CHRISTIAN TEACHERS' EXPERIENCES MOTIVATING HIGH SCHOOL STUDENTS IN

THE PACIFIC NORTHWEST: A TRANSCENDENTAL PHENOMENOLOGY

by

Michael Anthony Rickman

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

Liberty University

2019

CHRISTIAN TEACHERS' EXPERIENCES MOTIVATING HIGH SCHOOL STUDENTS IN

THE PACIFIC NORTHWEST: A TRANSCENDENTAL PHENOMENOLOGY

by Michael Anthony Rickman

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

Liberty University, Lynchburg, VA

2019

ABSTRACT

The purpose of this qualitative transcendental phenomenological study sought to describe experiences of Christian high school teachers motivating students in the Pacific Northwest to be autonomous learners, competent in skills and achievements, and relationally balanced within a Christian environment. The literature indicates two phenomena exist. First, student motivation decreases as they progress; and second, a gap exists in the literature related to Christian schoolteachers' experiences motivating students. The research question is "How do Christian high school teachers describe their experiences motivating students to be autonomous, competent, and relational?" Purposeful sampling produced nine participants from Christian high schools in the Pacific Northwest. Ryan's and Deci's (2000) self-determination theory guided the theoretical framework with three subdomains: autonomy, competence, and relatedness. Spirituality will be tied to relatedness within the self-determination theory (SDT) and is vital for motivating Christian high school students. The literature discussed the importance of motivation in the educational process, possible outcomes associated with motivation, and directly tied motivation to student achievement. The gap in the literature does not address the spiritual component. Three methods will be used to gather data: Face-to-face or Skype interviews, one questionnaire, and a teacher writing prompt. Data were analyzed following Moustakas' (1994) four stages: *epoche*, phenomenological reduction, imaginative variation, and synthesis. The findings indicated that participants generally viewed motivation from as a dichotomy from an intellectual perspective rather than spiritual. The study concluded with a discussion of limitations and implications, and suggestions for future research.

Key words: motivation, experiences, teachers, students, Christian high schools

Copyright Page

Unless otherwise indicated, Bible quotations are taken from The King James Bible.

Dedication

From a human perspective, I should not be authoring a dissertation about motivating high school students in Christian schools. My father abandoned my mother, sister, and me when I was three weeks old, and I lived in boarding homes until I was almost thirteen. I am the son of a stripper, who divorced and married five times prior to my seventh birthday; drunk for the first time at age six, first cigarette at age seven, taught to be a womanizer, possessed a distorted view of life, attempted to kill a man at 17, and wanted to join the Marines to go to Vietnam and kill another human. But Jesus is faithful and loved me sending His messengers to deliver that message of love which I gladly received on October 19, 1978 which I trusted Jesus as my Savior. I am the first in my family to graduate from high school, undergraduate and graduate universities and now have the finish line in sight for a terminal degree in education. This goes against all statistical odds; therefore, I dedicate this work to my Lord and Savior, Jesus Christ. If I am or have anything, it is because He used His faithful servants to motivate me that He might receive the glory as He takes worldly trash and transforms it into heavenly treasure. I owe everything to Him, give Him the glory, and can claim nothing for He alone is worthy of my worship. Thank you, Jesus!

Acknowledgments

There are many people to whom I owe a great debt for without their support, I would have never been able to complete this journey. First, I would like to thank my wife and daughter who supported me and helped me by taking up the slack. Second, I would like to thank Dr. Ken Townsend who without knowing it, motivated me to pursue this journey. Next, I would like to thank Dr. Milacci and Dr. Swezey for personifying Proverbs 27:6 "Faithful *are* [emphasis in original] the wounds of a friend…" as they provided brutal, honest feedback which I appreciate and challenged me to be a better servant for Jesus. I would like to thank Dr. Keith who is an extremely busy person and stepped in and agreed to be my chair. I would also like to acknowledge the participants of this study who agreed to be part of this study. Everyone is busy, but teachers and administrators are twice as busy as the average. Finally, I would like to thank two friends, Brian Byers and Jim Mariani, who encouraged me as I worked through the dissertation process. May the Lord Jesus bless you richly, and as the old Scottish man used to say, (spoken with a thick Scottish brough) May the road rise to meet ya on your journey. May the wind be ever at your back. May the sun shine softly on your face and may ya be in Heaven an hour before the Devil knows you're missin.

Table of Contents

List of Tables

List of Figures

List of Abbreviations

Confucian Heritage Culture (CHC)

National Center for Educational Evaluation and Regional Assistance (NCEE)

Organismic Integration Theory (OIT)

Peer Instruction (PI)

Perceived Locus of Causality (PLOC)

Program in International Reading Literature Study (PIRLS)

Programme for International Student Assessment (PISA)

Self-Determination Theory (SDT)

Third International Mathematics and Science Study (TIMSS)

CHAPTER ONE: INTRODUCTION

Overview

Symptomatic indicators, such as declining academic scores internationally and regionally from 2006 to the present, may point to a much larger causal problem at the foundation of issues involving student motivation (NCEE, 2017; PIRLS, 2017; PISA, 2017; Serino, 2017; Stroet, Opdenakker, & Minnaert, 2013; TIMSS, 2017; World Top 20, 2017). A common theme in the literature asserts that motivation is a major component in the learning process (Buzdar, Mohsin, Akbar, & Mohammad, 2017; Carter, 2016; Dever, 2016; Lazowski, & Hulleman, 2016). The literature discusses motivation from the secular educators' perspective, but there is a gap in the literature that fails to address Christian high school teachers' motivational practices. Therefore, this chapter discusses the background of motivation from secular and Christian perspectives, provides purpose and problem statements associated with motivation, indicates the significance of the research guided by research questions, discusses pertinent definitions, summarizes findings, and provides a statement positioning the researcher within the study.

Background

The background section will provide a discussion of the historical, social, and theoretical bases for addressing the gap in the literature: Christian high school teachers' experiences motivating students. The discussion will approach the central topic from the position of how Christian high school teachers use autonomy, competence, and relatedness to motivate students to be self-determined. Deci's and Ryan's (1985) seminal work will be included in the discussion; however, the first version of self-determination theory (SDT) did not fully address the relatedness sub-domain of the theory. I distinguish between two approaches in this study. While Ryan's and Deci's (2000) definition for SDT appears to only address intrinsic motivation,

extrinsic motivation is implied. This study is not intended to examine the students' motivation, but rather, to understand what teachers know about motivation and based upon their understanding of motivation how Christian teachers motivate students to be autonomous, competent, and related in a spiritual context. Therefore, Ryan's and Deci's (2000) research will provide much of the information which will be used as the foundation for the theoretical aspects of this study. The historical section will briefly discuss the history of motivational practices used in Athens and Sparta, China, and Israel and the evolution of SDT from its beginnings in 1985 to its present format. The social section will discuss the implications that social factors have on student motivation. The theoretical section will provide a brief discussion of how other theories relate to SDT and possible applications to spiritual relatedness within the Christian high school environment in the Pacific Northwest.

Historical

Educators and leaders have been interested in motivation and how to use motivation to achieve religious (Blackaby, & Blackaby, 2011, pp. 4-5; Herrington, Bonem, & Furr, 2000, pp. 11-12), societal and political (Northouse, 2013), military (Gutek, 1995, pp. 24-25), business-related goals (Schein, 2010, pp. 145-146), and educational engagement (Parkay, Anctil, & Hass, 2014) since Satan motivated, or more accurately manipulated, Adam and Eve in the Garden to rebel against God. There are numerous motivational theories which are discussed in the literature such as Bandura's self-efficacy theory (1977), Eccles' and Wigfield's (2002) expectancy-value theory, Goldstein's (1934) organismic integration theory (OIT), and Maslow's (1943) hierarchy of needs. This transcendental phenomenological study will focus on the motivational theory known as self-determination theory (SDT) which has been credited to Deci and Ryan (1985); however, there is evidence which indicates that the theory is not original with them as indicated

by this quote, "In your issue for October 8 [1938], you advocate for Czechoslovakia a peaceful solution on the theory of the rights of self-determination" (Hyland, Casey, & Martineau, 1938, p. 113). To determine the exact beginnings of SDT, requires more space than this manuscript allows. Regardless of the origins of SDT, the secular educational literature has neglected the spiritual motivational component. Christian teachers' experiences motivating high school students in the Pacific Northwest has not been studied in-depth as evidenced by the gap in the literature.

Because of the gap in the literature, the Christian sector, based upon a Christian worldview, must rely on secular researchers, based upon any number of worldviews, to provide data and strategies related to motivating students. This may have created two issues: first, the source of information may be suspect. Reliable sources of information are critical for basing decisions, and those sources may originate from a different worldview which would adversely affect theory and practice (Geisler & Bocchino, 2001; Knight, 2006; Rebore, 2014; Van Brummelen, 2002; 2009) Second, because each worldview is based upon different beliefs, values, and cultures; there are differences respective to terminology which may result in distorted communications. In addition, the consensus is that education is an intellectual activity. This may be erroneous, as humans are spiritual beings, and education involves the development of the spirit within the person not the organ contained within the cranium. John 14:26 (King James Version) addresses the teaching ministry of the Holy Spirit and a vital and problematic area in education—recall— "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." While this verse directly addresses the things which Jesus said to the disciples, the underlying principle is that God knows His people are but dust (Gen. 18:27, Ps. 103:14, Eccl. 12:7) and struggle in earthly tabernacles (2 Cor. 5:1). Fully knowing

Christianity's weaknesses, God provides the help His people need to grow and develop into the image of Jesus.

Historical motivational methods. The following section will provide a brief overview describing non-Christian educational systems, specifically motivational methods. The systems will include the following countries: China, Athens and Sparta, and the ancient Hebrew cultural practices focusing on motivation.

China. Shieh (2018), an anthropological senior at Columbia University, stated "It may sound incredible, but China's formal education system—the oldest in the world—was established nearly two millennia ago" (para 1). Shieh (2018) based her arguments on argumentum fundatur in aetatem (it is better due to age) and implied that the methods for motivation were based upon a meritocratic system which focused on ability and talent rather than class and wealth. There is evidence which indicates that China's educational system is at least 500 years older than Shieh indicated. Gutek (2011) discussed the Confucian educational system and motivational philosophies which included two main motivators: paternalism and hierarchy. Confucian Heritage Cultures (CHC) to this day strongly emphasize honor and respect to parents and honoring governing officials as motivators to achieve and excel in academic ventures (Tan, 2012). While Shieh (2018) asserts that China has the oldest formal educational, there is evidence that the Athenian and Spartan cultures may be equally as old (Gutek, 1995).

Athens and Sparta. These two systems had similar beginnings which were harsh and brutal for children, but Athens at some point turned to more humanitarian methods for educating their youth (Gutek, 1995). The Spartans would examine a male child at birth and decide if the child would make a suitable warrior to protect the polis. If, in their estimation, the child was not fit for military life, they would cast off the child to die or be raised by helots which were the

working class and considered inferior (Gutek, 2011, p. 32). At age seven, Spartan males were taken from their mothers, stripped naked, and force to live by themselves to determine how they would fare. The motivational rationale supporting this activity sought to instill survival skills, cunning, and resourcefulness which every good Spartan soldier should possess. Female children were trained for one purpose: bear children and care for the warrior. The Athenians broke, theoretically, from that practice as indicated in Plato's *The Republic* advocating "that women should have the same educational opportunity as men" (Gutek, 2011, p. 37). Socrates also advocated egalitarian educational opportunities for women (Gross, 2002). These two cultures were motivated to educate the populace for one reason: provide good citizens to benefit society (Gross, 2002). The motivations for education within these two societies were vastly different from what God prescribed in Scripture and the Hebrew nation.

Hebrews. Historically, the Hebrew nation has produced outstanding intellectual achievements. "According to the Jewish Virtual Library, since the Nobel was first awarded in 1901 approximately 193 of the 855 honorees (22%) have been Jewish. Jews make up less than 0.2% of the global population. This year [2013] 6 of 12 laureates were Jewish" (Pontz, 2013, para. 6). The Hebrew method of motivation involved a process of modeling desired behaviors, teaching Scriptures and principles, and ritualistic practices which began at home in a loving and nurturing environment when the child was in the first stages of development (Edersheim, 1994, pp. 99-103). The children were required to memorize significant passages of Scripture or important principles extracted from Scripture prior to being able to read. Initially the mother was the primary instructor; however, "the early education of a child devolved upon the father" (Edersheim, 1994, p. 120). Edersheim (1994) also indicated that the education of the child could be delegated to another person if the parents could not provide for the child, for economic

reasons, or work constraints. Josephus indicated in *The Antiquities* that teaching in the synagogues was the formal process of education (as cited in Edersheim, 1994).

While Shieh (2018) suggested that China's educational system, at 2,000 years old, is the oldest in the world; however, Wein (n.d.) stated,

When the Temple [Solomon's Temple] was destroyed and throngs of bedraggled Jewish survivors were forcibly exiled to Babylon they did not come to a completely non-Jewish country. The new exiles arrived to a community that already had synagogues, Torah academies and other institutions teeming with prophets, scholars and leaders. (para. 6)

Ezekiel began a Torah Academy sometime during the Babylonian Captivity which began in 606 BC when Nebuchadnezzar took 10,000 elite Jews to Babylon (Wein, n.d.).

God was the most significant person and motivator for the Hebrews; numerous statements in Scripture such as: Teach me Lord or instruct me God (Ps. 25:4, 119:12) support this. God was such a real impetus in their lives, education, and development, that they wore phylacteries on their bodies and placed mesusahs—a kind of phylactery for the house— (Edersheim, 1994) at the entrance of their homes to constantly motivate them to keep Him in the forefront of their consciousness. In addition to the phylacteries and mesusahs, there were two primary methods for instruction: Scriptures taught by instructors and lessons learned directly from God. Lessons from God primarily stemmed from revelation and meditation of the Scriptures which had been memorized (Ps. 1:2, 25:4, 27:11, 143:10). Memorization, meditation, and other mental exercises involved motivational efforts from parents, family members, teachers, and most importantly, God (Edersheim, 1994); and these practices were radically different from other cultures which existed during the Hebrews' history.

Based upon the example set by the Hebrews, of which Christianity has adopted many of

those practices, instructional motivation in the Christian sector should be radically different than those used in the secular section. Hebrew instructional motivation appears to be directed at one goal which was instructing the Hebrew children about the Creator in such a way that their lives would reflect His influence. Hence, the primary motivator was instruction for the students' benefit to know the Creator. The current trend within education states that the goal, the primary motivational reason, for educating students should be directed at developing people who will benefit society (Gutek, 1995, 2011; Knight, 2006, p. 110; Mertens, 2003, as cited in Creswell, 2013, pp. 25-26). While the goal of producing good citizens is a good cause, it is a classic example of sacrificing the best on the altar of good.

The goal of all education should be to teach students four primary lessons: the sinfulness of man, the holiness of God, God's provision for man's sinful condition, and how to be transformed into the image of Jesus (Gaebelein, 1968; Schultz, 1998, p. 39; van Brummelen, 2009, pp. 239-240). Learning about the sinful nature might motivate students to avoid behaviors which would be detrimental to themselves and society. This relates to competence and social relatedness. If students are taught the holiness of God, it might motivate them to set higher standards which relates to competence. If students are taught about God's provision, this could motivate them to be spiritually related to God and humanity. If students learn how to be conformed to the image of Jesus, this might significantly assist them in being biblically autonomous individuals who understand that autonomy means an interdependence upon God first and God's people second to benefit His creation. This understanding strengthens all three components of SDT: autonomy within godly boundaries, spiritual relatedness with holy standards, and self-esteemed to be competent without being prideful.

The rationale for selecting these elements involves this principle: If the student is

educated and equipped with principles based upon absolute truth, they will understand how immoral or anti-social behavior affects the individual and how that in turn negatively affects society, i.e. the results of Adam's disobedience have affected society for generations. This should provide the necessary motivation for the student to desire to be a holy person conformed to the image of Jesus who, in turn, will be good citizen.

While the goal may be considered by some as splitting hairs, focusing on the benefits for the student aligns with current philosophies calling for education to be student centered, i.e. educators are admonished to use terminology which focuses on the student and not the disability: students with disabilities not disabled students (Hallahan, Kauffman, & Pullen, 2012). This concept applies to educational goals: provide education to benefit students not society. For example, the methods for motivating Hebrew and Christian children has always been different from the rest of society. Abraham obtained God's blessing and illumination as indicated by God's statement prior to the destruction of Sodom and Gomorrah, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment" (Gen. 18:19). God knew that Abraham would instruct his children and his household, which was an informal educational process; but most importantly, this passage sheds light on the primary content and difference between secular education and Christian/Hebrew education—instilling principles of justice and judgment to benefit the individual based upon a relationship with God.

There are two rationales for providing instruction in justice and judgment: First, justice and judgment are attributes of God, and they are motivational. If people are to know God, they must know about His nature. Second, knowing, teaching knowing properly, may lead God's people to internalize those principles which will assist them in being conformed to the image of

Jesus. This should be the primary objective for education, and because of knowing and

internalizing, and integrating God's truth and principles; God's people will be good citizens.

Christian and Hebrew education focused on the person first and the result second. This is vastly

different from secular educational goals which are centered societally, economically, and

politically and are motivated to produce students who will be better citizens to advance political

agendas and enhance the nations' GNP (Gutek, 1995, 2011; Knight, 2006; & Slavin, 2012).

Social

      Leaders, which includes educational leaders, have affected society on many levels

through various motivational techniques (Blackaby & Blackaby, 2011; Gutek, 1995; 2011;

Northouse, 2013). For example, the most notable and infamous motivational undertaking within

the last hundred years focused on the concept that one race was superior to another; and based

upon that belief, a major segment of an entire nation justified the extermination of millions of

Jewish people (Gutek, 1995). The literature also connects academic achievement to societal

influences which may be based in specific value systems prescribing different types of behaviors

for various situations. For example, the CHCs use culture, peer pressure, traditions, belief

systems, parental pressure, and honor to influence students to achieve academically (Tam, 2016).

Some Asian-American students have asserted that their parents used excessive pressure to

motivate them to achieve not only the best grades but to choose only the best careers (Henfield,

Woo, Lin, & Rausch, 2014). This type of influence may be viewed by western cultures as

excessive or maybe even oppressive. Motivational strategies and theories are based upon belief

systems and may heavily influence a society as just discussed. The most obvious implication for

this study centers on the significant differences in belief systems which are represented within

the literature. From this historical lesson, society must understand the connection and importance

related to the power of motivation as a theory and how it translates into practice.

Theoretical

Motivational theory for this research is grounded in the self-determination theory (SDT) posited by Ryan and Deci, (2000). Originally, the theory contained two domains: autonomy, competence; relatedness was recognized but not addressed in the 1985 work. At some point later, Ryan and Deci (2000) adjusted the theory to include contributions about relatedness and shifted the motivational paradigm from a unitary concept to a continuum which flows and evolves over time. They stated:

> Yet, even brief reflection suggests that motivation is hardly a unitary phenomenon.
> People have not only different amounts, but also different kinds of motivation. That is,
> they vary not only in level of motivation (i.e., how much motivation), but also in the
> orientation of that motivation. (Ryan & Deci, 2000, p. 54)

As a result, they added a new construct to SDT, which they classified as amotivational. In addition to amotivation, they added four sub-categories to extrinsic motivation: external, introjection, identification, and integration regulation which implies that motivation is a continuum ranging from amotivation on the negative end to intrinsic motivation on the positive end (Ryan & Deci, 2000, p. 61).

While SDT is the theory of focus for this study, discussions will also address the overlapping areas and striking similarities within some of the major theories. For example, Maslow's hierarchy of needs discussed five domains: physiological, safety, love/belonging, self-esteem, and self-actualization. SDT's autonomy, relatedness, and competence indicate an interconnectedness with love/belonging, self-esteem, and self-actualization (Maslow, 1943). Moreover, Pink (2009) discussed autonomy which directly relates to SDT's autonomy, mastery

that relates to competence, and purpose which can overlap between competence and relatedness. Phenomenological studies embrace the concept of bracketing as the researcher presents his philosophical assumptions and presuppositions in the beginning of the research to allow the reader to understand the researcher's perspective and seeks to investigate phenomena from a fresh new perspective (Moustakas, 1994; Creswell & Poth, 2018; Patton, 2015). While Pink (2009) has used fresh new terminology, his study appears to be a renaming and reworking of SDT.

Transcendental phenomenology attempts to present the participants' experience as purely as possible. Each of the components in the SDT will be discussed from a personal perspective as I strive to bracket myself to achieve objectivity as it relates to Christian teachers' experiences motivating high school students in the Pacific Northwest. However, my assumptions and presuppositions are strongly rooted in the Christian worldview; and as such, will strongly influence my research of SDT. This study may support my assumption that current theorists may have plagiarized biblical principles to support their positions relative to motivation, and that motivational strategies may be quid pro quo or manipulative strategies (rooted in behavioral modification theory) to achieve personal, societal, or governmental objectives.

Relative to plagiarism, only three theorists will be briefly discussed: Vygotsky, Piaget, and Erikson. Vygotsky's theory contains two major components: First, children develop cognitively as they experience their culture and environment; and second, development stems from sign systems encased within the child's environment (Bodrova, Germeroth, & Leong, 2013; Slavin, 2012, p. 41). This practice, from culture and signs, may have originated with the ancient Hebrews: mesusahs for the house and phylacteries for the body (Edersheim, 1994, p. 102). Furthermore, Jesus provided one of the most famous lessons recorded in the Bible, as He

discussed the environment to include plant and animal life as it related to human anxiety (Matt. 6:28). A concordance search of the Old Testament of the words ask and signs provided evidence that God instructed the Hebrews to instruct children and adults by using signs and the environment.

Piaget and Erikson established stage theory cognitive development positing that learning is experienced in segments (Slavin, 2012). This, also, is a biblical concept; Isaiah 28:9-10 provides the pattern for cognitive stage development: "For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little [emphasis in original]." Moreover, the Hebrews divided human development into 14 "periods of life according to their characteristics" (Edersheim, 1994, pp. 100-101). Piaget, Vygotsky, Erickson, and other theorists refined the elements of development, but the basics are founded upon biblical principles.

<div align="center">**Situation to Self**</div>

During the reflective process before and during the actual writing, I have a few major assumptions which must be kept in the forefront of my study. The first is the Christian worldview by which I make all decisions, judgments, and volitional actions. The second assumption is based upon studies which have been identified in early American educational history and, most recently, conducted over the past six years related to the educational process in America. Most political systems use education as a tool to advance political agendas: Spartans, Greeks, Nazis Germany, America, and Communism. (Gutek, 1995). This practice appears to have been adopted in America as politicians develop legislation to advance political careers and apply pressure to educators to adopt programs aimed at enhancing student achievement scores. The conundrum presented by these political actions focuses on legislators who make decisions

which significantly impact all stakeholders in a field which they, for the most part, are not qualified. The American agenda utilizes a stick and carrot approach whereby educators and school systems that measure up are rewarded and those that do not are punished by withholding federal funding (citation for Race to the top, NCLB). This type of motivational strategy may reduce teachers' motivational strategies in the classroom to manipulative practices to achieve mandated standards, and as a result, students intuitively know they are being manipulated which may affect intrinsic motivation. This addresses the second assumption: Motivation may involve more manipulative extrinsic strategies, and students who feel manipulated may become resentful and resistant which affects attitudes toward educators and may be a causal factor in diminished intrinsic motivation which directly affects achievement.

The motivation for this study of experiences Christian high school teachers have while motivating students in the Pacific Northwest to be autonomous learners, competent in skills and achievements, and relationally balanced within a Christian environment is based upon one overarching philosophical assumption. The assumptions are founded on a Christian worldview with two interpretative lenses: axiology and modified pragmaticism. I embrace the Christian worldview with six philosophical presuppositions: theology, cosmology, anthropology, epistemology, ontology, and axiology (Knight, 2006, p. 8). I am biased in my approach of the study, because I believe that God, not evolutionary processes, (theology) created the universe and earth (cosmology) from nothing, and He stood on nothing during creation, which is a creationist perspective, and created everything in six literal days.

Man (anthropology) is an immediate and direct creation of God who did not involve or need evolutionary processes to provide the finished product (Gen. 1:26-27). All knowledge (epistemology) was created by God, and man does not create knowledge (John 1:3; Col. 1:6); he

discovers it through principles of special and general revelation (Ps. 19:1, 1 Cor. 2:11-16). This created knowledge includes principles of motivation (fear—Prov. 1;7, 10:27; love—Deut. 6:5, Matt. 22:36-38; lust—Jam. 4:2, etc.). God created man with specific purposes (ontology) which Van Brummelen (2002) termed the three creation mandates (p. 47-48): Glorify God (Ps. 50:15), serve humanity (Lev. 19:18), and care for His creation (axiology) (Gen. 1:28).

An axiological assumption drives my actions; because people are created in the image of God, which makes them valuable and knowledge has value, because God created it (Luke 19:10), and because it has utilitarian applications to life. This value system is tied to the importance of the experiences Christian high school teachers have motivating students. Teachers need God's knowledge of motivation and students need God's knowledge and help in the transformation process to be conformed to the image of God (Rom. 8:29).

Creswell (2013) discussed pragmatics and stated, "Individuals holding an interpretive framework based on ***pragmatism*** [emphasis in original] focus on the outcomes of the research— the actions, situations, and consequences of inquiry—rather than antecedent conditions" (p. 28). From a practical standpoint, data extracted from teachers' experiences motivating high school students may suggest a significant construct linking the benefits of including a spiritual approach which have been neglected in the research of pedagogical practices. While the results are important, I realize that an ethical stance of the end justifying the means must be recognized and avoided; there is also value in the process. In conclusion, God's people have value and need to be motivated to know Him and integrate His knowledge which has value in the real-world process of living.

Problem Statement

This qualitative transcendental phenomenological study seeks to describe Christian high school teachers' experiences motivating students in the Pacific Northwest using Ryan's and Deci's (2000) self-determination theory (SDT) from an axiologically and pragmatically philosophical perspective (Creswell, 2013). The problem focuses on the issue that Christian high school teachers have no voice in the literature which neglects a large segment in education. SDT contains three main components: autonomy, competence, and relatedness, and Ryan and Deci (2000) posited if these components are satisfied, student intrinsic motivation will be enhanced which may also produce beneficial academic outcomes (Ryan & Deci, 2000; Stroet, Opdenakker, & Minnaert, 2013; Wehmeyer, Shogren, Toste, & Mahal, 2017). Associated with the problem of Christian high school teachers not having a voice is motivational theory is predominately secular and neglects the spiritual component within Christian education. The Christian worldview perspective adds value to the educational process and has numerous practical applications which will be discussed in greater detail in chapter five. Spiritual motivation is grounded within Scripture; however, the spiritual perspective has not been addressed within the literature. In addition, as Patton (2015) implied, people or groups who are silenced are subjected "to the whims of external authority" (p. 16), and this is directly connected to the problem under investigation. Because Christian high school teachers have no voice in the literature, they are subjected to the whims of secular educational philosophies and practices.

Purpose Statement

The purpose of this qualitative, transcendental phenomenological study seeks primarily to describe experiences Christian teachers have motivating students to be autonomous learners, competent in skills and achievements, and relationally balanced within a Christian environment;

and secondarily, to understand what is meant by motivation. At this stage in the research, the central phenomenon, motivation, will be defined in accordance with Ryan's and Deci's (2000) definition "as the doing of an activity for its inherent satisfactions rather than for some separable consequence" (p. 54). The theoretical framework guiding this study is Ryan's and Deci's (2000) self-determination theory which contains three components: autonomy, which is contrasted with controlling teacher behaviors, that allows students more choice and freedom to be self-regulated in the educational process; competence, which is used in the context related to rewards and recognitions for task mastery that produce feelings of satisfaction and subsequently increases motivation; and relatedness, which addresses concepts of belonging, family, and social connections. While the educational literature is void of the spiritual construct and Ryan and Deci (2000) did not explicitly include the spiritual component within the relatedness construct; it would not be inappropriate to include spirituality. The rationale is relevant and significant, because it is a vital aspect of educational motivation and social relatedness in the Christian environment. Therefore, the theory guiding this study is Ryan's and Deci's (2000) self-determination theory which contains three main sub-domains: autonomy, competence, and relatedness to include the spiritual component. SDT is relevant to Christian high school teachers in the motivational process as each component may be a factor in positive and negative student behavior.

The literature discussed the importance of intrinsic motivation which leads to positive outcomes for students and teachers, and students demonstrating negative behaviors may need extra interventions to promote the development of intrinsic motivation (Buzdar, Mohsin, Akbar, & Mohammad, 2017; Dever, 2016; Eccles & Wigfield, 2002; Ryan & Deci, 2000). However, the literature is void of descriptive experiences involving Christian teachers motivating high school

students in the Pacific Northwest, specifically as it relates to the essence of their experiences. This study seeks to extract the essences of Christian teachers' experiences to hear their voice and understand their meaning (Moustakas, 1994). In discussing the contrasts between voice and no voice, Patton (2015) provided valuable insight to groups who have no voice, are silent, or who may have been silenced; and posited that silence indicates mindlessness and reduces the group being silenced to be "subject to the whims of external authority" (p. 16). Lauer (1967) stated, "The ultimate in understanding experience is a knowledge of essences. In appearance, 'stripped of all that is foreign to their appearing,' essences can be found. The essences of experience are the invariant meanings" (as cited in Moustakas, 1994, p. 51). Without voice, researchers will not understand the experiences of others, in this case Christian high school teachers in the Pacific Northwest, nor be able to extract the essence of their experiences to identify invariant meanings.

Significance of the Study

There is a gap in the literature related to Christian teachers motivating students in high school settings in the Pacific Northwest. This gap may marginalize Christian high school teachers who have no voice related to motivational issues and neglects the importance of approaching motivation from a spiritual perspective. This study may add a deeper understanding of motivational strategies and the educational process in two ways. First, by probing the spiritual component of humanity and the existing body of empirical evidence related to experiences of Christian teachers motivating high school students in the Pacific Northwest, Christian high school teachers are afforded an opportunity to voice their experiences. Furthermore, findings from this study may provide insights highlighting root causes, rather than symptomatic indicators, for motivational declines as students advance to higher levels in their education (Lazowski & Hulleman, 2016). If the findings do provide such insights, the implications may be

significant for enhancing student motivation. The following discussion will center on three perspectives: Theoretical, spiritual, and practical.

Theoretical Significance

Koca (2016) discussed the importance of motivational theory, specifically, autonomy-supportive pedagogy and said, "Various classroom models including autonomy-supportive approaches and progressive education have been developed based on the beliefs that motivation is of utmost importance and can be created where it is lacking" (p. 12). These subjects surface periodically throughout the literature: Autonomy-supportive environments can be created by parents and teachers, and the importance of autonomy should be an ongoing concern.

From a theoretical perspective, the spiritual element within humanity has been mostly neglected. Deci and Ryan (1985, 2000) did not include this concept in any of their discussions related to intrinsic or extrinsic motivation. The theoretical significance related to this study seeks to support the importance of the spiritual motivational component in the relatedness domain as theory drives practical strategies. The literature search to date has produced two articles addressing the spiritual component in education, but neither of the articles addressed spirituality in the Pacific Northwest as a motivator in the educational process within Christian schools. Santoso (2016) discussed spirituality as it relates to cognitive or mental domains and did not clearly define the construct. Barrett (2016) also discussed spirituality but did not define it. Barrett's (2016) article focused on a program for service learning to enhance spirituality but did not connect service learning to intrinsic motivation. Paget and McCormack (2006) discussed the concepts of religion and spirituality and said,

Religion may be defined as the practice of a particular system of faith and beliefs within a cultural setting. Spirituality may be defined more broadly as the search for understanding and connection to beliefs and values that give meaning to a person's life." (p. 17)

Paget and McCormack (2006) have attempted to define religion and spirituality in a two-sentence concise statement; however, they may have neglected a critical aspect of religion and spirituality which focused on frustration in ministry and said, "*Doing* seems secondary to *being*" (p. 27). There is not adequate space for a complete discussion of the contrast between doing and being as religious people may be more focused on the practice of doing and spiritual people understand that spirituality is a state of being. A nationally known pastor said, "If you will be who you should be, you will do what you should do." The application to education is this: If teachers will be the educators and persons that they should be, they will do for students what they should do. Because humans are spiritual beings first, the focus should be on being; so, the process may be more effective with the concepts in the proper order: being produces doing.

Creswell (2013) did not address a spiritual interpretive lens by which people might understand motivation from a biblical perspective. Patton (2015) spoke about the importance of going beyond the meaning of the descriptive text (metaphysical) to attach significance to that metaphysical interpretation (p. 570) but did not specifically and directly address the spiritual aspect of interpretation. However, Mertens (2003) made a very significant contribution which can be related to the inclusion of a spiritual interpretive framework when he said, "Knowledge is not neutral, and it reflects the power and social relationships within society, and thus the purpose of knowledge construction is to aid people to improve society" (as cited in Creswell, 2013, pp. 25-26). This is significant within the Christian context, because God created all knowledge which makes it a spiritual matter first. The power which the spiritual relatedness domain

possesses may provide an additional strategy to assist Christian high school teachers as they invoke the influence of the Holy Spirit in the educational process to motivate their students from a spiritual perspective.

Practical Significance

There may be significant practical applications of this study, because the spiritual theoretical framework includes a component which is not available to the non-Christian—the influence and intervention of the Holy Spirit in interpersonal relationships between His people. One of the problematic areas in motivation is clear and effective communications between individuals (Carter, 2016; Green, 2016; Krahnke, 1983). Scripture discusses the concept of heart language (Prov. 27:19), and the presence of the Holy Spirit within the teacher and the student may effectively enhance communications which would directly positively influence instruction and relationships between students and teachers. The spiritual application for non-Christians may provide opportunities for reflection on their relatedness to the educational process reflecting on the benefits which spirituality may provide in the educational environment.

There is another subtle benefit which may be realized from this study. One of the major issues affecting Christian education is the practice of uncritically accepting and valuing secular theories and practices which are not biblically based. This study may shed light on some of these practices as teachers express how spirituality enhances student motivation. Another benefit of this study may give audience to voices which have vast experience that might provide evidence of how a spiritual perspective may enhance student motivation.

Empirical Significance

The body of literature appears to present an either-or concept of motivation and creates a tension between extrinsic and intrinsic motivation. Ryan's and Deci's (2000) self-determination

theory is based upon OIT which posits that humans are naturally and intrinsically motivated. The OIT presents a cognitive approach to motivation and stands in contrast to the behavioral camp led by Albert Bandura. Bandura (1969) believed that motivation was mechanistic and driven by physiological drives and Deci's and Ryan's (1985) seminal work addressed the differences between the two theories. The literature presents an on-going tension between cognitive motivation and mechanistic motivation, i.e. intrinsic motivation or extrinsic motivation (Bandura, 1969; Deci & Ryan, 1985; Deci, Vallerand, Pelletier, & Ryan, 1991). The literature also presents motivation from two perspectives. First, from a narrowly defined concept that motivation simply refers to a belief or rationale which energizes humanity and drives interests. Second, motivation is a force which provides the energy that manifests itself in some type of behavior (Piaget, 1981; Ryan, Connell, & Plant, 1990; Ryan & Niemiec, 2009). The empirical significance of this research may demonstrate that motivation is not an either-or construct, but motivation may be a synthesis of extrinsic and intrinsic approaches. While the literature asserts that intrinsic motivational strategies produce better academic outcomes, and that effective teachers mainly rely on using intrinsic motivational strategies; the research may reveal that motivation is a process which begins with a spiritual connection as teachers invoke the intervention of Holy Spirit in the educational process. Educators possess a degree of wisdom and knowledge; however, the Holy Spirit gives a wisdom and knowledge which surpasses human endeavors (1 Cor. 2:13) relating to students developing competence and autonomy which leads to self-regulated life-long learners. The empirical evidence may suggest that motivation is a balanced process which begins with external stimuli to engage students and as students are nurtured and facilitated in their educational lives, they may develop the maturity and integrity to be intrinsically motivated and self-regulated learners.

Research Questions

The purpose of this qualitative transcendental phenomenological study seeks to give voice to Christian high schoolteachers in the Pacific Northwest to express their experiences motivating students. This research is needed, as there is a significant gap in the literature; and motivating high school students in the Christian environment has important implications and personal significance (Moustakas, 1994, p. 104).

The central research question is "How do Christian high schoolteachers in the Pacific Northwest describe their experiences motivating students?"

Motivation will be defined in accordance with Ryan's and Deci's (2000) definition "as the doing of an activity for its inherent satisfactions rather than for some separable consequence" (p. 54). The following sub-questions will be used to guide the study.

1. How do participants describe their experiences motivating students to be autonomous learners? This question seeks to understand how teachers relate motivation to the academic content and competence of personal development.

2. How do participants describe their experiences motivating students to be competent? This question seeks to understand how teachers view the purpose of education. Do teachers motivate to invest in the student or focus more on the needs of society?

3. How do participants describe their experiences motivating students to be more relational? This question seeks to understand how Christian teachers model and integrate balanced social interactions and Christian spirituality into the curriculum and to motivate students to be persons with excellent spirits (Dan. 5:12).

The research questions seek to understand motivation from the teachers' perspective; and from the Christian perspective. They address all areas of student motivation except the physical

domain. Most Christian schools measure student achievement outcomes on the four domains contained in Luke 2:52, (King James Version): developing the intellect, body, spirituality, and social relationships. While physical development is important and requires motivation; this study will not address physical motivation.

Definitions

1. *Amotivation* - the state of lacking an intention to act (Deci & Ryan, 2000, p. 62) which refers to reason for doing or not doing something, or "having no motivation" (Buzdar, Mohsin, Akbar, & Mohammad, 2017), which refers to a condition of psychological state.

2. *Autonomy* – "regulating one's own behavior and experience and governing the initiation and direction of action" (Ryan & Powelson, 1991, p. 52); an "internal perceived locus of causality" (Ryan & Deci, 2000, p. 58) which produces a sense that the student has control and choice.

3. *Autonomy orientation* – the practice of being autonomous with respect to all domains of causality and "to orient toward autonomy-supportive aspects of the environment" (Black & Deci, 2000, p. 743).

4. *Autonomy support* – this occurs when an authority figure considers the students' perspective, acknowledges their feelings, provides pertinent information and opportunities for choice while minimizing external pressures and demands (Black & Deci, 2000, p. 742).

5. *Christian* - The word Christian is not clearly and accurately defined in educational literature and is generally applied in a non-discriminatory manner to any person or church within the confines of the American culture. a person who has received Christian baptism or is a believer in Christianity. *The Oxford Dictionary* defined Christian as, "a person who has received Christian baptism or is a believer in Christianity." This definition reveals the flaw in

the wording and the uncritical acceptance of the term within religion and Christianity. The word Christian comes from the Greek word Χριστιανούς. The English word contains the root, Christ, and the suffix, ian. The suffix ian comes from the Latin ianus and is defined as coming from or being a member of something. For example, if a person is Laotian, they are a member of the family of Laos; therefore, the term Christian in this study will carry the understanding that to be a Christian means to be a member of the family of Christ. For the purposes of this study, Christian does not include pseudo Christian organizations which openly promote a works-faith based method of salvation (Strong, 2003; Vine, 1985).

6. *Competence* - "self-efficacy" (Deci & Ryan, 2000, p. 58) which involves task mastery and produces a feeling of confidence.

7. *Controlled orientation* – a control mindset which utilizes controlling strategies (Black & Deci, 2000).

8. *Demotivation* – "a phenomenon in which motivation declines due to one or several causes, which every learner experiences" (Hamada, 2011, p. 17). "Demotivation is defined in a broad sense, referring to the force that decreases students' energy to learn and/or the absence of the force that stimulates students to learn" (Zhang, 2007, pp. 213-214).

9. *Education* – John a. Laska (1976) defined education as "The deliberate attempt by the learner or by someone else to *control* (or *guide*, or *direct*, or *influence*, or *manage*) a learning situation in order to bring about the attainment of a desired *learning outcome* (*goal*)" (emphasis in original, as cited in Knight, 2006, p. 10).

10. *Engagement* - students being actively involved and committed to their learning goals (Kanar, 2008, p. 120).

11. *Extrinsic motivation* - refers to doing something because it leads to a separable outcome (Ryan & Deci, 2000, p. 55).

12. *Identification* – a fuller internalization identifying the values associated with behaviors which leads to self-regulation (Black & Deci, 2000).

13. *Impersonal orientation* – to present an appearance of being unmotivated with an orientation toward behaviors which promote incompetence (Black & Deci, 2000).

14. *Internalization* – transforming external regulations into internal regulations (Deci & Ryan, 1991).

15. *Introjection* – partial internalization of external regulations which the individual does not accept as their own; "a process in which a regulation becomes part of a person's psychological make up but not part of the person's coherent sense of self (Deci & Ryan, 1991).

16. *Intrinsic motivation* - "What individuals do without any type of external incentives" (Buzdar, Mohsin, Akbar, & Mohammad, 2017, p. 75) or "doing something because it is inherently interesting or enjoyable" (Ryan & Deci, 2000, p. 55), or "The life force or energy for the activity and for the development of the internal structure" (Deci & Ryan, 1985, p. 8).

17. *Learning* – "The process that produces the capability of exhibiting new or changed human behavior" (Knight, 2006, p. 9).

18. *Manipulation* – The action of manipulating something in a skilful manner or the action of manipulating someone in a clever or unscrupulous way (Oxford Living Dictionary Online, 2019). While this term was originally used in medical applications such as manipulating a broken bone to heal properly (a hurtful practice with a pristine motive to produce beneficial results), manipulation, through pejorative processes, has a negative connotation. For this

study, manipulation will be used in the sense of moving a person from one mindset or attitude to another for their benefit (known or unknown).

19. *Motivation* - The root word for motivation is motive which comes from the Latin motivus. Motive means to move or do something based upon a reason, i.e. motive. The word contains two elements: rationale for taking action and impetus behind the action: Reasons for actions, and in this study the usage will follow Deci's and Ryan's (2000) definitions: "To be motivated means to be moved to do something" (p. 54) and "as the doing of an activity for its inherent satisfactions rather than for some separable consequence" (p. 56). Motivation has also been defined operationally as an energy or force which will be addressed later in the paper. "Motivation is conceptualized as a force or energy with stimulating properties which arouse and direct individuals to choose a particular behavior" (Zhang, 2007, p. 213). Eccles and Wigfield (2002) understood motivation as "the study of action" (p. 110).

20. *Phenomenological* - Creswell (2013) defined phenomenological study as "the common meaning for several individuals in their lived experiences of a concept or a phenomenon" (p. 76).

21. *Relatedness* - "a sense of belongingness and connectedness to the persons, group, or culture disseminating a goal" (Ryan, & Deci, 2000, p. 64).

22. *Schooling* – "Attendance at an institution in which teachers and students operate in a prescribed manner…equated with formal education" (Knight, 2006, p. 9)

23. *Self-determination* - "as the doing of an activity for its inherent satisfactions rather than for some separable consequence" (Ryan, & Deci, 2000, p. 54). Deci & Ryan, (1991) "We use the term self-determination (1985; 1987) interchangeably with the concept of autonomy because it conveys the idea that autonomy entails being an origin (deCharms, 1968) with regard to

action and toward transforming external regulations into self-regulation" (p. 52). "Volitional actions that enable one to act as the primary causal agent in one's life and to maintain or improve one's quality of life" (Kelly & Shogren, 2014, p. 28).

24. *Spiritual* - The word spiritual is an adjective which generally describes individuals but is very abstract and can be discussed in relation to activities; however, the reader must understand that ultimately only God can assess a person's spirituality. Barret (2016) stated with respect to spirituality:

    Spirituality was conceptualized as including the following dimensions: a) being engaged in a dynamic process of inner reflection to better understand oneself and the meaning and purpose of one's life; b) belief in the interconnectedness of humanity and a related desire to be of service to others c) living one's personal philosophy of life with authenticity and integrity; and d) seeking a connection/relationship with a higher power (as cited in Astin, Astin, & Lindholm, 2011b). (p. 118)

25. *Training* – Learning without reflection about cause and effect to produce an automatic response to some stimuli (Knight, 2006, p. 10).

26. *Transcendental* - Creswell (2013) cited Moustakas' (1994) definition of transcendental, which will also be utilized for this study, and stated, "transcendental means 'in which everything is perceived freshly, as if for the first time' (Moustakas, 1994, p. 34)" (p. 80).

