. This is the value-scan phase of the strategic planning model. These statements set the tone for organizational values, philosophies of operations, and new operating culture (Goodstein et al., 1993, pp. 13-15). An important part of the strategic planning process is to identify the assumptions that the organization makes about its environment, its markets, its operations, and how things do or should work and to examine their validity (p. 15).

The next phase is mission formulation. This phase involves developing a clear statement of what business the organization is in (or plans to be in). It is a concise definition of the purpose that the organization is attempting to fulfill in society and/or in the economy (Goodstein et al., 1993, p. 17).

The Strategic Planning team developed FMBC's mission

statement during the brainstorming session with the outside consultant. FMBC's mission statement is:

Friendship Missionary Baptist Church is a Christ-centered, Spirit-filled, family oriented, progressive body of believers striving to reach the deprived and lost in Tulsa and the surrounding communities, dedicated to building the whole person (mind, body and spirit) through biblical based teaching, transforming them to become disciples for the Kingdom of God (FMBC Sunday Program, front page).

The mission statement is a critical element to the strategic planning process because it defines the what, the who served, the how, and the why of the organization (pp. 17-18). The significance of this phase was the fact that there was consensus among the members of the FMBC Strategic Planning Team in developing the mission statement.

The strategic business-modeling phase was the next step in the process. Strategic business modeling involves the organization's initial attempt to spell out in some detail the paths by which the organization's mission is to be accomplished (Goodstein et al., 1993, p. 20). The strategic business modeling phase for FMBC's involved a different set of congregation members. FMBC's pastor selected 28 members to serve as Action Team Leaders. Action Team Leaders were assigned as team leaders over the 14 programs that the Strategic Planning Team identified during its two-day brainstorming session. These programs were:

1. Christian Education
2. Counseling/Support
3. Economic Development
4. Evangelism
5. Expansion
6. Married Couples
7. Media/Public Relations
8. New Members
9. Parenting Ministry
10. Singles
11. Small Groups
12. Spiritual Development
13. Stewardship
14. Transportation

These programs represent the strategic profile to develop and fulfill FMBC's mission (p. 21). The Action Teams will need to create action plans that will establish the critical success indicators to track program progress (p. 21). The action plan must identify the strategic thrusts each program will need to achieve its vision of the ideal future state (p. 21). Finally, the appropriate culture is necessary to support the strategic profile, critical success indicators, and strategic thrusts.

Friendship Missionary Baptist Church (FMBC) has constructed a strategic approach to address its community needs. FMBC's surrounding community is a predominately African American community that has survived the 1921 Race War (DeWitty, 1997; Goble, 1997). African Americans have an established family and community structure that has survived under the most horrible conditions (Hinds, 2001, p. 31). African Americans have persevered the humiliation and

derivation of the Jim Crow separate-but-equal era of Plessey v. Ferguson by bonding together in groups that become communities (Hinds, 2001, p. 31). FMBC is interconnected to its community and what happens outside the walls of the church eventually permeates the church. This church is aware that its community is not created of separate unrelated parts or forces. When people give up an illusion of being separate unrelated parts, people can then build learning organizations. A learning organization is where people expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together (Senge, 1990, p. 3).

One incident within the church that spurred action was the death of a church member. In mid-1999, a FMBC family buried their daughter, a young mother who committed suicide. She was a single parent of three children; Her children ranged from 9 to 15 years in age. This young woman was in her mid-thirties and was working two jobs. The emotions surrounding this death within the church ranged from shock to sorrow. Congregation members questioned what could have been done to help this young mother. Could counseling or financial planning have been provided? Was she another one

of the under-employed? This event further served as a catalyst for FMBC action teams to create programs and "an environment where people can expand their capacity to create positive results for themselves" (Hawkins, 1997).

Ultimately, learning happens whenever people stop automatically processing experience and ask themselves what is happening, why it is happening, and how they can respond effectively (Hawkins, 1997).

Building Action Teams

FMBC Action team leaders met on Saturday, August 15, 1999, with Minister Shelly Young, the outside consultant. The Action team leaders underwent a one-day training session. The consultant administered the DISC Personality Profile instrument, which is primarily used in a corporate environment for management team building (Martson, 1926). The consultant facilitated a team psychology presentation and gave team leaders their team assignments. The team leaders were given the goals and objectives of each program that were developed by the Strategic Planning team. The team leaders received instructions on how to work with their teams in developing the action plans. On August 16, 1999, which is known at FMBC as Vision Sunday, Action team leaders launched FMBC's vision and presented the programs to the congregations to recruit team members. After the morning

service, the members of the congregation were invited to sign-up to work on 1 of the 14 Action Teams. There was a special room set-up with tables representing each program where congregation members interacted with Action team leaders to make their individual decisions. The breakdown of participation for each program is as follows:

Table 1: Action Team Leaders and Teams Member Distribution

Action Team	Leaders	Team Members
Christian Education	2	12
Counseling	2	11
Economic Development	2	12
Evangelism	1	16
Expansion	2	11
Married Couples	2	17
Media/Public Relations	2	17
New Members	2	10
Parenting	2	14
Singles	2	29
Small Groups	2	9
Spiritual Development	2	14
Stewardship	2	13
Transportation	2	6

Once the Action teams were formed, they began to meet to conduct research related to their programs in order to gather, analyze, and document data to create their action plans. Action teams conducted the performance audit and the

gap analysis phases of the model in preparing their Action plans. Once a planning team has envisioned the program's future, it must develop a clear understanding of the program's current performance process called the performance audit (Goodstein, Noland & Pfeiffer, 1993, p. 24).

The internal performance audit examines the recent performance of the organization in terms of the basic performance indices-cash flow, growth, staffing patterns, quality technology, operations, service, profit, Return on Investment (ROI), cash flow, and so on-that have been identified as critical in the strategic profile. The purpose of the performance audit is to provide the data for the gap analysis-determining the degree to which the strategic business model is realistic and workable. (Goodstein et al, p. 25)

To conduct their performance audit and gap analysis Action teams conducted comprehensive research, which included observing other learning congregations across the country. The teams did not solely restrict their research to Tulsa. For example, the Small Groups Action team leaders traveled to Baton Rouge, Louisiana, to observe and experience a contemporary concept of congregation learning in cell groups. This experience for the Small Groups team leaders provided a dynamic opportunity for learning at three levels. These three levels are the individual, the team, and the organization (Hawkins, 1997, p. 51). Individuals can help other individuals learn (Watkins & Marsick, 1993, p. 9). Individual learning is both formal and informal and

consists of learning dialogue and inquiry. Teams or groups learn in an almost randomly interactive fashion so that people build on one another's insights (p. 9). Team learning is collaborating with others. At the organizational level, learning occurs quickly through complex interactions, as if it were a nuclear chain reaction (p. 9). Organizational learning builds a shared vision capturing and sharing adaptive learning and thus connecting to the environment (Senge, 1994).

Presentation of Action Plans

The next phase involved the Action teams presenting their Action plans to the Strategic Planning Team. The Action team leaders presented their Action Plans in mid-July of 2000. All 14 plans were presented that Friday. The Action Team Leaders made formal presentations using PowerPoint. The presentations were challenging to the team leaders, yet, they learned through the process.

The Strategic Planning Team met the next day to perform the next phase. The Strategic Planning Team analyzed, integrated, and consolidated the action plans. Integrating action plans consists of a grand strategy that is a comprehensive general approach that guides the actions of the program and indicates how the strategic plans of each program are to be accomplished (Goodstein et al., p. 21).

The Strategic Planning Team had to decide which action plan best-fit FMBC's mission statement goals and objectives and values and beliefs. Each constituent plan had to be checked against the FMBC's value scan and mission statement to determine whether the proposed actions and directions were consistent with what the church has said it wants to be (p. 31). The Strategic Planning Team worked toward a consensus to determine how each developed action plan would function within FMBC's vision. This process can be is difficult because once the model is developed and plans are made, each part of the organization begins to compete for limited resources in order to attain its objectives, and achieve the planned growth (p. 30).

Contingency and Implementation

The next phase of the strategic planning model is contingency planning. Contingency planning is based on the assumption that the ability to forecast accurately the significant factors that will affect the organization is somewhat limited, especially in terms of variations in those factors (Goodstein et al., 1993, p. 32). In this phase alternative plans should be generated to adapt to unknown factors. FMBC's Strategic Planning Team incorporated this tactic in finalizing the church programs. As a result of integrating action plans and contingency planning, FMBC's

community programs were reduced to twelve with the creation of a new program or ministry. The Strategic Planning Team finalized the creation of the following FMBC's ministries:

1. Christian Education/Spiritual Development
2. Counseling/Support
3. Economic Development
4. Evangelism
5. Expansion
6. Helping Hands
7. Married Couples
8. Media/Public Relations
9. Parenting
10. Singles
11. Small Groups/New Members
12. Transportation

The Helping-Hands Ministry was created as a derivative of the Stewardship program. These were the ministries that went into the implementation phase. Implementation of a strategic plan involves the following:

In the implementation phase, all stakeholders need to be informed that the strategic plan is now being implemented, and they need to agree to support that implementation. The necessary changes in the management-control system, the information system and the organizational culture needed to execute the strategic plan must also be initiated. (Goodstein et al., 1993, p. 33)

Friendship Missionary Baptist Church initiated the implementation phase in November of 2000 and spent the following year executing its community programs to minister to their community.

During the course of the strategic planning process, Action team leaders were selected by Pastor Tisdale and

willingly volunteered their time and skills. Real-life events have impacted the progress and team leaders' composition. A team leader passed away in November 2000, and 2 other team leaders withdrew from the church. The Action Teams are still functioning in the implementation phase. It has proven to be an enduring process because the body of the church is a social organism and it evolves in a dynamic environment.

Learning Organization

To be a learning organization, the emphasis needs to be on the people, which is the human capital of the organization (Senge, 1999, p.42). The African American community created learning organizations from the first day Africans came to North America (Hinds, 2001, p. 4). Historical evidence exists verifying that Blacks established communities in America as early as 1526 (Asante & Mattson, 1991, p. 48).

The learning organization theory has been frequently utilized in large corporate organizations. Senge's theory and concepts are effective in an environment that is changing at the speed of change due to technological advances (Hawkins, 1997, p. 11). The learning organization viewed corporations as a living-breathing organism that adapt to changes in their external and internal

environments. Senge's (1990) seminal work presents five core disciplines:

1. Systems Thinking--To understand the system you look at the whole and not individual parts.
2. Personal Mastery--A special level of proficiency by organization members.
3. Mental Models--Deeply ingrained generalizations that make and influence how we understand the world and how we take action.
4. Shared Visions--Binds people together around a common identify and a sense of destiny.
5. Team Learning--Teams, not individuals, are the fundamental learning unit in modern organization. Unless teams can learn the organization cannot learn. (pp. 6-9)

The learning organization is based on vision, values, and mental models. The healthy organization will be one that can systematize ways to bring people together to develop the best possible mental models for facing any situation at hand (p. 181). Learning results in changes in knowledge, beliefs, and behaviors; therefore, it is the major capacity for innovation and growth within the organization. Learning takes place in the individuals, teams, the organization, and even the communities with which the organization interacts (Watkins & Marsick, 1993, p. 8).

The Learning Congregation

The "learning congregation" is a contemporary theory grounded in the disciplines of Peter Senge's organizational development theory. Hawkins (1997) used learning

organization theories, strategies, and concepts and transferred them to the church and community environments. The theory of learning organization and the theory of learning congregation are used as tools to create adaptive and generative learning environments. Hawkins defined the learning congregation as a community of people where some or all of the following conditions existed:

1. Individuals are always growing, learning, changing.
2. People are willing to examine both their own assumptions and those of others.
3. People express mutual respect for other people.
4. There is openness to experimentation and recognition that failure is sometimes the price of risk.
5. The whole community is continually expanding its capacity to create its future. (1997, p. 5)

These characteristics in a congregation will cultivate congregational learning. The congregation becomes an organization with the capacity for doing something new that is embedded and shared through systems (Watkins & Marsick, 1993, p. 147).

There are two guide posts for congregation learning.

They are:

1. Learning congregations have formal, systemic ways to capture information and distribute it widely. They attend to feedback on their performance, environment, or history and convert it into meanings that guide congregational behavior.
2. By embedding new knowledge, skill, or values

in their cultures, congregations preserve new learning and permanently expand their capacity for more complex behavior. When congregations instill learning in their cultures, they make new knowledge, skills, or values available for future use. (Hawkins, 1997, pp. 125-126)

These guide posts complement individual and team learning. Individual learning forms the foundation (p. 126). Team learning serves as a bridge between and catalyst for both individual and congregational learning (p. 126). How congregations process information significantly determines their capacity for organizational learning (p. 126). Congregations increase their learning capacity when they can capture information quickly, utilize it well, and distribute it effectively (p. 126). The congregation of Friendship Missionary Baptist Church has strategically and systematically structured as a learning congregation. The strategic planning process allowed individual and Action team members to gather information to develop programs for the North Tulsa community.

Adult Learning

The strategic planning process at FMBC within the learning congregation involved adult learning principles. When people have the opportunity to learn by taking some initiative and perceiving the learning in the context of their own life situations, they will internalize more

quickly, retain more permanently, and apply more confidently (Knowles, 1992, p. 11). Adult learning of this type is grounded in the concepts of (a) andragogy, (b) self-directed learning, (c) learning how to learn, (d) real-life learning, and (e) learning strategies.

Andragogy

Andragogy is the art and science of helping adults learn (Knowles, 1980, p. 43). Andragogy is an adult learning model developed by Malcolm Knowles to explain the teaching-learning process for adults. Knowles (1970) first defined andragogy as an emerging technology for adult learning (p. 58). Andragogy is an adult learning model to explain the teaching-learning process for adults that is contrary to pedagogy which is a term, that pertains to helping children learn. Knowles based Andragogy on four basic assumptions that distinguished it from child learners and later added two more assumptions. The in six assumptions of Andragogy are:

1. The need to know. Adults need to know why the need to learn something before undertaking to learn it.
2. Their self-concept moves from one of being a dependent personality toward one of being a self-directed being.
3. They accumulate a growing reservoir of experience that becomes an increasing resource for learning.
4. Their readiness to learn becomes oriented increasingly to the developmental tasks of social roles.
5. Orientation to learning. In contrast to

children and youths' subject-centered orientation to learning (at least in school), adults are life-centered (or task-centered or problem-centered) in their orientation to learning. Their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, orientation toward learning shifts from one of subject centeredness to one of performance-centeredness.

6. Motivation "that as a person matures, the motivation to learn is internal". While adults are responsive to some external motivators (better jobs, promotions, higher salaries, and the like), the most potent motivators are internal pressures (the desire for increased job satisfaction, self-esteem, quality of life and the like). (pp. 64-68, 43-44)

When adults internalize these principles, they become motivated to become self-directed learners.

Self-Directed Learning

Self-directed learning is a process by which adults take control of their own learning, locate appropriate resources, set their own learning goals, and decide which learning methods to use and how to evaluate their progress (Knowles, 1975, p. 18). Adult learners take control of their learning, thus, managing the learning process.

Knowles five step model of self-directed learning consists of:

1. Diagnosing learning needs
2. Formulating learning goals
3. Identifying human and material resources for learning
4. Choosing and implementing appropriate learning strategies

5. Evaluating learning outcomes. (p. 18)

Self-directed learning reflects how the adult learner internalizes learning. Self-directed learning develops as learners assume responsibility for the planning and directing of their learning course (Tough, 1967).

Self-directed learning usually takes place in association with various kinds of helpers, such as teachers, tutors, mentors, resource people and peers" (Knowles, 1975, p. 18).

Knowles describe two concepts of self-directed learning. First is self-directed learning as self-teaching in which learners have power over all mechanical aspects and approaches of their learning processes. The second is contemplating self-directed learning as personal autonomy or taking control of the goals and purposes of learning and assuming ownership of learning (Knowles, 1998, p. 135).

Learning How to Learn

Learning how to learn is "the process of possessing, or acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters" (Smith, 1982, p.

19). Adults learn in formal and informal environments. Learning how to learn involves the three sub-processes of planning, conducting, and evaluating learning activities (Smith, 1976, p. 6). Planning describes how adult learners identify their needs and set goals as they select resources

and strategies (p. 6). Conducting involves adult learners as they learn how to negotiate the selected procedures and resources while learning how to give and receive feedback (p. 6). Evaluating illustrates how adult learners measure the extent to which their goals have been met and how to proceed with follow-up activities (p. 6). The assumption is that the learner is immersed in the process to meet learner needs.

There are three components supporting ideas of learning how to learn the learners' needs, the learners' learning styles, and training are components (Smith, 1982, p. 17). Learners' needs are a general understanding of learning. "When people have the opportunity to learn by taking some initiative and perceiving the learning in the context of their own life situations, they will internalize more quickly, retain more permanently, and apply more confidently" (Knowles, 1992, p. 11).

Real-Life Learning

Real-Life learning consists of learning experiences stemming from the framework of the adult learner's real-life circumstances. Real-life learning is learning that is "relevant to the living tasks of the individual in contrast to those tasks considered more appropriate to formal education" (Fellenz & Conti, 1989, p. 3). The learner

becomes the "education agent" setting their learning agenda, goals and objectives, and identifying resources to acquire new knowledge to deal with real-life issues.

Real life learning is precipitated in a real-life setting. Sternburg stated that real-life learning requires adults to (a) recognize problems in the real world, (b) define those problems (c) accept the unstructured and decontextualized nature of the problems, (d) assess the relevance of the information available, and (e) view the problems from multiple perspectives (1990, p. 40). "The real-life learning tasks of adults are distinct for each individual, seldom follow a clear pattern, defy measurement, and often are so episodic in nature that beginnings, patterns and outcomes are impossible to define" (Fellenz & Conti, 1989, p. 4).

Real-life learning is problem solving learning that may not be resolved through academic learning. Thus the phrase "real-life learning" has been used to distinguish typical adult learning from the academic learning of formal situations that is usually spoken of as studying or educating (Fellenz & Conti, 1993, p. 4). Such learning involves problem-solving foci which are not encountered merely on an individual basis reminiscent of formal education practice (Sternberg, 1990, p. 40).

Learning Strategies

Learning strategies are those techniques or specialized skills that a learner elects to use to accomplish a specific learning task (Conti & Fellenz, 1991a, p. 64). Adults will utilize learning strategies that oftentimes will not embrace formal institutionalized training but that is unique to the individual. Learning strategies tend to focus on solving real-life problems involving metacognition, memory, motivational and critical thinking strategies rather than on "skills in note taking, outlining, and test passing" (Fellenz & Conti, 1989, p. 4).

The Self-Knowledge Inventory of Lifelong Learning Strategies (SKILLS) was developed to measure learning strategies (Conti & Kolody, 1999). This is a valid and reliable instrument that consists of real-life learning scenarios with responses drawn from the areas of metacognition, metamotivation, memory, critical thinking, and resource management (Conti & Kolody, 1993; 2003). Metacognition is a cognitive psychology concept introduced in the 1970s by Ann Brown and John Flavell. Metacognition is "popularly conceived of as thinking about the process of thinking" (Conti & Fellenz, 1993, p. 9). The learner's self understanding of their learning skills and techniques contribute to their learning success.

Metamotivation is motivation of the individual to learn. Metamotivation involves the control over the elements that fuels and directs one's learning (Fellenz & Conti, 1993, p. 12). Attention, Reward/Enjoyment, and the exhibition of confidence are the metamotivational strategies (Fellenz & Conti, 1993). Attention involves the arousal of interest in learners, the stimulation of an attitude or inquiry, and the maintenance of attention (p. 5). Reward/Enjoyment "is anticipating or recognizing the value to one's self of learning specific material, having fun, or experiencing satisfaction with the learning activity" (p. 5). Confidence refers to a belief that one can successfully complete the learning tasking once a decision is made to undertake it (p. 6).

Memory is the learner's ability to retain and retrieve acquired information when needed. Memory is what individuals know and how they retain the learned information (Fellenz & Conti, 1989, p. 10). There are three strategies learners utilize with memory, they are Organization, Use of External Aids, and Memory Application. Organization refers to the process by which the learner restructures information and applies various strategies "to process information so that the material will be better stored, retained and retrieved" (Conti Kolody, 1999, p. 7). Use of External Aids

is when the learner integrates "several external aids that involve the learner controlling the environment in some manner to enhance recall" (p. 7). Memory Application is use of "internal strategies involved in Memory Organization for the purpose of planning, completing, and evaluating learning" (p. 7). Memory Application can be used for self-improvement, problem solving, and critical thinking (p. 7).

Critical thinking "is a reflective thinking process utilizing higher order thinking skills in order to improve learning" (Conti & Kolody, 1999, p. 7). Critical thinking strategies include testing assumptions, generating alternatives, and conditional acceptance (James, 2000, p. 12). Testing assumptions is the process of examining and challenging assumptions that have often been taken for granted over a long period of time because their limitations are not readily noticed (Conti & Kolody, 1999, p. 8). Generating alternatives are the learner's ability to "hypothesize while grounding options within a given situation and include strategies such as brainstorming or envisioning the future, ranking the order of alternatives, and identifying alternate solutions" (p. 8). Generating alternatives are the higher order thinking skills and involves entertaining and seeking alternate approaches to gathering reliable information. Conditional acceptance is

"advocating reflective skepticism to avoid absolutes or over simplifications" (p. 8). This strategy questions universal truth, validity of ideas, and suggest the conditional acceptance of views with the rich accommodation of skepticism (Brookfield, 1987, pp. 20-21), contextual meanings, and situational application.

Resource management is the ability to identify appropriate sources of information and prioritize their use. There is an inordinate amount of information and resources available for learning, and the variety of resources requires the ability to choose wisely and to develop "techniques for identifying and acquiring appropriate learning resources" (Fellenz & Conti, 1989, pp. 4-5). The three learning strategies of Resource management are Identification of resources, Critical Use of resources and the Use of Human Resources. Identification of resources "is the identification and location of the best possible source of information" (Conti & Kolody, 1999, p. 9). Critical Use of Resources involves the selection of the most appropriate material as opposed to material based on its availability. This can involve "contacting an expert or an outsider, checking the information with a second source, and observing or asking questions to check for bias" (p. 9). Use of Human resources involves others in the process of

learning, encouraging dialogue from others with differing opinions. This process stimulates the learner to be an active listener.

Learning strategies are considered to be contextual, influenced by experience, relevant knowledge, and situational involvement of the learner (James, 2000, p.10). Learning strategies are related to learning styles. A person's learning style is "the individual's characteristic ways of processing information, feeling, and behaving in certain learning situations" (Smith, 1982, p. 24). Learning styles are generally established and are steady throughout the learner's life (Fellenz & Conti, p. 8). Learning styles are in direct contrast to learning strategies. The role of learning strategies applies contextually to real-life learning situations for adults.

The research reflected by the use of SKILLS and the five learning strategies resulted in three distinct learning strategy groups (Conti & Kolody, 1999). The three distinct learning strategy groups were identified in the development of another learning strategies instrument called Assessing The Learning Strategies of Adults (ATLAS). These learning strategy groups have been identified as Navigators, Problem Solvers, and Engagers. Characteristics of the Navigators are focused learners who chart a course for learning and

follow it. (p. 9). Problem Solvers are critical thinkers who rely on a reflective thinking process, which utilizes higher order thinking skills (p. 11). Engagers are passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful manner with the learning task (p. 13). Previous studies confirm the fact that these three groups are prevalent in adult learning environments.

Change of Consciousness

Change in consciousness occurs when adults reflect upon the content of their environment and their experiences and become empowered, which is a product of adult learning. Empowerment can be defined as the ability to induce individuals to exhibit the best that is within them by allowing them to utilize their talents, abilities, and knowledge more effectively (Hinds, 2001, 45). In learning, empowerment occurs when learners free themselves by clarifying their situation and critically refining this social reality (Cunningham, 1983). "Empowerment. . . reflects the essence of democracy-an informed public taking responsibility for its own action" (Fellenz & Conti, 1989, p. 21). Three major contributors to the concepts of empowerment and change in adult learning consciousness are Myles Horton, Paulo Freire, and Jack Mezirow. Mezirow

developed the concept of perspective transformation, which were influenced by the writings of the German philosopher Jurgen Habermas. Mezirow lists three

There are three contributors to empowerment and change in adult learning consciousness; they are Myles Horton, Paulo Freire and Mezirow. Beginning with Mezirow's perspective transformation, which came from the writings of the German philosopher Jurgen Habermas.

Mezirow's transformative learning offers a theory of learning that is uniquely adult, abstract, idealized, and grounded in the nature of human communication. Mezirow identified three areas of cognitive interest. First is technical or instrumental learning a focus on learning through task-oriented problem solving and determination of cause and effect relationships (Mezirow, 1991a, p. 8). Second is practical or dialogic learning described as:

Communicative learning, which is learning involved in understanding the meaning of what others "communicate concerning values, ideals, feelings, moral decisions, and such concepts as freedom, justice, love, labor, autonomy, commitment and democracy" (p. 8).

Practical or dialogic learning involves social interaction. The third area is emancipatory learning, which is characterized by interest in self-knowledge and insights gained through self reflection (Merriam & Caffarella, 1991, p. 259).

He later reduced these three domains to emancipatory learning operating in the technical and practical domains (Mezirow, 1989). When these domains of learning involve "reflective assessment of premises...and movement through cognitive structures by identifying and judging presuppositions" transformative learning is taking place (Mezirow, 1991a, p. 5). Transformative learning results in a revision of meaning structures from experiences that is addressed by the theory of perspective transformation.

Perspective transformation is the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise action upon these new understandings. (Mezirow, 1990, p. 14).

Perspective transformation explains the process of how adults revise their meaning structures. Meaning structures act as culturally defined frames of reference that are inclusive of meaning schemes and meaning perspectives ((Mezirow, 1991a, p. 5). Meaning schemes, the smaller components, are "made up of specific knowledge, beliefs, value judgments, and feelings that constitutes interpretations of experience" (Mezirow, 1991a, pp. 5-6). Meaning perspectives "mirror the way our culture and those individuals responsible for our socialization happen to have

defined various situations" (Mezirow, 1991a, p. 131)

Mezirow's theory articulates the development of new levels of conciseness and learning that emancipates the learner. Though not unique to adult learning, perspective transformation deals directly with the process of learning and is promising for understanding adult learning (Merriam & Caffarella, 1991, p. 261).

