

Intrinsic, Extrinsic and Pro Religious Orientation of Episcopal Church Adult Learners in Southern California

Alice W. Mambo

Department of Education, Africa International University

P. O. Box 24686-00502 KAREN, Nairobi, Kenya.

Email: alicewmambo@gmail.com

Abstract

Allport and Ross' (1967) proposed two main religious orientations: intrinsic and extrinsic. It is believed that individuals with an intrinsic orientation toward religion are those who are wholly committed toward their religious beliefs and that religiosity is evident in every aspect of their life. On the other hand, those with an extrinsic orientation use religion as a means to provide participation in a powerful in-group protection, consolation and social status. This paper is an analysis of the intrinsic, extrinsic and pro-religious orientation in relation to adult Christian education. The study focuses on Episcopal Adult learners in Southern California involving 454 conveniently sampled Episcopalian adults. Among these are 63% represented by females and 37% males all averaging 50 years of age. Religious motivation was measured using the Religious Orientation Scale (ROS) as developed by Allport and Ross (1967). Other variables like age, gender, marital status and education level and ethnicity were considered in the study. Using Pearson Product-Moment Correlation, Analysis of Variance (ANOVA) and Tukey-HSD Post hoc tests, the findings were presented with all hypotheses tested at an alpha significance level of .05. For the Intrinsic scale statistically significant positive correlations were found with the Cognitive Interest ($r = .33, p < .05, r^2 = .11$) and Spiritual Growth ($r = .47, p < .05, r^2 = .18$), factors of the Education Participation Scale (EPS). While for the Extrinsic scale, statistical significant positive correlations were found with the Social Contact ($r = .33, p < .05, r^2 = .11$), Education Preparation ($r = .38, p < .05, r^2 = .15$), Family Togetherness ($r = .37, p < .05, r^2 = .14$) and Social Stimulation ($r = .39, p < .05, r^2 = .15$) factors of the Education Participation Scale (EPS). Interestingly, there was a positive but weak correlation between both Intrinsic ($r = .24, p < .05, r^2 = .06$) and Extrinsic ($r = .21, p < .05, r^2 = .04$) scales with the Church and Community Service subscale. Majority of the participants tended to be intrinsically motivated ($n=405$) as compared to those who were extrinsically motivated ($n=42$).

Key words: Religious orientation, Intrinsic, Extrinsic, Pro-religious values, South California, Episcopal Church

1. Introduction

Understanding the motivational orientations of adults serves as a beginning point for church leaders and directors of Christian education to develop and organize educational programs that meet the needs of adult learners. In a biblical/theological view, intrinsic motivation is the ideal in terms of spiritual maturity. The New Testament speaks of spiritual maturity as a motivating force in the life of believers. In Philippians chapter 3, the Apostle Paul spells out key motivating principles for his continued growth and development, and exhorts his readers to follow his example.

Religious Motivation refers to Allport and Ross's (1967) four-fold typology as they have categorized it namely: intrinsically motivated, in which self serves religion; extrinsically motivated, in which religion serves self; indiscriminately pro-religious, in which self has superficial conviction that all religion is good; and indiscriminately anti-religious, in which self disagrees with religion. This fourth category of indiscriminately anti-religious was excluded from the study on the presumption that there would be no non-religious in the sample of church goers (p. 437-438).

Religious motivation must be addressed due to the religious nature of this investigation. Various empirical studies in the field of psychology of religion have found a relationship between the motives that adults express for their religious participation and religious attitudes and behavior. Even though different people may participate in the same religious education learning activity, their motivation and attitudes toward that may be different. Some may be intrinsically motivated in that they live out their religion. Others may be extrinsically motivated in that religion serves the self (Allport & Ross, 1967). Understanding the relationship between the motives that adults express for their religious participation and religious attitudes and behaviors helps to inform this study.

Relevant literature regarding motivation for participation in adult education provides a broad understanding that identifies key aspects of the problem being addressed in this study (Knowles, Holton & Swanson, 2012; Merriam & Bierema, 2013; Wlodkowski & Ginsberg, 2017). Wlodkowski (2008) for instance writes on enhancing adult motivation to learn pointing out how to motivate adults once they choose to participate in educational programs primarily through teaching techniques. Motivation theory explains why people think and behave as they do. In Ford's (1992) Motivational System Theory (MTS), the personal goals are similar to factors of the Education Participation Scale (Boshier, 1991). People seek personal goals because they have felt needs. Cross (1981), in the chain-of-response model points out the important role of goals in the individual's decision to participate in education activity. Intrinsic motivation theory (IMT) states that people are motivated to a significant degree by factors which are intrinsic and thus understanding these factors is important.

1.1 Development of Intrinsic and Extrinsic Religious Concepts

Allport's (1966) and Allport & Ross, (1967) approach to religious motivation which originated from studies of religion and racial prejudice has had the greatest impact on empirical studies of psychology of religion (Hunt & King, 1971; Meadow & Kahoe, 1984, Donahue, 1985; Kirkpatrick & Hood, 1990; Schaefer & Gorsuch, 1991; Slater, Hall, & Edwards, 2001). Allport (1960) conceptualized the underlying motivation for religiousness in terms of differentiation between intrinsic (I) and extrinsic (E) religiousness and defined the dimensions as follows:

Extrinsic religion is a self-serving utilitarian, self-protective form of religious outlook, which provides the believer with comfort and salvation at the expense of out-groups. Intrinsic religion marks the life that has interiorized the total creed of his faith without reservation, including the commandment to love one's neighbor. A person of this sort is more intent on serving his religion than making it serve him. (p. 257)

According to Allport, in the intrinsically oriented individual religiosity takes on an intrinsic value, while in the extrinsically oriented individual religiosity performs an instrumental function.