Summary

Chapter One contains a discussion of the background; my position and approach to the study; a problem, purpose, and significance statement; a central research question with three sub-questions; and definitions to ensure clarity. The background discusses the historical, social, and theoretical components related to the gap in the literature. From a historical perspective, all areas

of society use motivation to either invite people to participate as a co-member to be part of something bigger than themselves or manipulate them for personal agendas. In addition, the literature indicates that motivation appears to have transitioned on a continuum from autocratic, Motivation 1.0, to Motivation 3.0 which posits allowing people more autonomy (Pink, 2009). The theoretical foundation for this study is Ryan's and Deci's (2000) self-determination theory which contains three main constructs: Autonomy, competence, and relatedness, and for the purposes of this study, relatedness will include spiritual relatedness. I will bracket myself, so the results will be interpreted through the Christian worldview philosophical lens of axiology and pragmaticism and will attempt to present a fresh perspective while attempting to set aside biases and presuppositions. The research will focus on the problem related to the literature, specifically, the lack of literature which addresses the focus of the study: Christian schoolteachers' experiences motivating high school students in the Pacific Northwest. The purpose of this qualitative transcendental phenomenological research strives to provide a voice for Christian schoolteachers who currently have no voice. The significance of the study will add experiences of Christian schoolteachers who have been marginalized and neglected in the literature. This will add to the literature base and include the spiritual component allowing non-Christians to consider the contributions that Christian spirituality offers. The central research question guiding the study is How do Christian high school teachers describe their experiences motivating students? Three sub-questions will address the SDT sub-theories of autonomy, competence, and relatedness.

CHAPTER TWO: LITERATURE REVIEW

Overview

Chapter Two discusses the theoretical framework in the literature as it relates generally to motivational understanding of how teachers experience motivating high school students. I also discuss related literature to provide a comprehensive view of what has been done in the field of motivation and identify what needs to be done. I utilized Boote's and Beile's (2005) standards and criteria which are listed in their article and has five categories to develop this chapter (p. 8). I briefly discuss the criteria used for inclusion or exclusion of literature, synthesize the literature following the criteria listed in the article, address methodologies for studies within the literature and how they relate to this study. I also provide a statement which discusses the practical and scholarly significance to this study. After I summarized, analyzed, and synthesized the literature, I concluded this section by providing insights into the findings and a tightly worded summary of the literature.

Theoretical Framework

There are basically four motivational theories which appear to be the dominate theories within motivation and possess constructs that are integrated: cognitive, behavioral, social—environmental, and humanist which includes motivational theory. The cognitive domain may have had its beginnings with Piaget's stage theory of cognitive development which has been further developed by neo-Piagetian followers (Slavin, 2012, p. 40). Behavioral theories may have begun with Pavlov's salivating dog which B. F. Skinner, experimenting with rats, further developed in operant conditioning (Slavin, 2012, p. 117). Behavioral modification approaches were examined and to a degree rejected by Albert Bandura in his 1969 work, *Principles of Behavior Modification* and each behaviorist has modified their respective theory over time.

Pavlov focused on classical conditioning. Skinner concentrated on operant conditioning; both approaches presented issues which neglected the cognitive influences on which Bandura (1969) spoke. These new modifications to theories may have begun when Bandura (1969) cautioned that psychological approaches focusing on behaviors, which he deemed symptomatic, rather than a balance of behavior and cognition may be "not only ineffective but actually dangerous, because, it is held, removal of the symptom has no effect upon the underlying disorder" (p. 2). The next theory may have originated with Vygotsky's social development theory, which advocates the importance of the learning environment. The last theory which has been labeled humanist includes the theory upon which this dissertation is based: self-determination theory. These four major categories appear to be based upon two major theoretical constructs: organismic integration theory (OIT) (motivation is an intrinsic and natural component within the person or self) or mechanistic theory (motivation results from some type of physiological drive) which views humans as passive agents who are manipulated by extrinsic forces and will be discussed later in this section.

Self-Determination Theory (SDT)

Deci and Ryan (1985) produced a seminal work based upon deficiencies which they felt were self-evident concerning motivational theories and methodologies in the 1950's. They stated:

> Most empirically oriented psychologists believed that all motivation was based in the physiology of a set of non-nervous-system tissue needs… It was not until the 1950's that it became irrefutably clear that much of human motivation is based not in these drives, but rather in a set of innate psychological needs. (p. vii)

Philosophically, SDT is rooted in the OIT in the cognitive camp and Deci and Ryan (1985) felt that the "non-nervous system tissue needs" (p. vii) which stemmed from mechanistic drives were insufficient to address motivation issues. From these beliefs, Deci and Ryan began to conduct research to understand and explain the phenomena associated with motivation. The theory has evolved since its introduction in 1985, as Deci and Ryan (1985) stated, "Thus far, we have articulated *self-determination theory*, [emphasis in original] which is offered as a working theory—a theory in the making" (p. vii). The original theory contained two domains: self-determination and competence. The theory currently possesses three domains: autonomy, competence, and relatedness. Relatedness is the interpersonal relational aspect which Deci and Ryan (1985) acknowledged was a component of self-determination, but "remains to be explored, and the findings from those explorations will need to be integrated with the present theory to develop a broad, organismic theory of human motivation" (p. vii). Ryan's and Deci's (2000) article *Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions* provides indications that they may have accomplished their goal.

Ryan and Deci (2000) further developed their theory based upon "Organismic Integration Theory" (p. 61) mentioned in the previous paragraph and shifted the conceptualization from a dichotomous perspective to "A taxonomy of human motivation" (p. 61). The theory now involves three constructs: amotivation, extrinsic motivation, and intrinsic motivation. Amotivation, on the far left of the continuum, is different from demotivation; whereas, amotivation presents itself as being irrelevant, without volition, or related to some issue involving self-concept (Ryan & Deci, 2000, p. 61); demotivation stems from activities which others exert that negatively affect and reduce students' positive intrinsic motivation. However,

Ryan and Deci (2000) stated that the continuum should not be construed as a developmental continuum,

> One does not have to progress through each stage of internalization with respect to a particular regulation; indeed, one can initially adopt a new behavioral regulation at any point along this continuum depending upon prior experiences and situational factors (as cited in Ryan, & Flaste, 1995). (pp. 62-63)

Hamada (2011) discussed Ryan's and Deci's (2000) concept of amotivation and added, "Demotivation is a phenomenon in which motivation declines due to one or several causes, which every learner experiences" (p. 17). While the discussion involved the concept of amotivation as not being positively or negatively motivated, it begs the questions, what mental state would a person possess in an amotivated state, is that concept even possible, or is the person comatose?

According to Ryan and Deci (2000), the domain of extrinsic motivation now contains four sub-domains: external regulation, introjection, identification, and integration which indicate a continuum and further divides the processes into sub-categories. Intrinsic motivation, on the far right of the continuum, involves the internally regulated aspects of interest, enjoyment, and satisfaction. Amotivation on the far-left lacks interest, enjoyment, and satisfaction which is detrimental to intrinsic motivation. Each of the sub-domains of the theory provides a different perspective on locus of causality: Amotivation has an impersonal locus of causality; extrinsic motivation has a four-level scale for locus of causality which includes external, somewhat external, somewhat internal, and internal; and intrinsic motivation possesses a locus of causality which is completely internal (Ryan & Deci, 2000). While Ryan and Deci (2000) added the

taxonomy to the framework, the taxonomy appears to be more focused on the autonomous sub-domain to the neglect of competence and relatedness.

The relevance of SDT to this study is that Christian teachers may be experiencing difficulties motivating students in the Christian environment. Difficulties may originate from two areas: First, institutionalized instruction may be the cause for the increase in declining intrinsic motivation (Ryan & Powelson, 1991). The literature addressed this decline in student motivation as students progress through higher education but did not provide any definitive identifiers (Dever, 2016; Lazowski & Hulleman, 2016; Wehmeyer, Shogren, Toste, & Mahal, 2017). A possible cause for this decline may be generated and perpetuated by negative behavioral interactions between teachers and students, but this assumption would need considerable research to determine its validity. The second source may be due to other factors, such as attitudes, pedagogies, incongruencies with curricula, or philosophical assumptions. These causalities may surface during interviews. Due to the gap in the literature, there is an unknown, which will remain unknown until the research has been conducted. There may be a possibility that Christian teachers are using biblically based motivational strategies which may produce better results. If this is the case, this research will provide beneficial implications for educators. There may also be a possibility that Christian teachers are using SDT strategies, positively or negatively; and if this is the case, the literature should reflect those practices and how they might benefit the educational community.

Related Literature

I conducted an initial search using Liberty University's EBSCO Host database and selected all data bases using the following descriptors: motivating high school students which produced (n = 142) and included the years 1959 to present. I refined the search to produce

articles which were peer reviewed within the last five years, (some outdated articles were utilized due to relevant information) which produced (n = 27). I also searched using the descriptors Christian teachers motivating high school students in the Pacific Northwest which produced (n = 6). The rationale for conducting a search in two different areas is based on two influential factors. First, the Christian worldview is significantly different from other worldviews; and second, people in the Pacific Northwest have a very different set of values which drives beliefs, values, and practices. I searched ERIC's database using the same descriptors and time frames, which produced (n = 75). The results of these initial searches yielded 52 articles which covered a variety of topics that were all related to motivation. I also searched Liberty University's Digital Commons for dissertations using the above descriptors, which produced (n = 3). This initial search sought literature within the Christian sector, and due to the limited number of articles available related to motivation, I searched Liberty University's Online Library and changed the descriptors to motivating high school students in the classroom from 2013 to present and obtained (n = 91).

The search of the literature produced the following general themes: education with its subtopics related to content, behavioral results, motivational theories, motivational influences, motivational strategies, engagement, and objectives. I will use the themes to outline the literature review and will reduce the major level headings to the following: education, behaviors, and motivation. This literature review follows the five-point strategy provided by Boote and Beile (2005) who identified and addressed a significant problem committed by doctoral candidates producing literature reviews related to their dissertations. They stated that dissertational authors failed

to master the literature that is supposed to be the foundation of their research. If their

dissertation literature reviews are any indication, many of these now-doctors know bits

and pieces of a disorganized topic. Yet we cannot blame them of their failure to

demonstrate what we, the education research community, have not clearly articulated or

valued. (Boote & Beile, 2005)

To be proactive in producing a scholarly document and to master the literature, the strategy

includes the following five categories: coverage, synthesis, methodology, significance, and

rhetoric (Boote & Beile, 2005, pp. 7-9).

Literature Selection Criteria

Boote and Beile (2005) conducted research focusing on the quality of literature reviews

which were produced by educational doctoral students at three universities. Boote and Beile

(2005) identified two basic areas which need improvements: First, "the education research

community, have not clearly articulated or valued" (p. 3) the literature review component of the

dissertation; and second, "these now-doctors know bits and pieces of a disorganized topic" (3).

The five categories are coverage, synthesis, methodology, significance, and rhetoric will be

utilized to clearly articulate the SDT and to ensure a comprehensive and cogent dissertation.

Coverage. The first category, coverage, addresses the criteria for inclusion or exclusion

of the articles contained within the literature. The research articles, for the most part, are

scholarly, peer-reviewed articles within the years 2013 through 2018. However, older articles or

works are included if they contain information relevant to the research topic or considered to be

seminal works in the SDT field. A search for articles will continue using Liberty University's

Online Library, EBSCO, and Google Scholar to locate primary and secondary sources. Articles

will be generally considered for inclusion using the following criteria: The author is a well-

known expert related to the topic, the article is published in a respected scholarly journal, and the article is relevant to this study (Gall, Gall, & Borg, 2007; Gall, Gall, & Borg, 2010: Joyner, Roluse, & Glatthorn, 2013; Rockinson-Szapkiw & Spaulding, 2014).

Synthesis. To provide a scholarly synthesis of the literature, six areas were considered. First, I will discuss what has been done and what needs to be done in the field of teachers motivating high school students in general and continue searching for articles addressing Christian high school teachers motivating students. Second, I studied the topic to place it within the global body of literature. Third, I situated the study in the historical context. Forth, I have a solid grasp of the vocabulary as it relates to teachers' motivational strategies. Fifth, I identified significant variables associated with motivation; and last, I will synthesize the findings (Boote & Beile, 2005) to provide a fresh perspective of the findings.

Methodology. I will identify the methodologies with which the main studies were conducted to determine how they developed the topic of motivation. Advantages and disadvantages will be discussed, and I will search for contrasting theories to self-determination to avoid violating the selective evidence principle, as Patton (2015) suggested that "searching for and analyzing negative or disconfirming evidence and cases" (p. 654) may increase the credibility of the study. The rationale for this process seeks to enhance the quality of this study. Qualitative methodologies generally examine situations involving people to understand experiences and events. Quantitative studies generally involve statistical data looking for causality. While quantitative studies add value, they do not provide the thick, rich descriptions which are normally included within qualitative studies' they cannot capture the essences of lived experiences.

Significance. As I reviewed the articles, the primary rationale which drove the search sought to discover practical applications which the article may provide for the research and how those applications might translate to the real-world of motivation for Christian high school teachers. The second reason seeks to understand how emergent findings might add to existing theories and scholarship; and in addition, may confirm or disconfirm personal assumptions.

Ryan and Powelson (1991) discussed the implications of how institutionalized education may be responsible for declines in intrinsic motivation and development and stated, "Educational settings have in some ways stripped away the traditional contextual supports that facilitated children's motivation to engage in learning, that clarified the meaning and purpose of activity, and that wove children into the larger fabric of their community" (p. 64). If their hypothesis is correct, the data extracted from interviews with Christian high school teachers may provide significant answers to address possible detachments which students feel from institutionalized education. There are some who argue one reason to provide Christian education, aside from the spiritual development of the individual soul, is that generally classroom sizes related to numbers of students in Christian education are smaller, and this directly relates to Ryan's and Powelson's (1991) discussion of more intimate and personal relationships may be a causal factor in developing intrinsic motivation within students.

Rhetoric. I will attempt to produce a finished work which holistically addresses the topic of motivation and accurately describes the context, theory, implications, and new insights which might emerge during the study. To assist in this process, I will rely on my committee and will have the finished work reviewed by at least one expert in the field of educational motivation.

I organized this section of literature using the following three major categories: Education, behaviors, and motivation that are identified within the current literature to frame the

discussion of the literature and synthesize findings. The importance of the study is this: The study intends to address the gap in the literature and provide a fresh perspective of motivational theory and practice based upon the experiences of Christian high school teachers in the Pacific Northwest. As teachers are provided an opportunity for their voices to be heard, data may surface which might identify problems teachers may experience while implementing motivational strategies. Their heretofore unheard voices may provide beneficial insights and new areas for research. There is still much research that needs to be conducted related to Christian high school teachers motivating students, as the literature addressed symptoms of poor motivational strategies, but root causes are elusive. Other factors to consider related to motivation, which may surface during interviews, include students' maturity and spirituality, character level, parental involvement in the educational process, and the church's role in assisting teachers, parents, and students in the educational process.

Education

The literature discussed SDT theory as it related to the following areas within education: curricula; motivational theories, which translate to strategies; social behaviors, i.e. relatedness; engagement; and competency as it relates to engagement connected to SDT. The following section will discuss SDT as it relates to curricular content: curriculum motivators; i.e. people or entities who influence educational policy and practice; English literacy; math, science, physics; English as a second language; physical education; and music. Two significant areas of education will not be addressed in this study: vocational learning environments, and the occult. While these subjects are included in secular education, vocational training will not be addressed due to the dominate extrinsic motivation which may focus on financial objectives rather than personal development. While studying motivational theories and practices from the occult's perspective

would be very interesting and a possible future research project as a negative case analysis, it would not be suitable for this study.

Curriculum motivators. Education is a very broad topic which includes many subject-matter content areas. These content areas encompass a significant number of influencers such as legislative and governmental oversight at federal, state, regional, and local levels; local administrators, including superintendents, principals and assistants, administrative support staff, and structural support personnel (Palmer, Wehmeyer, Shogren, Williams-Diehm, & Soukup, 2012; Schröder, 2016). The foundational influencers consist of parents, students, and teachers. These are what might be classified as the operational segment of education. Colleges, universities, and educators who are preparing teachers to be teachers might be classified as the preparational segment of education. From the vendors sector, there are curriculum developers, publishers, and marketers who indirectly impact the educational process (Fowler, 2013, pp. 125-135; Glickman, Gordon, & Ross-Gordon, 2014; Nilson, 2010; Parkay, Anctil, & Hass, 2014; Rebore, 2014) This section of Chapter Two will focus on the operational portion of education, specifically, pedagogy as addressed in the literature related to SDT. Each of the previously mentioned curriculum motivators holds different theoretically based conceptions related to how teachers should motivate students to achieve academic excellence and educational engagement; therefore, it is incumbent that the underlying theories be identified, because theory drives practice (Patton, 2015).

Educational autonomy. Education appears to be in a constant state of flux. Theorists and different stakeholders struggle to direct and redirect educators and educational methodologies vis-à-vis traditional and contemporary methodologies advocating an either-or perspective. This appears to pit respective stakeholders in a constant debate for theory dominance rather than

addressing issues to assist teachers in motivating students to learn. Ryan and Powelson (1991) provided a discussion related to how the educational environment has transitioned from "one in which children participate in joint problem solving with adults" (p. 49) and "took place in the context of people to whom one was attached or strongly related" (p. 50) to one where "Children are isolated from adults and, to a large degree, from children of other ages, creating youth and school cultures that are out of touch with the work and social worlds of adults" (p. 50).

This is a very interesting discussion, because it appears to advocate the benefits of traditional educational theory and practices and the possibility of a need to return to traditional educational methods. In addition, it appears to support the relational component more than autonomy. Ryan and Powelson (1991) also suggested that the transition from traditional learning environments, which were beneficial to intrinsic motivation, to contemporary venues may provide

> Many reasons why alienation, disengagement, and failures or internalization are common among students …. Motivation in schools has become a significant problem precisely because we have removed learning from contexts in which it typically was motivated through nonarbitrary, often intrinsic factors. (Ryan & Powelson, 1991, p. 50)

In Ryan's and Powelson's (1991) discussion of former traditional educational practices versus contemporary isolation, there appears to exist a dichotomy which is inherent within the literature and ingrained within educators. Glickman, et al. (2014) addressed a similar dichotomy when discussing cognitive development as teachers studied Piagetian developmental theory and stated,

> These teachers also moved from a conception of teaching as 'showing and telling' to creating a learning environment designed to foster the students' learning and

development … They also came to think of their roles differently, as facilitating learning

rather than imparting knowledge. (p. 62)

A foregone conclusion posits that all students are different and learn differently. If this is a

correct assumption; then, there cannot be one theory which can exclusively be applied to every

student in every learning environment. Therefore, to attempt to make one theory fit while

ignoring others may fit Einstein's definition of insanity of continually doing the same thing while

expecting a different outcome.

The traditional method of instruction involving a teacher-authority figure interested in the

student supports arguments related to the effectiveness of autonomy-supportive learning

environments. Moreover, this process of education included both components: imparting

knowledge and supporting learning through facilitation. Education is a process which primarily

involves collaboration between the teacher and the student. The educational process is not an

either-or situation but may require a combination and balance of the teacher "showing and

telling" Glickman et al. (2104, p. 62) and then facilitating the development process by stepping

into the role of an autonomous-supportive facilitator who allows the student to work and learn

independently using the imparted knowledge from the teacher.

Other factors in the literature related to autonomy briefly address the concept of OIT

which posits that people possess natural desires to learn, explore, and assimilate learning. This

may imply that exerting energy or effort related to intrinsic efforts may be unnatural. Rigby et al.

(1992) discussed the concept that "intrinsically motivated activities occur naturally" and that

"extrinsically motivated activities … require an initial prompt or the highlighting of an

instrumentality" (p. 167). This concept runs contrary to "John Locke's (1632-1704) proposal that

the human mind is a blank sheet (*tabula rasa*) that receives impressions from the environment"

(Knight, 2006, p. 50).

Ryan and Powelson (1991) discussed intrinsic motivation from an "*organismic* [emphasis

in original] perspective" (p. 51) and posited that intrinsic motivation is "already present in every

individual" (p. 51) and simply requires "nurturing" (Deci & Ryan, 1985, p. 51). Pioneering

educational theorists (Piaget, Pestalozzi, Montessori, Froebel, & Rousseau) formulated theories

of human development such as Locke's table rasa, posited learning comes naturally, and is

effortless (Gutek, 1995; 2011). However, observations of children learning indicate that human

development requires effort and energy, and sometimes pain, to learn and grow; for example,

consider how much energy a child expends when attempting to learn math or physics; or

physical activities which require repetition and persistence. While the cognitive processes are not

visible, the results of those cognitive processes are visible and provide evidence that learning and

being motivated are not natural, or easy activities.

For example, the intrinsic motivations cannot be seen, but the efforts resulting from those

internal maneuverings can be; consider the efforts exerted when a child begins learning to walk,

ride a bike, or attempts roller blading. These are not natural processes but require complicated

mental developmental as the body works with the spirit and learns to accept instruction from the

spirit. These activities involve external physical achievements which can be seen but are directed

by mental-spiritual activities which cannot be seen. Imagine the condition of the world if

cognitive processes associated with the physical activities were as painful as hitting the ground

after falling off a bike.

The contrasting principles to extrinsic motivation are "nurturing and facilitating, rather

than directing or controlling" (Ryan & Powelson, 1991, p. 54). The concepts of nurturing and

facilitating may have originated from Piaget, Froebel, and Montessori as they advocated the principles contained within autonomous-supportive learning environments (Gutek, 1995); however, there is significant scriptural evidence which suggests these practices began prior to these theorists (Prov. 29:21).

Ryan and Powelson (1991) stated that they used the terms self-determination and autonomy interchangeably, because the terms imply a source of action and a transition from external motivation to intrinsic motivation (p. 52). This is interesting as autonomy is a sub-domain of SDT which has been identified as a critical component of the learning process. One of the reoccurring themes, which will be discussed later in this section, focuses on strategies to be used in self-determined learning to assist students in being autonomous in the learning environment. SDT evidently is considered to be a locus of causality for self-regulated learning which is a goal of education (Slavin, 2012, p. 293), and self-regulated learning is defined as "learning that results from students' self-generated thoughts and behaviors that are systematically oriented toward their learning goals" (Schunk & Zimmerman, 2003, p. 59, as cited in Slavin, 2012, pl 293). The relationship between the three constructs appears to follow this order: SDT drives autonomy, which is manifested by activities, which may be self-regulated by students and observed outwardly as engagement; therefore, autonomy produces self-regulation which produces engagement. There may be an intermediary component which has not been discussed. Self-determination drives intrinsic motivation, intrinsic motivation drives the volitional mechanism which actively drives the decision to engage, and once the student is engaged; then, the student becomes actively involved in the learning process.

English literacy. The literature addressed autonomy and its benefits within each subject area to include, English and literacy, math, science and physics, language, physical education,

and music. Related to English and literacy for English as second language learners (ESLL),

Morris, Lafontaine, Pichette, and de Serres, (2013), discussed the affective component of

autonomous engagement with respect to positive and negative parental involvement for students

studying English as a second language. This is important, because Ryan and Powelson (1991)

addressed the transition from traditional education and motivation which involved close

relationships with authority figures such as parents. Morris, et al. (2013) concluded that South

Korean students felt negatively pressured, which should negatively affect autonomy; however,

they stated, "parental pressure seems not to interact significantly with participants' attitudes,

motivation and competence" (p. 14). This was also supported by a study of Asian-American

students who had expressed that they felt undue pressure from their parents to make good grades,

As not Bs, and to choose the best careers (Henfield, et al., 2014). These negative pressures and

external motivators present a conundrum related to the interaction between intrinsic motivation,

external motivation and engagement. More study is needed related to how parental pressure

affects student motivation and how traditional education settings may diminish the perceived

negative effects of parental pressure.

Math, science, and physics. In the domains of math, science, and physics, motivation

appears to be more problematic. When reviewing studies which investigated high failure rates in

remedial math students attending community colleges, Lazowski and Hulleman (2016) indicated

that these subjects required more motivational exertion from teachers. Lazowski and Hulleman

(2016) implied that, "declines in student motivation are a systemic problem in schools and

threaten educational equity" (p. 627). Eccles et al. (1983) also addressed the issue of motivation

related to competency and difficult subjects such as quantum physics due to level of difficulty,

expectancy of proficiency, and interest and stated, "expectancies are influenced most directly by

self-concept of ability and by the student's estimate of task difficulty" (as cited in Körhasan, 2015). Körhasan (2015) continued the article and discussed problems associated with intrinsic motivation and quantum physics indicating that causal factors were self-concepts of limited abilities, difficulty with abstraction, and instructors' difficulties presenting materials. This area of motivational difficulty is connected to SDT as expectancy of proficiency relates to competence and requires autonomy-supportive environments and practices. Thompson and Beymer (2015) supported the discussion of diminished motivation as it relates to difficult tasks and a lack of confidence to perform said tasks. Ryan and Powelson (1991) discussed volition, interest, and mastery as elements of OIT which asserts that people naturally possess volition, interest, and a desire for mastery qualities which are directly related to intrinsic motivation. Moreover, when subjects are more abstract and difficult, educators tend to use more controlling and directing strategies rather than facilitating and nurturing to resolve learning problems (Ryan & Powelson, 1991, p. 54). Each of these constructs are intrinsically related to autonomy, competence, and relatedness. Students will intrinsically assess the value of the educational topic and based upon that assessment will commit a degree of involvement. As students experience an internal stimulus such as enjoyment, interest, or satisfaction, they may exert more effort which may result in greater competence. In turn, greater competence may directly affect engagement. However, these effects may undoubtedly be based upon external influences from teachers, parents, and peers.

　　　　Second language. There are several factors which appear to affect intrinsic motivation for students positively or negatively while learning a second language: quality of relationships with teachers, parents, and peers; enjoyment, external incentives such as better employment opportunities or travel; and memorization. These factors may be divided into two main areas in

the educational process: Positive motivators and negative or demotivators (Hamada, 2011).

Positive motivators include interest, satisfaction, and enjoyment, and demotivators include poor

teacher attitudes, inappropriate behaviors, and teaching styles. In some cases, curricula

misalignments may also create demotivators (Burak, 2014).

In addition, another strong demotivator may involve memorization required to develop

vocabularies necessary for communicating in the second language. However, there are some who

argue for the positive benefits of memorization while learning a second language. For example,

(Duong, & Nguyen, 2006) discussed the concepts of good memorization strategies and poor

memorization strategies which were differentiated by the result. The determining factor

considered whether the memorization strategy attempted to internalize the material, so the

student could evaluate and analyze the information, or if the memorization was merely an

exercise in rote memorization (p. 9). If students are not interested in learning a second language,

they will experience difficulties autonomously motivating themselves to engage in the process;

"a low degree of motivation in the English class [makes] it difficult to acquire the language"

(Nova, Chavarro, & Córdoba, 2017, p. 68). Nova et al. (2017) discussed interest and enjoyment

in learning a second language as related to viewing videos. McGuire (2007) provided an

insightful article which discussed South Korea's adamant rejection of the critical thinking theory

which is assumed to produce better academic achievement. McGuire (2007) argued against

South Korea's teacher-centered and memorization pedagogy and said, "a widely acknowledged

weakness of that system [South Korea's educational system], namely, its over-reliance on

teacher-centered instructional methodologies involving rote-memorization" (p 224). This is

significant especially when considering that South Korea has been in the top 10 educational

systems in the past decade and for the past three years has been number one (Huffington Post,

2012; World Top 20 Project, 2017). These studies point to what may be powerful motivators: interest and enjoyment.

Physical education and music. Costa-Giomi (2004) discussed SDT with its three sub-domains and posited that, "If the needs of competence, relatedness and autonomy are satisfied during piano learning, students may be more intrinsically motivated to continue" (as cited in Cheng & Southcott, 2016, p. 49). Cheng and Southcott (2016) also discussed factors which assist the development of intrinsic motivation and listed: externally motivated strategies, teachers' instructional skills, teachers modeling patience, providing encouragement, and parental involvement which increases the desire and enjoyment for their children (p. 50). The authors also heavily implied that there are two major groups of socially connected individuals in the piano players' lives which can positively or negatively affect intrinsic motivation: parents and teachers. While Ryan and Deci (2000) developed the three sub-domains within SDT, it appears that each of the sub-domains may be linearly connected and should not be viewed as isolated components of SDT. The literature provides a consensus that a healthy tension between intrinsic and extrinsic motivational strategies should be employed by teachers and parents to enhance intrinsic motivation (Cheng & Southcott, 2016, p. 54).

While discussing motivation to learn how to play musical instruments, Burak (2014) discussed the topic using the expectancy-value and flow theories (p. 123). Burak's (2014) discussion and identification of the problem focused on difficulties teachers have motivating students and focused on extrinsic strategies to provide solutions for students who lack intrinsic motivation. Burak (2014) hypothesized that if teachers use "correct teaching techniques to instruct students at playing instruments and getting students to adopt a habit of conscious practise [sic]" (p. 124), students would be more inclined to learn how to play musical instruments.

However, Burak focused more on benefits for teachers than teachers assisting students to increase intrinsic motivation (Burak, 2014, p. 124). The findings from this study suggested that teachers should observe their students to motivate them to increase the duration of practice times and understand competency levels students have gained. From these observations, teachers should properly align lessons and select appropriate repertoires to prevent declines in student motivation. The author also suggested that teachers need to understand and possess knowledge about human motivation (Burak, 2014, p. 132).

Cheng and Southcott (2016) discussed the sub-domains of SDT as independent and separate functions which must be satisfied to increase intrinsic motivation in conjunction with strategies and behaviors exhibited by parents and teachers to assist academic achievement. Burak (2014) discussed EVT and coupled students' expectations of outcomes to the teachers' knowledge of and abilities in applying that proper strategies to students with lower levels of intrinsic motivation to engage them in the learning process. Educators must view motivation from two philosophical perspectives. First, gestalt posits the sum of the parts is greater than the whole. In this case, motivation involves the three sub-domains of motivation, behaviors from teachers, parents, and students in the process, and strategies used based on an assessment. This leads to the second philosophical perspective. Based upon teachers' assessments of student motivational levels, a balanced approach must be adopted. The literature indicates that motivation for learning begins with the student from an OIT perspective (Deci & Ryan, 1985); however, this may not be an accurate assumption. If, as Locke posits, students' minds are tabula rasa, i.e., blank slates (Knight, 2006, p. 50); then, the teacher must provide the external motivation and assist students until the tabula contains sufficient maturity to be autonomous learners. On the other hand, if students possess adequate maturity levels and are motivated to

engage in the learning process from the beginning; then, teachers may function more as facilitators in the students' development. The literature also indicates that autonomous learners may be an end product of a convoluted process which requires the satisfaction of, and may begin with, relatedness, which leads to competence, which builds self-esteem, which leads to autonomous or self-regulated learners.

The literature also addressed factors which affect motivation in physical education instruction. One factor addressed gender as Lee (2016) discussed student motivation related to math and physical education and stated, "male students perceived their abilities in mathematics and physical education to be relatively high, while female students perceived that they had a higher level of ability in reading, English, and social studies than male students" (p. 555). Perception of self is a critical component in motivational theory, because the concept of self and self's ability to perform any task is directly linked to autonomy, competence, and relatedness (Beam, 2015; Körhasan, 2015; Nova et al., 2017).

Beam (2015) discussed perceptions driving motivation from the perspectives of teachers, parents and caregivers, and students. These perceptions focused on applying external reinforcements in physical education settings and indicated that positive behavioral intervention and supports (PBIS) theory, which is more extrinsically focused, could provide positive benefits. Beam (2015) also discussed the concept of pleasure, pain or discomfort, and children's preferences as factors which influence intrinsic motivation (p. 47). Beam (2015) stated, "Self-Determination played a role in the research" (p. 108); however, the question begs asking, if SDT, as defined by Ryan and Deci (2000) is "the doing of an activity for its inherent satisfactions rather than for some separable consequence" (p. 54), how does self-determination factor, which is an autonomous concept, into the process when external motivators are incorporated as

suggested by the PBIS theory (rewards and tokens)? While the PBIS system may provide immediate results in students' behaviors, other studies (Dweck, 2016; Duckworth, 2016) indicate that extrinsic motivators such as "using rewards and tokens to support accomplishments in class" (Beam, 2015, p. 111) may be more detrimental than beneficial. These two concepts indicate a continual tension which exists in education related to intrinsic and extrinsic motivation.

Rigby, Deci, Patrick, and Ryan (1992) addressed the intrinsic-extrinsic dichotomy and provided a new concept and possible answer to the previous question. Rigby et al. (1992) stated, "Our concept of autonomous extrinsic motivation is based on a developmental analysis of the processes of internalization and integration" (p. 165). While Beam (2015) discussed autonomy versus control, he did not discuss the internalization and integration of Rigby et al.'s (1992) "undifferentiated intrinsic-extrinsic dichotomy as related to concepts of self" (p. 168). Rigby et al. (1992) discussed the process as consisting of: Extrinsic motivation, external regulation, introjected regulation, identified regulation, integrated regulation, and internalization which leads to autonomous intrinsic motivation. Self-perceptions are factors which may positively or negatively affect intrinsic motivation, but how does applying extrinsic motivations, especially using harsher forms, affect self-esteem and self-perceptions and are there significant differences between genders when PBIS is applied? Self-esteem and self-perceptions may also be significant variables in students' lives and may also significantly affect behaviors which will discussed in the next section.

Behavior

The literature discussed various forms of motivation which directly impacts student personal behaviors as related to academic achievements. There are two major philosophical foundations supporting models of causality for behaviors: cognitive or behavioral. Cognitive and

behavioral theories corollate to the organismic and mechanistic theories of motivation respectively. In addition, behaviors are manifestations and symptomatic of beliefs and values. Moustakas (1994) discussed the concepts of intentionality, noema, and noesis and said, "intentional experiences are acts of consciousness" (p. 55); therefore, behaviors are manifestations of consciousness which are based upon the cognitive values and beliefs of the individuals' worldview. Bandura (1969) discussed the "modification of so-called symptomatic behavior" (p. 2) and implied a practical application exists between manifested behaviors and judgments, held in this case by educators, about changing those behaviors based upon the manifested symptom. Bandura (1969) said, "removal of the symptom has no effect upon the underlying disorder [behavior], which will manifest itself again in a new, possibly more debilitating symptom" (p. 2). If these assumptions are correct, each of the influential groups (parents, teachers, peers) exerting pressures upon students must exercise caution about making judgments related to symptomatic behaviors and realize that all observed behaviors may be symptomatic and not belief, conviction, or value supported by absolute truth or principle.

The three groups which have the most impart upon students' self-esteem and academic achievement are family, friends, and teachers (Charalampous, & Kokkinos, 2013; Henfield, et al., 2014; Kelly, & Shogren, 2014; Khandagale & Dumbray, 2017; Park & Shin, 2017; Ryan, 2017). There may be impersonal influencers, entertainment and social media, which may significantly impact students on all levels; however, that is beyond the scope of this study. The first group of influencers involves parents whose behaviors significantly influence students prior to entering the formal educational process. The second group involves teachers; the third, and possibly most influential group, encompasses peers (Kiefer, Alley, & Ellerbrock, 2015; Khandagale & Dumbray, 2017; Masland & Lease, 2013; Park & Shin, 2017; Stroet, Opdenakker,

& Minnaert, 2013). Kiefer et al. (2015) stated, "Results indicate teacher and peer support are academic and social in nature and have unique implications for supporting motivation, engagement, and belonging" (p. 1). In addition to motivation, engagement, and belonging, Masland and Lease (2013) addressed academic outcomes supported by peer groups and said, "children who enjoyed academic pursuits and who belonged to academically-inclined peer groups were more likely to conform to novel academic behaviors than children who did not" (p. 661). In a quantitative experimental study, Ya-Fei, Chien-I, and Chih-Kai, (2016) addressed the concept of peer instruction and said, "Peer Instruction (PI) is one of the most successful evidence-based collaborative learning methods" (p. 249). While their findings suggest significant benefits from utilizing peer-instructors, the critical issue of how effective peer-instruction may be will depend upon how mature the peer-instructors are.

While this dissertation focuses on how Christian high school teachers motivate students to enhance autonomy, competence, and relatedness; PI encompasses all three components of SDT. Peer instructors must be competent in their ability to provide quality instruction, must be socially well-adjusted to interact appropriately with peers to whom they are providing instruction, and must be autonomous and autonomously supportive to assist their peers. Nonetheless, teachers spend more time with students than parents or possibly even peers. This requires that teachers judiciously assess symptomatic behaviors of their students to identify values and beliefs which may be driving behaviors. Educators should also maintain a continual assessment of their interactions with students realizing that those behaviors may have positive and negative lasting effects upon students' academic achievement and more importantly students' lives.

Teachers' behaviors. The literature indicates that behaviors of authority figures and persons whom students esteem highly significantly impact student engagement and subsequent academic achievement (Charalampous & Kokkinos, 2013; Henfield, et al. 2014; Kelly & Shogren, 2014; Kiefer, Alley, & Ellerbrock, 2015; Khandagale & Dumbray, 2017; Masland & Lease, 2013; Stroet, Opdenakker, & Minnaert, 2013). Ryan and Deci (2009) listed specific behaviors educators should adopt in their pedagogy which included, "recognizing others' perspectives, offering them opportunities to feel volitional, providing them with meaningful rationales for performing less interesting activities, and avoiding control and punishments to motivate behaviors" (as cited in Guay, Ratelle, Larose, Vallerand, & Vitaro, 2013, p. 375). Because the educational process involves interactions between students and teachers, students' perceptions of teachers' behaviors as authority figures become a critical factor in the evaluation process. Charalampous and Kokkinos (2013) addressed student perceptions and said that perceptions will differ and "are probably attributable to a combination of sources, such as the students' developmental status, the teachers' embracing of modern educational views in their practices and, finally, the students' cultural background" (p. 200).

Henfield, et al. (2014) conducted a qualitative study which discussed the importance of minority students' perceptions of how they related to white peers and teachers' behaviors and the resulting influence. Henfield, et al. (2014) asked participants in the study for suggestions that educators might implement to change negative perceptions of behaviors. One student said, "Teachers should treat all gifted students the same by challenging them to their full potential" (p. 144). While this student perceived the teachers' behaviors to be discriminatory, the statement also revealed a tension within the educational process; teachers' behaviors and students' perceptions of those behaviors. The article discussed the pressures which students felt from

others to excel which they resented; however, the question begs asking: "Can educators, peers, and parents challenge students without applying some form of pressure?" Each behavior, teachers' actions and students' perceptions or interpretations, may have significant influence on student motivation to engage in the process which may affect academic outcomes (Zhang, 2007). In addition, while teachers, parents, and peers may offer words of encouragement, students may interpret those actions as pressuring or manipulative rather than altruistic.

The discussions related to pressure or stress exerted from external influencers during the educational process suggest that people need both types of stressors and that acute stress may provide benefits not normally associated with learning (Vogel, & Schwabe, 2018). Vogel and Schwabe (2018) conducted a qualitative research which examined stress as it related to direct instruction and trial-and-error instruction. The results of their study indicated that "stress markedly improved the effectiveness of the initial instruction as revealed by fewer errors in the explicit rule knowledge test after the instruction phase" (Vogel, & Schwabe, 2018, p. 46). In addition, "Acute stress can boost instructed learning of S-R [stimulus-response] associations and that this effect may override detrimental effects of high trait anxiety on instructed S-R learning" (p. 50). This indicates a tension in human characteristics.

People, depending upon their individual maturity level, may be motivated to copy the characteristics of water and electricity and follow the path of least resistance. While people want to be independent and autonomous, they may also resist pressure and stressors which they view as unnecessary but are essential for mature development. An excellent example of how adversity provides beneficial results can be gleaned from the butterfly's metamorphosis from caterpillar to butterfly. Scientific research has discovered that the butterfly must struggle to free itself from the cocoon to fully develop and mature (Dupree, 2013). How much adversity and to what degree

students must be subjected to adversity will require significant applications of wisdom on the educators' part, and this topic should be extensively researched. This tension (struggling and adversity) between avoiding stress and embracing stress presents a conundrum within the literature. Deci and Ryan (1985) provided concluding comments on Kagan's (1972) concepts of optimal arousal and optimal incongruity and said, "People are active, development-oriented organisms who behave to encounter challenges, to toy with danger, to experience more facets of their being, including, at times, pain and displeasure" (p. 23). This may indicate that people need to maintain a healthy balance between the stressors (struggles) in their lives to learn developmental competencies as they are learned and part of the maturation process (Deci & Ryan, 1985).

Parents' behaviors. Guay et al. (2013) also discussed the importance of parental behaviors as related to academic achievement and persistence (p. 376). While parental behaviors are important for students, there are two issues (parental expectations and pressures and teachers' expectations and pressures) which continue to provide a perpetual tension in the literature as research indicates that after children leave home, teachers exert more influence over students, and the type and amount of influence exerted, especially between mothers and fathers (Guay et al., p. 376). The literature discussed another tension in the educational process as parents participate in their children's academic careers. Parents' behaviors may be motivated from different value systems or beliefs. For example, in the Thai culture, the youngest child is responsible for caring for the parents when they are no longer able to provide for themselves. The parents and older siblings heavily invest in the youngest siblings' education to provide the highest level and best education to accomplish that objective. Thai families exert tremendous pressure on the youngest child to ensure that the parents' needs are met. While the traditional

practice is honorable in principle, from a western cultural perspective, the youngest child's autonomy is not a factor in the educational process. This may exert unwanted pressure on the youngest sibling to conform to tradition and assume the bulk of the responsibility for the parents, which may be achieved by a joint effort from the entire family rather than a single individual (Guay et al., 2013; Henfield et al., 2014). This may provide a textbook example illustrating "introjected and external regulations" (Deci & Ryan, 2000; Guay et al., 2013, p. 376) which authority figures use to motivate students. The eastern cultures also present some conflicting findings related to parental behaviors and autonomous regulations versus controlling regulations. The literature discussed the positive outcomes of autonomously supportive behaviors from authority figures and the negative outcomes from controlling authority behaviors. The consensus posits that controlling behaviors diminish students' motivation; however, there is considerable research, from both cultures, supporting the positive benefits of parental and familial controlling behaviors (Duckworth, 2016; Dweck, 2016; Henfield et al., 2014; Morris et al., 2013; Schulze, & Lemmer, 2017; Tam, 2016; Zhang, 2007).

Peer's behaviors. The literature addresses the importance of parental and peer pressures and how those influential beliefs and behaviors can positively or negatively affect stress levels for students and produce positive and negative results. In a quantitative experimental study conducted by Khandagale and Dumbray (2017), the authors discussed the possible negative outcomes associated with parental and peer group pressure and provided recommendations for reducing or eliminating those negative outcomes (p. 348). The assumption in the literature may suggest that fear is an undesirable emotion which should be eliminated; however, fear is a biblical concept which can be beneficial and detrimental, and a better approach may be to identify causality and develop management strategies for coping. The approach suggested by the

authors may reveal a detrimental by-product from these efforts to eliminate negative stressors. While the literature discussed the negative factors, there is also evidence to suggest that people may need a healthy tension between negative and positive stressors (Boyle, et al., 2016; Vogel, & Schwabe, 2018). This concept of balanced or controlled tension was discussed by Deci and Ryan (1985) in research related to phobics and optimal stimulation, arousal, and incongruity (pp. 20-22). The literature also discussed a significant factor related to peer behaviors and how powerfully peer behaviors can impact students.

