The balm in Gilead: a descriptive study of two after-school tutoring models sponsored by African-American churches and the nurturing tradition within the African-American church.

Ronald E. Peters
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THE BALM IN GILEAD:
A DESCRIPTIVE STUDY OF TWO AFTER-SCHOOL TUTORING MODELS SPONSORED BY AFRICAN-AMERICAN CHURCHES AND THE NURTURING TRADITION WITHIN THE AFRICAN-AMERICAN CHURCH

A Dissertation Presented
by
RONALD E. PETERS

Submitted to the Graduate School of the University of Massachusetts in partial fulfillment of the requirements for the degree of
DOCTOR OF EDUCATION
February, 1991
School of Education
THE BALM IN GILEAD:
A DESCRIPTIVE STUDY OF TWO AFTER-SCHOOL TUTORING MODELS SPONSORED BY AFRICAN-AMERICAN CHURCHES AND THE NURTURING TRADITION WITHIN THE AFRICAN-AMERICAN CHURCH

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RONALD E. PETERS

Approved as to style and content by:

Atron Gentry, Chair
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This study is dedicated to my parents, Charles Leslie and Leola Williams Peters, who gave me a strong sense of heritage, faith, and an appreciation for the value of education.
ACKNOWLEDGEMENTS

To Dr. Atron Gentry, I express sincere appreciation, for his encouragement and guidance has been invaluable in the conduct of this study. Sincere gratitude is also expressed to Dr. Byrd Jones, whose insightful comments and sharp eye helped to give depth and substance to my thoughts concerning education as applied to this paper. Without the assistance of Dr. Mzamo Mangaliso, whose organizational skills and suggestions have been generously given, this paper could not have been completed. To Dr. Mohammed Zaimaran, I am truly appreciative for his helpful suggestions as I endeavored to give form to this study. I am indebted also to the late Dr. Jimm DeShields, who encouraged me to undertake this work and never waivered in his conviction of its merits.

To the members of the Martin Luther King, Jr. Community Presbyterian Church and the members of the New Covenant Presbyterian Church, I express my personal gratitude for their encouragement and assistance in granting the permission for allowing this study of their tutorial efforts in connection with their congregational activities. To Victoria Miller, Opal Dillard, and Joseph and Mary Hicks Nicholson (of the Martin Luther King, Jr. Church), I am especially indebted for their encouragement and generosity in making church records and tutoring program resources
available for this study. To Dr. Roy G. Phillips, Sr. (of the New Covenant Church), I am deeply grateful for his encouragement and helpful suggestions. My gratitude is also extended to the twenty other congregations whose pastors and tutorial program coordinators so willingly participated in the survey.

To Zara Peters Wynn, my sister, I express sincere thanks for her assistance in providing resources, suggestions, and her critical reading of various portions of the manuscript. I am also grateful to my brother, Charles L. Peters, Jr., whose encouragement and suggestions proved invaluable. To my nephew, James E. Wynn, Jr., and his wife, Kathy Brown-Wynn, I am also grateful for their encouragement and assistance in reading portions of the manuscript.

To my best friend and wife, Mary, whose faith in this work is responsible for this paper, I am eternally grateful. Her insights, reading of the manuscript, suggestions, as well as her patience and understanding have been the real source of inspiration for this study. Recognition is due my children, Charles Andrew and Mary Lecel, who willingly and enthusiastically carried their load while sacrificing companionship they deserved from their father while encouraging me in these efforts.
ABSTRACT

THE BALM IN GILEAD:
A DESCRIPTIVE STUDY OF TWO AFTER-SCHOOL TUTORING MODELS SPONSORED BY AFRICAN-AMERICAN CHURCHES AND THE NURTURING TRADITION WITHIN THE AFRICAN-AMERICAN CHURCH
FEBRUARY, 1991

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Directed by: Dr. Atron Gentry

Many African-American congregations in urban settings have established after-school tutorial programs as a means of assisting students toward better academic performance. While there is some consensus that church sponsored tutoring programs in the Black community are welcome and should be encouraged, to date the research documenting what is actually taking place in these programs and what the responses are of those affected by the programs is generally sparse.

Descriptive case studies of tutoring activities sponsored by two churches, the Martin Luther King, Jr. Community Church of Springfield, Massachusetts and the New Covenant Presbyterian Church of Miami, Florida, form the
basis of this study. These free tutoring programs are an attempt to offer remediation to inner-city youngsters within the context of volunteer staffing patterns based upon the caring tradition of the African-American church. Background information was gathered from church and tutoring program records, giving attention to program purpose, evolution, and organization. Interviews and questionnaires were used to gather data on the perceptions of those involved with these tutorial efforts (students, tutors, and parents) concerning the program's effectiveness in helping students academically. A telephone survey of twenty other churches located in differing urban areas was taken regarding their tutoring experiences and these responses were compared with the perceptions of individuals involved in the case studies.

The Martin Luther King, Jr. Church program's fifteen year history betrayed a continual metamorphosis in the program while the New Covenant tutoring experience was much more brief, slightly more than a year. Similarly, among the churches programs surveyed, some tutorial programs had long histories and others were new. The perception was widespread among persons involved with the twenty-two programs that these activities were of positive benefit to the students involved. Among community-based organizations, many Black churches have long histories and extensive
resource networks within their neighborhoods which make them reliable community alternatives for the establishment of relatively low-cost remediation programs that could prove highly effective. Follow-up research documenting actual impact on academic performance is needed.
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Sherina, a ten year old in fourth grade, was described by her mother as having difficulty with multiplication. This was understandable in light of the soon revealed facts that she also had trouble with double digit addition and subtraction. She was below grade level in reading and while not a serious behavior problem in school, her teacher had told Sherina's mother how frustrating it was to deal with Sherina in class because she was a "busy-body" and did not concentrate on her work.

In the basement of a small wood-framed church, Sherina, along with nine other youngsters, has come after school at least twice weekly to be tutored. Her tutors include Mrs. Haynes, Mrs. Tasker, Mrs. Lowery, and Mr. Phillips (all retirees) along with three senior high students, a college student, and Mrs. Marks, a reading specialist within the local school system. Sherina and the other tutees arrive soon after 3:15 PM on any of the four days that the after-school tutoring program operates each week.

Mrs. Baker, Sherina's mother, enrolled her daughter in this tutoring program because Sherina's older brother, Michael, had begun attending the tutorial program during the previous year and has shown significant improvement in his
school work and on his report card. After three months of consistent attendance (averaging about three days per week), Sherina's multiplication had greatly improved as had her reading. As busy and hurried as her little slender frame was, she never failed to be sure that she hugged Mrs. Haynes before she left tutoring each day. She also appeared very happy to see old Mr. Phillips return to the program after his month long illness, even though he now walked much more slowly and with a cane. Sherina was glad to see him even though he was sometimes an old grouch. He had helped her with her reading before he became ill.

Mrs. Haynes, a retired dietitian, more or less coordinates the day to day operation of the tutoring efforts since Mr. Phillips, the retired teacher who originally had this responsibility, became ill. Mrs. Marks, the reading specialist, tests each child entering the program and suggests to one of the retirees or student tutors which academic areas should receive concentration. Mrs. Tasker, an eighty-five year old retired domestic, was particularly influential in getting Sherina's math skills strengthened.

When the tutoring program closed near the end of the school year (May), Sherina's mother thought it was well worth her time to leave work early and attend the informal closing ceremonies held in the church basement. Sherina,
Michael, and the other children eagerly participated in the brief "pageant" they had put together for parents who were able to attend. They recited poems and sang songs they had prepared for the occasion. Refreshments were served and Mrs. Baker got a chance, once again, to thank Mrs. Haynes, Mr. Phillips, Mrs. Marks and all of the others involved with the tutoring program for their assistance to Sherina and Michael. They would look forward to next year’s program. For Sherina, involvement next year would be essentially for maintenance help and not for remediation.

Even if the above story were a one-time and unique episode, it would still warrant investigation. How is it that Sherina and her older brother, Michael, were able to grasp academic concepts in the non-formal structure of an after-school tutoring program in the basement of an old church building that proved too difficult to comprehend in the formal classroom of the school? Moreover, Sherina and Michael’s stories are not at all unique, but have been repeated many times over. The only formal and independent assessment of the work of the after-school tutoring program described above was done by the Springfield School Department [1976]. It was found that at least 55% of the students who enrolled and remained in the program for at least a period of six weeks improved in their grades by as much as one letter grade. Since that time, the growth of
the non-formal program and the enthusiasm of parents, tutees, and volunteer tutors has given continued evidence of the effectiveness of this tutoring effort.

"Is there no balm in Gilead?" This question was asked by the Biblical prophet Jeremiah (Jeremiah, chapter 8, verse 22) in an ancient poem lamenting what he saw as an unhappy set of social and political circumstances within his nation. According to Bernard Anderson (1966), Gilead was a region to the prophet's eastern horizon from which were imported plants used for medicinal purposes. The prophet raised this rhetorical question in effort to address, in symbolic fashion, what the author perceived as an underlying moral ailment within ancient Israel giving rise to unwelcome socio-political events. The question's intent was to suggest, in an ironic sense, that medicine was available for this moral ailment, but that the members of his community were not taking advantage of the balm to which they had easy access.

In a sense, this situation obtains today insofar as the academic problems being experienced by African-American youth in urban public schools and the potential for help that is present within the caring tradition of today's African-American churches. On nearly every other corner throughout the African-American community in urban centers of the nation, there stands some sort of church
establishment. Some of these structures belong to congregations that are huge, having memberships well into the thousands. Their numbers are composed of persons who come not only from the immediate neighborhood, but from throughout the metropolitan area. Most, however, have small congregations drawing their memberships almost exclusively from the immediate environs wherein the church is located.

That African-American communities within urban centers have an abundance of churches should come as no surprise to anyone vaguely familiar with the African-American experience. The Black church has a long history of prominence within the context of the Black community. DuBois [1969] asserted that the institution of the Black church even pre-dated the development of the home within the oppressed community of Africans in the United States. The Black church has been a caring institution within the Black community, offering some measure of respite, rehabilitation, and resistance to the ravages of the larger hostile social climate from which its parishioners come.

Jeremiah’s question, "is there no balm in Gilead," provided the inspiration for the African-American slave spiritual entitled "There Is A Balm In Gilead" which originated sometime between 1750 and 1875 [Walker, 1979]. Miraculously, some slaves managed to hold fast to the position that even in the midst of a wholly oppressive and
dehumanizing situation, a "cure" for their status as chattel in society was possible. The song, using words coded with religious meaning, betrayed a deep political conviction that something could be done to "heal" their social condition. It also shows that while discouraged from time to time concerning their plight, the slaves were not willing to abandon their strive toward freedom:

There is a balm in Gilead
to make the wounded whole;
There is a balm in Gilead
to heal the sin-sick soul.

Sometimes I feel discouraged
and feel my works in vain,
But then the Holy Spirit
Revives my soul again.

With public school drop-out figures reaching epidemic proportions among African-American youth, and with reading and math scores persistently remaining below that of whites and some other ethnic groups, the caring resources within many African-American churches are being focused toward steps to help address academic problems experienced by Black youth in urban communities. Many churches have begun to offer after-school tutoring programs in an effort to cope with this educational crisis among African-American youth.
It is indeed possible that the story of Sherina and Michael outlined above is being repeated many times over without documentation. Yet, the prophet's question remains, "is there any balm in Gilead?" The words of the African-American spiritual suggests that there is healing or balm available for the educational plight of African-American students.
CHAPTER 1
INTRODUCTION

The Tradition of Caring

The Black church has a well established tradition within the context of the African American experience as an institution of caring and help without equal. However, the role of the Black church's efforts to strengthen the African-American community educationally have largely been ignored in educational literature. Increasing numbers of African-American churches have established free after-school tutoring programs for school children. Yet, the lack of documentation on such programs remains a phenomenon. Without benefit of research and documentation, these programs suffer from a lack of credibility as to their useful effectiveness. Given the necessary documentation, similar programs being initiated or planned by other churches in the African-American community would be encouraged and enhanced.

The focus of this research will be case studies of two (2) all volunteer tutorial programs sponsored by small African-American congregations. The intent of the study is to document the experiences of the two churches to determine program rationales, procedures, and the perceived effectiveness of these efforts by those involved: students,
parents, and volunteer tutors. This information will be compared with responses gathered from a survey of twenty (20) congregations of less than 1,000 members involved in sponsoring or establishing tutorial programs. The subjects of the case studies are after-school tutoring programs of the Martin Luther King, Jr. Community Church, of Springfield, Massachusetts and the New Covenant Presbyterian Church of Miami, Florida.

The Rationale for Church-Based After-School Tutorial Programs in the African-American Community

If the caring tradition of the African-American church has been a major factor in addressing the needs and issues within the Black community in other areas (social, political, economic, for example), then this tradition also should be useful in assisting urban Black youth with academic difficulties through non-formal educational programs. An understanding of the influence of the Black religious experience in American society will be fundamental to coming to grips with the Black cultural heritage and its import for tutoring programs in an urban setting. In order for educational efforts to be effective, they must adequately account for as many factors as may influence those they are designed to assist in the learning process. If Black children are to learn to read, write, count, and think critically, it will be essential to take into account
the value system that has given African-Americans the ability to survive and be creative in a social environment which historically has been far less than cordial. A tutorial program grounded in the value system and caring tradition of the Black church experience can provide one aspect of cure for the ravaged academic situation of Black urban youth.

**Purpose of the Study**

From Miami, FL to Detroit, MI and from New York City and Houston, TX to San Francisco and major metropolitan areas in between, many African-American congregations with memberships numbering far less than 1,000 persons have established some sort of tutorial programs to assist church and community youth experiencing academic difficulties in school. These programs are often staffed by volunteers, though some have part or full time paid staff to coordinate volunteer and student tutorial activities. Interestingly, documentation on such programs is extremely limited. Most information on tutorial programs sponsored by African-American churches consists of brochures or flyers produced by the congregations themselves to publicize whatever tutorial services are offered.

Many African-American church sponsored tutorial programs are not new. Some have been in continuous operation for three decades or more. Most of the literature
on community based tutorial programs serving primarily African-American students focuses on privately or publically funded efforts by agencies or schools, but not those sponsored by Black churches. However, the silence in the literature concerning these church efforts leaves a serious vacuum about one of the most common resources available within the African-American community.

There is some debate concerning the effectiveness of all volunteer learning programs such as smaller African-American churches can provide. Because of the infinite variety of circumstances which may give rise the all volunteer education arrangements, the broad spectrum from which students and tutors may come, and the range of educational objectives that may accompany all volunteer or non-formal learning situations, Reed (1984, p.53) feels that despite his enthusiasm for non-formal learning, it is "fruitless" to question its relative importance as compared to formal education. The goals, objectives, and methods vary too significantly.

Churches are essentially all volunteer agencies with a relatively small core of paid staff, the pastor in most cases. Within the African-American community, smaller churches (those of 250 members or less) typically have few resources for activities that are not essentially "religious" in nature, such as a tutorial program, because
of limited financial and human resources. Nonetheless, where these resources can be harnessed for the organization of tutorial efforts, some literature suggests that all volunteer efforts can be useful. Singh and Shukla [1979], for example, sees the highly person-centered and individualized concept underlying all volunteer or non-formal learning as its real asset in motivating the student to do his/her best:

Non-formal (learning) is geared to making an individual... fit for his (her) own neighborhood and thereby suited to the larger world. In fact the non-formal arrangement does not produce any unpleasantness because going to class is a pleasurable activity and it is solely dependent on inner motivation. The non-formal (learning arrangement) holds out no promises for the future. The future is to be discovered because as one learns, one starts looking ahead for a future. [1979, p.3]

Upon closer examination of the history of volunteer or non-formal education in the United States with regard to the instruction of Blacks in America, case after case can be cited where a non-formal educational setting pre-dated and even set the stage for substantive change or improvement in
the formal education of African-Americans. From the secret non-formal reading instruction given to Frederick Douglass by the wife of his so-called "owner" that first enabled him to read, as noted in his autobiography, to the many instances cited by Taylor Branch (1988) concerning the voter registration classes given by Bob Moses and others in the Mississippi Delta during the early 1960's, a powerful argument for the effectiveness of the all volunteer, non-formal instructional approach can be established.

**Background of the Problem to Be Investigated**

Throughout the history of the United States, Black children have had to endure less efficient and effective education than white children. This fact alone raises serious question as to whether it is the intent of our social structure to educate African-American children to the same degree as white children. Assuming that an informed and educated populace provides the foundation for real egalitarian competition within a democratic marketplace, the fact that African-American children continue to do less well academically than their white counterparts virtually assures for them a continued place of second-class citizenship in the future.