Allport and Ross (1967) further noted the motivational differences in the two types of religion. They characterized intrinsic religion by stating that:

Persons with [an intrinsic religion] orientation find their master motive in religion. Other needs strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed, the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion. (p. 434)

Extrinsic religion was characterized as:

Persons with [an extrinsic religion] orientation are disposed to use their orientation for their own ends. Extrinsic values are always instrumental and utilitarian. Persons with this orientation may find religion useful in a variety of ways- to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held or selectively shaped to fit more primary needs. In theological terms the extrinsic type turns to God, but without turning away from self. (p. 434)

Allport and Ross (1967) concluded that the extrinsically motivated person uses his religion where as the intrinsically motivated lives his religion. Intrinsic religiosity is characterized by mature, committed, and internally motivated religion, and the extrinsic religiosity is utilitarian in the sense that religious behaviors are employed to secure positive rewards. Meadow and Kahoe (1984), Bergin, Masters, & Richards (1987) and Watson, Morris, Foster, & Hood (1986) further characterized extrinsic religion as immature and unhealthy while they saw intrinsic religion as an open, growing, non-defensive, unselfish approach to life. Donahue (1985) concluded that "intrinsic religiousness serves as an excellent measure of religious commitment, as distinct from religious belief, church membership, and liberal conservative theological orientation. And extrinsic religiousness does a good job of measuring the sort of religion that gives religion a bad name" (p. 415-416).

Allport and Ross (1967) conceptualized the intrinsic/extrinsic religious concepts to be bipolar uni-dimensional continuum and believed that one who is high on the intrinsic dimension must be correspondingly low in the

extrinsic dimension. They contended that “all religious people fall upon a continuum between these two poles” (1967, p. 434). However, researchers from the very beginning doubted the appropriateness of characterizing intrinsic and extrinsic concepts in this way. For example Feagin (1964) reported a factor analysis in which items from intrinsic and extrinsic scales loaded on separate, orthogonal factors. Allport (1966) himself began to take note of a group of “muddle-heads who refused to confirm to our religious logic” (p. 6). These individuals agreed with items on both scales despite Allport’s attempt to construct the scales to represent polar opposites.

These findings led Allport to expand on his original bipolar approach into a four-fold typology. The intrinsic types were those who agreed with items on the intrinsic scale and disagreed with items on the extrinsic scale. The extrinsic types were those who disagreed with intrinsic items and agreed with extrinsic items. The indiscriminately pro-religious types were those who agreed with items on both scales. And indiscriminately antireligious or non religious were those who disagreed with items on both scales. In regard to the four-fold typology, Allport and Ross (1967) cautioned that:

... Researchers who employ the variable “religion” or “religiosity” in future will do well to keep in mind the crucial distinction between religious attitudes that are intrinsic, extrinsic and indiscriminately pro. To know that a person is in a sense “religious” is not as important as to know the role religion plays in the economy of his life. (p. 442)

The intrinsic and extrinsic concept has shown itself useful by emphasizing the differences in one’s religious motivation and experience. Hunt and King (1971), after reviewing Allport’s (1967) work of Intrinsic /Extrinsic conceptualization concluded that “Allport’s definition of Intrinsic and Extrinsic showed a clear progression toward viewing the phenomena as types of motivation, that is the motives associated with religious belief and practice” (1971, p. 340). Hoge (1972) agreed with this assessment, noting that “Intrinsic and Extrinsic is clearly a measure of motivation for religious behavior rather than the behavior itself ... we call this dimension ‘intrinsic religious motivation’. . . and use the term ‘extrinsic motivation’ for the latter end of the dimension” (p. 370). Other researchers have joined Allport in the attempt to refine the operational definition of the I-E concept and discover relevant behavioral and attitudinal correlates (Wilson, 1960; Allen & Spilka, 1967; Hoge, 1972; Gorsuch and Venable, 1983).

Researchers have argued that the extrinsic motivation is a multidimensional construct. Kirkpatrick (1989), Leong and Zachar (1990), and Beck and Miller (2000) have suggested that two factors emerged from the Extrinsic scale: Extrinsic-Personal (Ep) and Extrinsic-Social (Es). An Es orientation to religiousness describes a person who is primarily religious for social motives, such as an opportunity to meet people in church. In contrast, the Ep orientation describes religiousness motivated primarily by desirable personal feelings such as peace, happiness, comfort, and protection. Some researchers have also argued that the use of measures of intrinsic-extrinsic religiosity be restricted to religious persons (Gorsuch & McPherson, 1989; Kirkpatrick, 1989; Maltby, McCollam, & Millar, 1994).