There are two tragic events that took place during the last two decades which demonstrate how peer behaviors can have extreme consequences: Virginia Polytechnic Institute and State University (VT) and Columbine. Both incidents involved students who made deadly decisions about taking revenge on their peers after being the recipients of bullying behaviors and what may be the most devasting and final peer bullying behavior of all: rejection. Some of the rejection which Cho experienced were the publishing company rejecting the manuscript for his book, students rejecting him because he was different, and rejection from a young woman in whom he was interested. LeighAnne Lyttle (2012) conducted a case study which addressed the shootings at VT in 2007; however, the study only briefly addressed what might have been a significant causal factor in Cho's decision to resort to violence and seek revenge against those who victimized him for years: peer behaviors. Peer beliefs and values generally translate into communications and activities or behaviors which have consequences, some which are trivial and insignificant and some catastrophic. What may be more disturbing related to these incidents is how intelligent persons tasked with after-action activities appear to focus on symptoms rather than causes and finger-pointing rather than problem-solving. Governor Kaine directed the VT administration to form a review panel to engage in fact-finding, provide suggestions to prevent a

similar incident, and to determine if VT had violated the Jeanne Clery Act (Gifford, 2010). The

report did not address bullying activities or peer influences which may have been the locus of

causality. A revision to the report briefly discussed Cho's mother and sister being concerned

about Cho being bullied, statements from Cho's school counselors, that said there were "no

records of bullying," (TriData Division, 2009, p. 37) or harassment complaints, and local

newspapers stating that Cho had been a victim of bullying, (p. 37). The final assessment

provided by the report appeared to diminish peer behaviors which victimize people by saying

that "nearly all students experience some level of bullying in schools today" (p. 37). The word

tragedy is clearly an understatement of what happened at VT on April 16, 2007.

Erik Harris and Dylan Klebold killed 15 people and seriously injured 24 others to exact

revenge on a system that was characterized as favoring the favored and rejecting the unfavorable.

Clabaugh and Clabaugh (2005) conducted a study concerning the events which preceded the

terminus event on April 20, 1999; the FBI focused on symptoms, sought to blame individuals,

and neglected the cultural atmosphere which incubated the machinations of these two young men

which resulted in the massacre at Columbine: rampant and unchecked bullying, privileging

convicted criminals, and sexual harassment (p. 83). Columbine was the most notorious of school

shootings until Cho murdered 32 people at VT; both incidents appeared to have one common

denominator: victims who had been bullied to the point that rage, fueled by rejection, overtook

reason and resulted in revenge being satisfied. Dweck (2006) discussed the Columbine massacre

and what may be the causal factor in events of this nature and said,

> We're back to rejection, because it's not just in love relationships that people experience
>
> terrible rejections. It happens every day in schools. Starting in grade school, some kids
>
> are victimized. They are ridiculed, tormented, and beaten up, not for anything they've

done wrong. It could be for their more timid personality, how they look, what their

background is, or how smart they are (sometimes they're not smart enough; sometimes

they are too smart). It can be a daily occurrence that makes life a nightmare and ushers in

years of depression and rage. (p. 168)

Bullying and deliberate indifference may have been the catalysts in each of these situations

where peer behaviors significantly impacted the immediate victims who were the brunt of the

bullying but also the victims of the victims. Deliberate indifference as Dweck (2006) stated, only

makes matters worse as educators do nothing to stop bullying (p. 169). This may have been a

critical factor at Columbine as Harris and Klebold witnessed authority figures allowing injustices

to go unchecked. Peer behaviors, from these two events, have powerful potential in motivating

students and should be monitored to avoid further tragedies and considered as a possible strategy

(peer instructors) to motivate and engage students as discussed by Ya-Fei, Chien-I, and Chih-

Kai, (2016).

Motivation

The literature discussed beliefs about motivation, assumptions and theories based upon

those beliefs, and people who motivate or are motivated. Concerning beliefs, the literature

indicated that people form values and worldviews; develop theories, programs, and strategies

based upon those values and worldviews; and take actions based upon assumptions and beliefs

while making predictions about positive outcomes (Eccles & Wigfield, 2002; Tsai, et al., 2008;

Williams & Deci, 1996). Aubrey Malphurs (2004) discussed the connection between beliefs and

values and said,

Values are rooted in your core or central beliefs (p. 37). He further discussed the concepts

and defined core or central beliefs as a conviction or opinion that you hold to be true as

based on limited evidence or proof. (p. 37)

There are issues with Malphurs' definition as the literature discussed how beliefs guide actions

and the evidence is not limited. While the evidence may not be correctly interpreted due to

human error or bias, there is an abundance of data related to the need for motivation, the

importance of properly motivating, and implications related to the implementation of motivation

in the classroom. While educators may have opinions on every subject, only beliefs supported by

absolute truth or principle, vetted by research and empirical studies, may or should qualify as

values or convictions upon which to prompt action, especially when young lives are involved.

Children are not Guinea pigs and educational processes should not be experimental.

Two basic theories related to motivation emerged from the literature: organismic theories

which are predominately psychologically founded and mechanistic theories which stem from

biological drive mechanism theories (Deci & Ryan, 1985). These two domains form a dichotomy

and tension within the literature: intrinsic and extrinsic. Whether motivation is intrinsic or

extrinsic may be determined by the concept of perceived locus of causality (PLOC); a person's

perceptions or beliefs. Heider's (1958) concept of PLOC discussed how beliefs about personal or

impersonal actions and intentions affect motivation related to intrinsically or extrinsically

controlled behaviors; personal being intrinsic and impersonal being extrinsic (as cited in Ryan &

Connell, 1989). This belief divides motivation into two categories: intrinsic and extrinsic. Also, a

factor which may be causal, but not adequately addressed within the literature, is the individual's

maturity level and how it may affect the PLOC (Charalampous, & Kokkinos, 2013). The

assumption may be that motivation begins intrinsically from an organismic perspective and is

natural; but as the person ages, they lose that natural intrinsic motivation and must be extrinsically motivated. Organismic theorists believe that people have a natural curiosity and do not need to be extrinsically motivated, but evidence may suggest that interest and curiosity may be initiated by external stimuli, especially in younger years of development; and then, intrinsic motivation is developed as people develop and mature. However, even in mature adults, intrinsic motivation may be stimulated by some external factor: rewards, status, fame, etc.

Educators form beliefs which guide theories, and from those theories, strategies are developed which appear to involve control and nurture mechanisms. The assumptions, which are based upon findings in the research, indicate that control mechanisms appear to diminish intrinsic motivation and creativity, and nurturing mechanisms tend to foster intrinsic motivation and self-regulation. Based upon the findings in the literature, researchers have developed strategies which seek to develop intrinsic motivation within students by appealing to the organismic principles which posit that students are naturally interested and need nurture to be motivated and engaged in their learning and function as self-regulated mature learners.

However, there is evidence that students (mostly older students) are not naturally interested and require external motivation which may be viewed as stress. Vogel and Schwabe (2018) discussed the phenomena of acute stress, which is experienced internally but may stem from an external stimulus but is attributed to the individual's PLOC, and how it affects teachers and students. They suggested that when teachers are subjected to external pressures, (for example, pressures from administrators related to students' academic outcomes which translates to believing they will receive a poor evaluation if their students do not reach objectives) due to default mechanisms in the brain, teachers resort to more extrinsic controlling forms of motivation to obtain educational objectives and learning outcomes. What teachers do is based upon what

they believe and may be reactive education rather than proactive, or to put it another way, they may resort to situational ethics rather than proactively providing instruction based upon solid educational principles.

While discussing Aaron Beck's clinical work associated with cognitive therapy, Dweck (2016) said, that Beck "suddenly realized it was their [Beck's patients] beliefs that were causing their problems" (as cited in Dweck, 2016, p. 224). In this situation, Beck may have been discussing a culture which is governed by fear which is an intrinsic motivator fed by external stimuli. Beck discussed fear which apparently produced negative outcomes, and Vogel and Schwabe (2018) discussed stress and fear which produced positive results. While the literature focused more on the need for educators to provide nurturing environments, it also indicated that fear was a variable which students' experience on many levels: fear of tests, other students, disapproval from authority figures, failure, etc. Duckworth (2016) discussed how leadership in West Point was addressed relative to bullying, fear, and disrespect. This is relevant, because every teacher is a leader, and if the teacher loses control of the leadership position, students usurp that leadership role and chaos ensues. Students may fear tests, subjects, teachers, parents, or peers; and educators need to have predeveloped beliefs, strategies, and action plans to inform students that fears are a part of life and must be controlled; so, the fear will not control the students. General Caslen discussed how the culture changed at West Point from one where cadets were hazed and disrespected to one where nurture and respect were emphasized. The cultural change was deliberate and Caslen said,

> When only the survivalists succeed, that's an *attrition model* [of leadership] … There's
> another kind of leadership. I call it a *developmental model*. The standards are exactly the
> same—high—but in one case, you use fear to get your subordinates to achieve those

standards. And in the other case, you lead from the front. (as cited in Duckworth, 2016, p. 259)

General Caslen's concept of leading from the front may have been developed from Major General John Schofield's Definition of Discipline. As the Superintendent of the *United States Military Academy* in 1879, Schofield said,

> The very same commands can be issued in a way that inspires allegiance or seeds resentment. And the difference comes down to one essential thing: respect. Respect of subordinates for their commander? No. Scofield says. The origin of great leadership begins with the respect of the commander for his subordinates. (as cited in Duckworth, 2016, p. 258)

Every teacher is a leader and has or should have formulated a philosophy of education and classroom management which is based upon a belief system. Teachers develop theories of how their beliefs may be developed in the classroom and based upon those theories, they formulate and implement strategies to motivate students. As leaders, teachers must also understand human nature; humans are fearful. They must respect the students and provide opportunities for students to express their fears in a nurturing environment. There also appears to be negative and positive forms of fear which educators must learn to differentiate to utilize positive fear and avoid negative fear. However, the true test of teachers' leadership abilities may reside in what the teacher believes about students as individuals which stems from the teachers' worldviews which are based upon their values, which are based upon their beliefs.

Summary

Chapter Two provided a discussion of the literature which predominately focused on the theoretical framework contained within the self-determination theory developed by Ryan and

Deci (1985, 2000). I also discussed literature as it related to the three sub-domains of Ryan's and

Deci's (2000) self-determination theory: autonomy, competence, and relatedness. There are three

major themes which emerged from the literature and were used to outline the review of the

literature section: educational content, behavioral influences, intrinsic and extrinsic motivation.

Many theorists approach motivation from a linear perspective and posit that their particular

theory may be the key to motivating students to engage them in the learning process. Humans do

not behave in a vacuum and behaviors may be influenced from many variables; however, the

literature appears to address behaviors from a causal perspective when in reality behaviors may

be symptomatic of deeper issues. People are complex individuals and it appears that the concept

of balance is missing from the discussion. Motivation may not be a dichotomy, continuum, or an

isolated principle; it may be a taxonomy. Motivation may be a process which involves all

stakeholders, including parents and peers, employing intrinsic and extrinsic strategies, and a

great deal of wisdom for educators to properly apply strategies and appropriately utilize the

elements of the taxonomy. The literature indicates the importance of developing motivational

strategies to enhance academic performance which may be misdirected; the importance of

motivation should focus on developing the spirit of the person not on academic outcomes.

CHAPTER THREE: METHODS

Overview

This transcendental phenomenological study seeks to describe the experiences of Christian high school teachers motivating students in the Pacific Northwest. These teachers have a story worth hearing which the world of Christian education needs to hear. Heretofore they have not had a voice in the literature. This chapter includes a detailed description of the research design, research questions, and rationale for drafting them, participants' setting and criterion for selection for this study, procedures for the research project, and how I situate myself to the study. This chapter also provides discussion of data collection procedures, data analysis, elements to ensure trustworthiness, ethical considerations, and a concluding summary.

Design

This research is a qualitative transcendental phenomenology examining the central phenomenon of Christian high schoolteachers' experiences motivating students from a transcendental perspective. The study utilizes the philosophical lens of a Christian worldview of axiology and pragmaticism. This research warrants the transcendental phenomenological style. This qualitative study is justified, because quantitative studies examine populations and samples using numbers and statistical data to make inferences and correlations; whereas, qualitative studies examine individual or multiple cases using data collected primarily from "four basic sources of qualitative information: interviews, observations, documents, and audio-visual materials" (Creswell, 2013, p. 52) to tell a story about people. Some correlations and statistical data are discussed as they relate to motivation or populations; however, this study seeks to collect data from Christian high school teachers in the form of textual descriptions which captures the essences of their lived experiences.

There are three basic types of phenomenological studies: hermeneutic, heuristic, and transcendental. Hermeneutic phenomenology "involves the art of reading a text so that the intention and meaning behind appearances are fully understood" (Moustakas, 1994, p. 9). Heuristic phenomenological investigations begin "with a question or problem which the researcher seeks to illuminate or answer" (Moustakas, 1994, p. 17), and transcendental phenomenological or the empirical phenomenological approach "involves a return to the experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience" (Moustakas, 1994, p. 13).

Hermeneutics begins with the text to understand, heuristics seeks to solve a problem or answer a question, and transcendental inquiries begin with experiences to understand the essence. Therefore, the rationale for choosing the transcendental phenomenological design stems from a desire to understand the experiences of Christian high school teachers motivating students to help Christian educators, especially high school teachers, to motivate students. To accomplish that goal, I explore the experiences of Christian high school teachers to extract the essences of their lived experiences. Quantitative research provides numbers, statistics, and correlations but does not provide a lucid picture of how people experience life. Therefore, the transcendental phenomenological design may be the best approach to realize "the maxim of phenomenology, 'To the things themselves'" (Moustakas, 1994, p. 26). By seeing "the things themselves" (Moustakas, 1994, p. 26) through Christian high school teachers' experiences motivating students, I provide a voice for them to express setbacks and victories related to motivating high school students in a Christian environment in the Pacific Northwest.

Historically, the transcendental phenomenological study had its beginnings with Edmund Husserl (1859-1938) who was a German philosopher and "developed a philosophic system

rooted in subjective openness" (as cited in Moustakas, 1994, p. 25). Several philosophers influenced Husserl: Kant (indirectly), Hegel, and more prominently Descartes. Hegel and Descartes apparently provided the basis for Husserl's understanding and meaning of phenomenology (Moustakas, 1994). The definitions for transcendental and phenomenology appear to originate more from Husserl's successors than from Husserl himself as he

> Takes over words used differently in other contexts and expects the reader to understand these words not in terms of linguistic definitions set forth in advance, but in light of their referents—the experiential features or nuances that he is describing. (Behnke, n.d., para 6)

Heidegger (1977) stated,

> The word *phenomenon* comes from the Greek *phaenesthai*, to flare up, to show itself, to appear [and comes from] *phaino*, phenomenon means to bring to light, to place in brightness, to show itself in itself, the totality of what lies before us in the light of day [emphasis in original]. (as cited in Moustakas, 1994, p. 26)

Moustakas (1994) stated that to "facilitate derivation of knowledge" (p. 33), the process of epoche was an essential component of the transcendental phenomenological research and defined epoche as a process of refraining "from judgement, to abstain from or stay away from the everyday, ordinary way of perceiving things" (p. 33). To summarize, transcendental phenomenological research requires the researcher to bracket himself in such a way that he views the data from a fresh or new perspective to bring to light the meanings and essences of lived experiences (Moustakas, 1994).

One of the reasons this type of study captures my interest is that like Husserl and Moustakas, I have a deep love for philosophy, and phenomenology has deep philosophical

assumptions which intrigue and sustain a continuous drive to understand the experiences of others (Moustakas, 1994). While the transcendental approach seeks to extract the essences of experiences to understand and explain the experiences under question (Creswell, 2013, p. 122), I desire to understand the essences of the experiences of Christian high school teachers rather than to provide an interpretation of them. For this reason, the transcendental phenomenological study is most appropriate to extract the meaning and understanding of the involvement to correctly identify essences of lived experiences of Christian high schoolteachers motivating students in the Pacific Northwest. The transcendental phenomenological approach also provides foundations for the selection and development of the central research question and sub-questions.

Research Questions

The central research question guiding this study is "How do Christian high schoolteachers in the Pacific Northwest describe their experiences motivating students?" The following sub-questions will assist in eliciting information:

1. How do participants describe their experiences motivating students to be autonomous learners?

2. How do participants describe their experiences motivating students to be competent?

3. How do participants describe their experiences motivating students to be more relational?

Setting

The setting is Christian schools in the Pacific Northwest. The sample consists of nine participants from six privately funded Christian schools in the Pacific Northwest. The demographic data which follows was retrieved from Private School Review (PSR, 2003-2018). The schools include:

1. School number one is a privately funded and operated school with an enrollment of less than 800 and is accredited by ACSI.

2. School number two is privately funded and operated school with an enrollment of less than 300 and is accredited by ACSI.

3. School number three is privately funded and operated school with an enrollment of less than 50 and is non-accredited.

4. School number four is a privately funded and operated school with an enrollment of just over 200 and is non-accredited.

5. School number five is a privately funded and operated school with an enrollment of just over 150 and is accredited by ACSI.

6. School number six is a privately funded and operated school with an enrollment of just under 300 and is accredited by ACSI.

Two interviews were conducted in private offices at each school site respective to the Christian teacher's employment. The remaining seven interviews were conducted via Skype. The research was analyzed, and documents were created in my home office. The schools are privately funded independent Christian schools which meet the definition of Christian listed above in the definitions section.

Participants

I began searching for schools in Southwest Idaho to identify an adequate number of teacher participants. The initial search did not provide an adequate number which necessitated expanding the search to neighboring states. I developed a prospective list of schools in the Pacific Northwest and contacted the principals of each school by phone to discuss the proposed research. The participants for this study were purposefully selected for the following reasons:

First, the central phenomenon is experiences of Christian high school teachers motivating students; therefore, it is necessary to identify participants from Christian schools who have experience teaching high school students. As Creswell (2013) stated, "It is essential that all participants have experience of the phenomenon being studied" (p. 155). Criterion sampling was also utilized to identify nine teachers who have experience teaching in a Christian high school and meet the criteria listed below.

1. The teacher must be a Christian who exhibits an authentic relationship with Jesus. This will be determined by recommendations from the teachers' principal.

2. The teachers' principals must recommend the teacher based upon his or her assessment of the teacher's commitment to participate in the research to advance pedagogical practices and the teachers' demonstrated spiritual commitment.

3. Teachers must have at least one year of experience to ensure they will have sufficient experience with the phenomenon under study; and

I attempted to obtain maximization of diversity (Creswell, 2013, pp. 156-157); however, the demographics of the geographical location consist of two major ethnicities: Caucasians and Hispanics. In addition, the ratio of male to female and ethnicity statistics does not reflect national statistics (NECS, 2017). Second, based upon my Christian worldview, I desire to understand the issues Christian high school teachers encounter in the process of teaching. Third, the research design requires purpose sampling (Creswell & Poth, 2018; Moustakas, 1994; Patton, 2015).

Procedures

This section of Chapter Three covers procedural steps needed to conduct the study, steps for securing IRB approval, methods for eliciting participants, data collection procedures and analysis, trustworthiness, and ethical considerations. I received the notice of proposal approval,

and successfully defended the proposal. I submitted the IRB application, ancillary materials, and site permissions documentation and received IRB approval to begin the study.

Eliciting Participants

I know two of the principals of the schools in a professional manner. I interviewed one for a class requirement in the doctoral process. This principal would not be part of the study other than to identify prospective teacher participants and does not present a conflict of interest.

To secure participants for the study, I called schools and sent emails in the Pacific Northwest to make initial contact with the principal or administrator of the school. During the conversation, I provided a brief description of the proposed research to include the purpose of the study, the number of participants needed, the criterion for participant selection, the forms of data collection which will be used and how the data will be analyzed. I concluded with a description of the ethical steps which were used to protect confidentiality along with the benefits which the study might provide for the principal and the school. I suggested that the principal pray with the teachers for a week about the research and the school's involvement in the study and called the principal at the end of the prayer period to ascertain the decision. For those principals who agreed, I emailed an Institutional Permission Letter (see Appendix A) to the principal or administrator.

After the principals returned the signed permission letter and identified prospective participants, I contacted them by email or phone to schedule a meeting to discuss participation in the study, the process of how the study will be conducted, the data collection process and forms, trustworthiness, and ethical issues related to the teachers. After the prospective teachers agreed to participate, I emailed and collected signed consent forms (see Appendix B)

Data Collection and Management

Data were gathered, organized, managed and analyzed, to develop a composite

description of the essences of Christian high school teachers' experiences motivating students in

the Pacific Northwest and were utilized for the final dissertation manuscript. Data collection

began with a face-to-face interview held in private offices or a Skype interview conducted from

my home office. I attempted to secure a private office with a window in the door or a wall to

allow for privacy and be open to protect each person's Christian witness. The interviews were

audio recorded using two devices to avoid any technological difficulties.

Validation Measures

The final step in the procedures section involved two components. First, I submitted the

questionnaire and the teachers' writing prompt to two educational experts to determine validity

and relevance. The experts' examination provided valuable insights which were used to refine

data collection forms, uncover ambiguity involved with how questions might be worded, or if the

participants lack any necessary skills for participation in the study (Creswell, 2013, p. 165). The

experts provided valuable insights, and I refined the questions based upon their input (Gall, Gall,

& Borg, 2010, pp. 35-36). I reviewed the composite documents of textural and structural

descriptions and solicited a "disinterested expert" (Patton, 2015, p. 671) in the field to evaluate

the process and the product (Creswell, 2013; Creswell & Poth, 2018; Patton, 2015). I gave the

participants the composite document to determine if the written description accurately portrayed

the essences of their lived experiences and made adjustments based upon their feedback.

The Researcher's Role

As the human instrument in this study, the first step in the phenomenological process

seeks to embody the transcendental philosophy through the concept of epoche. As Moustakas

(1994) stated, "In the *Epoche* [sic, emphasis added], the everyday understandings, judgments, and knowings are set aside, and the phenomena are revisited, visually, naively, in a wide-open sense, from the vantage point of a pure or transcendental ego" (p. 33). Socrates discussed the concept of epoche when he advocated the process of critically examining the beliefs and behaviors which are taken for granted and assumed (Gross, 2002). I attempted to observe, think about, document, and report the data from that perspective; however, I failed to fully achieve the goal within transcendental philosophy due to subjectivity, biases, and presuppositions which are an intrinsic part of my humanity.

Assumptions and Biases

The presuppositions and biases which I bring to the study are as follows:

1. The Christian educational sector is the intended audience for this study.

2. All pedagogical endeavors should be firmly based upon biblical principles which have been identified by specific biblical references.

3. I have a high degree of respect for Christians working in secular education, but strongly feel that Christian education is God's preferred method for education.

4. Education is a spiritual process directed towards the soul not the brain.

5. And last, most teachers may unknowingly default to manipulative forms of motivation to achieve objectives which students may intuitively sense and resent which may produce passive-aggressive forms of resistance.

Because I view everything through the Christian worldview lens my decisions and actions are driven by that lens. The biblical principle for this decision is founded upon Romans 1:16, 2:9-10; to the Jew first and then the Gentile. In other words, God provides for His own first then those who are not His own. This principle is also demonstrated throughout Scripture: the

flood, the plagues upon Egypt, the prophecies which warn God's people of impending wrath and many others. The reader must understand that Christian education's primary function is educating Christians not non-Christians; therefore, the function of evangelizing the lost assumes a secondary role. Christian education is an exclusive environment which hires Christian teachers who provide instruction for Christian students under the direction of Christian parents (Gaebelein, 1968). As such, Christian education is not primarily focused on the salvation of the lost, but on the transformation of Christians into the image of Jesus. While there is a strong desire to help the unregenerate to be saved, there is no desire to assist them to be better unregenerate persons. A classic example which graphically illustrates this principle stems from working 20 years in corrections. A great amount of time, energy, and resources have been poured into criminals to assist with rehabilitation and producing pro-social citizens, and those efforts have, mostly produced a more educated and more sophisticated criminal which has been documented and reflected in recidivism rates nationally.

Pedagogical foundation. The biblical lens provides principles and truths which have been extracted from God's Word, which is intended only for those who have been regenerated. The unregenerate cannot understand the Word of God (1Cor. 2:10-14). This position is further supported when Jesus told the disciples that the things of the kingdom are hidden from the unregenerate (Matt. 13:11, Mark 4:11, Luke 8:10) which is based upon the principle of not casting pearls before swine (Matt. 7:6).

Preferred pedagogy. God created the universe and is a personal God who is interested in the activities of His children; this includes the educational process. Christians working in secular education deserve a great deal of respect and no disrespect or offense is intended, I must be true to my Savior. However, I also desire that the reader understand that this position is not

intended to imply that God does not call some educators to work within the secular field. The

secular education system, and emphasis must be placed upon disagreement with the system and

not Christians who work in the system, is anathema and not God's preferred educational vehicle.

This is supported by practices, which have been legislated and directed at controlling the system,

and by extension those in the system, in the past five decades to remove prayer, the Bible, and

God from the system to produce students who are anti-God. This is also supported as the occult

has been introduced into the secular system along with immoral practices involving the

homosexual community and laws mandating the inclusion of instruction related to

homosexuality to begin in kindergarten in the California and Massachusetts. At this writing,

there are only five states which have not adopted transgender laws (Transgender Law Center,

2018). To re-emphasize, this position does not advocate that Christians should not teach in the

secular system; because God is sovereign, He can use anyone anywhere who is submissive to His

will. However, Christians teaching in secular education are silenced by governmental mandates

which prevent them from fully obeying the mandate in Scripture to preach the gospel to every

creature (Mark 16:15). This is further compounded as Van Brummel (2009) stated "The Great

Commission demands that we hold before students the importance and consequences of

committing their lives to Jesus Christ" (p. 76). This biblical principle and governmental

mandates are diametrically opposed and place Christian teachers in the secular section in an

untenable position: Do we obey God or man (Acts 5:29)?

A spiritual process. Education is a spiritual process involving matters of the soul or

heart; and while Christian education involves intellectual pursuits, it is not primarily an

intellectual process aimed at developing the brain but rather a spiritual process for developing the

soul which produces an intellectual by-product. This is based upon Scripture which addresses the

spiritual component of humanity and addresses the principle that Christianity is a matter of the heart, i.e. the soul (Matt. 24:48; Mark 7:6, 8:17).

This assumption is further supported by research in neuroscience. Pavone et al. (2014) conducted a study of hydranencephaly which is "one of the most severe forms of bilateral cerebral cortical anomaly. In this condition, the cerebral hemispheres are completely or almost completely missing" (p. 1) and affects about one in 5,000 (p. 1). One such occurrence involved a math honor's student at the University of Sheffield, Sheffield, UK. The student complained of "a minor ailment" (Donahue, 2005, para 1); and during an examination, "the doctor noticed the student's head was a little larger than normal (para. 1). The attending physician referred the student to the "Late Professor John Lorber for further examination" (Donahue, 2005, para. 2) who administered a CAT-scan and "discovered that this man, a mathematics student with an IQ of 126, had virtually no brain at all" (para. 2). This condition of brainless people has been extensively studied (Albayrak, Sirin, Arpaci, & Erdogan, E., 2010; Gentry & Connell, 2012; Merker,2008; Pinar, 2011). This condition may provide significant support related to the theory that the spirit animates the body (Strong, 1907), contains the memory, and it is the spirit or the soul which must be developed in the educational process.

Motivation versus manipulation. A final assumption posits two closely connected components. First, most forms of motivation may be benign, or in some cases may be malicious, manipulative processes; a quid pro quo interaction where teachers exert external pressures and motivations to move students to higher levels of achievements based upon some form of external authoritarian mandate. Second, if the methodologies are manipulative in nature, most motivational strategies may be more extrinsically motivated than intrinsically motivated. These are not firmly held assumptions; however, as teachers discuss their experiences motivating, the

reality or the default mechanism of how Christian high school teachers motivate their students may surface.

These presuppositions directly affect how motivation is viewed. Motivational practices begin with educators touching the hearts (affective component pertaining to relatedness) of students by connecting spiritually with genuine biblical love (loving neighbors as we love ourselves, Matt. 22:39). As a result of authentic and pristine motives on the teachers' part, students extend trust and willingly engage in the spiritual learning process (which enhances competence), as students realize the teachers are authentically interested in them as persons made in the image of God. Based upon that principle, the students' souls are developed to first benefit the students, and as a by-product, students will be good citizens who are self-regulated learners (which demonstrates autonomy) for the kingdom.

Personal Experiences

The following are personal experiences brought to the study which include teaching and motivating: I have been a pastor of four churches, published author, missionary, administrator of large institutions, and have taught at all levels in the Thai educational system. The experiences include:

1. Being the pastor of four churches and teaching adult Sunday school classes which required developing curricula and learning human nature to use biblical principles for motivating God's people;

2. Extensive experience with writing a variety of styles having written and published three books, taken courses on technical writing and written field memoranda, post orders, emergency preparedness manuals, and division directives for two large correctional institutions. This required extensive research to consult and include federal and state law,

correctional accreditation standards, federal and state court decisions, and department attorneys; taught in several prison systems teaching and motivating passive and aggressive learners; developed a training curriculum for the above-mentioned institutions. These experiences will assist in writing textural (what) and structural (how) compositions for analysis.

3.   Administrator of a private Christian school motivating teachers in the educational process.

4.   Missionary teaching high school students in Thailand which required developing a curriculum that aligned with their needs.

5.   Taught English at the graduate and post-graduate level in Thailand and developed assessment tests and curriculum.

6.   Investigative lieutenant within a state correctional setting. This experience assists in the process of looking at things as they are and objectively arriving at judicious decisions.

These experiences have formed opinions which may be beneficial in this study and assist achieving the goal of the transcendental approach; however, after viewing data, these presuppositions may be instrumental in the phenomenological aspect of discovery.

In this setting, I have no prior knowledge of the teachers, administrators, or schools that may be part of this research except for those noted above; therefore, this will not be an issue with objectivity. The central role consists of being the primary investigator who gathers data, manages, analyzes data, and drafts the final manuscript. I will also be a student as I listen to the stories of experienced teachers who have walked the motivational road. I hope to achieve a realistic view of the experiences Christian schoolteachers have had motivating students, so that I might learn more effective ways to spiritually motivate learners.

Data Collection

Data collection activities follow Creswell's and Poth's (2018) steps: locating sites,

gaining access, purposeful sampling procedures, collecting data, recording data, minimizing field

issues, storing and securing data, and diligently attending to Christian principles of ethics and

IRB requirements (p. 149). Data collection began with face-to-face and Skype interviews which

are the primary data collection tools used in phenomenological research (Creswell & Poth, 2018,

p. 161; Moustakas, 1994; Patton, 2015). Data was also collected using a questionnaire and a

writing prompt. As the study progressed, I realized I should have incorporated more forms of

data collection such as school records related to awards or special recognitions for teachers who

have demonstrated exceptional motivational skills.

Interviews

I collected data in this order: face-to-face and Skype interviews, teachers' questionnaire,

and a teacher prompt. Patton (2015) provided a list of interviewing skills and principles which

enhanced the quality of interviews which I used as a guide for conducting interviews (p. 428).

Patton (2015) also provided a brief list of challenges which might arise during the interview

which assisted the process as an awareness of interviewees' biases, emotional states, and power

structures (p. 390) became evident.

The rationale for this order of data collection is face-to-face interviews provide a venue

for developing a relationship which goes deeper than researcher and participant (Creswell &

Poth, 2018; Patton, 2015). The interview provided the foundation for the motivational

questionnaire and the teacher prompt. The interview process most importantly afforded me the

opportunity to build a relationship with the interviewee whereby the interviewees learned that I

am ethical, professional, spiritual, passionate about Christian education, and trustworthy. As the

interviewees learned more about me, they appeared to trust me and buy-in to the significance of the study. Building this relationship during the interview mitigated reluctance of interviewees in completing the self-report instrument and enhanced an environment of openness. This was supported by van Manen (1990) when he said, "Phenomenology describes how one orients to lived experience, …, and semiotics is used here to develop a practical writing or linguistic approach to the method of phenomenology and hermeneutics" (p. 4).

The questionnaire is the second form of data collection, and the reason for selecting the questionnaire and placing it second in order seeks to obtain levels of knowledge, identify strategies for implementation, and any biases, predispositions, or areas of misinformation related to motivation (Patton, 2015). The teachers' questionnaire addresses the purpose of phenomenological research, "documenting and understanding dynamic program processes and their effects on participants so as to provide information for ongoing program development" (Patton, 2015, p. 60). The questionnaire provides a "photograph" (p. 60) which provides information to be used in the process of the inquiry. Patton (2015) further stated that each question on a questionnaire "must be singular—that is, no more than one idea should be contained in any given question" (p. 451). I ensured that each question addressed each domain within Ryan's and Deci's (2000) self-determination theory (autonomy, competence, and relatedness). The questions were also designed to understand teachers' experiences with applying motivational strategies related to those domains.

The writing prompt was placed last for two reasons. First, by going through the interview process and answering the questionnaire, teachers had time to process and organize their thinking. Second, writing requires a disciplined cognitive concentration, and it is an intentional process which produces a better picture of what people believe in theory and translate into

practice. The teacher's writing prompt provided participants with an opportunity to articulate in writing what they believe about motivation. Requiring teachers to write involves intentional reflection and an "inseparable connection to the world" (van Manen, 1990, p. 5). Writing involves intentionality of reflection and this process requires writers to critically think about beliefs, values, and experiences to describe accurately the orientation to lived experiences (van Manen, 1990, p. 4).

Face-to-face and Skype interviews. The interviews were conducted face-to-face or by Skype in private offices or my home office which provided a quiet place without interruptions and provided accommodations for security to prevent participants from being compromised in any manner, i.e. offices which have glass windows or if windows are not present, a third party will be present during the interview. The need for a third party was unnecessary as the offices met required specifications. I conducted seven Skype interviews and provided participants with instructions where necessary to assist with Skype software. The interview addressed the central research question and each of the sub-domains within the SDT. The interview was audio recorded by using two quality recorders. This prevented losing any data due to some technical difficulty which occurred during one of the interviews.

In addition, the interviews followed Creswell's and Poth's (2018) suggestions for interviewing which include: develop open-ended interview questions, select interviews based upon principles of purposeful sampling and fulfillment of selection criteria, use face-to-face interviewing methods, record all interviews and follow-up interviews if necessary, develop and use interview protocol (see Appendix C), locate distraction free sites for interviews, obtain consent forms, follow good interview procedures, have all recordings professionally transcribed verbatim, and be sensitive to the interviewees' emotional state during the process.

An extra effort was made to remain focused on the questions that were developed for the interview, remaining within the established timeframe, offer a limited number of questions which focus on a single idea, and demonstrate courtesy and respect by being a good listener (Creswell, 2013; Creswell & Poth, 2018; Patton, 2015). The interview questions are "open-ended, general, and focused on understanding" (Creswell, 2013, p. 163) the central phenomenon being studied which aligns with qualitative phenomenological studies (Creswell & Poth, 2018; Patton, 2015). Patton (2015) added two aspects for interview questions, "neutral, clear" (p. 446). Moreover, Patton (2015) also recommended quality data controls be implemented immediately after the recorded interview (p. 473). After the interview, I reviewed the recordings to ensure technological functionality, reviewed notes for accuracy; and if there are any discrepancies, interviewees were contacted for clarification.

Interview questions. Standardized Open-Ended Interview Questions

1. If we just met, and a friend-relationship developed, what would you consider important information to tell me about yourself?

2. Please discuss your worldview and how you developed it.

3. Please tell me about your education (Christian or secular college; please include elementary, secondary, undergraduate, and graduate experiences if applicable) and teaching experiences which have brought you to this point in your life.

4. Please explain how you define motivation.

5. Please describe your philosophy of motivation for the classroom.

6. How do your philosophies of education and motivation impact your pedagogy?

7. Does your motivational practice differ from what you were taught in college? If so, How?

8. Do you see any differences between the strategies secular educators use to motivate

students and Christian motivational practices? If so, what are they and why are they

important?

9.   Do you think that Christian educators should use different types of motivational strategies

from what secular educators use to motivate students? If yes, why?

10.   Tell me about someone in the teaching profession you consider to be a good motivator.

What are the characteristics that make that person a good motivator?

11.   Within the self-determination theory, three domains exist: autonomy, competence, and

relatedness. For the next three questions, please describe:

A.   Please describe your experiences motivating students to be autonomous (making

independent decisions about choice during the educational process)

B.   Please describe your experiences motivating students to be competent (learning

and life skills)

C.   Please describe your experiences motivating students to be related (socially

responsive and mature)

12.   What motivational strategies do you use most frequently and why?

13.   Please describe two or three biblical principles which guide your motivational strategies.

14.   Is there any other information which you might consider to be important?

Questions one through three are designed to obtain foundational information about the

participant in such a way that the participant does not feel that they are being interrogated, but

conveys a sense of compassion for their position that is framed by a sense of vocational

importance (Patton, 2015, p. 445). The questioning process allows a degree of flexibility to

address issues which might surface during the interview.

Questions four through eight seek to understand what the teacher knows about the subject

of motivation. This focuses on the philosophical underpinnings of what the participant knows and how they are tied to strategies. In other words, does the participant understand motivational theory and its importance to the educational practice?

Question nine is included to know the educational background of the participant. This is important to the research as some teachers are educated in secular universities where the spiritual relatedness component is purposefully neglected. However, many times after people leave institutions of higher learning, they have more time for reflection on the validity and practicality of what they were force fed. Based upon the reflective process, the participants may learn from their colleagues and add or drop practices related to motivating students.

Question 10 seeks to understand who might have been influential in developing motivational philosophies or theoretical underpinnings guiding strategies. Question 11 is designed to prod the participants' understanding of the three domains within SDT and how the domains relate to student motivation. Each domain requires different strategies to address the psychological needs of the students, and these questions seek to identify a possible connection between the participants' worldview and the application of strategies as they relate to the domains within SDT. The literature discusses the growth and development of educators in forming worldviews (Rasmussen, J. B., & Rasmussen, R. H., 2005) and the impacts of changing worldviews on motivational strategies.

Questions 12-14 are designed to identify inconsistencies between participants' beliefs and practices. Interviewing is a qualitative subjective process, and many times people have aspirations, assumptions, or principles which are ideal and to which they strive to achieve; however, the lived experiences frequently may differ significantly from professed beliefs (Schein, 2010, pp. 23-24). As Patton (2015) stated, "Qualitative inquiry is especially valuable for

identifying unintended consequences and side effects" (p. 10); in this case, unintended

consequences might manifest in mismatches in beliefs, aspirations, assumptions, and practices.

Teachers' Questionnaire

The Teachers' Questionnaire was designed to spot inconsistences and to be used for

triangulation. For the following questions, please rate them on a scale of one to five; one

represents strongly disagree; two represents disagree; three represents neutral; four represents

agree; and five represents strongly agree.

1. Using motivation is important for teaching high school students?

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

2. By the time students reach high school, they should be autonomous.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

3. By the time students reach high school, they should be competent with study habits.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

4. By the time students reach high school, students should be socially well-adjusted.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

5. By the time students reach high school, they should be spiritually mature.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

6. Spirituality in educational motivation is important.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

7. Students need to be manipulated to reach their fullest potential.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

8. Self-regulated learning should be the primary goal of education.

   ☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

9. Manipulation backed by good motives is a valid motivational practice.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

10. Motivation is intrinsic.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

11. Motivation is extrinsic.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

12. Fear is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

13. Competition is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

14. Love is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

15. Prayer is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

16. Rewards are good motivators.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

Teacher's Writing Prompt

The teacher writing prompt is one essay question which is very broad and general and is designed to provide insights about experiences teachers had motivating high school students in a Christian school in the Pacific Northwest. I instructed the teachers to provide a response to answer the question: "What would you tell a novice teacher if the teacher asked you how to motivate high school students?" The question is designed to "awaken further interest and concern, and account for our passionate involvement with whatever is being experienced" (Moustakas, 1990, p. 59) and to gain understanding about "behaviors, experiences, actions, and activities that would have been observable" (Patton, 2015, p. 444) if I had accompanied the

teacher on that day.

<div align="center">**Data Analysis**</div>

The data analysis procedures followed Moustakas' (1994) transcendental phenomenological steps outlined in *Phenomenological Research Methods*. The specific steps include epoche, phenomenological reduction, imaginative variation, and synthesis. Epoche is a "Greek word meaning to stay away from or abstain" (Moustakas, 1994, p.85). Phenomenological reduction is an egalitarian concept whereby researchers examine individual statements for value and relevance and retain or delete them based on those judgments. Imaginative variation involves searching for meanings by horizonalizing (coding) and imagination (Moustakas, 1994, p. 97). Synthesis, or "intuitive integration of the fundamental textural and structural description into a unified statement of the essences of the experience of the phenomenon as a whole" (Moustakas, 1994, p. 100) is the final process. The synthesis describes those components of motivation accurately and vividly which make motivation what motivation is.

Epoche

The steps in epoche begin with

The world is [the world not related to the topic being studied] placed out of action, while remaining bracketed. However, the world in the bracket has been cleared of ordinary thought and is present before us as a phenomenon to be gazed upon, to be known naively and freshly through a "purified" consciousness. (Moustakas, 1994, p. 85)

While the researcher must be in the process of bracketing himself out to see the things as they are, from a new perspective; the epoche process does not imply that everything be bracketed out of consideration. Moustakas (1994) stated "everything, does not doubt everything—*only the natural attitude* [emphasis in original], the biases of everyday knowledge, as a basis for truth and

reality. What is doubted are the scientific 'facts,' the knowing of things in advance" (p. 85). In other words, the epoche process seeks to engage the critical thinking process of questioning those things in life which are assumed to be self-evident but are not; those things which are established myths or theories that are taught and believed to be facts, and are not, such as evolution, and those things which everyone knows to be true, such as the earth is flat, but really are not.

While the goal of transcendental phenomenology seeks to view things as they are in a completely new and fresh perspective, Moustakas (1994) cautioned researchers and said, "The challenge of the Epoche is to be transparent to ourselves" (p. 86). From the Christian perspective the challenge may be the process of seeing things as they are and as measured against biblical principle to arrive at an accurate description of lived experiences; to be "transparent to ourselves" (p. 86) in the biblical sense. To check the credibility of the epoche process, I developed a journal of my experiences and specifically searched for biases and assumptions which might negatively impact the findings of the study.

Phenomenological Reduction

The second process in phenomenological research analysis involves phenomenological reduction. Phenomenological reduction involves four steps: bracketing, horizonalizing, clustering horizons into themes, and organizing themes and horizons into "a Coherent Textural Description of the phenomenon" (Moustakas, 1994, p. 97). Bracketing, as discussed in the previous section, involves identifying elements which need to be included within the bracket and those which must be excluded and placed outside of the bracketing process. Bracketing is like the epoche process, but not as involved. Bracketing is an isolating process which seeks to identify the invariant constituents of the study, which must be contained within the bracket of the

study, so the researcher might come "to know things, in being inclined toward seeing things as they appear, in returning to things themselves, free of prejudgments and preconceptions" (Moustakas, 1994, p. 90). Denzin (1989b) discussed bracketing and identified five steps in the process: identify key statements pertinent to the phenomenon under investigation, interpret meanings of those identified statements, verify the participants' understandings of those statements, examine the underlying meanings as they relate to the phenomenon, and offer a description of the phenomenon as it relates to the invariant meanings (as cited in Patton, 2015, p. 576).

An analogy which might provide clarity for the process might be that of the researcher and a sculptor. Once the researcher identifies a phenomenon to investigate, the researcher abstains from other activities which might distract and pollute the process. The sculptor performs the same function to varying degrees to focus on the statue which is contained within his consciousness. The sculptor begins the bracketing process by removing the bulk of the material that conceals (for example, a human form) the conceived image of the statue in his mind. The sculptor conducts phenomenological reduction by refining the removal of debris as he returns to the statue in his mind and the statue takes on a sharpness of clarity and distinction. The synthesis process is accomplished as the sculptor finishes the project by polishing, washing, and presenting the finished work.

Once the bracketing process is concluded, horizonalizing begins. Horizonalizing involves the concept of arriving at a new horizon. As a person begins a journey, they intentionally or unintentionally have a destination or horizon which may be a temporary or a permanent destination-horizon. When the voyeur reaches the research horizon, a new horizon presents itself. The new horizon presents a new view with different scenery and encourages new explorations.

In describing horizonalizing, Moustakas (1994) stated, "though we may reach a stopping point and discontinue our perception of something, the possibility for discovery is unlimited" (p. 95). The horizonalizing process provides opportunities for the researcher to ask new questions based upon new findings. Horizonalizing is a process of looking again, and again, and again at the data to ensure openness, freedom, clarity, and "leads to deeper layers of meaning" (Moustakas, 1994, p. 96).