There are few researchers who are unfamiliar with the historical realities that have shaped race relations in this country and have contributed to the disparities in
achievement levels between Black and white children.
Differences in scholastic achievement among Blacks in
distinction from whites and other racial groups in the
United States are occasioned by 400 years of oppression and
exploitation of Blacks that is part of the legacy of this
nation. Farley and Allen have suggested that comparison of
educational differences between Black and white children
without taking into account the historical context that has
given rise to these differences creates a distorted view of
the realities involved:

To compare the educational statuses of black and
white Americans apart from their histories is to
risk serious misrepresentation. [1987, p. 189]

Prior to the abolition of slavery, it was illegal to
educate Black people in many areas [Haviland, 1889;
Aptheker, 1939; Franklin, 1980] leaving the overwhelming
majority of Blacks with no access to formal schooling.
Except for a few scattered opportunities presented in the
North, by freeman status, or sympathetic whites, Blacks were
not allowed to gain even the rudiments of education. Not
surprisingly, historical accounts reveal that very few
Blacks attended school in the 18th century and during the
early part of the 19th century.

The Thirteenth and Fourteenth amendments to the United States Constitution eliminated the basis for all legal
prohibitions to education for Blacks in this country. Correspondingly, many thought all constraints to Black education were removed with the assignment of citizenship rights for former slaves written into the U.S. Constitution. Anderson [1984], Wright [1941], Woodson [1933], Franklin [1949] among others, however, have pointed out that barriers to Black education persisted following Emancipation. Farley and Allen state that Reconstruction and "share-cropping" provided the structure of a new type of modified slave system in the South that placed Black education way down on the list of priorities within the cotton belt:

When time comes to break the sod, the sod must be broken; when time comes to plant the seeds, the seeds must be planted, and when the time comes to loosen red clay from about the bright green stalks of the cotton plants, that too, must be done even if it is September and school is open. Hunger is the punishment if we violate the law of Queen Cotton. [1987, p. 189]

Even beyond the rural South there were other obstacles to Blacks in seeking educational opportunities. In the cities of the North, systematic race discrimination was the principal method of educational denial. State laws and local ordinances, supported by the Supreme Court ruling in Plessy vs. Ferguson, consigned Blacks to inferior
educational facilities and materials under the legalized euphemism for justice called "separate but equal" (which institutionalized separate and unequal facilities and materials). For Black students, this translated into inferior school buildings and athletic facilities, used and/or outdated textbooks, and fewer course options than were generally available to white students. Similarly, in the area of employment Blacks were denied access to job possibilities open to similarly skilled or educated whites. Therefore, as Farley and Allen notes:

An inferior education, for instance, typified Irish peasants and southern Italians as much as Blacks; still, a European immigrant who had just arrived in Boston had a far better chance of securing a well-paying job than a Black laborer whose ancestors had been in Boston for generations. [1987, p. 190]

Benjamin Bloom [1971] correctly pointed out that the inadequate and inefficient preparation of students in our society is a luxury which the United States can ill afford any longer, a position affirmed by the President's Commission on Excellence in Education [1983] and reaffirmed by President George Bush and his convening of a "Summit Meeting on Education" [1989].
Statement of the Problem

Many writers have documented the Black church's role as an institution of help and caring within the African-American community since its beginnings as an underground movement within slavery (DuBois, 1903; Woodson, 1921; Mays, 1933; Frazier, 1974). This help and caring function has not been limited to religion, but has extended itself into all areas of African-American life, including politics, civil rights, and education. It has also been shown that, generally speaking, tutoring services help to improve student academic performance in the formal school setting, Ehly and Larsen, 1980; Koskinen and Wilson, 1982; Wynn, 1986; Tyms, 1987). While there is some concensus (NUL, 1984 and NAACP, 1986) that church sponsored tutoring programs in the Black community are welcome, and should be encouraged, to date the research documenting what is actually taking place in these programs and what the responses are of those affected by the programs is generally sparse.

Organization of the Study

Some African-American congregations in urban settings have established after-school tutorial programs as a means of assisting church and community youth toward better academic performance. In light of this fact, two after-school tutoring models sponsored by African-American churches have been examined. Questions considered in the
study of these programs were: What are these program's missions and what is being done to fulfill these missions? How do parents, students, and the tutors feel about these tutorial programs and program effects upon those enrolled? Who staffs these all volunteer after-school tutoring programs? What are the prevailing constraints in economically and socially deprived areas as indicated in research [Myrdal, 1944; National Urban League, 1982; U.S. Department of Commerce/Bureau of the Census, 1979; Zigler & Avlentine, 1979]?

In chapter two, a review of the literature on the African-American church is discussed with particular regard to its nurturing tradition and its efforts to address social needs of the Black community that were overlooked by the broader society. The Black church in the United States was described by DuBois in 1903 as the "oldest institution" in the Black community. It has been noted [DuBois, 1969; Woodson, 1921; Mays, 1933, Frazier, 1968] that caring was a powerful ingredient in the conduct of the Black religious experience, and the eventual cultural setting which developed around it. People were sensitized to the needs of others like themselves who were caught in a web of severe social aggression. It is in this traditionally nurturing historical context that the involvement of African-American churches in after-school tutorial programs will be explored.
Chapter three explains the methodology employed in gathering the data for presentation in this study. A discussion of the manner in which the case studies were developed along with identification of the instruments used in securing information from individuals working in or related to the programs is outlined. An explanation of the collection of data from other churches involved in similar activities is included also.

Descriptive case studies of the Martin Luther King, Jr. Community Church tutoring program and the New Covenant Presbyterian Church tutorial experience are presented in chapter four. A history of the programs is given taking into account community as well as church background. The rationale for the program development, curriculum, funding, staff recruitment and training, contact with local schools, and parental perceptions of program effect upon students are discussed. This chapter concludes with presentation of the findings from the survey conducted with twenty churches involved in or currently planning tutoring activities.

In chapter five conclusions are drawn from the case studies and data found in chapter four. Chapter five focuses on comparisons of the programs described in the two case studies and information ascertained from telephone survey responses concerning similar programs conducted by churches in other urban areas. While all factors are not
isolated, certainly the data provides information on what congregations involved in this study are experiencing as they attempt to assist youth toward academic improvement and success. The responses of students, volunteer tutors, parents, and church representatives as to their perceptions concerning what the programs are doing is reviewed.

Significance of the Study

While it has been suggested that it is a good thing to encourage the development of any and all efforts aimed at helping African-American children in urban centers to improve their academic performance, these efforts should help toward the desired end. Non-formal tutoring arrangements are one avenue being utilized to help address poor academic performance in school by students in these areas. Many African-American churches have initiated and/or are planning the development of after-school tutoring programs. Both currently existing tutorial programs and those being developed within the African-American community would benefit from the documented experience of other small African-American churches sponsoring tutorial programs.

By providing data on certain aspects of currently existing tutorial services sponsored by two African-American churches along with some perceptions regarding the activities of twenty other churches involved with after-school tutorial programs in different urban areas,
this study will enhance the efforts of congregations concerned with African-American youth experiencing academic difficulties. This data can be of assistance in evaluating such factors related to the provision of tutorial services as available human and financial resources, program organization, community support, parental involvement, and the development of appropriate relationships with local schools. As such, this study will assist everyone involved with the academic problems of not only urban African-American children, but all children to better understand what role, if any, the caring and nurturing tradition of the African-American church provided these programs in helping students toward better school performance: balm in strengthening academic skills of children.

**Limitation of the Study**

Employing the use of case studies and interviews, the findings of this investigation are necessarily limited to the programs examined and to the data received from respondents interviewed. This investigation has no means of controlling or determining the accuracy of the information received from respondents. The experimental method of inquiry was not used in this study. Therefore, research has not been based upon the use of comparison groups, control samples, nor has any attempt been made to determine
relationships among the various populations from which data has been collected.

This study has been limited to an examination of two after school tutoring models, the Retrieve Program of the Martin Luther King, Jr. Church in Springfield, Massachusetts and the New Covenant Presbyterian Church of Miami, Florida's Kuumba Project and the information gained from telephone interviews with church staff involved in twenty similar programs. Generalization of results and the applicability of these findings to the broader subject of African-American church sponsored after-school tutorial programs, if at all, should be made with great caution. Therefore, concluding statements have been made only in the broadest terms with regard to the matter of church sponsored tutorial programs in the African-American community.

Definition of Terms

The following terms are utilized in the study and are defined as presented below.

African-American Church. Church denominations or individual congregations whose constituent memberships are predominately composed of persons of African descent.

Black. Throughout this paper, the word "Black" is capitalized (except when quoting from other authors who may
not do so) because it refers to a specific racial group as in the case of "Caucasian," "Hispanic," or "Native American" and is used interchangeably with "African-American," referring to persons in the United States who are of African ancestry.

**Black Theology.** A distinct theological position within the Christian religion which is based upon a socio-political and economic context apart from that which is generally identified as traditional western theology, but which is, in fact, white western theology. The theological arguments of Black theology use the experience of Black people as their starting points. White western theology, by contrast, has been structured primarily in keeping with socio-political and economic events in Europe and creedal statements or theological tenets growing out of that context, thus rendering it indifferent to the experience of Black people and Black suffering at many points.

**Jack-leg Preacher.** An individual who claims the status of clergy ordination, but whose credentials are not widely recognized within the Black religious community. Such an individual is generally considered to be a charlatan.

**Presbytery.** Within the denomination of Protestant churches called Presbyterian, the governing body that has
administrative authority to establish and monitor the progress of individual congregations within its geographical boundaries and consists of elected representatives from these churches.

**Presbyterian Church, USA.** The denomination formed in 1983 by a merger of the former Presbyterian Church in the United States (PCUS) and the United Presbyterian Church in the United States of America (UPCUSA), former southern and northern branches of the denomination reunited after a split caused in 1861 by the Civil War.

**Volunteer After-School Tutoring Program.** As used in this paper, the phrase signifies the involvement of persons who tutor as volunteers in programs that may be administered by paid or volunteer staff.
CHAPTER 2

REVIEW OF THE LITERATURE

**Unequal Education**

For African-Americans, education has always been a critical factor to advancement in society. However, obtaining a quality education equal to that of white Americans has been a perennial problem for persons of African decent in the United States. While several writers including Woodson (1933), Hare (1982), Hale-Benson (1982), and Baker (1983) have identified American educational systems as the reason for poorer academic performance by African-American students as compared to that of whites, other explanations have been advanced. For example, William J. Wilson (*The Declining Significance of Race*, 1980), has argued that ethnic considerations are not so much a factor in society today as in times past. However, others such as Michael Katz, in *Class, Bureaucracy, and Schools* (1971), finds class as well as race as contributing factors to the disparity between the academic performance of the Black poor and other racial and socio-economic groups in public schools. Katz sees public schools as a "social sorting device" which aims to direct youngsters roughly into the social categories occupied by their parents:

> There is a great gap between the pronounce-
ment that education serves the people and the reality of what schools do to and for the children of the poor... School systems... treat children as units to be processed into particular shapes and dropped into slots roughly congruent with the status of their parents [1971, p. xviii].

Katz maintains that through the evolution of public education in this country, there has been a consistent interest in "enabling well-to-do children to retain or improve their advantage while doing very little for the rest" [1971, p. 110]. As such, Katz feels that public education represents a "social sorting device stacked even more heavily against blacks than against the poor" [p.110].

Hale-Benson also suggests that race is still very much a factor in the educational process and that cultural differences between Black students and white teachers can have an adverse effect on the students. She cites various research to establish her point. For example, in one study analysis of non-verbal communication between a white teacher interacting with four children, two white and two Black, in a nursery school setting are examined. Hale-Benson concluded that the Black nursery school students in this situation were disadvantaged merely by reason of cultural differences, other factors aside, as evidenced through
behavior patterns exhibited by both the teacher and students:

Films of a white teacher interacting with (the children showed)... one of the girls of each race was very active in trying to get the teacher's attention with a noted difference in success. The white girl looked at the teacher fourteen times and was successful in catching the teacher's eye on eight of those occasions. The Black girl tried the same thing thirty-five times and was successful in four of those attempts. The difference could be the result of cultural differences in non-verbal communication. [1982, p.71]

In this instance as in others Hale-Benson argues that racially and culturally identifiable behavior patterns should be considered in the design of the educational processes for Black children in distinction from white youth. That this is not done, Hale-Benson maintains, works to the detriment of Black youth. Baker [1983] in discussing the needs of multicultural education makes a similar point.

The fact that more than one hundred twenty-five years since the abolition of slavery and thirty-five years after the 1954 Supreme Court decision outlawing racially segregated schools, Blacks are still doing consistently less
well than their white counterparts on test scores is (or should be) of major concern to educators and parents alike. While no longer a written in law, the reality of the "de facto" circumstance in public education today is that African-American youngsters are still among those who are expected to make do with less education than their white counterparts. Bloom [1971] has argued the position that increasing competition from world markets has rendered the United States much less able to tolerate this type of duplicity in educational preparation of its students:

Some societies can utilize only a small number of highly educated persons in the economy and can provide the economic support for only a small proportion of the students to complete secondary or higher education. ...Such societies invest a great deal more in the prediction and selection of talent than in the development of such talent... The complexities of the skills required by the work force in the United States and in other highly developed nations means that we can no longer rest on the assumption that completion of secondary and advanced education is for the few... The problem is no longer one of finding the few who can succeed.
The basic problem is determining how the largest proportion of the ... group can learn effectively those skills and subject matter regarded as essential for their own development in a complex society. [1971, p.18].

What has been previously tolerated as an "inefficient" system of public education at best or at worse seen as an efficient system of instruction (giving adequate instruction only to the "haves" of society, but not to others), will no longer meet the needs of the society in the days ahead. Increasing competition from foreign markets, for example, is one of the several factors today that is placing greater demands for efficiency and accountability from public schools and from the students who attend them.

In 1983, the Report of the President's Commission on Education in America made a similar point regarding what it described as the "rising tide of mediocrity" in the nation's school systems and the deleterious effects of this state of affairs on the nation as a whole:

If only to keep and improve on the slim competitive edge we will retain in world markets, we must rededicate ourselves to the reform of our educational system for the benefit of all -old and young alike, affluent and poor, majori-
ty and minority. Learning is the indispensable investment required for success in the 'information age' we are entering. [1983, p. 1]

A Case for Non-Formal Education As Efficient Instruction

In order to help address this situation, a variety of solutions have been proposed, not the least of which is the importance of academic assistance outside the formal school setting. Increasing attention is being given to the role of tutorial programs as an effective means to help children bridge the educational gap as the writings of Ehly and Larsen [1980], Koskinen and Wilson [1982], and Arkin and Schollar [1982] show.

What is efficient instruction? From the economic point of view, efficient instruction implies getting the most output from a given set of inputs, or a given amount of dollars invested into the educational process. The goal is to try to get as much instructional benefit as possible from the smallest dollar investment as is practical. In an article dealing with efficiency and equity published in the Business Review [Feb., 1975], the goal of efficient instruction (education) was described in this way:

Inputs of labor, capital, and organization are applied and an output results. In education, the product is a pupil achieving at a certain rate. In order to be efficient at this 'produc-
tion task, educators must arrange the school resources (inputs) available to them in such a fashion that they generate the largest growth in achievement (output) for different types of students. [p.4]

Quite frequently, when efficient instructional models are discussed, non-formal instruction as an aid to producing efficient instruction is summarily dismissed as a viable alternative. While non-formal education may have formal instructional goals, usually it entails volunteer teachers, volunteer students, self-help activities, variable organizational styles, and is concentrated in relatively short periods of time as compared to formal instruction models. Because much of non-formal instruction styles operates outside the parameters of traditional econometrics, prediction in terms of outcome or results of inputs is somewhat unreliable. Thus, the inputs of non-formal education are viewed traditionally as less effective and/or desirable in producing economically efficient educational results (outputs).

Singh and Shukla [1979], however, sees the highly individualized concept underlying non-formal learning as its real asset. By contrast, Reed [1984] feels that the numerous variables that can affect non-formal learning
arrangements limit their effectiveness as an option in addressing educational goals.

Upon closer examination of the history of non-formal education in the United States with regard to the instruction of Blacks in America, case after case can be cited where a non-formal educational setting pre-dated and even set the stage for substantive change or improvement in the formal education of African Americans. Gerda Lerner (Black Women in White America: A Documentary) cites strong evidence for the effectiveness of the non-formal instructional approach as a vehicle for efficient instruction. Lerner gives the following example in her book:

In Natchez, Louisiana, there were two schools taught by colored teachers. One of these was a slave woman who had taught a midnight school for a year. It was opened at eleven or twelve o'clock at night, and closed at two o'clock A.M. ...Milla Granson, the teacher, learned to read and write from the children of her indulgent master in her old Kentucky home. Her number of scholars was twelve at a time and when she had taught these to read and write, she dismissed them, and again took up her apostolic number and brought them to the extent of her
ability, until she had graduated hundreds.
A number of them wrote their own passes and
started for Canada. [Haviland, 1889, p. 126]

This example of non-formal instruction has been repeated
many times over. Within the context of the African-American
church, the Sunday School movement, begun by Catherine
Ferguson some 200 years ago in a church basement, started
out as an effort by this free Black woman to help educate
the poor. Cathy Ferguson operated her "Murry Street Sabbath
School for more than forty years" [Robinson, 1967. p.79].