Although Allport’s theoretical work on religious orientation has been tremendously beneficial in helping to define some of the more essential ingredients of the relation between religion and social relationships, the intrinsic-extrinsic dichotomy has not been without criticisms. A number of researchers have criticized the comprehensiveness of the I/E model for capturing the essence of mature religion (Allen & Spilka, 1967; Batson & Ventis 1982, Batson, Schoenrade, & Ventis, 1993). Others have cited the theoretical problems which include lack of conceptual clarity in the definitions of I and E; confusion regarding what I and E are supposed to measure, (namely, intrinsic- extrinsic what?); the value-laden good-religion -versus-bad-religion, distinction underlying the framework; the problems inherent in defining and studying religiousness independently of belief content; and the thorny issue of how I and E are conceptually interrelated (namely, Allport’s original bipolar continuum versus the modern two-factor theory). Additionally, criticisms of the measurement of I and E scales concern the factorial structure, reliability, and construct validity which was termed to contain denomination-specific theology, as well as the empirical relationship between the scales (Feagin, 1964; Hunt & King, 1971; Hoge, 1972; Strickland & Weddell, 1972; Paloutzian, 1983; Donahue, 1985; Kirkpatrick & Hood, 1990; Pargament, 1992).

Despite these criticisms the I and E measurement is in extensive use in research today, making it perhaps the most frequently used measure of religiousness aside from church attendance (Donahue, 1985). Gorsuch (1988) referred to I and E as “the most empirically useful definitions of religion” (p. 210). In addition, studies of other

religious dimensions such as quest (Batson & Ventis, 1982) indiscriminate proreligious (Pargament *et al.*, 1987) and consensual and committed religion (Spilka, Hood & Gorsuch, 1985) were dependent upon the I/E framework.

The purpose of this study was to analyze whether the religious commitment of Episcopalian adult learners was based on intrinsic, extrinsic, and indiscriminately pro-religious values. To achieve this, six hypotheses were tested that stated:

H01 There is a positive correlation between the Education Participation Scale factor scores and the Religious Orientation Scale scores.

H02 There is no difference between adults categorized as intrinsic and extrinsic in factors motivating participation.

H03 There is no difference in adults Religious Orientation Scale scores based on their marital status.

H04 There is no difference between an adult's level of education and their Religious Orientation scores.

H05 There is no difference between adults attending small, medium or large churches in their Religious Orientation Scale scores.

H06 There is no difference between ethnicity and Religious Orientation Scale scores.

2. Methodology

This study employed descriptive survey design which involved collecting information about the participants' beliefs, attitudes, interests or behavior through questionnaire. In this case, the author gathered information on the religious orientation of the respondents. The study was carried out in the Diocese of Los Angeles, South California; the Diocese was established in 1895, is a community of 85,000 Episcopalians in 147 congregations, and it spans all of Los Angeles, Orange, San Bernardino, Santa Barbara and Ventura counties, and part of Riverside County (Episcopal Church directory, May 2000-May 2001). This investigation utilized a convenience sample of Episcopalian adults who participated in local church based education programs 454 Episcopalian adults, 63% of whom were females and 37% males, averaging 50 years. Religious motivation was measured using the Religious Orientation Scale (ROS) (Allport & Ross, 1967). Statistical procedures used to analyze data in this study included Pearson Product-Moment Correlation, Analysis of Variance (ANOVA) and Tukey-HSD Post hoc tests. All hypotheses were tested at an alpha level of .05.

2.1 Religious Orientation Scale (ROS)

Religious motivation is a construct that has been the focus for decades of research. The Religious Orientation Scale (ROS) is the most commonly used measure of religious motivation (Banister, 2011). Allport and Ross (1967) developed the Religious Orientation Scale (ROS) based on Allports' (1950) theoretical attempts to measure the degree to which a person's religious beliefs and values are internalized and practiced. The ROS comprised of 20 items, 11 of which referred to extrinsic motivation and the remaining 9 to intrinsic motivation. A 5-point Likert-type scale ranging from strongly agree to strongly disagree was used to measure responses. The ROS according to Allport and Ross separated the intrinsically worded items from the extrinsic, and gave score values for each item. In all cases a score of 1 indicated the most intrinsic response, and a score of 5, the most extrinsic. In this study, in order to determine the subject's religious motivation in relation to intrinsic and extrinsic aspects, the sum scores on 9 items (intrinsic), and 11 items (extrinsic) were divided by the number of items scored respectively.

For the purpose of analyzing data, Allport and Ross categorized individuals: as intrinsic types, extrinsic types, indiscriminately pro-religious types, and indiscriminately anti-religious or non-religious as indicated in Table 1.

Table 1. Four Patterns of Religious Orientation

	Agrees with intrinsic choice	Disagrees with intrinsic choice
Agrees with extrinsic choice	Indiscriminately Proreligious	Consistently extrinsic in type
Disagree with extrinsic choice	Consistently intrinsic in type	Indiscriminately antireligious or nonreligious

Adopted from Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5(4), p. 438.