Another contributor to the concept of empowerment and change of consciousness is Paulo Freire. Freire is a Brazilian educator whose ideas have been worked out of several countries in Latin America. Freire was associated with literacy programs in Brazil, Chile, and Bolivia. In these programs, he not only moved learners from the ability to decipher a few words or sentences, but he also empowered the learners on to grapple with their adverse human conditions. He moved learners from the ability to decipher a few words or sentences, but he also empowered the learners on to grapple with their adverse human conditions. Freire theory is more precisely a theory of education (of which learning is an important component) in contrast to Mezirow's focus on the learning process itself (Merriam & Caffarella, 1991, p. 262). He developed an education program for adults that aspired them toward freedom (Kidd, 1973, p. 157). Freire makes two distinctions in education they are

Conscientization and the Banking concept. Conscientization is critical reflection which is central to learning transformation in context to problem-posing and dialogue with other learners. The term *conscientizacao* or conscientization refers to learning to perceive social, political, and economic contradiction, and to take action against the oppressive elements of reality (Freire, 1970, p. 17). Conscientization is the process in men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality is what takes place in an authentic educational encounter (Freire, 1970a, p. 27).

The Banking concept is where education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor (Freire, 1970, p. 53). Freire characterizes a nontraditional form of education. The teacher's role is to issue communicate and makes deposits which the students patiently receive, memorize, and repeat (p. 53). It is as if the teacher is giving a gift of knowledge to the student or a liberating education. Freire describes it as justification of libertarian education, it lies in its drive toward reconciliation (p. 53). Education must begin with the solution of the teacher-student

contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students (p. 53).

Education for freedom is problem posing; it strives for the emergence of consciousness; it attempts to achieve a critical intervention in reality; it employs the method of dialogue; and it ends not in talk but in action (Kidd, 1973, p. 158). Increasing awareness of one's situation involves moving from the lowest level of consciousness, where there is no comprehension of how forces shape one's life, to the highest level of critical consciousness (Merriam & Caffarella, 1991, p. 262). Critical consciousness is marked by a thorough analysis of problems, self-awareness, and self reflection (p. 262). Conscientization shares with perspective transformation the idea that adult learning is the process of becoming aware of one's assumptions, beliefs, and values and then transforming those assumptions into a new perspective or level of consciousness (p. 263).

The third consciousness theorist is Myles Horton. In 1932 he founded the Highlander Folk School of Monteagle, Tennessee, and a new kind of social activism was born (Kohl & Kohl 1990).

Studs Terkel has characterizes Horton as:

"Were I to choose America's most influential and inspiring Educator it would be Myles Horton of

Highlander." His life has touched those of Jane Addams, Reinhold Niebuhr, Martin Luther King, Jr., Rosa Parks, Eleanor Roosevelt, Pete Seeger, and scores of others. (Kohl & Kohl, 1990, cover)

Horton style was direct, modest, and plainspoken, but Highlander is the story of American social history that spans 70 years. From the labor uprisings of the 1930s, through the civil rights movement of the 1950s and '60s, to present day, the school has remained a powerful and controversial presence.

Horton has been beaten up, locked up, put upon and railed against by racists, tough, demagogues and governors. But for more than fifty years now, he has gone on with his special kind of teaching-helping people to discover within themselves the courage and ability to confront reality and change it. (Kohl & Kohl, 1990, p. ix)

Horton created an Adult Learning center that served people needing real solutions for their circumstances.

Participants in the learning environment experienced a democratic learning experience. The Highlander Folk School was dedicated to the belief that poor working class people adults could learn to take charge of their lives and circumstances (Kohl & Kohl, 1990, p. xx). The Highlander educational process is the recognition that the best teachers of poor and working people are the people themselves (Kohl & Kohl, 1990, p. xx). Horton describes the goals of the Highlander as:

The goal is not reform or adjustment to an unjust

society but the transformation of society. It is an education for action. It is dangerous education; and although much emphasis is on forming strategies to confront the system without being destroyed, people are encouraged to push the boundaries, to be creative in solving problems....Until people take some risks and gain some independence from the system, they are not free to learn or to act (p. xxi).

Highland methods are an objective, social approach to problem-solving (Adams, 1992, p. 207). An individual's conscious process of critical thought begins in response to a perceived difficulty (p. 208). In this process, individuals recognize that their problem is one shared by others; thus, their individual problem is not solved for them until it is solved for all. There is only one axiom that never changes at Highlander: learn from the people; start their education where they are (p. 206).

Problem Statement

The North Tulsa community is an at-risk community that is in trouble and needs help. Within this community there is a church willing to help. Friendship Missionary Baptist Church (FMBC) has a vision and a mandate for its community. This church has a team of individuals who are ready to volunteer their time and skills to identify and build programs to help its community. In order to do this, teams must work together effectively and efficiently in a critical real-life environment. In order to fulfill its vision for

this at-risk community FMBC has created a learning congregation. Inherent in this learning environment are individual learning strategies that will contribute in the development of Action Plans. The problem is we do not know what the learning looks like. In the context of FMBC's strategic planning process the adult learning process should be captured and documented for this learning congregation.

As a learning congregation FMBC's Action Teams conducted extensive research to develop action plans for community programs. A learning congregation is a learning environment within the church where adults learn how to learn together (Hawkins, 1997). As a learning congregation the emphasis is on the people and what did they learn in the process to develop their action plans. Action Teams used a genre of learning strategies to develop the actions plans. The learning strategies should be identified and described. Action team leaders and members were personally impacted in this learning environment. The adult learning should be captured and tease out the adult learning principles that were utilized in this learning environment. Action Team Leaders and Team Members acquired new levels of consciousness in their learning task. FMBC's strategic planning process heightened Action Team Leaders and Team Members self-awareness about issues surrounding the North

Tulsa community. The product of learning is change and creativity, which is needed for the continuous development of the North Tulsa community. Continuous development of the community and its members is necessary in order for a community to prosper (Hinds, 2001, p. 7).

Purpose

The purpose of this study was to describe the learning process of Action Team Leaders and Action Team Members in creating a learning congregation. Through this strategic planning process, a traditional Baptist church in Tulsa, Oklahoma, transforms itself into a learning congregation. This study will use a case study design to capture and document the adult learning. The course that FMBC leaders have chosen is risky, innovative, and unique within Tulsa's African American community.

This study described the adult learning strategies and learning process of Action Team Leaders and Action Team Members of Friendship Missionary Baptist Church using the Assessing the Learning Strategies of Adults (ATLAS). The ATLAS developed out of a line of inquiry related to learning strategy studies that utilized the Self-Knowledge Inventory of Lifelong Learning Strategies (Conti & Kolody, 1999; James, 2000). The ATLAS was developed to assess learning strategy preferences and quickly identifies the learning

strategies of adults. The ATLAS results were used to determine the learning strategy preferences of the 28 FMBC Action Team Leaders and how they applied their specific learning strategy to facilitate their teams to prepare action plans for their community outreach programs.

Research Questions

This study will ask research questions related to the learning strategies of FMBC Action team leaders and team members:

- What is the learning strategy preference of Pastor Tisdale and the consequences of this preference on the strategic planning process?
- How does learning strategy preferences influence approaches to strategic planning?
- What is the learning strategy preference profile of FMBC Action Team Leaders and Team Members?
- How do the learning strategies of Action Team Leaders and Team Members compare to the norms of ATLAS?
- How do FMBC Action Team Leaders and Team Members describe their approach to learning?
- What did Action Team Leaders and Team Members learn about organization planning during the action plan process?

Data to answer these research questions were gathered from several sources. Learning strategy preferences were identified by administering ATLAS. The researcher conducted a one-on-one interview with Pastor W. L. Tisdale Sr. to first determine his learning strategy and to determine which teams were pivotal to FMBC's vision. Those teams that were identified as pivotal during the interview with Pastor

Tisdale Focus group interviews were conducted with the Action Team Leaders and Action Team Members

The researcher has operated in the capacity of FMBC's Strategic Planning Coordinator and has observed the process from the beginning. The researcher has participated and documented various meetings with the Strategic Planning Team and Action Teams.

Data was collected through various forms of data gathering techniques. Documents for analysis include:

Strategic Planning notebook which is a collection of FMBC's Action Team meeting minutes and Action Plans.

- Action team power-point presentations were presented to FMBC's Strategic Planning Committee.
- Research journal notes and memorandum to Pastor Tisdale and Action team leaders.
- Audio-taped sessions of Action team leader meetings.
- Action Team survey instruments.
- FMBC's team Action plans.
- FMBC brochures-Information and new members.
- The researcher as a data gathering tool.

The researcher also function as a tool to gather data for this study.

Definitions

Adult Learning-- The process of adults gaining knowledge and expertise (Knowles, Horton, & Swanson, 1998, p. 124).

Andragogy-- The art and science of helping adults learn (Knowles, 1980, p. 43).

ATLAS-- Assessing The Learning Strategies of Adults is an easy to administer and complete learning strategies assessment instrument developed using the international database compiled using SKILLS data (Conti & Kolody, 1998b, p. 109).

Community--a Community can be operationally defined as a multigenerational, interactive, interdependent collectivity of persons who share a common culture, a common emotional tie, and live within relatively close proximity to one another (Mazique, 1992, p. 469).

Engager-- ATLAS grouping of passionate learners who love to learn, learn with feeling, and learn best when actively engaged in a meaningful manner. Engagers seek out learning activities that provide opportunities for interaction and collaboration (Conti & Kolody, 1999, p. 14).

Learning Congregation--A contemporary theory grounded in the disciplines of Peter Senge's organizational development theory (Hawkins, 1997).

Learning How to Learn--"Possessing, or acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters" (Smith, 1982, p. 19).

Learning Organization--A place where people are continually discovering how they create their reality and how they can change it (Senge, 1990, p. 13).

Navigators--Focused learners who chart a course for learning and follow it. Navigators rely heavily on planning, attention, identification, and critical use of resources, and testing assumptions. (Conti & Kolody, 1999, p. 9).

Problem Solver: ATLAS grouping of learners who use the learning strategies associated with critical thinking. These learners test assumptions, generate alternatives,

and are open to conditional acceptance of outcomes (Conti & Kolody, 1999, p. 12).

Real-Life Learning: Learning that is relevant to the living tasks of the individuals in contrast to those tasks considered more appropriate to formal education. Such learning is also called "real-world" learning or learning that results in "practical" knowledge. (Fellenz & Conti, 1989, p. 3).

Self-Directed Learning: A learning activity that is self-planned, self-initiated, and frequently carried out alone (Knowles, 1975, p. 18).

CHAPTER 2

REVIEW OF THE LITERATURE

The transformational period of African-Americans during the Civil Rights Era demonstrated adult learning to affect social change. When people have the opportunity to learn by taking some initiative and perceiving the learning in the context of their own life situations, they will internalize more quickly, retain more permanently and apply more confidently (Knowles, 1992, p. 11). Adult learning of this type is grounded in the concepts of (a) andragogy, (b) self-directed learning, (c) learning how to learn, (d) real-life learning and (e) learning strategies.

Andragogy

Andragogy means the art and science of helping adults learn (Knowles, 1980, p. 43). Andragogy was introduced in 1833 by Alexander Kapp, a German grammar teacher (Knowles et al., 1988). Malcolm Knowles defined and theorized andragogy in the United States during the late 1960s (Merriam & Brockett, 1996, p. 135). Knowles first defined andragogy as, "An emerging technology for adult learning" (1970, p. 58). Andragogy is an adult learning model to explain the teaching-learning process for adults that is contrary to pedagogy, which is a term that pertains to helping children learn. Knowles based andragogy on four basic assumptions

that distinguished it from child learners and later added two more assumptions resulting in six assumptions:

1. The need to know. Adults need to know why the need to learn something before undertaking to learn it.
2. Their self-concept moves from one of being a dependent personality toward one of being a self-directed being.
3. They accumulate a growing reservoir of experience that becomes an increasing resource for learning.
4. Their readiness to learn becomes oriented increasingly to the developmental tasks of social roles.
5. Orientation to learning. In contrast to children's and youths' subject-centered orientation to learning (at least in school), adults are life-centered (or task-centered or problem-centered) in their orientation to learning. Their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, orientation toward learning shifts from one of subject centeredness to one of performance-centeredness.
6. Motivation "that as a person matures, the motivation to learn is internal". While adults are responsive to some external motivators (better jobs, promotions, higher salaries, and the like), the most potent motivators are internal pressures (the desire for increased job satisfaction, self-esteem, quality of life and the like). (Knowles, 1980, pp. 64-68)

Brookfield (1986) characterized andragogy as "the single most popular idea in the education and training of adults and is known as a 'badge of identity' for many in the field" (pp. 90-91). Pedagogy was the first model for learning, which was based on the following assumptions about the child learner:

1. The need to know. Learners only need to know that they must learn what the teacher teaches if they want to pass and get promoted; they do not need to know how what they learn will apply to their lives.
2. The learner's self-concept. The teacher's concept of the learner is that of a dependent personality; therefore, the learner's self concept eventually becomes that of a dependent personality. (Knowles, 1990, p. 55)

The pedagogical model is teacher centered and would not be conducive in an adult learning environment. An adult learning environment is a student centered-atmosphere where democracy, trust, mutual respect, active listening, friendliness, and cooperation are practiced and are essential to the adult learning environment (Knowles, 1980, p. 224). Adults are integral to planning process and carrying out their learning activities. They have a stake in their goal-setting and show greater interest in implementing activities necessary to reach their goals (p. 226). Adult learners are self-directed learners.

Self-Directed Learning

Self-directed learning reflects how the adult learner internalizes learning. Self-directed learning is a process by which adults take control of their own learning, locate appropriate resources, set their own learning goals, and decide which learning methods to use and how to evaluate their progress (Knowles, 1975, p. 18). Self-directed learning develops as learners assume responsibility for the

planning and directing of their learning course (Tough, 1967). It is the individual's responsibility to select appropriate learning resources and to decide how the resources will be used (Spencer, 2000, p. 10).

"Self-directed learning usually takes place in association with various kinds of helpers, such as teachers, tutors, mentors, resource people and peers" (Knowles, 1975, p. 18).

Knowles describe two concepts of self-directed learning (Brookfield, 1986). First is self-directed learning as self-teaching in which learners have power over all mechanical aspects and approaches of their learning processes. The second is contemplating self-directed learning as personal autonomy or taking control of the goals and purposes of learning and assuming ownership of learning (Knowles, 1998, p. 135).

When adults enter an adult learning environment, they typically bring the pedagogical learning assumptions into their learning. Adults should be orientated and introduced into the andragogy concept and ease them into the process of becoming self-directed learners (Knowles, 1989, pp. 47-48).

Knowles recommends the following:

1. Open with a relationship-building, climate-setting exercise. Stress that learning is enhanced when participants see themselves as mutual helpers, not competitors.
2. The second step is developing the cognitive

map of self-directed leaning. . . the adult learner have a deep psychological need to be self-directing; they bring a vast array of experiences with them; they are task-centered; and they are intrinsically motivated to learn.

3. A skill building exercise. This process explains that self-directed learning demands different skills from those required in learn; read a book proactively not reactively; interview people and give or receive help from others.
4. Each adult constructs a learning contract after the "how to" is explained. In small groups, they share their contracts with the others.
5. Each is then invited to raise any unresolved questions or issues about self-directed learning. (Knowles, 1989, pp. 47-48).

Self-directed learning is a major component of Knowles andragogical model. When adults are introduced to adult learning principles, they focus on the goals and objectives that the learner want to accomplish. A tool that Knowles used effectively was the learning contract. The learning contract enables adults to establish and identify:

1. Learning objectives
2. Learning resources and strategies
3. Target date for completion
4. Evidence of accomplishment of objectives
5. Criteria and means for validating evidence.
(Knowles, 1980, pp. 381-382)

Self-directed learning is "a matter of learning how to change our perspectives, shifts our paradigms and place one way of interpreting the world by another" (Brookfield, 1986, p. 19).

Brookfield (1986) stressed the importance of

facilitation in self-directed adult learners. The task of facilitation is to "present adults with alternatives to their current ways of thinking, behaving and living" (p. 19). Brookfield presented six principles of facilitation in self-directed learning. They are:

1. Participation in learning is voluntary; adults engage in learning as a result of their own volition. Regardless of the motivating factors, the decision to participate or not participate is on their own.
2. Effective practice is characterized by a respect among participants for each other's self-worth. Any criticism offered through facilitation is done in a manner that supports the individual's self-worth.
3. Facilitation is collaborative.
4. Praxis is placed at the heart of the effective facilitation. Learners and facilitators are involved in a continual process of activity, reflection upon the activity, collaborative analysis of the activity, new activity, further reflection and collaborative analysis, and so on.
5. Facilitation aims to foster in adults a spirit of critical reflection.
6. The aim of facilitation is the nurturing of self-directed, empowered adults. (pp. 9-11)

Self-directed learning is deliberate, systematic and sustained (Darkenwald & Merriam, 1982, p. 7). The goal of self-directed learning is transformation of the individual, the group, and the facilitator into a community of learners (Rogers, 1967).

Learning How to Learn

In an ever-changing world if adults are to survive the

facilitation of change and learning, the adult who is educated is the adult who has learned how to learn (Rogers, 1967). Learning how to learn is "the process of possessing, or acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters" (Smith, 1982, p. 19). Adults learn in formal and informal environments. Yet much of the research related to learning how to learn involves college students' meta-cognitive processes (Brookfield, 1986). Learning how to learn happens in everyday lives, yet little research about learning how to learn outside of formal educational or organizational settings exists.

Learning how to learn involves three sub-processes of planning, conducting, and evaluating learning activities (Smith, 1976, p. 6).

1. Planning describes how adult learners identify their needs and set goals as they select resources and strategies.
2. Conducting involves adult learners as they learn how to negotiate the selected procedures and resources while learning how to give and receive feedback.
3. Evaluating illustrates how adult learners measure the extent to which their goals have been met and how to proceed with follow-up activities. (p. 6).

The assumption is that the learner is immersed in the process to meet learner needs. "The process of learning how to learn involves possessing, or acquiring, the knowledge

and skill to learn effectively in whatever learning situation one encounters" (p. 19).

To be successful and maximize learning competency there are three components to be addressed;

1. The learners needs
2. The learners' learning styles
3. The training

These are components supporting the concept of learning how to learn (Smith, 1982, p. 17).

Learners' needs are a general understanding of learning. "When people have the opportunity to learn by taking some initiative and perceiving the learning in the context of their own life situations, they will internalize more quickly, retain more permanently, and apply more confidently" (Knowles, 1992, p. 11). Learning styles are the individual's characteristic ways of processing information, feeling, and behaving in learning situations (p. 24). Training should be viewed as an activity that "concerns itself with providing for learning about learning and improving learning proficiency" (p. 25). "Training has a degree of purpose and organization although it can be done without the learner being aware that one is in the mode of training" (Lively, 2001, p. 184). When learning scenarios arise, adults may become more aware of themselves as learners and apply their own strategy to accomplish their

learning task (Goodwin, 2001, p. 63). Adults are faced on a daily basis with real-life situations, problems, issues, or ideas to assess and solve (p. 63).

Real-Life Learning

Real-life learning is learning that is "relevant to the living tasks of the individual in contrast to those tasks considered more appropriate to formal education" (Fellenz & Conti, 1989, p. 3). The learner becomes the "education agent" setting the learning agenda, goals, and objectives and identifying resources to acquire new knowledge to deal with real-life issues. Sternberg (1990) stated that real-life learning requires adults to (a) recognize problems in the real world, (b) define those problems (c) accept the unstructured and decontextualized nature of the problems, (d) assess the relevance of the information available, and (e) view the problems from multiple perspectives (p. 40).

Thus, the phrase "real-life learning" has been used to distinguish typical adult learning from the academic learning of formal situations that is usually spoken of as studying or educating (Fellenz & Conti, 1993, p.4). Real-life learning is closely related to experiential learning because they both take place within the same general context--life experiences in adulthood (Ossom, 2002, p. 77). In real life, learners must recognize a problem exists and

must define the problem as opposed to formal education problem issues or models, which are defined by instructors (Sternberg, 1990, p. 35). Real-life problems are unstructured, relate directly to the learner's lives, and have multiple answers which are unlike the structured, out-of-context, single-answer problems of formal education (pp. 37-39). The evaluation tool or tests in a real-life learning context oftentimes affect individual values and beliefs that require an immediate and strategized resolution. Learners in academic settings are rarely challenged to question their beliefs, and the feedback they receive is distinct and immediate while real-life learners exercise power of disconfirmation and often receive feedback in a muddled, untimely and undesirable fashion (pp. 39-40). "The real-life learning tasks of adults are distinct for each individual, seldom follow a clear pattern, defy measurement, and often are so episodic in nature that beginnings, patterns, and outcomes are impossible to define" (Fellenz & Conti, 1989, p. 4).

Learning Strategies

Adults will utilize learning strategies in real-life learning situations, which oftentimes do not embrace formal institutionalized training, that is unique to the individual. Learning strategies are the techniques or

skills that an individual elects to use in order to accomplish a learning task (Fellenz & Conti, 1989, p. 7). Generally, learning styles are established throughout an individuals learning experience (p. 8). Learning strategies tend to focus on solving real problems as opposed to classroom-based skills in note taking, outlining, and test passing (p. 8)

Learning strategies are related to learning styles. A person's learning style is "the individual's characteristic ways of processing information, feeling, and behaving in certain learning situations" (Smith, 1982, p. 24). Learning styles are generally established and are steady throughout the learner's life (Fellenz & Conti, 1989, p. 8). Learning styles are in direct contrast to learning strategies. The role of learning strategies applies contextually to real-life learning situations for adults.

Learning strategies in Adult Education has been conceptualized as consisting of five areas. These areas are metacognition, metamotivation, memory, critical thinking, and resource management (Fellenz & Conti, 1993):

1. Metacognition is making an implicit process explicit.
2. Metamotivation is motivation of the individual to learn.
3. Memory is what people know about how they remember.
4. Critical thinking is a reflective thinking process utilizing higher order thinking

- skills in order to improve learning.
5. Resource management is the ability to identify appropriate sources of information and prioritize their use.

Learning strategies are considered to be contextual, be influenced by experience, be relevant knowledge, and influenced by the situational involvement of the learner (James, 2000, p.10).

Metacognition is a conscious, reflective endeavor requiring the learner to analyze, assess, and manage learning activities (Conti & Kolody, 1999, p. 3).

Metamotivation is a strategy that deals with the learners' knowing and understanding of how they are motivated or why they are motivated to participate or remain in a learning activity (Conti & Kolody, 1993, p. 4). Memory involves the activities which "store, retain, and retrieve knowledge" (p. 6). Critical thinking is "a reflective thinking process utilizing higher order thinking skills in order to improve learning" (Conti & Kolody, 1999, p. 30). Resource management is the identification of resources. Resource Management includes the strategies "that lead to effective use of resources" (Conti & Kolody, 1999, p. 8).

The Self Knowledge Inventory of Lifelong Learning Strategies (SKILLS) instrument was developed to measure learning strategies (Conti & Kolody, 1999). SKILLS is a valid and reliable instrument that presents real-life

learning scenarios and its responses are based on the five learning strategy constructs metacognition, metamotivation, memory, critical thinking and resource management. Each of the five constructs consists of three learning strategies (Conti & Fellenz, 1991).

Three distinct learning strategy groups have been identified through the Assessing The Learning Strategies of Adults (ATLAS) instrument (Conti & Kolody, 1999). ATLAS is a valid and reliable instrument for measuring the learning strategy preferences of adults. ATLAS evolved from the Self Knowledge Inventory of Lifelong Learning Strategies (SKILLS) and carries with it the validity of the SKILLS instrument (Conti & Fellenz, 1991). The three groups embody three distinct characteristics:

1. Navigators are focused learners who chart a course for learning and follow it. (Conti & Kolody, 1999, p. 9)
2. Problem Solvers are critical thinkers who rely on a reflective thinking process, which utilizes higher order thinking skills. (p. 11)
3. Engagers are passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful manner with the learning task. (p. 13)

Various studies confirm the fact that these three groups are prevalent in adult learning environments.

Current research using the ATLAS instrument has found the ATLAS to be an accurate instrument for identifying and for

describing personal learning strategy profiles (Ghost Bear (2001), Hinds (2001), James (2000), Lively (2001), and Willyard (2000)). Although learning strategy preferences are not related to demographics variable (Conti & Kolody, 1998), learning strategy preferences have been assisted with various environmental settings. James (2000) discovered significantly more Engages than expected in a sample of high school noncompleters in an Adult Basic Education program. Willyard (2000) found a higher than expected number of Engagers in her study of first-generation and non-first-generation college students in a community college in Tulsa, Oklahoma. Lively (2001) administered ATLAS to the Academy of Senior Professionals and found it helped the members to understand more fully the importance of how their personal learning strategies impact their learning projects. Ghost Bear (2001) study involved Internet users. However, Hinds (2001) administered ATLAS to the African-American community in Enid, Oklahoma. Using the African-American church population Hinds found an equal distribution of Engagers, Navigators, and Problem Solvers in his sample (2001).

Change of Consciousness

Change in consciousness occurs when adults reflect upon the content of their environment and their experiences and

become empowered, which is a product of adult learning. Empowerment can be defined as the ability to induce individuals to exhibit the best that is within them by allowing them to utilize their talents, abilities, and knowledge more effectively (Hinds, 2001, 45). In learning, empowerment occurs when learners free themselves by clarifying their situation and critically refining this social reality (Cunningham, 1983). "Empowerment...reflects the essence of democracy-an informed public taking responsibility for its own action" (Fellenz & Conti, 1989, p. 21). Three major contributors to the concepts of empowerment and change in adult learning consciousness are Myles Horton, Paulo Freire, and Jack Mezirow. Mezirow developed the concept of perspective transformation, which were influenced by the writings of the German philosopher Jurgen Habermas. Perspective transformation examines the cognitive aspect of adult learners.

Mezirow's transformative learning offers a theory of learning that is uniquely adult, abstract, idealized, and grounded in the nature of human communication. Mezirow identified three areas of cognitive interest. First is technical or instrumental learning a focus on learning through task-oriented problem solving and determination of cause and effect relationships (Mezirow, 1991a, p. 8).

Second is practical or dialogic learning described as:

Communicative learning, which is learning involved in understanding the meaning of what others "communicate concerning values, ideals, feelings, moral decisions, and such concepts as freedom, justice, love, labor, autonomy, commitment and democracy" (p. 8).

Practical or dialogic learning involves social interaction.

The third area is emancipatory learning, which is characterized by interest in self-knowledge and insights gained through self reflection (Merriam & Caffarella, 1991, p. 259).

He later reduced these three domains to emancipatory learning operating in the technical and practical domains (Mezirow, 1990). When these domains of learning involve "reflective assessment of premises...and movement through cognitive structures by identifying and judging presuppositions" transformative learning is taking place (Mezirow, 1991a, p. 5). Transformative learning results in a revision of meaning structures from experiences that is addressed by the theory of perspective transformation.