In each of the instances noted above, there was a
situation in which the formal educational institutions were
failing to meet an obvious need of a particular segment of
the members of society. The non-formal instructional models
served to address the void in a creative and empowering
fashion. This brief historical analysis does not pretend to
deal with all of the socio-political and economic factors
involved in the above referenced learning examples.
However, the fact remains that non-formal instructional
models can and do provide for efficient and effective
instruction even under the most adverse socio-political and
economic conditions.
Slavery and the Origins of the African-American Church

Many authors [DuBois, 1903; Frazier, 1963; Mays, 1968; Cone, 1975; Nelsen and Nelsen, 1975; Paris, 1985; Harris, 1987] have documented the disproportionate significance of the Black church as a helping institution within the African-American experience, particularly in the areas of caring, nurture, education, and socio-political reform. As previously mentioned, DuBois described the Black Church as coming into existence prior to the development of Black families in this country due to the harsh realities of slavery. As such DuBois defined the Black church as the "oldest institution" in the African-American community [DuBois, 1969]. Under chattel slavery in the Americas, DuBois noted:

The old ties of blood relationship and kinship disappeared and instead appeared a new polygamy and polyandry... It was a terrific social revolution, yet some traces were retained of the former group life, and chief among them was the institution of the Priest or medicine-man. He early appeared on the plantation and found his function as the healer of the sick, the interpreter of the Unknown, the comforter of the sorrowing, the one who rudely but picturesquely expressed the longing, disappointment, and resentment of a stolen and oppressed people.
Thus, as bard, physician, judge, and priest, within the narrow limits allowed by the slave system, rose the Negro preacher, and under him the first church was not at first by any means Christian nor definitely organized; rather it was an adaptation and mingling of heathen rites among the members of each plantation. [1969, p. 216]

The Black church came into existence during a period when the religious perspectives of white slave owners did not consider slavery an offense to human dignity, but perfectly normal and even divinely ordained. McKitrick [1963] cited the writings of one cleric, Thornton Stringfellow, who wrote in an 1856 treatise entitled *A Scriptural View of Slavery*, that the relative social positions of individuals were ordained by God. During American slavery, this theological premise justified the denial of civil rights to Blacks:

The first recorded language which was ever uttered in relation to slavery is the inspired language of Noah. In God’s stead he says ‘cursed be Canaan...God shall enlarge Japheth... and Canaan shall be his servant.’ Here language is used showing (how God) decreed Ham in a state of abject bondage. ...The relative duties of each state (status of the individual) are pointed out (in scripture)... those between the servant and the master in these words: ‘Servants be obedient to them who are your masters,
according to the flesh, with fear and trembling, 
in singleness of your heart as unto Christ; ... 
Here, by the Roman law, the servant was property, 
and the control of the master unlimited....

[McKitrick, 1963. pp 86-87 and 95]

It is against this social and theological backdrop that 
the Black church developed. Caring in an uncaring 
environment was a powerful ingredient in the conduct of 
Black religion and the eventual cultural setting which 
developed around it. People were sensitized to the needs of 
others like themselves who were caught in the web of slavery 
and aggression. A tradition of caring values evolved that 
became part and parcel of the cultural network within the 
African-American church community. The disproportionate 
influence of the Black church was developed in the 
experiences of the African community when it was 
transplanted to the American shores long before the 
abolition of chattel slavery.

Almost thirty years ago, E. Franklin Frazier, in the 
*Negro Church In America*, pointed out that until the 1940s 
the African-American church served as the primary agency of 
social control within the Black community far greater in 
influence than is generally accorded to any other religious 
entity in American society [Frazier, 1974. p.40]. This 
function even extended into home and family relationships.
The custodianship role of the Black church was instrumental in giving support to the creation of more stable family relationships than were permitted under slavery. "The churches undertook as organizations to censure unconventional and immoral sex behavior and to punish by expulsion sex offenders and those who violated the monogamous mores" [Frazier, p. 41]. The Black church's responsibility for not only the religious beliefs, but also the social, political, and economic values and mores of the post-slavery African-American community was made possible by the cohesion provided through a secure, caring, and supportive aggregation of persons within particular congregations and denominational structures.

Uplift of the Race Through Education

Persons of African descent valued education as a means to betterment of their status in society despite the hostilities of the prevailing culture in which the newly emancipated "citizens" now found themselves. Since slaves had been denied all formal education except in a few isolated instances of individual benevolencies, the African church societies in the United States sought to address the nearly universal illiteracy of former slaves almost immediately following Emancipation. One of the chief means for accomplishing this formidable task was through the founding of schools and allying with white churches and
northern philanthropists. Farley and Allen [1987] note that according to the 1880 census, only 20 percent of Blacks were able to write (literate) and fifty years later, this figure had jumped to 84 percent (US Census Report, 1934). In 1860, 2 percent of school-aged Black children attended school; by 1880, fully one third of the 3.0 million Black children between ages 5 and 19 were in school [Farley and Allen, p. 192]. Blacks completing high school and college also increased sizably. Black churches, particularly among the Methodists and Baptist, credited themselves with having helped alter the situation of illiteracy at the time of the signing of the Emancipation Act to a veritable state of literacy before the turn of the century [Paris, p. 68].

After Emancipation, Black churches perceived their religious function to include not only the moral, but also the social, civic, educational, and economic uplift of those descended from Africa who were once bought and sold as chattel. Paris [1985, p. 67] cites denominational records as proof of the official positions of major Black denominations outlining their programmatic goals relative to racial uplift. For example, in the 1896 Quadrennial Address of the African Methodist Episcopal Church, the bishops presented "a list of things that the churches should do" to improve the quality of life for Blacks, a list which Paris asserts had the "stamp of tradition on it." Exerpts from
this list display the broad range of efforts encouraged by church leaders aimed at racial uplift:

II. To encourage the organization of the social efforts, the Mutual Aid, Benevolent and Christian efforts of the Race.

III. To support the Commercial, Agricultural and Financial efforts of the Race....

VI. To give an opportunity to show by example what is possible for the Negro to do for himself and for others....

VII. To stand as a living protest against caste in the church, at the Sacramental table and in the Ministry....

XI. To increase in the young men and women Race Pride.

1. By preserving the biographies of men of the Race.

2. By showing that we need not be ashamed of our origin and ancestry.

3. By showing that originally the Negros were the Leaders of Civilization.

4. That they were among the most active promoters of Christianity.

5. That our night of bondage has never been without the star of hope...
XV. We are to furnish the race with an anchor of hope that they can cast into the deepest sea and which will hold until every son and daughter of Adam has secured his equal political and social rights.

[Paris, p. 68]

It can be seen from the above reference that African-American churches have historically believed that the task of racial uplift educationally, morally, and economically must be initiated and executed by Blacks themselves. In this regard, schooling became the focal point of transmission of these values and of their translation into realities. One Black Methodist Bishop, The Rev. C. M. Tanner, was quite clear in his belief that it was impractical to expect someone other than the former slaves to take the lead in improving their social lot. He asserted that neither the North nor the South could improve the quality of life for former slaves without their initiative and leadership in uplift efforts:

No man or community of men can elevate another. Elevation must always come within. What the North and the South, however, can do is to cease their injustices, direct and indirect, and allow the Negro to elevate himself. If, however, they had continued their opposition, it would have
been impossible for him to have acquitted himself as he has done, is doing, and gives promise of. Things, however, are moving on all right. The little remaining opposition can be overcome, and another generation will make croaking more nonsensical than it is now. [Paris, p.69]

A strong correlation has always been seen between education and economic standing within this nation. The thrust toward education among Black church groups was thus promoted as a tool toward greater economic stability for Blacks. Since Emancipation Black churches have been one of the most independent economic bulwarks within the Black community as the principal institutions not controlled socially, economically, or politically by forces outside the Black community itself. However, the relative strength of the Black churches themselves as economic institutions was never explored to the extent that it might have been because these churches gave highest institutional priorities to education, moral training, and civil rights according to Paris [p. 70] and Mitchell [p. 34] among others. Black churches established a variety of schools, many of which were partially supported by funding from white philanthropists and white church groups. Among the long list of such institutions were Lane College (Christian Methodist Episcopal), Boggs Academy (Presbyterians),
Wilberforce University (African Methodist Episcopal), Livingstone College (African Methodist Episcopal Church Zion), and Bishop College (Baptists) among others. Following the Civil War, scores of schools and colleges opened in the South under the auspices of the state legislatures, the American Missionary Society, the Freedman's Bureau, and various white denominations. According to Paris, an African Methodist Episcopal Bishop, Wesley J. Gaines, noted in 1890:

The most reliable statistics concerning the education of the race are those from the last census, and out of that we find that the Negro race in the United States has 17,822 schools, with 16,865 teachers. There has been great increase since then, as the census of the present year will show. [1987, p. 70]

Duplicity in Education

Farley and Allen cited figures which have pointed out that while African-Americans were making advances in education during the period between Reconstruction and World War II, education as a whole was a "growth industry" for the United States [1987, p. 190]. School enrollment rates rose and illiteracy rates dropped for whites as well as for Blacks during this time. In 1890, 60 percent of white children were enrolled in school; by 1940, the figure was 72
percent; white illiteracy had dropped from 8 to 1 percent. Between World War II and 1980, African-Americans and whites continued to become better educated. By 1980, the median number of years of schooling for whites aged 25 years and over was 12.5. In 1940, the median number of years of schooling completed by Blacks was 5.7; by 1980 this figure had risen to 12. The number of high school graduates during this period went up from 8 percent to 51 percent and college graduates increased from 1.3 to 8 percent [p. 190].

Following the Brown decision of the Supreme Court in 1954 (Brown vs. Topeka, KS), laws permitting separate and unequal educational conditions to exist within the classroom were removed. Nonetheless, surveys compiled by the National Urban League [NUL, 1982] have indicated that average performance by African-American children on standardized reading and math achievement test remain significantly below that of white youngsters whether desegregated or not. Furthermore, according to the NUL and the National Association for the Advancement of Colored People [Crisis magazine, 1984], Black children remain most likely to be prematurely separated from school, either by suspension or dropping out prior to graduation. While no longer written in law, the reality of the "de facto" circumstance in public education today is that the African-American youngster will receive less education than
his or her white counterpart. Farley and Allen have suggested that the pattern of race relations within the United States has shown that when Blacks:

have been given the opportunity to make advances that would lead to parity with whites, they have taken advantage of them. However, when it has been noted that advances were being made, opportunities for remediation of disparities have been curtailed. [1987, 419]

The history of race relations in the United States has been like that of a caste system in the findings of some observers cited by Farley and Allen. In such systems the associations between the marginalized or sub-group in terms of power with the dominant group are structured hierarchically. Social interactions, culture, and belief systems converge to structure the society in such a way as to make the minority group institutionally inferior in all areas of life to the majority group. In such a social structure, education is influenced by caste membership. In Japan, Israel, Britain, New Zealand, and the United States, several consistent social features of the caste system:

Each society share the belief that education determines a person's position in adult life. Historically, caste minorities in the societies studied were either first denied formal educa-
tion and later given inferior education or were given inferior education from the beginning. As a result, a wide gap in educational attainment between the minority group and the dominant group was characteristic for each society. [1987, p. 194]

Four typical explanations for the lower school performance of minority group members in the caste structured societies cited in Farley and Allen's research:

- Minority group members and members of the majority group offered competing explanations for the observed gap in education. Majority group theories usually dominate the literature on group differences in educational status. Where available, minority group literature adopts a diametrically opposed position, and theories of minority group members attribute the sources of their educational problems to inequities in the prevailing caste stratification system and in the legal-extralegal discriminatory policies and practices of the dominant group. By contrast, the dominant group explanations of the educational problems of the minority locate the sources in the social, cultural, familial, or biological inadequacies of the minority group. [1987, p. 199].
Although African-Americans made significant educational progress since the turn of the century, they continued to be disadvantaged in relative terms. According to the 1980 Census, Blacks aged 16 and over continued to have lower educational attainments than whites. For example, 40.5 percent of Blacks and 28.1 percent of whites aged 16 or over had completed eight years of less of formal schooling (see Table 2.1). White high school graduates outnumbered African-Americans by 29.6 to 22.3 percent. Whites were more than twice as likely to have graduated from college or to have completed advanced college degrees. For Hispanic Americans, the educational profile was similar to that of Blacks, according to the 1980 census data.

Table 2.2 shows sexual differences in years of educational attainment. For both Blacks and Whites, women were less likely to have only primary school educations and were more likely to have graduated from high school. Among whites, a sizable male advantage was clear for more advanced years of schooling -white men were more likely to have completed college (7.4 versus 6.1 percent) and to have continued college beyond the bachelor's level (7.3 versus 3.* percent) than white women. Among Blacks, similar proportions of women and men completed college or went on to advanced degree programs.
Table 2.1

EDUCATIONAL ATTAINMENT BY RACE
FOR POPULATION AGED 16 AND OVER, 1980

<table>
<thead>
<tr>
<th>Educational Attainment</th>
<th>White, Non-Hispanic</th>
<th>White, Hispanic</th>
<th>Black</th>
<th>Asian/Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>28.1%</td>
<td>49.9%</td>
<td>40.5%</td>
<td>33.9%</td>
</tr>
<tr>
<td>(0-8 Yrs)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some High School</td>
<td>15.9</td>
<td>17.8</td>
<td>21.6</td>
<td>13.9</td>
</tr>
<tr>
<td>(9-11 Yrs.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H.S. Grad.</td>
<td>29.6</td>
<td>18.6</td>
<td>22.3</td>
<td>21.8</td>
</tr>
<tr>
<td>(12 Yrs.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some College</td>
<td>14.2</td>
<td>9.2</td>
<td>10.6</td>
<td>15.1</td>
</tr>
<tr>
<td>(13-15 Yrs)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College Grad.</td>
<td>6.7</td>
<td>2.2</td>
<td>2.8</td>
<td>7.2</td>
</tr>
<tr>
<td>(16 Yrs.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post B.A.</td>
<td>5.5</td>
<td>2.3</td>
<td>2.2</td>
<td>8.1</td>
</tr>
<tr>
<td>(17+ Yrs.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 2.2

EDUCATIONAL ATTAINMENT BY RACE AND SEX
FOR POPULATION AGED 16 AND OVER, 1980

<table>
<thead>
<tr>
<th>Educational Attainment</th>
<th>Black Female</th>
<th>Black Male</th>
<th>White Female</th>
<th>White Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary (0-8 Yrs)</td>
<td>38.3%</td>
<td>43.2%</td>
<td>26.9%</td>
<td>29.4%</td>
</tr>
<tr>
<td>Some High School (9-11 Yrs.)</td>
<td>21.9</td>
<td>21.2</td>
<td>16.3</td>
<td>15.5</td>
</tr>
<tr>
<td>H.S. Grad. (12 Yrs.)</td>
<td>23.6</td>
<td>20.8</td>
<td>32.5</td>
<td>26.5</td>
</tr>
<tr>
<td>Some College (13-15 Yrs)</td>
<td>11.0</td>
<td>10.1</td>
<td>14.4</td>
<td>13.9</td>
</tr>
<tr>
<td>College Grad. (16 Yrs.)</td>
<td>3.0</td>
<td>2.5</td>
<td>6.1</td>
<td>7.4</td>
</tr>
<tr>
<td>Post B.A. (17+ Yrs.)</td>
<td>2.2</td>
<td>2.2</td>
<td>3.8</td>
<td>7.3</td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

[Farley & Allen, 1987. p.194]

Comparison of Black and white educational attainment by age (Tables 2.3 and 2.4) conveyed empirical disparities between the races which have resulted from the historical patterns of the racial caste system that has prevailed in the United States. In each age category, Blacks have
attained significantly less education than their white counterparts.