Intrinsic type, are those who agreed with items on the intrinsic scale and disagreed with items on the extrinsic scale by scoring below the median scores, (i.e., a score between 1 and 3) on both subscales. Extrinsic types are those who disagreed with intrinsic items and agreed with extrinsic items by scoring above the median scores, (i.e., a score between 3 and 5) on both subscales. Indiscriminately pro-religious or indiscriminate type are those who agreed with items on both scales by scoring higher than the median on extrinsic items (i.e., a score between 3 and 5) and lower on the median on intrinsic items (i.e., a score between 1 and 3). And indiscriminately antireligious or nonreligious are those who disagreed with items on both scales by scoring above the median on intrinsic items (i.e., a score between 3 and 5), and below the median on extrinsic items (i.e., a score between 1 and 3). This investigation excluded the indiscriminately anti-religious or non-religious subscale for the sample population consisted of predominately Christian believers.

Despite various adjustments on the ROS by different authors, this study utilized the original version of Religious Orientation Scale developed by Allport and Ross (1967) to measure one's religious orientation at a subjective level.

3. Results

To analyze whether the participants' religious commitment is based on intrinsic, extrinsic, and indiscriminately pro-religious values, Religious Orientation Scale (Allport & Ross, 1967) inventory was used to measure religious motivation. The Religious Orientation Scale contains two subscales: Intrinsic oriented (9 items) and Extrinsic oriented (11 items).

3.1 Correlations between Religiosity and Reasons for Participation

Hypothesis 1 stated that there would be positive correlations between the Education Participation Scale factor scores and the Religious Orientation Scale scores. The results of the analysis as presented in Table 2 show that a few statistically significant positive correlations were found between different Education Participation Scale factor scores and Religious Orientation Scale scores, rather than all positive as the hypothesis stated. Therefore, the null hypothesis was rejected, in some cases and retained in others, as discussed below.

For the Intrinsic scale statistically significant positive correlations were found with the Cognitive Interest ($r = .33, p < .05, r^2 = .11$), Spiritual Growth ($r = .47, p < .05, r^2 = .18$), and Church and Community Service ($r = .24, p < .05, r^2 = .06$) scales of the Education Participation Scale. The strength of the relationship was medium for Cognitive Interest and Spiritual Growth subscales and small for Church and Community Service subscale. These results indicated that intrinsically motivated people tend to participate in Christian education programs for reasons related to what they offer in terms of Cognitive Interest, Spiritual Growth and Church and Community Service.

For the Extrinsic scale statistical significant positive correlations were found with the Social Contact ($r = .33, p < .05, r^2 = .11$), Education Preparation ($r = .38, p < .05, r^2 = .15$), Family Togetherness ($r = .37, p < .05, r^2 = .14$), Social Stimulation ($r = .39, p < .05, r^2 = .15$), and Church and Community Service ($r = .21, p < .05, r^2 = .04$) scales of the Education Participation Scale. The strength of the relationship was medium for Social Contact, Education Preparation, Family Togetherness, and Social Stimulation and small for Church and Community Service subscale. These results indicated that participants who were extrinsically oriented were motivated to participate in adult Christian education programs for reasons related to Social Contact, Education Preparation, Family Togetherness, Social Stimulation and Church and Community Service.

The two Religious Orientation Scales correlated significantly with different Education Participation Scales with the strength of the relationship r^2 being in the medium range of .11 to .18, with the highest effect size being found between the Intrinsic scale and Spiritual Growth subscale ($r^2 = .18$). Interestingly, there was a positive but small effect size between both Intrinsic ($r^2 = .06$) and Extrinsic ($r^2 = .04$) scale with the Church and Community Service subscale. This could be attributed to the way the participants interpreted this factor. Hence, the more intrinsically or extrinsically motivated the participants were the more they were motivated to participate in church educational programs for the purpose of building up the church and serving the community either for their own benefit (extrinsic) or for the benefit of the church and community (intrinsic).

Table 2. Inter-correlations of Scale Scores on the Education Participation Scale and Religious Orientation Scale

Measure	Intrinsic	Extrinsic	3	4	5	6	7	8	9
1. Intrinsic	--								
2. Extrinsic	.077	--							
3. Social Contact	-.007	.330*	--						
4. Education Preparation	-.019	.381*	.412*	--					
5. Family Togetherness	-.003	.372*	.476*	.480*	--				
6. Social Stimulation	-.084	.390*	.527*	.546*	.580*	--			
7. Cognitive Interest	.334*	.025	.196*	.277*	.195*	.180*	--		
8. Spiritual Growth	.466*	.009	.146*	.160*	.238*	.059	.346*	--	
9. Church & Community Service	.242*	.209*	.297*	.403*	.534*	.208*	.314*	.515*	--

* $p < .05$. $n = 454$

3.2 Differences between Religiosity and Reasons for Participation

Hypothesis 2 stated that there would be no differences between adults categorized as intrinsic and extrinsic in factors motivating participation. The null hypothesis was rejected for Social Contact, Social Stimulation, Cognitive Interest, Spiritual Growth, and Church and Community Service, but retained for Education Preparation, and Family Togetherness. Results displayed in Table 3 indicate that there was a statistical significant difference between adults categorized as intrinsic and extrinsic in Social Contact ($F = 18.72$, $p < .05$, $\eta^2 = .04$), Social Stimulation ($F = 14.06$, $p < .05$, $\eta^2 = .03$), Cognitive Interest ($F = 19.92$, $p < .05$, $\eta^2 = .04$), Spiritual Growth ($F = 34.32$, $p < .05$, $\eta^2 = .07$), and Church and Community Service ($F = 6.9$, $p < .05$, $\eta^2 = .02$) factors. The differences had small effect sizes ($\eta^2 = .04$, $\eta^2 = .03$, $\eta^2 = .04$, $\eta^2 = .07$ and $\eta^2 = .02$, respectively).