Perspective transformation is the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise action upon these new understandings. (Mezirow, 1990, p. 14)

Perspective transformation explains the process of how

adults revise their meaning structures. Meaning structures act as culturally defined frames of reference that are inclusive of meaning schemes and meaning perspectives (Mezirow, 1991a, p. 5). Meaning schemes, the smaller components, are "made up of specific knowledge, beliefs, value judgments, and feelings that constitutes interpretations of experience" (Mezirow, 1991a, pp. 5-6). Meaning perspectives "mirror the way our culture and those individuals responsible for our socialization happen to have defined various situations" (Mezirow, 1991a, p. 131)

Mezirow's theory articulates the development of new levels of conciseness and learning that emancipates the learner. Though not unique to adult learning, perspective transformation deals directly with the process of learning and is promising for understanding adult learning (Merriam & Caffarella, 1991, p. 261).

Another contributor to the concept of empowerment and change of consciousness is Paulo Freire. Freire is a Brazilian educator whose ideas have been worked out of several countries in Latin America. Freire was associated with literacy programs in Brazil, Chile, and Bolivia. In these programs, he not only moved learners from the ability to decipher a few words or sentences, but he also empowered the learners on to grapple with their adverse human

conditions. He moved learners from the ability to decipher a few words or sentences, but he also empowered the learners on to grapple with their adverse human conditions. Freire theory is more precisely a theory of education (of which learning is an important component) in contrast to Mezirow's focus on the learning process itself (Merriam & Caffarella, 1991, p. 262). He developed an education program for adults that aspired them toward freedom (Kidd, 1973, p. 157).

Freire makes two distinctions in education they are Conscientization and the Banking concept. Conscientization is critical reflection which is central to learning transformation in context to problem posing and dialogue with other learners. The term *conscientizacao* or conscientization refers to learning to perceive social, political, and economic contradiction, and to take action against the oppressive elements of reality (Freire, 1970, p. 17). The dialogue with other learners raised the conscience level of the learner. Conscientization is the process in men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality is what takes place in an authentic educational encounter (Freire, 1970a, p. 27).

The Banking concept defines an conscious raising

interaction between a facilitator and students in an oppressive learning environment. The banking concept is where education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor (Freire, 1970, p. 53). Freire characterizes a nontraditional form of education. The teacher's role is to issue communicate and makes deposits which the students patiently receive, memorize, and repeat (p. 53). It is as if the teacher is giving a gift of knowledge to the student or a liberating education. Freire describes it as justification of libertarian education, it lies in its drive toward reconciliation (p. 53). Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students (p. 53).

Freire's student population came from oppressive repressive third world countries and education was a tool for liberation. Education for freedom is problem posing; it strives for the emergence of consciousness; it attempts to achieve a critical intervention in reality; it employs the method of dialogue; and it ends not in talk but in action (Kidd, 1973, p. 158). Increasing awareness of one's situation involves moving from the lowest level of consciousness, where there is no comprehension of how forces

shape one's life, to the highest level of critical consciousness (Merriam & Caffarella, 1991, p. 262).

Critical consciousness is marked by a thorough analysis of problems, self-awareness, and self reflection (p. 262).

Conscientization shares with perspective transformation the idea that adult learning is the process of becoming aware of one's assumptions, beliefs, and values and then transforming those assumptions into a new perspective or level of consciousness (p. 263).

The third consciousness theorist is Myles Horton. In 1932 he founded the Highlander Folk School of Monteagle, Tennessee, and a new kind of social activism was born (Horton 1990). Studs Terkel has characterizes Horton as:

"Were I to choose America's most influential and inspiring Educator it would be Myles Horton of Highlander." His life has touched those of Jane Addams, Reinhold Niebuhr, Martin Luther King, Jr., Rosa Parks, Eleanor Roosevelt, Pete Seeger, and scores of others. (Front cover)

Horton style was direct, modest, and plainspoken, but Highlander is the story of American social history that spans 70 years. From the labor uprisings of the 1930s, through the civil rights movement of the 1950s and '60s, to present day, the school has remained a powerful and controversial presence.

Horton has been beaten up, locked up, put upon and railed against by racists, tough, demagogues and governors. But for more than fifty years now, he

has gone on with his special kind of teaching-helping people to discover within themselves the courage and ability to confront reality and change it. (p. ix)

Horton created an Adult Learning center that served people needing real solutions for their circumstances.

Participants in the learning environment experienced a democratic learning experience. The Highlander Folk School was dedicated to the belief that poor working class people adults could learn to take charge of their lives and circumstances (Kohl & Kohl, 1990, p. xx). The Highlander educational process is the recognition that the best teachers of poor and working people are the people themselves (Kohl & Kohl, 1990, p. xx). Horton describes the goals of the Highlander as:

The goal is not reform or adjustment to an unjust society but the transformation of society. It is an education for action. It is dangerous education; and although much emphasis is on forming strategies to confront the system without being destroyed, people are encouraged to push the boundaries, to be creative in solving problems....Until people take some risks and gain some independence from the system, they are not free to learn or to act (p. xxi).

Highland methods are an objective, social approach to problem-solving (Adams, 1992, p. 207). An individual's conscious process of critical thought begins in response to a perceived difficulty (p. 208). In this process, individuals recognize that their problem is one shared by

others; thus, their individual problem is not solved for them until it is solved for all. There is only one axiom that never changes at Highlander: learn from the people; start their education where they are (p. 206).

Learning Organization

The African-American community created learning organizations from the first day Africans came to North America (Hinds, 2001, p. 4). Historical evidence exists verifying that Blacks established communities in America as early as 1526 (Asante & Mattson, 1991, p. 48). To be a learning organization, the emphasis needs to be on the people, the human capital of the organization (Senge, 1999, p.42). African-Americans have learned to expand their learning capacity to create the results they truly desire. African-Americans have learned to be adaptive and as a people have continually learning how to learn together. A learning organization is a place where people are continually discovering how they create their reality and how they can change it (Senge, 1990, p. 13).

The learning organization theory has been frequently utilized in large corporate organizations. Senge's theory and concepts are effective in an environment that is changing at the speed of change due to technological advances (Hawkins, 1997). The learning organization viewed

corporations as a living-breathing organism that adapts to changes in its external and internal environments. Senge's (1990) seminal work presents five core disciplines:

1. Systems Thinking--to understand the system you look at the whole and not individual parts.
2. Personal Mastery--a special level of proficiency by organization members.
3. Mental Models--Deeply ingrained generalizations that make and influence how we understand the world and how we take action.
4. Shared Visions--Binds people together around a common identify and a sense of destiny.
5. Team Learning--Teams, not individuals, are the fundamental learning unit in modern organization. Unless teams can learn the organization cannot learn. (pp. 6-9)

The systems thinking model of the learning organization are made up of five interrelated components: (a) the core component is the learning, which is continuous and permeates the other four components; (b) the organization, which fosters powerful and productive ways to learn throughout; (c) the people, both inside and outside the organization who are empowered to know and improve productivity; (d) the knowledge that the organization will collect, create, store, transfer, and use effectively and productively; and (e) technology that is the organization's supporting and integrated electronic networks and tools (Marquardt, 1997, pp. 2-3).

Personal Mastery might suggest gaining dominance over

people or things (Senge, 1990, p. 7). People with a high level of personal mastery are able to consistently realize the results that matter most deeply to them--in effect, they approach their life as an artist would approach a work of art (p. 7). They do that by becoming committed to their own lifelong learning (p. 7). Personal mastery is the discipline of continually clarifying and deepening one's personal vision, of focusing one's energies of developing patience, and of seeing reality objectively.

Mental Models include the ability to carry on "learningful" conversations that balance inquiry and advocacy, where people expose their own thinking effectively and make that thing open to the influence of others (Senge, 1990, p. 9). Mental models are pervasive, influential when hidden, and widely shared. Mental models can be challenged and changed through "institutional learning" which is a process whereby management teams change their shared mental models of the company, their markets and their competitors (p. 9). For this reason, it is possible to think of planning as learning and of corporate planning as institutional learning (p. 9).

Building Shared Vision is the practice of involving the skills of unearthing shared "pictures of the future" that foster genuine commitment and enrollment rather than

compliance (Senge, 1990, p. 9). When there is a genuine vision, people excel and learn not because they are told to but because they want to (p. 9). What has been lacking is a discipline for translating individual vision into shared vision--not a "cookbook" but a set of principles and guiding practices (p. 9).

Team Learning starts with dialogue and also involves learning how to recognize the patterns of interaction in teams that undermine learning if unrecognized. Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations (Senge, 1990, p. 9). Unless teams can learn, the organization cannot learn (p. 9).

The learning organization is an innovation in human behavior; the components need to be seen as disciplines (Senge, 1990, p. 10). A discipline is a developmental path for acquiring certain skills or competencies (p. 10). When the five components or disciplines converge, they will not create the learning organization but rather a new wave of experimentation and advancement.

The learning organization is based on vision, values, and mental models. The healthy organization will be one that can systematize ways to bring people together to develop the best possible mental models for facing any

situation at hand (p. 181). Learning results in changes in knowledge, beliefs, and behaviors. Therefore, it is the major capacity for innovation and growth within the organization. Learning takes place in the individuals, teams, the organization, and even the communities with which the organization interacts (Watkins & Marsick, 1993, p. 8).

The design of a learning organization depends on six action imperatives, each of which complements the others:

1. Create continuous learning opportunities
 2. Promote inquiry and dialogue
 3. Encourage collaboration and team learning
 4. Establish systems to capture and share learning
 5. Empower people toward a collective vision
 6. Connect the organization to its environment.
- (Watkins & Marsick, 1993, p. 11)

Learning occurs when people engage in complicated undertakings and find a way to reflect on how they are doing it (Senge, 1999, p. 49). What matters in a learning organization is how people make decisions and then take action in how the team thinks and works together because the cornerstone of a learning organization is the team (Goodwin, 2001, p. 24).

Organizations can never stop learning because learning is a continuous strategically used process (Goodwin, 2001, p. 24). There are four ways the organization can create and foster powerful productive way for their teams throughout the organization. They include:

1. Culture: the values, beliefs, customs, and practices of the organization, the culture realizes that learning is essential for a successful business, has made learning a habit, and has integrated learning into all organizational functions.
2. Vision: the organization's goals and directions for the future. In a learning organization, the desired future is one in which learners create better products and services.
3. Strategy: the tactics, methods, and action plans an organization uses to reach its goals. In a learning organization, these strategies improve the collection, transferal, and use of knowledge in all corporate actions.
4. Structure: the organization's configuration. In a learning organization, the structure is flat, boundaryless, and streamlined. It fosters contact, information flow, local responsibility, and collaboration.
(Marquardt, 1999, p. 3)

Learning must be captured, shared, and used by the organization so that all parts of the organization benefit from the learning (Marsick & Watkins, 1996, p. 18).

The Learning Congregation

The "learning congregation" is a contemporary theory grounded in the disciplines of Peter Senge's organizational development theory. Hawkins (1997) used learning organization theories, strategies, and concepts and applied them in a church and community environments. Both theories are used as tools to create adaptive and generative learning environments. Hawkins (1997) defined the learning congregation as a community of people where some or all of

the following conditions existed:

1. Individuals are always growing, learning and changing.
2. People are willing to examine both their own assumptions and those of others.
3. People express mutual respect for other people.
4. There is openness to experimentation and recognition that failure is sometimes the price of risk.
5. The whole community is continually expanding its capacity to create its future. (p. 5).

These characteristics in a congregation will cultivate congregational learning. The congregation becomes an organization with the capacity for doing something new that is embedded and shared through systems (Watkins & Marsick, 1993, p. 147).

There are two guideposts for congregation learning.

They are:

1. Learning congregations have formal, systemic ways to capture information and distribute it widely. They attend to feedback on their performance, environment, or history and convert it into meanings that guide congregational behavior.
2. By embedding new knowledge, skill, or values in their cultures, congregations preserve new learning and permanently expand their capacity for more complex behavior. When congregations embed learning in their cultures, they make new knowledge, skills, or values available for future use. (Hawkins, 1997, pp. 125-126)

These guideposts complement individual and team learning. Individual learning forms the foundation (p. 126). Team learning serves as a bridge between and catalyst for both

individual and congregational learning (p. 126). How congregations process information significantly determines their capacity for organizational learning (p. 126). Congregations increase their learning capacity when they can capture information quickly, utilize it well, and distribute it effectively (p. 126). The congregation of Friendship Missionary Baptist Church has strategically and systematically structured a learning congregation. The strategic planning process allowed Action Team Leaders and Action Team Members to gather information to develop programs for the North Tulsa community.

Hawkins (1997) explains how people are living at the speed of change (p. 1). The speed of change is increasing. New information-based technologies erupt with breathtaking speed (p. 1). Today's explosion of information means that knowledge is now complex and widely dispersed (p. 4). Rapid change forces people to seek continuous feedback about what is happening both inside and outside their organizations (p.4). They need the insights, knowledge, and wisdom of others (p. 5). Yet most congregations and church systems have operated in relatively stable environments where they accomplished a few simple tasks (p. 7). The speed of change alters this situation, creating new ways organizing for ministry and placing a new priority on learning (p. 7). A

new model for the church will consist of:

A small army of volunteers, many of who were better educated and more skilled than the pastoral staff, carried out multiple programs in diverse, segmented environments. Monitoring the performance of these activities could not be centralized with the pastor. Coordination rather than control was required. Relationships were horizontally integrated rather than vertically controlled not surprisingly; the towering, ornate pulpit was replaced by a more modest lectern only a few inches higher than the pews. (p. 7)

Individual, team, and congregational learning mutually influence each other (p. 10). Congregations that foster individual team learning are more likely to find ways to capture and share new knowledge at the organizational level (p. 10). Truly effective congregations find ways to align individual, team, and organizational learning (p. 10).

A congregational leader that does not value continuous learning is not likely to encourage individual learning (Hawkins, 1997, p. 10). Organizations that work at the speed of change are characterized by a new type of leader (p. 10). Congregations face two types of problems:

1. Technical problems--have clear-cut solutions that have been developed in the past. Organizations have a repertoire of technical solutions that they can apply to problems occurring under relatively stable conditions where past solutions still resolve present challenges.
2. Adaptive problems--On the other hand, emerge because conditions have changed and the old technical solutions either no longer work or are counterproductive. Under such conditions, the organization must do adaptive

work. It must develop a new response to the environmental challenge. (p. 10)

Leadership in this environment "means engaging people to make progress on the adaptive problems they face. Because making progress on adaptive problems requires learning, the task of leadership consists of choreographing and directing learning processes" (Heifetz, 1994, p. 187). Gone are the days of traditional church leaders that gave attention building larger edifices and teaching Christians the proper doctrines and beliefs. In the emerging information era, they equip Christians with tools and strategies that allow them to learn continuously by reflecting on their everyday ministry experiences (Hawkins, 1997, p. 11). Senge (1990) describes leaders as teachers. Leaders are "responsible for building organizations where people continually expand their capabilities to understand complexity, clarify vision, and improve shared mental models--that is, they are responsible for learning" (p. 340). Learning congregations are educational, and their basic work becomes shaping and reshaping meaning in a community where people engage together in the shared practice of ministry. Effective and faithful leaders have the key characteristic to "grow" people.

The Friendship Missionary Baptist Church congregation has taken a systematic approach to address individual and

community needs. FMBC has tactically applied the systems thinking discipline to strategically implement effective and meaningful community programs. FMBC is interconnected to its community and what happens outside the walls of this church eventually permeates the church.

Social Gospel

The Social Gospel was a Protestant movement that began during the late nineteenth and twentieth centuries. The movement served as a catalyst to empower the African-American community economically, socially, and politically. The Social Gospel movement contributed towards abolishing slavery, assisting ex-slaves, creating Black churches, and developing national grassroots organizations. These organized activities brought adult learning to the African-American population to survive and thrive in the American-bounded systems during post Civil War Reconstruction to the Industrial Revolution periods. There are several adult learning themes prevalent within the African-American community through The Social Gospel movement. They include organizational learning, adult training, adult education, adult learning and individual learning.

W. E. DuBois observed in 1901, in Northern urban centers, a new Black community had "formed a world among themselves" (Neufeldt & McGee, 1990, p. 77). Blacks were so organized as not to come in contact with the outer world as little as possible. African-American communities of the north absorbed

and articulated new values and meanings appropriate for a social milieu vastly more complex than their forbears had known (p. 78). Because of the shared inequities African-Americans came together collectively realizing that their individual problems were not solved until a common problem is eradicated for all. African-Americans during the early twentieth century created a myriad organizations to address numerous issues, but the organized church social movements proved to be profound and effective in their communities. Apart from this general sense of what the Social Gospel was, it is difficult to demonstrate that there was a cohesive "Social Gospel movement." Those who image otherwise can do so only by taking a part of it as equivalent to the whole, and the part they make primary has never been one that includes race relations (Luker, 1991, p. 4).

The term "Social Gospel" was given currency in 1906 by Harlan Paul Douglass, as the title of a journal published by White Christian communitarians in rural Georgia who hoped to build a school model on Booker T. Washington's Tuskegee Institute.

The Social Gospel refers generally to a fresh application of the insights of the Christian faith to pressing problems of the social order. It gained widespread circulation among contemporary religious reformers. In retrospect, historians have used it to describe late nineteenth- and early twentieth-century Christian efforts to address the social problems of the age, which they see as functions of urban and industrial growth. (Luker, 1991, pp. 2-3)

The Social Gospel movement traces back to the abolitionist antislavery movement of the 1830 and 1840s (Miller, 1988, p. 30-31). The movement began in 1830 with a few hundred members of religious organizations in

Massachusetts, New York, and Ohio (p. 31). By 1841 there were more than 2,000 societies with a collective membership of 200,000 (p. 31). In April 1865 the Civil War was over and by the end of that year the Thirteenth Amendment was ratified, forever abolishing slavery for approximately 4 million slaves (Miller, 1988, p. 110; White, 1939, p. 5).

On May 29, 1865, President Andrew Johnson, a Democrat and slave owner from Tennessee, announced his Reconstruction program (Graff, 1996, p. 233). Reconstruction under President Johnson was a period of reconstituted slavery for ex-slaves because of the Black Codes which the newly constituted states passed to restrict civil and economic rights (Douglas, 1988, p. 112). Conditions such as the following perpetuated political, social and economic injustices for the freedmen:

In Mississippi, for instance, Blacks were denied the right to purchase or even rent land. In South Carolina Blacks needed a special license to hold any job except that of field hand. Most state codes denied Blacks the right to purchase or carry firearms, or to assemble after dark. Any Black determined to be "idle" could be arrested and put to work on a state chain gang, or auctioned off to a planter and forced to work without pay for as long as a year. (p. 112)

Andrew Johnson was denounced by Frederick Douglass, an ex-slave and famous Black abolitionist, as "a traitor to the cause of freedom" (p. 113).

President Johnson vetoed two bills that had passed

with overwhelming Republican support. The first, the Freedmen's Bureau bill, aimed to extend the life of the agency charged with providing former slaves with relief and assistance. The second, a civil rights bill, was intended to guarantee Black citizenship and nullify the Black Codes. By early summer 1866 Congress repassed both bills. (Miller, 1988, p. 115)

The first Civil War act of the Social Gospel' redemptive enterprise was when Union forces occupied Southern territory at Hampton Virginia and Royal Port, South Carolina, in 1861 and 1862, home missionaries moved in as teachers of freedmen (Luker, 1991, p. 10).

During the Reconstruction period Northern religious groups went to the Southern states to assist former slaves as freedmen. Ralph Morrow observed the following about the Northern missionaries:

He documented at length the social mission of the Yankee Wesleyans among Black people in Southern Reconstruction, but charged the missionary-minded Methodists in failing to be alert to the urban-industrial crisis on their home front. (Luker, 1991, p. 2)

The White Northern missionaries neglected to deal with the race relation problems of freedmen and ex-slaves in the North as part of their mission. Alexis de Tocqueville visiting America in the 1830s, believed that:

Race prejudice seems stronger in those states that have abolished slavery than in those where it still exists, and nowhere is it more intolerant than in those states where slavery was never known. (Tocqueville, 1966, p. 426)

Recent studies have confirmed the accuracy of Tocqueville's impressions:

Anti-Black sentiment and legislation in the states of the North-East and the territories of the West marked the period from the early 1800's down to the Civil War. Nearly every Northern state barred Blacks from voting, serving in the militia, or receiving more than a rudimentary education. Racial segregation was evident in all forms of transportation and in hotels, restaurants, prisons, hospitals and cemeteries. Minstrel shows-the most popular form of entertainment in nineteenth century America-conveyed romanticized images of plantation slavery and crude caricatures of the alleged stupidity, fecklessness and gullibility of Northern free Blacks. Ironically, free Blacks in the North now became frozen on the bottom runts of the economic ladder as they faced increasing competition from White immigrants. (White, 1939, p. 4)

Amid these restrictions, Northern Blacks were allowed to publish their own journals and newspaper and to engage in political protest and activities. In 1928, a group of Black New Yorkers founded Freedom's Journal, the first Black newspaper which was edited by John Russwurm and Samuel Cornish (p. 4). Northern Blacks experienced and rejected the church's discriminatory treatment of its Black members. In response to this treatment Richard Allen, a Philadelphia born slave who had purchased his freedom in 1777, became the first Black African Methodist Episcopal (AME) bishop (Franklin, 1988, pp. 93-94; White, 1939, pp. 4-5). The AME denomination separated from the Methodist authority in 1816, becoming the first independent black denomination in the

country (Neufeldt & McGee, 1990, pp. 13-14). Richard Allen's Bethel African Methodist merge with the of Episcopal (AME) Church in Philadelphia and another church in Baltimore (p. 13-14). Allen organized the initial meeting of the National Negro Convention movement in 1830 (Neufeldt & McGee, 1990, p. 13; White, 1939, pp. 4-5). Allen provided the organizational structure for Black abolitionism and inspired free Blacks in other parts of the North to establish their own churches (White, 1939, pp. 4-5).

The same trend toward independent organizations manifested itself with the Baptist denomination. The Baptists bragged about having a Black Baptist church in New York by 1807 and the Baptist Philadelphia church owned land by 1817 (Neufeldt & McGee, 1990, p. 14). In 1809, thirteen Negro members of a white Baptist church in Philadelphia were dismissed to form a church of their own. Under the leadership of Reverend Burrows, a former slave, it became an important institution among the Negroes of that community (Franklin, 1988, p. 94). Philadelphia was also the home of the first Black Presbyterian church, founded in 1807 by John Gloucester who was, a friend of Richard Allen's (Neufeldt & McGee, 1990, p. 14). It had a building by 1811 and served as the Bethel AME church and as a center for the Underground Railway (p. 15). Episcopalianism was the fourth-ranking

denomination in popularity with antebellum Blacks with the first church established in 1809 (Neufeldt & McGee, 1990, p. 15). Neufeldt & McGee observed the following about black churches during this period.

Regardless of denomination, the churches assumed similar functions. They served as social centers, shapers of political opinions and racial consciousness, incubators of Black leaders, and regulators of morals; in a few cases they even expelled members who continued their misbehavior. In taking on these roles, the Black churches served as the most far-reaching agencies of Black adult education in antebellum United States. Their influence provided succor to an oppressed people. (Neufeldt & McGee, 1990, p. 15)

Free Blacks were involved in the first efforts to establish schools in the Civil War South often before the Northern missionaries could fully organize White teachers to instruct the freedmen (p. 14).

On September 3, 1861, The American Missionary Association (AMA) opened freedmen's schools at Hampton, Virginia. The teacher was a free Black, Mary S. Peak. Charlotte Forren, a wealthy free Black journeyed from the North to open a school in September 1862 in a brick Baptist church in the Sea Islands. Some of the first Black classes to open during the war years were entirely supported by Blacks. Six Black-operated schools open in Nashville before the first missionaries arrived in the city. "The pupils in these schools ranged from children to young adults....

Educated Blacks felt a keen responsibility to educate fellow Blacks" (Neufeldt & McGee, 1990, p. 30).

The Black church was also instrumental in promoting education among Black women and men during the Civil War years mainly because many Black church organizations already existed in the South. The African Methodists Episcopal (AME) church, founded in the North by free Blacks, delivered religion and education to the South's Black population (Neufeldt & McGee, 1990, p. 31). The AME was a controversial religious organization and was prohibited in the South until Union Army occupation:

The AME Church was banned from the South because after the Nat Turner slave rebellion of 1831, Southerners feared the influence of free Blacks among the slave population. But when the Union Army begin to occupy the South, the AME Church eagerly began to evangelize the region' Blacks. (p. 31)

AME viewed adult education a weapon for survival in a hostile South. The AME Church required its ministers to be literate and encouraged education among the membership of new organized churches (p. 32). AME Bishop Daniel Payne sought and received permission from the War Department to visit cities in occupied parts of Virginia and Tennessee in 1863. By December he had organized AME churches as far west as Nashville (p. 32). By 1865, the AME began an important force in providing political education to the South freedmen

(p. 32).

The political landscape of the South gave African-Americans a short-lived voice in the new south political system.

The critical era for the politicization of African-American group interests was the period from the beginning of Reconstruction through the beginning of World War I. During Reconstruction, African-Americans entered the political system for the first time as they began to participate in Southern politics. But by the end of this period, during Redemption, African-Americans had learned that when they were deprived of political rights, they quickly lost economic and social rights as well. It was during these five decades . . . Blacks became a nation within a nation . . . the great majority of African-Americans gained and then lost the right to vote, were forcibly segregated, and were reduced to an economic condition that was, for most, remarkably grim. In the latter part of this period lynching became a major tool to maintain African-American subservience. Between 1889 and 1940, four thousand African-Americans were lynched, the great majority between 1890 and 1920. (Dawson, 1951, pp. 48-49)

The political landscape of this era sculpted the Social Gospel movement. The Social Gospel movement remained in constant flux between the abolitionist antislavery and post Civil War period. Adult education programs were established through the Freedmen Bureau, and Ku Klux Klan attacks plagued Blacks within their segregated communities.

The Social Gospel movement as an institution of racial reform faced an awesome toll from 1888-1896 (Luker, 1991, p. 88). In May 1896, the U. S. Supreme Court ruled against

Homer A. Plessy, in the case of Plessy vs. Ferguson, and legitimized "equal, but separate" laws (Franklin, 1988, pp. 283 & 366; Luker, 1991, p. 88). The U. S. Supreme Court decision intensified the exodus of Blacks from the south. By the late 1870's the African-American community of the South experienced an erosion of Black rights and was in crisis resulting in the "exodus of 1879," sometimes called the Exoduster Movement. Almost 20,000 Blacks left Mississippi and Louisiana for the frontiers of Kansas, Nebraska, Colorado, and Oklahoma. African-Americans established a number of all-Black towns like Langston, Oklahoma, Boley, Oklahoma, and Nicodemus, Kansas; planted farms; settled in cities; and worked in mines.