Imaginative Variation

After epoche and phenomenological reduction processes were satisfied, I examined the data to "seek possible meanings" (Moustakas, 1994, p. 97). Moustakas (1994) discussed using "polarities and reversals, and approaching the phenomenon from divergent perspectives, different positions, roles, or functions" (pp. 97-98) to obtain the foundational and causal elements for the conditions of the what of motivation. As I worked through the imaginative variation process Moustakas (1994) provided on page 99, I examined the phenomenon as it relates to the following philosophies: theology, cosmology, anthropology, ontology, teleology, epistemology, ecology, axiology, and technologically. The following questions may assist in this process: How does motivation relate to theology? How does the world view motivation? What is the structure of motivation? This line of questioning assisted in the imaginative variation process "to arrive at structural descriptions" (Moustakas, 1994, p. 98) of the how concerning the phenomenon.

Synthesis

Once I have developed the textural and structural descriptions of how Christian high school teachers motivate students, I synthesized the essences or invariant constituents of the findings into a "unified statement" (Moustakas, 1994, p. 100). The challenge in this final step

involved an accurate description of the physical appearance of what the phenomenon presented externally and a pure understanding in my consciousness coupled with the ability to clearly articulate for the participants and readers what it means to motivate high school students in a Christian environment.

I read the documents a sufficient number of times taking notes (memoing) to ensure that the information was internalized, synthesized to obtain higher levels of meanings, and to address participants' questions for clarification (Creswell & Poth, 2018; Patton, 2015). I ensured that I knew the content sufficiently to be able to use critical thinking skills to evaluate what had been read to understand teachers' experiences, i.e. to walk in their shoes and clearly see from their perspective. I identified themes; and labels were assigned (Creswell, 2013, p. 184). I organized data using Atlas.ti 8 qualitative data software. Atlas.ti 8 is a data managing and storage software program which assisted in identifying themes. The program does not develop themes, it only helps to organize and manage the themes which I ascribed to the data. Once I inputted the data into the program, I used the program to conduct certain grouping functions which assisted in and identifying relevant material for retention and irrelevant material for deletion.

In conclusion, I was an active, ethical, and passionate listener (Creswell & Poth, 2018; Patton, 2015) as the participants described their experiences related to motivating high school students in Christian schools in the Pacific Northwest. The purpose for developing themes from data seeks to provide a detailed description "in situ" (Creswell, 2013, p. 184); whereby, I developed a reliable meaning of the participants' lived experiences. I represented the data in a rich, thick, and deep document (Creswell, 2013, p. 180) represented by this work. The basic analytical process involved: organizing the data, reading and memoing, theme identification, analyzing data, interpreting data, and representing the data (Creswell, 2013, pp. 190-191). I used

two reliable recorders for face-to-face interviews and Skype interviews. The recorded sessions

were professionally transcribed verbatim using Rev.com and organized into Word document files

which are stored on my personal computer and are password protected. Once the information

was interpreted, I developed a composite document describing the lived experiences of Christian

high school teachers motivating students in the Pacific Northwest.

Trustworthiness

There has been an on-going debate in the research world related to the quality of research

findings associated with qualitative and quantitative methodologies. The result of the debate has

produced or attempted to produce a standardization of terms which is specific to qualitative

methods of research. Validation and reliability generally refer to quantitative research, and "To

establish the 'trustworthiness' of a study … [the terms] *credibility, authenticity, transferability,*

dependability, and confirmability [emphasis in original, have been adopted] as 'the naturalist's

equivalents' for internal validation, external validation, reliability, and objectivity" (Creswell &

Poth, 2018, p. 256). Trustworthiness involves the principles of credibility, transferability, and

dependability and confirmability. Dependability and confirmability are like reliability which

deals with internal and external validity in quantitative research; dependability and

confirmability apply to the aspect of consistency (Dissertation Handbook, page 32). I defined

each term in this section, discussed their importance as it relates to phenomenological research,

and outline methods that achieve credibility, transferability, and dependability-confirmability.

For the purposes of this paper I use the term dependability consistently throughout in place of

confirmability and trustworthiness is used to describe issues of validity (Creswell, 2013, p. 63).

Credibility

A search for a definitive definition for credibility proved to be futile. I searched Creswell,

J. W. (2013) and Creswell, J. W. and Poth, C. N. (2018); Gall, M. D., Gall, J. P., and Borg, W. (2007; 2010); Moustakas, (1994); and Patton, M. Q. (2015) texts with no results. However, each text discussed trustworthiness from a usage perspective which involved methods to increase credibility and addressed trustworthiness as a concept which needed to be integrated in the research process. Trustworthiness seeks to regulate collaboration between researchers and participants, utilize process checks and balances, provide methods for empowering and encouraging openness during interactions, maintain open dialogue for respectful reflective feedback, and an integrated ethical system to govern the entire process. (Creswell, 2013; Creswell and Poth, 2018; Gall, Gall, & Borg, 2007, 2010; Moustakas, 1994; Patton, 2015).

Rockinson-Szapkiw and Spaulding (2014) discussed trustworthiness criteria provided by Guba and Lincoln (1986) and stated,

> To increase *credibility* [emphasis in original] (akin to internal validity) qualitative
> researchers can employ the following strategies: prolonged engagement in the field and
> persistent observation of participants, triangulation (multiple forms of data collection),
> peer debriefing, negative case analysis, and conducting member checks with participants.
> (p. 181)

Creswell and Poth (2018) added four additional criterial for enhancing credibility-trustworthiness: clarifying researcher bias, collaborating with participants, external audits, and creating a rich, thick description (pp. 260-263). To enhance credibility, I used four methods: triangulation, peer debriefing, and member checks, and provided a rich, thick description of the phenomenon. Each method is further discussed in the following sections.

Dependability and Confirmability

To establish and enhance dependability and confirmability, I followed guidelines

provided by Creswell and Poth (2018) and Patton (2015). Patton (2015) described dependability

and confirmability in association with reliability and objectivity respectively. Patton (2015)

discussed Lincoln's and Guba's (1986) findings and stated that they "proposed that constructivist

inquiry demanded different criteria from those inherited from traditional social science …

dependability as an analog to reliability, and confirmability as an analog to objectivity" (p. 684).

If dependability is analogous to reliability and confirmability is analogous to objectivity; then,

dependability is a measure of correlation (Gall, Gall, & Borg, 2010, p. 139) which describes how

well or to what degree findings of the study of the phenomenon correspond to data which has

been gathered and to findings of other researchers. Confirmability parallels dependability as the

researcher conducts a study to examine claims related to a phenomenon, in this case motivation.

Confirmability examines claims that are

> open to multiple access, that is, accessible to, generally agreed on by, and thus able to be
>
> directly validated by, various observers … and seeks to produce objective data that are
>
> similar to what other observers would likely obtain if they carried out the same study.
>
> (Gall, Gall, & Borg, 2010, p. 416)

Such claims that are open and accessible to other researchers may reduce issues related to

subjectivity and researcher bias. To achieve dependability and credibility, I provided a thick, rich

description of the setting, participants experiences, and the resulting composite document

describes the study in such a way that other researchers might replicate the study.

Transferability

Rockinson-Szapkiw and Spaulding (2014) discussed transferability and related it to

external validity (p. 181). Research has external validity or transferability if "their results can be

generalized to other individuals, settings, and time periods" (Gall, Gall, & Borg, 2010, pp. 308-

309). Transferability may have credibility if the research findings are properly applied to other situations. Attempting to generalize the findings of this study to motivational practices with toddlers may prove to be pointless. Patton (2015) provided four "epistemological issues" (p. 718) related to transferability. The criteria are determining the quality of the findings; determining or identifying if there are causal issues related to the phenomenon and the findings; the validity of the generalizations; and applying the findings to reality (Patton, 2015, p. 718). I developed a thick, rich description of the phenomenon of Christian high school teachers 'experiences motivating students in the Pacific Northwest and submitted the composite document to peer reviewers, and expert auditors to seek feedback related to transferability of the research findings.

Importance of Trustworthiness

Moustakas (1994) discussed the philosophical aspects of subjectivity and objectivity in phenomenological research and quoted Descartes (1977) as follows: "What was said to possess objective reality existed only through representation in the mind … objective reality is in truth subjective reality" (p. 44). Philosophically, this may be true; however, the purpose of the transcendental component of the phenomenological method of research utilizes epoche and bracketing processes to identify subjectivity to produce objective findings related to the phenomenon under investigation. Patton (2015) discussed the importance of trustworthiness and stated, "Credibility and utility are linked" (p. 710). For studies to be reliable, dependable, and generalizable, they must be based upon scholarly subjective conclusions. Moreover, a guiding question related to the central research question is how can the findings related to the experiences of Christian high school teachers in the Pacific Northwest be utilized pragmatically in other settings? The issues of trustworthiness, dependability, and transferability are critical as they protect the study from researcher bias, ignorance, or intentionally providing erroneous

findings. These safeguards also protect against consensus. General agreement or total agreement may be detrimental to the findings of a study. A biblical principle posits that the majority is always wrong, and this principle was graphically demonstrated when Columbus sailed west. Trustworthiness issues are important when applied judiciously to the study and hopefully will avert unethical, unscholarly, or inappropriate applications of findings.

Ethical Issues

I did not gather data or conduct any human research until I read Liberty University's IRB handbook, internalized the vital components, properly filled out the application, and received the IRB's approval (Dissertation Handbook, 2017-2018). I discussed my questionnaires with my research consultant to identify any possible issues which might violate biblical principles, the principles of SCRIP, IRB requirements, state or federal laws, and or professional ethics. My intent in conducting the research is to help my fellowman following the principles contained in Scripture: The Golden Rule, the Second Greatest Commandment, and harming my brother is harming Jesus (Matt. 7:12, 22:36-40, and 25:40 and 45). The research does not involve persons under age 18; therefore, ascent forms were not needed. I informed the prospective participants that participation is voluntary (Creswell, 2013, pp. 152-153), and that they can withdraw from the study at any time.

Confidentiality issues were completely disclosed and individuals who agreed to participate were given consent forms. Those individuals who agreed to participate were given pseudonyms and all documentation linked to their identities are stored on my computer with password protection. Two forms of password protection are provided: the password for the computer itself and a password for the document. Documentation in hard form is in a locked filing cabinet in my office. I will follow the ethical issues checklist provided by Patton (2015).

Summary

This chapter discusses the transcendental phenomenological study which focuses on the central phenomenon of Christian high schoolteachers' experiences motivating students in the Pacific Northwest. The central research question driving this study is "How do Christian high schoolteachers describe their experiences motivating students?" The three sub-questions focused on understanding how the central phenomenon was experienced as it relates to each of the sub-domains within Ryan's and Deci's (2000) self-determination theory. The research sites are located in the Pacific Northwest and include six independent Christian schools. The participants include nine Christian high school teachers who have at least one year of teaching experience and have been identified by their respective principals as being teachers who will be committed to the project and have demonstrated and consistently modeled a Christian lifestyle. The procedures are discussed, and include a description of the sampling procedures, research sites, data collection, data analysis, recording procedures, trustworthiness, confidentiality issues, and acquisition of IRB approval. Data collection methods are discussed in addition to analysis procedures. In the Procedures Section, the steps necessary to conduct the study are outlined. This includes, but is not limited to, information about securing Institutional Review Board (IRB) approval, eliciting participants for the study, gathering the data, and recording procedures.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this study seeks to describe the experiences of Christian high school teachers in the Pacific Northwest related to motivation. A transcendental phenomenological study is appropriate to understand the essence of motivational experiences (Moustakas, 1994) of nine Christian high school teachers who are working in privately funded Christian schools. Six of the teachers have graduate level educations and all teachers possess state teaching certificates. One teacher has an undergraduate degree in education, and one teacher is working on a terminal degree in education. The remaining teachers possess degrees in other disciplines.

The theoretical framework guiding the study is the self-determination theory (Ryan & Deci, 2000). Data collection instruments are interviews, a teacher questionnaire, and a teacher writing prompt.

The researcher conducted two interviews in a face-to-face venue and seven of the interviews via Skype. Interview transcripts, teachers' questionnaires, and teachers' writing prompts produced an understanding of the what and how of teachers experiences as they motivated their students in the classroom. By using the transcendental phenomenological approach, assumptions were identified and bracketed in addition to any biases to achieve a subjective view of the essences of the teachers' experiences. After analyzing data, textural, structural, and composite description of each teachers' interview were developed and used for interpretation to understand the phenomena under investigation (Moustakas, 1994).

Data were analyzed following Moustakas' (1994) transcendental phenomenological steps outlined in *Phenomenological Research Methods*. The exact steps included epoche, phenomenological reduction, imaginative variation, and synthesis. The epoche or bracketing

process was completed as biases and assumptions were identified which were kept in the

forefront of the process to avoid violating the selective evidence fallacy. To obtain

phenomenological reduction, each significant statement was scrutinized from interviews and

compared with the teachers' writing prompt. Individual statements were weighed for value and

relevance and retained or deleted based on egalitarian principles. The imaginative variation

process produced common themes and significant meanings using imagination to consider

multiple shades and nuances of meaning (Moustakas, 1994, p. 97). The analysis began as the

interviews and teachers' writing prompts were read several times to obtain a clear understanding

of each participant. In the next step, each document was carefully examined for significant

statements and repeated key words or phrases using the Atlas.ti 8 qualitative data analysis

software. All nonessential statements were eliminated from the documents and a textual (what)

and then a structural (how) description were developed of the participants' experiences. After

the textural and structural descriptions were completed, a composite synthesis was drafted of the

participants experiences to use as a basis for interpreting the data to understand the essence of

motivation as the teachers experienced that phenomena. The discussion in this chapter

reproduces the lived experiences of nine participants who are currently teaching high school

students in a Christian teaching environment and contains the essences of their experiences. The

journey through the analytical process, created an awareness that the null curriculum must be

considered in the educational learning environment; what is not said (intentionally or

unintentionally) carries significant weight. To discover the essence of the teachers' experiences,

body language and facial expressions were observed and interpreted to construct the following

narratives. The discussion of the data analysis follows the structure of the interview questions

but not rigidly. The responses to the Teachers' Questionnaire are integrated as required, and the

Teachers' Writing Prompt is included in the summary.

Research Questions

The central research question guiding this study is "How do Christian high schoolteachers in the Pacific Northwest describe their experiences motivating students?" The following sub-questions will assist in eliciting information:

1. How do participants describe their experiences motivating students to be autonomous learners?

2. How do participants describe their experiences motivating students to be competent?

3. How do participants describe their experiences motivating students to be more relational?

This chapter discusses the participants as a group and contains a bibliographical description of each participant, themes which were mined from the data collection instruments, and a summary of findings. The central research question was not directly asked during any interactions with the participants, but it was provided to them by their respective principals. The three questions related to the three sub-domains in self-determination theory were asked during the interview. The group narrative describes differences and similarities related to the group and how individual experiences may have impacted their views of motivation.

Participants

Nine in-service teachers agreed to participate in this research (see Table 1). All participants are Caucasian, three males and six females. The participants ages ranged from 30 to 67, and six participants had completed master's degrees (one in education and five in other disciplines). One participant completed an associate degree in theology at a private Christian college and then finished a bachelor's degree at a state university. The years of teacher experience ranged from one plus to 45 plus years. One participant resides in Alaska, one lives in

Oregon, and the remainder live in Idaho. Six school principals agreed to assist with the study by identifying teachers who might be willing to participate. One school is a coop of homeschoolers, and five schools are traditional in the sense that the teachers teach students in a classroom setting. Of the six schools, one school provides classical education.

The childhood experiences which apparently influenced participants' career paths may be similar in this respect. Adam and Dorcas were reared in military families and experienced frequent changes is geographical locations. Eve was educated in a secular environment in an agricultural setting and was not involved in Christian education until her church started a Christian college. John's schooling was secular beginning in first grade through graduate school. Priscilla and Apollos may have been heavily influence by parental involvement. Pricilla's parents were educators and earned terminal degrees in education. Hannah attended private Christian schools until eighth grade, ninth through 11th grades in public school, and graduated from a Christian high school. Apollos' education was also completely secular. He did not indicate that his father was an educator but did imply that his father was instrumental in his decision to want to be a teacher, coach, and administrator. Each participant had completely different situations which brought them to a decision to enter the Christian teaching field; and interestingly, none of the participants experienced home schooling.

Table 1

Participant Demographic Summary

Name	Gender	Age	Education Level	Education Type	Ethnicity	Experience
Adam	Male	45+	Masters	Blended	Caucasian	20+
Eve	Female	55+	Masters	Christian	Caucasian	20+
John	Male	55+	Masters	Blended	Caucasian	20+

Hannah	Female	30+	Undergraduate	Christian	Caucasian	5+
Apollos	Male	55+	Masters	Secular	Caucasian	40+
Priscilla	Female	50+	Undergraduate	Secular	Caucasian	20+
Dorcas	Female	55+	Masters	Secular	Caucasian	5+
Abigail	Female	30+	Undergraduate	Secular	Caucasian	5+
Ruth	Female	20+	Masters	Secular	Caucasian	2+

Adam implied that his Christian worldview was instrumental in becoming a teacher and began his teaching career in downtown public schools in Yakima, Washington, moved to Seattle and San Francisco where he taught in public schools; and then, he moved back to Yakima and taught at a community college. Eve related experiences about being in ministry and was not trained in classical education, but implied that learning how to read the Greek New Testament may have been the initial impetus which led her to realize that her niche was classical Christian education. John had a secular education with a master's degree in family counseling and discussed several people who were very instrumental in influencing his decision to be involved in Christian education, specifically home schooling. Hannah's drive to be a teacher may have begun with a middle school teacher who significantly impacted her. Apollos related how changes in the educational environment and his love for children who are disadvantaged may have been influential in his decision to enter the teaching profession. Priscilla had a combination of factors which were used by God to bring her into teaching; her parents were educators, her difficulty with a learning disability which one of her children also experienced and necessitated home schooling; and her realization that God uses individual's personal weaknesses to bring Him glory. Dorcas experienced a career change when her husband voiced objections about her being a lab technician. Dorcas has a heart to help people and entered the educational field as an

interpreter for the deaf. Issues with Dorcas' hands forced her to leave signing and tutoring. A discussion with one of her deaf students was pivotal in deciding to become a teacher.

The participants' experiences which influenced their decisions to become teachers were as diversified as were the colleges and universities which they attended. This is undoubtedly an influential factor to be considered. Five of the participants had a blended educational experience which included educational experiences from secular and Christian learning environments and self-education as with John and Eve. Three participants experienced a completely secular education. The experiences at secular learning institutions provided learning in reverse as reported by John, Apollos, and Dorcas. They related incidents where elements they were taught were contrary to Christian principles and if employed in the Christian classroom would violate their conscious. Eve sadly reported an incident at a Christian college where she was punished for writing on a test that she would counsel a student not to have an abortion.

The common thread which appears to tie everything together for the participants is the spiritual connection. Adam's church camp experiences had a significant impact upon him to become a Christian and set him on a path of service to God. Eve's cultural environment was moral and made the transition into Christianity a natural process. John came under the dominating influence of religious teachings from his denomination and proved to be a driving factor. Hannah was brought up in a Christian home and mostly educated in a Christian environment which guided her on her path. Apollos' worldview motivates him to understand that God is the Great Motivator, and he has a responsibility to help his fellow man. Priscilla's learning disability brought home an understanding that God uses our weaknesses to help others who may be struggling with similar issues. Dorcas understands the image of Christ within people and strives to provide help for each person in their journey.

Individual Biographies

Adam

Adam (pseudonym) is married and in his late forties and reared in a military home and began elementary school in America; then, he moved to Germany for four years. His father was transferred to Omaha, Nebraska; and in the middle of his seventh year, he moved to Denmark and attended a Danish Lutheran school which he described as being very secular for three years. Adam returned to America and finished his junior and senior years in public school. Adam received his undergraduate and a master's degree from Northwest Nazarene University (NNU), a Christian university. He also received another master's degree in instructional technologies from San Francisco State College. The master's degree from NNU was ministry related and necessary for Adam to complete his ordination process to begin ministry. Adam is currently seeking a terminal degree in educational leadership through NNU.

Adam began developing his Christian worldview when he asked Jesus into his heart at church camp during his teen years and said, "Camps are wonderful for teenagers." Adam continued explaining the process and worldview development by saying that his faith was

> developed through actually trying to do things that are in the Bible or do things that I think the Holy Spirit is saying. And then, uh, He has given me positive feedback and evaluation through those things.

Adam was called to be a missionary to Papua New Guinea which required extra educational experiences which he completed at NNU. While in Papua New Guinea, Adam learned Greek "from a visiting professor, and the local language of Tok Pisin." While on the mission field, Adam worked as a bachelor's program coordinator and Chancellor of a Bible

college and taught 17 different classes. After this experience, David became a missionary in the Caribbean and taught discipleship classes.

Adam began teaching at a public middle school in Yakima, Washington in 1994. After his marriage, he moved to Seattle, Washington and taught US history and biology in downtown public schools. Adam and his wife relocated to the San Francisco Bay Area where Adam taught biology, physics, US history, and computer networking for three years; and then, moved back to Yakima and taught computer networking and programming in a community college. Adam expressed a degree of apprehension due to his level of knowledge related to course content, but the administration said he "would do just fine, and, uh, I didn't do just fine, but I had a student who was really good, and he taught me; and then, I did just fine." While Adam has vast experience in teaching in educational and ministry settings, it appears that the motivating influence to be an educator rather than a minister may have stemmed from direction he received from denominational leaders. Adam is currently teaching robotics at a Christian school.

Eve

The second participant, Eve, began attending church with her family when she was in fourth grade. She has been married 38 years, has three children, and two grandchildren. Eve spent her childhood in a small agricultural community and in a moral home. These two factors were instrumental in the development of her worldview and most likely are influential factors in her spiritual development. The church started a Bible college which Eve attended to establish a foundation for her spiritual beliefs; and Eve shed light on her experiences and said,

> I really believe I became a Christian …. I really became, I really understood for the first time what it meant to be saved, um, by grace through faith, and I began my, um, walk of discipleship when I was in college.

Eve grew up on a farm, attended small rural public schools, and graduated from a public school in Southwest Idaho. She feels this was the beginning of her journey into classical education as indicated by this statement, "everything that I know about classical education I learned on a farm." Eve attended another Bible college in the Pacific Northwest and then graduated from a university in the same area. She married "in the middle of all that. Um, and began the life of ministry with my husband." Eve and her family moved to the Midwest where her husband graduated with a master's degree. During this time, Eve was a stay-at-home mom; but used the time and began feeding a veracious appetite for learning the things of God. The menu consisted mostly of a diet of reading the works of C.S. Lewis. After her husband graduated, they moved to Washington and began eight years of ministry. During that time, Eve attended graduate school and received her degree in reading and literacy.

While Eve's aggregate life experiences have contributed to the development of her worldview, it appears there are three significant factors which had the most profound effect on her decision-making. Rural life (living on a farm, a moral family, and attending church) formed her early worldview development, and attending Bible college, but the third factor; reading C.S. Lewis may have been the most influential. Eve stated,

> I began my relationship with um, C.S. Lewis. And when I began to read his works, I took a class on C.S. Lewis. But when I began to read his works, that's when I began to develop what I consider my Christian worldview, beginning with mere Christianity, and then I read volumes of his stuff. Um, and I knew that there was something bigger, but I didn't quite, I wasn't able to put my finger on it

As a stay-at-home mom, Eve understood the need for and value of self-education and said, "I tried to get, read, I just read everything I could get my hands on." After finishing her

graduate degree in reading and literacy, Eve moved to Idaho and began her career in classical Christian education. While her formal education did not include classical elements, Eve went to her first interview, was hired, and realized she had found her niche. This ministry experience, which has continued for 13 years, satisfied her desire to serve God by being a high school teacher, it confirmed God's will, and continued to develop her worldview as she stated, "I knew that that was a place I wanted to be, and so my worldview has just expanded deeply and broadly."

John

John is married, has seven children, and is a believer who greatly desires to be used by God to make an impact in "the kingdom and the world." John was reared in Southwest Idaho and attended public schools: elementary, middle, and high school. He attended a Christian college and majored in math and psychology. He married after undergraduate schooling was completed and relocated to New England to complete a graduate degree in marriage and family counseling at a secular university, "because we both have a love for America's history. And, we'd never been in New England, and wanted to experience that." In addition, the desire to visit New England was supported by his biblical worldview as John realized "how much Christianity had an impact in this country."

John's worldview was formed by two driving interests: history and education. His choice to attend graduate school in New England satisfied to a degree the historical component, and his educational drive included a strong theological slant. John did not discuss his early religious foundations but stated that due to the

> Christian emphasis of understanding the Scripture, I came to understand that Calvinism is
>
> the primary uh, or the reform faith. It's the primary influence and so, through the study

of that, as well as some readings by individuals that um, talked about Scripture from that position. I came to see God as a very big God. And a very involved God in, in the world.

John's worldview embraces educational theology, philosophy, and the belief "that our source of knowledge is the Scriptures. The Scriptures blend every area of life. Uh, either directly or in principle." John summarized the Christian's position by saying that the responsibility involves being fashioned by Scripture and applying Scripture to the individual Christian's life.

John feels that he may have been a target at the university in New England, and said, "I was the only male, and probably only one of maybe two Christians at the school. And um, they focused in on me pretty readily as somebody who maybe doesn't fit in." Another factor which contributed to a feeling of being ostracized occurred when John completed his first paper. John's professor was "a former Episcopalian priest that had pretty much left the faith and, hm, was very anti-Christian." The assignment focused on dual-career families and quality time rather than quantity time. John counter this idea and cited material from a fundamental Christian who was a nationally known child psychologist. This experience may have had a significant impact on John in two areas related to his choice of career and schooling environment for his children and his level of commitment to Christ and His kingdom.

On a more positive side of the experience, John had a professor who assisted him with obtaining financial support which confirmed in John's thinking that he was in the place where God wanted him to be. John understands that a complete education contains elements from experiences people go through, formal learning environments, and informal learning experiences. John said,

My greatest education happened outside of the school. In that, I started reading a work that had been gifted to our, to uh, my wife and I when we got married… applying the 10 commandments just down the line, um, to personal life, culture, um, you, you know, your whole biblical worldview.

John did not provide the title of the work or the author, but it had a tremendous impact on the practicality, relevance, and application of the Word of God to the individual Christian's life. To describe the impact this work had on him, John said,

I just ate it up. I couldn't believe … But, um, I could not believe how relevant the Scripture was. I came to realize, my Christianity was … I did believe in Christ, salvation for my sins, and so forth. But that was for when I died. And, all of a sudden, I realized, No, it applies to living now. And I feel like that was as much or more of my graduate education.

This worked in conjunction with information John was receiving from national speakers who influenced John's thinking about home schooling prior to John and his wife having children.

Prior to going to graduate school, John worked for a private school; and when he finished his graduate degree, the school asked him to return. John worked for the school for a while and then left the school to begin a home schooling coop. John made this decision based upon information he had been receiving from "some key people that were talking about uh, the detriments of public school, the necessity for parents to be in control of their education." One wonders why John discontinued working for the Christian school and begs the question, "Did John see the same issues in the Christian school which he saw in the public school?" John began this journey with his brother who appears to have been one of those key influential persons persuading John to be part of this pioneer effort in the home-schooling movement. At this time,

home schoolers were experiencing a minor degree of pressure from state officials to conform to the public-school program, and John provided a buffer for parents who desired to home school their children.

Hannah

Hannah has been married five years and has a toddler and a dog. Hannah claims a mainstream evangelical worldview and places a heavy emphasis on Christian discernment. Hannah's worldview dictates that the Bible be used as the standard to measure faith and practice and to discern between right-wrong and good-evil. She developed her worldview using three influences: Scripture, the Holy Spirit's influence in her life, and her rearing.

Hannah experienced a combination of Christian and secular learning environments as she attended a private Christian school through the eighth grade, public school for ninth through 11th, grades, and graduated from a Christian high school. After high school, Hannah attended Bible college and earned an associate degree in theology, went to a private university for two years, and finished her undergraduate degree at a state university.

Apollos

Apollos developed his worldview over a lifetime from two basic areas: his father, and his personal experiences with fast-pitch softball. Apollos' worldview "is pretty simple. God's in control. He leads us on adventures. All we must do is say yes, and He works in everything that we ever do." Although he did not directly address each element, Apollos' worldview contains several critical elements: Theology and issues directly related to God, anthropology and man's responsibility to man, and axiology which contains values essential to human fulfillment. Apollos' worldview was also impacted by the public elementary school education which he

received which was very traditional. Apollos stated that "every day we said the Lord's prayer and the pledge to the flag."

Priscilla

Priscilla is very inquisitive when meeting new friends and asks probing questions. This practice seeks to determine common ground related to interests and activities. Priscilla presents a matter-of-fact demeanor which appears to place a high premium on the investment of her time; friends and deeper relationships are worthy of more investment and "superficial conversations" are reserved for business or whenever the occasion might warrant it.

Priscilla's worldview contains solid foundations of theology and soteriology but also includes the essential elements which should be addressed when discussing a worldview, e.g. anthropology, cosmology, epistemology, aesthetics, and axiology. Priscilla speaks of God in a loving manner and in a fashion, which reflects a practice that she does not engage in superficial activities with her Creator. Priscilla also spoke to humanities' need for a relationship with God and how that relationship can be provided by the redemptive act of Jesus as the Savior. Because of Priscilla's view of each person being made in the image of God, she respects people which also governs her actions while understanding that God has a purpose for each person. Priscilla appreciates the uniqueness of God's creation which also includes the aspects of beauty coupled with power and variety. Priscilla's worldview contains a full-circle aspect or all-encompassing feature as she began her worldview discussion with God and ended discussing values based upon God's perspective.

Educational experiences most likely began for Priscilla at an early age as both parents were educators and apparently life-long learners. Because of Priscilla's exposure to educators with higher degrees, she had a "mature verbal communication." This presented a problem,

because Priscilla struggled with a learning disability for most of her pre-undergraduate education. Priscilla's parents relocated to accommodate the doctoral journey as both parents acquired terminal degrees. This move was fortuitous as Priscilla was placed in a school system which approached learning problems from a new perspective related to working with students "rather than sticking them in a slow group," which might have created self-esteem problems in the future. In addition to having "some great teachers," Priscilla developed some interventions on her own which strengthened reading weaknesses. This issue created a considerable degree of anxiety which resulted in a mild distain for school and a hatred especially for reading, as Priscilla said, "I hated reading and avoided it." However, she liked music, stories, movies, and drama; and by the end of high school, Priscilla took a Shakespeare class as an elective with "a remarkable Shakespeare teacher." While Priscilla still maintained a dislike for reading, she knew it was one of those things in life she had to do. To assist with the learning disability, she watched videos related to the topic. This Shakespeare teacher did something that Priscilla may not have anticipated. The teacher created a love within Priscilla for language and words which may have been the dynamo propelling Priscilla forward in her education. Priscilla tried business and fashion but did not like either of those fields and relocated to live with her sister. Another causal factor in developing reading skills resulted from this move; her sister did not have a TV which began Priscilla's journey with Tolkien. This produced another unanticipated consequence. While most educators consider slow reading to be detrimental to the learning process; because Priscilla read slowly, she, "felt awkward at how slow I read"; but a beneficial side effect of slow reading is better comprehension, better comprehension produces more confidence, and these two aspects working in tandem produce enjoyment. As Priscilla

contemplated her career path, she decided to become an English teacher; and when she discussed the decision with her parents, they questioned the soundness of her choice.

During the discussion with her parents, a reoccurring theme became apparent as a driving force in Priscilla's life. Biblical principles are foundational and evident as Priscilla revealed her rationale for seeking a degree as an English teacher. Priscilla realizes that God does not need the Christians' strength or perceived abilities to help others, serve Him, and glorify Him. Instead, God was teaching Priscilla that He prefers to work with people with limitations. Priscilla read of Moses and others in Scripture who struggled with limitations but were willing to depend on Him to give strength, direction, and stamina to stay the course. Priscilla's motive was simple and is revealed in this statement, "I could help kids like me realize it is hard work, but you could figure it out and not be afraid." Life is difficult at best, and Priscilla is driven by the biblical principle that everyone is uniquely made in the image of God, is worthy of respect, and needs help to run the race and finish. Priscilla finished her degree and was a stay-at-home mom to help one of her children who suffered from the same learning disability. Once Priscilla's children entered junior high school, she began to pursue her teaching career.

Dorcas

Dorcas also asks lots of questions, because she is curious about people and wants to know about their experiences, interests, and how they react to different situations. Being a teacher is more that an occupation or a vocation, as teaching has become assimilated into her soul. Dorcas said, "I tend to be teacherish with my friends." This statement sheds a tremendous amount of light on how Dorcas relates to people in her world. Teachers are interested in investing their knowledge in others to help them develop. To accomplish the investment, Dorcas asks questions

to conduct assessments to provide relevant assistance and desires to be more than just someone who teaches. She wants to change the world.

Dorcas only directly mentioned three elements of her worldview: theology, anthropology, and axiology. Dorcas stated that her worldview is Christian, and that worldview includes ethics which are supported by values which are biblically based and absolute. Dorcas said, "I do tend to look at things black and white, and while I know there are shades of gray, I tend toward [viewing things as either] a correct way, and there is an incorrect way." The Bible contains rules which are very specific according to Dorcas, and it is humanity's responsibility to follow those rules. Dorcas also understands human nature with its frailties and limitations and extends compassion and understanding to others who are not perfect. Dorcus looks at "the world through Christ-colored glasses" which affects how everything is viewed and how she reacts to people.

Dorcas grew up in a military family, went to military schools, and attended 17 schools in 12 years. Dorcas understands the principle of every asset having a liability and stated,

It's a good education and a poor education at the same time, because especially in

elementary, as you move on, um, sometimes the school you're going into has already

covered the material that you did not get in your old school."

Dorcas' family settled down and she graduated with a higher ranking than others experiencing similar situations during their formative years. Dorcas went to college to be a lab technician, but her husband expressed fears related to AIDS and exposure to bloodborne pathogens, and Dorcas honored her husband's wishes and chose a different career path. Dorcas' desire to help and invest in people found expression as she learned sign language and became an interpreter for the deaf in several public schools. This experience proved satisfying from several perspectives:

interactions with students, exposure to a wide variety of personalities, and gleaning "really valuable teaching experiences."

Dorcas develop an issue with her hands which forced another career change. After interpreting for the deaf for 20 years, and a conversation with a deaf student, Dorcas realized that her "favorite part of the day was the one-on-one tutoring. That really was the fun part." Dorcas realized her calling as a teacher and went back to college and graduated, once again, at or near the top of her class. Dorcas' first teaching experiences came as a substitute which "wasn't fun.' However, after a year, Dorcas was hired at a Christian school where she remained for five years; and then, Dorcas found new employment at another Christian school where she is currently ministering.

Abigail

Abigail is married and has three children. Abigail's first priority is her relationship with the Lord, and her marriage and family relationship govern all other relationships. Abigail understands the concept that every asset possesses a liability, and every liability possesses an asset as indicated by this statement: "I am a type-A person, which is my greatest strength and my greatest weakness." While stating in one sentence that she is a type-A personality, she countered that by also saying,

> I'm not a driven person. But, I, um, with everything in my life, whatever I do, I like to do with excellence. I like to do relationships with excellence. I like to teach with excellence. I like to approach my marriage with excellence, parenting with excellence.

While Abigail apparently holds a negative view of being driven, there are two indicators that she may be in denial. First, Abigail's relationship with the Lord drives all decisions in her life; and second, the biblical principle of excellence demonstrates a dominating influence in her family,

relationships, and vocation. A better descriptor may be perseverance or tenacity, as Abigail demonstrated that quality by how she handled a chronic illness which confined her to a wheelchair for three years. Overcoming this issue also demonstrated problem-solving and flexibility skills. A casual and distant observer might characterize Abigail as a driven person.

There were three significant life-experiences which were fundamental in shaping Abigail's worldview, and one educational experience which strengthened the worldview which she developed from those three experiences. First, Abigail attended a small Christian school from K through 12th grades. Second, Abigail's mother and grandmother were educators; and third, beginning at age 12, Abigail received private Bible lessons from a retired pastor who she esteems as "one of the wisest men I've ever known." These three experiences were fundamental; however, when Abigail attended a secular university. She may not have realized that she was placing herself in a crucible which would begin a process; whereby, Abigail would strengthen her faith and "dig deep into those things and claim their truth."

Abigail has a creative mindset which developed a minor struggle as she worked through the process of figuring out how she would combine all her creative drives into one neat package: creative writing, music, the arts, and drama. During Abigail's formative education, three situations proved instrumental in guiding Abigail's decision to enter the teaching vocation. While Abigail did not speak about the influence from her mother and grandmother as educators, these two authority figures in Abigail's life undoubtedly provided guidance and direction. The first element which began the journey was an intrinsic desire to be a teacher from the age of 12. Abigail did not indicate what created that drive, but there is a strong possibility that her mother and grandmother were instrumental. The second inspirational drive originated with Abigail's seventh grade English teacher. This teacher evidently had a significant impact and Abigail

described her as "an English teacher who was awesome. She was 65 and super eccentric and amazing. Sitting in her class at school, I decided I wanted to be an English teacher." The third influencing factor contains two elements. Abigail was asked to provide a presentation to her classmates which she completed with ease; and the second confirmation came through the teacher of the class who said to Abigail, "You are a teacher. That is who you were created to be." This established Abigail's thoughts and desires as she said, "That impacted me, knowing … I had been created to be an educator."

During Abigail's teacher education and training, she said "I had some excellent professors who formed a lot of how I approach the classroom. Some of it not so much." While Abigail believes she received some useful information, fundamentally, she did not agree with the philosophical foundations upon which their worldview delivered the content. Part of the reasoning for Abigail's disagreement is that Abigail's Christian worldview posits structure and direction which she believes is lacking to a degree within secular education's philosophical principle of student-centered education. Abigail's "cooperating teacher … when I did my student teaching" helped solidify Abigail's assumption that the classroom should be more traditional and include intentional elements of structure. Abigail said, "I believe that is important as a teacher; you can teach well, but if your students are not managed well, then it can all fall apart."

Ruth

The ninth and final participant, Ruth, has the least amount of experience teaching high school students, but has a good understanding of motivation. There are three primary areas that are important to Ruth: occupation, faith, and interests. Ruth did not discuss her occupation during the opening part of the interview for obvious reasons; however, she briefly stated that her

faith was the determining factor related to the quality and depth of her interactions with others. While Ruth did not discuss any specific interests or hobbies which might occupy her free time, she described herself as "a hermit" who does not "like to go out much." This statement is significant as Ruth stated later in the interview that during her middle and high school years, she was very relational.

While discussing worldview development, Ruth did not directly call her worldview a Christian worldview, but she did use statements which indicate that the Christian worldview governs her decision-making processes and activities. Ruth was reared in a "Protestant household" and attended Christian schools through graduation. Ruth stated that she is a "born-again Christian" and was baptized when she was 12 years old; however, she did not discuss the events which drove her decision to trust Christ. Ruth has integrated her worldview into the classroom and stated that she strives to be "a realistic optimist" in relationship to her faith. When I asked for clarification for the expression realistic optimist, Ruth said, "realistic optimism is a mindset based in hope but avoiding naivete. We should hope for the future (and in Christ we have so much hope), but we also must recognize and deal with the difficulties of the present life." While Ruth describes this mindset as realistic optimism, it may also be described as a balanced view of life. Christians live in the world but are not of the world. Ruth realizes that Christians may have played ostrich and ignored situations which have led to the current state of affairs within American educational environments; and while some feel that the situation appears hopeless, Ruth presents herself as a Christian who prefers to take a proactive stance and minister in hope.

Ruth attended Christian school from pre-K through graduation; and then, Ruth attended a secular university for her undergraduate degree in English and a MAT for her graduate program.

Ruth stated that the small Christian school environment was helpful, because the small class sizes provided more personalized attention. Ruth also stated that attending the secular university strengthened her faith. When asked to elaborate on how the secular post-secondary education strengthened her faith, Ruth said that the secular learning environment "consistently challenged my faith and worldview due to its focus on secular belief systems (pervasive throughout faculty and other students). This challenging forced me to reconsider what I believed and why." This challenging experience may have also ignited a belief or a realization for the need for Christian education as Ruth witnessed first-hand the results of secular education.

Results

The research question guiding the analysis of data is "How do Christian high school teachers describe their experiences motivating students to be autonomous, competent, and relational?" Data were collected from the Teachers' Questionnaires, Interviews, and Teachers' Writing Prompts and analyzed following Moustakas' (1994) method which included, the process of epoche, phenomenological reduction, imaginative variation, and synthesis. The epoche process presented more difficulties than other aspects of data analysis. These difficulties required continually asking if the interpretation and meaning of data really reflected essences of participants' experiences motivating students, or was personal bias injected into the data. To avoid misunderstandings related to data, I attempted to "explicate my own intentional consciousness through transcendental processes before I [could] understand someone or something that is not my own" (Moustakas, 1994, p. 37). As the participants' experiences were examined, the truth Moustakas (1994) stated, "everything I know about your conscious life is really based on my knowledge of my own lived experiences" (p. 38) became a reality. Based

upon this principle, a brief statement was developed and visited frequently about personal beliefs related to motivation to avoid imposing bias upon the data.

During multiple reviews of the data gathering instruments (Teachers' Questionnaire, Interviews, and Teachers' Writing Prompt) which sought to identify the essences of the teachers' experiences motivating high school students, two major themes surfaced along with an important component which was only addressed by one participant: amotivation. The first theme is motivation is intrinsic, and the second theme is motivation is extrinsic. These two major themes appear to present a degree of conflict within responses and will be discussed in Chapter Five. The discussion for this section addresses intrinsic motivation, extrinsic motivation, and amotivation. The discussion which addresses the research questions will follow the section on amotivation.

Theme One: Intrinsic Motivation

The two major findings are discussed as they relate to the main points within the self-determination theory construct: amotivation, extrinsic motivation with its four sub-domains (regulation, introjection, identification, and integration), and intrinsic motivation. I addressed data in this order: data from questionnaires, from interviews, and from writing prompts. Possibility due to the limited number of participants, amotivation was only briefly broached by one participant, and does not strictly constitute a theme emerging from data; however, amotivation is part of the self-determination theory which requires a brief discussion. Amotivation is discussed following the discussion of intrinsic motivation and the subdomains within extrinsic motivation.

Data from teachers' questionnaires. Data gathered from the Teachers' Questionnaire related to the participants' perceptions of intrinsic motivation revealed that six participants

disagreed with the statement that motivation is intrinsic, two agreed, and one strongly agreed,

(see Table 2). One of the major findings indicates a considerable amount of confusion about

participants' beliefs related to what is intrinsic and what is extrinsic motivation. Eve stated, "My

motivation, is, is intrinsic." However, on the Teachers' Questionnaire (Number 10), Eve checked

the disagree box related to motivation being intrinsic. John's responses to the Teachers'

Questionnaire also produced some conflicting data. On question Number 10 (motivation is

intrinsic), John checked box number two (disagree); however, during the interview, John said, "it

needs to be an internal character thing." Character development (an internal thing which relates

to the identification and integration subdomains) is a vital component of the motivational process

within the student's maturation process and is a spiritual, intrinsic, process. As students mature,

they move through the SDT subdomains from external regulation to introjection or identification

and then to integration; however, this does not necessarily require a rigid linear progression.

When students are externally regulated, they have no perceived locus of causality or autonomy

(Ryan & Deci, 2000). Apollos checked the neutral boxes related to motivation being intrinsic or

extrinsic; however, during the interview, he clearly stated he believed motivation was intrinsic.

Apollos said, "You must want to do it. If you don't want to do it, it's not going to happen. You

must have the desire in your heart." This is clearly intrinsic.