The results also showed that a large number of participants were intrinsically motivated ($n = 405$) as compared to those who were extrinsically motivated ($n = 42$) to participate in adult Christian education programs. Respondents who were categorized as indiscriminately pro-religious were excluded from any further analysis because their total number was too small ($n = 7$).

Table 3. Factors Motivating Participation with Adults Categorized as Intrinsic and Extrinsic

Variable	Intrinsic (n=405)		Extrinsic (n=42)		Mean Diff	ANOVA	
	M	SD	M	SD		F(1,447)	η^2
Social Contact	2.19	.71	2.68	.73	-.05	18.72	.04
Education Preparation	2.28	.72	2.50	.60	-.22	3.58	.01
Family Togetherness	1.99	.72	2.21	.69	-.22	3.60	.01
Social Stimulation	1.77	.68	2.19	.64	-.41	14.06*	.03
Cognitive Interest	3.03	.58	2.61	.66	.43	19.92*	.04
Spiritual Growth	3.65	.53	3.13	.67	.52	34.32	.07
Church & Community Service	2.82	.75	2.50	.78	.32	6.9*	.02

* $p < .05$. n=447 (7 subjects who were categorized as indiscriminately pro-religious were excluded from the analysis because their total number was too small).

Hypothesis 3 stated that there would be no differences between adults Religious Orientation Scale scores based on their marital status. The null hypothesis was retained for the Intrinsic Scale, but rejected for the Extrinsic Scale. The results presented in Table 4 indicate that there were statistical significant differences on the Extrinsic scale based on subjects marital status ($F=4.70$, $p < .05$), but a small effect size ($\eta^2 = .030$).

Table 4. A Comparison between Marital Status and Religious Orientations Scale

Variable	Single (n=87)		Divorced (n=76)		Widowed (n=25)		Married (n=265)		ANOVA	
	M	SD	M	SD	M	SD	M	SD	F(3,314)	η^2
Intrinsic	4.05	.62	4.01	.63	4.24	.38	3.99	.56	1.53	.010
Extrinsic	3.01	.63	2.72	.58	2.74	.60	2.79	.63	4.70*	.030

* $p < .05$. n=453 due to missing data (1 subject did not indicate marital status).

Post hoc tests were performed for Extrinsic Religious Orientation and marital status, and statistical of significant differences were found between Singles and Divorced, and Singles and Married as seen in Table 5. Singles were different from the other three groups on the Extrinsic Scale in that they scored higher ($M=3.01$) as compared to Divorced ($M=2.72$), Widowed ($M=2.74$), and Married ($M=2.79$).

Table 5. Post Hoc Analysis for Mean Differences between Marital Status and Extrinsic Scale

	Divorced (n=76)	Widowed (n=25)	Married (n=265)
Single	.31*	.32	.26*
Divorced		.01	-.05
Widowed			-.06

* $p < .05$. n=453 due to missing data (1 subject did not indicate marital status).

Hypothesis 4 stated that there would be no differences between an adult's level of education and their Religious Orientation scores. This null hypothesis was rejected for both the Intrinsic and Extrinsic scales. The result as presented in Table 6 indicate that there was a statistically significant difference between Intrinsic Scale ($F=7.75$, $p < .05$), and Extrinsic Scale ($F=1.90$, $p < .05$) in adults level of education. Both scales had small effect sizes ($\eta^2 = .065$, and $\eta^2 = .096$). Not only is there is a significant effect of Education on both scales, it is clear. We can see the mean values rise for the intrinsic scores as the educational level goes up. That is to say that the more educated the participants the more likely they are to participate in adult Christian education programs as a result of being intrinsically motivated (that is, living and fully following their religion).

Table 6. A Comparison between Educational Level and Religious Orientations Scales

Variable	Ele/Jr High (n=15)		High School (n=88)		College (n=240)		Master's (n=83)		Doctorate (n=28)		ANOVA	
	M	SD	M	SD	M	SD	M	SD	M	SD	F(4,449)	η^2
Intrinsic	3.48	0.67	3.83	0.61	4.08	0.52	4.09	0.61	4.18	0.49	7.75*	0.065
Extrinsic	3.29	0.54	3.02	0.66	2.81	0.60	2.53	0.56	2.46	0.51	11.90*	0.096

* $p < .05$. n=453 due to missing data (1 subject did not indicate level of education).

The results also indicate that conversely the Extrinsic scores reduce as education goes up. This means that the more educated the participants the less likely they are to participate in adult Christian education programs for reasons of personal advancement or for self service.

Table 7 presents the results of the Post Hoc analyses for the means of the Educational levels for the Intrinsic scale. The results indicate that subjects who had attained Elementary/Junior High and High School level of education differed significantly from subjects who had attained college and graduate degrees.

Table 7. Post Hoc Analysis of the Comparisons between Educational Level and the Intrinsic Scale

	High School (n=87)	College (n=241)	Masters (n=83)	Doctorate (n=27)
	Mean Dif.	Mean Dif.	Mean Dif.	Mean Dif.
Ele/Jr.High (n=15)	-0.35	-0.60*	-0.61*	-0.70*
High School		-0.25*	-.26*	-.35*
College			-.01	-.09
Masters				-.08

* $p < .05$. n=453 due to missing data (1 subject did not indicate level of education).