In the northern urban centers, Black and White Social Gospelers formed organizations that would remain an integral part of African-American communities for the next century.

Aroused by the new sense of crisis, Black and White racial reformers, many of them spokesmen for American social Christianity, explored a variety of uniraical and biracial means of addressing the situation. While the denominations organized the forerunner of the National Council of Churches in 1909, the racial reformers recovered abolitionist and home missionary strategies in reorganizing as the National Association for the Advancement of Colored people in 1910 and the National Urban League in 1911. A half century later, these and allied organizations formed the institutional core of America's civil rights movements. (Luker, 1991, p. 6)

The Social Gospel did not form these organizations

without internal conflict and controversy.

The Social Gospel prophets' struggle for common ground in race relations was most evident at the Mohonk Conferences on the Negro Question in 1890 and 1891. For seven years the Quaker proprietor of a hotel at Lake Mohonk, New York, had sponsored conferences on the Indian, when former presidents Rutherford B. Hays suggested a similar series of conferences on the Negro. (Luker, 1991, p. 24-25)

Booker T. Washington, a former slave and President of Tuskegee Institute, voiced his objections about the absence of Black leaders at the Mohonk conference.

George Washington Cable, Joseph Cook, Albion Tourgee, and the Independent's William Hayes Ward sought in vain to have Black leaders invited to the conference. "A patient is not invited to the consultation of the doctors on his case," Lyman Abbott replied, when asked why no Black people were invited. "I do not think it can be called a sensitive man. "Booker T. Washington confided to Cable, "but the disposition on the part of many of our friends to consult about the Negro instead of with-him is rather trying and perplexing at times." (Luker, 1991, pp. 25-26)

The voice of dissent at this conference came from Albion Tourgee.

In the absence of Black leaders, Tourgee broke his pledge of silent scorn to give an impassioned presentation of "The Negro's View" of the Race Problem" striking the amiable conferees from a blind side.... Tourgee condemned the presumption of White men pondering the future of Black people without consulting them. He charged that Allen had a callous disregard of the evil influence of slavery, that Harris ignored the necessity of racial justice, and that Lyman Abbott reduced the conference to an absurdity by denying that there was a racial problem. (Luker, 1991, p. 24-26)

The fundamental differences of Black and White Social Gospel

leaders centered on and returned to the area of race relations.

Finally, the prophets of American social Christianity at the turn of the century were spread across wide spectra of thought in race relations. They often worked more at cross-purposes than toward a single end. But, at its best, mainstream American social Christianity developed a critique of both racism and cultural imperialism that built upon the rather elemental notion that Black people were, after all, "persons." Acceptance of that notion, thought young Martin Luther King, would help to create the "beloved community". As with many of the earlier Social Gospel prophets, it was that conservative social value that was the capstone of his social thought. (Luker, 1991, p. 6)

There was not only conflict and philosophic differences between Black and White Social Gospel leaders. There was also the well-documented controversy between W. E. Du Bois and Booker T. Washington.

Du Bois and Washington made monumental contributions to the African-American communities at the turn of the twentieth century. Du Bois organized the Niagara Movement, which was a precursor the NAACP. In 1905 Black and White leaders who were concerned with the advancement of the cause of racial equality spearheaded a new movement for that era. The principles of the new movement were freedom of speech and criticism, the abolition of distinctions based on color and race, recognition of human brotherhood, and the right of all to education (Greco, 1984, p. 36).

Washington founded the Tuskegee Institute on July 4, 1881. This became a powerful educational machine in the South. Washington used Alabama politicians and the benevolence of former slaveholders to open the school doors (White, 1939, pp. 26-27). Washington had the ear of President Rutherford B. Hayes (p. 18) and Theodore Roosevelt (p. 1). He raised money from Northern millionaire-philanthropists such as John D. Rockefeller, Andrew Carnegie, George Eastman, and Henry C. Rogers, and by 1915 he had an endowment of \$1,945,000 (White, 1939, pp. 27-28).

The controversy between Washington and Du Bois lasted for many years.

Both tried to win Black leaders over to their side. Du Bois's faith in the essential education of a "talented tenth" was the heart of Du Bois' basic difference with Washington. Du Bois was intellectually and emotionally committed to the preservation of the Black colleges as the source of educated Blacks who would be able to guide their own destiny.... The weakness Washington found in Du Bois's philosophy was his belief in training a cultured elite, referred to by Du Bois as the "talented tenth." Washington felt that this cultured elite would be of little help to a Black race that had been held back in peasantry. Washington was very much aware of the conditions and needs of the ex-slave. (Greco, 1984, pp. 82-83)

Washington keenly resented any challenges to his leadership. As Du Bois later confirmed, their conflict was essentially a power struggle couched in terms of differences in

educational and political ideology (White, 1939, p. 41).

The rift between Du Bois and Washington placed Black leaders in either the Du Bois or Washington camps. However, the positive philosophical and ideological seeds of Du Bois and Washington flourished in large African-American communities, specifically, the urban centers.

The Great Migration placed severe strains on Black religious and social institutions, and identifiable "class tensions" have been documented within the evolving Black communities of Chicago, New York City, Cleveland, and other cities (Neufeldt & McGee, 1939, pp. 114-115). The large urban centers had to meet educational and social needs of African-Americans immigrating from the harsh South.

The large churches oftentimes met the educational and social needs of Blacks. Reverend Richard Robert Wright studied the social work activities within the African Methodist Episcopal (AME) Church and found the following.

The predominant motivation behind Black self-help efforts in the early decades of this century appears to have been religious and social welfare and adult education programs were usually sponsored or subsidized by Black churches and other religious institutions. This religious and cultural commitment managed to overcome potential class tensions. In November 1907 the Reverend Richard Robert Wright, Jr., touched on this issue in an essay on "Social Work and Influence of the Negro Church," which he contributed to a special issue of *The Annals of The American Academy of Political and Social Science* devoted to "Social Work of the Church." (Neufeldt & McGee, 1939, p.

115)

Wright studied social work activities within the AME Church, the African Methodist Episcopal Zion, African Union Methodists, Colored Methodists Episcopal and National Baptist Convention. He found that the proliferation of colleges, universities, seminaries, and other education institutions sponsored by these Black religious denominations demonstrated a real "social commitment and influence" (p. 115).

Wright offered specialized educational programs for Black adults at the Trinity Mission AME church in Chicago. On the South Side of Chicago Reverend Reverdy C. Ransom offered classes at the Institutional Church and Social Settlement in 1901. This became a place where "men and women met for the betterment of humanity and for the uplift of the race" (p. 116). Ransom had youth programs that included a kindergarten. Social groups for young boys and girls, a Men's Forum, and a Women's Club were started. However, Wright and Ransom's programs were bitterly fought by some of the leading AME Black clergymen in Chicago.

Ransom had to seek financial support from wealthy white capitalists in Chicago. When Ransom made public his opposition to the policy gambling racket which "waxed bold enough to ply their trade among (the) Negro children on Chicago's South Side," he and his church were physically attacked by racketeers. On May 3, 1904, the Institutional Church was dynamited, and substantial damage was

inflicted on the church building. This even solidified AME opposition to Ransom's work, and he was soon transferred to a church in New Bedford, Massachusetts. (Neufeldt & McGee, 1990, p. 116)

Ransom's and Wright's results were in conflict with other large and famous Black churches in North Chicago that also sponsored social service and education programs for Black adults.

In New York City, the Abyssinian Baptist Church was known for the dynamism of its pastor, the Reverend Adam Clayton Powell, Sr., and for its social and educational programs. Beginning in 1922, the Metropolitan Baptist Church in Washington, D. C., was known for its leadership training classes, community study groups, and other educational programs. In Chicago, Congregationalist Church of the Good Shepherd, under the pastorship of the Reverend Arthur D. Gray, became a community-centered church in 1925 and provided employment counseling and vocational guidance, health education, and library facilities, and it later established Parkway Community House where adult training programs were offered (Neufeldt & McGee, 1990, p. 117). The Social Gospel movement is an on-going movement, and it adapts to the pressing issues that impact the African-American community.

Throughout U.S. history, Black churches have always been present to minister spiritual needs of their

congregation. However, the individual and family needs of the congregational member have pervaded the church. Rev. Cecil Chip Murray (1999) of Los Angeles, California, stated: "The days of coming to church for personal salvation alone are over." Congregations, are actively pursuing "not only personal salvation but social salvation as well"

(Billingsley, p. 87). Another author, West (1998) used the term prophetic church "as one that instills hope and keeps alive the notion that history is incomplete, and the world is unfinished, and the future is open-ended and that what we think and what we do can make a difference" (Ramsay, 1998 p. 617).

In regard to the problems and needs of teens, nationally, there is a growing concern in regard to teen violence. The Washington Post reported, "Surveys indicate that young people of all races and social classes have become objects of mounting concern because of their cynicism, materialism and lack of ethics and morals" (Ramsay, 1997, p. 4). The Center for Juvenile Justice documented teens' growing propensity for violent crime (Ramsay, 1998, p. 617). When it comes to the teen issue, society's perception is one of hopelessness and helplessness. African-American teen deaths and incarceration rates have increased at a disproportional rate

when compared to Anglo teens. Teen pregnancies have created a need for family planning and parenting programs. There are also needs for effective career planning and job placement needs to insure that the African-American youth community is included in global technological advances. Uncharacteristic to the African-American culture, there is an alarming rate of teen suicide. There are other confounding issues facing Black churches.

Strategically postured within their communities, black churches as learning congregations (Hawkins, 1997). These institutions are tactically addressing Black urban center social, political and economic issues. The Potter's House of Dallas, Texas, New Birth in Atlanta, Georgia and other churches across the nation are addressing African-American issues in these urban centers. There is a network in place between Black churches that are strategically researching, planning, implementing, and evaluating adult education programs to meet the needs of their community.

The New Birth Missionary Baptist Church with a membership of 23,000, pastored by Bishop Eddie L. Long, annually plans, organizes, and implements a 4-day youth conference. The theme for national community program held in June of 1999 was to curb teen violence (Hill, 1999, p. 4). On the political forefront, New Birth held court for

multi-billionaire 2000 presidential candidate Steve Forbes. Forbes was on a mission to promote entrepreneurship to a middle-class Black community (Dickerson, 1999). South DeKalb, Georgia is among the nation's most prosperous Black communities, yet it is still poor; it is poor in business development, poor in available services, and poor in products (Dickerson, 1999).

In Dallas, Texas, the 16,000 member congregation of The Potter's House broke ground in south Dallas for their "Project 2000". This is an ambitious rehabilitation and education center which will resemble the size of a small town when completed (Miller, 1999). The center is a \$4 million 10-year plan to build a 231-acre community to help the homeless and disadvantaged offering recreational and academic programs. As a learning congregation, the Potter's House has implemented and operating the following programs:

1. Bible studies
2. Drug and Alcohol-abuse
3. Prison Ministries
4. Tutoring for students
5. Faith-based weight-loss
6. Emergency counseling
7. Job training (Jones, 1998, p. 56).

In Tulsa, Oklahoma, one emerging Black church taking on the challenge of transforming its community is the Friendship Missionary Baptist Church (FMBC). FMBC's congregation is functioning within the context of a

"learning congregation" (Hawkins, 1997). This Black church is strategically planning adult programs for implementation to address the North Tulsa community needs.

North Tulsa History

Tulsa, Oklahoma, has a peculiar history. The name Tulsa derives from the Creek Nation settlement in 1790 on the Tallapoosa River in Alabama (Angelis, 1988, pp. 18-19). This is the group that would establish (Tallasi) Tulsey Town 46 years later (Angelis, 1988, pp. 18-19; Goble, 1997, pp. 22-33). There are several events that contributed to the establishment of Tulsa.

The Treaty of 1825, the McIntosh Creek faction agreed to cede their Alabama lands in exchange for an equal number of acres in the West. This treaty was nullified and a new treaty provided for preliminary investigation of the Western lands by the tribe.... When the Upper Creeks also ceded portions of their land in Georgia, the stage was set for the first Creek removal. (DeWitty, 1997, p. 15)

The Indian Removal Act of 1830 led to the tragic Trail of Tears (Goble, 1997, p. 25). The Five Civilized Tribes--Creeks, Choctaws, Chickasaws, Cherokees, and Seminoles--were forcibly removed with their slaves from their homes and moved to Indian Territory in Oklahoma. They were herded like animals in the middle of winter without sufficient food or clothing; they were ravaged by epidemics, and many of the Indians died along the way; the Cherokees

alone lost nearly 4,000 members (Hirsch, 2002, pp. 31-32). The five tribes refer to this journey as the "Trail of Tears" (Goble, 1997, p. 25). The first contingent arrived in Tulsey Town in March of 1835 (DeWitty, 1997, p. 16). From 1835 and 1836, nearly 15,000 Creeks, 1,200 slaves, 200 freedmen, and a number of runaway slaves came to the Indian Territory (p. 16).

The next event that lead African-Americans into Indian Territory was during the late 1870's. The African-American community of the South experienced an erosion of Black rights as a result of the Black Codes and was in crisis resulting in the "Exodus of 1879," (Angelis, 1988, pp. 18-19). Benjamin "Pap" Singleton of Tennessee and Henry Adams of Louisiana, were advocates of Northern emigration (Angelis, 1988, p. 18-19). Franklin (1994) states, " There was a minor stampede to Kansas, with Henry Adams of Louisiana and 'Pap' Singleton of Tennessee assuming the leadership. Adams claimed to have organized 98,000 African-Americans to go west" (pp. 278-279). Thousands of Blacks left Mississippi and Louisiana for the frontiers of Kansas, Nebraska, Colorado, and Oklahoma. African-Americans established a number of all-Black towns like Boley and Langston, Oklahoma and Nicodemus, Kansas (Angelis, 1988, p. 18-19; DeWitty, 1997, p. 18; Franklin, 1988, p. 253). The

following trends increased the Black population in the territory. Working Black cowboys rode the cattle trails and Buffalo Soldiers were assigned to the area (DeWitty, 1997, p.30).

In 1870 a noticeable number of White people began to take homes among the Creeks. Whites came into the Indian Territory legally and illegally.

William P. Moore bought a federal trader's license and established a store near the Broken Arrow community. The store also briefly served as a post office, with Thomas Perryman its assistant postmaster. Chauncey A. Owen was an intermarried citizen of the nation...he took control of several thousand acres of the national domain. Some he ranched; the remainder he farmed, the labor supplied by imported White workers. In 1879, Antoine Gills leased land near Broken Arrow from Owen. As White non-citizens, Gillis and the others were required to buy annual permits from the Creek government; most never bothered. (Goble, 1997, p. 30)

The Creeks protested and duly reported the "intruders" to the United States agent, but the intruders remained in open defiance of Creek Law. Year by year, their numbers increased, but the defiance held constant (p. 30).

The advent of railroad brought the next wave of Whites to Oklahoma. The postwar treaties of 1866 had required the Indian nations to permit the right-of-way for at least one north-south and one east-west railroad through their lands (Goble, 1997, p. 30). Missouri, Kansas, and Texas (M. K. T., or Katy) Railroad earned one franchise and laid track from

the Kansas border southward to a new station near the historic Three Forks area of Muskogee (Goble, 1997, p. 30). The line passed about 30 miles east of Tulsa. The east-west franchise went to the Atlantic and Pacific, which was soon reorganized as the Saint Louis and San Francisco (Frisco) Railroad that had stops in Tulsa, Oklahoma. On August 7, 1882, tracks and crew reached the new site, where the fledgling town of Tulsa of tents awaited the Frisco railroad. The railroad activity brought construction crews and railroad passengers to Tulsa and it contributed to the start of a modern city (Goble, 1997, p. 31).

Early Economics of Tulsa

By 1901, the town of Tulsa was platted and a survey of the 654.58 acres set the townsite value at \$107,173.30 (Goble, 1997, pp. 46-47). This figure was exceedingly generous for the occupants who were anxious to buy the land, but it was not fair to the Creek owners who were forced to sell (Goble, 1997, p. 47). By 1905 Tulsa had replaced the tents with numerous brick buildings and the Frisco railroad tracks became a depot station that further contributed to the economic growth of the city (Goble, 1997, p. 45).

Tulsa was geographically positioned to prosper as a city. It was between the Chisholm and Goodnight Loving Trails, which had been used as a cattle trails since 1867

(De Angelis, 1998, pp. 37-39, 59, & 69). The cattle trails ran from Texas; through the Indian Territory; and into Missouri, Arkansas, and Kansas.

While the cattle trade later succumbed to more lucrative industries, Tulsa retained its early reputation of illicit activities. In fact, it added to it. Illegal gambling parlors flourished openly. Bordellos spread, and First Street became known as "Bloody First" as the earlier establishments became wilder (Goble, 1997, p. 63). Bootleggers opened around-the-clock businesses to separate men from their senses and their money (p. 63).

Oil was Tulsa most lucrative industry. On November 22, 1905, oil was found on Ida Glenn's farm about 10 miles south of Tulsa (Goble, 1997, p. 68). Fifteen wells later, the industry was calling it "the Richest Little Oil Field in the World" (p. 68). Tulsa's share of the money spent was nearly \$28 million. This money was spent as capital with drilling companies, freight companies, and supply companies; as wages in Tulsa's stores and for Tulsa homes; and on necessities, luxuries, children; gambling, liquor, and women. It made Tulsa rich; it made Tulsa wild; and it made Tulsa big (Goble, 1997, pp. 63-69).

By 1908, Tulsa residents had bought lots, received deeds, levied school taxes, and built seven schools.

Residents voted and passed a \$50,000 bond issue to build Tulsa's first high school and a \$25,000 bond issued for the first elementary school on the city's north side (Goble, 1997, p. 56). By 1907 a little Presbyterian school was lured from Muskogee, placed on virgin prairie east of town, and eventually renamed Henry Kendall College. Today it is known as the University of Tulsa (p. 56). Tulsa was a progressive city, and Tulsans gained fame as builders.

They built a great American industry, beautiful neighborhoods of stately homes, and a towering urban skyline. In the 1930s, they had the wherewithal and the gumption to build one the nation's few country clubs opened during that depressed decade: Southern Hills (p. 185). Ironically the Sinclair, Skelly, and other great mansions were visual monuments to personal fortunes, and there were no public facilities devoted to civic values. Dozens of banks and corporate office buildings towered over downtown, but there was not a decent public library there or anywhere else (p. 185).

Early Politics of Tulsa

The following political events contributed to the Statehood of Oklahoma and establishment of Tulsa. The Dawes Act of 1887 divided tribal lands among individual tribal members, except in the Five Civilized tribes (DeWitty, 1997,

p. 25). In 1898, the Curtis Act, forced these tribes to comply (DeWitty, 1997, p. 25). Many Whites, "Sooners," came to Oklahoma in the land run on April 22, 1889, that opened the Western lands of Oklahoma (DeWitty, 1997, p. 25). This was the first of several efforts to replace the tribal people and Blacks who had controlled the land (DeWitty, 1997, p. 25). The Organic Act in 1890 established the Territory of Oklahoma and increased White control. On January 18, 1898, Tulsa was granted its official charter of incorporation (Goble, 1997, p. 46). Six months later, Congress passed the Curtis Act that provided for the termination of all tribal governments and the disposal of all tribal properties in the Indian Territory (Goble, 1997, p. 46).

Early Greenwood

With Tulsa's development, the city's Black community resided in the Greenwood district. When it was still called Tallasi, Blacks had lived among its Creek inhabitants with some as freedmen and with many as the offspring of interracial unions (Goble, 1997, p. 122). The Patton brothers, the surveyors who did the city's original survey, named the area for their home town of Greenwood, Arkansas.

Greenwood district ran northward from the Frisco tracks to Independence Avenue bounded by the Midland Valley tracks on the east and Cheyenne Avenue on the west. Almost entirely confined to

that are, Tulsa's Black population that rose from 429 in 1907, to 2,754 in 1910 and 8,803 in 1919.... Nonetheless, Greenwood was larger than all but a few of Oklahoma's towns. By 1921, the Black population had grown to nearly eleven thousand. Serving them were two Black schools (Dunbar and Booker T. Washington), two Black newspapers (the Tulsa Star and the Oklahoma Sun), three Black lodges (the Masons, Knights of Pythias, and Odd Fellows), thirteen Black churches, two Black theaters, one Black hospital and one Black Library. (Goble, 1997, p. 123)

Due to segregation laws, Tulsa's Black community looked inward and created a thriving self-sufficient community that became prosperous. By 1921 Greenwood was historically referred to as the "Black (Negro) Wallstreet" (DeWitty, 1997, p. 36, Goble, 1997, p. 123). Within segregated Tulsa, there existed two economically successful cities.

The economics and politics of Tulsa impacted Greenwood from 1901 to 1919, and they reflected the African-American situation statewide (DeWitty, 1997, p. 34). There were four railways that converged on the border of the Greenwood community. The positive growth of the city was accompanied by the rising negative growth of gambling, prostitution, outlaw activity, bootlegging, and eventually juvenile delinquency (p. 34). The city council form of government became operant in 1908. The same year, Tulsa was the site of the state Democratic convention (p. 35). In 1912, there was a large voter turnout for the city elections which enforced the Jim Crow laws. Enforcement of the Jim Crow

laws continued to affect voting, land ownership, and public facilities (p. 35). Education and religion in Tulsa from 1901 to 1919 mirrored national and state conditions (p. 35). For education, the separate-but-equal doctrine produced frustrations and unmet needs. The oil boom, absolute separation of Blacks, and Ku Klux Klan activity, which was both overt and covert, were all significant indicators of Tulsa's economic and political atmosphere during the first two decades of the twentieth century (p. 35).

World War I Impact to Greenwood

On April 2, 1917, the United States declared war on Germany, and Tulsa recruits formed an ambulance company as the famed Rainbow (Forty-second) Division (Goble, 1997, p. 114). Tulsans began mobilizing their military units in 1916 which consisted of recruits from each ethnic group that were segregated within their military units (p. 35). The war ended November 11, 1918, when the Armistice silenced the last gun (Goble, 1997, p. 114), and soldiers returned home with a commitment to freedom and quality of life was a prevailing ethic (DeWitty, 1997, p. 35). As for the returning Black soldier it was business as usual. DuBois wrote:

This country of ours, despite all that
its better souls have done and dreamed,
is yet a shameful land. It lynches...
it disfranchises its own citizens. . .it

encourages ignorance...it insults us....
We return from fighting. We return
fighting. Make way for Democracy! We
saved it in France, and by the Great
Jehovah, we will save it in the U.S.A.,
or know the reason why. (Ebony, 1971)

During the war, the Ku Klux Klan had grown in power, and its activity against Blacks was overwhelmingly intense throughout the country, in Oklahoma, and in Tulsa (DeWitty, 1997, p. 35). In Tulsa White terrorist group were black-clad Knights of Liberty (Goble, 1997, p. 121) whose significance to Tulsa's history included vigilantism, mob violence, masked marauders, and brutal suppression (p. 122). African-Americans had fought for their country's freedom in World War I and were not content with the persecution of past in a post World War I environment. Racial tension increased and led to a new militancy among Blacks in the nation's cities as White mobs made lynching, the burning of Black homes, and the terrorizing of Blacks a part of the American way of life (DeWitty, 1997, p. 35).

The Greenwood community found it necessary to become a self-sustaining enterprise (DeWitty, 1997, p. 36). The community became a refuge for survival and place where residents could seek cultural identity, quality of life, a sense of community and economic growth (p. 36). This changed suddenly on June 1, 1921, when the Greenwood community was victimized in the Race War of 1921 (p. 46).

Within the context of racist terrorism aligned against ethnic tenacity, a riot of monumental devastation for Blacks occurred between the two cities of Tulsa.

The riot was sparked by an incident on May 30, 1921, involving an African-American 19-year-old male, Dick Rowland, and a 17-year-old White woman, Sarah Page. Rowland shined shoes in the lobby of the Drexel building and Page operated the elevator in the Drexel building (Goble, 1997, p. 114). Rowland was on break and stepped into the elevator and into history (p. 114). Sarah Page reported to the Tulsa Police that "When he grabbed my arm, I screamed and he fled" (DeWitty, 1997, p. 45). Rowland said that he accidentally had bumped into her as he stumbled (Goble, 1997, p. 124). Rowland was arrested the next day, and local newspapers printed sensational front-page stories about the encounter and openly speculating that Rowland would be lynched (Goble, 1997, p. 124). Unconscionable exaggeration characterized the news but not the prediction: 59 Blacks had been or would be lynched in America that year, most after accusations like those of Sarah Page. The next afternoon, May 31, 1921, the following occurred:

A White mob, a lynching party, began to gather at 4:00 p.m. at the county jail. Within an hour, a large crowd of unarmed Whites loudly demanded that the Negro prisoner be turned over to them at the south entrance of the courthouse. Sheriff William McCullough denied the demand and the crowd grew

increasingly ugly. Whites continued to arrive, adding to the original crowd. Many of the new arrivals openly carried weapons. Information about the courthouse scene (relayed by an anonymous telephone call to Dreamland Theater) spread through "Little Africa" and Blacks began assembling on Greenwood Street, many of them with pistols and rifles. By nine in the evening, approximately 300 Blacks had gathered at the west entrance of the courthouse, demanding that Rowland be turned over to them for protection from lynching. (DeWitty, 1997, pp. 45-46)

At 10:00 p.m. shots were heard; this was the beginning of Tulsa's Race War. A White man then tried to disarm one of the Black men. While they were wrestling over the gun, it discharged. That was the spark that turned the incident into a massive racial conflict. The battle raged during the early morning hours. The war was just about as one-sided as had been everything that led to it (DeWitty, 1997, pp. 45-46). Blacks were overpowered and outgunned as they tried to defend their community from the White invaders. Bombing and artillery from airplanes added to the early morning carnage (p. 46). By 12:30 a.m. on June 1, the mayor and chief of police signed a message requesting help from Governor J. B. A. Robertson (p. 46). Two companies of Fort Sill troops were ordered into the city. It was a little too late. Greenwood was in flames. Flames from residences, businesses and the Mt. Zion Church illuminated a rampaging White mob that was killing, looting, and burning. The guardsmen spent most of the morning picking up bodies,

loading them onto trucks, and evacuating Blacks instead of attempting to stop the White mob (p. 46). Guardsmen converged on Blacks using two machine guns and military formations. Twenty-four hours after the violence erupted, it ceased. In the wake of the violence, 35 city blocks lay in charred ruins, 1,115 homes of Black families were systematically looted and lay in smoldering ruins, and those of another 563 had been robbed of everything of value (Goble, 1997, p. 127). The Tulsa Race Riot Commission released a report indicating that historians now believe close to 300 people died in the riot (www.okhistory.mus.ok.us/trrc/trrc.htm).