Table 2.3

BLACK EDUCATIONAL ATTAINMENT BY AGE FOR POPULATION AGED 16 AND OVER

<table>
<thead>
<tr>
<th>Educational Attainment</th>
<th>16-25</th>
<th>26-35</th>
<th>36-45</th>
<th>46-55</th>
<th>56+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary (0-8 Yrs)</td>
<td>6.6%</td>
<td>6.9%</td>
<td>14.4%</td>
<td>30.0%</td>
<td>58.4%</td>
</tr>
<tr>
<td>Some High School (9-11 Yrs.)</td>
<td>40.0</td>
<td>19.2</td>
<td>26.1</td>
<td>27.7</td>
<td>19.0</td>
</tr>
<tr>
<td>H.S. Grad. (12 Yrs.)</td>
<td>33.4</td>
<td>40.4</td>
<td>35.3</td>
<td>25.1</td>
<td>13.5</td>
</tr>
<tr>
<td>Some College (13-15 Yrs)</td>
<td>16.9</td>
<td>21.8</td>
<td>14.8</td>
<td>9.7</td>
<td>4.9</td>
</tr>
<tr>
<td>College Grad. (16 Yrs.)</td>
<td>2.5</td>
<td>6.8</td>
<td>4.4</td>
<td>3.5</td>
<td>2.0</td>
</tr>
<tr>
<td>Post B.A. (17+ Yrs.)</td>
<td>.6</td>
<td>4.9</td>
<td>5.0</td>
<td>4.0</td>
<td>2.2</td>
</tr>
<tr>
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<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

[Farley & Allen, 1987. p. 194]
### Table 2.4

**WHITE EDUCATIONAL ATTAINMENT BY AGE**

**FOR POPULATION AGED 16 AND OVER**

<table>
<thead>
<tr>
<th>Educational Attainment</th>
<th>16-25</th>
<th>26-35</th>
<th>36-45</th>
<th>46-55</th>
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<td><strong>Elementary</strong></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>(0-8 Yrs.)</td>
<td>3.4%</td>
<td>3.6%</td>
<td>6.9%</td>
<td>12.9%</td>
<td>31.8%</td>
</tr>
<tr>
<td><strong>Some High School</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(9-11 Yrs.)</td>
<td>30.8%</td>
<td>8.5%</td>
<td>12.6%</td>
<td>17.1%</td>
<td>18.6%</td>
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<tr>
<td><strong>H.S. Grad.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(12 Yrs.)</td>
<td>37.2%</td>
<td>38.8%</td>
<td>41.7%</td>
<td>39.8%</td>
<td>28.9%</td>
</tr>
<tr>
<td><strong>Some College</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(13-15 Yrs)</td>
<td>21.4%</td>
<td>23.2%</td>
<td>17.9%</td>
<td>14.1%</td>
<td>10.8%</td>
</tr>
<tr>
<td><strong>College Grad.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(16 Yrs.)</td>
<td>5.6%</td>
<td>14.1%</td>
<td>9.7%</td>
<td>8.1%</td>
<td>5.4%</td>
</tr>
<tr>
<td><strong>Post B.A.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(17+ Yrs.)</td>
<td>1.6%</td>
<td>11.8%</td>
<td>11.2%</td>
<td>8.0%</td>
<td>4.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

[Farley and Allen, 1987. p. 194]
More than fifty years ago, Carter G. Woodson [1933] described much of the academic activity within the United States with regard to Blacks as the "Mis-education of the Negro." Several recent writers [Katz, 1971; Gay, 1979; Hare, 1982; Hale-Benson, 1982; Baker, 1983; and Kunjufu, 1986] cited American educational systems as the cause of disparity between Black student performance and that of whites. Hale-Benson has stated that:

The American educational system has not been effective in the education of Black children...
The emphasis of traditional education has been upon molding and shaping Black children so that they can be fitted into an educational process designed for Anglo-Saxon middle-class children. We know that the system is not working because of the disproportionate number of Black children who are labeled hyperactive... mentally retarded and placed in 'special classes,'... suspended, expelled, and 'pushed out' of schools. [1982, p.1]

The effects of poor schooling for Blacks has taken its toll not only on Blacks, but now can be seen in the concerns for the quality of education in general throughout the nation. In 1988, only one in seven American high-school juniors were able to score "adequate" on the National
Assessment of Educational Progress test of analytic-writing. Fewer than 30 percent could do satisfactory in the area of persuasive writing. In similar grading of reading skills, less than half the juniors were rated as "adept" and United States Education Secretary Lauro P. Cavazos indicated that he was "appalled" at the report which overall showed little improvement in education performance during the 1970's and 1980's [Broader, 1990]. According to the Economic Policy Institute, after setting aside expenditures for higher education and focusing only on pre-school through high school, the United States ranks fourteenth of sixteen industrial nations in the share of gross national product devoted to precollege education [Broader, 1990]. According to this report, an additional $20 billion a year would be needed to bring us to average. Still, this annual expenditure would total far less than the projected $327 to $500 billion that will be needed to bail out the savings and loan industry ravaged by mismanagement and corruption.

Parental Involvement

A thorough analysis of the challenges facing American education was given in the 1981 report of the Presidential Commission on Education, A Nation At Risk. Its findings and recommendations were a primary factor in shaping discussion and action about educational reform for the
decade of the 1980's. The role of the home and the parent in effecting qualitative educational improvement, however, received but brief attention in this report. Items the document identified for attention such as curriculum, the atmosphere or ambiance in the school, and support services, are all critical to enhancing the educational process. However, these can achieve but modest results at best without support from the home in the form of some sort of parental involvement.

Almost as a postscript or afterthought, the report of the National Commission on Excellence in Education concluded its findings regarding the state of public education in America with only "a word to parents and students." Symbolically, the juxtaposition of these curious remarks to parents at the end of the report gave fundamental insight to what was perhaps one of the major problems facing public education, especially at the secondary level: the absence of serious and substantive parental involvement.

The Springfield, Massachusetts School Committee in 1983 organized a subcommittee to help improve the perception of the city’s public schools. As part of its deliberations, this subcommittee conducted a city-wide telephone survey to ascertain information on how citizens felt about the public schools and certain issues facing the schools. One of the twenty-six questions the subcommittee chose to include in
the survey was "how involved should parents be (in the schools or education of their children)?" 54% of the respondents said "a lot." 33% said "a good amount." 11% said "somewhat" and only 2% chose the response "very little" [Springfield, MA School Committee, 1983]. In all, fully 87% of the respondents thought that parents should be involved in the schools that their children attend or in the education of their children. The above opinions were held by persons who said that their children were in public school, private school, or in no school at all. This same survey also found the opinion expressed by 7% of the respondents that one of the most difficult problems teachers have to deal with was the "lack of parental involvement" [Springfield School Committee, 1983]. This lack of parental involvement has been associated with high absenteeism among students and the chronic growth of discipline problems in the schools.

While most people recognize the importance of attempting to involve and work with parents in educating children, most educators will also acknowledge that this is something much easier said than done. Complicating the process of encouraging parental involvement is the often paternalistic attitude of school officials and bureaucracy which sometimes functions as if certain parents, by virtue
of their address, clothing, or apparent socio-economic status, are less able to know what is best for their children. The Independent School District of Houston, Texas implemented a multi-million dollar program in 1983, called "Operation Fail-Safe" aimed at improving parental involvement in the education of the city's public school students. In the descriptive brochure on the program, the attitude of the educator was noted as one of the major factors undermining parental involvement in education:

Many educators have established the school house as their exclusive domain. The parent's role in a child's education has not been encouraged or supported. The old adage, 'teacher knows best,' has unfortunately become an exclusionary phrase that has left parents out of the most important aspect of their child's development: teaching him/her to learn. [Houston, TX Board of Education, 1983]

**Pressures Upon the Urban Family**

Many researchers have documented the fact that the policies of the federal government during the 1980's were not kind to poorer families in the United States and that families in urban centers especially were not spared in this era of what Marian Edelman termed "not-so-benign neglect" [Kunjufu, 1985 and 1986; Edelman, 1987; Madhubuti,
High unemployment, already higher than the national average among African-Americans, had been compounded by the massive flight of manufacturing jobs to other countries. Additionally, major cuts in social security benefits, aid to families with dependent children, cuts in school lunch programs, cuts in education, health care, and publicly financed jobs programs as well as cuts in other social programs aimed at helping the underprivileged have all adversely affected the quality of life for many families [Billingsley, 1988; Edelman, 1987; Gibbs, 1988; Smith, 1985].

A dismal situation for the family in general becomes even more grim when the plight of Black and Hispanic youth and their families are considered, particularly those families headed by single parents (usually female). 40 to 60% unemployment has been the case for Black teenagers in most urban areas throughout the 1980's. The National Urban League, in a report issued in July, 1982, noted that the Black child:

growing up in a household headed by one parent has less of an opportunity to achieve a full and productive life than a child in a household in which two parents are present. ...In 1980, 46% of all black children under age 18 lived with one parent, usually the mother. Where there was
a female householder with no husband present, nearly one-half (49%) had incomes that fell below the poverty level. [National Urban League, 1982]

Five years later, concerning the status of Black children reared in single parent homes, Edelman wrote:

Today black children in young female-headed households are the poorest in the nation. While a black child born in the United States has a one in two chance of being born poor, a black child in a female-headed household has a two in three chance of being poor. If that household is headed by a mother under twenty-five years of age, that baby has a four in five chance of being poor. [1987, p.3]

In December, 1982 the community board of the Springfield, MA Area Council for Children established a special committee to assess and publicize the needs of children, youth, and families in the Greater Springfield metropolitan area. In its report, this committee made the following observations:

The percentage of children living in poverty in Springfield nearly doubled between 1970 and 1980; three out of every ten children under eighteen live in families below the poverty level. This rate is 2 1/4 times the state rate and almost double the national rate. ...
mortality rate has increased sharply since 1979; by 1981, it was the highest of the major cities in the Commonwealth. The rate for Blacks in Springfield has averaged about 70% higher than the total rate over the past decade. Reports of child abuse and neglect have also been on the increase.

In the face of these grim statistics, it cannot be ignored that there has been a drastic shift in national spending priorities from domestic needs such as jobs, education and health care. (Yet) the needs of the whole child must be somehow addressed. [Springfield Area Council for Children, 1982]

Unfortunately, what the above report depicted as existing in the metropolitan Springfield area was surely not unique among American urban centers. On the contrary, the "grim statistics" described above were mirrored in many urban communities across the country.

Congregations have responded to many of these economic challenges to family life, establishing day care programs for children, feeding programs for the homeless, food distribution programs, nursing homes, and other housing endeavors. Charles W. Smith has noted in his book, The Church in the Life of the Black Family, that one function
the Black church has fulfilled has been that of enabling Black families to survive in a socially hostile environment, a role that has often been misinterpreted:

It is not accidental that families in the churches have not experienced many of the problems that have been faced by those who remain outside the church fellowship. Whether consciously or unconsciously, the preaching and singing about hope have provided a support system for church families in crisis. In the black community the church has always forced its members to look forward to a brighter day. Some have criticized the black church for becoming, in Marxian language, 'the opiate of the people.' Those who have made that assessment really have not understood the strength of the black church. Only because of the intentional reiteration of a profound eschatology has the black church been able to prevent an entire race of people from breaking under the yoke of relentless oppression. [1985, p. 15]

Parental Interest in Education

The assumption that the absence of parental involvement indicates the absence of parental interest in the education of the youngster does not actually hold up when the several social and economic pressures impacting upon family life today are considered. Writings by Deni Leonard [1979],
Gwendolyn Baker's treatment of community-parent-school working together for factoring in multicultural considerations effectively into the schools [1983], and Ellen Lurie's work in assisting parents to cope with public school bureaucracy suggest that urban parents are very much interested in the education of their children. One of the several trends that John Naisbitt identified was that American society was swiftly moving away from "institutional help" modes of problem solving toward the "self-help" mode. Naisbitt maintained that parents were among the chief trendsetters in this direction as they evidenced their concern about the education of their youngsters:

There have been a variety of self-help responses to the continued disillusionment with the school system. Parent activism has increased... In its most radical form, the new educational self-help movement has produced a steady stream of new alternative schools and attempts to move the education process from the schools into the homes either as a supplement to the regular school curriculum or as an outright threat to the compulsory education laws. [1984, p. 157]
This does not seem to suggest parental disinterest in the education of their children as it does frustration nationwide with many public school systems.

Wynn noted that the task of parental involvement in education is often complicated by the breakdown of communication between the schools and the home:

The reluctance of the great majority of urban parents to visit the school facility voluntarily or on invitation to participate in events, workshops, open houses, and parent conferences is affirmed by the meager attendance in evidence at such events as compared to the potential. Unfortunately, many in the community who do attend these affairs, are not the parents with whom the school needs to communicate most urgently: those whose children need support, guidance, or have other needs wherein the parent can be helpful...

This breakdown takes place primarily due to the reluctance of the school to go out into the community. Furthermore, it is unrealistic of the school to expect that urban community minorities and poor will willingly expose themselves to the very institutions that, at least in part, are responsible for their disadvantaged plight in
society. To expose themselves to the system in which they were often branded as failures and trouble makers is more than can be expected. [1986, pp. 28-29]

Researchers have argued that, despite the difficulties involved, schools and students benefit when the gap between the home, the community, and the school is bridged. Linscomb observed that two major advantages accrue to a school that encourages active parent and community programs in support of education:

First, the parent groups can give administrators a different perspective about school issues than they might discern by listening only to professional educations. Second, there will be a rise in school and community morale that is concommitant with involvement and active participation. Administrators may receive a more comprehensive appraisal of how funds should be spent, or obtain a better grasp of program weaknesses, and strengths when they see them from a frustrated parent’s point of view. [1980, p. 47]

Wynn [1986] suggested that bigoted notions implying that factors such as poverty or race render poor Black families less interested in the education of their children
do not hold up under scrutiny. Building upon the work of earlier researchers, Wynn conducted a study in 1986 of parental preferences regarding home-school communications in Asbury Park, NJ. A study to elicit parental opinions on home/school communication was conducted in the Toledo, OH school district in 1973 by Bonnie Sloan. As part of the study, parents were asked to respond concerning the how communications took place between schools attended by their children and the home. Wynn noted the questions as follows:

1. What are the actual ways in which you learn about your child's school, and what do you consider to be the preferred ways for you to learn about your child's school?

2. What are the most effective ways for parents to communicate with schools?

3. To what extent do you want to be informed and consulted regarding decisions made at your child's school? [1986, p. 48]

A similar study was conducted by Cattermole and Robinson (1985) in which information was sought concerning what parents felt were the most effective ways to improve communication between the home and the school. This survey was taken in Abbotsford, British Columbia, a predominately white suburb of Vancouver, Canada using the questions of the Sloan Study. The 1986 Wynn study was conducted in the predominately Black and Hispanic Asbury Park, NJ School
District, using the questions of the 1973 Sloan and the 1985 Cattermole and Robinson surveys. There were tremendous differences in the three cities of Toledo, Ohio, Abbotsford, Canada, and Asbury Park, New Jersey. Not only are demographics of the populations involved dissimilar, but the surveys were conducted at different times (1973, 1985, and 1986). Yet, the Asbury Park results were consistent with the Sloan survey of Toledo parents and the Cattermole and Robinson survey of Abbotsford, Canada parents.

Sloan found that Toledo parents actually learned about their children's schools from five sources. Listed in order of frequency, those sources were:

1) The children themselves.
2) Regularly scheduled parent/teacher conferences.
3) School newsletters.
4) Report Cards.
5) Personal visits to the school.

Cattermole and Robinson found that parents identified those same five sources, in somewhat different order, as the ways they most often learned about their children's schools:

1) The children themselves.
2) Report cards.
3) School Newsletter.
4) Scheduled parent/teacher conferences.
5) Personal visits to the school.
The Asbury Park parents responded that they actually learned about school events in ways similar to the other two studies:

1) The children themselves.
2) Regularly scheduled parent/teacher conferences.
3) Report cards.
4) Personal visits to the school.
5) "Meet the teacher"/open house nights.

Preferred ways of learning about their children's schools were identified by parents in the three studies according to the rankings shown in Figure 2.1.

<table>
<thead>
<tr>
<th>TOLEDO</th>
<th>ABBOTSFORD</th>
<th>ASBURY PARK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Newsletter</td>
<td>1) Newsletter</td>
<td>1) Parent/Teacher conf.</td>
</tr>
<tr>
<td>2) Parent/Teacher conf.</td>
<td>2) Parent/Teacher conf.</td>
<td>2) Report cards</td>
</tr>
<tr>
<td>3) Child enrolled</td>
<td>3) Child enrolled</td>
<td>3) Teacher notes and calls</td>
</tr>
<tr>
<td>4) Teacher notes and calls</td>
<td>4) Report cards</td>
<td>4) Child enrolled</td>
</tr>
<tr>
<td>5) Visits to school</td>
<td>5) Visits to school</td>
<td>5) Open house nights</td>
</tr>
</tbody>
</table>

[Comparisons by Z. P. Wynn, 1986]

Figure 2.1 PREFERRED SOURCES OF SCHOOL INFORMATION
The responses from the parents in all three studies indicate that parents prefer receiving information concerning the schools from the institutions rather than through their children. From these studies, there is little to suggest that parents do not wish to be involved with schools attended by their children. Parents generally want to be involved and are interested in the education of their children. The process of creating effective and satisfying opportunities for their involvement, however, remains a challenge.