Table 2

Teachers' Questionnaire Responses

Question	SD	D	N	A	SA*
1. Motivation is important for teaching HS students.				3	6
2. By HS, students should be autonomous.		5	1	3	
3. By HS, should be competent with study habits.		2		6	1

#	Statement	SD	D	N	A	SA
4.	By HS, students should be socially well-adjusted.		1	5	3	
5.	By HS, students should be spiritually mature.	1	4	4		
6.	Spirituality in educational motivation is important.			2	4	3
7.	Students need manipulation to reach fullest potential.	3	3	3		
8.	Self-regulation should be education's primary goal.		1	4	1	3
9.	Manipulation with good motives is a valid practice.	2	4	2	1	
10.	Motivation is intrinsic.		6		2	1
11.	Motivation is extrinsic.		4		5	
12.	Fear is a good motivator.	5	2	2		
13.	Competition is a good motivator.	2	1	1	5	
14.	Love is a good motivator.				4	5
15.	Prayer is a good motivator.		1	1	4	3
16.	Rewards are good motivators.		3	2	2	2

*SD = Strongly Disagree, D = Disagree, N = Neutral, A = Agree, SA = Strongly Agree

Priscilla said, "I think it [motivation] is an inner drive uh, always to accomplish something; to be something." This agrees with Priscilla's responses on the Teachers' Questionnaire, as Priscilla strongly agrees that motivation is intrinsic. Priscilla's responses related to several other questions focusing on intrinsic functions present a degree of conflict. For example, Priscilla believes that motivation is purely intrinsic, but does not agree that students should be autonomous, competent, socially well-adjusted, or spiritually mature by the time they reach high school. These beliefs may present a significant degree of tension in the educational process as Priscilla strongly agrees that self-regulated learning (an intrinsic activity) should be the primary goal of education.

Abigail's professors taught her that motivation is intrinsic which may be the reason for her responses on the Teachers' Questionnaire indicating disagreement that motivation is intrinsic. However, motivation for Abigail begins with an internal desire for something which leads to a result which can be seen. Abigail said,

I think motivation is when um, someone has an external, like, has a **desire** [emphasis added] for something that influences action. Um, kids can have a **desire** [emphasis added] for things but unless it doesn't actually influence or push them into action and into actually steps to get there. I don't think it's actual motivation. Um, so, I think true motivation is actually seen, um, more seen and not heard, so to speak. And so, sometimes, I don't think we know if somebody is motivated or not until after the fact.

This statement clearly indicates a disconnect or at least lacks the connection between the "desire," which is internal and the "something," which is external. In this case, the external something is clearly driving the internal processes.

Data from interviews. While defining motivation, John said, "it needs to be an internal character thing." This statement agrees with his responses on the Teachers' Questionnaire and implies a spiritual process rather than a behavioral modification process espoused by behavioral theorists. There were some disconnects related to intrinsic motivation. John indicated on the Teachers' Questionnaire that by the time students arrive in high school they should not or are not autonomous or spiritually mature. This conflicts with responses about study habits and being socially well-adjusted. If each area (autonomy, competence, relatedness, and spirituality) is driven internally; then, why would students be expected to be socially well-adjusted but not spiritual, or why would they be competent in study habits but not autonomous? During the interview and on the Teachers' Questionnaire, John agreed that self-regulated (implies a degree

of autonomy) learning should be the primary goal of education and that students should be competent in study habits. Self-regulation and proficient study habits are internally driven behaviors which are symptomatic and indicate good character development which is manifested in external behaviors. This has been a reoccurring theme throughout this study, as participants indicate in some instances that motivation is intrinsic, but in practice rely on extrinsic strategies.

Hannah defined motivation and said, "In a very general sense, it is an engine, or force, or push that drives you to do either what you want to do or what is necessary to do." Hannah expanded and continued the definition by saying, "Motivation is usually either we are looking for some sort of reward or punishment attached to it; or we enjoy what we are doing, and that itself is a motivation to continue." Hannah's response correlates to the external regulation subdomain and indicates that Hannah may be confused about motivation or may indicate an understanding that motivation is a process which involves several constructs beginning internally with the "engine or force" and produces an external tangible product. This is similar to John's statement about motivation. However, Hannah reinforced her belief that motivation is mostly intrinsic and is based on the biblical principle of the image of Christ as indicated by this statement, "Christianity is the only belief system that gives worth to the individual in a correct and appropriate way… In Christian education, teachers motivate students to earn As or Bs, but the motivation is based upon the image of Christ." This indicates a connection between external results and intrinsic thoughts and attitudes which relate to the integration subdomain. This also is important, because it connects the spiritual component to the development process.

Apollos checked the neutral boxes related to motivation being intrinsic or extrinsic; however, during the interview, he clearly indicated that he believed that motivation was intrinsic. Apollos said, "You must want to do it. If you don't want to do it, it's not going to happen. You

must have the desire in your heart." This clearly demonstrates the union between intrinsic and extrinsic constructs. Abigail and Apollos believe the process begins with desire; and if the desire is not present, the "do it" will not happen. As Apollos continued the discussion of motivation, another issue presented itself. While Apollos stated he believes motivation is intrinsic, the strategies he uses in the classroom obviously indicate that he believes motivation is not completely intrinsic. Without vocalizing that realization, there may also be the possibility that Apollos believes they must work in tandem. As Apollos discussed the definition of motivation, he may have revealed an unrealized process he relies upon to engage students. Apollos said, "Motivation is also … up to the teacher to entice the students. I love fishing. What you want to do is you want to find some lure in front of kids to get them excited." Apollos continued the discussion of the fishing lure to attract the student's attention. This utilizes some extrinsic motivator on the identification subdomain (Ryan & Deci, 2000) to engage an intrinsic process which will lead to some type of achievement: extrinsic strategy, intrinsic connection, extrinsic product. While Apollos indicated a neutral position related to intrinsic and extrinsic motivation, his discussion of motivation during the interview aligns with his classroom practices and response to question 16: strongly agree that rewards are good motivators. Rewards are extrinsic and they might produce excitement about something, but according to Ryan and Deci, (2000) they are the lowest form of external regulation.

Priscilla's discussion of intrinsic motivation began with this statement, "I think it [motivation] is an inner drive uh, always to accomplish something; to be something." This agrees with her responses on the Teachers' Questionnaire. Priscilla strongly agreed that motivation is intrinsic and disagreed that motivation is extrinsic. This also agrees with her belief about rewards not being a good motivator. Priscilla appears to present a one-sided conception of

motivation and does not seem to connect the intrinsic or "inner drive" with the accomplishment of something. The something in this case is an extrinsic motivator, (possibly on the introjection or identification subdomain) whether it is something students want to achieve or something they want to become based upon value of the object or a desire for approval (Ryan & Deci, 2000). Priscilla stated that her main goal is to "help students find intrinsic motivation." This is also connected to her response on the Teachers' Questionnaire related to the main goal of education. Priscilla believes that the main goal of education should be to assist students in becoming self-regulated learners which is a personality trait that is developed through the maturation process. Priscilla concluded the interview by saying, "intrinsic motivation is the only motivation that will work long term." This also may indicate a misunderstanding between self-regulation which assumes a PLOC to be internal (Ryan & Deci, 2000).

Dorcas' definition of motivation was a bit more abstract, and when asked about how she defined motivation, Dorcas did not hesitate with her reply: "encouraging people to seek out their own information as long as absorbing my information." Dorcas elaborated and discussed her goal for motivation: interest which produces extra effort. This indicates a connection between the subdomains of introjection and integration or identification and integration (Ryan & Deci, 2000, p. 61) where the students will become engaged due to seeking Dorcas' approval or realizing the value or interest related to the topic of study. On the Teachers' Questionnaire, Dorcas agreed that motivation was intrinsic and extrinsic. While Dorcas seeks to develop the intrinsic quality of interest within students by providing them with information, which is extrinsic; the process utilizes intrinsic and extrinsic motivation to produce enough interest whereby students engage in independent study. Dorcas did not discuss whether the force driving this process is enjoyment, interest-curiosity, or personal development.

Ruth's responses to the Teachers' Questionnaire paralleled Dorcas', as Ruth also agreed that motivation was intrinsic and extrinsic. Ruth defined motivation as, "an intrinsic desire or willingness to be engaged in some activity." This demonstrates an understanding that intrinsic and extrinsic motivation are constructs that work in tandem and are directed at some extrinsic activity. These actions may produce character qualities within students. Ruth indicated on the Teachers' Questionnaire a neutral response related to self-regulation being the goal for education; however, it appears that Ruth's goal for approaching motivation in this manner seeks to develop interest which leads to engagement and exploration and to "encourage students [sic] learn on their own, to want to have a desire to learn on their own." While Ruth provided a neutral response to self-regulation, her classroom practices include many extrinsic strategies to assist students in being self-regulated to achieve her goals. This approach appears to be the reverse of Ryan and Deci's (2000) theory related to subdomains. Ryan and Deci (2000) provided a graph which listed the subdomains in this order: external regulation, introjection, identification, and integration (p. 61). Ruth begins by appealing to the spirit or soul of the student which may be an attempt to integrate Christian values related to personal development and is intrinsic. Ruth uses materials and activities which have value to entice her students and couples that with developing relationships. These two activities are identification and introjection respectively, and the final stage involves the result of external regulation; students become self-regulated and engage in extrinsic activities under their own steam.

Data from teachers' writing prompt. The data collection process was structure in a logical manner with the assumption that the process would provide a degree of progressive revelation related to new information and insight into participants' experiences motivating students. The first instrument, the Teachers' Questionnaire, was designed to start the intellectual

juices flowing and prod the participants' cognitive rationale and imagination. The questionnaire

included elements related to the importance of motivation, components and differentiation

related to motivation, motivation and how or if it is related to manipulation, motivational drivers,

and motivational processes or strategies. The interviews were structured using open-ended

questions to allow participants to fully explain theory which drives practice, and the Teachers'

Writing Prompt sought to extract a coherent and well-organized summary. The data did not

fulfill expectations and will be discussed in Chapter Five.

The Teachers' Questionnaire indicated that six participants disagreed that motivation was

intrinsic and six agreed that motivation was intrinsic. There are nine participants and the

numbers do not add up, because some of the participants agreed with both intrinsic and extrinsic

approaches. Four participants disagreed that motivation was extrinsic, and five agreed that

motivation was extrinsic. These responses reflect an extrinsic approach to motivation which are

congruent with the writing prompts. The exceptions came from Adam who discussed an

intrinsic approach which made an appeal to the spiritual component of relatedness; as teachers

must understand that students are individuals, and teachers should not assume that students are

spiritually mature. Priscilla discussed the short-term results of carrot and stick extrinsic

approaches and said, "True motivation is not an extrinsic process, but an intrinsic one," and

results in "the drive to become … something and becoming is a very intrinsic and personal

aspiration." The final participant in this area, Ruth, provided a different approach and did not

advise new teachers to use intrinsic or extrinsic strategies but suggested an experimental

approach to use different styles dependent upon students' individuality. While Ruth did not

directly state new teachers should use intrinsic or extrinsic motivation, she synthesized the

advice by suggesting that students be given choice, teachers should model enthusiasm, and

teachers should use "engaging, unusual materials." This combination, intrinsic appeal to autonomy coupled with extrinsic strategies, may reflect a more comprehensive approach to motivation: Initiate instruction with regulated activities, develop relationships by demonstrating approval (introjection), assist students to see value in their education (identification), and assist students to synthesize the elements into their character to become autonomous, competent, and spiritually mature.

Theme Two: Extrinsic Motivation

Data related to extrinsic motivation revealed a tension between intrinsic and extrinsic motivation. While the participants possessed shades of grey areas, one assumption posits that all motivation begins with some form of extrinsic stimuli which attracts or engages students' attention (interest) and begins the intrinsic process that is frequently considered the driving mechanism or perpetual force bringing students to maturation. Data from the Teachers' Questionnaire revealed that six participants disagreed that motivation is intrinsic while only four disagreed that motivation was extrinsic. Almost half of the participants disagreed that motivation was extrinsic. The examination of data related to extrinsic motivation suggests participants claiming they disagree that motivation is extrinsic may possess an assumption related to extrinsic motivation and not a firmly held belief which drives practice. People frequently possess aspirations or assumptions which they espouse as a belief (Schein, 2010), but this reveals a tension between theory and practice. What a person truly believes will be demonstrated by their actions, and the findings in this section support this position.

Data from teachers' questionnaires. Adam marked the disagree box for intrinsic and extrinsic motivation. This may indicate one of two or three positions. First, Adam may have felt the question may not have precisely reflected his belief about how intrinsic and extrinsic

motivation may be or are related to each other; he may not have understood the questions, or he may hold a belief that motivation is a process involving both constructs. However, while Adam marked that he disagreed that motivation was extrinsic, he strongly agreed that rewards are good motivators. Herein lies the rub. Rewards whether tangible or abstract are extrinsic motivators; and in conjunction with the use of rewards, Adam also indicated on the questionnaire that competition, which also utilizes extrinsic stimuli, was a good motivator. This indicates a tendency to utilize external regulation to a greater degree than may be realized.

The second participant, Eve, also responded in the same manner to the questions related to intrinsic and extrinsic motivation. In addition to these responses, Eve also agreed that competition and rewards are good motivators which indicates a possible disconnect between theory and practice. Eve also presented an attitude which might be driven my external regulation.

John's responses to the questionnaire appear to present the most congruent understanding of the intrinsic-extrinsic dichotomy. John disagrees that motivation is intrinsic and agrees that motivation is extrinsic which aligns with his response that he believes that rewards are good motivators (external regulation). However, John disagrees that competition, which is extrinsic, is a good motivator. While motivation may be viewed by some as a rigid dichotomy, motivation may be a process which requires both constructs to achieve student developmental issues such as autonomy and spiritual maturity which John disagreed that students should attain by high school. However, John believed that students should be competent with study skills and should be socially well-adjusted by the time they enter high school. While study skills appear to be more extrinsic in nature due to physical products students produce, these skills also begin internally and demonstrate a connection between intrinsic and extrinsic (integration).

Hannah indicated on the questionnaire that motivation is extrinsic; however, there is some confusion related to other responses which indicate Hannah may not fully understand motivation. While Hannah agreed that motivation is extrinsic and disagreed that it is intrinsic, Hannah's responses to rewards and competition as good motivators reflect a degree of misperception.

Apollos presented the most difficulty in attempting to analyze findings. Of 16 questions on the Teachers' Questionnaire, Apollos marked seven neutral responses including the following: Socially well-adjusted, spirituality's importance in education, manipulating students to assist them in reaching the fullest potential, self-regulation as the goal for education, motivation is intrinsic, motivation is extrinsic, and fear is a good motivator. There is also a conflict between responses related to manipulation. Apollos disagrees that manipulation with good motives is a valid practice but is undecided about using manipulation to assist students in reaching their fullest potential. Moreover, Apollos provided a neutral response related to motivation being extrinsic; however, he agreed that competition is a good motivator, and he strongly agreed that rewards are good motivators. Both motivational strategies are extrinsic as they employ an externally regulated stimulus.

Abigail's responses on the Teachers' Questionnaire predominately indicated that her understanding of motivation is extrinsic. Each response related to extrinsic motivation aligns theory and practice with one exception. Abigail agrees that motivation is extrinsic, but marked the neutral box related to rewards being good motivators. There is also some confusion related to manipulation. Abigail believes that motivation is extrinsic and is neutral about manipulation with valid motives but strongly disagrees that students should be manipulated (externally

regulated) to reach their fullest potential. This may reveal a bias or ignorance about the utility of manipulation in the educational environment.

Ruth's responses on the questionnaire may indicate a degree of uncertainty about motivational issues. Of the 16 responses there were two areas where she strongly disagree (rewards and competition), one area where she strongly agreed (importance of motivation in high school), four neutral responses (social adjustment, spirituality in education, self-regulated learning, and rewards), three areas where she disagreed (spiritual maturity, manipulation in both areas), and six areas of agreement (autonomy, competence, intrinsic motivation, extrinsic, motivation, love is a good motivator, and prayer is a good motivator). Ruth's position indicates an application whereby "both [intrinsic and extrinsic motivation] have their place in the classroom."   This position reflects her beliefs which relates to the integration subdomain and affect her actions in the learning environment.

Data from interviews. Adam's interview responses present some conflicts related to beliefs about intrinsic and extrinsic motivation. On the questionnaire, Adam indicated that he disagreed that motivation was intrinsic and disagreed that motivation was extrinsic. However, during the interview when asked about classroom motivational practices Adam began the discussion by appealing to strategies which "catch the students' attention … some sort of visual, or something that attracts attention." This practice assumes a connection to the identification subdomain where students consciously value activities (Ryan & Deci, 2000) and appears to be intrinsic; however, some external stimulus, "something," must be used to accomplish that, and that is clearly extrinsic (externally controlled). While Adam disagreed that motivation was intrinsic and disagreed that motivation was extrinsic, he utilizes extrinsic strategies to a greater degree. His experiences motivating students appear to rely heavily on extrinsic methods to

engage students. Adam said, "Candy is vital to classroom motivation. Uh, on the, what is the, Pavlovian, uh, scale; it is very important." The use of candy in the learning environment utilizes external regulation where the salience of an external reward results in compliance (Ryan & Deci, 2000). Another indicator which supports the extrinsic position over intrinsic was revealed in this statement related to the question about differences between Christian and secular motivational strategies in the classroom. Adam said, "Well, it's a little bit of a loaded question, uh, for me, because in general I think motivation from a Christian perspective and a secular perspective are ... uh ... the same." Each participant indicated in one form or another that a significant difference between Christian education and secular education is based upon the worldview held by the individual or institution. Secular education relies more on externally regulated forces to motivate such as grades, money, or position; while Christian education seeks development of Christian character, calling, and other similar eternal values. The question begs asking, "If the strategies are the same, are the products the same?" If the products are the same; then, this might suggest that the Christian sector should conduct an extensive evaluation of theories and practices. Secular and Christian worldviews are diametrically opposite theories, and there should be a radical difference between the end results. As the interview progressed, Adam revealed that his default motivational strategies are extrinsic and employs large amounts of candy: "candy works for public schools, and candy works for Christian schools …. Candy it's effective …. They did not give out as much candy as I do." During the interview, Adam referred to the extrinsic practice of giving candy to engage students on 12 separate occasions.

Eve's responses to the Teachers' Questionnaire indicated she disagreed that motivation was intrinsic or extrinsic, but Eve agreed that competition, prayer, and rewards were good motivators (external regulators). Eve's responses to questions during the interview revealed that

her beliefs related to motivation may be more extrinsic based upon her classroom philosophy and management. Eve uses extrinsic strategies to develop intrinsic forces within her students and appears to heavily rely upon her ability to be a role model for her students (introjection). Eve said,

> The way I motivate kids is I share the love I have for whatever topic I am teaching. So, if I'm teaching them how to read, I share my love of reading. If I teach them, um, if I'm teaching them about Charlemagne, I share my wonder.

This presents an interesting paradigm as Eve draws upon an intrinsic personality trait (joy, interest, excitement, etc.) coupled with an extrinsic stimulus (books or historical characters) to engage her students. The motivating experience incorporates intrinsic personality traits and external figures from history such as Charlemagne, Shakespeare, or other classic-historical figures to generate interest which Eve hopes will produce engagement and achievement.

While Eve uses extrinsic motivators, she also discussed the differentiation between Christian and secular educational objectives, i.e. secular education focuses on how the student "can make the most money out of whatever degree" (external regulation and identification); and Christian education focuses on intrinsic motivation and said, "our motivation, my motivation is, is intrinsic. To say, 'What has God created you to be, and what is, have you considered what God wants you to be?'" (introjection, identification, and integration). While Eve considered this intrinsic, thinking about something or someone involves both motivations: internal thinking processes about something and someone who is external. This appears to be an unrealized principle which may indicate that motivation is a two-sided coin which must have both constructs to support any motivational theory.

John's responses appear to be harmonious within the Teachers' Questionnaire data collection instrument; however, there is a disconnect between responses in the questionnaire and the interview. John's responses on the Teachers' Questionnaire indicate an alignment with extrinsic beliefs and practices: Competition, prayer, and rewards are good motivators. When asked to define motivation and discuss classroom motivational philosophy, John said,

> Well, motivation's more external, inspiration's more internal. And, so I talked about internal motivation, you know in the prompt response. I really feel that, where the teacher is very definite in directing and inspiring the student to learn, they've got to want to learn. It can't just be for external; it needs to be an internal character thing. And, so my philosophy is that we first start internal, and move ... external. Externals are utilized as necessary, but our whole goal is to emphasize internal.

This statement reveals the connection needed for learning to occur. John understands that students must have an internal desire and teachers must begin the "inspiration" process to engage the "internal character thing," and that process also utilizes externals "as necessary." John also emphasized the spiritual aspect of the learning process and a driving force in motivating students and said,

> We're always learning who we are in Christ, we're always learning about Christ. But, we're also to be getting equipped for what he wants us to do in life. And so, you know, speaking about that, I think modeling a love of learning for the students; that they see you learning and talk about other things you're learning; not just what's in the class.

The spiritual motivation to be or fulfill God's desire for us as individuals coupled with the extrinsic motivator of a godly model is critical for the learning process. This may indicate

somewhat of a sandwich theory: Extrinsic strategies initiated by teachers, intrinsic desire on the students' part during the maturation process, and extrinsic reinforcers.

Hannah's responses in the questionnaire for the most part aligned with her statements in the interview. Hannah agrees that motivation is extrinsic and disagrees that motivation is intrinsic. These responses indicate a possible lack of understanding related to extrinsic motivation, because Hannah strongly disagreed that competition was a good motivator and disagreed that rewards were good motivators. In the interview Hannah said, "I use love of the subject. I try to get the kids really excited about what they're learning, especially in English; because no one likes English anymore. I dress up a lot of stuff." This demonstrates a solid reliance on extrinsic approaches while also understanding that there is an appeal to the spiritual part of students (what most literature calls mental activities, i.e. studying, thinking, feeling, I call spiritual because people are spiritual beings): enjoyment, excitement, and interest. Hannah also uses the introjection subdomain strategy of interpersonal relationships and said, "if **I** [emphasis added] get them interested in the subject; then, they're more likely to give more effort than liking me." This correlates to situations which Hannah experienced as a student. Hannah said, "I think a lot of what I learned as a student has influenced how I choose to motivate my students." Hannah also described a teacher which may have been the single most significant influencer in her education and said,

> I had my seventh grade English teacher; I graduated from eighth grade in a class of 13 and five of us became teachers. That's a pretty good track record for that type of class and I think we can all attribute it back to our seventh grade English teacher, because she did a really excellent job of interacting with us as people as well as teaching us.

Hannah learned that teachers are a critical part of the learning process (introjection), and if the subject may not be interesting, the teacher may be able to inject adequate doses of personality to assist the student to engage. Hannah's extrinsic approach was supported when she wrote in the Teachers' Writing Prompt, "That friendly pressure, applied well and applied individually, will benefit a teacher not only in academic results but also in personal connections with their students." This "friendly pressure" is external regulation coupled with introjection to move or manipulate the student into identification with the goal of obtaining integration and also implies a sandwich effect: Teachers' extrinsic influences or "friendly pressure," students' intrinsic engagement, and extrinsic materials to induce engagement.

Apollos took a neutral stance related to intrinsic and extrinsic motivation on the questionnaire, but the interview revealed that he utilizes both approaches and leans more heavily on the extrinsic side. Apollos said,

> You have to want to do it. If you don't want to do it, it's not going to happen. You have to have the desire in your heart. Motivation is also ... up to the teacher to entice the students. I love fishing, what you want to do is you want to find some lure in front of the kids to get them excited about something they've never ever thought about.

Each question which addressed beliefs about motivation being extrinsic, Apollos indicated strong agreement, or disagreement, especially with rewards, prayer, and competition respectively. Apollos described attention-getting strategies such as messing up the arrangement of desks or throwing papers on the floor to get students engaged at the beginning of school or classes. This connects to what Apollos called a "flash" which is something that will grab the students' attention. Apollos referred to the flash, fishing, bait, or a lure 12 times during the interview which are extrinsic approaches which correlate to the external regulation and introjection

subdomains of SDT. Apollos heavily discussed his extrinsic approach in the Teachers' Writing Prompt, and he reinforced the concept of fishing and using bait to engage students. While Apollos predominately uses extrinsic strategies, he, knowingly or unknowingly, sandwiches intrinsic motivation in-between fishing trips. In concert with these externally regulated activities, Apollos also emphasized the importance of the introjection subdomain; and when discussing experiences assisting students to be autonomous Apollos said, "First of all, you must be real to kids." Apollos stated that students need to see real people and be prepared for real life situations for them to reach their fullest potential.

Priscilla's responses on each of the data collection instruments indicated a strong affinity for intrinsic motivation. Pricilla defined motivation as "The drive to get something accomplished. Let me think for a minute. I'm starting with the accomplishment word … um, I think it is an inner drive, uh, always to accomplish something; to be something." Priscilla expanded on this definition in the Teachers' Writing Prompt and said,

True motivation is not an extrinsic process, but an intrinsic one. When I was asked how I would define motivation, I first responded, 'the drive to accomplish something'; however, I changed my answer to, 'the drive to become.' I believe we do things to become something and becoming is a very intrinsic and personal aspiration.

Priscilla said, "I'm not a big fan of external motivation," and realizes that the stick and carrot style of motivation (external regulation) does not produce long-lasting effects. However, Priscilla uses external motivation is several forms. For example, Priscilla attempts to eliminate fear and create a safe learning environment and said,

I share my own story and I say, 'I fail all the time; and so do lots of people that you highly respect.' And that um, failure is just part of life. But no success comes without it.

And whether it is you trying to play basketball, or you're trying to learn to read, or you're trying to do math, or you're trying to um ... you know, figure out what degree, what to get in school; um, you have to be willing to be honest about what your fears are about those things and look for solutions to those fears.

Priscilla strives to address the internal process of education; however, she presents several examples where extrinsic strategies are employed to produce engagement. Priscilla uses her position of authority by "telling young people that, that I, what I see in them is their ability and that they can do. They can do this. Kinda calling them to ... calling them out to perform." This is an extrinsic strategy whereby the teacher uses the biblical principle of seeing the image of Christ within students to challenge them to perform (introjection and identification). When students trust teachers, they will buy-in to the teachers' agenda and will engage in the learning process. Priscilla also engages students extrinsically by partnering with them to encourage them with their struggles, and to develop a relationship with them both of which are extrinsic practices. Priscilla's writing prompt also provided information which countered her responses on the questionnaire. At Priscilla's school, there are three activities identified within the school's mission statement: cultivate, equip, and empower. Each of these activities are extrinsic strategies which seek to develop the student. Cultivation is an agricultural term whereby the farmer prepares the soil for planting. This is similar to extrinsic processes teachers use to prepare students for learning. Equipping is also an extrinsic practice whereby teachers give students the necessary tools to produce, and empowering is an extrinsic process whereby authority figures grant permission to perform.

Dorcas presented an interesting perspective on motivation as she did not provide a textbook definition for motivation. When asked to define motivation Dorcas said,

This is a bit tougher. Um, I would define motivation as encouraging people to seek out their own information as long as absorbing my information. I want the kids to be interested enough to go home and look it up, and if they are motivated my students will do that. And, um, also working hard, um, taking pride in their work is part of my motivation, their motivation, and, um, it's, it's a little bit tougher, because my students come to me motivated in a lot of respects by their parents and their environment.

This definition covers what appears to be an extrinsic strategy where Dorcas actively becomes an actress on stage and said,

I use high interest material and pull them into my madness … I tend to be, um, a bit of an actor in the classroom, which I think most teachers are, and so I can capture their interest pretty quickly by using this really high interest type of material.

High interest materials and being an actor are extrinsic strategies which can be used to engage students. Dorcas also uses extrinsic activities such as inter-active presentations which have proved to be highly effective and described them saying,

I find they retain information, but they're interested to find out what's going to happen next? Am I going to lose all my money? Did I sell my child for food? That was a big one. we had a student last year that sold his child for food, they still talk about, and it's fun. This is the thing I look for; things to draw them in, play acting, at the same time they're learning a whole bunch of interesting history; and often, they don't even know they're learning history.

There are some conflicts within each of the data collection instruments. Dorcas believes that motivation is extrinsic but does not believe praying with students and praise are extrinsic activities. While working with a teacher in the public-school system, the teacher provided

Dorcas with a memorable demonstration of what Dorcas wanted to be as the teacher showered her students with verbal praise and affirmations. Dorcas also included these extrinsic activities in her writing prompt which are strongly externally regulated coupled with introjection.

Abigail's responses to the interview questions may reveal that she has not fully developed her beliefs related to motivation. Abigail's professors taught her that motivation is intrinsic; and because she fundamentally disagreed with the worldview and philosophical foundations of the secular college, Abigail may have adopted the practice of learning to do right by doing the opposite when there is an assumption that teachers hold wrong beliefs or are doing wrong. Abigail defined motivation and said,

> I think motivation is when um, someone has an external, like, has a desire for something that influences action. Um, kids can have a desire for things, but unless it doesn't actually influence or push them into action and into actually steps to get there; I don't think it's actual motivation. Um, so, I think true motivation is actually seen, um, more seen and not heard, so to speak. And so, sometimes, I don't think we know if somebody is motivated or not until after the fact.

While Abigail focuses on the result of achievement of motivation, she neglected the aspect that the process may begin with a desire which is intrinsic. This also presents a degree of tension and begs the question, "Do students have an intrinsic interest first, or is the interest generated by some external stimulus?" Abigail's classroom practices align with her responses on the Teachers' Questionnaire related to motivation being extrinsic, but there may be some misunderstandings related to extrinsic motivation and rewards, as Abigail provided a neutral response to the question about rewards being good motivators. Abigail believes that proper motivation for students involves the extrinsic practice of providing a "high value activity" to

incentivize, engage, and guide students in the learning process. This "high value activity" addresses the identification sub-domain of extrinsic motivation as the teacher attempts to entice students to see the value of the activity with which they are involved hoping students will internalize the material.

Ruth clearly stated a balanced approach to motivation which was reflected in the responses to the Teachers' Questionnaire and in the interview. Ruth agreed that motivation was intrinsic and extrinsic. Ruth defined motivation and provided a very comprehensive reply which described intrinsic and extrinsic facts and said,

> At a very basic level related to the classroom, um, it's simply a desire or a willingness to perform a task or an act of a student, um, certainly there's intrinsic and extrinsic motivation. If I'm, um, providing some kind of, um, reward or assignment; then, I'm encouraging students, you know from extrinsically from the outside. If I'm creating an environment where they're curious about a subject or they want to learn more about the novel we're reading or something; then, it's more intrinsic. But it's, it's getting them to a place where they're wanting to learn more and to investigate.

While this presents a balanced and comprehensive approach to motivation, there is an aspect of motivation which has been generally neglected in the literature related to motivation: rationale. Ruth appears to indicate that motivation begins internally and progresses toward some objective. However, motivation mostly begins with the reason why someone has "a desire or a willingness to perform a task or an act." There is a progression within the development of students where initially the rationale originates from some authority figure directing their actions to perform such as parents. As students develop, they may be allowed more autonomy and choice as they understand the need to pursue certain types of subjects which might be difficult or unpleasant.

Therefore, motivation may begin with the rationale, proceed to intrinsic or extrinsic driving forces (depending upon maturity), include engagement at some level, and may be supported with extrinsic motivators such as rewards or punishment.

There was one significant discrepancy between a response on the Teachers' Questionnaire and Ruth's response to motivational strategies frequently used. Ruth indicated that she strongly disagreed that competition was a good motivator; however, during the interview, Ruth described a situation where she allowed competition because it appeared to be an effective motivator which provided good results. Ruth's disagreement with competition may have been based upon a perception of students being pitted against each other in an unhealthy manner. Another factor may have been related to gender. The students were predominantly male in the class who were interested in the competition. Ruth concluded that by saying, "so for that particular class that sense of, kind of friendly competition worked very well to motivate them."

Ruth's responses in the interview paralleled her definition for motivation which included intrinsic appeals followed by using extrinsic supports. This was also included in Ruth's writing prompt. Ruth would advise new teachers to allow students autonomy, model enthusiasm, and use interesting materials to engage students.

Minor Theme: Amotivation

Ryan and Deci (2000) described internalization and motivation and related it to a continuum and said, "as a continuum, the concept of internalization describes how one's motivation for behavior can range from amotivation or unwillingness, to passive compliance, to active personal commitment" (p. 60). Ryan and Deci (2000) described amotivation in this article as "unwillingness." Roth, Assor, Niemiec, Ryan, and Deci (2009) discussed amotivation and

autonomy support as it relates to parental influences and said, "*Amotivation* [emphasis in original] refers to a lack of motivation and results from not valuing an activity, not expecting the activity to yield a desired outcome, or not feeling competent to do it" (p. 1120). Parental conditional negative regard (PCNR) "involves parents' withdrawal of attention and affection when their children do not comply with expectations and was predicted to foster amotivation" (Roth et al., 2009, p. 1120). Vansteenkiste, Niemiec, and Soenens (2010) said, "autonomous motivation and controlled motivation are contrasted with amotivation, in which people lack intentionality" (p. 118). Loima and Jutarat (2016) contributed another behavioral manifestation and said, "Students may be in the state of 'amotivation'—losing their personal interest to learn what is taught and only relying on teacher's external control to make the learning occur (as cited in Dweck, 2002; Niemiec & Ryan, 2009).

Only one participant discussed a student who demonstrated a condition assumed to be amotivation. Hannah briefly explained and lamented the experience with this student and said,

> I was thinking about one student I had who would not be motivated. I don't know if there are just people out there who don't take motivation in general. I don't know if this kid even would be motivated to do anything. We joked that he'd be a great CIA agent, because we could threaten him with torture and he'd be like, whatever. "Still not gonna do it." And we could threaten him 12 billion dollars and he'd be like, whatever. "Still not gonna do it."

The researchers above did not provide a formal definition for amotivation; however, they did describe symptoms related to amotivation. Ryan and Deci (2000) described amotivation as "unwillingness," (p. 61). Roth, Assor, Niemiec, Ryan, and Deci (2009) called amotivation "a lack of motivation," (p. 1120); and Vansteenkiste, Niemiec, and Soenens (2010) contrasted

autonomous and controlled motivation with amotivation and labeled individuals as "lacking intentionality," (p. 118). Loima and Jutarat (2016) cited Dweck, (2002) and Niemiec and Ryan, (2009) and said amotivation is students "losing their personal interest to learn what is taught and only relying on teacher's external control to make the learning occur" (p. 33). In other words, amotivation can be identified if students are unwilling, lack motivation, lack intentionality, or behave in such a way that teachers conclude that the students have lost personal interest in the subject and are passively compliant. All human behavior is symptomatic. These symptoms which the researchers described may be a manifestation of a deeper spiritual issue.

Hannah discussed the experience with this student "who would not be motivated" and discussed strategies geared only from the external regulation subdomain. Hannah attempted to motivate this student with punishment and reward and there was no further discussion in the interview or in the writing prompt which indicated a search to determine the cause for the student's unwillingness to perform. Roth et al., (2009) discussed parental disapproval (introjection) as a possible cause which might "foster amotivation" (p. 1120). Parental issues may be a causal factor, there might be a number of other factors lending to this particular student's attitude and performance such as peer relationships, misconceptions related to value expectancy, perceptions of inability, laziness, or rebellion which is rooted in pride.

Primary Research Question

How do Christian high schoolteachers in the Pacific Northwest describe their experiences motivating students? Data from the study suggested a degree of confusion related to the participants' understanding of motivation as it suggested that motivation was either a dichotomy or a linear continuum. None of the participants discussed all the aspects of motivation which includes rationale, motivation drives, persons motivating and being motivated, and goals. The

participants discussed motivation from a compartmentalized perspective rather than a unified process. While the self-determination theory contains three main categories (intrinsic, extrinsic, and amotivation), the literature and data suggest that the extrinsic category appears to occupy the central focus. This is supported by the fact that only the extrinsic category contains four sub-domains; amotivation and intrinsic motivation have no sub-domains. Within the extrinsic category, there are four sub-domains that are addressed. The sub-domains are external regulation, introjection, identification, and integration. The perceived locus of control varies with each sub-domain which may affect one or all of the psychological needs posited by Deci and Ryan (1985): autonomy, competence, and relatedness. The participants mostly described their experiences motivating high school students from an extrinsic perspective and employed numerous extrinsic strategies to achieve educational goals. Only one participant described an experience with a student who manifested an attitude of amotivation which did not end well and caused a considerable degree of distress for the participant. While some participants stated that motivation was intrinsic, all participants eventually resorted to extrinsic motivators. In the final analysis, the participants did not fully understand the concept of autonomy from a biblical perspective, used repetitive methods to develop competence, and focused more on social development rather than spiritual development.

Research Sub-Question One

How do participants describe their experiences motivating students to be autonomous learners? The data suggested that the participants did not fully understand the concept of autonomy. Like motivation, autonomy contains several crucial elements. Autonomy is a process, an orientation or mindset, and a system. Autonomy as a process involves students initiating and directing the decision-making process which leads to self-regulation. Autonomy as

an orientation involves a mindset from the authority figures' perspective which recognizes students as individuals who can make decisions which align with learning objectives. Autonomy as a support system exists when teachers acknowledge students' perspectives, feelings, and provide resources and opportunities while allowing for the least restrictive environment by which students can exercise and experience autonomy (Black & Deci, 2000; Ryan & Deci, 2000; & Ryan & Powelson, 1991).

Adam's response to motivating students to be autonomous reveals a lack of understanding about autonomy as a process, orientation, or system. Adam said,

I do not answer every question that they have with the direct answer, and I build in a little more time in my lesson plan for, uh, students that are a little slower; because if you don't do that, then they get behind, you have to tell them the answer; and then, they don't become that autonomous learner. And, so, by giving- oh also by giving them projects, um, you can teach a little bit, but then give them a project that has them actually do it, uh, that will show you if they have become an autonomous learner

Allowing students time to process questions and not giving the students the direct answers to the questions helps problem-solving but does not relate to developing autonomy. Adam continued and discussed assigning projects and monitoring progress to assist autonomy, but this demonstrates external regulation as students are not given a choice, or there is no indication that the student had a choice in assignments given.

Eve discussed motivating students to be autonomous and said,

You motivate them to be autonomous by giving them their own personal grades, by saying you need to read this book; and then, I am going to grade you … give you a reading quiz to check to see have you done your homework … hold you accountable for

the assignments that I give you individually … I like kids to have that autonomy in

saying "What I put into my grade I will get out of my grade."

Eve mentioned six elements in her statement about autonomy which are important in the learning

and developmental process; however, they do not the three elements students need to be

autonomous. Eve discussed accountability and responsibility but did not discuss how these

relate to the process, orientation, or system included within the autonomous domain. Eve also

addressed giving individual assignments, not group projects, and assessments based upon

students' achievements, but this also neglected the element of recognizing students' abilities to

autonomously make decisions about what they learn or when and how the assignment must flow.

Eve also discussed the process of monitoring students' progress and concluded that students'

commitment and investment are important to autonomy.   However, this approach is more related

to extrinsic controls than allowing students to make decisions and understanding how students

perceive the regulated assignments which must be completed.

When John spoke about autonomy, he immediately responded with strategies related to

self-regulation and said, "Okay, self-regulated learning. Okay, well um, let's see, one we talk

about it. Okay? In fact, at our ... [school] We have [a document], we call it Ten Points of a Re-

builder." John implied by his response, or at least in his thinking, that he associates autonomy

with self-regulated learning, and each strategy addresses an extrinsic control: Discussing self-

regulation, rebuilding the culture, love of God and His Word, giving structured assignments, and

the reality that there are things in life which must be done regardless of desires to engage in other

enjoyable but non-essential activities such as watching TV, playing video games, or some other

non-academic activity. John addressed one element which may afford a degree of autonomy and

spoke to self-regulation of time; however, the discussion neglected each element related to the process of motivating students to be autonomous.

Apollos and Priscilla both discussed autonomy from the extrinsic aspect and discussed assignments or projects which they felt would develop autonomous learners. However, the discussion did not include the function of decision-making related to the projects. This reveals an orientation leaning more toward control than autonomy. Priscilla's statement emphasized this control orientation when she said, "I don't let 'em out of this assignment and they just find it irritating. But, I get autonomous kids at the other end who, when I give directions for a project or a paper or something, they pay attention." While this mandated assignment may have many beneficial aspects associated with it, the practice develops obedience to external regulation rather than developing autonomous decision-making within a biblical framework.

The participants did not explicitly state that they motivated students to be autonomous from an extrinsic perspective; however, each response appeared to originate from that perspective. Assignments, projects, assessments, monitoring measures, and discussions indicate extrinsic controls and approaches to motivation. Discussions may come the closest to an intrinsic motivational strategy if the discussion centers on how teachers understand the students' perceptions and perspectives to include authority figures who directly affect the activities in the students' lives and how those interventions can be minimized when the student matures and makes decisions which reflect spiritual maturity.

Research Sub-Question Two

How do participants describe their experiences motivating students to be competent? Adam's approach to competence relies on extrinsic rather than intrinsic approaches and incorporates a concept which most teachers might characterize as an ineffective process and

Apollos described as regurgitation. Adam may hold a similar distain for memorization and repetition, but to ingrain competence within his students, he said, "I'm gonna say drill and kill for some things." Drill and kill is another expression for memorization; and while teachers generally view memorization, recitation, and repetition unfavorably, it does instill competence, frees cognitive energy for more difficult assignments, and is employed in many areas of life outside of the learning environment. Musicians memorize lyrics, cords, and notes; athletes memorize game plans, preachers memorize sermons, etc. Adam also feels that employing several modalities assists with competence and said, "taking notes in class, forcing them to take notes is really important." However, Adam addressed a vital issue related to competence and said, students "have a hard time becoming competent at that it seems, because they're not really trying, but if you have kind of an interesting challenge then they all work their heads off." Not trying indicates a level of commitment which may be related to character development. While interesting subjects are easier to teach, students need to learn the difficult life lesson which requires the same level of commitment should be applied to subjects that are not interesting as well as those are appealing.

This also addresses the topic of amotivation which some students demonstrate and justify because the topic is uninteresting or may not hold a future value in the students' estimation. Priscilla discussed motivational strategies which involved "sticks and carrots" and said that she does not prefer that type of approach; but when competence is needed for future endeavors such as college, she will remind them about their future plans. In addition, Priscilla instills competence by forcing students to complete certain assignments. Priscilla provide an illustration and said, "two years ago, I had a student who had to redo this assignment 7 times."

To develop competence within her students, Eve employs repetition and through review which are extrinsic strategies and moves from the unknown to the known, breaks assignments into smaller segments, and ensures that the goal is clear and obtainable. John did not use the exact wording but discussed the importance of quality feedback about work students produce which might not meet standards. John also uses extrinsic strategies which involve discussion to ensure understanding, affording students several opportunities to complete the assignment: repetition to perfection, and a healthy portion of praise for work done well.

Hannah approached competence and used many of the strategies which the other participants also used. However, Hannah introduced two important items. First, Hannah uses the principle of Kaizen. Kaizen approaches employ the concept of small incremental steps when faced with large tasks which may overwhelm students and activate the flight response. Hannah understands that students may lack confidence when facing large assignments and breaks the assignment into smaller less frightening bits. This also assists students with competence as they gain confidence which leads to competence as they experience one small victory after another in the process of conquering larger assignments. As Lao Tzu said, "The journey of a thousand miles begins with a single step."

Apollos said, "I'm always sometimes brutally honest with kids." Apollos used honest feedback with assignments, and when he uses assessments. In some respects, this may be an effective and objective source of competence development, as Apollos removes himself from being the one pointing out shortcomings and places that burden on the students' performance as reflected by the grade which they receive. While all assessments may not be accurate, students are placed in a position where they must consider, in harmony with the teacher, the value of the score which they earned.

While discussing competence, each participant presented a solid understanding of the concept and approached its development by using extrinsic strategies to achieve that end. Without exception, each participant spoke about external regulations which require an extrinsic rather than an intrinsic approach to developing competence. The systems may have varied, and some were more comprehensive than other, but all strategies to develop competence rely upon extrinsic applications.

Research Sub-Question Three

How do participants describe their experiences motivating students to be more relational?

Each of the research questions touches on elements within both educational environments. The main difference between the two systems was discussed by the participants and is the concept of family. The secular system does not discuss relationships from a familial perspective. Each participant discussed their experiences as they motivated students to be socially related and mature; however, there was a glaring absence in the data. The participants discussed spiritual elements such as prayer, devotions, the Bible, and God, but there was no discussion related to how Christian relatedness is better or how it is integrated within the learning environment. The Holy Spirit is the catalyst Who energizes the Christian and mediates between God and man and between man and man, but He was not included in the discussion.