In the aftermath, Sarah Page never filed charges against Dick Rowland, and they both left Tulsa permanently (Goble, 1997, p. 129). Many Blacks moved from Tulsa and never returned. The once prosperous Greenwood community was reduced to living in tents from 1921-1923. Most Blacks who remained in Tulsa were determined to improve their living conditions (DeWitty, 1997, p. 49).

Hundreds of Afro-Tulsan homeowners and business entrepreneurs were left destitute. Many who planned to rebuild could hardly afford the costs of simple frame structures. Many were despondent and would reclaim anything possible by selling out to the realtors. Some sold out, leaving Greenwood and Tulsa permanently. Others prepared for resurgence. The June 15th Tulsa World advertisement prompted an emergency meeting at the First Baptist Church of the Colored Citizens

(CCRC), A committee of Greenwood leaders established after the riot to provide aid for needy and displaced families. (DeWitty, 1997, p. 48)

Numerous mass meetings were held at the First Baptist Church of the Colored Citizens.

North Tulsa's Social Gospel

The community gravitated to the church in mass meetings and strategized first how to protect their property. The outcome was that an ordinance was passed to ensure that deed transfers during the period of unrest would be invalid (DeWitty, 1997, p.48). The significant ordinance guaranteed extension of possession by current landowners. The First Baptist Church of the Colored Citizens served as the gathering place for a community that would overcome the devastation of Tulsa's Race War.

In the mist of Greenwood's resurgence, a new church was being formed. In June of 1922, six people from the Greenwood community came together in prayer for their community. They would meet in one another's homes and would build the foundation for a new church in the North Tulsa community. This group of prayer warriors formed the Friendship Missionary Baptist Church (FMBC). Eighty-one years later FMBC there is a church with a sanctuary to serve 1,500 members, with administrative offices, the L. L. Tisdale Activity, a fleet of vehicles and a Resource Center

for computer training.

CHAPTER 3
METHODOLOGY

Design

This study was a descriptive case study of the learning strategies preferences of Friendship Missionary Baptist Church (FMBC) as a learning congregation. FMBC's was involved in a strategic planning process to help its surrounding community. This process involved FMBC's church leaders and congregation members. A descriptive study involves collecting data in order to report the way things are (Gay, 1992, p. 217). "A common type of descriptive research involves assessing attitudes or opinions toward individuals, organizations, events, or procedures" (p. 13).

Descriptive studies are useful, though, in presenting basic information about areas of education where little research has been conducted. Innovative programs and practices are often the focus of descriptive case studies in education. (Merriam, 1988, p. 27)

Descriptive research is based on designs that require survey and descriptive activity to establish the status of the selected phenomenon or to assess the characteristics of a population (Long, 1980, p. xiii). This study described the adult learning phenomenon occurring at FMBC in the context of a learning congregation.

Quantitative and qualitative data gathering techniques were used to describe the adult learning phenomenon at FMBC.

Quantitative data were collected with Assessing the Learning Strategies of Adults (ATLAS). Qualitative data included an interview with Pastor Tisdale and focus group interviews with Action Team Leaders and Team Members that also provided demographic data. Demographic data consisted of, the ministry, the ATLAS learning profile, the occupation, the gender and the age of the participant. The ATLAS data and demographic data were used to construct the profile of Pastor Tisdale, Action Team Leaders and Team Members.

The naturalistic inquiry methodology included field notes, observations, audio taped meetings, and formal and informal interviews. The focus was on Pastor Tisdale, Action Team Members and Team Members that were identified as pivotal to FMBC's vision and about their beliefs, opinions, attitudes, motivations, and behavior in developing their specific programs. Qualitative data from the interviews were analyzed using the constant comparative method (Merriam, 1988, pp. 142-144, 159). In the constant comparative methodology,

The researcher begins with a particular incident from an interview, field notes, or document and compares it with another incident in the same set of data or in another set. These comparisons lead to tentative categories that are then compared to each other and to other instances. Comparisons are constantly made until a theory can be formulated. (Merriam, 1988 p. 159)

This study has used a naturalistic line of inquiry.

Naturalistic inquiry differs from more conventional inquiry as a function of the constraints placed on antecedent conditions and on outputs by the investigator (Guba, 1978, p. 11). The following are primary conditions of naturalistic inquiry:

What are needed in the study of social attitudes, as in other areas of psychology, are measures which (a) do not require the cooperation of the subject, (b) do not permit the subject's awareness that he is being measured or treated in any special way, and (c) do not change the phenomenon being measured. The above three provisions may be taken as an operational definition of naturalistic measures. (Guba, 1978, p. 5)

Friendship's Pastor, Action Team Leaders and Team Members responses and reactions were captured through a variety of data gathering techniques.

One method of doing naturalistic research is through the use of case studies.

1. Case studies focus on a particular situation, event, or phenomenon. Therefore, they are problem centered and small scale endeavors.
2. The end product of a case study is description. Using rich, thick descriptions, case studies are considered holistic and lifelike.
3. Case studies illuminate the reader's understanding of the situation being studied with a discovery of new meaning or a confirmation of what is already known.
4. For the most part, case studies rely on inductive reasoning. Generalizations, concepts, or hypothesis emerge from the examination of the data. (Merriam, 1988, pp. 11-13)

In this study, the case study approach provided the stimulus

to study the adult learning phenomena at FMBC holistically. In a learning congregation, learning transmits from the leader to the congregation and from the congregation to the leader (Hawkins, 1997). FMBC's leader's vision for the church lead to a strategic planning process and the creation of a strategic planning committee. Action Team Leaders were selected by Pastor Tisdale to facilitate teams and develop action plans. Action Team Members were volunteers and operated as the foot soldiers who gathered the data to create and develop the Action Plans. The Action Plans were then presented to Pastor Tisdale and the Strategic Planning Team for approval to implement FMBC's community-based programs. The learning process was systematic because it tied together the congregation which is tied to its community.

The researcher was actively involved in the overall research process. I gathered field notes, various forms of documentation, observed the Action Teams to describe this adult learning phenomenon, and administered the ATLAS instrument. I conducted the interview with Pastor Tisdale, and facilitated focus group interviews with Action Team Leaders and Team Members.

In a naturalistic inquiry situation, the design emerges as the investigation proceeds; moreover, it is in constant flux as new information is gained and new insights are

formed (Guba, 1978, p. 14). Thus, emergent, variable designs are among the hallmark of naturalistic inquiry. The basic style of a naturalistic inquiry is:

He does not manage the inquiry situation but uses it; he is less a stage manager than a member of the audience. He watches the entire plan and then selects from it those aspects which he considers critical for his purposes. It may take a long time for the right combination of factors to occur, but that time is the price one must pay to be able to study phenomena under truly natural conditions. (Guba, 1978, p. 14)

The naturalistic inquiry allowed the flexibility to research the study holistically and take a look at natural reality. This study describes a learning congregation that has chosen a course that is risky, innovative, and unique for North Tulsa's African-American Community.

The Researcher

The importance of the researcher in qualitative case study cannot be overemphasized (Merriam, 1988, p. 19). In this study I was instrument in data collection and analysis. Data are mediated through this human instrument, the researcher, rather than through some inanimate inventory, questionnaire, or machine (p. 19). This study was conducted in a real-life context and it was necessary for me to adapt techniques to real-life circumstances. There were some Action Team Leaders and Action Team Members that were not available to participate in the focus group interviews due to real-life issues. There were Action Team leaders and

members who were sick or had sick family members, and we lost a Team Leader who had a terminal illness. Finally, to strengthen the research and not limit it I had to be aware of biases that could affect the final product (p. 34).

Pastor Tisdale selected me to facilitate the strategic planning process. Pastor Tisdale was aware of my background in education and in the corporate world. My education career included a tenure at the Black Economic Union, of Kansas City, Missouri. While there I created, developed, and taught a business education curriculum for juvenile delinquent youth, in the greater Kansas City, Missouri area. I worked for American Telephone and Telegraph (AT&T) for 28 years and have worked in numerous job roles that included operator, secretary, drafting clerk, corporate trainer and custom contract analysis. My education background consisted of a Bachelors of Science degree from Pittsburg State University in Business Education-Administrative, a Masters of Science degree from Oklahoma State University in Adult Education-Human Resources and currently pursuing a Doctorate degree from Oklahoma State University in Human Resources Adult Education.

Population

A population is "an entire group of persons, things, organized events having at least one trait in common" (Springthall, 1990, p. 113). A target population is "that

portion of the total population to which the researcher would ideally like to generalize results" (Gay, 1987, p. 102). The target population for this study was FMBC's Pastor, Action Team Leaders and Action Team Members of programs that were pivotal to FMBC'S vision. During the course of the strategic planning process, Action team leaders were selected by Pastor Tisdale and willingly volunteered their time and skills. This study was being conducted in a real-life context, and real-life events have impacted the progress and team leaders' composition. One of the economic development team leaders passed away in November 2000, and we lost two counseling team leaders. Both individuals left the church for personal reasons. FMBC's strategy is still in place and the Action Teams have been executing in the implementation phase.

This research is being conducted in a real life environment and there were individuals from the population that were experiencing personal issues and could not participate in the focus group interviews. Therefore, the researcher used a sample population from the programs that were identified as pivotal to FMBC'S vision. A sample is the number of people chosen from a target population so that they portray the characteristics of the target population (Gay, 1987, p. 101). A sample is "any number of cases less than the total number of cases in the population from which

it is drawn" (Spence, Cotton, Underwood, & Duncan, 1983, p. 5). Assertions about a sample can be used to "make inferences about the characteristics of the population as a whole" (p. 5) if the sample is representative of the population.

This study used a nonprobability sampling. There are two basic types of sampling: probability and non probability sample (Merriam, 1988, p. 47).

Both types have been used in case study research, but nonprobability sampling is the method of choice in qualitative case studies. Briefly, the difference between the two types is that in probability sampling one can specify for each element of the population the probability that it will be included in the sample, whereas in nonprobability sampling there is no way of estimating the probability that each element has of being included in the sample and no assurance that every element has some chance of being included. (Chein, 1981, p. 423.)

Nonprobability sampling allows the researcher to generalize about what occurs and the relationships linking occurrences. The most appropriate sampling strategy is nonprobabilistic-the most common form of which is called purposive (Chein, 1981). Purposive sampling is based on the assumption that one wants to discover, understand, gain insight; therefore one needs to select a sample from which one can learn the most (p. 440). Purposive sampling is the same as criterion-based sampling (Goetz and LeCompte, 1984, p. 77). Criterion-based sampling requires that one

establish the criteria, bases, or standards necessary for units to be included in the investigation; one then finds a sample that matches these criteria (Goetz and LeCompte, 1984, p. 77). The nonprobability sampling strategy or criterion-based sampling that will be used is the unique-case selection (Merriam, 1988, p. 50). Unique-case selection is: Selection based on "unique or rare attributes inherent in a population" such as an "exceptional innovative program" or an unusual ethnic composition (Goetz and LeCompte, 1984, p. 82).

This study uses the findings from the one-on-one interview with Pastor Tisdale where he identified the top seven programs that were pivotal and effective for FMBC's vision. The researcher then facilitated two focus group interviews with a sample of the Action Team leaders and Action Team Members from the top seven programs. Data obtained from the interviews was used to determine learning strategy preferences.

ATLAS

Learning strategies were identified by the Assessing The Learning Strategies of Adults (ATLAS). ATLAS is a quick and effective means of identifying learning preferences of adults, and it is an easy to administer instrument (Conti & Kolody, 1998, p. 109). It can be completed in approximately one to three minutes. ATLAS has a color coded flowchart

design with printed items on one half sheets of standard sized (8.5" x 11") paper. Each page has explicit instructions to assist a respondent through the process (Conti & Kolody, 1999a). The three distinct learning groups identified are Navigators, Problem Solvers, and Engagers. Each groups characterizes a different approach to a learning activity.

ATLAS is a valid and reliable instrument for measuring the learning strategy preferences of adults. Validity is "the degree to which a test measures what it is intended to measure" (Gay, 1987, p. 553). There are three kinds of validity. They are construct validity, content validity, and criterion related validity.

Construct validity is "the degree to which a test measures an intended hypothetical construct" (Gay, 1987, p. 131). ATLAS evolved from the Self Knowledge Inventory of Lifelong Learning Strategies (SKILLS) and carries with it the validity of the SKILLS instrument (Conti & Fellenz, 1991). "The process of establishing construct validity for ATLAS was to synthesize the results of the numerous research studies using SKILLS and to consolidate these results" (Conti & Kolody, 1999, p. 16). The construct validity of the ATLAS was established by reviewing the literature using SKILLS in field-based research and by consolidating the findings of over 15 doctoral dissertations and national

studies in the United States and Canada using the SKILLS. This resulted in the identification of three groups with distinct learning patterns. The distribution among the three groups was relatively equal, and these groups have been named Navigators, Problem Solvers, and Engagers (Conti & Kolody, 1999, p. 18).

Content validity is the sampling adequacy of the instrument (Kerlinger, 1973). Content Validity for ATLAS is concerned "with the degree to which the items are representative of learning strategy characteristics of the three groups identified in the SKILLS' research" (Conti & Kolody, 1999, p. 18). Content validity for ATLAS was established by using discriminate analysis to determine the exact pattern of the learning strategies used by each group when it was compared to the other groups. "While ATLAS has only a few items, each item was based on the powerful multivariate procedure of discriminate analysis. . .to precisely describe the content for each item" (p. 19).

Criterion related validity is "validity which is determined by relating performance on a test to performance on another criterion" (Gay, 1987, p. 543).

Criterion-related validity compares an instrument's scores with external criteria known or believed to measure the attribute under the study (Kerlinger, 1973). The criterion-related validity for ATLAS was established by

comparing ATLAS scores to actual group placement using SKILLS. In the testing to develop the instrument, ATLAS correctly places approximately 70% of the respondents in their corresponding SKILLS group (Conti & Kolody, 1999).

Current research using the ATLAS instrument has found the ATLAS to be an accurate instrument for identifying and for describing personal learning strategy profiles (Ghost Bear 2001; Hinds 2001; James 2000; Lively 2001; and Willyard 2000. James (2000) discovered significantly more Engages than expected in a sample of high school noncompleters in an Adult Basic Education program. Willyard (2000) found a higher than expected number of Engagers in her study of first-generation and non-first-generation college students in a community college in Tulsa, Oklahoma. Lively (2001) administered ATLAS to the Academy of Senior Professionals and found it helped the members to understand more fully the importance of how their personal learning strategies impacts their learning projects. Ghost Bear (2001) study involved Internet users. Hinds (2001) administered ATLAS to the African-American community in Enid, Oklahoma. Using the church population Hinds found an equal distribution of Engagers, Navigators, and Problem Solvers in his sample (2001).

Reliability is "the degree to which a test consistently measures whatever it measures" (Gay, 1987, p. 135). If a

test is reliable, people can be confident that the same results will be reached each time an instrument is administered (p. 135). "The more reliable a test is, the more confidence we can have that the scores obtained from the administration of the test are essentially the same scores that would be obtained if the test were readministered" (p. 135). If a researcher "places his effort in shoring up validity, reliability will follow" (Guba, 1978, p. 71). While the reliability of the ATLAS instrument is on-going, "test-retest measures results are approximately 90% accurate for placing people in the same learning strategy preference category" (Willyard, 2000, pp. 88-89).

Procedures

The Pastor of FMBC, Weldon L. Tisdale, Sr., appointed the researcher as the facilitator of FMBC's Strategic Planning process. I was granted permission by Pastor Tisdale to document FMBC's strategic planning process as a case study. Being placed in this position allowed me the opportunity to gather data by a variety of means. "The use of multiple methods of collecting data is . . . called triangulation" (Merriam, 1988, p. 69). The reason for gathering data through multiple means is that a holistic understanding can be formed that gives plausible explanations about the focus of the study (p. 169). Therefore, multiple methods of collecting data help to

establish the credibility and dependability of the study (Lincoln & Guba, 1985). Data for this project had been gathered since the inception of FMBC strategic planning process through field notes, document analysis, observations, interviews and focus group interviews.

Interviews

To determine which group of team leaders to include in the focus group interviews required a one-on-one interview with Pastor Tisdale. An interview is essentially the oral, in-person, administration of a questionnaire to each member of a sample (Gay, 1981, p. 166). There are advantages and disadvantages to using the interview. When an interview is adeptly conducted, it can acquiesce intricate and poignant data, as opposed to a questionnaire. A disadvantage is the interview can be expensive and time consuming, and generally involve smaller samples (Gay, 1981, p. 166). The interview is most appropriate for asking questions which cannot effectively be structured into a multiple-choice format, such as questions of a personal nature (Gay, 1981, p. 166).

The interview with Pastor Weldon L. Tisdale, Sr. was used to determine his learning strategy preference and the criteria that he used to select Action Team Leaders. Pastor Tisdale was also asked which programs he considered pivotal to FMBC's vision and to rank their effectiveness. Based on data received from Pastor Tisdale's interview and how he

ranked the teams, determined who would be included in the focus group sessions with Action Team Leaders and Action Team Members.

Pastor Tisdale's vision for Friendship Missionary Baptist Church was the engine that launched this congregation into action. As the leader of this congregation, he selected another subgroup of leaders to oversee his vision and to act on the vision.

An interview guide was constructed for the interview with Pastor Tisdale. The interviewer must have a written guide which indicates what questions are to be asked and in what order and what additional prompting or probing is permitted (Gay, 1981, p. 166). The following questions were asked during this interview:

- As the leader of this congregation what have you learned from the strategic planning process?
- What have you learned from the action plans that the Action teams presented and are now implementing?
- How would you rate and rank the teams that have proven to be pivotal and effective for FMBC vision?

Pastor Tisdale ranked the pivotal programs as to FMBC's vision as,

- Children's Church
- Christian Education
- Crossroads
- Helping Hands
- Parenting
- Prison
- Youth Pastor

Focus group interviews were then conducted with a sample population of Action Team Leaders and Action Team Members from these programs.

Focus group interviews allowed the Action team leaders and team members to engage in in-depth discussions of learning in developing team Action plans for the North Tulsa community. Action Team Leaders were interviewed periodically in formal and non-formal setting. The final phase of interviews with Action team leaders consisted of focus group interviews with the programs Pastor Tisdale identified during his interview.

Focus groups were effective in gathering data from the Action Team Leaders and Action members they provided valuable data created from the group interactions. The objective of a focus group is to acquire a set of responses from a group of people familiar with the topic, service, experience, or product being discussed (Zemke & Kramlinger, 1982, p. 85).

The focus group interviews began with administration of ATLAS used as an icebreaker. This is because "ATLAS was found to be a good introduction to the interview process" (Lively, 2001, p. 48). After completing ATLAS, the following questions were used to direct the focus group.

1. Describe your learning approach?
2. Describe your approach to learning an

- activity?
3. What was the process you were involved in to gather information for your program?
 4. What type of activities were you involved in for your program?
 5. How did you determine what information to keep or disregard?
 6. In retrospect what would you have done differently?

A focus group with one Action Team Members were conducted with each of the top seven Action teams that Pastor Tisdale identified as pivotal and effective towards FMBC vision. These focus group interviews also began with the administration of ATLAS. After completing ATLAS, the following focus group questions were presented to the Action Team Members:

1. Describe your approach to learning an activity?
2. How did your team gather information for your Action plan and what type of activities were you involved in for your team?
3. How did your team determine what information to keep or disregard?
4. In retrospect what would you have done differently and why?
5. How did team leader help the team to work together effectively and productively

All interviews and focus groups were audio tape recorded.

Observations

Observations are a method to study a phenomenon by not asking but observing (Gay, 1987, p. 205). Observation provided more accurate information that oftentimes cannot be gathered through interviews. Observational data can be collected on inanimate objects such as books as well as

human beings (p. 205). As with planning questions for interviews, observations must be planned and executed (p. 206).

I have been a participant as well as an observer since the commencement of FMBC 's strategic planning process and have operated as a participant observer. Participant observation is when the observer actually becomes a part of, a participant in, the situation to be observed (Gay, 1987, p. 208). I have facilitated, participated and observed many meetings and activities. Those activities included preliminary Strategic Planning Team planning sessions; initial Action Team Leader meeting with the outside consultant; observed team meetings; facilitated the presentations of Action Plans to the Strategic Planning Committee; observed pilot programs, and quarterly Action Team leader meetings. The rationale for participant observation is that in many cases the view from the inside is somewhat different than the view from the outside looking in (p. 208). During the observations the researcher made notes, and audio-taped meetings.

Document Analysis

Through my activities as a participant observer I have accumulated numerous forms of documentation. Documents for analysis included:

- Strategic Planning notebook which is a

collection of FMBC's Action Team meeting minutes and Action Plans.

- Action team power-point presentations presented to FMBC's Strategic Planning Committee.
- Research journal notes and memorandum to Pastor Tisdale and Action team leaders.
- Audio-taped sessions of Action team leader meetings.
- Action Team survey instruments.
- FMBC's team Action plans.
- FMBC brochures-Information and new members.
- The researcher as a tool for gathering data.

I used these multiple forms of data gathering to describe the learning strategies used by Friendship Missionary Baptist's Pastor, Action Team leaders and Action Team Members in creating a learning congregation.

CHAPTER 4

FINDINGS

Overview

Both quantitative and demographic data were collected for this study. Descriptive data from the ATLAS was used to determine the learning strategy preference profile of the participants. Interviews were conducted to examine the adult learning that occurred in the the context of Friendship Missionary Baptist Church's (FMBC) strategic planning process as a learning congregation. Participants in this study of FMBC's strategic planning process were FMBC's leader, Pastor W. L. Tisdale, Sr.; Action Team Leaders; and Action Team Members.

ATLAS was administered to Pastor Tisdale to determine his learning strategy preference. He is a Navigator. He agreed that the ATLAS description for Navigator was a fair assessment of his learning strategy preference. He believed ATLAS to be helpful for adults to know how they learn to avoid teaching others based on how they learned. He stated that the perfect learning strategy provides the learner with the right learning vehicle. He wants the people to focus on learning. Navigators generally are focused, results-oriented, high achievers who like logical connections, planning, and organizing (Conti & Kolody, 1999,

p. 9). ATLAS identifies Navigators as the group of learners who are:

Focused learners who chart a course for learning and follow it. They are conscientious, results-oriented high achievers who favor making logical connections, planning and organizing activities, and who rely heavily on the learning strategies of Planning, Attention, Identification and Critical Use of Resources, and Testing Assumptions. (p. 9).

Pastor Tisdale's Bio

Pastor Tisdale comes from a different background than most pastors. He comes from and with a business perspective.

Pastor Weldon L. Tisdale, Sr. officially became the seventh pastor of Friendship Church on August 10, 1997. He is carrying out the vision that was given to him by God... that Friendship Church is to become a community transforming church that will be instrumental in spiritual, social, and economic development. Pastor Tisdale attended Yale University in New Haven, Connecticut where he received a Bachelor of Arts Degree in Sociology and Organizational Behavior in 1982. He went on to attend Southern Methodist University in Dallas, Texas where he received a Masters of Business Administration (MBA). Pastor Tisdale is currently working towards a Master of Divinity at The Oral Roberts University School of Theology.
(www.friendshipchurchtulsa.org)

Pivotal Ministries

The interview with Pastor Tisdale was used to determine his learning strategy and what criteria he used to select Action team leaders. The traits and characteristics he looked for in church leaders were initiative, honesty, character, integrity, faith, faithfulness, and

dependability. He identified which ministries are pivotal to Friendship's vision, and he ranked their effectiveness. Those ministries are Youth, Crossroads, Parenting, Christian Education, Helping Hands, Prison, and Children's Church.

Based on Pastor's Tisdale's rating and ranking of the ministries created during the strategic plan process, focus group interviews were held with the following Action Team leaders:

- Children's Church
- Christian Education
- Crossroads
- Helping Hands
- Parenting
- Prison
- Youth Pastor

All of the leaders identified by Pastor Tisdale as the stronger ministries did not participate in the focus groups. As this study was being conducted in a dynamic environment, there were personal circumstances that prevented all from participating. Circumstances included sickness, work schedule conflict, and the death of a leader. Therefore, the interviews were a sample of the Friendship Missionary Baptist Church Action team leaders and Action Team Members.

Pastor Tisdale

Interview

The interview with Pastor W. L. Tisdale, Sr. communicated insight into his personal learning experience in the strategic planning process. Strategic planning is

defined as:

The process by which the guiding members of an organization envision its future and develop the necessary procedures and operations to achieve that future. This vision of the future state of the organization provides both a direction in which the organization should move and the energy to begin that move. (Goodstein, Nolan & Pfeiffer, 1993, p. 3)

The interview revealed how he used the Navigator characteristic of placing value on evaluation and feedback, making cautious progress toward the vision goals, employing organizational systems, using common sense, and describing a cautious view of other people (Ghost Bear, 2000). Pastor Tisdale practice and encourage continuous learning in formal and informal environments for church leaders. For example, he is developing his leaders by recommending that each leader read From Good to Great by Jim Collins: this bestselling book deals with leadership and organizational effectiveness. Pastor's Tisdale commitment to the North Tulsa is the impetus to move forward and develop leaders to fulfill the vision for Friendship Church. He is a progressive minister and ministers to 2002 African-American community issues. His Navigator traits are useful to him in the process because "Navigators are focused learners who chart a course for learning and follow it. They are conscientious, resulted oriented high achievers who favor making logical connections" (Conti & Kolody, 1999, p. 9).

Pastor Tisdale was asked to describe what he had learned from the strategic planning process. Pastor Tisdale discussed how the strategic planning process has been a tremendous learning experience for the church. It was evident from Pastor Tisdale's answers that he had learned an extraordinary amount from his experiences with the strategic planning process.

Prayer, People and Resources

Pastor Tisdale's perceptions of the strategic planning process were described in terms of (a) prayer, (b) people, and (c) resources. According to Pastor Tisdale, prayer was a key component in the strategic planning process. In addition to prayer, the Pastor noted the importance of action in combination with the action of prayer. Pastor Tisdale felt that Friendship has to move on with what it has and with the resources we have to work with. Pastor Tisdale listed prayer as the first part of the strategic planning process. He stated prayer and moving on what has been prayed about is the first plan for action.

Prayer and moving on what has been prayed about.
Friendship Church has to move on what we have and
with the resources we have to work with.

Pastor Tisdale's elaborated extensively on the importance of people in the strategic planning process. Pastor Tisdale was very appreciative of personal sacrifice that the congregation has made during the strategic planning

process to bring FMBC's vision to fruition. The congregation must feel as if they are part of the strategic planning process and take ownership of the process.