Table 8 presents the results of the Post Hoc analyses for the means of the Educational levels for the Extrinsic Scale. The results indicate that subjects who had attained Elementary/Junior High and High School level of education differed significantly from subjects who had attained college and graduate degrees. Secondly, subjects who had attained college education also differed significantly from subjects who had graduate degrees.

Table 8. Post Hoc Analysis of the Comparisons between Educational Level and the Extrinsic Scale

	High School (n=87)	College (n=241)	Masters (n=83)	Doctorate (n=27)
	Mean Dif.	Mean Dif.	Mean Dif.	Mean Dif.
Ele/Jr. High (n=15)	.27	.48*	.76*	.83*
High School		.21*	.49*	.56*
College			.28*	.35*
Masters				.07*

* $p < .05$. n=453 due to missing data (1 subject did not indicate level of education).

Hypothesis 5 stated that there would be no differences between adults attending small, medium or large churches in their Religious Orientation Scale scores. The null hypothesis was retained for both of these analyses.

Hypothesis 6 stated that there would be no difference between ethnicity and Religious Orientation Scale scores. The null hypothesis was retained for the Intrinsic scale but rejected for the Extrinsic scale. An analysis of variance test was performed comparing the means of the represented ethnic groups and the two Religious Orientation Scales. A significant difference were found between the means of the ethnic groups in the Extrinsic scale ($F=6.28$, $p < .05$). The effect size was small ($\eta^2=.03$). The results are presented in Table 9.

Table 9. Means and Standard Deviations for Ethnicity and Extrinsic Scale

	Asian (n=5)		Caucasian (n=342)		Black (n=59)		Hispanic (n=24)		Native (n=2)		Other (n=19)		ANOVA	
	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	F(5,446)	η^2
Extrinsic	3.2	.30	2.7	.62	3.0	.56	3.1	.66	2.4	.41	2.7	.48	6.28*	.03

* $p < .05$. n=451 due to missing data (3 subjects did not indicate their ethnicity).

The post hoc analysis indicates that the differences are between Caucasians and Blacks ($p < .001$) and Caucasians and Hispanics ($p < .016$). The overwhelming size of the Caucasian (n=342) might have affected the post hoc test means. The results are presented in Table 10.

Table 10. Mean Differences for Ethnicity

	2	3	4	5	6
1. Asian	.61	.30	.26	1.02	.75
2. Caucasian	--	-.31*	-.35*	.41	.14
3. Black		--	-.04	.72	.45
4. Hispanic			--	.76	.49
5. Native American				--	-.27
6. Other					--

* $p < .05$. n=451 due to missing data (3 subjects did not indicate their ethnicity).

4. Discussion

4.1 Extrinsic Motivation and External Goals

The most striking contrast between extrinsically and intrinsically motivated adults revolved around the type of goals people had in educational participation (Hypothesis 1) (Table 2). While intrinsically motivated adults had insignificantly negative correlations with external goals, extrinsically motivated adults had significantly positive correlations with external goal. For the Extrinsic scale statistically significant positive correlations were found with the Social Contact ($r = .33, p < .05, r^2 = .11$), Education Preparation ($r = .38, p < .05, r^2 = .15$), Family Togetherness ($r = .37, p < .05, r^2 = .14$), Social Stimulation ($r = .39, p < .05, r^2 = .15$), and Church and Community Service ($r = .21, p < .05, r^2 = .04$) factors of the Education Participation Scale.

These results indicate that extrinsically motivated adults tend to participate in Christian education programs for reasons related to what they offer in terms of Social Contact, which is the desire to participate in order to establish associations and friendships. This provides the participants with an opportunity to meet new people make new friends and also get together and have a good time with friends. Second, adults who participate for reasons related to Education Preparation do so to enhance or acquire education or new knowledge. This gives them an opportunity to make up for narrow previous education, get the education they missed earlier in life, prepare for further education, do courses that can be transferred to another school or college, gain knowledge to help them in other educational courses and enable them to qualify for entrance in higher education. Third, adults participating for reasons related to Social Stimulation do so in order to escape boredom or find inspiration. Participation helps them to overcome the frustration of day to day living, gives them an opportunity to get relief from boredom and get away from loneliness, enable them to get a break in the routine of home and work, and help them to escape an unhappy relationship. Fourth, adults who participate for reasons related to Family Togetherness do so to enable them to bridge the generation gaps and improve relationships in their families. Adults gain more insight on how to prepare for family changes, how to keep up with others in the family, how to relate to their spouse, and how to effectively communicate and keep up with their children. Finally, those who participate for reasons related to Church and Community Service from an extrinsic perspective may do so because they want to be productive members of the church as well as the community for their own benefit. Adults have the opportunity to improve on their ability to participate in church work and projects, to gain insight on how they can help the church change and grow, to prepare for community service, and to enable them to help others grow spiritually, as well as gaining insight into human relations.