Helping bridge the gap between the home and the school is a task African-American congregation may be able to undertake. There is a growing degree of challenge facing the church today in undertaking this task, however, due to the worsening economic situation of many within the Black community. Smith notes that while the church is still one of the most influential forces within the African-American community, the church does not now occupy the once unquestioned position within the life of the Black community it once did:

Phenomenologically the black church in America developed out of the deprivation and oppression experienced by the slaves. In so doing, the black church existed as a support system for the oppressed at society's break-
points... Sadly for many blacks, the secularization of the twentieth century has exacted a great price. The church no longer occupies the central position of authority in the life of blacks that it once did. This fact has a great impact on the family. Families who are the most broken are families who also are at the lower end of the socioeconomic scale. Studies also indicate that it is primarily this group of the so-called underclass that is not being reached by churches. [1985, p. 23]

Inspite of these concerns, Smith agrees with Wimberly [1979], Mitchell [1979], and Paris [1987] in affirming the nurturing role of the African-American church as "extended family" in the Black community. As such, Smith sees the church as capable of addressing the needs of the Black family in coping with socio-economic constraints:

The black church in American retains its vitality against extradinary odds because it was born as an expression of the black extended family. The tribal structure of Africa was used... The consanguineal family models of western Africa were drawn on... (and) the black church is an extended family. [1985, p. 74].
The Caring Response to Racism

It is the conclusion of several writers [among them DuBois, Woodson, Mays, Frazier, Cone, Wilmore, and Paris] that the caring tradition within the Black church has largely been shaped in response to the racism and hostility that has characterized the African-American experience. Paris suggests that this shaping has been necessary not only to protect oppressed Black masses from the ravages of racism, but also to prevent some members of the race from believing the propaganda of Black inferiority. This is an agenda, according to Paris, shared by many institutions within the African-American community, but especially important to and for the functioning of the Black church:

Since the hostility of white American toward blacks has been so persistently pervasive, opposition to it inevitably became an important part of the agenda of all black organizations, beginning with the churches from the earliest times to the present day. It is no understatement to say that most black organizations have defined themselves largely in terms of that struggle. The psychological impact of racism on blacks was so great that during much of the nineteenth and early twentieth centuries the term "manhood Christianity" became a major sociological and religious symbol for them. It served to prove something not
only to whites but to blacks as well. Blacks had been told for so many generations that they were an inferior race that many had become vulnerable to believing it themselves. This danger must have constituted the ultimate threat to the churches, since a belief in one’s own inferiority inevitably must lead to such a state of demoralization that change is virtually rendered impossible. Thus the racial struggle had to be waged not only against the racism of white America per se but also against the tendencies within the race to believe racist propaganda. The latter function has always been correlated closely with the cultivation of the twin values of self-reliance and self-respect, both of which are exemplified in the development, maintenance, and improvement of religious institutions. [1987, p.71]

Henry Mitchell notes that those most effective in Black preaching today are those who, like the great Black spiritual leaders of the past, are most closely identified with the needs and issues of the African-American community: The best of Black preachers today still know intuitively that they have no allegiance to any cultural criteria save the idiom of the people... The Black Fathers (preachers of the past) felt no inclination to follow the litera-
listic interpretations (of the Bible) which whites devised to meet white needs and justify slavery. [1979, p.29]

Because African-Americans, unlike other racial or ethnic groups that comprise the multicultural make-up of American society, entered this social structure in chains as chattel rather than having been recognized as human beings, Blacks drew heavily upon the support offered through their religious activities which affirmed their humanity. Mitchell suggests that the uniqueness of the African-American experience has shaped the distinctive character of the Black church and the centrality of its role in addressing the issues and concerns of African-Americans today from within its caring tradition:

It is important to remember... that there is a distinct Black religious experience today because there was and is a distinct Black experience in America, and because that experience was given religious interpretation by (persons) most of whom were innocent of the white tradition. Their interpretations were made on the basis of their African background and their peculiar experience in America, as this experience could be articulated with their knowledge of the Bible. [1979, p. 57]
DuBois noted differences between the lives of those who were involved in the church and those who were not. Involvement in the church for African-Americans was not, in DuBois' day nor in present times, a matter of Sunday morning ritual unrelated and removed from day to day activities of the Black churchgoers. The African-American church experience in its best expressions provides its members with what Bowyer, Hart, and Meade [1986, p. 61] described as an emotional dynamic that "is marked by a sense of community or corporateness" that transcends the troubles of the day. Henry Mitchell noted a healing quality in the worship of the Black church that has significant import for the everyday life of the worshipper:

In a hostile white world, (Blacks) have had to be closed-lipped and poker-faced to survive... The healing catharsis inherent in the Black worship service has helped many generations of Blacks to keep their balance and sanity in a world where other racial groups with far fewer problems have chosen suicide.

[1979, p. 142]

Gayraud Wilmore in his interpretation of the history of the religious experience of African-Americans asserted that:

Religion has been and continues to be an essential thread in the fabric of black culture despite black sociological hetero-
geneity with respect to such secular factors as regional differences and socio-economic backgrounds... It is difficult to understand how even the most skeptical observers of religion and the black religious experience in America can deny that on the whole religion and religious institutions have served blacks well. [1973, pp. 220-221]

The Black church often provides an alternative to the lower social, political, and economic status generally assigned to Blacks in the wider society. An African-American female who works as a domestic, cleaning the house and cooking for her white female boss Monday through Saturday, might hold the post of President of the Women's Usher Board on Sunday. The same gentleman who serves as butler during the week may be Chairman of the Deacon Board on Sunday. The child who is viewed as barely educable, hyperactive, and disruptive during the school week may be President of the Youth Fellowship organization and soloist in the church choir on Sunday.

Allan Boesak [1977] also stressed the point that Black religion must deal with the issues confronting persons of African descent from a distinctively Black caring perspective. Boesak, Mitchell [1979] and others [Cone, 1969; Thurman, 1953; Gutierrez, 1973; Wilmore, 1973; and
Wimberly, 1979] have maintained that the central task of the Black theological perspective, in distinction from the main corpus of western (white) theology, is to address the issues and concerns of the poor and oppressed in society:

Black theological reflection must take seriously precisely what (white) Christian theology has hitherto ignored: the black situation. In its focus on the poor and the oppressed, the theology of liberation is not a new theology; it is simply the proclamation of the age-old gospel, but now liberated from the deadly hold of the (perspective of the) mighty and the powerful and made relevant to the situation of the oppressed and the poor.

[Boesak, p.10]

Taylor Branch (1988) has termed 1954 through 1963 the "King years" in reference, of course, to the wide publicity the Nobel Peace Prize winner, Martin Luther King, Jr., received during these years in his efforts to orchestrate non-violent protests of racial segregation in the United States. Branch, Garrow (1987), King (1969), and others have documented the extensive dependence the King influenced civil rights movements of the 1950’s and 1960’s had upon the Black churches in various communities. This, however, was not a new development in the life of the
churches. The caring tradition, in response to racial oppression, also had pivotal roles to play in the formulation of civil rights efforts at the turn of the century. The National Association for the Advancement of Colored People, which identifies itself as the oldest civil rights organization in the country saw its origins closely imbedded in the workings of the Black church. Most recently, the presidential campaigns of Jesse L. Jackson, often seen as a civil rights movement in the area of national politics, has not been shy in its appeals to the Black community through audiencies based in Black churches. Paris notes that the caring tradition of the Black church has frequently turned its attentions to civil rights in its efforts to alleviate social hostilities arising from racism:

Although the churches thought that ignorance, poverty, and moral degradation were the principal obstacles to racial advance during the latter part of the nineteenth century and to the end of World War I, all were thought to be caused by the larger problem, namely, racism in the form of restrictive civil rights. In fact, the churches believed that the entire plight of Black Americans was caused either directly or indirectly by white America's denial of full and equal citizenship rights to the race. Nearly every church convention
and conference deplored the social injustice perpetrated on blacks and issued resolutions and letters to the president and Congress of the United States and set up special study commissions. [1987, p. 72]

The caring tradition of the Black church, therefore, grew from the orientation of this religious tradition within the needs and peculiar concerns of the African diaspora. In the movement for the abolition of slavery in America, the strengthening of the African-American community during reconstruction with its involvement in the establishment of Black schools and colleges, the civil rights movement of the 1950s through the 1970s, and currently as seen in the struggle against apartheid in South Africa, the role of the Black church at its best remains grounded in the survival issues of Black persons. This caring tradition is also applicable to the needs of urban Black youth experiencing academic problems in public schools today.

A Closer Look

Over the last forty years, there generally has been more candid acknowledgement of the fact that in many instances the contributions of Blacks to the building of American society have been previously underrated if not altogether ignored. Whether the field of endeavor was education, religion, science, politics, or culture, it has
been no secret that the impact of Black influence in shaping the institutions and character of American life has received attention far more limited than the reality itself.

Nowhere has this phenomenon been more pronounced than in assessment of the role that African-American religious and ethical values have played in shaping education in America. Historically, the myth has received wide attention that Black religion and education were antithetical. This has largely been symbolized, for example, in the caricature of Black religious leaders as typically composed of "jack-leg" preachers while Black worshippers have been pictured as overly emotional and escapist in orientation [Hicks, 1977].

Since 1960 there have occurred many changes in American education. Significant among these changes is the desegregation of public schools particularly in the South but throughout the nation. The debt this change alone owes to the Black religious and ethical heritage and to the leadership role of Black religious figures in bringing it about is but one example of the influence the Black religious experience has had on American educational policy.

In the pluralistic society in which we live, multicultural education is a fact of life in American urban schools. Some educators have long recognized the need for
schools to be sensitive to the needs of the divergent cultural groups within the classroom. One writer on this subject, Ryland W. Crary, states:

The American school functions in a culturally plural context. Many values are held, even as absolutes, by groups and subgroups within the culture.... The public school must not be built upon particularism, but upon a rationale sensitive to cultural complexities and sensible in advancing the best elements of the consensus. [1969, p.42]

Gwendolyn Baker, Vice-president and Dean for Graduate and Children's Programs at the Bank Street College of Education in New York City, has noted that this "consensus" has not usually worked to the advantage of youngsters who are other than white in American schools:

Past attempts have failed to provide the type of learning that took into consideration the diverse backgrounds of the students. Schools were designed to pay particular attention to the needs of one group of students, those who represented the mainstream of life in the United States, and the schools failed to make adjustments for those whose lifestyles differed from the mainstream.... Most non-minority children have been led to believe (to their
own disadvantage) that their values are the only values that really matter. Generally the non-minority child is taught tolerance with little attention given to understanding ideas and thoughts that may differ from what is familiar. [1983, p.8]

Acknowledgement of the cultural diversity of African-American students (insofar as it has been acknowledged) is a relatively recent development in American education and is not fully accounted for in dealing with Black and other non-white students. The absence of language barriers and a common national history with white ethnic Americans has also tended to overshadow the reality of the cultural divergences created by 400 years of racial oppression for Blacks. Until the mid-nineteen sixties, many textbooks used in public schools made sparse mention of the roles Blacks in particular played in society. Such references as did exist were typically negative or, at best, servile in character. With the advent of desegregation, the continuing tendency to minimize the effects of racial oppression against Blacks by ignoring the situation and concentrating only on the needs of the mainstream has resulted in the large-scale omission of the cultural uniqueness of African-American students, a situation still far too prevalent in many urban school systems. In 1989, a year-long study was requested by the
Dade County, Florida Public School superintendent concerning twelve high school history textbooks used in the 1989-90 school year to evaluate the "breadth and depth of treatment" of African-American history [Butler, 1990]. The study was conducted by the Miami-Dade County Chapter N.A.A.C.P. Analysis of the textbooks, copyrighted between 1985 and 1990, found that "not one of these books meaningfully presents the type of fundamental material essential to any child's appreciation of African-American history" [Butler, 1990].

Whether intended or not, the net effect of this side-lining of the peculiar cultural realities of African American students over time has suggested that such students are less valued, affirmed, or cared for in our urban public schools than their white counterparts. In its best examples, the orientation of the Black church in survival issues central to the welfare of Black persons represents a caring tradition that has merit in addressing academic problems of urban youth.
Summary

The influence of the Black religious experience and the institutions produced by it, known as African-American churches, has been a critical factor in the development of the Black cultural heritage. Originating during slavery as a reaction to racism, the African-American church has sought to address not only moral, but socio-political, economic, and educational problems facing the African-American community. Its beginning in slavery and its continuing socio-economic grounding within the African-American community created an affirming atmosphere that has been effective in countering the negative effects of racism on many levels. Many African-American churches today continue a long standing tradition of addressing concerns relative to Black survival issues in a social environment that often has proven hostile to these matters.

There are many pressures adversely affecting families struggling to maintain marginal existence in urban communites. Educational difficulties of Black children in these communities are a major part of the challenge facing African-American families. Limited financial resources in urban communities and over-crowded social services often make access to needed family support services difficult, if not impossible.
The African-American church is ideal resource to tutorial assistance because of its well established tradition within the context of the African-American experience as an institution of caring and help without equal. To be effective, educational efforts must adequately account for as many factors as may influence those they are designed to assist in the learning process. If Black children are to learn to read, write, count, and think critically, it will be essential to consider the value system that has given African-Americans the ability to survive and be creative in a social environment which historically has been far less than cordial. A tutorial program grounded in the value system and caring tradition of the African-American church experience can provide one aspect of cure for the ravaged academic situation of Black urban youth.
CHAPTER III

DESIGN OF THE STUDY

Methodology

Two case studies, one on the Retrieve After-School Tutorial Program of the Martin Luther King, Jr. Community Church in Springfield, Massachusetts and one on the New Covenant Tutorial Program in Miami, Florida, form the basis of this investigation. Background information on tutorial activities was gathered from church and tutoring program records. Attention was given to the perceptions of those involved with these tutorial efforts concerning the program’s effectiveness in helping students academically. Data on perceptions of program effectiveness used in this study was collected with two major instruments: questionnaires and interviews.

A few considerations regarding the use of case studies in analyzing the merits of non-formal learning in the Black church atmosphere are in order. The greatest advantage of a case study, of course, is the possibility of depth into the nature and characteristics of that which is being studied. However, the strength of the case study is also its weakness in that its depth into certain aspects of behavior will lack breadth or applicability since one individual case may bear
little relationship to the dynamics of others. Some of the limiting factors identified with a case study report is that it may not address enough relevant variables and it may even gloss over several complex interactions involved in research. Robert Stake [1981] has suggested that case study reports may "dismay some readers with (their) fluidity" as opposed to isolated and controlled variables.

There are researchers, nonetheless, who do not feel that the individuality of case study investigation is as much a drawback in analysis and evaluation of relevant factors as is sometimes considered to be the case. Wayne Welch [1981] has expressed the opinion that too much place has been given exclusively to the use of the controlled experiment as the standard method of educational research:

For several years, the accepted evaluation paradigm has been the controlled experiment. It is the dominant research model for the physical sciences and psychology and the one that most evaluators were exposed to in graduate school. But concerns about the difficulty of implementing experimental studies of human service programs and the limited success enjoyed by them have led to a search for alternative approaches. The search has resulted in several non-experimental approaches including case
studies, illuminative evaluation, service delivery assessment, goal free evaluation, and naturalistic inquiry. [1981, p. 1]

David Hamilton [1981] has suggested that general dependence upon the "scientific method" in analysis and evaluation in education touches upon issues of ethics and justice in research. Hamilton maintained that preoccupation with scientific method while making naturalistic observation and research methods of secondary importance was a hang-over from a former period in society (seventeenth and eighteenth centuries) when human domination over other human beings was considered to be an acceptable social arrangement.

The philosophical foundation and even the theological justification for use of scientific methods such as experiment and control to the emerging social disciplines such as sociology, economics, psychology, or education was already in place. Manipulation and control, therefore, in the physical sciences (originally pitting humankind against nature for purposes of the former dominating the latter) was easily transposed into the social sciences (for the purposes of the "haves" in society dominating the "have-nots"): The European scientific revolution of the seventeenth century, with which we associate people like Francis Bacon and Isaac Newton, was premised...
on the assumption that nature could be induced to give up her truths if tackled in a new way; that is through observation and experiment. The scientific or empirical method as we know it today can be traced back to that era. It constituted a new technology that claimed to be more powerful and efficient than anything previously envisaged. Mankind was no longer regarded as being in harmony with nature. Henceforth, the relationship was to be one of domination and subordination. ...They believed that the scientific revolution would usher in a period of great social wealth and even greater personal and political freedom. In its most democratically organized form the scientific revolution promised a heaven on earth for everyone... (and) assumed that technical efficiency would lead to the creation of a material surplus which, in turn, could be redistributed to alleviate misery and poverty for all time...

The aspiration to control nature, however, also triggered the related sentiment that a comparable technology could be developed to control the workings of civil society. ...With the wisdom afforded by hindsight, I think we now recognize that the social-scientific revolution was built upon the paradoxical core assumption that the purpose of the social
sciences was to extend mankind's domination over mankind, ...(an assumption that) before the nineteenth century was unproblematic: a large portion of society was denied the civil rights enjoyed by the remainder. [1981, pp. 6-7]

The relative ethics of the scientific method as compared with naturalistic observation in research are beyond the scope of this study. It is important to note, however, that the relative "fluidity" of the descriptive case study in this investigation is balanced by its combination and comparison with data from interviews of persons involved in twenty similar programs. Together with the responses from interviews the some concerns relative to the intensive focus on a limited experience rather than a broader perspective are addressed. Cook has indicated that the most appropriate tools available in research will involve the utilization of a combination of methods:

Evaluations usually have multi-purpose; multi-purpose methods are appropriate. When used together for the same purpose, the two method-types can build upon each other to offer insight that neither one alone could provide. [1979, p. 7]
Hypothesis

Whenever a hypothesis is used in this study, it is stated in the null form. In the absence of accumulated empirical background material, however, the statement of a meaningful hypothesis can prove difficult, if not meaningless. In such situations, Ary, Jacobs, and Razavieh [1985], Borg and Gall [1983] among others have suggested that a statement of the research problem suffices. It is the opinion of this researcher that empirical data exists, but that little documentation of the data exists. This study, therefore, examines two after-school tutoring program models by churches in different urban settings. Comparisons will be made between these two tutoring models and with data gathered from a telephone interview of twenty church-sponsored tutorial programs in other urban settings. Information on what these African-American congregations are doing to address problems of poor academic performance among youth enrolled in their after-school tutoring programs is investigated. Programmatic areas investigated include:

1. Utilization of available resources, human and financial, in the churches studied in the establishment of tutoring programs, considering the background of the sponsoring congregation, program rationale for program development, and promotion of tutorial efforts.
2. Program organization, including the solicitation of volunteer tutors, tutor orientation, scheduling of activities, and funding arrangements for tutorial activities.