I have learned that involving people in the process makes them feel part of what is taking place. Oftentimes people feel alienated because they were not involved in the strategic planning, and they don't have ownership. I learned that the more you involve people in the process they feel as though they are a part of what's taking place and the more they will push the process and bring the vision to fruition.

Leadership Strategy

Pastor Tisdale explained the importance of where people are put as leaders. This insight support the "First Who... Then What" concept, which is foundational to a "Level 5 Leader" in Collins (2001) description of a leader.

We expected that good-to-great leaders would begin by setting a new vision and strategy. We found instead that they first got the right people on the bus, the wrong people off the bus, and the right people in the right seats--and then they figured out where to drive it. The old adage "People are your most important asset" turns out to be wrong. People are not your important asset. The right people are. (p. 13)

Pastor Tisdale selected the Action Teams Leaders and expressed his findings about the placement of leaders.

With regard to leaders be mindful of whom you're placing and where you're placing them. If you place leaders in the wrong place, they don't function well. Be mindful of putting leaders in a place where they can operate their best. Where you are matters as much as who you are so you can function at the maximum level. Who you are is important. If you're not in the right place, where you are will mess up the who you are.

People just won't come forward. You have to call them out. Call out life in the individuals. I appreciate this experience.

Thus, Pastor Tisdale practices in the real-life setting of the church the concept which Collins recommends for building a lasting organization with excellence. In relationship to people, he did the following:

1. Clock Building, Not time Telling: Practicing "first who" is clock building practicing "first what" (setting strategy first) is time telling.
2. Genius of AND: Get the right people on the bus AND the wrong people off the bus.
3. Core Ideology: Practicing "first who" means selecting people more on their fit with the core values and purpose than on their skills and knowledge.
4. Preserve the Core/Stimulate Progress: Practicing "First Who" means a bias for promoting from within, which reinforces the core values. (Collins, 2001, pp. 197-199)

Action Team Leaders are setting and executing strategy for creating and implementing actions plans. Action Team Leaders in this study are the right people on the bus. Action Team Leaders may not have the skills and knowledge to execute the action plans; however, they are aligned to the core values and purpose of Freindship's vision. Action Team Leaders are "biased" to their ministries and team members.

Future Outreach Ventures

Pastor Tisdale would like a community outreach ministry to address the issues with minority entrepreneurs and to establish a haven for teenage mothers.

I have observed a need in the community to provide a useful resource for the Black entrepreneur. Because not all minority businesses are successful. I would like to create an entrepreneur institute to benefit this segment of the community. The institute would develop people and provide the necessary support for minority businesses. The institute would offer training, support, research, and serve as a leadership academy.

Friendship resides in close proximity to the Greenwood District. By 1921 Greenwood was historically referred to as the "Black Wallstreet" (DeWitty, 1997, p. 36; Goble, 1997, p. 123). Greenwood was an economically sound and self-sustaining enterprise. Within Friendship's congregation there are entrepreneurs and individuals launching new business ventures. Pastor Tisdale wants to assist this segment of the community. This would be a major economic stimulus to the community.

Pastor Tisdale recognized that the teen pregnancy issue is a legitimate concern for Friendship's congregation. The Youth Ministry addresses teen pregnancy and HIV/AIDS with the junior high and high school students. This is an important issue for the church because Blacks account for 69% of teen pregnancy or out-of-wedlock births (<http://www.mclaughlin.com/library/transcript.asp?id=267>).

There is a need to assist young single mothers that need temporary housing to help them get on their feet. I would like to use a lot down the street from the church to build a house to help these young mothers with no place to go. I see the "Seasoned Saints" stepping in to help out with

the children if they need child care and offering Christian counseling.

Pastor Tisdale has a heart to economically assist these young women. This house could provide hope for those young mothers who feel hopeless.

Tulsa's race riot of 1921 still has a lingering impact for Friendship's surrounding community. Pastor Tisdale characterized the events of May 31, 1921, continue to negatively impact and hinder the North Tulsa community.

There is a wide-open wound in North Tulsa that permeates into the Churches. We will never understand where we need to go if we don't see where we have come from.

Pastor Tisdale is progressive and wants the strategic planning to stimulate the North Tulsa community.

Spirit of Excellence and Systematic Strategy Planning

Pastor Tisdale was asked to describe what he has learned from the Action Plans and the implementation of those plans. Pastor Tisdale perceived the Action Plans and the implementation of those plans in terms of (a) a spirit of excellence, (b) strategy planning, and (c) systematically involving the congregation. Pastor Tisdale wanted the plans to include Christ. Pastor Tisdale believed that anything done for Christ should be at a greater level of excellence than what is done for anyone or anywhere else. Pastor Tisdale wanted to bring a sense of strategy planning to the church. He believed the planning was necessary but did not

want the plans to be legalistic or on a strictly business like basis.

It is unique for Black folks to come together and plan for their community; it is unprecedented. When people from the outside see our Action Plans, the response is "WOW! You have this!" They are literally blown away. These responses serve as an encouragement to move forward.

Pastor Tisdale surmised that the Action Plans engaged the congregation in where they are going, how they are going to get there, and who is going to get them there.

The beauty of strategic planning and the action plans is the research has been done. The plans can be put in place immediately. We have had some leaders move on, but the planning being done. We just need someone to step up to the plate.

The strategic planning process systematically brought Friendship's congregation together in a robust learning experience. The teams generated Action Plans that Pastor Tisdale described as "over-the-top" to serve Friendship's community.

Pivotal Ministry Traits

Pastor Tisdale was asked to rate and rank the teams that have proven to be pivotal and effective toward Friendship's vision and the strategic planning process. He oftentimes referred the pivotal ministries as "strong" and their accomplishments as "tremendous". Those ministries identified as pivotal to Friendship's vision are Youth, Crossroads, Parenting, Christian Education, Helping Hands,

Prison, and Children's Church. Pastor Tisdale believed that those leaders who remained throughout the process have learned; consequently, those ministries are active and strong. He surmised that there is a fear among the people to really move forward. The leaders need to get past the fear of failure or the thought of "what if I mess up". Those leaders who took the reins and felt empowered to go forward lead the stronger ministries. Pastor Tisdale focused on the ministries' (a) accomplishments, (b) strengths, (c) learning experience, (d) evaluation, (e) development, and (f) faith.

Pastor Tisdale highlighted the accomplishments of those ministries that have proven to be pivotal. The Youth Ministry, Crossroads Ministry, and Children's Church ministry have a Youth Pastor and team members that are committed to the youth in the community. There is a new building on the church property called the Friendship Resource Center. It was designed to be a multi-purpose learning environment. It is used for Bible training, computer training, and workforce skill enhancement training. This center is dedicated to the youth of North Tulsa. The Youth Ministry conducts after-school tutoring programs for the junior high and high school students in the community.

The Crossroads Ministry centers on the preteen youth population. They are strong in biblical training. The

Children Church Leader has a powerful curriculum for the children and their special programs for Easter and Christmas have been "off-the-hook". The leader of the Children's Church has a passion for what she does, and this has been transferred to the excitement from the children. She has developed the team. She involves the team, and they all work in their areas of expertise. No one oversteps others, and they function as a team.

Pastor Tisdale expanded on the accomplishments of other ministries that have been significant to the vision. He explained how the Parenting Ministry came together as a team early in the process. Parenting has been tremendous in where they are going. The Christian Education Ministry gathered strength later in the process. The Christian Education leader has been a one-person crew making sure that materials and teachers were prepared for that ministry. Pastor Tisdale described how Helping Hands is another strong ministry. The Helping Hands leaders have created a network that functions effectively in spite of how many people they have. The Helping Hands leaders just step forward and take the initiative to help people in the community with such things as groceries and gasoline, to help those who are sick, and to console the bereaved families.

Pastor Tisdale concluded by focusing on the strengths of Prison Ministry. Prison Ministry came out of the

Evangelism Action Plan. It is not visible to the church as a whole. The ministry leader is faithful to the outreach, and the Prison Ministry is getting recognized by many prisons across the state. This team's reputation has resulted in an increase of invitations from various institutions around the state wanting them to come in and teach. Pastor Tisdale believed that the level of recidivism can be impacted through this ministry. Yet at the same time, there is an effort to cut back the level of participation by the Prison Ministry. The prison system has become a big business institution and this ministry has been seen to change lives. The Prison Ministry opponents have seen the effectiveness on the prison population, even on "lifers". You should never rule God out.

Learning Experience and Evaluation

Pastor Tisdale summarized the strategic planning process as a positive learning experience that is ongoing, and he could not put a final grade on it. There have been some ups and some downs, some struggles, and some people who have left and have gone to other places during the process. The overall picture has been positive, and the overall slope has been upward even though there have been some hills and valleys. There are some ministries that have not done what needs to take place but someone can step in and "step up to the plate". Pastor Tisdale determined that overall the

strategic planning process has been rewarding and a learning experience.

As a Navigator, Pastor Tisdale believes that the strategic planning process needs to be evaluated: "We have to inspect what we expect." He felt that evaluation is something "we don't do a very good job at." Pastor Tisdale stated, "An effective ministry requires constant evaluation, faith, and trust in the Lord. Faith is critical. I hope we can measure the results from day one of the strategic planning process to assess where are now and where do we go from here." He expressed that the challenge is how to measure the results effectively to see where the congregation is progressing.

I would like to do some personality tests and find out the personalities of the Action Team Leaders. The DISC was helpful but only to the extent that you take it and implement it. The data was gathered but not analyzed. You can do what you have always done and never change. I don't know what grade to give it. I would not say excellent but overall good.

He "would like to see the experience of strategic planning transferred into the personal lives of the congregation."

Personal Development

Pastor Tisdale observed that the strategic planning process has encouraged personal development. The Action Team Leaders are on a leadership development track. Pastor Tisdale has encouraged Friendship's leadership to read Who

Moved My Cheese (Johnson, 1999), Developing the Leader Within You (Maxwell, 1993) and more recently Good to Great (Collins, 2001). As a Navigator Pastor Tisdale has and will continually remain on the path of personal and congregation development. Navigators are:

Conscientious, results-oriented high achievers who favor making logical connections, planning and organizing activities, and who rely heavily on the learning strategies of Planning, Attention, Identification and Critical Use of Resources, and Testing Assumptions. (Conti & Kolody, 1999, p. 9).

As Friendship's leader Pastor Tisdale believes that he must lead by example because the congregation will follow his example. If he demonstrates continuous learning and development, the congregation will continue to learn and develop personally and professionally. He must walk circumspectly.

Above all Pastor Tisdale is a man of faith. He stated, "As a body of Christ we are supposed to walk by faith and not by sight. We don't walk by faith. We are people that need to see before we believe. We are doubting Thomases."

The interview with Pastor Tisdale set the stage for conducting focus group interviews. The teams Pastor Tisdale identified as pivotal through the strategic planning process were slated as participants for the next phase of this study. The participants included Action Team Leaders and Action Team Members.

Summary

Pastor Tisdale is a Navigator and demonstrates the qualities and characteristics of a Navigator. Even though he was unaware of his learning style preference, he instinctively knew the traits and characteristics he needed in leaders to accomplish the goals of Friendship's strategic planning process. These traits were similar to his own approach learning. Consequently, 57.2% of the Action Team Leader that he selected were Navigators. Navigators have the ability to take something without form and shape it into a functional organism. Problem Solvers made up 28.5% of the Action Team Leader sample. The Problem Solvers contributed their fundamental abilities to create and produce ideas. The lone Engager leader that Pastor Tisdale placed over the Helping-Hands Ministry with a Navigator was the right fit. As a Navigator, Pastor Tisdale selected the right people to sit in the right seat on the bus for organizational effectiveness. One could speculate about the outcome if Pastor Tisdale had been a different learning strategy preference. Organizational leadership planning requires the right mix of learning strategy preference to obtain a positive outcome.

Pastor Tisdale identified that prayer, the people, and available resources were needed in order to move forward. His leadership strategy evolved around the people, insuring

the right people are in the right place to operate efficiently. Pastor Tisdale is a 21st Century Pastor and is continually aware of needs as they change within the community. He further believes that what the people do for Christ should be with a spirit of excellence. The strategic planning process systematically brought the congregation together.

The traits of the pivotal ministries contributed to his personal learning experience. The strategic planning process has contributed to his personal development. Pastor Tisdale is continuously developing the leaders. He would like to evaluate the strategic planning process to determine its impact on the congregation.

Action Team Leaders

Profile

The Action team leaders were administered ATLAS to assess their learning strategy profiles. All participants took ATLAS to determine all learning strategy profiles and completed a demographic information sheet. As with Pastor Tisdale, ATLAS served as an effective icebreaker for the focus group interview. After learning strategies were identified, all participants agreed that ATLAS accurately described their approach to learning. The learning profile distribution for the leaders were:

Table 2: Action Team Leaders Learning Strategy Distribution

Ministry Leaders	Learning Strategy	Occupation	Gender	Age
Christian Education	Navigator	Oral Roberts University Masters Student	Female	31
Helping Hands	Engager	Retired	Female	62
Helping Hands	Navigator	Accounting/Billing Clerk	Female	30
Parenting	Problem Solver	Loan Officer	Female	47
Parenting	Navigator	Housewife	Female	52
Parenting	Navigator	Retired	Female	71
Youth Ministry	Problem Solver	Youth Pastor	Male	40

The sample represents four teams. All of the members except for one were females. All participants are African American. Their ages varied greatly with two members in their 30's, three in their 40's or early 50's, and two more senior at ages 62 and 71. The occupation of the sample was diverse. Learning strategy distributions for the sample of seven team leaders were 57.2% Navigators, 28.5% Problem Solvers and 14.3% Engagers. The following are comments the Action Team Leaders made about their learning strategy that reflect that ATLAS correctly identified them as learners.

A Navigator expressed how she periodically wakes "up at 3:00 a.m. in the morning to complete a project to present to the team. I find myself spending hours on the Internet printing information and discerning if information is just worth printing. There is always new information

out there that can help the church."

A Problem Solver expressed how she "experienced analysis paralysis that sometimes does not allow you to move forward."

The Engagers agreed that they had to buy into the ministry. "Before I pour my time and energy into something, I have to be sold on the purpose. This ministry is my passion."

ATLAS learning strategy profile data findings were consistent with previous studies. Current research using the ATLAS instrument has found the ATLAS to be an accurate instrument for identifying and for describing personal learning strategy profiles (Ghost Bear, 2001, Hinds, 2001, James, 2000, Lively, 2001, and Willyard, 2000). James (2000) discovered significantly more Engages than expected in a sample of high school noncompleters in an Adult Basic Education program. Willyard (2000) found a higher than expected number of Engagers in her study of first-generation and non-first-generation college students in a community college in Tulsa, Oklahoma. Lively (2001) administered ATLAS to the Academy of Senior Professionals, and found it helped the members to understand more fully the importance of how their personal learning strategies impact their learning projects. Ghost Bear (2001) study involved Internet users. Hinds (2001) administered ATLAS to the African-American community in Enid, Oklahoma. Using the church population Hinds found an equal distribution of

Engagers, Navigators, and Problem Solvers in his sample. In this study, Navigators were the largest group of learners recommended by Pastor Tisdale. Problems Solvers were the next largest group, and there was only one Engager.

Navigators are the group of learners who are:

Focused learners who chart a course for learning and follow it. They are conscientious, results-oriented high achievers who favor making logical connections, planning and organizing activities, and who rely heavily on the learning strategies of Planning, Attention, Identification and Critical Use of Resources, and Testing Assumptions. (Conti & Kolody, 1999, p. 9)

Navigator responses describe organizational structure, strategically utilizing team members, developing team members, using the appropriate resources, setting-up guidelines or methods to help the congregation, and assessment.

Problem Solvers are people who like to:

Test assumptions to evaluate the specifics and generalizability within a learning situation; they generate alternatives to create additional learning options; and they are open to conditional acceptance of learning outcomes while keeping an open mind to other learning possibilities. (Conti & Kolody, 1999, p. 12)

The Youth Pastor, a Problem Solver, described how he had to learn how to teach at given moments, how to teach where the people are, and how to prepare lesson plans for Navigators who are comfortable with lesson plans or formal structure so they will know how to approach a learning opportunity. The

Problem Solvers relies on the Pastor as an example of the master teacher and hold him to his teaching by practicing it with the youth.

Engagers are learners who "are passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful matter with the learning task" (Conti & Kolody, 1999, p. 13). Engagers prefer learning activities where they can interact and collaborate with others. They tend to work out of the affective domain (Lively, 2001, p. 216). Engagers like using human resources in their learning activity (Hinds, 2001, p. 91). The lone Engager commented extensively about collaboration and about hands-on interacting with local charities, with the congregation, and with other ministries.

Focus Group Interview

Focus group interviews were conducted with the Action Team Leaders. The ministry leaders interviewed were Youth, Crossroads, Parenting, Christian Education, Helping Hands, Prison and Children's Church team leaders.

The Action Team Leaders were asked to describe their learning experience in the strategic planning process. Action Team Leaders were asked to describe how the team gathered information for the Action Plans and what barriers were encountered. In order to describe the impact of the strategic planning process, participants offered many

explanations. Although their descriptions were different for the various ministries, it was clear that the strategic planning process had a strong influence on the way most participants felt about the experience.

Many participants across all the learning strategy groups reported being in awe of the due diligence required to develop and implement the Action Plans. Seven Action Team Leaders participated in focus group interviews. Of the seven participants, four were Navigators, two were Problem Solvers, and only one was an Engager. All Action Team Leaders were selected by Pastor Tisdale who is a Navigator. Thus, Pastor Tisdale was inclined to select individuals that characterized his learning strategy.

Prayer, Community, Team Learning and Development

Action Team Leader perceptions of their learning experiences during the strategic planning process were described in terms of (a) prayer, (b) community, and (c) team learning and development. All Action Team Leaders focused on the importance of prayer during the strategic planning process and felt that it was essential. Overall, the leaders described their experience with the community as a learning experience. The leaders had to learn where resources were internally and externally. The leaders described how they had to learn how to handle or work with different types of people whether they were getting

resources from them or whether they were helping a person to get resources. The leaders have encountered negative attitudes when trying to assist people and have encountered people who are very appreciative. The team leaders' community experiences were illustrated in the following samples:

You have to have a passion to do for others. The Helping-Hands Ministry has adopted a nursing home, and we go most of the time. We always want to take them something when we go to the nursing home. (62-year-old female Engager)

A lot of people won't tell you anything, maybe cause of pride. The needs at the nursing home are changing from clothing to underwear, socks, and hygiene stuff. We work with the evangelism team, and Prison ministry want toothbrushes, toothpaste and soap, that type of thing. The budget goes towards those types of things. (30-year-old female Navigator)

We are preparing our youth for higher education which include vocational and college institutions. We have software in the Friendship Resource Center to prep the youth for ACT and SAT exams. We want to prepare college bound Senior students. We are working with the junior high students to assist them in finding scholarships. We visit schools and become visible to our youth (41-year-old Problem Solver).

We have learned how to work with local charities and have learned their different policies to give out food and clothing. Some charities put time limits on it. It is something like, if they helped you this month, you would not be able to come back for three months for help. (62-year-old Engager)

Team leaders' responses were detailed and descriptive.

The leaders were proud of their community outreach efforts.

They felt they had created more than an Action Plan. They now have active ministries that interact collaboratively and reach out to the community.

The ministries have constructed organization structure, team development, community partnerships, guidelines, and methodology. Action Team Leaders believe that they have learned through the strategic planning process. The team leaders maintained that team training and developments were an integral part of the learning process. Universally, team leaders agreed that committed team members were crucial to creating action plans.

It boils down to having committed people and not the number of people actively involved in the ministry. We started out with 40 people, and now we have 10 active that will come to a meeting. We have learned who will work on our teams and who to call that will respond to a need. (30-year-old female Navigator)

We have certain people who are gifted to deal with contrary people with a Christ-like attitude. (62-year-old, female Engager)

We had to learn how to roll with the punches and work with people to get things accomplished for the ministry. There are more male members participating and are willing to help. We do have people that when you call they will do. They aren't active enough to come to a meeting, but if you call them and say, "We need a dinner for such and such" they will fix a dinner. (30-year-old female Navigator)

Our team is comprised of people who are willing to work towards the common good. Our team members are dispersed within the congregation to effectively interact with different segments of the congregation. As a team, they can identify

and recommend what is needed to support for each age group. (47-year-old female Problem Solver)

An Elder team leader felt responsible to help younger church members with their wisdom. (71-year-old female Navigator)

Team intervention has been rewarding in helping troubled families. We learned as a team to help resolve family problems. We have had to deal with teen pregnancy, personal illness, single parent and child conflicts, and children in the prison system. We offer support and pray for one another. The open communication was key and the team respected the privacy of the family members. (52-year-old female Navigator)

Teams try not to tread on another ministry's turf. They want to work with everyone and yet try to help. (30-year-old female Navigator)

Teams were active and proactive. The value of the team effort is the information they funnel and filter though before they present it to the congregation. (52-year-old female Navigator)

The Action Team Leaders established organizational structure and policies unique to their ministries. Teams have created organization structures for their teams. They are using titles such as chairperson, director, Evangelist and minister.

Pastor Tisdale referred to the leader of Parenting as chairperson, the Christian Education leader is known as Director of Christian Education, and the Prison Ministry leader is known as Evangelist. (41-year-old Navigator)

The teams learned to plan strategically and assigned different sub-teams assignments to accomplish various tasks.

The teams have had negative experiences while working with the community. For example Helping-Hands Ministry had

to put guidelines in place to serve the entire congregation. The Helping Hands leaders had to advise people that their assistance was temporary. The 30-year-old female Navigator cited the following experience during the holiday season.

There was one person that we helped for Thanksgiving wanted assistance for Christmas. This person really got upset with us when we explained the ministry policy. We wanted to focus on families with children and where someone had lost their job for Christmas. The person said I didn't know how to talk to people, but we still managed to get this person something for Christmas. We will not turn people away. The attitude of some people that want to be helped is, since you are part of this ministry, this is your job. We collaborate with other ministry leaders. Before we donate holiday dinners, we coordinate with the deaconess to avoid duplication.

There are people that come to you every Thanksgiving or Christmas expecting you to bring them a holiday dinner and don't really try to do anything for themselves.

Christian Education and the Youth ministries concentrated on the development of their team members. Their niche is teaching the congregation. These leaders want to make sure the people have assimilated the learning. The leaders elaborated on their learning and development processes.

The team considers Pastor Tisdale as the master teacher. We are learning how to engage the learner in the learning process. Interaction is necessary to maintain the student's focus. We present activities that will allow the student to take something from activities. We give learning activities to bring the scripture to life. I let them make their own mistakes-watch them generate alternatives to navigate through a problem. We had to learn how to teach at our given moments of teaching. Teach where the people are. (41-year-

old male Problem Solver)

We had to revise the Action Plans that were in place. We use the Hook-Book-Took-and-look format for teaching methodology. The activity draws them into the lesson goals and objectives. You create a hook to grab their attention. (40-year-old female Navigator)

We use rap with teens, present contrasting situations tie it to the book and the student takes something from the lesson. We realized teaching is a ministry. (41-year-old male Problem Solver)

The teams learned that there are different types of learners--the rhythmic, hand-on and analytical learners. The teachers had to come up with different ways to apply the learning material. There are people that prefer the lecture format. We use a problem-solving approach that would involve the use of a flip chart or PowerPoint. Teaching can sometime be trial-and-error. We want the teachers to do a lesson plan so they will know how to approach a lesson. Adult students are more critical and will tell you if a teacher was boring. We are dealing with more educated people and a broad base of students. Teachers should describe what they are doing and where they are going. (40-year-old female Navigator)

Parenting Action Team Leaders discussed how their team had to learn to identify new issues for 2002. Their research included how to address societal issues such as sexuality, racism, low self-esteem, how to protect your family on the Internet, how to talk to children about drugs, smoking, divorce, and absent parents. The Parenting team learned from the research. Their challenge was disseminating information to determine if it is worthwhile. Parenting brought in guest speakers to speak at their

meetings addressing various topics.

Action Team Leaders were asked to describe the activities their teams were involved in to develop and operate their ministry. The participants offered many explanations about the activities their teams were involved in to operate their ministry. Different ministries employed different activities that were unique to their ministry. The ministry activities brought a new knowledge base to the congregation. The Parenting ministry developed a reference book for the congregation, that they maintain in the church bookstore. The congregation can check out this reference book and return it to the bookstore. All ministries communicate with the congregation via the Sunday morning program. The Youth ministry is using special computer programs in the Friendship Resource Center to prepare the high school students for SAT and ACT exams.

Resources, Evaluation and Community Interaction

The Action Team Leaders described how they were involved in numerous activities to develop and operate their ministries. They described their team activities in terms of (a) resources, (b) evaluation, and (c) community interaction. Parenting Action Team Leaders identified and accumulated resources that included videos and inviting special speakers. The Parenting teams identified internal resources that included a counselor and a published author

within the church. Both individuals came to their meetings.

Action teams described other resources as:

We found the Internet to be a very important resource. We went to United Way agencies, higher education institutions, private companies and county agencies, for example, the Health Department. We have discovered that there are people willing to volunteer and community resources are readily available. (52-year-old female Navigator)

We meet in one another's home monthly to assure cohesiveness and direction. We continue to meet throughout the year. (47-year-old female Problem Solver)

The Christian Education leader characterized their Annual Teacher's Workshop as a resource for the team:

We conduct an annual Teacher's workshop once a year to better equip the teachers. The workshop is a resource to develop the teachers. Teachers must earn the right to be heard through development. Some teachers had to relearn how to teach. (40-year-old female Navigator)

Action Team Leaders periodically evaluated activities that involved the congregation. Christian Education evaluates the teachers with student evaluations. The Parenting Team Leaders administered surveys strategically.

We believe assessment was crucial. We would conduct surveys at special events and obtained significant data to adapt our ministry to the congregation needs. (52-year-old female Navigator)

Community outreach was an activity elaborated on by all teams. The Action Team Leaders described how each ministry used different methods to reach out to the community and the congregation. These included how the teams communicated

information to the congregation; how the teams created activities for learning; conducted college preparatory training for the youth; provided disaster assistance; distributed food and clothing; and collaborated with other community organizations.