The current findings support previous research that has been conducted in relation to adult's participation in church based educational programs. Atkinson (1994) study of adults participants, Fortosis (1990) study of single young adults, Garland (1990) study of high school students, Oladele (1989) study of adult participants of Evangelical Churches of West Africa and, Pai's (1990) study of Korean pastors, all found that there were positive correlations between the Extrinsic Scale and two of the Education Participation Scale factors namely, Social Contact and Social Stimulation. This study verifies these previous studies.

4.2 Intrinsic Motivation and Internal Goals

Similarly, the contrast between intrinsically and extrinsically motivated adults in this study revolved around the type of goals people had in educational participation (Hypothesis 1) (Table 2). While extrinsically motivated adults had insignificantly positive correlations with external goals, intrinsically motivated adults had significantly positive correlations with internal goals. For the Intrinsic scale statistically significant positive correlations were found with the Cognitive Interest ($r = .33, p < .05, r^2 = .11$), Spiritual Growth ($r = .47, p < .05, r^2 = .18$), and Church and Community Service ($r = .24, p < .05, r^2 = .06$) factors of the Education Participation Scale.

These results indicates that intrinsically motivated people tend to participate in Christian education programs for reasons related to what they offer in terms of Cognitive Interest which include to get something meaningful out of life, to satisfy an enquiring mind, to learn for the joy of learning, to seek knowledge for its own sake, to expand the mind and acquire general knowledge. Adults participating for reasons of Spiritual Growth do so in order to deepen their faith, to become knowledgeable about their faith and to grow spiritually. Those who participate for reasons related to Church and Community Service from an intrinsic perspective do so for the benefit of the church and the community and not for their own benefit.

The results of the present study are consistent with findings in the previous studies. Oladele (1989) and Atkinson (1994) found that there were positive correlations between the Intrinsic Scale and Spiritual Growth/Development and Church and Community Service factors. Pai (1990) found positive correlations between the Intrinsic Scale and Spiritual Growth, and Cognitive Interest factors while Garland (1990) study of high school students found positive correlations between Intrinsic Scale and Spiritual Growth factor.

5. Conclusion

The purpose of Christian education is to develop mature Christian faith and increase commitment to living as a disciple of Jesus Christ. Intrinsically motivated people tend to participate in Christian education programs for reasons related to what they offer in terms of Cognitive Interest which include getting something meaningful out of life, to satisfy an enquiring mind, to learn for the joy of learning, to seek knowledge for its own sake, to expand the mind and acquire general knowledge. On the other hand, extrinsically motivated adults tend to participate in Christian education programs for reasons related to what they offer in terms of Social Contact, which is the desire to participate in order to establish associations and friendships.

6. Recommendation

The findings of this study verify that some people tend to be intrinsically motivated while others are extrinsically motivated. These results suggest that the church needs to offer both types of people incentive for their involvement. The same educational program can work to provide benefits for both internal growth and the achievement of external goals. While internal growth is more highly valued in this study's review of biblical data, it would be important to reach people where they are and move them towards spiritual growth goals.

References

Allen, R. O., & Spilka, B. (1967). Committed and consensual religion: A specification of religion-prejudice