3. Community support.

4. Parental involvement and school relationships.

5. Perceptions about the effectiveness of the program held by those involved:
   a. How students felt about being enrolled in church sponsored after-school tutorial programs.
   b. What were the perceptions of parents about the effectiveness of the programs for their children?
   c. How did tutors view the value of church sponsored after-school tutorial programs?
   d. What were the perceptions of church officials and tutorial program coordinators concerning program benefits for students enrolled?
The Case Studies

The case studies focus upon the histories of the congregations out of which the tutorial programs have come. The case studies include information on the churches, the evolution of their tutorial programs and procedures, as well as information on the people involved in these programs: enrollees, volunteer tutors, and parents. Program relationships to other community agencies and local schools from which students come has been included in the studies. Data gathered from tutors, students, and parents regarding their perceptions concerning the effectiveness of the programs has been presented. Neighborhood and demographic data that has helped to shape the experiences of the particular congregations involved also has been included. What congregations were doing in their programs to assist youngsters being tutored was investigated.

Several questions are addressed in the studies. Some specific questions dealt with are: Can church sponsored tutoring programs assist Black youth toward positive attitudes concerning school work? How do students feel about being enrolled in church sponsored after school tutorial programs? What have parents noticed about the attitudes of their children after enrollment in such a program? Do they see such activities as beneficial? Is there any difference in the attitudes and perceptions of
students who have been enrolled in after-school tutorial programs of African-American churches for a period of four weeks concerning their school work?

**Questionnaires**

Questionnaires were one of two major instruments used in the collection of data for this study. In January through March, 1987 questionnaires were given to students enrolled in the Retrieve tutorial program of the Martin Luther King, Jr. Church and Community Center for completion. The questionnaires sought to ascertain student opinions concerning the program and was conducted with the assistance of tutors involved in the program. Forty-five (45) youth enrolled in the program for two or more weeks were asked to respond to a questionnaire containing five questions. Since many of the students in the program, particularly the lower grade levels, had difficulty with reading and comprehension of the questionnaire, several of the students were assisted in responding to the questions by their tutors. Grade levels one through ten were represented in the population surveyed.

Questions asked of the students related to their impressions of the program's effectiveness in helping them toward better grades, how they felt about the effort, the subjects in which they were being tutored, and how they
liked the program before enrollment as compared to having been involved for four weeks (see appendix).

**Interviews**

The interview was the second method utilized in data collection for this study. These interviews were conducted in February, 1987. One of the important positive aspects of the interview is its flexibility. Two other obvious advantages are the fact that the interview affords a greater completion rate than questionnaires and the interviewer has control over the order with which the questions are considered. There are disadvantages that can be associated with the utilization of interviews. An interview is time-consuming and can be far more expensive than questionnaires. These latter factors, however, were overcome in this study because interviews took place at the tutoring site at the beginning or end of scheduled tutoring sessions.

Two basic types of questions, open-ended and closed, can be used in the interview process. The type question used is determined by the nature of the response desired from the respondent. The open-ended question permits a free response from the subject rather than restricting the response to a choice from among stated alternatives. The closed-questioned format was utilized with interviewees in order to define the range of possible responses in such as
way that potentially scattered data might be analysed in a more focused manner. Respondents were given a set of response options from which he or she could choose which best reflected his or her own belief or opinion.

Face to face interviews were conducted with ten students being tutored, ten parents of students being tutored, and with eleven tutors involved with the Retrieve program in Springfield. Additionally, telephone interviews were conducted with a key individual from twenty congregations with prior tutoring activity experience, currently involved in after-school tutoring, or planning to implement such a program. Seventeen respondents in the telephone interviews were pastors, one respondent was an associate pastor, and the other two respondents were tutoring program directors. The list of interview questions is appended.

Student Interviews

Ten students were selected randomly for personal interview. The interview group included six females and four males, all between the ages of nine and twelve. As previously noted, the interviews were conducted during the hours of the program after the regular session with a tutor. Students were asked to respond to closed-ended questions concerning the tutorial program (see appendix).
Tutor Interviews

Eleven (11) core tutors were asked to respond to six (6) questions concerning their involvement in the Martin Luther King, Jr. Retrieve tutorial program. Of the tutors interviewed, five (5) were from the Foster Grandparent Program. Other tutors included four (4) were certified teachers, parents (2) of youth in the program (who were not also in one of the two previous categories), and the two (2) students (one high school level and one college level). Tutors were interviewed during program hours after their daily appointments with students. The list of questions to which responses were sought is included in the appendix.

Parent Interviews

In February 1987, ten parents whose children were being tutored in one or more subject areas were asked to respond to eight (8) questions concerning their children’s involvement with the program. Questions dealt with how the parents first learned of the program, the subject areas in which their child is tutored, their child’s tenure with the program, school visits, contacts with the program, and whether academic improvement has been noted in the child’s performance. The parents were selected randomly and respondents consisted of nine mothers and one father. All were parents of elementary grade students. A list of
interview questions to which parents were asked to respond is appended.

Survey of Churches

A telephone survey of pastors or tutorial staff of twenty (20) Black churches was conducted in March, 1990 to ascertain information on their experience with sponsoring after-school tutorial programs. All except two churches, Metropolitan Church of God in Christ of Detroit, MI, and Drake Memorial Baptist of Miami, FL were Presbyterian. All churches were located in urban communities and had memberships of 1,000 persons or less: 5 churches = 199 members or less; 10 churches = 200-399 members; 3 churches = 400-599 members; 1 church = 600 + members.

Persons interviewed were asked to respond to questions concerning their congregation-sponsored tutorial programs (see appendix). Questions related to the reasons these congregations operated tutorial programs, publicity, major problems and strengths of the efforts, and program effectiveness. Four (4) churches were included whose programs were not currently functioning: Elmwood and Central (Newark, NJ), Christ Church (San Diego, CA), and Washington Shores (Orlando, FL). Elmwood is currently planning to implement a program in the Fall, 1990 and information included here is based on church projections for the 1990-91 academic year. The other three churches have
had or currently have programs scheduled, but these programs were not in operation at the time of the survey. All other information is based on church sponsored programs currently functioning, except as noted (i.e. summer tutorial programs). Of the churches represented in the study, five had programs with 50 students or more enrolled, eight had programs with 25 students or less enrolled, and three churches had programs with 12 students or less enrolled.

Summary

A combination of methods have been used to describe the non-formal after-school tutoring models found in this study: the descriptive case study and the survey, including the use of questionnaires and interviews. By providing case studies of two after-school tutorial models, one program of relatively long duration and the other of comparatively short duration, certain aspects of program evolution in the context of the volunteer atmosphere of the small African-American church are exposed. While the data about the perceptions of those involved with these programs is clearly grounded in peculiarities associated with these two respective non-formal models, it gives some insight to the descriptive material outlined. Together with the survey responses of the twenty other such programs from urban areas, examination of the experiences of these twenty-two
programs is helpful for comparison purposes in the discussion of non-formal tutorial models in the small African-American congregation.
PART I: The Martin Luther King, Jr. Community Church and the Retrieve Program

Community and Church Transition

In 1893, the First Presbyterian Church in Springfield, Massachusetts was organized. Even in its most active period, which occurred prior to the first World War, First
Presbyterian was a small congregation. The formative years of the church took place when the Hill and McKnight areas of Springfield were still populated by middle and upper income white residents of this small Western Massachusetts urban community. Along with the Winchester Square area, these rapidly growing neighborhoods formed Springfield's eastern suburban edge.

First Presbyterian's Reformed Scottish heritage was as clearly evidenced in the crisp and quiet liturgical style of its worship services as was its New England moorings betrayed by the restrained and spartan structural design of its wood framed meeting house. The church building acquired its present structure in 1922 when the former building was considerably enlarged. While no substantial alterations to the exterior frame have occurred since that time, there have been two major renovations of the church building's interior. The first of these occurred just after World War II (1947) when a new pipe organ was installed and the most recent in 1989 when the forty-two year old organ was removed to accommodate an expanded seating design in the sanctuary. This physical plant served the congregation well and enabled the church to fulfill the religious needs of the stable middle and working class white residents who composed the old Hill and McKnight communities surrounding First Presbyterian Church through the early 1950's.
For decades, the North-End of Springfield had been home to the largest concentrations of Negro residents and remained so well into the 1950's and early 1960's. However, massive construction and dislocation within the North-end community was caused by the construction of the interstate highway system. The placement of the new super-highway through the heart of this community brought about significant changes in the neighborhood of the old First Presbyterian Church as dislocated Negro residents from the North-end began moving nearer to the Hill and McKnight areas. At the same time, the new and fast growing more suburban Sixteen Acres and Longmeadow communities further from downtown were now being populated by white families moving out of the Hill-McKnight communities. Also, the larger and more successful businesses in the small Winchester Square commercial area began to relocate to areas where land was more plentiful and where their white employees were now living.

By the middle and late 1960's, the neighborhood of the old First Presbyterian Church had changed substantially. Its small membership of slightly less than 100 members began to decline significantly as its parishioners relocated to other areas. The social upheavals of the 1960's and its resulting race rioting in the City of Springfield led to further changes in the once middle class community. Smaller
businesses remaining in the Winchester Square area were no longer thriving as they once had because the commercial district was less attractive, with fewer and fewer stores in the area. By 1970, significant numbers of former Winchester Square retailers had moved to more stylish shopping centers further out, leaving remaining stores less accessible to large volumes of customers.

In 1971, First Church's pastor of twenty years retired, and the congregation was at the point of crisis. Many predicted the close of the small, Scottish Presbyterian Church which had attracted but a handful of the Black residents who had moved into the Winchester Square area. The twenty-one remaining active members of the First Presbyterian Church, determined to avoid seeing the church closed, decided that a new direction would be needed to keep the congregation alive. The group began investigating strategies aimed at redirecting the focus of the old church from a working-class white and aging congregation to one whose goal would be to attract and serve the changed community, whose composition was now predominately Black with significant percentages of youth. It was decided that the a Black pastor might be more successful in assisting the congregation to attract Black parishioners from the neighborhood than the previous pastor. Therefore, interest was generated in opening the search for a new pastor to
Black candidates as well as candidates from the mainstream of Presbyterian clergy who were still, at the time, overwhelmingly white and male.

A grant proposal was drafted and submitted to the headquarters of the United Presbyterian Church, USA which was then located in New York City, requesting financial undergirding for a full-time clergyperson for three years. The purpose of the grant was clear and simple: to secure someone to assist the congregation in charting a new course of closer identification with the Black community in light of the changed demographics of the neighborhood. Within a year, the proposal was approved and the congregation was now in a position to seek new pastoral leadership. On June 17, 1973, the first Black pastor in the church’s eighty year history began his ministry at First Presbyterian Church. This act, members felt, symbolized the reality that old First Church was poised to keep pace with the community’s changing needs.

When the new pastor arrived, attendance at Sunday worship services sometimes evidenced as many visitors and curiosity seekers from the neighborhood as active parishioners. The number of actual church members had dwindled to fewer than a dozen persons. However, within a few months, substantial changes in the congregation’s constituent membership had taken place. With the exception
of two persons (one child and one Black member who had joined the church just after the former pastor retired), all of the remaining members of old First Church had withdrawn from active participation in the congregation. By 1974, worship services were attended and the church supported, in the main, by "visitors" from the neighborhood (mostly parents of youth attending the Sunday School).

The future direction of the church was still somewhat clouded due to the absence of actual church members. A few of the regular "visitors" met with the pastor one evening in April, 1974 and shared their determination to commit themselves to help build up the congregation to a position where it could really serve the community. They stated their desire to become full members of the church and help revitalize the congregation. This "reorganizing group" felt that a new name for the congregation might be appropriate to symbolize the dawn of a "new day" in the life of this church. Generally, most African-Americans are either Baptist, Methodist, or Pentecostal (Paris, 1987). Few are Presbyterian. They suggested that the church's name, "First Presbyterian Church," would not normally attract African-Americans from the neighborhood. The reorganizing group suggested that the church should be renamed to something more clearly recognized by Blacks and the group settled upon naming the church after the slain religious
leader, Dr. Martin Luther King, Jr. It was further suggested that if this congregation was really going to have as one of its primary concerns the betterment and welfare of the community, that the new name should be also contain the word "community." Therefore, it was agreed that the new name of the church would now be the "Martin Luther King, Jr. Community Church."

Soon thereafter, a Steering Committee was formed (May, 1974) to chart the redirection of the church. In September, 1974, the Presbytery of Southern New England, the governing body of the Presbyterian denomination having oversight authority over local congregations in the region which included the City of Springfield, voted to officially dissolve old First Church. At the same time the Presbytery voted to support the efforts of those heading the organization plans for the revitalized congregation. These actions had the effect of turning the leadership of the congregation over to its newest members from the neighborhood, including grant monies formerly allotted to the now dissolved First Church. This development opened the way for the creation of an entirely new congregation in the existing physical plant of the former First Presbyterian Church.

Under the auspices of the congregation's new Steering Committee, the nucleus of new members and several other
community folk began to steadily restructure the Martin Luther King, Jr. Church in a direction consistent with their understanding of a Black Church worship style. A teenage choir was organized around a gospel music format. This was followed by an adult choir with emphasized more traditional anthems and Black spirituals as well as another adult choir which sang traditional gospel music. Later a male chorus was organized, also featuring gospel, jazz, and African-American spirituals. Sunday School literature, formerly suited toward white students was replaced with literature featuring images and lessons directed toward Black students. This steady move toward a congregational lifestyle and worship style centered within the experience of the African-American religious ethos was quite successful in attracting more and more members to the congregation from the immediate neighborhood.

In November, 1978 the Presbytery met to review the progress of the Martin Luther King, Jr. Church. At this meeting, the Presbytery voted to officially recognize the newly constituted congregation as a fully participating Presbyterian Church: "Martin Luther King, Jr. Community Presbyterian Church." By 1979, the congregation had grown to a membership of more than 250 and had established several community-oriented service activities including summer youth employment programs, a free food distribution program, youth
basketball teams, and a free after-school tutorial program. In 1982, needing no further extensions of the original funding support grant from the denomination to help offset local expenses, the congregation became financially self-supporting.

The Neighborhood Setting

The first tutoring efforts of the church began in the Spring of 1974. These efforts were directed toward youth who came to the Church's Sunday School program. All of these students lived in the immediate geographical areas of the church known as the Old Hill, Bay Area, Hill-McKnight, Winchester Square, and Six-Corners communities. These neighborhoods were and continue to be representative of many urban communities populated by high concentrations of unemployed persons of color. They were among the most socio-economically depressed areas of the city of Springfield. These neighborhoods were all marked by a high crime rate and, according to a report by the Springfield Urban League (1982), they experienced unemployment figures that hovered about the 20% mark (60% for Black youth) for more than a decade. Insufficient housing and substandard housing units also characterized these sections of the city. Recreational facilities in these environs were very limited. Blunt Park (circa 1975), the second largest public park in the city, was in very poor condition. The historically
Black community center, Dunbar Community Center, was in a dilapidated state and in serious need of replacement.

There is a college located directly across the street from the church, American International College (A.I.C.), from which many volunteer tutors came. It is one of two private colleges in this community. However, other than a five-week summer day camp for neighborhood youth sponsored by A.I.C., there is relatively little formal involvement by either of these colleges with youth in the immediate neighborhood. Springfield College, the other private college in this area, also sponsors a summer day camp program. However, enrollment costs of the Springfield College program are far beyond the financial capabilities of residents in the surrounding neighborhoods.

According to a 1985 survey done by the Springfield Area Office for Children, the overall quality of life for the average family in the communities served by the tutoring program left much to be desired not only socio-economically and recreationally, but also in the area of personal safety and security. Crime was a major issue for area residents surveyed. The Office for Children survey pointed out that as many as 50.6% of the youth living in the area never or rarely felt safe in their neighborhood (Office for Children, p. 34).
Out of a population of 27,877 (City of Springfield Planning Department, 1985), the Black population of this area was 16,159 or 58%. Among the Black residents, 26.2% are between the ages of six and fifty-nine. In all, nearly 40% of the population of the immediate area was age 19 or under. The magnitude of the economic crisis in this community became even more profound when these youth population figures were compared with the findings of the study by the Springfield Urban League (1982) citing Black youth unemployment in excess of 60%.

Getting The After School Tutorial Program Started

The new pastor was much more youthful than his retired predecessor. In an effort to make contact with neighborhood residents, one of the first things the young cleric did was to visit the homes of youth attending the church’s Sunday School program. Several community youngsters frequented the Sunday School program because of its proximity to their homes. Through Sunday School activities during the Spring of 1974, it became apparent that some youngsters were experiencing difficulties academically and socially at school. Significantly, many of these same youth, while showing signs of weaknesses in reading skills for their grade levels (mostly middle school), were responding well to the limited help given with academic subjects through their Sunday School classes. Some Sunday School teachers and
Youth Advisors for the church teenage youth group met together and began to discuss ways to further help youth with their school problems.