We strive to be creative in bringing information to the congregation. We use the Sunday Morning Bulletin to communicate with the congregation. We convey information about free health insurance for children and women. We have found resources for the congregation dealing with issues like medical coverage, this information is available in the Bookstore. (47-year-old female Problem Solver)

We have created activities to get their attention. The team creates a problem solving learning environment to try to get into their world. Meet them where they are. Find the teachable moments and learn how to work that activity in your lesson. We are creative in presenting lessons to the youth using techniques like puppet shows. (41-year-old male Problem Solver)

We are preparing our youth for higher education which include vocational and college institutions. We have software in the Friendship Resource Center to prep the youth for ACT and SAT exams. We want to prepare college bound Senior students. We are working with the junior high students to assist them in finding scholarships. We visit schools and become visible to our youth. (41-year-old male Problem Solver)

We operate on a supply and demand basis. We do not meet regularly, but we pull together in response to a crisis or a need. Where there is sickness in the family, a death, fire in the home, we will pull the team together to help. We have to collect clothing sometimes, but it has to be on an as-need basis because there is no place to put them at the church. (30-year-old female Navigator)

To get the congregation involved, we had a gift certificate shower where the congregation brought gift certificates for gas, grocery, Walmart etc. This was our first fund raising effort. We served refreshments and played Bible games. We are just now running out of them. The gift certificates served as an alternative to trying to find storage space to maintain can goods and clothing. Yet the needs are changing. People want personal items.
(62-year-old female Engager)

Our community research and outreach involved interacting with other community organizations and studying how they conducted fundraisers. We were working with and taking clothes to another church in the community, but they wanted you to be able to talk in tongues to the people before they would help people. We stopped taking clothes to that church. We do not take clothes to organizations that resale clothing. We take clothes to agencies like John 3:16 and the Women's shelter. (62-year-old female Engager)

We have worked with the Women's shelter and the Madonna house that assist young mothers who have been evicted. These places serve as a temporary haven to help people get on their feet. We have learned from these organizations their methods and guidelines in helping people in different ways.
(62-year-old female Engager)

Prayer, Problem Solving, Development, and Vision

Action Team Leaders were asked to reflect on the strategic planning experience. The participants were asked to describe what insights they had gained from this experience, to reflect on what they could have done differently and to rate the team's performance. Action Team Leader responses focused on (a) prayer, (b) problem solving skills, (c) team development, and (d) the vision .

All Action Team Leader participants concurred that

prayer was essential. The leaders agreed prayer is required in all situations, especially when attending to people needs. The leaders expressed how it can be overwhelming when dealing with different mindsets and needs. Leaders discussed how they were faced with problems and in some instances how they had already resolved the problem.

Problem solving skills were necessary to resolve problems within the ministry and outside the ministry. Research is critical to problem solving as the Youth minister expressed, "I hear it, investigate, and try it" (41-year-old male Problem Solver). Development was crucial to the leaders. For example the Christian Education leader expressed how she would like to see every leader in some type of class so they can be better equipped.

We have people from all walks of life who contribute their time and talent to the church. They have standards and the desire to be the best. Leaders have to win the congregation's respect. Different churches have different reputations: Friendship is respected in the community.
(40-year-old female Navigator)

The leaders wanted individual and team development. The leaders valued qualified and certified individuals that were able to administer specialized training to the community.

We can offer certified training in "Effective Black Parenting". The training was for one week in Chicago, and the trainer interacted with people from places like Germany and other big cities in this country. (47-year-old female Problem Solver)

The Action Team Leaders elaborated extensively about their long-range goals and objectives for the ministries. Ironically, they conform to with the long-range goals of the Friendship's vision.

Future projects are bigger. We want to help Pastor. We want to make the Pastor's task easy. An in-house goal is to have a dedicated area to store food and clothing. Last year when we had boxes out to collect can goods some people were bringing rusty cans and expired can goods, and we ended up throwing stuff away. The advantage of having it on-site is we would have the ability to monitor the contributions and rotate the can goods having more control over it. We would like to be on-site daily or once a week to distribute. (62-year-old female Engager)

The budget is more accessible that helps out a lot because we would like to put something in place for regular contributions from the congregation. Because in the beginning team members were willingly using their own money. (30-year-old female Navigator)

Our long-term team goal is to obtain a sizeable donation or grant money to fund an operation with our own building. We could help people with their prescription, utilities, rent, and the unemployed etc. We would operate as a non-profit organization. There would be accountability and criteria in place and guidelines to serve the community. Have a facility that would house and food clothing to help the masses and work with the Evangelism ministry. We would have a skill center for the Prison ministry and Evangelism. We could set-up counseling rooms because some of the young men and women need someone to counsel to them and encourage them. The seniors could sit down and talk to them and tell them it is not all about selling drugs. (62-year-old female Engager)

There are leaders working with physical limitations.

One ministry leader suffered a stroke five years ago. This

Navigator was very active with the youth and kept them biblically challenged. Since the illness, this leader has been working as an assistant with elementary school students as a method to regain rudimentary vocabulary and reading skills. Another Navigator is facing knee replacement surgery, but in the mean time she attends the meetings using a cane if necessary and is experiencing a great deal of pain. Yet, she still pressing on in her responsibility. Both leaders head the Parenting ministry.

Leaders adhered to their convictions and principles. An Engager leader described an experience with a local charity:

There is one charity that requires their volunteers to speak in tongue. I told that charity that I speak when the Lord gives me the words to speak, and I am not speaking after man. We had biblical differences, and we stopped interacting with that charity. They turned me completely off!
(62-year-old female Engager)

Team Rating

The Action Team Leaders were inconsistent on how they rated their teams. Team rating ranged from great and excellent, and to not excellent. Leaders expressed how teams are in a learning process and have other things going on in their lives. "In retrospect I would build more of a relationship. I would have done more hands-on. The one-on-one contact helps them to develop relationships." Another leader expressed,

I would use two scales "abilities" and "whether they would do it". I would give them a B for "ability" and a B- for "whether they would do it" because it is hard to find people to do things. Friendship has a lot of wonderful people. (40-year-old female Navigator)

Team leaders wanted to have a team appreciation dinner for those people who volunteered their time and effort.

The Action Team Leaders focus group interview provided a description on the team efforts during the strategic planning process. In order to gain additional perspectives on this process Action Team Members also were interviewed in a focus group.

Summary

The Action Team Leaders were able to bring ideas and action in place to develop the Action Plans in the strategic planning process. Pastor Tisdale had selected a cadre of Action Team Leaders that performed exceptionally in the strategic planning process and got the job done. The Action Team Leaders descriptions of their learning experiences spoke volumes about their learning strategy preference and their behavior in executing their strategic planning tasks for their specific ministry. The Navigators described how they implemented methods and procedures, set-up training and development venues, researched and found meaningful data, and basically brought order to the ministry. The Problem Solvers were continually analyzing their ministry and

provided the flexibility to adapt changes where needed in the ministry. Adaptability enabled the Problem Solvers to be creative and investigate, thus generating new ideas. The lone Engager provided the social lubricant for the Helping-Hands Ministry. Her activities in the community were hands-on, and she had a passion for what she was doing with aggressive long-range plans for the ministry.

Another aspect to the Action Team Leaders was the diversity in age, occupations, and gender. All of the leaders are not made from the same mold, and as a result they accomplished things differently. However, all Action Team Leaders did possess a common determination to get the job done no matter what the circumstances might be.

Action Team Members

Profile

Action Team Members also participated in focus groups. Like the Action Leaders, they took ATLAS to determine their learning strategy profiles and completed a demographic information sheet. This group were congregation volunteers and assisted Action Team Leaders in preparing Action Plans for each ministry. Just as with Pastor Tisdale and the Action Team Leaders, ATLAS was a good introductory tool for initialing the focus group discussion. After taking ATLAS all participants agreed that ATLAS accurately described their approach to learning. The learning strategy profile

distributions for the team members were as follows:

Table 3: Action Team Members Learning Strategy Distribution

Ministry	Learning Strategy	Occupation	Gender	Age
Parenting & Hospitality	Engager	System Support Analyst	Female	47
Parenting	Engager	Sales Clerk	Female	55
Parenting & Youth	Engager	Office Assistant	Female	36
Parenting	Engager	Lab Technician	Female	40
Parenting & Choir	Engager	Hairstylist Owner/operator	Female	33
Parenting	Problem Solver	Taco Bell	Female	36
Parenting & Christian Education	Problem Solver	U.S. Government	Female	37
Parenting	Problem Solver	Accountant	Female	44

Learning strategy distribution for team member participants were 62.5% Engagers and 36.5% Problem Solvers. There were no Navigators in this group of participants. Participants ranged in age from 33 to 55; however, unlike the team leaders, they were concentrated in their 30's and 40's. All participants were female, and all were African-Americans. It is important to recognize that all team members are volunteers. Two summarized the groups action related to their learning strategy as:

I signed up to work on a ministry, but waited a while to become active. I had to see the team in action to truly buy into the team's purpose now I

am hooked. (Engager)

I have to analyze the information that is reported. It helps, knowing the different learning strategies of everyone. It will help us interact better as a team. I was working on a different ministry and found that I could contribute to this ministry. (Problem Solver)

Engagers represented the largest group of participants of team members. Engagers are "passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful manner with the learning task" (Conti & Kolody, 1999, p. 13). "If the learning activity is not perceived or expected to be worthwhile or enjoyable experience, the Engager will seek out another activity that they will find more meaningful" (p. 14). Engagers were more inclined to use emotionally-laden words (Ghost Bear, 2001, p. 282) such as enjoyable, feeling of accomplishments, cried together, and prayed together.

Problem Solver participant responses were detailed and result related and they acknowledged personal accomplishments. Problem Solvers elaborated on Black Parenting and Purity with Purpose certification and on the ability to offer these classes to the community. These learners "rely heavily on human resources and prefer expert advice rather than referring to manuals" (Conti & Kolody, 1999, p. 12). As Problem Solvers commented on the in-house resources that made contributions to their data gathering.

As Problem Solvers, they described how the influences of other people were important to them (Ghost Bear, 2001, p. 281).

Focus Group Interview

Action Team Member participants were asked to describe their learning experience in the strategic planning process. Action Team Members goals and objectives in Friendship's strategic planning process were to create the Action Plans. The participants were asked to explain how they gathered information and what barriers were encountered in developing their ministry. Action Team Members are the volunteers in the strategic planning process. The members were given the opportunity to choose which ministry on which they wanted to work. Five of the eight participants were Engagers, and the other three were problem solvers.

Prayer, Family Issues and Having Fun

The Action Team Member participants described their perceptions of their learning experiences during the strategic planning process in terms of (a) prayer, (b) learning how to learn, (c) family issues, and (d) having fun. A common response from Action Team Members was "prayer is very important". The team members have had emotional gatherings stating:

We have cried and prayed together in our meetings. We have children in prison, children dying because of drug related violence and gang violence. We

learn to be supportive of one another and be a sounding board for one another as a team.

The Action Team Members as self-directed learners elaborated extensively about learning how to learn. Learning how to learn is "the process of possessing, or acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters" (Smith, 1982, p. 19).

Action Team Members explained how they had to find specific information that addressed African-American issues. Action Team Members found seminars and training material that dealt specifically with urban and cultural issues for their action plans. The participants discovered that there are a lot of resources within the congregation. Congregation members have helped the teams with their research. Congregation members have spoken at team meetings on various subject matters. Action Team Members expressed their satisfaction in presenting their research to the teams. There was a feeling of accomplishments when their research data became part of the Action Plans. The Action Team Members learned discernment in what information to keep and what information not to put into the Action Plans. The Team members had to learn to deal with some very personal situations and helped work out certain situations. Action Team Members had to learn how to communicate with the congregation when they discovered various resources.

Communicating to the congregation could be tricky. We recognized that people may need to hear the announcements as well as read the church bulletin. We use the Friendship Missionary Baptist Church web page. (40-year-old female Engager)

We got a lot of information and had to learn what to keep and what not to keep. We studied the information to see if it was worthwhile to the church and would help the people. Would like to see the congregation use the resources available to them and to take advantage of free prescription programs that are available for single mothers and for children. (37-year-old female Problem Solver)

With the majority of the participants being Engagers (62.5%), responses characterized the team meetings as being fun and non-confrontational. Motivation is a key component in adults' learning process and is a basic element of adult learning (Knowles, 1998). The most powerful motivators are internal forces such as satisfaction, quality of life, and self-esteem (p. 68); this was true for the Action Team Members. Some (5) Action Team Members described their experiences in the strategic planning process was fun. The five female Engagers responses were:

It helps that we have regular monthly meeting, I look forward to coming. (47-year-old Female Engager)

The team interaction and fellowship create a positive atmosphere for team planning. If there was dissension within the team I would not come back. This experience has been an eye-opener and working on this ministry has been enjoyable. (55-year-old Female Engager)

I wanted to work on a ministry where I could use my professional skills and I found working with the team personally beneficial. We learned to

work effectively as a team. (36-year-old Female Engager)

I did not have any idea in the beginning how to proceed, had to find out what the ministry was all about. (40-year-old Female Engager)

I have not been able to make all the meetings but will respond to whatever is needed to help. I look forward to coming to the team meetings the food is always good. (33-year-old Female Engager)

Responses from all the Action Team Members addressed African-American family issues. All the participants are female. They participated on the Parenting team and other church ministries. Nonetheless, everyone was impacted by perilous issues facing African Americans. Participant comments were emotionally charged and exhibited personal anguish. Their comments were:

We had to immediately function in our ministry role to help members. The need is so great for African Americans. We have children in prison, gang violence and Internet predators, making today's parenting role challenging. We had a parent dealing with teen pregnancy and parent/teen disputes. We learned to deal with the hurt and felt that we have helped people to heal. (44-year-old female Problem Solver)

We had to privately intervene with members to resolve personal parenting issues. We have helped families, cried together, and prayed together. (55-year-old female Engager)

My family structure within the church span three generations. Times have changed and things have changed. I want to stay in the know to help my family. This ministry helps with the information we discover. (55-year-old female Engager)

Engagers (62.5%) represented the largest group of

participants of Action Team Members. These comments focused on relationships and often used emotionally-laden words.

Problem Solvers elaborated on Black Parenting and Purity with Purpose certification and the ability to offer these classes to the community. These learners "rely heavily on human resources and prefer expert advice rather than referring to manuals" (Conti & Kolody, 1999, p. 12). Problem Solvers commented on the in-house resources that made contributions to their data gathering. Problem Solvers described how the influences of other people were important to them (Ghost Bear, 2000, p. 281).

Team Activities

Action Team Members were asked to describe some of their activities that the teams were involved in the strategic planning process to develop action plans and operate the ministries. In order to describe the activities the participants offered many explanations. Action Team Members had to learn how to strategically plan their activities. Learning how to learn involves three sub-processes of planning, conducting, and evaluating learning activities (Smith, 1976, p. 6).

1. Planning describes how adult learners identify their needs and set goals as they select resources and strategies.
2. Conducting involves adult learners as they learn how to negotiate the selected procedures and resources while learning how to give and receive feedback.

3. Evaluating illustrates how adult learners measure the extent to which their goals have been met and how to proceed with follow-up activities. (p. 6)

The assumption is that the learner is immersed in the process to meet learner needs. "The process of learning how to learn involves possessing, or acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters" (p. 19).

The participants' perceptions of the strategic planning activities were in the area of (a) collaborations, (b) interviews and (c) data gathering. An Action Team Member went to Chicago the African-American Parenting Certification Training. A 47-year-old female Problem Solver described her experience for the Parenting Certification Training as follows:

During the seminars she interacted with other participants from all over the world. She found out that African American issues are cultural and universal. The same issues exist for the Afro-centric community in Germany, England, Texas, Detroit, and Arkansas.

Teams collaborated with other churches in the surrounding community. There was a team that went to Baton Rouge, Louisiana, to participate a small groups ministry session.

The Action Team Members described how they conducted interviews in various settings. Action Team Members interviewed people from local community agencies, interviewed active ministries at other community churches,

interviewed people globally experiencing the same issues, they interviewed congregation members and Pastor Tisdale.

Action Team Members described how they collected and gathered data from numerous sources. The participants collected different unconventional and conventional brochures, booklets, and books from government and community agencies. The Action Team Members research resulted in bringing new resources to the church. For example, Parenting found a source for free health care for single parents and child. The Parenting team maintains and updates a book in the church bookstore. Other resources the teams found were brochures to address prescription and health needs, and teams now subscribe to magazines geared towards the ministry.

Fun in a Real-Life Learning Experience

Action Team Member participants were asked to describe what insights had they gained from the strategic planning process. Action Team Member participants offered many explanations of the insights they gained through the strategic planning process. Although their descriptions were different, it was clear the strategic planning process provided differing perspicacity among the Action Team Members.

The participants' perceptions of gained insights were described in terms of (a) fun, (b) real-life learning, and

(c) the vision. Engagers (62.5%) responses were relationship oriented referencing to how they enjoyed the experience and had to deal with some very personal situations. All Action Team Member participants were happy to see the congregation come out for their events and wanted the events to be fun, meaningful, and helpful to the people.

The participants found that the strategic planning process provided a real-life learning experience. Real-life learning requires adults to (a) recognize problems in the real world, (b) define those problems, (c) accept the unstructured and decontextualized nature of the problems, (d) assess the relevance of the information available, and (e) view the problems from multiple perspectives (Sternberg 1990, p. 40). Action Team Members were presented with the task of researching data relevant to the African-American community in an urban setting. The Action Team participants were personally dealing with negative African-American issues and their research found new issues that should be addressed. The information the Action Team Members accumulated was used to create action plans for the ministries. The strategic planning process provided multiple perspectives to address African-American issues. An Engager saw the experience as an opportunity to contribute to three generations of her family, stating that "times have changed and things have changed" (55-year-old

female Engager). Problem Solvers (36.5%) described how the team and the influences of other people were important to the process.

The vision for Friendship Missionary Baptist Church was an area where Action Team Members envisioned future events that will be bigger and better. Building a shared vision is the practice of involving the skills of unearthing shared "pictures of the future" that foster genuine commitment and enrollment rather than compliance (Senge, 1990, p. 9).

Action Team Members felt productive gathering data to create their own brochures, creating the Action Plans, and developing a curriculum for the community. The Action Team Members elaborated on conducting certification training for Black Parenting and Purity with Purpose. The Action Team Members want to offer these classes to the community as a venture. When there is a genuine vision, people excel and learn not because they are told to, but because they want to (p. 9).

Action Team Member participants were asked to describe how they would rate the Action Team Leaders' performance in the strategic planning process. Action Team Member participants offered many explanations as to how they would rate Action Team Leaders' performance through the strategic planning process. Although their descriptions were different, it was clear the Action Team Leaders' performance

was crucial to how the teams performed throughout the strategic planning process.

Action Team Leader Rating

Action Team Member participants in this study rated their Action Team Leaders in terms of (a) the leaders laid out a good plan, (b) relied heavily on the human resources, and (c) the leaders worked hard. Overall, the Action Team Member participants rated their Action Team Leaders high. The Engagers' general consensus was that the Leaders mapped out a good plan.

When asked to rate the Action Team Leaders Problems Solvers recognized the hard work that leaders put into the ministry and into preparing the action plans. Problem Solvers observed how the Action Team Leaders required valid documentation and wanted information from professional resources. Problem Solvers perceived that the Action Team Leaders worked hard to put ministry research together. The Action Team Leaders were innovative, and adaptive providing healthy leadership. The general consensus among Action Team Member participants in this study gave Action Team Leaders high ratings.

Summary

Action Team Members were the worker bees in the strategic planning process. Engagers were the dominated learning strategy preference in this group. The responses

were emotionally laden as they described their learning experience. These volunteers were not going to waste their time and energy in a ministry where there was conflict. They were very interested in having fun because Engagers are the social lubricant that allow ideas to flow and not get bogged down. The Problems Solvers wanted the opportunity to create and generate new ideas. The application of learning strategy preferences for this group of learners provides a way to talk about organizational learning where action begins and ends. The right Action Team Leader learning strategies were selected by Pastor Tisdale, and the Action Team Members gave the leaders high ratings.

The strategic planning process called for multiple levels of tasks that needed to be accomplished. Pastor Tisdale selected a group dominated by Navigators to organize these tasks in an effective and efficient manner. These Team Leaders in turn recruited workers who were able both to generate ideas as needed and to attend to the social needs of all those involved. This use of the strengths of the various learning strategy groups demonstrates that people are in certain situations to do all types of tasks and that learning strategy preferences can be a tool in an organized setting for organizing these people.

Chapter Summary

The participants in this study were asked to describe

their learning experience in Friendship Missionary Baptist Church (FMBC) strategic planning process. FMBC'S strategic planning process participants in this study included Pastor W. L. Tisdale (Navigator), Action Team Leaders (57.2% Navigators, 28.5% Problem Solvers, and 14.3% Engagers) and Action Team Members (62.5% Engagers and 36.5% Problem Solvers). Data were gathered from participants through focus group interviews. Pastor Tisdale described his learning experience in terms of (a) prayer being the key throughout the process, (b) the people needing to feel part of the process, and (c) for the church being a resource for the community. Pastor Tisdale described the Action Plans and implementation of those plans as (a) reflecting that anything done for Christ is done a spirit of excellence, (b) wanting to give the people the experience of strategy planning, and (c) having the process systematically involve the congregation. Pastor Tisdale rated and ranked the ministries that have proven to be pivotal to the vision. He described those ministries as having (a) a tremendous accomplishment, (b) strengths or as strong ministries, (c) creating a positive learning experience, (d) learning as a result of evaluating the experience, (e) leadership and congregation development and (f) faith.

For the Action Team Leaders, learning experience in the strategic planning process involved the following: (a)

prayer was an integral part of the process, (b) the community was a resource and the ministry outreach, and (c) team learning and development was continuous. Action Team Leaders participants described the team activities to develop the action plans in terms of (a) human resources from the congregation and from the community, (b) the need for continuously evaluation for the Action Plans and instructors, and (c) the extensive community interaction needed to gather data and work with community organization. Action Team Leaders participants described the insights they gained from the strategic planning process in terms of (a) prayer is important, (b) problem solving skills, (c) team development, and (d) the vision. The Action Team Leaders found the strategic process to be a new experience and they learned with the Action Team Members throughout the strategic planning process.

Action Team Member participants described their learning experience in the strategic planning process in terms of (a) prayer, (b) learning how to learn (c) African-American societal issues, and (d) having fun. Action Team Member participants described the team activities to develop the action plans in terms of (a) fun, (b) real-life learning, and (c) the vision. Action Team Member participants described their rating of Action Team Leaders' performance in the strategic planning process in terms of

(a) the leaders laid out a good plan, (b) they relied heavily on the human resources available to them, and (c) the leaders worked hard.

CHAPTER 5

SUMMARY AND CONCLUSIONS

There are many critical issues facing the African-American community. Unfortunately for the African-American community residents that face negative social and economic deterioration impact their lives. These communities are characterized as at-risk-communities. The African-American community became the first line of defense for protection after Reconstruction. These communities were terrorized by White Supremacy organizations like the Ku Klux Klan. African-American communities were the result of U. S. Supreme Court decisions sanctifying "Black Codes". Black Codes contributed to the Great Migration Movement of 1879 where African Americans migrated by the tens of thousands from the South to Northern and Western states. However, in each African-American community is the presence of the Black church.

The African-American community has depended on the church for many purposes. The church has been the permanent fixture to minister to the people, to bless new born babies, pray for those who are sick, and to console bereaved families. However, the church is a major organization for dealing with true issues in the community. Historically, African American churches have taken on the role of social activism, political activist, and economic developer.

African American churches have been bombed, burnt down and pastors have suffered physical reprisals, and assassinations. In the North Tulsa Greenwood African-American community resides the Friendship Missionary Baptist Church, pastored by Weldon L. Tisdale, Sr., that is willing to help its community.

Friendship Missionary Baptist Church is a church that has transformed itself into a learning congregation. A learning congregation is an organization where everyone is a learner. The catalyst to this adult learning environment is Friendship Missionary Baptist Church strategic planning process. Pastor Tisdale wanted to engage the congregation in a continuous learning experience where the people will learn how to plan strategically. The strategic planning process resulted in learning at three levels, the Pastor, the Action Team Leaders and Action Team Members. As a learning congregation this church has adapted to change the negative issues impacting the North Tulsa Greenwood community.

The purpose of this study was to describe the learning process of Pastor Tisdale, Action Team Leaders, and Action Team Members in creating a learning congregation. The study used quantitative and qualitative data. Assessing the Learning Strategies of Adults (ATLAS) was used to gather quantitative data in this study. ATLAS was used to assess the learning strategy preferences of Friendship's pastor,

Action Team Leaders, and Action Team Members. All participants agreed that ATLAS accurately described how they approach a learning task. On ATLAS, Pastor Tisdale is a Navigator. On ATLAS, the Action Team Leaders were 57.2% Navigators, 28.5% Problem Solvers, and 14.3% Engagers. On ATLAS, the Action Team Members were 62.5% Engagers and 36.5% Problem Solvers.

Interview questions were designed to capture qualitative and demographic data that included the participant age, occupation, ministry, gender, and learning strategy. Interview questions explored whether Friendship Church is a learning congregation. Participants in this study were given the task of developing Action Plans for their specific church ministry. They were asked to describe their learning experience in developing their ministry, to explain how they gathered information, and to detail what barriers were encountered in developing Action Plans. Participants described the activities of their teams for developing and operating their programs. They were asked to reflect upon what insights they gained from this learning experience, what they would have done differently, and how they would rate the Action Team Members' or Action Team Leaders' performance throughout the strategic planning process.

This case study described the strategic planning

process of Friendship Church in a dynamic environment. The study found that there is organization development, which can be attributed to the traits and characteristics of Navigators. Navigators include Friendship's Pastor and 57.2% of the Action Team Leaders. Navigator responses describe organizational structure, strategically utilizing Action Team Members, developing team members, using the appropriate resources, and setting-up guidelines or methods to help the congregation and assessment.

Problem Solvers comprised 36.5% of the Action Team Leaders and 14.3% of the Action Team Members. One Problem Solver in this study described suffering from analysis paralysis that sometimes did not allow her to move forward (47-year-old female). Another Problem Solver had to learn how to teach at given moments and to teach where the people are (41-year-old male). While Navigators want lesson plans so they will know how to approach a learning opportunity (40-year-old female), the Problem Solvers rely on the pastor as an example of the master teacher and held him to his teaching by practicing it (41-year-old male).

Engagers comprise 14.3% of the Action Team Leaders and 62.5% of the Action Team Members. The Engager Action Team Leader describes her learning as hands-on (62-year-old female). She worked with various community charities and churches, visited community nursing homes, and collaborated

with other ministries within the church. This learner has ambitious goals for the Helping-Hands Ministry and is learning through action to develop and improve the ministry. Her interaction with other community agencies is a learning opportunity as she studies various community outreach models. This leader had a negative encounter with a local charity but turned it into a learning experience.