The participants discussed strategies which aimed at developing relatedness and generally included two main elements: groups and discussions. Abigail developed a system using groups and physical movement including a monitoring process and said, "I put a whole list of all the kids' names on the board and they weren't allowed to be done until they each had two checks next to it." One question which begs asking is "How effective is this process for helping students develop genuine spiritual relationships?" Ruth also used groups and discussions but

included classroom seating in the process and said, "using the Socratic seminars have, that has been helpful in that, um, more effective as I said in some classes than others, um, but with, with the proper support and scaffolding can be a really nice tool for that. Um, I have also it's not necessarily an instructional tool, but I don't have rows in my classroom I have one large circle of desk around kind the perimeter of the room, um, which allows students to participate with each other a little bit more." Adam uses mini devotions that challenge students spiritually. He said,

> I've got, I think about half of my class are praying for five other people that they know, uh, every day, uh for their salvation … so they're spending five minutes a day thinking about God and how God relates to their life, and then I'll give them a little challenge like, how it relates to your siblings or something like that.

Eve also tied relatedness to spirituality, especially discipleship and said,

> Relatedness. I think that is the call to discipleship in the lives of these kids. That as they learn to love God, they learn to love others. And so, in our class we talk about those things. When it comes up, we do a lot of discussing; so, we have a lot of discussions about all sorts of topics. But even in their discussions I have to be their moderator to say.

Each participant discussed strategies which used discussions, questions, or grouping to assist students in developing spiritual maturity; however, the participants may understand the importance of being a role model, but only two participants expressed the need for and importance of modeling relatedness for students to see and follow.

Summary

As the participants shared their experiences motivating high school students within the Christian environment, two major themes emerged from the three data collection instruments: motivation is intrinsic, and motivation is extrinsic. The data provided answers to the three

research questions as follows: First, teachers' experiences related to assisting students in developing autonomy suggested that the participants did not fully understand that autonomy involves three elements: process, orientation, and system. The participants motivate students to be autonomous by using extrinsic strategies which mostly focus on project completion processes and are aimed at self-regulation rather than biblical autonomous decision-making. To answer the second research question related to developing competence, most of the participants rely upon strategies utilizing review, recitation, or repetition. The data indicated that participants assist relational development predominately from a social rather than a spiritual aspect. The SDT contains amotivation and was only discussed by one participant. Data were analyzed following Moustakas (1994) and included the four subdomains: regulated control, introjection, identification, and integration. While each of the major divisions of SDT were addressed and each of the subdomains became evident within the data, there was one component of motivation which was not addressed: rationale. Ruth may have provided the best description of motivation and said, "At a very basic level related to the classroom, um, it's simply a desire or a willingness to perform a task or an act of a student, um, certainly there's intrinsic and extrinsic motivation." While the participants discussed various aspects of motivation, there appeared to be a lack of a comprehensive understanding or statement related to motivational philosophy and practice.

CHAPTER FIVE: CONCLUSION

Overview

The purpose of this qualitative transcendental phenomenological study seeks to describe the experiences of Christian high school teachers motivating students in the Pacific Northwest to be autonomous learners, competent in skills and achievements, and relationally balanced in all aspects of life to include interactions with man and God, as the literature contains a gap related to their experiences. This transcendental phenomenological research is appropriate to understand the essences of the participants' experiences and to satisfy a secondary personal purpose to learn what is meant by motivation. Nine participants with varying degrees of education and work experience in Christian and secular educational areas provide a sample for this study. Ryan's and Deci's (2000) self-determination theory is the theoretical framework supporting this study. Three data collection instruments include face-to-face or Skype interviews with open-ended questions, a Teachers' Questionnaire with 16 Likert style questions, and a Teachers' Writing Prompt. This study seeks to answer the research question guiding this study: "How do Christian high schoolteachers in the Pacific Northwest describe their experiences motivating students to be autonomous, competent, and relational?" The discussion in this chapter includes a summary of findings; a discussion related to the findings and the literature; implications include empirical and theoretical aspects related to the literature and implications for teachers, parents, and students; limitations and delimitations of the study; recommendations for future research; and a summary of the study.

Summary of Findings

This transcendental phenomenological research attempted to give voice to Christian high school teachers as they strive to educate God's children and to understand what is meant by

motivation. In addition to giving them voice, I wanted to recognize their experiences and identify the essences of their comprehension of motivation from a Christian perspective with a desire to assist and positively impact the Christian educational community. Data were collected from nine participants utilizing interviews, a 16-question Likert-style questionnaire, and a teacher writing prompt. The interviews were professionally transcribed verbatim and repeatedly read to identify themes and significant statements for horizonalization (Moustakas, 1994; van Manen, 2014). Each significant statement was weighed equally and synthesized to cluster statements into themes (Moustakas, 1994). Themes were evaluated and analyzed through the theoretical framework of Ryan's and Deci's (2000) self-determination theory. This study gives voice to a marginalized section of education, which also provided a better understanding of what is meant by motivation.

Ryan and Deci (2000) defined motivation as "to be moved to do something" (p. 54) and "as the doing of an activity for its inherent satisfactions rather than for some separable consequence" (p. 56). The literature follows these definitions; however, the data provided additional information to synthesize a more comprehensive definition for motivation which includes all the elements contained within the term motivation. To begin with the phrase which Ryan and Deci (2000) used "to be moved" (p. 54) is passive which indicates that the subject is being acted upon to perform. This also implies that the person being acted upon is being manipulated. Second, the doing of something might be something which the person being acted upon may not want to be involved. This would be contrary to the second part of their definition "the doing of an activity for its inherent satisfactions rather than some separable consequence" (p. 56). The first part of the definition does not address any rationale for the motivator to manipulate the motivated. The second part of the definition addresses a rationale, but only from

a pleasure driven rationale perspective. The second part of the definition presents a degree of confusion by stating that motivation is action for pleasure apart from a separable consequence. When people perform an activity in which they are interested, the separable consequence is satisfaction or pleasure. People do things from one of two perspectives; they enjoy doing it, or them must do it out of necessity. There is no intermediate position between motivated or not motivated. The degree of motivation may be evaluated by the results: Excellent results may demonstrate a higher degree of motivation than poor results. The literature discussed amotivation as an intermediate state; however, the amotivation is a state where no activity is being performed; therefore, it is demotivation or no motivation. Scripture supports this position. Romans 6:16 states, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" People are motivated to submit (be motivated) themselves to righteousness or to not submit (not be motivated) to righteousness. This is like a coin. When a person chooses to submit to righteousness, they are simultaneously choosing to not submit to sin. One function cannot exist without the other. The synthesized definition for motivation is that motivation is a unitary construct which contains four main elements coexisting interdependently not in isolation. Motivation is a synthesis of rationale, driving forces, and persons working in harmony to produce or reach an objective. Rationale includes the reasons or motives for performance, and driving forces include love, hate, pleasure, lust-desire, necessity, or deprivation avoidance. To be motivated indicates a degree of manipulation which implies extrinsic forces, and when a person says they are motivated, it might imply an intrinsic energy which is driven by some extrinsic object.

By analyzing the narratives (significant statements and themes), two major themes surfaced and one important component (only addressed once in the interviews but is a major component of SDT) which increased understanding the essences of the participants' experiences as they motivated high school students in the Christian learning environment and to understand what is meant by the concept of motivation. The themes were interpreted while comparing them to the self-determination theory guiding the theoretical framework (Deci & Ryan, 1985; Ryan & Deci, 2000). The two major themes are intrinsic motivation and extrinsic motivation, and the briefly addressed component is amotivational.

The data provided answers to the three research questions as follows: First, teachers' experiences related to assisting students in developing autonomy suggested that the participants did not fully understand that autonomy involves three elements: process, orientation, and system. The participants motivate students to be autonomous by using extrinsic strategies which mostly focus on project completion processes and are aimed at self-regulation rather than biblical autonomous decision-making. To answer the second research question related to developing competence, most of the participants rely upon strategies utilizing review, recitation, or repetition. The data indicated that participants assist relational development predominately from a social rather than a spiritual aspect.

Research Question: "How do Christian high schoolteachers in the Pacific Northwest describe their experiences motivating students?"

The participants described their lived experiences motivating students with passion and commitment to a purpose and calling which transcends secular understandings. The participants understood the ontological implications related to their spiritual nature as well as that of the students and how that nature affects interactions with the phenomena of motivation as it relates

to eternal purposes. They described their profession in terms which conveyed an understanding that they were involved in a calling from God which required much more than aiming for physical, social, or monetary goals. The participants used a variety of descriptors to discuss their experiences, but the message was clear; their worldview demanded efforts which strive for an excellence worthy of the Savior.

Research Sub-Question One: How do participants describe their experiences motivating students to be autonomous learners?

When responding to how teachers experience motivating students to be autonomous, the data revealed a lack of full comprehension of biblical autonomy. The literature implies absolute autonomy; however, in both sectors, students are controlled and are not given much autonomy. Autonomy is an orientation which begins with authority figures understanding that students are capable of making independent decisions. Autonomy is a process as students must be allowed to make decisions about their education which align with educational goals; and autonomy is a system; whereby, teachers understand the students' perspectives and begin from that point adjusting interventions based upon students' needs. As participants discussed autonomy, it became apparent that they correlated autonomy with self-regulation. Autonomy and self-regulation are completely different constructs. Autonomy involves decision-making and self-regulation involves decision-making; however, the decisions related to self-regulation are driven by character and maturity as the student completes assignments which have been mandated. Data further revealed that participants attempted to develop autonomy by using extrinsic strategies.

Research Sub-Question Two: How do participants describe their experiences motivating students to be competent?

To develop competence, participants discussed strategies which involved "drill and kill," memorization, recitation, and repetition. While only one participant used the phrase "drill and kill," each participant discussed the need for some form of repetition to develop competence. In conjunction with repetition, from the teachers' perspectives, interesting and challenging subjects should be provided, and all learning modalities should be employed to produce competence. Extrinsic strategies included using assessments and "brutally honest" feedback. In addition to these practices, some participants "forced" students to repeatedly tackle assignments until the teacher was satisfied that the student reached expected levels of competence. While not all participants used the term Kaizen, most participants addressed the concept of breaking larger assignments into smaller ones to assist understanding and confidence to attain competence.

Research Sub-Question Three: How do participants describe their experiences motivating students to be more relational?

The data revealed what might be a deficiency related to developing relatedness within the Christian learning environment. Participants discussed aspects to develop social relatedness but failed to adequately include spiritual relatedness within the context of a Christian school. Religiosity was discussed and included praying in class, having devotions, reading the Bible, and talking about God. Strategies included grouping students and using seating arrangements to facilitate socialization, and discussions were initiated to encourage social interactions. One participant used the phrase "Socratic method," but each participant used the dialogue process to prod students into being active interlocutors. The element of role modeling may have been understood by the participants; however, only two expressed the importance of being a spiritually related role model for students in the Christian learning environment. One critical

element was not addressed: The inclusion and power of the Holy Spirit to produce and enhance spiritual relatedness.

Discussion

The purpose of this study seeks to understand the experiences of Christian high school teachers as they motivate their students to be autonomous, competent, and related and to understand what is meant by motivation. This research revealed a wealth of practical and theoretical information. The literature discussed four basic elements related to motivation: rationale, amotivation, intrinsic motivation, and extrinsic motivation. While the literature discussed these four elements of motivation, the data only briefly addressed rationale and amotivation.

Empirical Elements of Motivation

In Chapter Two, the literature review provided a discussion of four main motivational approaches. The literature and participant data appeared to be congruent. The four theories are cognitive, behavioral, social-environmental, and humanist. Cognitive motivational theories advocate people need to be motivated by a change in thinking. Each participant addressed experiences related to discussions which aimed at initiating thought processes or reasoning to motivate them to perform. Behavioral motivational theories posit that people need to be motivated by changing their behaviors. Participants also discussed behavioral issues with students from two perspectives: developmental goals and consequences. For example, Adam addressed gossiping behaviors and the strategies he implemented to change behaviors. Social-environmental motivational theories suggest changing the environment. Humanistic motivational theories imply that motivation requires a change in standards or expectations. Dorcas discussed the need to change environments from negative secular situations which she experienced two

environments based upon biblical principles of positive and good (Phil. 4:8). Eve also addressed

changing environments when students present an appearance of amotivation or demotivation.

Each participant discussed elements related to standards and expectations and felt that the

Christian standard utilized better motivational strategies which aimed at development of the

spirit rather than the acquisition of knowledge, money, status, or professional positions. The

findings also suggest that motivation may necessitate a synthesis of these theories as an

integrated or synthesized process; whereby, students must think about (cognitive) engagement

and how their behaviors will be interpreted within their environment, and what acceptable

biblical standards and values will benefit their spiritual development.

The following components emerged from the literature and data analysis: motivation

requires a rationale (Bandura, 2009; Deci, Eghrari, Patrick, & Leone, 1994; Niemiec & Ryan,

2009), motivation requires a driving force (autonomy-supportive stakeholders, love, competition,

status, etc.) (Deci & Ryan, 1985; Deci & Ryan, 2000; Duckworth, 2016; Dweck, 2016; Pink,

2009), students must understand the rationale and buy-in to the driving force before they will

engage (Thompson, & Beymer, 2015; Schwartz, 2000) then, motivation requires both intrinsic

and extrinsic aspects, motivation is a process, not just strategies or programs, which utilizes each

of the previously mentioned elements; and finally, motivation is driven by worldviews-beliefs

(Bandura, 1969; Deci & Ryan, 1985; Geisler & Bocchino, 2001). While the worldview is placed

last in this list, it heavily influences rationale from a cognitive perspective which always comes

first in the process (Knight 2006). While each of the sources from the empirical literature

discussed motivation from their respective philosophical position, they all posited that strategies

or processes were needed to effectively motivate students. This approach reduces humanity to a

mechanistic approach and negates the spiritual aspect of being a person in Christ. This study

diverges from previous research highlighting humanistic components and furthers the research by addressing the spiritual component of motivation and motivation as a unified process. People are spiritual beings first who have a connection to every other person (Prov. 27:19) and motivation should include the influence of the Holy Spirit first to effectively motivate and connect each person. This discussion will include the following elements; motivational rationale, motivational driving forces, and the intrinsic—extrinsic dichotomy or false alternative evident in the literature and supported by participant data.

Motivational Rationale. The literature assumes success or accomplishment occurs when autonomy-supportive environments (autonomy is also a process and requires intrinsic and extrinsic components) are fostered by all stakeholders in students' educational journeys. Data gathered from participants confirms this assumption, as the participants appear to operate under this same hypothesis. However, the discussions from the literature posit a humanistic rationale by only providing a support position from teachers, parents, or peers and neglects the spiritual influence and support from the Holy Spirit. While the participants do not directly support humanistic rationale, their motivational strategies appear to originate from that philosophical position as only three of the nine participants mentioned the Holy Spirit in their educational experiences. Within the Christian environment, the Holy Spirit provides the primary and most important rationale for educating God's people. That rationale is contained under the broad umbrella of primarily glorifying God; and secondarily, finding God's purpose in life which is most effectively accomplished as students are educated to be transformed into the image of Jesus. This also ties into what the main goal of Christian education should be, i.e., assisting the student in the transformation process to be conformed to the image of Jesus.

The literature also revealed conflicting evidence which suggests that affording autonomy might be to a degree detrimental in the learning environment. Thompson and Beymer (2015) stated

> Choice in the classroom has usually been found to promote autonomy among students; however, there have been some conflicting results. Flowerday and Schraw (2003) found that choice had little positive impact on affective engagement among students. Choice also had a negative impact on self-reports of work effort. Likewise, choice seemed to have no impact on cognitive engagement. In one study, students in a no-choice group reported working harder even though they were less interested in the task than students in the choice group. Flowerday et al. (2004) extend their findings by suggesting that choice does not enhance student engagement, but situational interest does. In their studies, choice had a negative effect on student engagement. However, as situational interest increased, so did engagement and positive attitude. When students were allowed to choose which packet to work from, their essays suffered. Therefore, choice may lead to less engagement, lower quality work and negative affect [sic]. (p. 114)

Schwartz (2000) supported these findings suggesting that allowing students autonomy may hinder development due to information overload. Schwartz (2000) said,

> A second factor that may make increased choice options unattractive is that they create a seemingly intractable information problem. It is hard enough to gather the information and go through the deliberations needed to make the best choice among six options. To choose the best among 30 options is truly daunting. Therefore, rather than even try, people may disengage, choosing almost arbitrarily to get the process over with.

These findings indicate a need for teachers to be constantly in tune with the Holy Spirit to obtain His wisdom and leading to prevent information overload and insight related to the nature and needs of individual students.

Abigail understood that a connection of some sort exists but did not clearly articulate that connection when she said, "Like there's something that jump starts them into that action themselves." The Holy Spirit in Christian education may be that "something that jump starts them" which provides a connection between teachers and students (Prov. 27:19) and students and content. There is a connecting element between driving forces and stimuli used to produce results: engagement. Engagement involves a volitional decision which students make to become active learners and take responsibility for their education. Without the influence of the Holy Spirit connecting teachers' extrinsic efforts to assist students to engage in the educational journey, there may be a measure of progress as seen in secular, but the outcomes may not equate with spectacular results which God may intend for His people to experience (Gen. 1:26, 28; Rom. 8:37). The underlying Greek word for the phrase "more than conquerors" in Romans 8:37 means to have a clear and decisive victory and can best be illustrated by the victory of the Chicago Bears over the Washington Redskins in 1940. The final score was 73-0; a clear and decisive victory. God wants His people to be persons of excellent spirits who stand head and shoulders above all others such as illustrated by Joseph, David, and Daniel: God was with Joseph, David was a man after God's own heart, and Daniel had an excellent spirit.

While the literature discussed rationale and the needs and benefits for rationale to assist students with engagement, data revealed a significant gap in the experiences which the participants related. None of the participants discussed providing a rationale for educational requirements. Some participants (Priscilla, Apollos, and Abigail) discussed the benefits or value

associated with learning subjects which may have been difficult or uninteresting, but there was no discussion related to how the subject would benefit students in the spiritual journey. Benefits for educational advancement to higher education were discussed, but not benefits for spiritual development. This may have been assumed, but it was not clearly stated.

Ryan and Deci (2000) defined motivation and said, "To be motivated means to be moved to do something" (p. 54). By using the word moved, this definition implies manipulation and does not address rationale. Ryan and Deci (2000) continued the discussion and divided motivation into two aspects: level and orientation. Level refers to how much motivation a person may have, and orientation refers to the types of motivation (reward, love, fear, etc.) a person may have. Furthermore, Ryan and Deci (2000) explained that "Orientation of motivation concerns the underlying attitudes and goals that give rise to action—that is, it concerns the why of actions" (p. 54). This may not be entirely accurate. Types of motivation would be spiritually motivated, value orientated, self-serving, etc.; whereas, attitudes may be associated with character. Rationale deals with reasons for action, levels of motivation deal with degree of involvement or commitment, and types deal with motivations for end results.

Deci, Eghrari, Patrick, and Leone (1994) discussed rationale and, "experimentally demonstrated that providing a meaningful rationale for an uninteresting behavior, along with supports for autonomy and relatedness, promoted internalization and integration" (as cited in Ryan & Deci, 2000, p. 64). This process advocates a null curriculum approach which leaves the spiritual component out of the discussion and implies reliance completely upon man's reasoning and methodology. Deci, Eghrari, Patrick, and Leone (1994) discussed the importance of providing a rationale when allowing students a choice is not an option, allowing students to have a voice in the decision-making process when possible, and refraining from using "pressures and

contingencies to motivate behavior" (as cited in Vansteenkiste, Lens, & Deci, 2006). Deci, et al. (1994) presented an unrealistic learning environment which assumes students are mature and compliant and do not need pressures, manipulation, or contingencies. Any teacher with minimal experience in the classroom should clearly discern the futility in this approach. Dorcas discussed the need for pressures and contingencies for behavioral motivation and did not address any particular situation, but said, "God loves them [students] as much as he loves me, so, … I try to be kind with my kids, and, um, some of them it's kind of hard, because some of them are, you know, sophomore boys." All teachers have experienced the negative behaviors that students exhibit toward each other and teachers at some point in their career and have needed to implement pressures (reminders about expected behaviors, warnings about negative consequences, or threats related to some form of punishment) to motivate students to change behaviors and strive for better results. In addition to including a meaningful rationale and autonomy, Niemiec and Ryan (2009) coupled a meaningful rationale with the value of the activity to enhance internalization. These contingencies and pressures do produce a measure of achievement; however, they fall short of the biblical principle of excellence.

Motivational Driving Forces. Bandura (1969) discussed personality theory and "vicarious emotional arousal" (p. 171) and placed the entire category of emotional elements "under the concept of empathy" (p. 171). Deci and Ryan (1985) produced some very interesting discussions related to drive theories, and there appears to be evidence that most non-Christian theories of motivation originated with two atheistic motivational theorists: Sigmund Freud and Clark L. Hull. "Freud (1917) asserted that there are two important drives—sex and aggression—whereas Hull (1943) proclaimed that there are four—hunger, thirst, sex, and the avoidance of pain" (Deci & Ryan, 1985, p. 4). Freud may have included love with sex, and Hull may have

addressed the issue of love with hunger; however, from a Scriptural standpoint, love (as defined as doing what is best for others) may be the greatest motivational drive (1 Cor. 13:13).

From a cursory examination of these two theories, the absence of emotive drivers is clearly apparent, unless emotions are discussed under the headings of hunger, sex, or avoidance of pain. However, one other theorist, Maslow, did address affective issues but approached emotions from a need perspective. Maslow's Hierarchy of Needs included five concepts which a person needed to achieve what he termed self-actualization: Physiological needs; safety needs; belonging and love; esteem, leading to the fulfillment of one's fullest potential; and self-actualization (Deci & Ryan, 1985). "Maslow said all individuals seek to actualize their unique potentials, to become all that they are capable of and to be autonomous in their functioning" (as cited in Deci & Ryan, 1985, p. 36). This is where the rub comes in and begs the question, "Can any person achieve their fullest potential without the spiritual driving force of the Holy Spirit within their life?" Deci and Ryan (1985) felt these drive theories could not adequately address "normal developmental patterns" (p. 4) which led them in the pursuit of their self-determination theory. Empirical theorists based their conclusions on the results of experimentation with animals. Whether they be Skinner's rats, Pavlov's salivating dogs, or Harlow's monkeys is inconsequential. Researchers can never hope to understand biblical love and the human spirit which seeks fulfillment by examining the behaviors of animals (Ps. 1:1). This is comparing apples to oranges and is futile and perfectly illustrates Romans 1:22: "Professing themselves to be wise, they became fools."

Bandura (1969) defined driving forces and included "deprivation or painful stimulation produces a physiological need giving rise to a drive that activates behavior. A reinforcing event is one that reduces a drive by satisfying or removing the need" (p. 218). Bandura (1969)

continued defining drives and said, "any stimulation …. can become a drive if it is made sufficiently intense" (p. 218). Brown (1955) added to the definition of driving forces and said, "definition of a drive stimulus must include, in addition to its intensity, other criteria such as the amount and type of previous experience with the stimulus, and the manner and context in which it is presented" (as cited in Bandura, 1969, p. 219). Experiments conducted by Harry Harlow and Edward Deci with monkeys and puzzles included three components in defining driving forces. The driving forces are first, biological drives which include hunger, thirst, and copulation; second, rewards and punishment (extrinsic); and third is what Harlow interpreted from observations with monkeys as "The performance of the task" (Pink, 2009, pp. 2-3). Pink (2009) evaluated the three drives and said,

> The science shows that the secret to high performance isn't our biological drive or our reward-and-punishment drive, but our third drive—our deep-seated desire to direct our own lives, to extend and expand our abilities, and to live a life of purpose. (p. 145)

This assessment indicates a purely humanistic approach to motivation which includes mere satisfaction of biological needs; externally regulated strategies to avoid pain, deprivation, or experience pleasure; and what Pink (2009) perceives to be the highest form of motivation which involves autonomy, competence, and purpose. Pink (2009) may have inadvertently addressed humanities most significant problem. The natural heart (spirit), which is driven by pride, does not want an external authority directing and controlling. This presents a degree of conflict as some evidence indicates that students prefer structured and regulated environments which produces a sense of security. This may be the defining distinction between humanism and Christianity, which includes two standards for success: The humanist-secular standard for success is closely tied to man's pride and drive for independence, but God's standard for success

is not measured by how autonomous a person may be but by how submitted a person is to God's will.

> Deci and Ryan (1985) discussed drive theory as a continuum and said,
>
> Motivation theories are built on a set of assumptions about the nature of people and about the factors that give impetus to action. These assumptions, and the theories that follow from them, can be viewed as falling along a descriptive continuum ranging from the mechanistic to the organismic. Mechanistic theories tend to view the human organism as passive, that is, as being pushed around by the interaction of physiological drives and environmental stimuli, whereas organismic theories tend to view the organism as active, that is, as being volitional and initiating behaviors. (pp. 3-4)

Deci and Ryan (1985) broached a critical aspect related to human motivational theories when they introduced "assumptions about the nature of people" (p. 3). This is critical to the topic of motivating students in the Christian environmental and highlights major philosophical differences in approaches to students. From the secular perspective, students are animals that need to be "pushed around" (Deci & Ryan, 1985, pp. 3-4) by physiological drives and need to be motivated from a mechanistic orientation; at best humans are organisms which reduces the sanctity of humanity to a thing. From the Christian perspective, students are made in the image of God who have been invited by the Savior to join Him in a holy pursuit (Isa. 1:18; Matt. 4:19, 11:28-30). This requires two vital elements: First, Christian teachers must understand the spiritual application to students; and second, that application involves the correct perspective of the depraved nature. Abigail understood this biblical principle; and while discussing differences between what she learned from her secular educational experience and what she practices in the classroom, she said,

I always had a real innate issue with it. Because, I didn't really believe that left to their

own devices, students were gonna find that motivation within themselves, 'cause as we

know, they've got a fallen nature just like me. Um, and so, I actually had a real inherent

problem with most of the methodology with that, with the way it was taught. Because I

didn't see that it had enough accountability to set the students up to be successful.

The depraved nature within students runs contrary to secular educational principles which posit

children are inherently good (Slavin, 2012). Some think the view of the depraved nature

demeans students; however, there is no malice intended within this approach and is necessary;

because as teachers and parents fully understand, if children are left to themselves, they lack the

necessary maturity to be accountable and plot their courses to success. Eve did not use the terms

depraved or nature, but she discussed the principle when she conversed about the characteristics

of good motivators. When discussing a good motivator Eve said,

She knows the frame of her students, and when there, those eighth-grade boys have had

it; she's like 'Let's go outside, we gotta throw a football for a little while.' And um, they

get the most out of their students … they know the frame of their student.

Christians more closely operate from the organismic perspective (recognizing a free moral agent

who can make intelligent decisions) as they strive to address the soul of students and understand

the depraved nature. In addition, they do not view students negatively because they have a

depraved nature. Slavin (2012) spoke to this without addressing the spiritual aspect and said,

"One of the first requirements of effective teaching is that you understand how they think and

how they view the world" (p. 30). Christians understand the principle contained within Jesus'

statement "Inasmuch as ye have done *it* [emphasis in original] unto one of the least of these my

brethren, ye have done *it* [emphasis in original] unto me" (Matt. 25:40). While Slavin (2012)

spoke about teachers understanding how students think and view the world and its importance to educating students, there is an abyss between how secular educators view students and subsequently interact with them as animals or lesser beings and how Christians view and interact with students. Christian educators understand that their actions toward students must be governed by the biblical principle which posits students are a little Jesus (Matt. 25:40). While the organismic view is more favorable than the mechanistic method of motivation, it still falls short of the best method, because it does not take into consideration the spiritual nature of students and how Jesus evaluates teachers' actions directed toward students. From the secular perspective, students may be viewed as animals who must be driven, herded, or positioned without any regard of the spiritual individuality of the student, i.e., motivate from the mechanistic perspective: Turn this cog, move this lever, and receive the product from the slot provided. Or, secular educators may view students as an organism who has a biological need which must be satisfied before students will engage and learn.

Bandura (1969) began his seminal work on *Principles of Behavior Modification* by discussing the transition which Hippocrates initiated "in supplanting the demonological conceptions of deviant behavior and relabeling it disease rather than demonic manifestations" (p. 1). Labeling deviant behavior as disease rather than demonic was in vogue until theorists began challenging the disease analogy in the early 60's. Theorists began to view deviant behavior as symptomatic. Bandura said, "Most personality theorists eventually discarded the notion that deviant behavior is a manifestation of an underlying mental disease, but they nevertheless unhesitatingly label anomalous behaviors as symptoms" (p. 2) which had a cause and needed to be modified. If deviant behavior was not demonic and not caused by disease, what causes behavioral issues? Theorists have stepped over dollars to pick up dimes and failed to realize that

all behavioral problems are manifestations or symptoms of a spiritual problem not disease and not demonic but most assuredly a sin problem.

Bandura (1969) cautioned practioners and said,

Indeed, direct modification of so-called symptomatic behavior is considered not only ineffective but actually dangerous, because, it is held, removal of the symptom has no effect upon the underlying disorder, which will manifest itself again in a new, possibly more debilitating symptom. (p. 2)

While Bandura did not quote Scripture, this discussion of symptomatic behavior and its removal being dangerous is based upon the biblical principle of replacement and illustrated in the parable of the man who cast a demon out of his house but did not replace the unholy with something holy (Matt. 12:43-45). All behavior is symptomatic and driven by thought (Prov. 23:7) which is supported by a worldview; therefore, causal driving forces need to be correctly identified within each student's cognitive process to understand their frame and assist them in their educational pursuits. This appears to be the issue within the Christian educational system, as educators may be focusing more on symptoms rather than causes which is rooted in a behaviorist's perspective, i.e., change the behavior and that changes the person.

Through the data analyzes process and seeking to understand the essences of the participants' experiences, motivational theories were frequently reviewed to obtain a vivid picture of what they call motivational forces or energies. Bandura, Deci and Ryan, Pink and others, discussed motivational driving forces, which produced less than comprehensive list of driving forces. Moreover, there is a glaring absence of driving forces from the spiritual domain within the discussions. This absence may be due to the experts use of general and broad terminology. The following discussion addresses drives which were broached in the Teachers'

Questionnaire and may have been misunderstood: love and fear (emotive drives), manipulation, competition, and prayer (not emotive, but may be ambiguous).

Emotive and ambiguous drives. The following terms will be discussed prior to beginning this section related to emotive drives to ensure clarity, specifically love and fear. The terms are defined and supported by Scripture.

Love. The consensus among the participants indicated, with four agreeing and five strongly agreeing, that love is a good motivational drive. However, there may be some confusion related to the word love which must be clearly defined. Many people wrongly use the word love and wrongly believe that love is an emotion. Concerning improper usage of the word love, consider this statement: "Relevance is essential to motivation and engaged learning: 'I love science because it's actually interesting and I know that I'll use it in my life'" (Kiefer, Alley, & Ellerbrock, 2015, p. 10). The authors recorded statements related to relevance and motivation in learning, and the participant stated that she loved science. This is a common but erroneous practice in American vernacular. Americans love their cars, sports, jobs, homes, etc. This expression should properly be reserved for people and God. Some of the confusion related to the word love may stem from how the word love is translated in Scripture. There are three Greek words underlying the one English word for love: Agape which is the highest form of love with the purest motives, phileo which means to be fond of or brotherly love; and eros which is where the word erotic comes from and generally carries a sensual or sexual connotation. For a deeper understanding of the differences between the underlying Greek words, reading John Chapter 21 provides the discourse of interpersonal between Jesus and Peter. Jesus asked Peter three times, "Simon son of Jonas, lovest thou me?" (John 21: 15-17). Each time, Jesus used the Greek word agape, the purest love; and three times Peter responded with the Greek word phileo, a fondness

or brotherly love. Scripture generally applies the word love to people or God and states indirectly that love is an action. One example where the translators may have caused confusion related to the word love is in Matthew 6:5. While preaching the Sermon on the Mount Jesus discussed how hypocrites love to receive the attention of others under the pretense of being spiritual. The English word is love and the underlying Greek word is phileo. Hypocrites are fond or like to receive recognition for their spiritual activities; but their actions do not convey a biblical love of doing what is best for others, as they are doing what they perceive is best for themselves.

While there are no direct statements saying those exact words (love is an action), there are Scriptures which teach the principle. Romans 13:8-10 provide the following instruction:

> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and *if there* [emphasis in original] be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* [emphasis in original] the fulfilling of the law.

The concept of love includes actions of omission and commission. When a person expresses love to another, they will omit certain actions such as adultery, murder, stealing, lying, or coveting. Conversely, when a person proves their love for another, they will engage in positive activities such as praying for their enemy, feeding the hungry, clothing the naked, and witnessing to those who are without Christ, etc. A cogent statement for defining love could be this: Love is doing what is best for others. If one person truly loves another, they will not do harmful things to them. Moreover, Scripture states that when one person loves another, they have fulfilled the

law. Because people are spiritual beings, and emotions and words are experienced so quickly, they encounter difficulties distinguishing between thoughts, emotions, and actions. Actions are driven by two factors working in tandem: thoughts and emotions. What people think about determines how they feel and what they do. When a lawyer asked Jesus what the Great Commandment was, Jesus gave the answer with one motivator, love in the form of actions, directed at two recipients: God first and man second. When one person loves another person, the process is as follows: The lover commits some action for the benefit of the one loved, commission or omission; and the loved one thinks about what the lover has done which produces emotions. The process is so quick that people associate the feeling with the action and call the emotion they experience (joy, contentment, satisfaction, etc.) love. Kiefer, Alley, and Ellerbrock, (2015) provided another example of an incorrect usage of the word love as a teacher described her feelings, and they said,

> Teachers recognized the importance of emotional involvement, as Mrs. Barnes [pseudonym] stated, 'I love working with these kids, and I care about them as individuals. I know what's going on with them at home. I know their brothers and sisters. By the end of the year … I'm like, "I love you guys." I care, and so they do whatever I ask them to do. (p. 11)

While this teacher discussed emotional involvement and engagement with students, it is unclear what she meant exactly and should have used the words like or am really fond of working with kids. She loved working with her students, and she cared about them which was demonstrated by being involved with their homelife and their siblings. However, the article did not clarify whether the teacher verbally expressed her love directly to students, and one wonders if students waited to the "end of the year" (Kiefer, Alley, & Ellerbrock, 2015, p. 11) to hear that from the

teacher. The use of the word may be cheapened by Americans as a whole: I love science. I love working with kids. I love the feeling. These are common statements, but rarely does the literature record statements of teachers telling students: "I love you." The abuse of the word love, however, does not diminish the power of the actions when teachers' actions demonstrate love, i.e., doing what is best for students for no other reason than investing in the individual student's developmental potential.

Fear. The participants' responses on the Teachers' Questionnaire demonstrated that perceptions about fear as a motivator were not good as five participants strongly disagreed, two participants disagreed, and two participants were neutral about fear being a good motivator. There may be several issues related to a proper understanding of biblical fear as a motivator, and some participants may be unaware they unknowingly utilize fear as a motivator. Readers are cautioned to carefully examine this section to ensure a clear and biblical understanding of how fear should be used and not abused in the educational process. There is no implication that Milgram's experimentation with intentionally inflicting pain on students should be replicated. There are several assumptions which direct this discussion. The first assumption deals with the primary goal of education. The primary goal of education should be to provide students with the necessary knowledge of God to assist them in being conformed to the image of Jesus (Rom. 8:29). When students are conformed to the image of Jesus, they will possess all the personality traits which Jesus manifested as God incarnate, and as a by-product of being conformed to His image, students will be in a proper relationship to God the Father, to other people, and will have knowledge and wisdom to properly interact with the environment. The secondary goal of education should be aimed at providing content knowledge so students can serve humanity and provide for their physical needs.

A second assumption focuses on deprivations or unpleasant aspects of life. There is a prevalent assumption, which may be based upon The Declaration of Independence, that asserts Americans are vested with the unalienable rights of life, liberty, and the pursuit of happiness. There is no teaching in Scripture that anyone is guaranteed life, liberty, and pursuit of happiness in this life. God gives life, and God takes life; it is not a right, it is a privilege. What Scripture does state is this: "Man *that is* [emphasis in original] born of a woman *is* [emphasis in original] of few days, and full of trouble"; and "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). When Adam sinned against God in the Garden, he brought pain, suffering, and death into this world, and that is the inheritance which has been passed down to all humanity. Pain, deprivation, and suffering are part of the sureties which humanity will experience at some time in life. There is no implied attempt to develop a course in fear for students, but part of the transformation to the image of Christ will include experiences involving fear, pain, deprivation, and suffering. A personal experience may explain the relationship between fear, pain, and suffering and individuals. As a member of a prison SWAT team the law required that officers acting under color of law must be subjected to the same tactics and uses of force with which inmates are subjected. The instructors were asked why officers needed to be tazed, gassed, subjected to pain compliance techniques, and pepper-sprayed; and he provided some valuable information related to fear and pain. He said, "In life, you will experience fear and pain. When you do, you need to overcome them, endure them; and then, you need to know how to inflict them" (Unknown). If the reality of life includes experiencing deprivation, pain, suffering, and fear; how should students be exposed to these realities and taught how to handle them?

The Teachers' Questionnaire revealed that the consensus related to fear is that fear should not be used in the Christian environment. Dorcas contrasted the secular and Christian learning environments and said,

> I would say the number one thing that I found in, uh, public school especially was the use of fear. And, um, fear of being punished, fear of flunking, just fear of the teacher, and what I see in Christian school, … I don't see fear, but I see respect. And I'm not an easy teacher. I, we have some tough stuff that we have to cover, but I still love my students, and I do not use fear as a motivator at all.

Hannah also discussed fear and said, "The Biblical principle that guides my teaching is how can I teach these kids to not fear learning, to not fear direction, and to not fear consequences, whether of their own making or of my making based on their grade." Adam did not use the word fear in his interview response; however, he did appeal to consequences when he said, "our school kind of has a bit of a gossip problem, and this is where teaching at a Christian school is really nice, so you point out in the bible, and you know, people that gossip are going to hell." Without a doubt, this is an appeal to consequences and instilling fear may not have been the primary objective; however, it is nonetheless an application of a fearful prospect.

Jesus came to provide and provided an example of how people will experience pain and how they should deal with fear. Jesus is God, and as God; He experienced fear, pain, deprivation, and suffering. Hebrews 5:7 discusses Jesus' ordeal in the Garden of Gethsemane and states that He "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Jesus feared the broken fellowship He was going to experience when He became sin on the Cross of Calvary, but He knew how to handle fear, endure fear; and when He returns, He will inflict fear (Jer. 30:6).

Some might argue that fear should not be part of a child's education, but one might argue that

children should be taught to fear certain things. Scripture states, "The fear of the LORD *is*

[emphasis in original] the beginning of knowledge" (Prov. 1:7); "The fear of the LORD *is*

[emphasis in original] the beginning of wisdom" (Prov. 9:10); and "by the fear of the LORD *men*

[emphasis in original] depart from evil" (Prov. 16:6). Fear and pain are a part of life, and

children should be taught how to overcome some fears and be spiritually mature in their walk to

transformation; and they should be taught how to allow some fears to govern their behaviors.

Priscilla discussed failure and fears in her interview and said, "I think those things rob us from

motivation and by the time we get kids in school, even pretty early, I, I think those things can

already be at play." To lessen the impact of fear, Priscilla discusses with her students her

struggles and strives to point out solutions to assist students in that area. In conclusion, students

should be taught to fear some things: Sin; broken fellowship with God, parents, and other

authority figures; failure (not getting up after a fall) not failing, bringing shame and reproach to

one's self or the cause of Christ, and God (not in the sense of being afraid of Him, but in the

sense of "falling into the hands of the living God" Heb. 10:31).

 Manipulation. Data from the Teachers' Questionnaire revealed that most participants

viewed manipulation negatively, and there did not appear to be any significant difference

between the question about manipulation and the question about manipulation backed with good

motives. Three participants strongly disagreed that manipulation should be used to assist

students in reaching their fullest potential; three participants disagreed; and three were neutral. If

manipulation was backed with good motives, two strongly disagreed, four disagreed, two were

neutral, and one agreed it would be a good motivator. The word manipulation has undergone a

pejorative process, as the word originally meant handful, sheaf, or bundle in 1730. By 1826,

manipulation meant the skillful handling of objects; and by 1828, the definition was expanded to include the handling or managing of persons (The Oxford English Dictionary, 2019). Currently, manipulation carries both meanings: A skillful handling of something, and a skillful managing of people in a clever way, especially for one's own benefit (English Oxford Dictionary, 2019). The term has also been used in the medical field and applied to physicians manipulating a fracture or a deviated septum and could be defined as putting in place. Lazowski and Hulleman (2016) discussed manipulation as it relates to interventions and said, "We defined an intervention as a manipulation implemented by an external agent (i.e., teacher, researcher) that was intended to change students' cognitions, emotions, and/or behaviors" (p. 606). Kivunja (2014) discussed the need for manipulation in the learning environment as it related to several theories and said,

> The behaviorist paradigm of learning is attributed to American behaviorist and social
>
> philosopher, Burrhus Frederic Skinner (1953). Skinner focused primarily on the
>
> relationship between the environment and behavior and postulated that learning was the
>
> result of forming connections between stimuli from that environment and related
>
> responses. In this regard, Skinner's paradigm was similar to the learning by conditioning
>
> theory, developed by Russian physiologist Ivan Pavlov (1849 – 1936), on his work with
>
> dogs. It was also very close to Edward Thorndike's (1874 – 1949) theorization that for
>
> children to learn, we should manipulate their learning environments so that they send
>
> specified stimuli designed to produce the desired learning among children. (Bransford,
>
> Brown & Cocking, 2000)

From these definitions, a synthesized usage for manipulation might include the skillful managing of students to put them into their proper place in God's economy. Definitions may and do have multiple meanings. Due to the pejorative process, manipulation can have a negative connotation,

especially if teachers have personal agendas outside of God's design for His children. For this discussion, manipulation will mean the skill managing of students in the educational process to assist them in learning about God and how to be transformed into the image of Jesus. While the consensus indicated that manipulation was viewed negatively by the participants, educators should not discard this practice on superficial grounds. The literature indicates that students begin losing motivation for learning by middle school and motivation becomes more difficult for teachers. There may be a plethora of reasons for this phenomenon. Deci and Ryan (1985) suggested that the cause may stem from an inherent condition; "the human organism is innately active and is inclined toward the development of an internal, unified structure of self, it is also vulnerable to being passive and to developing fractionated structures" (p. 8). Being passive may simply be an issue with character development which Scripture calls slothfulness (Prov. 12:24, 27; 15:19; 18:9; 19:24, et al.) or apathetic. Whatever the reason for this loss of motivation, students need to be motivated or manipulated, i.e., put back in place for their benefit. Just as a surgeon painfully manipulates a fracture for the patient's benefit, teachers and students may also experience a degree of discomfort while the teacher lovingly and skillfully puts the student back in place.

Competition. Competition is another concept which has been disparagingly viewed within the educational environment. Twenty-two percent of the participants strongly disagreed that competition was as good motivational strategy; 11% disagreed, 11% were neutral, and 56% agreed that competition could be a good motivator. The question begs asking, "Why did almost half of the participants not have a favorable perception of competition?" Henfield, Woo, Lin and Rausch (2014) discussed competition between Asian-American students and between Asian-American students and their Caucasian peers in collegiate honors programs and concluded that

while the Asian-American students experienced more challenges and stress, they generally

agreed that the results were well worth the extra effort. While this research suggested that

competition may be beneficial in the educational environment, Ryan and Deci (2000) provided

research which suggests the opposite. They said,

> Although the issue of rewards has been hotly debated, a recent meta-analysis … confirms
>
> that virtually every type of expected tangible reward made contingent on task
>
> performance does, in fact, undermine intrinsic motivation. Furthermore, not only tangible
>
> rewards, but also threats (Deci & Cascio, 1972), deadlines (Amabile, DeJong, & Lepper,
>
> 1976), directives (Koestner, Ryan, Bernieri, & Holt, 1984), and competition pressure
>
> (Reeve & Deci, 1996) diminish intrinsic motivation because, … people experience them
>
> as controllers of their behavior. (p. 59)

Ryan and Deci (2000) may be guilty of employing hyperbole to press their point related to

competition negatively impacting intrinsic motivation, and they may not have considered the

type of performance tasks associated with competition. The data they collected and analyzed

may suggest negative results; however, due to the vast number of variables which affect any

research, they may not be facts.

While discussing the effectiveness of competition within groups, Pink (2009) said,

"Make your group a 'no competition' zone. Pitting coworkers against one another in the hope

that competition will spark them to perform better rarely works—and almost always undermines

intrinsic motivation. If you're going to use a c-word, go with 'collaboration' or cooperation" (p.