Since time was limited on Sunday mornings during the traditional Sunday School hour, a week-day program was established to take place two days per week immediately following school. Initially, tutors consisted of Sunday School teachers and youth advisors. This informal arrangement lasted for several weeks. However, missed appointments with tutors or students, the lack of materials or educational supplies, and the problem of continually identifying suitable tutoring space on a regular basis made the need for more organization apparent. The informal tutorial services ended when the academic school year came to a close.

During the Fall of 1974, interested parents, volunteers, and teachers met together with the pastor to draft a more formal effort to offer tutorial services to not only church, but community youngsters as well. Specific times for tutoring were established, strategies outlined for execution of certain tasks: the gathering of volunteer tutors, contacts, with parents, schools, as well as with students. It was clear that a prolonged effort would be necessary and this meant an even more formal structure than
had previously been envisioned. The program was scheduled to begin in January, 1975.

Within a matter of months, the group decided to organize itself into a "program oversight committee" and elected officers and task groups with various assignments. A few weeks later, the oversight committee initiated incorporation proceedings as a non-profit entity to be known as the "Youth Services Project, Inc." The Youth Services Project steering committee undertook the formidable task of seeking out tutors from all sectors of the community. Other churches, businesses, Black sororities and fraternities, and other civic and social organizations were approached for volunteers. Contact was also made with area colleges and high schools for potential tutors as well as students. Research into possible funding resources was initiated.

It was February, 1975 before the actual tutoring resumed. Programmatically, activities were structured to encourage the one-on-one tutorial format although groups of two or three students would work with one tutor depending on the availability of tutors. Tutoring was offered two days per week by appointment. A volunteer coordinator worked closely with the pastor and the church secretary to structure tutoring sessions. Subjects tutoring included math (general and algebra), science (general), and English language skills (reading, writing, and library use skills).
Back in operation after almost a year's lapse in actual tutoring, the program was much more organized than had been the case in 1974. The reorganized after-school tutoring program now sought to address itself to not only the educational difficulties of the student, but also social problems as well, through the offering of counseling for both youth and their parents. What the program steering committee began to discover upon talking with parents, students, and neighbors was that church and community youth were experiencing problems with the Public School system to a degree much more profound that had been previously anticipated. The numbers of parents interested in help for their children was larger than had been expected. Student difficulties in the schools, it was discovered, often contributed to the untimely separation of such youth from the system either by dropout or suspension. The program sought to offer assistance to affected youth, their parents, and school officials in coping with school related problems by concentrating on academic performance.

The former rectory of the church, located adjacent to the church building, was used for small group meetings. The Youth Service Program Committee began to hold its bi-monthly gatherings in this facility. The first floor of the ten (10) room victorian structure, known as the Fellowship House, was ideally suited to small groupings of tutoring.
sessions as well. However, as the numbers of students desiring tutoring grew to include community as well as church (Sunday School) students, actual tutoring was moved into the basement of the church building.

Once incorporated, the Youth Services Committee began to seek funding for its tutoring operations. A proposal for funding a year long tutorial effort was submitted to the State Board of Education and was approved for the 1975-76 academic year (see appendix). According to the proposal, the goals of the Youth Services Project were identified as:

1. To provide supportive services to seventy neighborhood youth in the form of a tutorial program and counseling.

2. To give in-depth support to parents of fifty (50) neighborhood youth experiencing school problems (academic/social) by providing a tutor to assist in their identified area of academic difficulty.

3. To provide planned recreational and educational activities for neighborhood youth between the ages of ten (10) and eighteen (18) years of age.

4. To give college students experience in dealing with educational problems of inner-city youth and an opportunity for urban volunteer work.
5. To provide a cultural enrichment program which will introduce all cultures and the awareness of varied cultures; to better understand persons from other cultures, and the country and world in which we live.

6. To constructively involve the parents and neighbors in the program that will affect their children.

The proposal included funds for the compensation of a full time coordinator, a half time secretary, and the contractual services of a professional counselor. In the first year of operation, to this core paid staffing pattern, twenty (20) volunteer tutors were added to the program. Among the volunteer staff were seven elementary and secondary school teachers, a reading specialist, college students, and a MSW. The frequency of tutorial opportunities, number and variety of subjects tutored, and the range of related support services (counseling, field trips, activities encouraging parental involvement) were increased with the addition of program funding.

The months of August and September were used to engage in the many tasks needed to fulfill the goals of the proposal. Staff selection, procurement of materials, setting up a formal tutorial office in distinction from the
church office, advertisement, school and college contacts, and a host of other details were addressed in rapid succession. A church member who had been a project Head Start director was selected by the Youth Services Project Board to coordinate the program its first year. The funded program opened its doors to offer tutoring services in October, 1975.

Program Activities

The funded program was structured along lines dictated by the proposal. The structure featured seven (7) major activities all aimed at addressing particular student needs. These were: tutoring, the student contract, counseling, recreation, cultural awareness, parental involvement, and communication enhancement.

Tutoring. Free academic tutoring and student assessment was offered to all junior and senior students. Students enrolled in the program on a volunteer basis, by referral, or upon recommendation by an appropriate community agency or by his or her school. The program followed the public school’s calendar with regard to holidays and special closings due to weather, etc. Tutoring services were offered in the following subjects, according to need and subject to tutor availability, three days each week:

MATH: General, Bookkeeping, Algebra, Geometry, Trigonometry.
The Student Contract. A contract for each student enrolled was drawn up involving the student, parent(s)/guardian(s), and the after-school tutorial program tutor (see appendix). Each student signed the contract and review of the contract was conducted monthly by the student and tutor as they assessed student progress.

Counseling. The program placed particular emphasis on group and individual counseling. The rationale for the involvement of all enrollees into some form of counseling activity was outlined in the proposal as being rooted in the need to assist students to form positive attitudes toward the learning environment of the school:

Counseling for program youth will take place two hours each week. This will consist of group and individual counseling. Group sessions will include all program students, but divided into two age groups...
Because attitude is an important factor affecting a student's reaction to subject matter, teachers and school generally,
efforts are focused on the development of positive feelings within the individual. The number of hours spent with each student is determined according to academic as well as the social problems being experienced by the student. (pp. 6-7)

Group sessions included all program students, but divided into two age groups: junior and senior high students. Each of these age groups were divided into smaller groupings according to the number of students present on a given day so that groups averaged between seven and ten students.

Individual personal counseling was available by request of the student or parent or upon the suggestion of the group counselor. Advocacy with parents and students in working with school officials, law enforcement authorities, and/or other agencies with which students were involved was part of the group counselor's duties. In situations requiring special attention or long-term, specialized counseling, parents were contacted and referrals to the appropriate services were made. For junior high level youngsters, counseling was offered in the selection of courses based on their interests, abilities, and career goals and often in consultation with their parents.
Recreation. A recreation coordinator was responsible for developing activities among enrollees who were not already engaged in their respective schools with seasonal sports programs or other extracurricular opportunities. Since the church did not have its own recreational space, neighborhood facilities were utilized such as nearby school gymnasiums and/or parks on a space available basis. During the first year of the program this was limited to a few in-house table games. However, in later years, the recreational component of the program grew significantly.

Cultural Awareness. Monthly field trips were included in the proposal designed to take students to view live theater, professional sports events, art exhibits, and visits to ethnic enclaves of nearby cities. Due to the shortage of funds, however, only two such field trips took place during the 1975-76 school year: one to a Boston theater and another to a science museum in Connecticut. Prohibitive costs for transportation and admission forced the severe scale-down of this aspect of the program as many planned trips could not be underwritten by the program and were beyond the means of most students enrolled.

Parental Involvement. A Parent Advisory Council was formed to involve the parents of enrollees into as many aspects of the program as possible. According program
guidelines spelled out by the proposal the Advisory Council's charge included:

A. Advising the Board of Directors of the needs of program youth.

B. Improving conditions of the tutorial program

C. Encouraging all parents to become more active on tutorial program committees, or volunteering as a tutor, if possible.

D. Helping parents, teachers, counselors, and school officials to better understand the after-school tutorial program.

E. Obtaining or developing needed programs and services.

F. Evaluating and monitoring the tutorial program and recommending changes where appropriate. [p. 9]

**Communication Enhancement.** Through the group counseling process and the Parent Advisory Council, existing lines of communication between students and other students, among parents, and between students, their families, and the schools were utilized more fully. Tutors, counselors, and the program coordinator were zealous about being in touch
with parents and school representatives at least twice monthly.

During the 1975-76 academic year, the first full year of after-school tutoring offered by the church, a total of sixty-eight (68) children were enrolled in the program. What had begun as an informal fledgling effort of a few Sunday School teachers and parents a year before had quickly blossomed into a funded, highly structured, and staffed tutorial program that now included more community than church youngsters.

Transition to an All-Volunteer Program and New Challenges

In the Spring of 1976, the tutoring program was in full operation. State funding for the program was channelled through the local Springfield Public School's budget. With funding for the next school year not guaranteed and feeling extremely good about the initial success the program appeared to be achieving, members of the tutorial program Board of Directors began to think about finances for the next school year. They raised the question of continued program funding with local school system and state Education Department officials. While the Board of Directors and the coordinator of the Youth Services Project were involved in these discussions, the Parent Advisory Council began working on another strategy: exploring supplemental funding
options. Since state funding for the tutorial program was still in place at the time, the group opted to seek additional revenue by organizing itself under the name of another corporate structure, the "Martin Luther King, Jr. Fellowship House, Inc."

**Evaluation of the program.** Because the Youth Service Program was a pilot project of a newly-formed group without a track record, State Department of Education representatives were not willing to anticipate refunding the tutorial effort without an independent evaluation of its first year by the local school system. Representatives of the local school system, likewise, wanted to review an appraisal of the program's effectiveness before agreeing to include it in its budget request to the state for another year. Finally, at the end of its first seven months of operation as a state-funded program, the after-school tutoring effort was independently evaluated by the Director of Research for the Springfield Public Schools (see Appendix). The evaluation noted that:

Data analysis revealed a very strong trend toward greater academic achievement. Almost 55% of the students showed higher grades following their involvement in the Youth Services Program. That alone recommends continuation of the program. [1976, p. 5]
The final evaluation report, however, was submitted on July 2, 1976, well after funding levels for the 1976-77 school year had been established by both the state and the local Springfield School Department. This meant that state and local officials would have to identify and/or reallocate monies already approved for the 1976-77 school year from which the Youth Services tutorial program could be funded for a second year.

The very favorable independent evaluation of the program by the Springfield School System's Research Department notwithstanding, the after-school tutoring program ultimately was not refunded by the State Department of Education. Upon review of the evaluation, the Department of Education felt that because of the program's success, it should open satellite operations in other areas of the city. The rationale for satellite programs was based on the State's contention that youth in other neighborhoods should be able to benefit from the obvious advantages offered by the type of tutorial assistance the Youth Services Program provided Winchester Square students. Largely staffed by church members, parents, and volunteers living in the immediate community of the church, the Board of Directors and the program's Parents Advisory Council agreed that it would be difficult for the program to duplicate this type of program in other areas of the city at that time. Program
organizers felt that having just completed their "trial run" year, more time and certainly much more funding would be needed to fulfill such an expansion request in time for the fall. Unfortunately, the State Board of Education and the Springfield School System were unwilling to allow additional time or funding unless some form of satellite operation in another section of the city was part of the program. This stalemate ended with the tutorial program receiving no additional state education funding.

**Keeping the Program Staffed.** One of the supplemental funding options the newly formed Parent Advisory Council or "Fellowship House" group had explored was a federal program known as the Concentrated Employment Training Act (C.E.T.A.) funding. Originally, the group's intent was to hire additional youth counselors and a secretary through the C.E.T.A. program to support the work of other tutoring staff. When the Youth Services Project was not refunded by the state and local school system, the only paid staff the tutorial program had were from the C.E.T.A. program. Other tutoring program expenses were underwritten by the congregation through donations to the Martin Luther King, Jr. Fellowship House, Inc. Board of Directors.

Extensive utilization of volunteers helped the church based tutorial program survive the abrupt transition from a fully funded program with professional staff support to one
whose staff were new C.E.T.A. trainees, without prior professional, management, or organizational experience. Some of the former program staff, having found other employment, remained involved with the program as volunteer tutors, counselors, or Advisory Council members.

The new C.E.T.A. employees proved to be very talented and highly motivated persons. The new tutoring program coordinator brought to the program from C.E.T.A. was the divorced mother of three teenagers. She also was a part-time college student completing her final semester with a major in social work. The secretary hired through C.E.T.A. was a young man of unique experience. Orphaned by the death of both parents, he had recently graduated from high school and was the sole support of two younger siblings. He was fluent in written and spoken Spanish and had attained a purple belt in Karate. One of the two counselors, also from C.E.T.A., was a recovering alcoholic who had not touched alcohol in more than five years. While a very different staff than in the previous year, the new employees quickly learned the operations of the program and, with the support of former volunteers, tutorial assistance was available to students at the church during the 1976-77 school year without interruption.

The Martin Luther King, Jr. Fellowship House, Inc. Board of Directors had now taken over primary responsibility
for oversight of the tutorial activities. This was largely because of employment arrangements were between this group and the C.E.T.A. program which involved the board in employee supervision and reporting. Persons who had formerly served on the Youth Services Program board were made members of the Fellowship House's board when the latter group was not refunded.

Low pay made it difficult for the initial staff team from the C.E.T.A. program to remain with the tutoring effort after the first year. Subsequent employee recruits through C.E.T.A. did not prove as successful as the first individuals. Eventually, the Fellowship House board decided that it would seek funding that would allow the tutorial program to have more experienced and professional staffing rather continually employing C.E.T.A. trainees. The tutoring program was coordinated by C.E.T.A. program staff through the Fall of 1978 when the contract with the C.E.T.A. program was terminated.

In 1979, the church continued to support the program with small amounts of funding annually to pay for utilities and a part time tutoring coordinator. With the exception of this coordinator, the program functioned on an entirely volunteer basis. Without secretarial support, however, it was difficult for the coordinator, working only part time, to keep in touch with the cadre of volunteers that had been
gathered in former years. Additionally, many of those serving as tutors had been students in nearby colleges and high schools making for a significant turnover each year in the pool of available student tutors. As human and financial resources dwindled, the number of tutoring days was reduced from three to two. Following the Christmas break, when the program re-opened in January, 1980, tutoring was offered on Mondays only. The number of students being served from the community had declined significantly. For the first time since the church began offering tutorial services in 1974, enrollees consisted mainly of church related youngsters. The total number of youth enrolled in the program throughout the entire school year was less than a dozen.

The Basketball Program. Fellowship House board members were concerned about the image of the tutoring program. They desired to avoid the perception that tutoring was only for "dumb children" or "troubled youngsters." It was decided that more recreational activity in the program format would attract more students. In November, 1980 one of the board members suggested combining the church's youth basketball program, begun in 1975, with the tutoring program as a means of attracting more students to tutorial efforts. The newly linked programs, basketball and tutoring, with after-school tutoring required, grew steadily.
During its 1976 basketball season, the Martin Luther King, Jr. Church sponsored two teams in the city’s Park and Recreation League for games against other league teams. By 1979, five teams were sponsored. With the new tutoring requirement added, the number grew to eight teams. Fears that this required combination of an academic emphasis with recreational activities would hurt both programs proved unfounded.

The basketball program became a major attraction in getting students into the tutorial program. For youth interested in basketball, participation in that program carried the requirement of enrollment in the tutoring program. A minimum of one tutoring session per week was required of all basketball sign-ups (see Appendix D) and grades less than "C" involved the basketball participant in whatever tutoring commitment was agreed upon by the coach, the student, the tutoring program coordinator, and the parent to improve in school. The growth of the basketball program, including special tournaments, proved to be a major factor in strengthening the image of the tutoring program.

**New Image, Volunteers, and Name.** Seeking more tutors in order to increase the number of days per week tutorial services were offered, the local Urban League was contacted by church members for possible volunteers. Involvement with two federal programs was suggested: the Foster Grandparent
Program (FGP) and the Retired Senior Volunteer Program (RSVP), both administered in Springfield by the Urban League. These programs were designed to encourage involvement of senior citizens through the sharing of often underutilized skills and experience. At the same time, two church members, a reading specialist in the Springfield Public Schools and a recently retired postal worker, volunteered to devote two days per week to coordinate the program. Along with a total of six persons from the Foster Grandparent and Retired Senior Volunteers programs, a core "staff" was once again in place to structure an expanded schedule of four days per week tutoring to church and community youth.