All Action Team Members are volunteers. Engager Action Team Members are the largest group of learners at 62.5%. These were passionate learners that found a relationship. They used emotionally-laden words described how their team cried and prayed together.

Friendship Church as a Learning Organization

Friendship Church is a learning organization that operates as a learning congregation.

The strategic planning process produced a dynamic learning environment that empowered the congregation members to expand their capacity to create the results they desired for their community.

Strong leadership and vision facilitate the development of a learning congregation.

In a dynamic adult learning environment, learning strategies clarify the present and future state of the learner.

Pastor Tisdale, Action Team Leaders, and Action Team Members collectively discovered how to create their reality and how to change it. Because Friendship Church Pastor is a Navigator and a majority of team leaders are Navigators

their learning strategy traits and characteristics impregnate the strategic planning process.

Systems Thinking

All three learning strategy groups systematically worked together for a collective goal. Navigators were instrumental in creating a new system within the church with the focus on their ministry goals and objectives with continual people development and assessment within their ministries. Problem Solvers view teams as an integral part of the system working toward a common good. Engagers continually comment extensively about external and internal collaboration. All groups of learners are looking at the whole and not the parts.

Personal Mastery

The strategic planning process provided ample opportunities for failure and success. Findings reflect failure is an option, however, learning strategy groups expressed how they mastered obstacles in the strategic planning process. Pastor Tisdale stated there is a fear among the people to really move forward. The leaders need to get past the fear of failure or the thought of "what if I mess up". Navigators expressed how they learned through the process of trial and error where failure is an option. Problem Solvers stated how they make their own mistakes and discovered how to resolve a situation and learn from the

resolution. Engagers learned through hands-on experiences and by avoiding negative situations. All learning groups demonstrated a special level of learning that evolved into proficiency.

Mental Models

The mental model for all learners of this learning congregation is the value of placing Christ first and power of in prayer. Pastor Tisdale believed that anything done for Christ should be at a greater level of excellence than what is done for anyone or anywhere else. All learners expressed how they believed in prayer for the team and the congregation.

Shared Visions

All learning strategy preference groups shared the overall vision. Navigators expressed how they invariably believed that meeting needs of the congregation would bring the vision to fruition. Navigators considered congregation learning through training, development, and assessment key to achieving the church's vision. Problem Solvers shared the vision but found that they suffered from "analysis paralysis" on occasion and relied on their teams towards attaining the church's vision. The Engager leader has long-term goals, and she envisions the Helping-Hands Ministry becoming self-sustaining and supportative of other ministries.

Team Learning

Friendship's Pastor, a 41-year-old Navigator, stated that it is unique for Black folks to come together and plan for their community; it is unprecedented. However, they need to take the reins and feel empowered to go forward. Navigators believed in continuous team learning, development, and assessment because teams plan strategically. Teams are active and proactive. They want to work with everyone and yet try to help. Navigators believe it boils down to having committed people and not the number of people actively involved in the ministry. They need to learn how to work with people to get things done for the ministry because people needs are changing.

Navigators and the Problem Solver Action Team Leaders from the Parenting team were proud that the team is researching and learning about critical issues for the community. Problem Solvers believe in team learning and value problem resolution by confronting the challenge of community issues. Problem Solvers believe that teams are comprised of people who are willing to work towards the common good. Team members are segmented within the congregation to effectively interact with different age groups and can identify and recommend support for each age group.

Engagers comprised 62.5% of the Action Team Members

interviewed in this study. Engagers expressed a need in the beginning to find out how to proceed and to find out first what the ministry was all about. Their experiences on the team was an eye-opener for them, and working on their ministry was enjoyable. They rejoiced at helping families, and they cried and prayed together. It was a learning experience doing the research and presenting it to the team. They learned to deal with the hurting of others, and they felt that they helped people to heal. Prayer was very important.

The Strategic Planning Process

The strategic planning process systematically brought Friendship's congregation together in a robust learning experience.

Participation in the strategic planning process can expand team member knowledge base, heighten their belief, and transform their behaviors.

The strategic planning process can enhance the learners' capacity for innovative growth.

There was individual learning, team learning, and organization learning for each distinct learning strategy preference group. Navigator responses focused on establishing the architecture of their program. Navigators valued (a) organization structure; (b) strategically utilizing team members; (c) developing team members; (d) using the appropriate resources; and (e) establishing guidelines, methods, and procedures to further develop their

ministries. Pastor Tisdale approach was to put the vision in-place in an organized tactical manner through strategic planning.

The individual learning strategies are fundamental in the administration of Friendship Church's strategic plan. The strategic planning process created an adult learning environment which exemplifies Senge's learning organization concepts and which transformed Friendship Missionary Baptist Church into a learning congregation. For most people, beliefs change gradually as they accumulate new experiences or as they develop their own personal mastery. Interview responses confirm that Friendship Church is a learning organism. Interview findings reflect that key players and congregation members acquired a new and positive set of assumptions, values, and beliefs of Friendship Church's vision. The strategic planning process resulted in Action Plans. The process of developing Action Plans created new values and beliefs that are now ingrained in the Action Team Leaders and Action Team Members. Although one of the Parenting Team leaders is a stroke survivor who initially stated that she could not remember what happened three years ago, this 52-year-old female Navigator was able to recant a detailed account describing the strategic planning process. This Action Team Leader captured the teams' research procedures and explained the processes the team used to

develop Parenting Team's resource book for the church.

Strategic planning enabled the Friendship Church learning congregation to unleash synergies of the church behind a shared vision and a shared belief that the vision can be fulfilled. Interview data from the study participants confirm that Friendship Church met the six critical factors involved in any comprehensive understanding of the concept of strategic planning.

First, Friendship Church strategic planning brought a coherent, unifying, and integrative decisions as teams. Pastor Tisdale wanted the sense of strategy planning to engage the congregation in where they are going, how they are going to get there, and who is going to get them there. A 52-year-old female Navigator found value in gathering, funneling and filtering information before presenting it to the congregation.

Second, Action Teams established organization purposes in terms of their long-term objectives, action plans, and allocation of resources. A 41-year-old male Navigator remarked that the beauty of strategic planning and the action plans were that the research was done and can be put in place immediately. The 71-year-old female Navigator recognized that the teams learned to plan strategically.

Third, Friendship Church's pivotal programs are distinctly defined within the congregation. Congregation

members know their distinctive function in serving the community and know what business the program really is in. A 47-year-old female Problem Solver pointed out how the team would conduct surveys at special events and obtain significant data to adapt the ministry to the congregation's needs. The team had to administer surveys strategically. The concept that assessment is crucial was pointed out by two people as diverse as a 47-year-old female Problem Solver and a 71-year-old female Navigator.

Fourth, as the Action Teams went through their data gathering process, they had to response to internal strengths and weaknesses and to external opportunities and threats in order to develop a competitive advantage. A 47-year-old female Problem Solver explained how different sub-team assignments were used to accomplish a task. Teams were active and proactive using internal and external resources (52-year-old female Navigator). A 40-year-old female Navigator stressed the importance of developing the teachers. A Teacher's workshop is conducted once a year to better equip the teachers. Teachers must earn the right to be heard through development. Some teachers had to relearn how to teach. The team had to train the teachers to get them to understand the different learning styles of their audience (40-year-old female Navigator).

Fifth, the teams developed a logical system for

differentiating tasks and roles, so that structure follows function. Pastor Tisdale believed that with leaders one must be mindful of who is entrusted with leadership and where they are placed. If leaders are put in the wrong place, they do not function well. Leaders should be put in a place where they can operate their best (41-year-old male Navigator).

Sixth, and finally, all of the pivotal programs were able to define their contribution to Friendship Church. Defining the economic and non economic contribution the organization will make to its stakeholders, its justification for existing (Goodstein et al, 1993, p. 3). The Helping-Hands Ministry had to put guidelines in place to serve the entire congregation and had to advise people that this assistance was for temporary help; they wanted to work with everyone and try to help (30-year-old female Navigator).

Friendship's strategic planning followed Applied Strategic Planning Model. This model is as useful for not-for-profit organizations as it is for business and industrial organizations (Goodstein et al, 1993 p. 7).

Friendship Church had an organizational commitment to the strategic planning process from the Action Team Leaders and Action Team Members. They were the key players in the process, and the focus group interview data affirmed

organizational commitment and structure. The comments from Pastor Tisdale also confirmed the organizational structure and commitment.

The Action Team Leaders were concerned with organizational structure and commitment. Action Team Leaders created organization structures for their teams. They use titles such as chairperson, director, evangelist, and minister. Teams try not to tread on another ministry's turf (30-year-old female Navigator).

Beyond the Learning Organization

Friendship Church's strategic planning process formalized plans that involved organization development and gave the learner a better understanding of their environment.

In a learning organization, people continually expand their capacity to create the results they truly desire, and people are continually learning how to learn together (Senge, 1990, p. 3). The product of learning is change, creativity, and the ability to adapt. These are needed for the continuous development of the North Tulsa community. Continuous development of a community and its members is necessary in order for a community to prosper (Hinds, 2001, p. 7).

Learning organization can evolve into a developmental organization.

We believe that the next evolutionary step in organizational life is that of developmental

organization. A developmental organization focuses all of its synergy and resources on enhancing the collective talents of its employees for the purpose of better serving customers in an efficient, effective manner. (Gilley, Boughton and Maycunich 1999, pp. 190-191)

The Navigators in this study placed an emphasis on development and assessment.

The Social Gospel and North Tulsa

By creating a learning congregation, Friendship's Pastor Tisdale has moved the church into the Social Gospel.

The Social Gospel movement has a rich history for community social action.

Developing a learning congregation is an effective means of tying a church to the community.

Developing a learning congregation in the tradition of the Social Gospel creates empowered and enlightened members.

From developing a learning congregation in the tradition of the Social Gospel create positive social, economic and political results.

Friendship Missionary Baptist Church is a product of Tulsa's Social Gospel movement, it was founded after Tulsa's 1921 Race War. After Tulsa's 1921 Race War members of the African American community gravitated to the church in mass meetings and strategized on, how to protect their property. This led to an ordinance passed to ensure that deed transfers during the period of unrest would be invalid (DeWitty, 1997, p.48). The significant ordinance guaranteed extension of possession by current landowners. The First Baptist Church

of the Colored Citizens served as the gathering place for a community that would overcome the devastation of Tulsa's Race War.

The religion institutions of the African-American community are the primary community-based institution that provides guidance and leadership for community residents. Programs are developed and designed to empower individuals spiritually, socially, and culturally. Many churches have instituted scholarships for local college students and food and clothing banks and limited financial incentives for needy community residents. The churches likewise, support other community organizations that provide services to the community. (Hinds, 2001, pp. 105-106).

The organization development of Friendship ministries has unleashed a force to minister to the social issues of North Tulsa. The Action Team Leaders and Members found out that needs change. Helping-Hands Ministry visits to the nursing homes now include taking residents more personal items such as underwear and toiletry items. Helping-Hands Ministry supplies the Prison Ministry with toothpaste, toothbrushes, and other personal items for their visits to various state prisons. There are congregation members that accompany the Prison Ministry to the state prisons for various reasons. These members have sons and daughters in these institutions. The choir Praise Team singers accompany the team, and Pastor Tisdale teaches the inmates. African-Americans represent a major population in the state prisons:

For much of American history, blacks were not full participants in the protections and rights offered by the criminal justice system. As a group, however, they have been accused and imprisoned within that system at far greater rates than the general populace, a situation that continues to this day. In the 1990s the United States imprisoned African American men at a rate six times that of white men. African Americans made up only about 12 percent of the U.S. population during that period, but they comprised almost half of the population in American prisons and jails. (Cummin, 2002, [www.africana.com/Articles /tt_265.htm](http://www.africana.com/Articles/tt_265.htm))

Friendship's Prison Ministry is a spin-off from the original Evangelism Ministry Action Plan; the ministry's has adopted the state prison located in Holdenville, Oklahoma. The Parenting team has prayed and comforted parents with children in prison. Christian Education, Children's Church and Youth ministries are continually researching and utilizing effective teaching strategies to positively change the destiny of North Tulsa's youth.

HIV/AIDS has impacted African American community. The latest findings from the Center for Disease Control (CDC) are:

In the United States, the impact of HIV and AIDS in the African American community has been devastating. Through December 2000, CDC had received reports of 774,467 AIDS cases - of those 292,522 cases occurred among African Americans. Representing only an estimated 12% of the total U.S. population, African Americans make-up almost 38% of all AIDS cases reported in this country. Of persons infected with HIV, it is estimated that almost 129,000 African Americans were living with AIDS at the end of 1999. In 2000, more African Americans were reported with AIDS than any other racial/ethnic group. (2002, <http://www.cdc.gov/hiv>)

/pubs/facts/afam.htm.)

The Youth ministry does address this topic with the junior high and high school students. They also discuss teen pregnancy or out-of-wedlock births which are a larger problem affecting Blacks.

Economic Development in Action

Friendship Church is economically reaching out to its community. Regular neighborhood association meetings are held at Friendship, and congregation members hold offices in this association. There was a concerted effort to locate owners of vacant neglected properties in the neighborhood allowing a movement of community development. There are several community development projects in progress in Friendship's neighborhood. Pastor Tisdale has established an Entrepreneur Institute of Tulsa to serve as a resource for businesses in the community and assist future entrepreneurs in creating new business ventures. Congregation members have personal dreams and visions to operate their own businesses, and there are members striving to stay in business.

Politics in Action

Politically, Friendship Church is actively involved with a civil rights lawsuit that involves Tulsa's Black Police Officer's Coalition, Tulsa's Mayor Bill LaFortune, and the Fraternal Order of Police. The civil rights suit was filed in 1994 against the Tulsa Police Department citing

discrimination in promotion and hiring practices among other claims. On November 16, 1998, U.S. District Judge Sven Erik Holmes granted the request of 19 plaintiffs to be recognized as a class and ruled that the existing plaintiffs could be joined in the class by other former, current, and even future Black officers (Harper, 2002). On April 1, 2002, a proposed consent decree is filed. On May 2, 2002, the Fraternal Order of Police Lodge No. 93 filed a request to intervene. On July 17, 2002, Mayor Bill LaFortune was granted 30 days to re-analyze the pact. On August 16, 2002, the court rejected the pact after Mayor LaFortune announced that he could not "expressly agree to the existing consent decree". On September 10, 2002, the Fraternal Order of Police was permitted to intervene in the case (Boczkievicz, 2002).

On Friday, September 20, 2002, Friendship Church, hosted a service for The United Pastors for Community that represented 30 North Tulsa Pastors and for the Black Officers Coalition. The pastors have formed an organization to show support for a group of Black police officers in their federal discrimination lawsuit against the city. The theme for this service was "Justice Now!" On Tuesday, October 3, 2002, Pastor Tisdale along with 16 community leaders and pastors addressed Tulsa's City council. There were 150 North Tulsa community members there to support the United Pastors for Community. Pastor Tisdale addresses the council stating the

following.:

Change must occur. I implore you to quit spending money to divide the city. The decree promised justice for all. Mayor LaFortune's action is sending the message that the city is willing to pay millions for defense but not one cent for justice. (Lassek, 2002)

Friendship Church strongly supported their pastor at this meeting. The injustice surrounding this case has awakened a sleeping giant. Friendship has several police officers as key congregation members. On October 10, 2002, The Tulsa World (2002, Boczkiewicz) reported that the Fraternal Order of Police and the city administration had petitioned the appeals court to remove U.S. District Judge Sven Erik Holmes from the case. The Fraternal Order of Police petitioned the appeals court to remove Judge Holmes from the case alleging that Judge Holmes has given the appearance of being biased. The petition was denied. This case was scheduled to be heard in the 10th U.S. Circuit Court of Appeals on January 21, 2003. At which time, Friendship Church planned to be visible force to be dealt with because they are learning as a learning congregation (Boczkiewicz, 2002).

Mandate for the 21st Century Church

The church of the 21st Century in at-risk urban communities must prepare to leave the four walls of the church sanctuary.

The community benefits greatly when a church operates outside its walls.

Community action by the church stimulates economic

development, political action and social action with the community.

The church is the institution that has the ability to serve communities at the micro level. Congregation ministry is local and not global. To be effective, local resources must be identified. The knowledge that is created and applied must be to the unique community. The real issues are outside the walls of the church, and those issues will permeate those walls. In May of 2002, the Engager team leader lost her 18-year-old granddaughter in a vicious stabbing attack. A 20-year-old Black male was also found murdered with this young woman. As a result of this crime, three young African-American males were arrested and charged with two complaints of first-degree murder (Tulsa World, May 2, 2002, p. 13). This real-life experience was extremely painful for this leader and for the congregation that supported both families that were traumatized through this ordeal. The church is not immune to tragedy, but it must have a plan in place to avert its blow.

Friendship Church is a weapon combating the negative forces impacting its community, its church, its families, and individuals. Friendship is fighting back. While it may not win all its battles, it has a plan to win the war. Strategic planning challenges the negative forces of its community through effective adult learning programs to address various

community needs in Tulsa's inner city.

Learning from Highlander

A historical community action model involves a Highlander experience from 1955. Myles Horton was planning to deliver a literacy program in Johns Islanders, South Carolina. This is where he learned to apply the idea of "learning from the people" (Horton, 1990, p. 100). This process involves listening to the people themselves, determining what the motivation would be, for learning, discovering who could best facilitate learning and creating the best learning environment (p. 100). They wanted someone who would care for and respect the learners and who would not be threatening; this meant that the teacher should be Black like them (p. 101). They deviated from the formal schoolroom where Black adults were forced to sit at desk made for children (p. 101).

The Citizenships school sponsored by Highlander was marketed by word-of-mouth within the community. Horton pretended that they had already started one of the schools in an informal place, with a nonjudgmental person in charge (p. 101). The purpose of the school was to teach adults to learn to read so they could register, vote, and perhaps learn other things they might want to know. Course duration was twice a week for three-months between crops when they would have some leisure time on their hands (p. 101). Esau Jenkins

and Septima Clark of Johns Island had talked to Horton while attending a United Nation workshop at Highlander in the summer of 1955 about the literacy problem of their community; Rosa Parks was also in attendance.

These three individuals asked Bernice Robinson, a Black beautician, to teach the school. When asked she said, "Oh no, not that, I'm not a teacher." Horton told her, "That's exactly why you're going to do this. You know how to listen, and you respect the adults who want to vote" (p. 102).

During this period, the advantage of using Bernice was that a Black beauticians had status in their own community. They had a higher-than-average education and because they owned their own businesses, they did not depend upon Whites for their incomes. Horton recognized the need to build around Black people who could stand up against White opposition (p. 102).

School was held in the backroom of a cooperative store. Bernice told the class, "I am not a teacher. We are here to learn together. You're going to teach me as much as I'm going to teach you" (Horton, 1990, p. 103). The first thing Bernice put up on the wall for the students to eventually learn to read was the United Nations Declaration of Human Rights (p. 103). Her only teaching materials were the UN Declaration of Human Rights and the state constitution (p. 103). She discarded materials that were too juvenile for

mature adults. The curriculum was developed day by day. Holding pencils were a problem in the beginning because many of the people were in their sixties and most of them were used to holding a plow or a hoe or throwing out a fishing net. The school grew from 14 to 37 students and 80% graduated with certificates, that is, they registered to vote (p. 103). Word spread to neighboring, Wadmalaw and Edisto Island that Blacks had registered to vote. Bernice went over and helped them set up their schools. Highlander helped these Black communities; the right to vote was an immediate problem. Horton expressed:

This was starting people on a path of group action. Along with the becoming literate, they learned to organize, they learned to protest, they learned to demand their rights, because they also learned that you couldn't just read and write yourself into freedom. You had to fight for that and you had to do it as part of a group, not as an individual.
(Horton, 1990, p. 104)

In 1954 there were five or six thousand Blacks registered. In 1964, almost 14,000 were registered and impacted the presidential election (Horton & Adams, 1975, p. 118).

The Learning Congregation for the 21st Century

Urban churches of the 21st century should change their perception of its congregation; each member is a learner with specific learning strategy.

The learning is recycled learning with the benefit of tremendous returns to the community.

Learning strategies are universal, and race is not a factor in determining ones learning strategy preference

(Hinds, 2001). Urban churches are becoming multi-cultural, and unilateral cultural view of a congregation is antiquated and unrealistic. The church vision needs to be aligned with the political, economic, and social needs of the community. The scope of at-risk community has augmented from neighborhood to global. At risk communities are where its residences experience economic inequities, statistically high percentage of poverty, income gap, joblessness, health issues and injustice. These communities are in a continuous state of flux and require continuous adult learning institutions, both formal and informal.

Recommendations

The following are recommendations for the 21st century learning congregation. The Congregation leaders should envision where they see the future state of the church partnering with their community. Identify a strategic planning model and adapt it for community and congregation. Consider using an impartial resource to facilitate the process. Either an outside resource coupled with an in-house resource. Identify a team to oversee the planning process that shares the same values and beliefs of the church vision.

Develop purpose statements that can be communicated to the community and congregation members. Congregation members must take ownership of the vision. Identify the needs of the community. Conduct needs assessment at the beauty salons and

barber shops using the vision and mission statements as a vehicle to spread the word on what the congregation is doing.

The context is the community. Market the church desires to the community. Identify key congregation members with various skills. Identify other congregations in the community to study and collaborate with. Perceive congregation members as learners. An ATLAS instrument is available on-line. Identify and utilize the concepts of learners learning strategy preferences.

Establish team leaders to research outreach programs. Team leaders must keep team members engaged through regular meetings, on-line chat rooms, or e-mail strings. Communicate, communicate. Engage and invite congregation members to volunteer to participate in the process. Do not get discouraged by the number of people who volunteer. Friendship experienced a huge turnout at first because of the novelty of the idea. The motto became "Little becomes much in the hands of God". Review and adapt plans. Timelines are a great organization tool, but they may be too rigid in a dynamic environment, due to an illness and possible death of congregation members. The need is so great that action plans will need to become operational with some degree of urgency. Do not get hung up on labels; it could be called a ministry, program, school, or institute--whatever describe the mission of the plan. Continuously assess and adapt each program.

Annually conduct workshops to assess leaders, revisit the vision, and commit to leadership development.

Strategically planning for at-risk communities is an attempt to achieve a critical intervention in reality. It employs the method of dialogue, and it ends not in talk but in action (Kidd, 1973, p. 158). When people have the opportunity to learn by taking some initiative and perceiving the learning in the context of their own life situations, they will internalize more quickly, retain more permanently, and apply more confidently (Knowles, 1992, p. 11). The learners become the "education agent" setting their learning agenda, goals, and objectives and identifying resources to acquire new knowledge to deal with real-life issues.

Learning Strategies and Organizations

Learning strategies can provide a mechanism for leaders to effectively organize people within the organization according to their individual strengths.

Effective learning organizations utilize all types of people based upon the strengths of their learning strategies.

Effective leaders need to be able to identify the learning strategy preferences of organizational members in order to efficiently include them in a learning organization.

Strategic planning can be enhanced by an awareness of the learning strategy preferences of team members.

An awareness of learning strategy preferences by team members can facilitate team interaction.

Instrumented learning is a tool that enhances the metacognition level of team members in a learning organization and thereby stimulates positive results.

This study uncovered a link between learning strategies and organizational development. While looking for characteristics in the learning strategy preferences data, findings revealed the connection between leadership and selecting the right people with the right learning strategy. By incorporating learning strategy preferences, leaders can speculate on the outcome of a task based on the nature of the task when the individual with the right learning strategy preferences is selected for the task. Navigators will bring order, Problem Solvers will bring new notions, and Engagers will nurture the relationships needed to get the tasks accomplished. With new vision and new strategy, the important thing is to "first get the right people on the bus, the wrong people off the bus, and the right people in the right seats--and then they figured out where to drive it" (Collins, 2001, p. 13).

The Social Gospel Movement created learning organizations that were able to respond to the "Great Migration of 1879", with the creation of the NAACP, and to the Civil Rights Movement. Achievements such as these encourage speculation on what were the learning strategy preferences of leaders in these activities. Was Fredrick

Douglass an Engager? He was an ex-slave and was self-educated; nevertheless, he became an eloquent speaker during the Abolitionist Movement. Was Booker T. Washington a Navigator? He was an ex-slave who founded Tuskegee Institute. Was W. E. B. DuBois a Problem Solver? He promoted the theory of "The Talented Tenth" and challenged the system to think in new ways about social relationships and about issues of social justice. What was the learning strategy preference of Martin Luther King, Jr.? These were great leaders during their season, and they accomplished outstanding things. However, 21st Century leaders have additional tools that can help them in moving their organizations from good to great. One such tool is the concept of instrumental learning through the application of ATLAS as a means of increasing members' metacognition level related to their personal learning preferences and to those of their teammates. This educational technique has already become a part of the strategic planning process for the Friendship Missionary Baptist Church which has deep roots in the concepts of the Social Gospel Movement and which has played a key role in the unique history of North Tulsa. Through the leadership of Pastor Tisdale, the strategic planning process within the church has fostered the development of a learning congregation and has demonstrated a nexus between organizational behavior and learning strategy.

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**Oklahoma State University
Institutional Review Board**

Protocol Expires: 11/25/2003

Date: Tuesday, November 26, 2002

IRB Application No ED0346

Proposal Title: A LEARNING CONGREGATION IN PRACTICE: A CASE STUDY OF FRIENDSHIP
CHURCH MISSIONARY BAPTIST CHURCH

Principal
Investigator(s):

Pauline Harris
4622 S 86th East Ave
Tulsa, OK 74145

Gary Conti
206 Willard
Stillwater, OK 74078

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,



Carol Olson, Chair
Institutional Review Board

2 VITA

Pauline Dunn Harris

Candidate for the Degree of

Doctor of Education

Thesis: THE LEARNING STRATEGIES OF A LEARNING CONGREGATION IN
PRACTICE: A CASE STUDY OF FRIENDSHIP CHURCH

Major Field: Occupational and Adult Education

Personal Data: Born in Kansas City, Kansas, On October 24,
1948, The daughter of O.B. and Esther Winn.

Education: Graduated from Pittsburg State University in
Pittsburg, Kansas May 1972 with a Bachelors degree in
Business Administration. Graduated with a Master of
Science degree in Occupational and Adult Education-
HRD from Oklahoma State University, Stillwater.
Completed the requirements for the Doctor of
Education degree with a major in Occupational and
Adult Education at Oklahoma State University in
December 2002.

Experience: Currently a Contract Analyst Specialist at
American Telephone and Telegraph Corporation with 28
years of experience in the industry. Executive
Director at Friendship Church 1998 to present.
Adjunct professor of African American Studies at
Tulsa Community College, Northeast Campus.

Professional: Delta Sigma Theta sorority. Business
Professional Women Organization.