168). This contradicts the results which Ruth experienced as one class was pitted against another

for reading which enhanced interest and produced positive engagement results. Moreover, Pink

(2009) also used a negative form of manipulation or deception (shell game) by changing

terminology but still applying the same methods. This is dishonest and insulting to those involved as leaders assume that the sheep will never know the difference.

While students in the Christian educational environment should not be pitted against each other in the application of competition, this is an area where students need to properly understand competition and its purpose. If one of the goals of education is to prepare students for real life situations; then, educators need to teach students that competition is a part of life which they will face, especially in the work environment as any person who has ever applied for a lucrative position can attest. Apollos spoke about competition but from a different perspective. Apollos did not discuss competition between students, but addressed a real-life situation and said, "Basically, we're in competition with the world. We have to show that not only are we leading our kids to Christ, not only are we doing that, but we're also giving them an excellent education."

Prayer. Among the strategies which contain a degree of confusion is prayer. The responses on the Teachers' Questionnaire were a bit bewildering as one participant disagreed that prayer was a good motivator, and one participant was neutral. Four participants agreed that prayer was a good motivator, and three participants strongly agreed. This may point to a serious issue related to Christian education and ministry. A survey conducted in the Southern Baptist Convention stated that the average pastor only prays five minutes a day (citation unavailable). If the average pastor only prays five minutes a day; and they are considered the cream of the crop, how much time does the average educator pray? Charles H. Spurgeon said, "Prayer moves the arm that moves the world" (Prayer Quotes, n.d.).

Scripture admonishes Christians to go to the brother with whom there is an issue. In geometry, students are taught that the shortest distance between two points is a straight line. If a person wants to move quickly from one physical point to another, this is good advice; however,

this is not a good practice in the spiritual realm. When teachers face difficulties motivating

students who are demotivated or present amotivation, what is their default methodology? Do

teachers first talk with the student and; then, in collaboration develop a strategy? Do teachers

confer with their peers when they have a student who manifests behaviors of a spirit of rebellion

or appears to be unmotivated? These may be sound practices in the secular realm, not within

Christianity. Teachers should first employ the spiritual principle of the shortest distance between

two people is a spiritual triangle (God, you, and the other person) (see Figure 1). When

educators encounter problems motivating students, the best practice begins with praying to God

at the top of the triangle and seeking His wisdom and knowledge in how to relate to the student;

then, address the issue with the person. Jesus taught and modeled the importance of and a

lifestyle of prayer and addressed the necessity of including fasting when encountering difficulties

in resolving issues. God admonished His people to "Call unto me, and I will answer thee, and

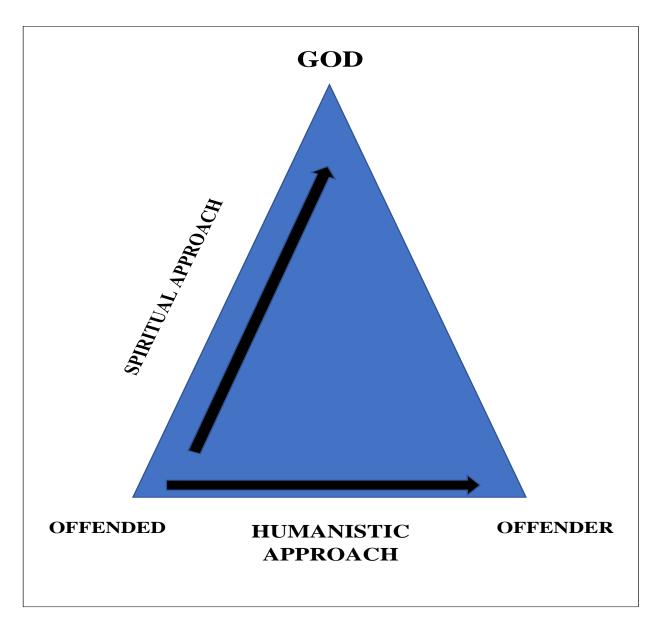shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Figure 1. Conflict Resolution Triangle

Most participants stated on the questionnaire that prayer was a good motivator.

However, there is a significant disconnect between responses on the Teachers' Questionnaire and

a lack of discussion about prayer in the interviews. Only two participants spoke about prayer in

the interviews. Adam discussed activities which required students to pray as an assignment, he

encourages his students to pray; and he said, "So, um, modeling that prayer, and then forcing the

kids to pray, has killed gossip in my class completely." Dorcas also discussed pray and modeling a lifestyle of prayer and said,

> I pray for them daily, and I won't I guess be mean to them because they're my brothers and sisters, and God loves them as much as he loves me, … but, um, we pray every day before we start, and I pray for them at night, … So, we're supposed to love our neighbor, well my students are my neighbor at this point, and so, um, and they need to know that I love them, I pray for them, … and, um, I try to model it.

The importance of prayer as a motivator in the Christian educational environment cannot be over stressed. Jesus modeled a life of prayer rising early in the morning, departing into solitary places to demonstrate the place prayer plays in securing God's wisdom when making decisions and when faced with difficult situations. The disconnect between theory (prayer is a good motivator) and practice must be shattered, so that teachers will be endowed with a power and wisdom which passes all human understanding and results in motivating student to be conformed to the image of Jesus.

Theoretical Elements: Dichotomy or False Alternative

The literature, which parallels and has been heavily influenced by Deci's and Ryan's (1985) self-determination theory, appears to present intrinsic and extrinsic motivation as a dichotomy and may imply an either-or process or a false alternative. Ryan and Deci (2000) said,

> In Self-Determination Theory (SDT; Deci & Ryan, 1985) we distinguish between different types of motivation based on the different reasons or goals that give rise to an action. The most basic distinction is between intrinsic motivation, which refers to doing something because it is inherently interesting or enjoyable, and extrinsic motivation, which refers to doing something because it leads to a separable outcome. (p. 55)

This approach may have created a degree of tension between the two camps which was clearly demonstrated in the research data. Within this statement, Deci and Ryan (1985) addressed intrinsic and extrinsic motivation and defined intrinsic motivation as "doing something because it is inherently interesting or enjoyable" (p. 55). "Doing something" focuses on the object or result not the energy of force driving the action; moreover, items which produce interest and enjoyment stem from an extrinsic origination. In addition, "a separable outcome" may be value driven that is an intrinsic approach which uses an extrinsic stimulus.

The Teachers' Questionnaire revealed a tension between participants' beliefs related the two domains. Six participants disagreed that motivation was intrinsic, four agreed that motivation was extrinsic, and three participants agreed that motivation was intrinsic.

Adam did not use the terms intrinsic or extrinsic in the interview, but he did use the adverbial form while discussing spirituality in the Teachers' Writing Prompt. While Adam did not use the term extrinsic in the writing prompt, he heavily relies upon extrinsic activities to motivate students: Teachers' actions, attention grabbing strategies, meaningful lessons and goals, giving candy, and role-modeling. In the interview, the discussion of motivational strategies mostly centered on extrinsic approaches such as modeling authenticity and using candy.

Eve, on the other hand, emphatically stated, "My motivation, is, is intrinsic." Eve discussed intrinsic motivation and said, "My personal motivation is the love of God in my life, and that has to be always my motivation." Eve could have said; I am motivated by the love of God in my life. While Eve maintained that motivation is intrinsic, her strategies indicate a more favorable approach toward extrinsic strategies, and in addition, while the Spirit of God dwells within the believer, God is an extrinsic motivator. While Eve's statement is a description of her perception of motivation, the phrase is in passive voice which indicates an action performed by

an external motivator. The Apostle Paul said, "I press toward the mark" (Phil. 3:14). The

Apostle Paul had a vision which was an external motivator in his life, and while Eve did not say

"I press toward the mark," her actions personify the statement. When asked about motivational

strategies most frequently used to motivate students, Eve said, "I would just say um, personal,

personal interactions." Personal interactions are extrinsic approaches which the student can see

and use to engage.

John attempted to create a balance between intrinsic and extrinsic motivation and said,

"well, motivation's more external, inspiration's more internal." This may be interpreted as

external results reveal or point to intrinsic maneuverings, and these results are driven by what

inspires a person; however, there are two issues. First, something that inspires a person is

usually some external stimuli such as a person, job, status, money, mission, etc.; moreover, John

also stated that "externals are utilized as necessary, but our whole goal is to emphasize internal."

John strives to instill intrinsic drivers within students; nevertheless, his strategies also lean more

on extrinsic approaches. This implies a second issue where motivation is a spiritual process

which must have both an extrinsic stimulus and an internal application.

Hannah's responses also presented some issues, as Hannah disagreed that motivation was

intrinsic but agreed that motivation was extrinsic. Hannah stated in the interview that motivation

is "an engine or force or push that drives you to do either what you want to do or what is

necessary to do." When asked to clarify her definition, Hannah said, "Motivation is usually

either we're looking for some sort of reward or punishment attached to it, or we enjoy what we

are doing and that itself is a motivation to continue doing what we're doing." Hannah's

statement clearly aligns with Ryan's and Deci's (2000) definition of intrinsic motivation which

brought me to another horizon (Moustakas, 1994). Initiating motivation begins the process,

achieving the goal to which motivation aims ends the process, but what is the intermediate aspect called, or how is it classified? At some point in students' maturation process, they must develop the necessary character-maturity (an enduring or sustaining drive) to continue learning efforts especially when learning is difficult, unenjoyable, uninteresting, or presents no apparent value. Continuing may be simply maturity and what the literature classified as self-regulation or self-directed learning. Self-regulation or self-direction should not be confused with autonomy. Self-regulation and direction must be understood within the context of limited autonomy and maturity. Authority figures impose requirements and the only autonomy which students have in these cases may be the choice of submission or rebellion. Hannah's two statements reveal a degree of misunderstanding related to motivation, and that motivation is a combination of two or three constructs working in tandem to produce results: An intrinsic or extrinsic driver (initiation) aimed at an extrinsic stimulus (terminus) and the necessary character-maturity to continue.

Hannah continued discussing motivation and indicated that for older students, she attempts to allow them more autonomy and less control, because "my philosophy of motivation is a little more hands off. Especially 10th through 12th grade. By that point they've determined what motivates them and how to continue on in that motivation." This statement contains the three elements: motivating energy initiated by Hannah an extrinsic driver, established goals based upon students' determined goals which have been limited by authority figures, and the continuation factor, i.e., character-maturity which is dependent upon the students' spiritual development. While Hannah attempts to use intrinsic drivers, she uses the same motivational strategies which she learned during her secular education which are mostly extrinsic strategies which are geared toward established academic objectives.

Apollos indicated a neutral position related to intrinsic and extrinsic motivation; while he did not use the exact vernacular, he clearly indicated that he believed motivation was a joint effort involving students and teachers. Apollos said,

> First of all, you have to want to do it. If you don't want to do it, it's not going to happen. You have to have the desire in your heart. Motivation is also … is also up to the teacher to entice the students.

Apollos consistently affirmed this position throughout the interview and in the Teachers' Writing Prompt. He described several situations where the teachers' responsibility requires "enticing" students to want to learn. Apollos used the analogy of fishing and applied it to his teaching practices as he used many lures to attract and hold students' attention. This illustrates the concept that motivation is a process which involves students desiring to learn coupled with educators' efforts to deliver a variety of skills and knowledge which students will need to accomplish to achieve the fullest potential. Apollos addressed intrinsic and extrinsic strategies to motivate students, but he spoke about what might be the most important motivational intervention which is available to Christian educators: The power and intervention of the Holy Spirit working within teachers. While discussing the differences between motivational strategies, Apollos discussed his practice and said, "Every time I talk to somebody, every time I'm working with the kids, I'm constantly praying, "Lord, what do I say? What do I do? Help me say the right words, and that's just been my whole life." Apollos personified the spiritual triangle model (see Figure 1), as he first goes to the Lord for guidance and direction while attempting to resolve motivational conflicts.

Priscilla took a strong stance and stated that she strongly agreed that motivation was intrinsic and disagreed that motivation was extrinsic. Priscilla also strongly disagreed with both

questions related to manipulation. This may reveal a misunderstanding about what the meaning

of the word manipulation. In the interview, Priscilla discussed her philosophy of education and

possibly without realizing it; she discussed how she manipulates her staff and students

(manipulation meaning moving people from one belief or practice to one which the manipulator

believes to be correct for their benefit). Priscilla said, "I encourage teachers to keep being

learners, keep developing your, your philosophy and letting it get tweaked; uh, both by pressing

into knowing God and how He teaches us and how He motivates us and how we learn." Priscilla

has personal concepts and strategies based upon her education and experiences which she

believes to be more effective; and as an administrator, she encourages (motivates by her position

of authority) teachers to be life-long learners by pressing (manipulation to move) her staff to

know how God teaches and motivates. While the consensus related to manipulation is

unfavorable, God manipulates His people and nations to bring about His purposes (Prov. 21:1)

for their good. If Christians are to be conformed to the image of God-Jesus, they must learn how

He manipulates people for their good and for His purpose.

Priscilla continued the discussion of beliefs related to motivation-manipulation and how

it relates to intrinsic motivation and spoke about personal motivation to become something.

Priscilla said, "I believe we do things to become something, and becoming is a very intrinsic and

personal aspiration." In the Teachers' Writing Prompt, Priscilla referenced objectives for

becoming something and spoke about objectives for which people strive such as money, jobs,

positions, or "to become altruistic like Mother Teresa." The point being that becoming

something involves having an extrinsic stimulus at which people aim or hold in view as a pattern

which guides or provides inspiration. In Priscilla's closing statement, she said, "Finally, I would

speak to any of our staff about loving students, regardless of how 'motivated' they appear to be.

Ultimately, we are called by Jesus to love one another, not motivate one another." If love is defined as doing what is best for others; then, love is an extrinsic activity conducted for the benefit of the other person which may include benign applications of manipulation. Jesus said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). The dove represents the Holy Spirit and the serpent represents Satan. When Satan came to Eve in the Garden, He manipulated Eve in a negative manner, because he did not want to provide beneficial help for Eve; he wanted to harm her to advance his agenda. However, he was wise in the methods which he used to accomplish his objective as he appealed to her desire to become like God or to develop. He moved Eve from God's position to his, and his intent-motive was to harm not help. Christian educators must use wisdom to move-manipulate students from wrong or less beneficial positions to God's desired position, which involves the practice of holy motivation; whereby, Christians motivate each other to be conformed to the image of Jesus.

Contrary to Priscilla's belief, Christians are leaders in God's kingdom and leaders are called to motivate one-another. Paul said, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). The underlying word for persuade means to verbally convince. Jesus used the concept of fear to motivate people and said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Paul also motivated followers of the Lord by his example and said, "Be ye followers of me, even as I also *am* [emphasis in original] of Christ (1 Cor. 11:1). Christian educators are leaders; and as leaders under the followership principle of the Lord Jesus Christ, they are charged with loving students (doing what is best for them) and using godly wisdom to motivate (manipulate or move for their benefit) them into a right position with the Father.

Priscilla's strategies reveal that she loves her staff and students and wants to motivate them to be

intrinsically motivated to fulfil their purpose which is to glorify God in all they say and do.

Data collected from Dorcas revealed that she may also hold a balanced or process view of

motivation. Dorcas also disagrees with the concept or practice of manipulation which may be

based upon a negative perception. Dorcas defined motivation and said, "I would define

motivation as encouraging people to seek out their own information as long as absorbing my

information." From this statement, it appears that Dorcas relies on an extrinsic motivator as she

provides an encouraging environment to move students to want to learn more. Dorcas continued

in the interview and revealed more information which indicated that she favors extrinsic

motivators over intrinsic as she said,

> I want to provide them, since I teach mostly history, I am looking for information that is
>
> important, and information that is not going to, um, give them busy work. I am looking
>
> to give them information that they will need to use for their future.

This statement indicates a connection to SDT's subdomain of identification, as Dorcas realizes

the importance of information for the students' benefits in future applications. This application

may help students connect present activities which might not be interesting or may be difficult

with future utility. This type of motivation is beneficial as it assists students in the maturation

process to move out of the present and consider needs for the future which falls within the

biblical principle of prudence (Prov. 14:15, 22:3).

Abigail presented some interesting challenges within her responses. Abigail strongly

disagreed that students should be manipulated to reach their fullest potential but provided a

neutral response about using manipulation with good motives. Abigail does not believe that

motivation is intrinsic but does believe that motivation is extrinsic. The confusion may be that

the participants believe that manipulation that is unknown; or when teachers attempt to make or force a student to do something against their will, that these practices are nefarious. However, the maturity level of the student must be considered when considering using manipulative methods. This research assumes that educators have the students' best interests in mind and are not driven by personal agendas; therefore, manipulation is an attempt to move the student, spiritually or academically, from a lesser position to a better position for the student's benefit. If intrinsic motivation is an isolated domain; then, manipulation would not be possible, as teachers are not omnipresent and cannot access the inner spirits of students. Therefore, any attempt made by teachers to move, entice, encourage, inspire, etc. is an attempt to manipulate and is an extrinsic activity. Abigail believes motivation is extrinsic, but she strongly disagrees with the use of manipulative activities.

While defining motivation, Abigail reinforced her belief that motivation was extrinsic and said,

> I think motivation is when um, someone has an external, like, has a desire for something that influences action. Um, kids can have a desire for things; but unless it doesn't actually influence or push them into action and into actually steps to get there, I don't think it's actual motivation. Um, so, I think true motivation is actually seen, um, more seen and not heard, so to speak. And so, sometimes, I don't think we know if somebody is motivated or not until after the fact.

This statement supports Abigail's understanding of extrinsic motivation; however, there may be an issue with the conclusion. The question begs asking, "Does all motivation require an immediate, visible, and tangible action?" There may be many issues which are spiritual or abstract which may not have immediate visible or tangible results. For example, if a teacher is

attempting to motivate students to be socially mature based upon an observed deficiency by the teacher, the student may need time to consider the behaviors, the value of the relationship, or consequences before actually making a decision which produces actions about allowing the teacher's motivational efforts to become an integrated component within the student's character makeup.

Abigail continued her discussion and reliance upon extrinsic motivators and discussed high-value activities in relationship to motivating her students. While Abigail relies upon extrinsic motivators, she also understands that students have a responsibility to their educational development. Abigail spoke about the importance of high-value activities and said,

> It really informs pretty much everything I do in the classroom. Because, like, the high value activities, these are the big rocks, 'Kay? And the way to get there, these are the small rocks. This is my day-to-day. This is, this is how I create my lesson plans. This is how I do this. But, in that class, they, they, they have to want to do it.

Each component within the motivational process may have a significant role in the developmental process. High-value activities, extrinsic enticements, and manipulators may be completely ineffective if the student has a mindset that is demotivated or amotivated. This supports the idea that motivation is a process which involves all stakeholders working in unison to reach educational goals for students' benefits.

Ruth may have provided an understanding that motivation is a process which includes the intrinsic cooperation from the student and the extrinsic movers originating from teachers. Ruth marked the neutral boxes related to the questions about motivation being intrinsic or extrinsic and disagreed with both responses related to manipulating students. To further cloud the data,

Ruth indicated neutral responses related to the importance of spirituality, social relatedness, and self-regulation in the learning environment. While defining motivation, Ruth said,

> I would say at a very basic level related to the classroom, um, it's simply a desire or a willingness to perform a task or an act of a student, um, certainly there's intrinsic and extrinsic motivation if I'm, um, providing some kind of um, reward or assignment then I'm encouraging students, you know from extrinsically from the outside, if I'm creating an environment where they're curious about a subject or they want to learn more about the novel we're reading or something then it's more intrinsic, but it's, it's getting them to a place where they're wanting to learn more and to investigate.

The initial statement in the definition clearly indicates that motivation is an intrinsic action completed by the student; however, Ruth continued by implying that motivation is a combination of intrinsic and extrinsic activities. Ruth believes that rewards or assignments are extrinsic, and reading is "more intrinsic." Nonetheless, Ruth may not have realized that the novel is an extrinsic stimulus which she uses to engage the students' intrinsic functioning. Ruth's goal seeks to develop a desire within students to become self-regulated to "learn more and to investigate."

Ruth discussed her concept of synthesized motivation, but clearly indicated an emphasis on intrinsic approaches with a goal, not directly identified, to develop self-regulation which conflicts with the responses on the Teachers' Questionnaire. Ruth said

> My goal would be to emphasize intrinsic motivation and encourage students learn on their own, to want to have a desire to learn on their own, um, but obviously that's not possible only you know for every student or every classroom, um, so as extrinsically I try to encourage students, um, in a way that does not, that's not, not punitive I suppose um, is my goal, certainly discipline and grading and things like that have their place but if I can

awaken a true love in students or at least an interest in something that we're talking about, that's always my goal.

Ruth understands that intrinsic approaches may not work with every student, so she strives to use limited applications of extrinsic motivators which are "not punitive" in nature. Ruth concluded with a restatement that her goal is to develop self-regulation within her students.

Ruth indicated in the Teachers' Writing Prompt that she strives to develop autonomy within her students and advised new teachers to allow students to have a choice in relationship to assignments which have been controlled or preselected. Ruth provided three main pieces of advice. First, begin the process of autonomy by providing an autonomy-supportive environment. Second, provide a role model who personifies enthusiasm; and third, use engaging and unusual activities. Although Ruth indicated positive agreement to positions related to intrinsic and extrinsic motivation, her practices and advice clearly indicate a stronger extrinsic approach to motivating students in the classroom.

This research contains significant benefits for God's people in the educational process as it addresses the vital component necessary to produce results; the influence of spiritual motivators within the Christian educational environment. This single component separates Christian education from secular education and strives for a goal which secular education is willingly ignorant. The inclusion of the Holy Spirit precludes humanistic efforts to educate God's people. There is an understanding that some humanistic elements will occur in both Christian and secular sectors and will utilize methodologies such as standards and expectations; however, the Holy Spirit guides standards within the Christian realm; whereas human entities guide secular goals. This study extends the literature base for Christian education by addressing and emphasizing the spiritual component of educating God's people. Secular education began

kicking God out of their environment in the 60s when Congress passed a series of legislation

prohibiting prayer and Bible reading in public schools (Answers in Genesis, 2019). The

literature reflects the results of this process as demonstrated by the lack of references to God, the

Holy Spirit, or the spiritual component which characterizes humanity. A significant finding of

this study includes a divergence from the consensus that the person is located with the human

brain. The literature posits that all the memories and knowledge a person possesses are

contained with the brain which is contrary to the biblical principle of the soul within man. The

discovery of the condition known as hydranencephaly supports the position that the spirit of a

person contains all memories and knowledge, and this truth should enhance the importance of

the spiritual component within education. The humanistic position that the brain contains the

person cannot answer the question of what happens to the person, their memories, and their

knowledge when the body decomposes if those items are merely biochemical energies generated

by the brain.

Implications

From a theoretical perspective, the literature posits motivation is initiated based upon two

basic drivers. From a mechanistic perspective, students are viewed as cogs that need to be

moved to achieve results; whereas, the organistic theory posits people have choice and are free

moral agents (Deci & Ryan, 1985). The latter view implies absolute autonomy which is

unrealistic. Students are regulated and controlled by authority figures from birth until

commencement or even further and have no choice in subject content until they reach high

school. In high school students are given minimal autonomy as they are allowed to choose

electives but not core classes. The participants discussed autonomy from a theoretical

perspective, but there appears to be an even greater degree of control and regulation within the

Christian sector as Christian morals prohibit and restrict certain activities which may be deemed appropriate within the secular system. Theoretically, the mechanistic view is not currently in vogue and suggests a process whereby students can change character by changing behaviors. However, this practice has been implemented within America's correctional systems and has only produced failure as recidivism rates continue to skyrocket with "68% of released prisoners arrested within 3 years, 79% within 6 years, and 83% within 9 years" (National Institute of Justice, 2019, para. 7). This theory indicates that the Christian principle may produce better results as the heart needs to be transformed by the regenerative power of the Holy Spirit not reformed by cognitive restructuring or behavioral modification programs.

The practical applications for the findings indicate better results from a spiritual perspective, better communications which produces better relationships, and a critical reflection which leads Christian educators to realize that God's methods for motivation are far superior. First, motivation must be viewed as a spiritual process involving several constructs working in tandem rather than isolated humanistic constructs working separately. The literature views intrinsic and extrinsic motivation working in a linear progression on a continuum, but these two elements always work together. Whenever an extrinsic stimulus is employed to motivate, students begin by cognitively examining the value or degree of effort needed to engage. Once the motive has been assessed and the student identifies the benefits, they are termed intrinsically motivated; but the process begins with the external stimulus exciting cognitive functioning. If the process is viewed as a unity rather than disjoined components, motivation will be more effective. Moreover, when Christian teachers couple the theoretical components with the spiritual drivers, motivation should progress smoothly, and results will be more in line with God's desires for His people.

Second, focusing on spiritual motivational strategies, which rely upon the Holy Spirit working as a mediator between teachers and students, produces a better communication system. Better communications between all stakeholders produces better relationships which should be a hallmark distinction between secular and Christian interactions. Third, the data unanimously indicated that Christian motivational strategies may be far superior as they produce students who are biblically autonomous, competent, and socially and spiritually mature. Christian motivational practices should initiate a critical reflection of everything that occurs within the learning environment. Secular educators will conduct activities to meet human expectations; however, Christian educators understand the principle of accountability culminating at the Judgment Seat of Christ (Rom. 14:10).

From the empirical evidence, the literature appears to approach motivation as isolated components working independently (also identified within the data) where one aspect carries more significance than the other. In some cases, the literature presented intrinsic motivation as being more important; and in some cases, the literature presented extrinsic motivation as being the focal point. In addition to presenting motivation as a dichotomy, the literature neglects spiritual elements of motivation. The data appeared to present the same approach as participants appeared to be divided as to which domain might be more effective in the educational environment; and while there was discussion related to spirituality, it generally appeared to originate more from an intellectual application rather than from the spiritual. This interpretation stems from the discussion of the participants' experiences and the frequent reliance upon secular strategies to resolve motivational issues rather than spiritual strategies. The data also revealed that while seven of the nine participants agreed that spirituality in the educational process was important; two participants marked the neutral box on the Teachers' Questionnaire. This

presented a degree of cognitive dissonance for two reasons. First, one participant who marked the neutral box related to the importance of spirituality provided an excellent response in the interview which correlated to experiences about praying over each personal interaction when dealing with students. Second, while the term spirituality may possess a degree of ambiguity, there is an assumption that the participants would unanimously indicate strong agreement to the importance of spirituality within the learning environment. The cause for neutrality may stem from the influence secular universities exerted upon these two participants during their collegiate training.

Another assumption was that within Christian education, educators would have a general understanding and agreement related to the concept of spirituality: Doing what is right, judicious exercise of mercy, walking humbly with God (Mic. 6:8), seeking Godly guidance and wisdom first (Matt. 6:33; Jam. 1:5), and a spiritual walk which illustrates an intimate relationship between the Father and His child (Luke 2:49). While external displays of religiosity (praying, fasting, outward acts associated with being spiritual, etc.) are generally used to determine spirituality, those exhibitions may be mere displays stemming from a heart which is not right with God. This statement should not be construed to mean that the participants are or were pharisaical in their behaviors, but it is an observation from 40 years of experience in ministry; people many times operate from a mechanical default without critically examining their behaviors, the thoughts driving those behaviors, or realizing they have moved away from God and His methods.

Upon further reflection and horizonalizing (Moustakas, 1994), a discrepancy between spirituality and Christian educational goals appeared. Question number eight on the Teachers' Questionnaire sought to understand the participants' understanding of the goal for Christian

education. The question asked about the goal of education as it relates to self-regulation, and it was hoped that participants would address the true goal either in the interview or the Teachers' Writing Prompt. The literature, including Christian literature, unanimously posited that the goal of education should seek to produce productive citizens who can contribute to the welfare of society and make sound political decisions. This philosophical posturing began in America as early as 1642 when Massachusetts passed the Deluder Satan Act mandating teaching children the Scriptures and to read and write for purposes which include political and governmental responsibilities. Piller (2007) said, "All agreed that education of all citizens is essential for the social, economic, and cultural development of society and that leadership is a necessary factor in creating quality educational systems" (p. 43). This violates the student-centered teaching approach (Hallahan, Kauffman, & Pullen, 2012; Slavin, 2012), which is currently in vogue, and in view of eternity may be nonessential. Students should be educated for the glory of God and the benefit of the student not society. If the student is properly and biblically educated, the natural by-product will be a responsible citizen who is first mindful of his responsibility to God and second his responsibility to his neighbor. When advocating educating the student to benefit society, the student may feel that he is secondary in importance to society or merely a cog in the machine who has been created to serve that machine. The goal of Christian education should strive to educate the student in such a way that the student is conformed to the image of Jesus. In this approach, the product is the image of Jesus, and the by-product is people who have experienced God's love and the love from teachers who value students and invest in them to help them achieve their fullest potential in being transformed into the image of Jesus.

The literature and data collected from participants revealed a juxtaposed difference between the two worldviews undergirding secular and Christian educational philosophies. The

participants discussed the biblical concept of understanding the "nature of the child" or the "fallen nature" which runs contrary to Rousseau's Emile, as Rousseau asserted that children are inherently good (Knight, 2006, p. 20). The secular literature provided a discussion paralleling Rousseau's philosophical position but appears to have reduced the humanity of the individual to the level of brute beasts. Is the student viewed "as Desmond Morris's 'naked ape' or as a child of God" (Knight, 2006, p. 20)? Secular theorists evidently, based upon a humanistic worldview, consider students to be something a bit more sophisticated than a chimpanzee as is evidenced by research conducted by Deci and Ryan (1985), Bandura (1969), and Hull (1943, as cited in Deci & Ryan, 1985), Skinner who conducted experimentation with monkeys and rats; and Pavlov who conducted experiments with dogs; and then, attempted to generalize the results to humans. The assumption, based upon a humanistic or evolutionary orientation, being that humans are animals and results from experimentation with animals can be generalized to humans.

The literature was almost completely devoid of discussions related to teachers being leaders other than leadership from the administrative position necessary to provide resources, assess and create reform solutions, and provide interactions for decision-makers and governmental bodies. Teachers are leaders in the competition between secular and Christian epistemological activities, as Apollos said, "We are in competition with the world." The secular system believes it produces a better educational product in its quest to evolve and develop. As leaders, Christian teachers must understand the biblical nature of students to address motivational problems and understand the eternal competition with which they are engaged. While some may have an aversion to the concept of competition within the educational environment, the reality of life is apparent as the drama between good and evil, God and Satan, or secular and spiritual sectors vie for control of young souls. The field of education resembles a

battlefield with the results of the competition being much more than victory and defeat. The results from this competition are eternal and require more than behavior modification, change agendas, or cognitive restructuring. Secular theorists advocate principles related to stimuli and response (Skinner, Maslow, Hull, etc.), behavioral modification, or change agents which may view students as mechanisms or computers to be adjusted or programmed to achieve appropriate results. As leaders in the classroom, Christian teachers must adamantly reject behavioral modification programs which focus on cognition or programing as these approaches focus on the symptom rather than the cause and are ineffective in the long run. Student behaviors are merely symptoms of spiritual issues with which they may be struggling. Behavioral modifications will fail as they cannot supply the biblical transformation of the heart which can only be achieved as teachers invoke the wisdom and assistance from the Holy Spirit to reveal the causal factors influencing students' behaviors. To conclude this section related to implications, a brief discussion is provided related to the different groups which have been impacted by secular education's concepts of motivation: Teachers, students, and parents.

Implications for Teachers

The literature suggests solutions for working with students who appear to be in a state of amotivation or demotivation which begins with assessments; and based upon the assessments, programs or strategies are identified and implemented to correct issues. An assumption at the beginning of this study is related to human nature and an ingrained methodology stemming from the depraved nature. Christians inherently default to humanistic tendencies; whereby, they initially rely upon self to address issues. Scripture is filled with illustrations supporting this position. For example, Cain relied upon the fruit of his own labors to please God. Moses relied on his reasoning and killed an Egyptian. King Saul resorted to the same logic and spared King

Agag, and King David relied upon his methods related to bringing the ark to Jerusalem, and God killed Uzza because of David's erred decision-making and neglecting to consult God. First Chronicles 13:1 says "David consulted with the captains of thousands and hundreds, ***and*** [emphasis in original] with every leader"; however, it does not say that David consulted with God or His Word. When God killed Uzza; then, David consulted the Lord and realized his mistake. This unfortunately is a common practice. Any attempt to resolve motivational issues with students that does not begin by soliciting God's wisdom and strategies is humanistic in its origins or at best worldly Christian reasoning which is doomed from the beginning. Teachers expecting a child, depending upon maturity level, to want to exert energy, either cognitive or physical, is unrealistic (Prov. 22:6) when the subject matter is uninteresting, a requirement, or forced upon them. These expectations go against the child's nature or will, especially if the child is not interested in the activity (Prov. 22:15). To overcome the human tendency to begin without God's assistance in motivating students, teachers must learn consciously implement the concept of intentionality which Slavin (2010) discussed. Slavin (2010) did not discuss reliance upon the Holy Spirit, but he did discuss two vital components. First, teachers must be premeditated in their approach to reach their students. This requires knowing the nature of students to resist engaging and the nature for teachers to default to self-reliance. Second, teachers must couple reflection of the two natures with the rationale and the goal. Why are teachers and students in the classroom? What is the goal? Teachers must develop a secondary motor response to intentionally connect to and rely upon the Holy Spirit while purposely rejecting the tendency towards self-reliance (Prov. 3:5-6).

Motivational theorists posit that children have an inherent drive or desire to explore and investigate; and then as children mature, they lose that drive for some unknown reason. This is

true to a degree, and the causal factor for children becoming gradually demotivated is currently being debated. Most motivational theories imply that strategies, programs, or processes will provide corrective solutions. Christian educators must reconsider and reevaluate secular instruction received at the hands of those who may be well-intentioned but are nonetheless grievously misdirected. In conjunction with this reevaluation, teachers should view their worldview and educational philosophies as a dynamic vision which is reviewed frequently. These two components provide a guiding framework of theory and practice which provide direction and stability in the Christian's walk and work. As stated earlier in this study, Christian education is for Christians only which means a Christian administration guiding Christian teachers who are using a Christian curriculum to educate Christian students under the guidance of the Holy Spirit in the process of transforming students into the image of Jesus (Gaebelein, 1968).

Autonomy-supportive learning is a process that begins with authority figures recognizing that students may be capable of making independent decisions about learning objectives (Black & Deci, 2000; Ryan & Deci, 2000; & Ryan & Powelson, 1991); however, this creates an issue as the data revealed that two-thirds of the participants disagreed that students should be autonomous; five participants disagreed that students should be spiritually mature and four were neutral. The literature and data indicated that teachers should develop and maintain high expectations for students, because students will strive to accomplish what is expected. If this is true, Christian educators need to review beliefs and practices for students in the areas of autonomy, spirituality, and social relatedness. The data presented conflicting positions. The Teachers' Questionnaire did not provide a favorable outlook related to the participants expectations for students. The interviews also provided an imbalance related to statements made

about expectations in these areas. There are several issues which surfaced related to these areas

which indicate a decline in students becoming mature in these domains. Participants stated that

students are made in the image of Jesus and have tremendous potential; however, if there is an

underlying assumption that students do not have the ability to reach those expectations, this may

create significant motivational issues. Teachers should frequently revisit their assumptions about

students' abilities to be spiritual, relational, and mature.

Implications for Students

The literature advocates for learning environments to be characterized by an atmosphere

which fosters autonomy-supportive elements. Autonomy for students can be a slippery slope as

this was the Achilles' heel for Eve in the Garden (Gen. 3:5). God allows a degree of autonomy

for His people, but that autonomy is very limited (Matt. 7:14) and must be governed by biblical

principles which are founded upon absolute truth (Prov. 14:12; 16:25). Autonomy for the

individual is understood only in relationship to free will. God allows man to freely choose, but

the choice for the Christian must be governed by the Holy Spirit, and every choice will be

rewarded or chastised depending upon its conformity to the will of God (Matt. 12:36; Rom.

14:10).   Students should be well-grounded in the Word and taught how to be sensitive to the

leading of the Holy Spirit to have a proper understanding of how biblical autonomy should guide

them. Because students are still minors, this suggestion must be approached judiciously;

students should seek a spiritual mentor who can assist them and work in collaboration with

parents, ministers, and educators.

There is no absolute autonomy for students; therefore, they are controlled throughout

their educational careers prior to leaving secondary education. The implications for students to

develop may or should be heavily placed upon the parents to ensure that their children are taught

at church and specifically at home to become spiritually and socially well-adjusted within the biblical context. Students should follow the biblical mandate to be in subjection to their parents and those placed in authority over them. This is not intended to present a dictatorial environment; but students should learn the principle of safety in submission. This implies a degree of rejection or diminishing the American concept of individualism.

Implications for Parents

One of the most glaring implications within the literature and the data reveals a critical gap in the educational system. The literature and data significantly failed to cover parental inclusion in the child's developmental spiritually and intellectually. There may be several factors which foster this detrimental lack of parental inclusion. First, there is scriptural evidence which suggests that Satan targets children which is evidenced by many of the narratives in the New Testament related to children who were demon possessed. Second, as governments become larger, they become more like ravenous beasts which is why God chose to use beasts to describe human government in Scripture. As such, human government seeks the total subjection of its citizens. Governments view their subjects as chattel or wards of the state. This was clearly demonstrated in a landmark case where the State of Wisconsin assumed the position of *in locus parentis* which is a Latin term meaning in the place of the parents. The defendants in the case were jailed, tried, and convicted of breaking state laws regarding the education of their children (Wisconsin v. Yoder, 1972). A third causal factor may stem from a practice where high church has ingrained a belief within people that there is a need for a division between clergy and laity, and this practice may have bled into the educational environment implying a hands-off atmosphere for parents, because educators know best. A fourth factor may stem from teachers' perceptions of parental involvement in the learning environment. Some educators view parents

in the learning environment as being problematic and purposely seek ways to lessen their involvement (Hallahan, Kauffman, & Pullen, 2012; Slavin, 2012); however, the value of parents working in harmony with teachers cannot be understated. Knight (2006) said, "of all teaching functions, that of parents is the most important and most influential … Frank Gaebelein has written that of all the educational forces in society, none is more potent than the home" (p. 217). While reality clearly points to the need for people to be involved who are better equipped and have time and resources to educate students, this does not negate parental responsibility to be actively involved in their students' education. Parents must reevaluate priorities and take a proactive stance to become a very visible and supportive force in the learning arena.

While parents were casually discussed, the consensus indicated an isolation between teachers and parents in the students' education. In the Teachers' Writing Prompt, Hannah said,

I think it's less likely that teachers can rely on parents to help motivate their high schoolers. Though they have not given up parenting, many parents have released their students to their own academic ways once they reach tenth grade. Motivation is more of a transaction between teacher and student, with parent more as a guarantor than a partaker.

This position may be a reality; but in cases where parents release their parental responsibilities; that release would carry significant consequences for parents, students, and God's kingdom. Much of the discussion in the data placed parents into the "guarantor" position as the authoritarian to whom the student would be held accountable if tasks were not completed. Dorcas said, "my students come to me motivated in a lot of respects by their parents." While this statement may carry a dual meaning, respect to honor or respect from retribution and accountability; it does not address the power of motivation a parent may possess as a co-laborer with their child's teacher and their child in the transformational journey. Priscilla discussed the

parent's role in being a helper with issues her daughter had and said, "She had those feelings of inadequacy; that helped me learn a teacher can do a lot and parents could do a lot." While Priscilla understood that parents "can do a lot," she spoke more to what parents were not doing for their students and voiced concerns stemming from parents not understanding certain assignments. Apollos addressed parental involvement and discussed including parents in class assignments and assisting as chaperones. John provided a more inclusive approach to parents motivating their students which he learned from a seminar he attended and said, "one of the greatest influences that really gave me a big picture here was, he would bring parents and students that would actually help teach the classes on, not only the academics but on life application." While John did address the inclusion of parents within the learning environment, this may have been more due to the school being a homeschool coop rather than visualizing the value of parental inclusion. A significant implication for parents resides in two areas. First, parents must understand their responsibility to their child and God by taking a more proactive stance in assisting with educating their children. Second, parents need to learn how to approach teachers to avoid the appearance of being part of the problem rather than part of the solution.

<center>**Delimitations and Limitations**</center>

The following discussion provides the rationale related to limitations and delimitations within this study. The delimiting factors sought to isolate a specific group and focus the study to the experiences of Christian high school teachers within the Pacific Northwest region of the United States. There were factors which could not be controlled and will be addressed below.

Delimitations. The research was delimited by the purposeful selection of the transcendental phenomenological design for several reasons. First, Moustakas' (1994) methodology guided an objective approach by beginning with the process of identifying

researcher bias and bracketing elements out of the study to clearly and accurately understand the essences of the participants' experience in addition to gaining insight related to the participants' understanding of motivation. This qualitative study was purposefully selected rather than a quantitative study, because numbers may provide a degree of understanding about correlations or trends, but only a phenomenological study can provide a deep rich descriptive narrative (Moustakas, 1994) to explain the essences of the teachers' experiences.

The study was delimited by selecting participants from the Pacific Northwest, more specifically, Idaho; however, due to the sparsity of Christian schools in Idaho and the inability to obtain an adequate number of participants, the search was broadened to neighboring states. This created a problem, as the data collection process sought to conduct interviews face-to-face. Nine participants were selected from three states.

Next, the study was delimited by selecting only Christian schools and purposely avoiding cults and pseudo Christian schools. The criteria used to eliminate non-Christian schools focused on the doctrinal position of the Son, the Scriptures, and salvation. First, the nature of the research demanded that the study be conducted in Christian schools. The Christian field has been compromised by cults and pseudo Christian schools that profess Christianity, but due to violating biblical principles and entering into the field of damnable heresy, they fail to qualify as genuinely Christian. Due to this reality, schools' statements of faith, mission, vision, and values statements were critically examined to ensure the school was an authentic Christian school.

The final delimiting factor focused on the experience of participants in the teaching vocation. Initially, the criterion was set at five years of teaching experience; however, the inability to obtain an adequate sample forced a change reducing the number of years to one. Of

the nine participants, eight participants had five or more years of teaching and one teacher had just over a year.

Limitations. There were three main limiting factors. The first limitation focused on the research being confined to the Pacific Northwest which produced an obstacle related to the number of Christian schools in Idaho; a Google search for Christian schools in Idaho only produced 22 Christian schools in Idaho. The Pacific Northwest is not like the South or East where Christian schools are like churches; one on every corner. The geographical search was narrow due to distances involved to conduct interviews and eventually expanded to include schools in Washington, Oregon, and Montana. Even with 10 participants, the research would be limited due to the small sample size.

The second limitation was related to the sample being all Caucasian. While an attempt was made to maximize the sample, this region has two basic ethnic groups: Caucasian and Hispanic. The population base for Idaho consists of about 1.2 million people, and there is a large Mormon culture which also limits the sample; see Table 1 for demographic information.

The third limitation involved the type of education which the participants received in their teacher preparation experiences. Of the nine participants, only one participant had a complete or total Christian educational experience. Each of the remaining eight participants received their education in either a completely secular environment or had a mix of Christian and secular educational experiences. This may have presented problems in two areas and may have produced what Geisler and Bocchino (2001) classified as worldview confusion which results when Christians receive secular instruction and attempt to synthesize Christian values with secular. Gaebelein (1968) discussed Christian education and components which characterize Christian education or make it distinctively separate from secular education. The elements

included a Christian student body educated by a Christian staff who had been educated in

Christian institutions and who were using a Christ-centered biblical curriculum under the

supervision of Christian administrative bodies. There appears to be an assumption that secular

education can provide benefits for the Christian, but this is an erroneous assumption and violates

the principle found in Psalm 1:1, "Blessed *is* [emphasis in original] the man that walketh not in

the counsel of the ungodly." Not all educators in the secular realm are ungodly; however, there

is a compromising and insidious process which takes place when Christians develop close

relationships with the lost. Many have heard how a frog can be boiled without him jumping out

of the pan of water; it is a slow gradual process which kills the frog. The following quotation is

taken from research conducted while taking a class in philosophy of education at Liberty

University. Gaebelein said,

> Even in Christian colleges, however, there has been too much correlation between
>
> Christianity and so-called secular subjects. Add to this the fact that the vast majority of
>
> textbooks are written from a point of view that fails to relate all truth to God, and we can
>
> see that to some degree even our Christian teachers reflect the secularism of our age. (as
>
> cited in Gaebelein, 1968; Gaebelein, 1954a, p. 40)

Is the statement made by Gaebelein a prophetic utterance in view of contemporary consensus

that it is okay to use non-Christian curriculum and methodologies? Or did Gaebelein know the

true condition of Christian colleges? Consider this statement made by Raymond Barber about

Robert Ingersoll's assessment of Christian education and ministry. Ingersoll made the statement

over 120 years ago:

> Bob Ingersoll was one of the most infamous infidels…He made it his business to…
>
> denounce the Bible, inspiration, the virgin birth, and the deity of the Lord Jesus Christ.