- relationships. *Journal for the Scientific Study of Religion*, 6, 191-206.
- Allport, G. W. (1950). *The individual and his religion*. New York: Macmillian.
- Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5, 432-443.
- Allport, G. W. (1960). *Personality and social encounter*. Boston: Beacon.
- Allport, G. W. (1966). The religious context of prejudice. *Journal for the Scientific Study of Religion*, 5, 447-457.
- Atkinson, H. (1994). Factors motivating participation in adult Christian education opportunities in Christian and Missionary Alliance churches of South Pacific District. *Christian Education Journal*, 14(2), 19-35.
- Banister, A. W. (2011). Towards an improved measure of intrinsic/extrinsic religious motivation. (Doctoral dissertation, University of Louisville, 2011) *Dissertation Abstracts International*, 3502270.
- Batson, C. D., & Ventis, W. L. (1982). *The religious experience: A social-psychological perspective*. New York: Oxford University Press.
- Batson, C. D., Schoenrade, P., & Ventis, W. L. (1993). *Religion and the individual: A social-psychological perspective*. New York: Oxford University Press.
- Beck, R., & Miller, C. D. (2000). Religiosity and agency and communion: Their relationship to religious judgmentalism. *Journal of Psychology*, 134(3), 315-325.
- Bergin, A. E., Masters, K. S., & Richards, P. S. (1987). Religiousness and mental health reconsidered: A study of an intrinsically religious sample. *Journal of Counselling Psychology*, 34(2) 97-204.
- Boshier, R. W. (1991). Psychometric properties of the alternative form of education participation scale. *Adult Education Quarterly*, 41(3) 150-167.
- Cross, P. (1981). *Adults as learners*. San Francisco: Jossey Bass.
- Donahue, M. J. (1985). Intrinsic and extrinsic religiousness: Review and meta-analysis. *Journal of Personality and Social Psychology*, 48(2), 400-419.
- Feagin, J. (1964). Prejudice and religious types: A focused study of southern fundamentalists. *Journal for the Scientific Study of Religion*, 4, 3-13.
- Ford, M. E. (1992). *Motivating humans: Goals, emotions and personal agency beliefs*. Newbury Park, CA: Sage.
- Fortosis, S. G. (1990). Reasons for single young adult participation in Sunday school programs with Evangelical Free churches in Southern California. (Doctoral dissertation, Biola University, 1990). *Dissertation Abstracts International*, 52, 03A 0950.
- Garland, K. (1990). Factors which motivate high school students to participate in Sunday school and weekly youth group meetings of the churches of the conservative Baptist Association of Southern California. (Doctoral dissertation, Biola University, 1990). *Dissertation Abstracts International*, 51, 05A 1565.
- Gorsuch, R. L., & McPherson, S. E. (1989). Intrinsic/Extrinsic measurement: I/E- revised and single-item scales. *Journal for the Scientific Study of Religion*, 28, 348-354.
- Gorsuch, R. L., & Venable, G. D. (1983). Development of an "age universal" I-E scale. *Journal for the Scientific Study of Religion*, 22, 181-187.
- Gorsuch, R. L. (1988). Psychology of religion. *Annual Review of Psychology*, 39, 201-221.
- Hoge, D. R. (1972). A validated intrinsic religious motivation scale. *Journal for the Scientific Study of Religion*, 11, 369-376.
- Hunt, R. A., & King, M. (1971). The intrinsic-extrinsic concept: A review and evaluation. *Journal for the Scientific Study of Religion*, 10(4), 339-356.
- Kirkpatrick, L. A., & Hood, R. W. (1990). Intrinsic -extrinsic religious orientation: the boon or bane of contemporary psychology of religion? *Journal for the Scientific Study of Religion*, 29, 442-462.
- Kirkpatrick, L. A. (1989). A psychometric analysis of the Allport-Ross and Feagin measures of intrinsic-extrinsic religious orientation. In M. L. Lynn & D. O. Moberg (Eds.), *Research in the Social and Scientific Study of Religion* (Vol. 1, p. 1-31) Greenwich, CT: JAI.
- Knowles, M. S., Holton, III, E. F., & Swanson, R. A. (2012). *The adult learner: The definitive classic in adult education and human resource development*. New York, NY: Routledge.
- Leong, F., & Zachar, P. (1990). An evaluation of Allport's religious orientation scale across one Australian and two United States samples. *Educational and Psychological Measurement*, 50, 359-368.
- Maltby, J., McCollam, P., & Millar, D. (1994). Religiosity and obsessionality: A refinement. *The Journal of Psychology*, 128, 609-611.
- Meadow, M., & Kahoe, R. D. (1984). *Psychology of religion in individual lives*. New York, NY: Harper & Row.
- Merriam, S. B., & Bierema, L. L. (2013). *Adult learning: Theory and practice*. San Francisco: Jossey Base.
- Oladele, S. A. (1989). The relationship between religiosity, the reasons for adult participation and non participation in Christian educational activities in ECWA in Kwara State of Nigeria. (Doctoral

- dissertation, Biola University, 1989). *Dissertation Abstracts International*, 51, 03A 0809.
- Pai, H. S. (1990). The relationship between the motives for and barriers to participation in American graduate schools of theology, religious orientation and religious status of Korean-American pastors. (*Doctoral dissertation, Biola University, 1990*). *Dissertation Abstracts International*, 51, 05A 1650.
- Paloutzian, R. F. (1983). *Invitation to the psychology of religion*. Glenview, IL: Scott Foresman.
- Pargament, K. I., Brannick, M. T., Adamakos, H., Ensing, D. S., Kelemen, M. L., Warren, R. K., Falgout, K., Cook, P., & Myers, J. (1987). Indiscriminate proreligiousness: Conceptualization and measurement. *Journal for the Scientific Study of Religion*, 26(2), 182-200.
- Pargament, K. I. (1992). Of means and ends: Religion and the search for *significance*. *International Journal for the Psychology of Religion*, 2, 201- 229.
- Schaefer, C. A., & Gorsuch, R. L. (1991). Psychological adjustment and religiousness: The multivariate belief-motivation theory of religiousness. *Journal for the Scientific Study of Religion*, 30, 448-461.
- Slater, W., Hall, T. W., & Edwards, K. J. (2001). Measuring religion and spirituality: Where are we and where are we going? *Journal of Psychology and Theology*, 29(1), 4-21.
- Spilka, B., Hood, R. W. Jr., & Gorsuch, R. L. (1985). *The psychology of religion: An empirical approach*. Englewood Cliffs, NJ: Prentice Hall.
- Strickland, B. R., & Weddell, S. C. (1972). Religious orientation, racial prejudice, and dogmatism: A study of Baptists and Unitarians. *Journal for the Scientific Study of Religion*, 11, 395-399.
- Watson, P. J., Morris, R. J., Foster, J. E., & Hood, R. W. Jr. (1986). Religiosity and social desirability. *Journal for the Scientific Study of Religion*, 25, 215-232.
- Wilson, W. C. (1960). Extrinsic religious values and prejudice. *Journal of Abnormal and Social Psychology*, 60, 286-288.
- Wlodkowski, R. J. (2008). *Enhancing adult motivation to learn: A comprehensive guide for teaching all adults* (3rd ed.). San Francisco: Jossey-Bass.
- Wlodkowski, R. J., & Ginsberg, M. B. (2017). *Enhancing adult motivation to learn: A comprehensive guide for teaching all adults* (4th ed.). San Francisco: Jossey-Bass.