One day someone asked him…"Why, Mr. Ingersoll, have you quit going across the country denouncing the Bible, the Faith and Christ?" And his answer was, "The divinity professors in the classrooms and the preachers in the pulpits are doing a fine job without my help." The danger of denouncing the Faith is the fact that it is coming from so-called scholasticism--the so-called intellectuals of our day. (Barber, 1986, pp. 233-234)

When atheists stop promoting their faith, what does that say about America's spiritual scholastic condition? How did American education, specifically religious education, arrive at this condition? Was it because of this infusion of secular with sacred? Do ideas have consequences?

Gaebelein (1968) made these statements in the late 60's over 50 years ago, and things have not improved as the Second Law of Thermodynamics is still in effect. Evidence to further support this assumption that Christian education has compromised its position came home when required to purchase a textbook while attending a Christian university which was written by a practicing non-Christian homosexual. By requiring students to purchase texts written by the homosexual culture, students are forced to support the homosexuals' lifestyle. When the issues were discussed with the school's administration, the administrator simply responded that the textbooks have a disclaimer that students would be subjected to philosophies which may be unbiblical. There is a difference between being subjected to different philosophies and being forced to support the LGBT community. Eve confirmed this deterioration within the Christian educational section when she discussed a situation at the Christian college she was attending where she was chastised for counseling a young lady to not have an abortion.

The final limitation involves the humanity of the author. While efforts were made to produce an objective study, that goal may not have been realized. That evaluation will need to be made by the individual reader. Biases were delineated in Chapter Three and steps were taken

to ensure the study would not be corrupted by subjective opinions which are held. The goal sought to present truth and clearly relate the participants' experiences; however, the phenomenological process requires the author to interpret data. I pray that I have been true to the study without violating the rule of selective evidence.

Recommendations for Future Study

While conducting this study, there were two reoccurring questions which provoked interest and further investigation; and assumed would add to the knowledge base for Christian motivation. The first question is why do students appear to lose that inquisitive nature which they seem to possess when they are younger? To answer this question, a case study over a longer period of time might provide deeper insight into the phenomenon of motivational loss. Second, would the study's results have been any different had all the participants been fully educated in Christian school environments beginning in kindergarten all the way through masters or post-graduate? To answer this question, an ethnographic study might be appropriate and could provide a deeper description of the educational differences between secular and Christian. The first question may provide answers to causality with children and loss of motivation which may stem from negative interactions with authority figures or poor character development. The second suggested study might reveal any evidence to support the assumption that Christian teachers may be negatively impacted when they place themselves under the influence of secular educators.

Further suggestions for additional research might involve studies from different regions of the country and world. One observation from living in different areas of the United States has shown significant cultural and philosophical differences. These differences may be affected by ethnic groups, political forces, or historical traditions originating from such as groups as the

Amish, Hutterites, or Quakers. While these studies may focus on experiences and practices, they might also reveal causal factors influencing demotivation or amotivation.

Summary

This transcendental phenomenological study sought to understand the experiences of Christian high school teachers while motivating their students to become autonomous, competent, and socially relational within the Christian environment and to understand what is meant by the term motivation. Each participant demonstrated a sincere and deep commitment to their students and viewed their activities as a calling from God. The study began with the understanding that motivation involved a rationale and strategies, but the research revealed that most motivational theorists base their theories on experimentation and observations involving animals. This is clearly a humanistic approach and will not work for the Christian educational environment. Motivation is not mechanistic or organismic as both terms reduce humanity to brute beasts or things. Motivation is not a drive or a cognitive state, but these concepts are part of the motivational process. Motivation is not a dichotomy which presents a false alternative or an either-or choice in which people are forced to engage. While motivation involves energy, mechanisms in the form of structures or strategies, cognition, and people, motivation cannot be reduced or refined to a single component. Motivation is like a coin. A coin has a front, back, and an edge. None of the coin's surfaces can be eliminated and still retain the essence of a coin. Similarly, motivation is a process which contains a rationale, a driving force, people who strive for a goal for their own benefit or the benefit of others; hence, a convoluted process.

Of the nine participants, three participants related experiences with difficulties which presented challenges that were out of the ordinary. One participant discussed challenges and said, "you get a lot of students who got expelled from the public school. And so, they're coming

to your school for, basically rehabilitation." This violates the principle of Christian education. These types of challenges are not the norm for Christian schools, and Christian schools should not be a reformatory for the world's rejects. This constitutes casting pearls before swine. While students with behavioral problems need to be ministered to, this type of Christian school should be clearly identified before parents enroll their children. As a former Christian school administrator, the governing board allowed students with behavioral problems and non-Christians into the school under the premise of ministering to them, and without exception, these students negatively affected the student body and created concerns for all stakeholders.

The participants are greatly respected, and it is believed their hearts are in a right relationship with the Savior; however, this study revealed two critical areas which need improvement. First, the data revealed that the participants should spend whatever time and resources necessary to refine and develop their worldview and philosophy of education to be able to clearly and concisely articulate those to anyone who might ask. Knight (2006) stated succinctly, "people, whether they consciously understand it or not, base their daily activities and long-range goals upon a set of metaphysical beliefs" (p. 16). A worldview is like a vision for a person or church and provides the following benefits: A clearly articulated worldview and philosophy identifies values which are clear, compelling, and lead to a God directed goal. When a person has a clear philosophy and worldview, these two elements function as a vision, all activities will be accomplished with enthusiasm and perpetual energy; consider people in Scripture which had a driving vision.

The last item involves high expectations. Humanistic thinking and reasoning may have created significant problems for Christian educators as neuroscientists posit that the brain has a finite capacity and that people only use about 10% of their brain (Slavin, 2012). However,

recent studies suggested that neuroscientists may have been in error about the human capacity for learning. Neuroscientists assume that all memories and knowledge a person has are contained within the brain; however, evidence related to people suffering from hydranencephaly indicates that neuroscientists may be wrong about the brain's capacity and its function within the body. There are people who are missing large portions of their brains or all their brain and still function normally. Hydranencephaly occurs in one out of 5,000 persons. If a person can function without large portions or all the brain, where are the memories and knowledge kept? Scripture may provide the answer. The memories may be contained within the spirit of the person. If this assumption which is based upon Scripture is correct; then, people may have an unlimited storage capacity and a greater developmental potential. Barton (2004) presented a New England Primer which required first-graders to mentally solve a math problem consisting of three farmers who went to three banks and borrowed three different principal amounts at three different interest rates. The students needed to determine the monthly payment and were required to solve the problem mentally without using paper or pencil.

How did the American educational system arrive at this condition? The answer may be found in what the data revealed. The participants stated in the interviews that educators should have high expectations for their students but also provided conflicting beliefs in the questionnaire. Participants did not believe students were capable of being spiritually or socially mature by the time they reached high school. Scripture indicates that young children can be very spiritually intuitive and mature at young ages, "Out of the mouth of babes and sucklings hast thou ordained strength" (Ps. 8:2). The preceding illustration also demonstrates that young students can learn and achieve exceptional results. Students will live up to expectations which

authority figures establish. This apparently is another disconnect between theory and practice, as educators state they hold students to high expectations, but their practice is very different.

A researcher once conducted a study related to a frog's ability to jump. The researcher formulated a research question, conducted a literature search, applied for and was granted IRB approval, and obtained an unwilling participant. He placed the frog on the starting line and ordered the frog to jump. This resulted in the frog jumping 12 feet. The researcher entered the data in his field notes and questioned how far a frog with three legs could jump. He cut off one leg, placed the frog on the line, and issued the same command to jump. The frog jumped eight feet. The researcher entered the data in the notes and continued the experiment until the frog had not legs. The researcher placed the quadriplegic on the line and issued the same command to jump. The frog did not respond. The researcher issued the command again with more authority, but the frog still refused to jump. The researcher explained the importance of the research to the frog and yelled at the frog repeatedly to jump but the frog was unresponsive. The researcher went to the field notes and entered his conclusion: A frog with no legs goes deaf and personifies Acts 28:27, "the heart of this people is waxed gross, and their ears are dull of hearing."

In conclusion, researchers may cross all the T's and dot all the I's and still arrive at wrong conclusions. I endeavored to fulfill all the requirements necessary to accurately identify and describe the essences of Christian high school teachers as they attempted to motivate their students to be autonomous, competent, and related within the Christian learning environment. All participants agreed that motivation is important. The literature neglects the spiritual component which is the most important and marginalized a significant group of educators. Cognitive theorists advocate a change in thinking, behaviorists espouse a change in behavior, social environmentalists preach changing ecosystems, and humanists blame Christian-Judeo

standards for humanities shortcomings. Each theory contains an element needed by Christians to be spiritually motivated: Scripture says, "Think on these things" (Phil. 4:8), cognition. "Do justly" (Mic. 6:8), Christian behavior; leave Sodom and Gomorrah (Gen. 19:15-16), ensure the environment does not encourage wrong activities; and maintain the highest standards, "Be ye therefore perfect" (Matt. 5:48) "be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:1-2). Most importantly, doing all these things will prove futile if educators fail to present the need for students to experience the transformation from the Holy Spirit which catalyzes thinking, doing, living, and standards. Educators who intentionally rely upon the leading, wisdom, and power of the Holy Spirit can see students become biblically autonomous, component in life skills, socially responsible and spiritually mature.

REFERENCES

Abazaoğlu, I., & Aztekin, S. (2016). The role of teacher morale and motivation on students' science and math achievement: Findings from Singapore, Japan, Finland, and Turkey. *Universal Journal of Educational Research, 4*(11), 2606-2617.

Albayrak, B. S., Sirin, S., Arpaci, F., & Erdogan, E. (2010). Long-term follow-up of a previously reported case of cerebellar aspergillosis with the implication of the potential therapeutic effect of intracavitary amphotericin B application. *Neurosurgery, 67*(5), 1-6, E1469-E1470. doi:10.1227/NEU.0b013e3181f3d2b3

Astin, A., Astin, H., & Lindholm, J. (2011a). *Assessing students' spiritual and religious qualities. Journal of College Student Development, 52*(1), 39-61. doi: 10.1353/csd.2011.0009

Azano, A. P., Callahan, C. M., Brodersen, A. V., & Caughey, M. (2017). Responding to the challenges of gifted education in rural communities. *Global Education Review, 4*(1), 62-77.

Bandura, A. (1969). *Principles of behavior modification*. New York, NY: Holt, Rinehart and Winston, INC.

Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review, 84* (2), 191–215. doi:10.1037/0033-295x.84.2.191

Barrett, M. C. (2016). Dimensions of spirituality fostered through the PULSE program for service learning. *Journal of Catholic Education, 20*(1), 114-135.

Barton, D. (2004). *Four centuries of American education* [DVD]. Aledo, TX: Wallbuilders. ISBN: Item # DVD 07.

Beam, J. (2015). *A qualitative collective case study investigating the motivational factors of elementary-aged students in physical education class and leisurely physical activity.* Retrieved from (Doctoral Dissertation, Liberty University).

Behnke, E. A. (n.d.) Edmund Husserl: Phenomenology of embodiment. Retrieved from http://www.iep.utm.edu/husspemb/.

Behnke, E. A. (1996). Edmund Husserl's contribution to phenomenology of the body in ideas II. In Issues in Husserl's ideas II, Dordrecht: Kluwer.

Black, A. E., & Deci, E. L. (2000). The effects of instructors' autonomy support and students' autonomous motivation on learning organic chemistry: A self-determination theory perspective. *Science Education, 84*(6), 740-756.

Blackaby, H. T., & Blackaby, R. (2011). *Spiritual leadership: Moving people on to God's agenda* (Revised). Nashville, TN: B & H Publishing.

Bodrova, E., Germeroth, C., & Leong, D. J. (2013). Play and self-regulation: Lessons from Vygotsky. *American Journal of Play, 6*(1), 111-123.

Boote, D. N., & Beile, P. (2005). Scholars before researchers: On the centrality of the dissertation literature review in research preparation. *Educational Researcher, 34*(6), pp. 3-15.

Boyle, N. B., Lawton, C., Arkbåge, K., West, S. G., Thorell, L., Hofman, D., & ... Dye, L. (2016). Stress responses to repeated exposure to a combined physical and social evaluative laboratory stressor in young healthy males. *Psychoneuroendocrinology, 63*, 119-127. doi:10.1016/j.psyneuen.2015.09.025

Burak, S. (2014). Motivation for instrument education: A study from the perspective of expectancy-value and flow theories. *Eurasian Journal of Educational Research, 55*, 123-136.

Buzdar, M. A., Mohsin, M. N., Akbar, R., & Mohammad, N. (2017). Students' academic performance and its relationship with their intrinsic and extrinsic motivation. *Journal of Educational Research, 20*(1), 74-82.

Carter, S. (2016). Traditional vs. project-based learning. (Unpublished doctoral dissertation). Liberty University, Lynchburg, VA. (1259)

Cerasoli, C. P., Nicklin, J. M., & Ford, M. T. (2014). Intrinsic motivation and extrinsic incentives jointly predict performance: A 40-year meta-analysis. *Psychological Bulletin*, 1-30.

Charalampous, K. & Kokkinos, C. M. (2013). The Model of Interpersonal Teacher Behaviour: A qualitative cross-cultural validation within the Greek elementary education context. *British Educational Research Journal, 39*(1), 182–205.

Cheng, Z. & Southcott, J. (2016). Improving students' intrinsic motivation in piano learning: Expert teacher voices. *Australian Journal of Music Education, 50*(2), 48-57.

Clabaugh, G. K., & Clabaugh, A. A. (2005). Bad apples or sour pickles? Fundamental attribution error and the Columbine massacre. *The Cutting Edge. Educational Horizons, 83*(2), 81-86.

Collins, T. A., Cook, C. R., Dart, E. H., Socie, D. G., Renshaw, T. L. & Long, A. C. (2016). Improving classroom engagement among high school students with disruptive behavior: Evaluation of the class pass intervention. *Psychology in the Schools, 53*(2), 204-219.

Connell, J. P., & Ryan, R. M. (1984). A developmental theory of motivation in the Classroom. *Teacher Education Quarterly, 11*(4), 64-77.

Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Los Angeles, CA: Sage Publications.

Creswell, J. W. & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (4th ed.). Los Angeles, CA: Sage Publications.

Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human behavior*. New York, NY: Plenum Press.

Deci, E. L., Vallerand, R. J., Pelletier, L. G., & Ryan, R. M. (1991). Motivation and education: The self-determination perspective. *Educational Psychologist, 26*(3/4), 325-346.

Deci, E. L. & Flaste, R. (1995). *Why we do what we do: Understanding self-motivation*. New York, NY: Penguin Publishers.

Dever, B. V. (2016). Using the expectancy-value theory of motivation to predict behavior and emotional risk among high school students. *School of Psychology Review, 45*(4), 417-433.

Donahue, J. (2005). Strange case of a man with no brain. In *the Mind of James Donahue*. Retrieved from http://perdurabo10.tripod.com/id1202.html.

Duckworth, A. (2016). *Grit: The power of passion and perseverance*. New York, NY: Scribner.

Duong, T. H. O. & Nguyen, T. H. (2006). Memorization and EFL students' strategies at university level in Vietnam. *TESL-EJ 10*(2), 1-21.

Dupree, F. (2013). *Metamorphosis: The transformation of a soul*. CreateSpace Independent Publishing Platform.

Dweck, C. S. (2016). *Mindset: The new psychology of success*. New York, NY: Random House.

Eccles, J. S., & Wigfield, A. (2002). Motivational beliefs, values, and goals. *Annual Review of Psychology, 53*, 109-132.

Edersheim, A. (1994). *Sketches of Jewish social life* (Updated edition). Peabody, MA: Hendrickson Publishers, Inc.

Ericsson, A., & Pool, R. (2016). *Peak: Secrets from the new science of expertise*. New York, NY: Houghton Mifflin Harcourt.

Esperandio, M. R. G., & Ladd, K. L. (2015). I heard the voice. I felt the presence: Prayer, health and implications for clinical practice. *Religions, 6*(2), 670-685. doi:http://dx.doi.org.ezproxy.liberty.edu/10.3390/rel6020670

Fishbein, M., & Aljzen, I. (1975). *Belief, attitude, intention, and behavior: An introduction to theory and research*. Reading, MA: Addison-Wesley.

Fowler, F. C. (2013). *Policy studies for educational leaders: An introduction* (4th ed.). Boston, MA: Pearson.

Gaebelein, F. E. (1968). *The pattern of God's truth: Problems of integration in Christian education.* Colorado Springs, CO: Purposeful Design Publications.

Gall, M. D., Gall, J. P., & Borg, W. R. (2007). *Educational research: An introduction* (8th ed.). Boston, MA: Pearson.

Gall, M. D., Gall, J. P. & Borg, W. R. (2010). Applying educational research (6th ed.). Boston, MA: Pearson.

Geisler, N., & Bocchino, P. (2001). *Unshakable foundations: Contemporary answers to crucial questions about the Christian faith*. Bloomington, MN: Bethany House.

Gentry, M., & Connell, M. (2012). Hydranencephaly. *Ultrasound Quarterly, 29*(3), 267-268.

Glover, T. A., Nugent, G. C., Chumney, F. L., Ihlo, T., Shapiro, E. D., & Koziol, N. (2016). Investigating rural teachers' professional development, instructional knowledge, and classroom practice. *Journal of Research in Rural Education, 31*(3), 1-16.

Glickman, C. D., Gordon, S. P., & Ross-Gordon, J. M. (2014*). SuperVision and instructional leadership: A developmental approach* (9th ed.). Boston, MA: Pearson.

Goldstein, K. (1939). *The organism: A holistic approach to biology derived from pathological data in man*. Salt Lake City, UT: American Book Publishing.

Green, K. (2016). The human brain does not need high levels of motivation to learn a foreign language: Motivation has had its day. *Advances in Language and Literary Studies, 7*(5), 70-77.

Gross, R. (2002). *Socrates' way: Seven master keys to using your mind to the utmost.* New York, NY: Tarcher/Putnam.

Guay, F., Ratelle, C., Larose, S., Vallerand, R. J., & Vitaro, F., (2013). The number of autonomy-supportive relationships: Are more relationships better for motivation, perceived competence, and achievement? *Contemporary Educational Psychology 38,* 375–382.

Gutek, G. L. (1995). *A history of the western educational experience* (2nd ed.). Long Grove, IL: Waveland Press, Inc.

Gutek, G. L. (2011). *Historical and philosophical foundations of education: A biographical introduction* (5th ed.). Upper Saddle River, NJ: Pearson.

Hallahan, D. P., Kauffman, J. M., & Pullen, P. C. (2012). *Exceptional learners: An introduction to special education* (12th ed.). Boston, MA: Pearson.

Hamada, Y. (2011). Different demotivators for Japanese junior high and high school learners. *Pan-Pacific Association of Applied Linguistics, 15*(1), 15-38.

Henfield, M. S., Woo, H., Lin, Y., & Rausch, M. A. (2014). Too smart to fail: Perceptions of Asian American students' experiences in a collegiate honors program. *Gifted Child Quarterly, 58*(2), 137-148.

Herrington, J., Bonem, M., & Furr, J. H. (2000). *Leading congregational change: A practical guide for the transformational journey.* San Francisco, CA: Jossey-Bass.

Huffington Post (2012). *Best education in the world: Finland, South Korea top country rankings, U.S. rated average.* Retrieved from: https://www.huffingtonpost.com/2012/11/27/best-education-in-the-wor_n_2199795.html#slide=1809844.

Hyland, J. B., Casey, P., & Martineau, R. A. (1938). Correspondence. *America, 60*(5), 113-114.

International Bible Translators, Inc. (2003). Christian. *Biblesoft's new exhaustive Strong's numbers and concordance with expanded Greek-Hebrew dictionary.*

Joyner, R. L., Rouse, W. A., & Glatthorn, A. A. (2013). Writing the winning thesis or dissertation: A step-by-step guide (3rd ed.). Thousand Oaks, CA: Corwin.

Kanar, C. C. (2014). The confident student (8th ed.). Boston, MA: Wadsworth.

Kearney, P., Plax, T. G., Hays, E. R., & Ivey, M. J. (1991). College teacher misbehaviors: What students don't like about what teachers say and do. *Communication Quarterly, 39*(4), 309-324.

Kelly, J. R., & Shogren, K. A. (2014). The impact of teaching self-determination skills on the on-task and off-task behaviors of students with emotional and behavioral disorders. *Journal of Emotional and Behavioral Disorders, 22*(1), 27-40.

Khandagale, C. & Dumbray, S. (2017). A study to assess the effectiveness of self-instructional module on reduction of social anxiety among adolescents. *Asian Journal of Nursing Education and Research 7*(3), 348-356.

Kiefer, S. M., Alley, K. M., & Ellerbrock, C. R. (2015). Teacher and peer support for young adolescents' motivation, engagement, and school belonging. *RMLE Online: Research in Middle Level Education, 38*(8), 1-18.

Knight, G. R. (2006). *Philosophy and education: An introduction in Christian perspective* (4ᵗʰ ed.) Berrien Springs, MI: Andrews University Press.

Koca, F. (2016). Motivation to learn and teacher–student relationship. *Journal of International Education and Leadership 6*(2), 1-20.

Körhasan, N. D. (2015). The place of learning quantum theory in physics teacher education: Motivational elements arising from the context. *Educational Sciences: Theory and Practice, 15*(4), 1087-1101.

Krahnke, K. J. (1983). Principles & Practice in Second Language Acquisition. *TESOL Quarterly, 17*(2), 300-305.

Lazowski, R. A., & Hulleman, C. S. (2016). Motivation interventions in education: A meta-analytic review. *Review of Educational Research, 86*(2), 602-640.

Lee, E. (2017). Effects of South Korean high school students' motivation to learn science and technology on their concern related to engineering. *Educational Sciences: Theory and Practice, 17*, 549-571.

Lee, J., Frey, A. J., Herman, K., & Reinke, W. (2014). Motivational interviewing as a framework to guide school-based coaching. *Advances in School Mental Health Promotion, 7*(4), 225-239.

Levin, J. (2016). Prevalence and religious predictors of healing prayer use in the USA: Findings from the Baylor religion survey. *Journal of Religion and Health, 55*(4), 1136-1158. doi:10.1007/s10943-016-0240-9

Loima, J. & Vibulphol, J. (2016). Learning and motivation in Thailand: A comparative regional study on basic education ninth graders. *International Education Studies, 9*(1), 31- 43.

Lyttle, L. (2012). School violence case study at Virginia Tech. Retrieved from https://files.eric.ed.gov/fulltext/ED532177.pdf.

Malphurs, A. (2004). *Values-driven leadership: Discovering and developing your core values for ministry*. Grand Rapids, MI: Baker Books.

Manipulation. In *the Oxford English Dictionary,* (2019).

Masland, L. C., & Lease, A. M. (2013). Effects of achievement motivation, social identity, and peer group norms on academic conformity. *Social Psychology of Education, 16*(4), 661-681. doi:10.1007/s11218-013-9236-4

Maslow, A. H. (1943). A Theory of Human Motivation. Retrieved from http://wireframe.vn/books/Psychology/A%20Theory%20of%20Human%20Motivation%20-%20AH%20Maslow%20-%20Psychology%20and%20Cognitive%20Science.pdf.

Maurer, R. (2004). *One small step can change your life: The Kaizen way*. New York, NY: Workman Publishing.

McDowel, J., & Hostetler, B. (2002). *Beyond belief to convictions*. Wheaton, IL: Tyndale.

McGuire, J. M. (2007). Why has the critical thinking movement not come to Korea? *Asia Pacific Education Review 8*(2), 224-232.

Merker, B. (2008). Life expectancy in hydranencephaly. *Clinical Neurology and Neurosurgery, 110*(3), 213-214. doi:10.1016/j.clineuro.2007.11.011

Milacci, F. A. (2003). *A step towards faith: The limitations of spirituality in adult education practice*. (Doctoral dissertation). Pennsylvania State University.

Morris, A., Lafontaine, M., Pichette, F., & de Serres, L. (2013). Affective variables, parental involvement and competence among South Korean high school learners of English. *Studies in Second Language Learning and Teaching, 3*(1), 13-45.

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.

National Institute of Justice, (2019). Retrieved from https://www.nij.gov/topics/corrections/recidivism/pages/welcome.aspx.

Niemiec, C. P., & Ryan, R. M., (2009). Autonomy, competence, and relatedness in the classroom: Applying self-determination theory to educational practice. *Theory and Research in Education, 7*(2), 133-144.

Nilson, L. B. (2010). *Teaching at its best: A research-based resource for college instructors* (3rd ed.). San Francisco, CA: Jossey-Bass.

Northouse, P. G. (2013). *Leadership: Theory and practice* (6th ed.) Boston, MA: Sage Publications, Inc.

Nova, J. C., Chavarro, C. I. O., & Cordoba, A. T. Z. (2017). Educational videos: A didactic tool for strengthening English vocabulary through the development of affective learning in kids. *Gist Education and Learning Research Journal, 14*, 68-87.

Paget, N. K. & McCormack, J. R. (2006). *The work of the chaplain*. Valley Forge, PA: Judson Press.

Palmer, S. B., Wehmeyer, M. L., Shogren, K., Williams-Diehm, K., & Soukup, J. (2012). An evaluation of the beyond high school model on the self-determination of students with

intellectual disability. *Career Development and Transition for Exceptional Individuals, 35*(2), 76-84.

Park, S. & Shin, J. (2017). The influence of anonymous peers on prosocial behavior. *PLoS ONE, 12*(10), 1-21.

Parkay, F. W., Anctil, E. J., & Hass, G., (2014). *Curriculum Leadership: Readings for developing quality educational programs* (10th ed.). Boston, MA: Pearson.

Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). Thousand Oaks, CA: Sage.

Pavone, P., Praticò, A. D., Vitaliti, G., Ruggieri, M., Rizzo, R., Parano, E., & ... Falsaperla, R. (2014). Hydranencephaly: Cerebral spinal fluid instead of cerebral mantles. *Italian Journal of Pediatrics, 40*(79), 1-8. doi:10.1186/s13052-014-0079-1

Perin, B. (2015). The laying on of hands. *Annals of Internal Medicine, 163*(1), 32.

Perlman, D. (2015). Assisting preservice teachers toward more motivationally supportive instruction. *Journal of Teaching in Physical Education, 34*(1), 119-130.

Phenomenology. *In English Oxford Living Dictionary*, (2018).

Piaget, J. (1981). *Intelligence and affectivity: Their relationship during child development*. (Trans & Ed T. A. Brown & C. E. Kaegi). Oxford, England: Annual Reviews.

Piller, B. (2007). Preparing educational leaders for the global society: Learning from conversations with professors in Thailand. *Educational Leadership and Administration, 19,* 43-55.

Pinar, H. (2011). Hydranencephaly. *Pathology Case Reviews, 16*, 186-188.

Pink, D. H., (2009). *Drive: The surprising truth about what motivates us*. New York, NY: Riverhead Books.

PISA Test Results (2017). Retrieved from http://www.oecd.org/pisa/.

Pontz, A. (2013). *Richard Dawkins perplexed by high number of Jewish Nobel prize winners*. In the Algemeiner. Retrieved from https://www.algemeiner.com/2013/10/29/richard-dawkins-perplexed-by-high-number-of-jewish-nobel-prize-winners/.

Private School Review (2003-2018). Retrieved from https://www.privateschoolreview.com/idaho/christian-religious-affiliation.

Psychology Concepts, (2017). Expectancy-value theory of motivation. Retrieved from http://www.psychologyconcepts.com/expectancy-value-theory-of-motivation/.

Rasmussen, J. B., & Rasmussen, R. H. (2005). The challenge of integrating faith-learning-living in teacher education. *International Christian Community of Teacher Educators Journal, 1*(1), 1-11.

Rebore, R. W. (2014). *The ethics of educational leadership* (2nd ed.). Boston, MA: Pearson.

Renninger, K. A., & Kidi, S. E. (2016). *The power of interest for motivation and engagement*. New York, NY: Routledge Publishers.

Rigby, C. S., Deci, E. L., Patrick, B. C, & Ryan, R. M. (1992). Beyond the intrinsic-extrinsic dichotomy: Self-Determination in motivation and learning. *Motivation and Emotion, 16*(3), pp. 165-185.

Rockinson-Szapkiw, A. J., & Spaulding, L. S. (2014). Navigating the doctoral journey: A handbook of strategies for success. New York, NY: Rowman & Littlefield.

Ryan, C. (2017). Measurement of peer effects/ *The Australian Economic Review, 50*(1), 121-129.

Ryan, R. M., & Connell, J. P. (1989). Perceived locus of causality and internalization: Examining reasons for acting in two domains. *Journal of Personality and Social Psychology, 57*(5), 749-761.

Ryan, R. M., & Deci, E. L. (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology, 25*, 54–67.

Santoso, D. (2016). Improving the Students' Spiritual Intelligence in English Writing through Whole Brain Learning. *English Language Teaching, 9*(4), 230-238.

Schein, E. H. (2010). *Organizational culture and leadership* (4th ed.). San Francisco, CA: Josey-Bass.

Schröder, J. (2016). *Leading evangelical seminaries in German-speaking Europe: A transcendental phenomenology*. (Doctoral dissertation & projects), 1192.

Schulze, S., & Lemmer, E. (2017). Family experiences, the motivation for science learning and science achievement of different learner groups. *South African Journal of Education, 37*(1), 1-9.

Schwandt, T. A. (2015). *The Sage dictionary of qualitative inquiry* (4th ed.). Los Angeles, CA: Sage.

Schwartz, B. (2000). Self-Determination: The tyranny of freedom. *American Psychologist, 55*(1), 79-88.

Serino, L. (2017). *What international test scores reveal about American education*. Brown Center Chalkboard. Retrieved from https://www.brookings.edu/blog/brown-center-chalkboard/2017/04/07/what-international-test-scores-reveal-about-american-education/.

Shieh, C. (2018). *China's education system: The oldest in the world*. Retrieved from https://asiasociety.org/china-learning-initiatives/chinas-education-system-oldest-world.

Shogren, K. A., Kennedy, W., Dowsett, C., & Little, T. D. (2014). Autonomy, psychological empowerment, and self-realization: Exploring data on self-determination from NLTS2. *Exceptional Children, 80*(2), 221-235.

Slavin, R. E. (2012). *Educational psychology: Theory and practice* (10th ed.). Boston MA: Pearson.

South Korea Overview. Retrieved from http://ncee.org/what-we-do/center-on-international-education-benchmarking/top-performing-countries/south-korea-overview/.

Stroet, K., Opdenakker, M., & Minnaert. A. (2013). Effects of need supportive teaching on early adolescents' motivation and engagement: A review of the literature. *Educational Research Review, 9*, 65-87.

Strong, A. H. (1907). *Systematic theology: A compendium*. New York, NY: Revell.

Taggart, A. R., & Laughlin, M. (2017). Affect matters: When writing feedback leads to negative feeling. *International Journal for the Scholarship of Teaching and Learning, 11*(2), 1-11.

Tam, J. (2016). Filial piety and academic motivation: High-achieving students in an international school in South Korea. *International Journal of Multicultural Education, 18*(3), 58-74.

Tan, C. (2012). Our shared values in Singapore: A Confucian perspective. *Educational Theory*, *62*(4), 449-463.

Tanner, M. K., Hake, H. S., Bouchet, C. A., & Greenwood, B. N., (2018). Running from fear: Exercise modulation of fear extinction. *Neurobiology of Learning and Memory, 151*, 28-34.

Thompson, M., & Beymer, P. (2015). The effects of choice in the classroom: Is there too little or too much choice? *Support for Learning, 30*(2), 105-120.

TIMSS & PIRLS (2017). Retrieved from http://timss2015.org/#/?playlistId=0&videoId=0.

Transgender Law Center (2018). Making authentic lives possible. Retrieved from https://transgenderlawcenter.org/equalitymap.

TriData Division, (2009). Mass shootings at Virginia Tech: Addendum to the report of the

    review panel. Retrieved from

    https://scholar.lib.vt.edu/prevail/docs/April16ReportRev20091204.pdf.

Tsai, Y., Kunter, M., Ludtke, O., Trautwein, U., & Ryan, R. M. (2008). What makes lessons

    interesting? The role of situational and individual factors in three school subjects. *Journal*

    of Educational Psychology, 100(2), 460-472.

van Manen, M. (1990). *Researching lived experience*. New York, NY: Suny.

Van Brummelen, (2002). *Steppingstones to curriculum: A biblical path* (2nd ed.). Colorado

    Springs, CO: Purposeful Design Publications.

Van Brummelen, (2009). *Walking with God in the classroom: Christian approaches to teaching*

    and learning (3rd ed.). Colorado Springs, CO: Purposeful Design Publications.

Vansteenkiste, M., Lens, W., & Deci, E. L. (2006). Intrinsic versus extrinsic goal contents in

    self-determination theory: Another look at the quality of academic motivation.

    Educational Psychologist, 41(1), 19-31.

Vine, W. E. (1985). Christian. *Expository dictionary of biblical words*. In Biblesoft: Thomas

    Nelson Publishers.

Vogel, S., & Schwabe, L. (2018). Tell me what to do: Stress facilitates stimulus-response

    learning by instruction. *Neurobiology of Learning & Memory, 15*, 143-52.

    doi:10.1016/j.nlm.2018.03.022

Wehmeyer, M. L., Shogren, K. A., Palmer, S. B., Williams-Diehm, K. L., Little, T. D., &

    Boulton, A. (2012). The impact of the self-determined learning model of instruction on

    student self-determination. *Exceptional Children, 78*(2), 135-153.

Wehmeyer, M. L., Shogren, K. A., Toste, J. R., & Mahal, S. (2017). Self-Determined learning to motivate struggling learners in reading and writing. *Intervention in School and Clinic, 52*(2), 295-303.

Wein, B. (n.d.). *Babylon and beyond*. In JewishHistory.org. Retrieved from https://www.jewishhistory.org/babylon-and-beyond/.

Weinberg, R. B. (1992). The laying on of hands. *Annals of Internal Medicine, 117*(1), pp. 83-84.

Wigfield, A., & Eccles, J. S. (2000). Expectancy-value theory of achievement motivation. *Contemporary Educational Psychology, 25*, 68-81.

Wisconsin v. Yoder, 406 US 205, Supreme Court (1972).

World Top 20 Project, (2017). Retrieved from: https://worldtop20.org/south-koreas-education-system-outperforms-208-nations.

Ya-Fei, Y., Chien-I, L., & Chih-Kai, C. (2016). Learning motivation and retention effects of pair programming in data structures courses. *Education for Information, 32*(3), 249-267. doi:10.3233/EFI-160976

Zacaron, K. M., da Silva Mendes, N. E., Silva, Y. C., & Lucchetti, G. (2018). Effects of laying on of hands with and without a spiritual context on pain and functionality of older women with knee osteoarthritis: Study protocol for a randomized controlled trial. *Journal of Integrative Medicine, 16*(2), 106-112. doi:10.1016/j.joim.2018.02.002

Zhang, Q. (2007). Teacher misbehaviors as learning demotivators in college classrooms: A cross-cultural investigation in China, Germany, Japan, and the United States. *Communication Education, 56*(2), 209-227.

APPENDIX A: Institutional Permission Letter

<div align="center">

Michael A. Rickman, BS, MAL, Ed. S.
218 Union Pacific
Homedale, Idaho 83628
208-971-4074
mikearickman@yahoo.com

</div>

August 19, 2018

Principal
Dr., Rev., Mr., or Mrs.
Address

Dear Mr. Rickman:

After careful review of your research proposal entitled *CHRISTIAN TEACHERS'
EXPERIENCES MOTIVATING HIGH SCHOOL STUDENTS IN THE PACIFIC NORTHWEST:
A TRANSCENDENTAL PHENOMENOLOGY*, I/we have decided to grant you permission to
conduct your study at NAME OF SCHOOL/FACILITY

Please, check the following boxes, as applicable:

☐ [Data will be provided to the researcher stripped of any identifying information.]

☐ [I/We are requesting a copy of the results upon study completion and/or publication.]

Sincerely,

Principal's name, title, and organization

_____
Date

APPENDIX B: Consent Form

CHRISTIAN TEACHERS' EXPERIENCES MOTIVATING HIGH SCHOOL STUDENTS IN

THE PACIFIC NORTHWEST: A TRANSCENDENTAL PHENOMENOLOGY

Liberty University

School of Education

You are invited to participate in a study related to Christian high school teachers and their experiences related to how they motivate students. The literature discussing educational motivation is almost exclusively secular; thereby, almost completely silencing the Christian voice. The body of literature also states that motivational levels begin to decline shortly after students begin middle school. Additionally, the literature indicates that motivation is a critical component of the educational process and that it precedes student engagement. Some assumptions which drive this research are Christians should be better motivators based upon the presence of the Holy Spirit Who assists communication between students and teachers. This study is a qualitative, transcendental phenomenology which seeks to provide a clear and accurate description of how Christian teachers motivate their high school students in a Christian school setting. This study will also examine three subdomains of which are essential for students to reach their fullest potential: autonomy, competence, and relatedness. These subdomains are part of the self-determination theory which may be the extant dominate motivational theory. You were selected as a possible participant based upon your tenure as a Christian high school teacher who has manifested an authentic Christian lifestyle and recommended by the principal or superintendent of your school. Please read this form and ask any questions you may have before agreeing to be in the study.

Michael A. Rickman, a student in the School of Education at Liberty University, is conducting this study.

Background Information: The purpose of this study seeks to provide more information about the topic of motivation in the Christian educational environment and to give Christian high school teachers a voice in the literature. The research question driving this study is "How do Christian high school teachers in the Pacific Northwest describe their experiences motivating students?"

Procedures: If you agree to be in this study, I would ask you to do the following things:

1. Attend a meeting to receive information about the study and ask any questions for clarification which will require approximately 45 minutes on a Saturday to be announced.

2. Attend a face-to-face interview which will be audio-recorded and require about 90 minutes.

3. Answer a questionnaire containing 16 Likert-Style questions which will require about 15 minutes to complete and return.

4. Complete a writing prompt which may require 30 minutes to complete. The writing prompt is "What would you tell a novice teacher if the teacher asked you how to motivate high school students?"

5. Be available to respond to calls or clarification after the face-to-face interview which would require about 15 minutes.

6. Read the final composite related to your responses to provide feedback about accuracy of data collection, interpretation, and recording which may require 30 minutes.

7. Attend an appreciation dinner for you to receive a $50.00 gift card. This may take about two hours.

8. The total time required for this research may be six-and-one-half hours and would be over distributed over four to five-months.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: The direct benefit which you might expect from this study might include learning about the experiences which other teachers have had and might be incorporated into your teaching toolbox. Another benefit you will receive from participation in this research include a $50.00 gift certificate which will be presented at an appreciation dinner held for all participants.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private. In any report I might publish, I will not include any information that will make it possible to identify a participant. Research records will be stored securely, and only the researcher will have access to the records. I may share the data I collect from you for use in future research studies or with other researchers; if I share the data that I collect about you, I will remove any information that could identify you, if applicable, before I share the data.

The following steps will be taken to protect privacy:

- Participants will be assigned a pseudonym. I will conduct interviews in a location where others will not easily overhear the conversation.

- Data will be stored in password protected documents on a password locked computer which will be kept in a locked office and may be used in future presentations. All hard copies of data will be kept in a locked filing cabinet and locked in my home office. After three years, all electronic records will be deleted unless a participant decides to withdraw

from the study prior to its completion. In the case of early withdrawal from the study, the

data will be immediately destroyed upon notification of participant withdrawal.

- All face-to-face recordings will be transcribed verbatim and will be kept on my personal

    computer which will be password protected. I will be the only person who will have

    access to the recordings. The recordings will only be used for this study and will be

    stored on a password locked computer for three years and then erased. Only the

    researcher will have access to these recordings.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision to

participate or not participate will not affect your current or future relations with Liberty

University. If you decide to participate, you are free to not answer any question or withdraw at

any time without affecting those relationships.

How to Withdraw from the Study:

If you choose to withdraw from the study, please contact the researcher at the email

address/phone number included in the next paragraph. Should you choose to withdraw, data

collected from you will be destroyed immediately and will not be included in this study.

Contacts and Questions: The researcher conducting this study is Michael A. Rickman. You

may ask any questions you have now. If you have questions later, **you are encouraged** to

contact him at (208) 971-4074 or mikearickman@yahoo.com. You may also contact the

researcher's faculty chair, Dr. Deanna Keith, at dlkeith@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone

other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971

University Blvd., Green Hall Ste. 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

_____

Signature of Participant   Date

_____

Signature of Investigator   Date

APPENDIX C: Teacher Questionnaire and Teachers' Writing Prompt

1. Using motivation is important for teaching high school students?

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

2. By the time students reach high school, they should be autonomous.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

3. By the time students reach high school, they should be competent with study habits.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

4. By the time students reach high school, students should be socially well-adjusted.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

5. By the time students reach high school, they should be spiritually mature.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

6. Spirituality in educational motivation is important.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

7. Students need to be manipulated to reach their fullest potential.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

8. Self-regulated learning should be the primary goal of education.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

9. Manipulation backed by good motives is a valid motivational practice.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

10. Motivation is intrinsic.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

11. Motivation is extrinsic.

   ☐ 1) Strongly Disagree ☐ 2) Disagree ☐ 3) Neutral ☐ 4) Agree ☐ 5) Strongly Agree

12. Fear is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

13. Competition is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

14. Love is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

15. Prayer is a good motivator.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

16. Rewards are good motivators.

☐ 1) Strongly Disagree   ☐ 2) Disagree   ☐ 3) Neutral   ☐ 4) Agree   ☐ 5) Strongly Agree

Teachers' Writing Prompt

If you were the principal of a Christian high school and a new teacher approached you about how to motivate students, what advice would you give to the teacher about motivating high school students from a Christian perspective?

APPENDIX D: Email Invitation Letter to Principals

Dear _____

First, I really appreciate your willingness and Christian spirit in assisting me with my

dissertation. I have attached a permission letter from you which I need for you to print out, sign,

scan, and email back to me with your signature and date. The letter of explanation for the

teachers is also attached in a pdf file. Please review it and if you feel that something needs to be

added, please let me know and I will include it.

Again, thank you very much.

Blessings,

Mike Rickman

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

January 11, 2019

Michael Anthony Rickman

IRB Approval 3573.011119: Christian Teachers' Experiences Motivating High School Students in the Pacific Northwest: A Transcendental Phenomenology

Dear Michael Anthony Rickman,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

6. Collection of data from voice, video, digital, or image recordings made for research purposes.

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS

regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This

listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

The Graduate School

Liberty University | Training Champions for Christ since 1971

APPENDIX F: Demographics Form

1. Gender   ☐ Female   ☐ Male

2. Age   ☐ 20-25   ☐ 26-30   ☐ 31-35   ☐ 36-40   ☐ 41-45

     ☐ 46-50   ☐ 51-55   ☐ 56 or above

3. Educational Level   ☐ Undergrad Education

     ☐ Master's in Education

     ☐ Master's in Other Discipline

     ☐ Postgraduate in Education

     ☐ Postgraduate in Other Discipline

     ☐ Terminal Degree

     ☐ Blended Degrees

4. Attended a Christian University   ☐ Yes   ☐ No

5. Ethnicity   ☐ African American

     ☐ Mexican American

     ☐ Asian/Pacific Islander

     ☐ European-American

     ☐ Native-American

     ☐ Prefer not to answer

6. Teaching Experience   ☐ Under 5 years   ☐ 16-20 years

     ☐ 5-10 years   ☐ 21-25 years

     ☐ 11-15 years   ☐ 26 plus years