At the suggestion of the new coordinators, the tutoring program, which had up to this time known only as the "after-school tutoring program," was named the "Retrieve Program" by the Board of Directors. According to the new coordinator, the new name would "symbolize the program's goal of retrieving the academic potential of youth for success from mediocrity and failure." While the Retrieve Program now operated without any paid staff, board members, church members, and community volunteers had achieved the expanded program and new image they sought for their tutorial efforts.
Student Enrollment in the Volunteer-Run Program. The Retrieve Program remained in operation as the only free community-based after-school tutoring activities available within the neighborhood until 1983. Before the end of that year, however, at least four additional tutoring programs had been initiated in the Winchester Square community. These other services notwithstanding, a thirty-three percent increase in the Retrieve Program's enrollment was registered during this period (Chart 1) as public concern about poor student performance and the popularity of the basketball program grew. Among the factors encouraging more public attention to tutorial efforts was the media attention given to the report of the President's Commission on Education (1983) which decried the "rising tide of mediocrity" in the nation's schools. Additionally, in 1979 the Martin Luther King, Jr. Church's pastor became a candidate in a city-wide election for a seat on the Springfield School Committee. His candidacy and subsequent election to that public office had brought much attention to the church and especially to the tutorial program taking place within its facilities. The Retrieve Program, with several years of continuous operation behind it and now linked with the popular basketball program, was by this time well known throughout the city.
By 1983, the total number receiving tutoring services from the all volunteer tutorial effort had grown to 39. Youngsters being referred for tutorial assistance by parents or other agencies were in grade levels far below the junior and senior high grades originally targeted by the program. Student enrollment each year since 1982 has increased, with one exception and Retrieve program administrators made the program available to elementary as well as secondary school students. The academic year (83-84) was the first year in the history of the program that the number of requests for tutoring assistance exceeded the program's ability to fulfill those requests. Table 4.1 contains the student enrollments for the past eight years.

Table 4.1

<table>
<thead>
<tr>
<th>Academic Year:</th>
<th>Total Enrollment:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1981-82</td>
<td>15</td>
</tr>
<tr>
<td>2. 1982-83</td>
<td>29</td>
</tr>
<tr>
<td>3. 1983-84</td>
<td>39*</td>
</tr>
<tr>
<td>4. 1984-85</td>
<td>36</td>
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<tr>
<td>5. 1985-86</td>
<td>31</td>
</tr>
<tr>
<td>6. 1986-87</td>
<td>45</td>
</tr>
<tr>
<td>7. 1987-88</td>
<td>60</td>
</tr>
<tr>
<td>8. 1988-89</td>
<td>78</td>
</tr>
</tbody>
</table>

*56 requests for tutoring received.
17 students could not be served.
The Present Structure

The Retrieve Program is student centered. The design of the program aims to surround each student tutored with persons whose primary goal is to enhance that student's learning experience in some way (see Figure 4.1).

Figure 4.1

RETRIEVE PROGRAM STRUCTURE

The Program coordinator volunteers nine hours per week on average, interviewing new enrollees, conducting diagnostic tests of reading and math skills, reviewing program operations with new tutor volunteers, scheduling tutoring sessions, conferences with parents, and general program oversight. These duties are shared equally with a
team of seven "core tutors" who, along with the program coordinator, form the backbone of the program and who manage to keep things orchestrated with an impressive degree of efficiency. This core group includes five persons from the Foster Grandparent program of the Urban League who tutor two hours daily, Monday to Thursday, and two public school teachers who devote three to five hours per week. Six high school students from a private college preparatory high school as well as a cadre of other students (high school and college), teachers, parents, and individuals from a variety of occupational settings constitute the balance of the current tutoring force. Tutoring appointments are scheduled so that a average maximum of a four-to-one student/tutor ratio is maintained.

Tutoring services are offered in the following subjects according to need and tutor availability:

1. Language arts: English, English reading skills, writing, spelling; Spanish: reading and vocabulary development.
2. Math: general, basic functions, bookkeeping, algebra, geometry, trigonometry.
4. Social Studies: history, social studies.
5. Reference and study skills: use of the library, learning how to study.
Volunteer Tutors. In the Retrieve Program, an individual is counted as a tutor volunteer only if he/she remains involved with the program for a full eight-week period. Each volunteer is asked to sign a contract (see appendix) agreeing to serve as a tutor for eight weeks. This allows rapport to be established between the students and the tutor during the course of a marking period. It also allows time for assessment of student progress by the assigned tutor during a specific time frame.

While the number of students seeking tutoring assistance continued to increase between 1981 and 1984, there was no corresponding increase in the number of volunteer tutors. Table 4.2 indicates the plateau of long-term tutor volunteers experienced during these years.

Table 4.2

M.L.K., JR. CHURCH

TUTOR PARTICIPATION: 1981-1986

<table>
<thead>
<tr>
<th>Academic Year:</th>
<th>Total Tutors Available*</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1981-82</td>
<td>7</td>
</tr>
<tr>
<td>2. 1982-83</td>
<td>6</td>
</tr>
<tr>
<td>3. 1983-84</td>
<td>7</td>
</tr>
<tr>
<td>4. 1984-85</td>
<td>9</td>
</tr>
<tr>
<td>5. 1985-86</td>
<td>13</td>
</tr>
</tbody>
</table>

* = Persons remaining as tutors at least six (6) weeks.
A variety of concerns were expressed by potential tutors who appeared somewhat apprehensive about becoming involved as well as by tutors who remained with the program only a brief time. Some individuals expressed concerns about "the type of student" in need of tutoring services. This was mainly due to a negative stereotype often unjustifiably identified with students experiencing academic difficulties characterizing them as "bad" or even "delinquent" children. "If they are in special classes or need tutoring, something must be wrong with them" was a perception voiced many times by those not previously acquainted with the students in the program. Additionally, some concerns centered around working with young people in general: "teenagers are too hard-headed" or "elementary school children are too "fidgety." Some potential tutors expressed feelings of inadequacy with regard to their own academic abilities and worried as to whether they were competent in the subject areas addressed through the Retrieve Program. Many expressing such feelings, in fact, were very competent academically and in terms of their interpersonal skills to effectively tutor. In light of the expressed perceptions and feelings of inadequacy, program organizers concluded that an orientation process for volunteers who were willing to consider tutoring as a possibility might help to address some of these issues.
Tutor Orientation. In order to address volunteer fears and to stave off "tutor burn-out" prior to its occurrence, two in-depth orientation sessions for tutors were instituted in 1984 as part of Retrieve Program activities. Because of the diversity of the students seeking help (elementary through high school) and the spectrum from which tutors come (high school, colleges, teachers, business, domestics, blue-collar workers, retirees, for example), a somewhat flexible orientation procedure was adapted; one which could be modified to the particular needs of persons offering their time to the program.

Because a large percentage of tutors are either high school or college students, the in-depth orientation sessions are generally scheduled at the beginning of a semester (September/October and January/February). In addition, it is recognized that tutors, like the students whom they assist, do not come to the program all at once, but throughout the academic year. Some may volunteer in October when the program opens; others may begin tutoring in November or March. Therefore, informal meetings with volunteers take place from time to time as need requires either individually or collectively to explain the workings of the program and/or answer questions as they arise.

Fall and mid-winter tutor orientation meetings were also used as a means to signal the beginning of the program.
for the academic year or second semester. Thus, while the program was being advertised in the schools, churches, and other neighborhood organizations as a resource for tutorial assistance to students, tutors also were being actively recruited from these same places.

Generally, tutor orientation is held a few days prior to the beginning to the tutorial program, but at the time during which the actual tutoring will occur. Activities are structured in such a way as to emphasize program goals, history, and philosophy so that these may be shared with prospective tutors prior to introducing them to students. In this way, questions and possible tutor insecurities are addressed as quickly as possible. A typical orientation meeting agenda is included in the appendix.

**Tutoring Program Calendar.** In former years, the program's beginning dates varied widely depending on the availability of volunteers to help youth. In some years the program has opened as late as December or January during a school year. Since 1987, the tutoring program year has remained fairly constant in length extending from late September through mid-June.

The program's schedule of activities is based upon the school year calendar of the Springfield Public Schools (holidays, winter and spring breaks, snowdays) with the
exception of the beginning and ending dates of actual tutoring sessions. These are established annually each August based on projections of tutor availability. In some years tutoring has begun as early as within a week of the opening of the public schools and in other years as late as the first week of October. The calendar of activities is as follows:

1. August/September:
    a) Program coordinator and core tutors begin set-up operations for the academic year. The program coordinator finalizes arrangements for contractual arrangements with the Foster Grandparent program, local colleges, high schools, churches, businesses, and other regular sources of volunteers.

    Notices are posted in other areas throughout the community.

    b) Promotion of the available services through the distribution of program flyers (see Appendix III) to local schools, churches, social service agencies, and other places in the community (barber shops, beauty salons, supermarkets, drug stores, small corner stores, or bars).

2. October through May:

   Dates of operation for tutoring sessions, orientation
for tutors, and periodic informal social activities (holiday celebrations, field trips, pot-luck suppers for enrollees, parents, and tutors).

3. June:
Evaluation and wrap-up of academic year's activities. While most volunteers are members of the congregation, the involvement of the broader community is garnered through public service announcements on local radio and television stations. Volunteer appreciation activities conclude the year.

**Evaluation of Student Progress.** Since 1987, the Martin Luther King, Jr. Fellowship House, Inc. has had a full-time director who has part time secretarial support from the church's secretary. While all tutorial activities are still volunteer based, the presence of paid support staff has benefitted the program. Increased student enrollment, enlarged tutor pool, and more active parental involvement beyond the Fellowship House board of directors has been evidenced.

During the period of October, 1988 through May, 1989, free tutorial services were received by seventy-eight (78) school age youth. Students, first graders through high school, were encouraged to bring homework assignments, as well as address specific academic areas of need. Students
registered for the program, they were requested to identify specific areas of need (see registration form, Appendix K). Copies of report cards were also requested to help monitor student progress and/or program areas. Pre-test and post-tests were administered in math and reading for students requesting tutoring in these areas.

Special Activities, Projects, and Test-Taking.
Enrollees participate along with volunteers in several special "fun" projects. These events are incorporated into our program to encourage students to maintain regular attendance. Special activities emphasize cultural awareness. These include holiday observances with parties or special programs orchestrated jointly by enrollees, tutors, and parents (Halloween, Thanksgiving, Christmas and Kwanzaa activities), special parties (birthdays, pizza parties); arts/crafts shows (flower making, candy making, tye-dying and Tee-shirt designing), and African folktales. Students receive a snack daily: 4:45 - 5:00 PM. These include juices, cookies, chips, crackers, fruit, etc.

Students are grouped by grade level. Textbooks, workbooks, and/or other materials they bring to the program are reviewed by the program coordinator. As need is defined by a parent or otherwise indicated, a pre-enrollment test may be administered. Following assessment of the student's particular area of need, a tutor or tutors are assigned.
The coordinator assigns a time for the administration of a mock Metropolitan Achievement Test in order to prepare students for the annual actual test given within the school system. This mock test stresses test taking skills such as following directions, taking timed tests, etc.

**Black College Tour.** In order to expose students to possibilities of attending college, a tour of historically Black colleges and universities was initiated by members of the board of directors in 1983. Students and their parents were invited to attend workshops regarding college financial aid, career workshops, and college fairs arranged by program coordinators and board members. Broad community support was involved in organizing these activities. Annually, during the spring break of the local public schools, a tour of eight to ten colleges was organized for junior & senior high program students as well as other community youth desiring to participate (see College Tour Guide Book in appendix).
Student Questionnaire Responses Concerning Their Opinions About the Tutoring Program

**Question 1.** How long have you been receiving tutoring from this program? Most students had been enrolled in the program at least eight (8) weeks (67%). 18% of the students had been enrolled at least four (4) weeks and 15% had been enrolled for two (2) weeks or more.

**Question 2.** Why did you begin coming to this program? Most students responded that they began coming to the program because of their parents. By far, the largest segment of students indicated that they had been enrolled in the program by their parents (69%). 11% said that they had been referred to the program by a teacher. The remaining students listed that they began coming to the program with a friend who was already enrolled (9%), because they wanted to (7%), or upon the invitation of a tutor (4%).

**Question 3.** In what subjects are you being tutored? Most students were tutored in math and English. With regard to the subjects in which students were being tutored, 41% of the students reported that they were in the program to be tutored in multiple subject areas (math, English, and at least one other subject, noted as the category "other"). Math was, by far, the most commonly tutored subject: 84% of the students reported being helped. 65% of the enrollees
were receiving tutoring in English/reading. 62% were being tutored in other subject areas (foreign language, study skills, or some other specific tutor offering). All students were receiving tutoring in either or both math and English. None of the students reported being tutored in another subject area exclusively without also receiving some assistance in either math or English or both.

**Question 4.** Do you like this tutoring program? Yes/No? Why? 76% of the students reported that they liked the tutoring program. Nearly half of those indicating that they liked the program reported their reason for liking the program was the work they enjoyed doing while at tutoring (47%). 53% of those indicating they liked the program gave their reasons for liking the program as either the tutor or the program coordinator. Six of the respondents (13%) indicated they did not like the program for various reasons: one did not feel she needed help; two felt they were being punished; others indicated that they wanted to do something else right after school other than more school work. Three respondents (11%) did not answer this question.

**Question 5.** Do you think that you are being helped to do better in school because of this tutoring program? Yes/No? Most students felt they were being helped by the program (91%). A variety of reasons were given regarding why they felt this way with most students reporting that
they knew or understood their subject matter more clearly. Only one student of forty-five reported that he was not being helped. Three did not respond to this question.

**Student Interview Responses**

In order to gain greater insight into student responses to the questions four and five on the questionnaire, ten students were randomly selected to for interview regarding these items. The questionnaire allowed for a variety of responses to these open-ended questions. During the interview specific options were presented to the students.

In order to determine if involvement in the tutorial program affected student perceptions and attitudes about their school work, ten newly enrolled youngsters were asked how they felt about being enrolled in a tutorial program. After these same students had been enrolled for a period of four weeks they were asked to respond to the same questions.

**Question 4.** Do you like this tutoring program? Yes/No? Why? All students interviewed reported that they liked the tutoring program after having been enrolled for two weeks and again after four weeks. At the end of four weeks, most students reported liking the program because of the coordinator. Tutors and homework gained in popularity over the two week period, but still ranked slightly behind the category identified as "other" (snacks and free time.
were most frequently listed items in this category). Among
the reasons listed for liking the program (see Table 4.3).

**Question 5.** Do you think you are being helped to do
better in school because of this tutoring program? Yes/No?
After being enrolled for two weeks, all interviewees
reported that they were being helped by the program. Table
4.4 shows that most students felt they were being helped
because they were learning. Other tutoring program
activities such as games, snacks, and in-house shows, etc.
were also reasons students felt they were being helped.
After the fourth week of program enrollment, most students
still believed the program would help them to do better in
school and tutors were more frequently credited as one of
the reasons the students felt they were learning than was
the case after two weeks (Table 4.4).

**Question 6.** How do you feel about being enrolled in
this tutorial program? Tables 4.5 and 4.6 give the
responses of these same youngsters after two and four week
program enrollment periods respectively. After four weeks
their responses suggest that students were (1) sure that
the program would help them to do better in school and (2)
their perceptions concerning the tutorial program are
generally more positive after four weeks than after two.
Table 4.3

STUDENT RESPONSES TO THE QUESTION:
Do you like this tutorial program?
(after two weeks)

<table>
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<tr>
<th>TUTOR</th>
<th>COORDINATOR</th>
<th>WORK</th>
<th>OTHER</th>
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</thead>
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5  8  6  8

(after four weeks)

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<tr>
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7  9  7  8
Table 4.4

STUDENT RESPONSES TO THE QUESTION:
Do you think you are being helped to do better in school?
(first responses: after two weeks)

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<tr>
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<th>HOMEWORK</th>
<th>OTHER</th>
</tr>
</thead>
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(3 7 7 7)

(second responses: after four weeks)

If yes, why:

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<th>OTHER</th>
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(6 9 7 8)
Table 4.5  
STUDENT RESPONSE TO THE QUESTION:
How do you feel about being enrolled in this tutorial program?
(two weeks after enrollment)

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<th>LIKE</th>
<th>DISLIKE</th>
<th>BORING</th>
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Table 4.6  
STUDENT RESPONSES TO THE QUESTION:
How do you feel about being enrolled in this tutorial program?
(four weeks after enrollment)

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9 6 1 3 2

138
Tutor Responses Concerning Their Involvement in the Retrieve Program.

**Question 1.** How did you find out about the tutoring program? Most tutors (73%) in the program found out about the church's tutorial efforts from the church itself. However, more than one in four (27%) found out about the program from sources other than the church. This suggests that while the congregation's promotion within the organization itself was crucial, making known its desire for tutors outside the congregation also provided a significant pool of tutors (see tutor Table 4.7).

**Question 2.** In what subject areas are you tutoring? Most tutors offered assistance to students in math (91%) and in the English language skills (general reading assistance as well as "English course work" each being tutored by 64% of the tutors responding).

**Question 3.** What are the grade levels of the student(s) you usually tutor? The elementary grade levels (1-6) is where most of the tutors reported their enrollees were students. 82% of all tutors reported assisting students in grades 1-3 and 100% of the tutors had students coming from grade levels 4-6. In middle school grade levels (7-9) and senior high grades (10-12), the numbers of students being helped by the tutors fell sharply with tutors reporting 55% and 36% respectively (see Table 4.8).
Table 4.7

TUTOR RESPONSES TO THE QUESTION:
How did you find out about the tutoring program?

<table>
<thead>
<tr>
<th></th>
<th>WORK</th>
<th>CHURCH</th>
<th>FLYER/BROCHURE</th>
<th>SCHOOL</th>
<th>OTHER</th>
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</table>

73% 27%

Table 4.8

TUTOR RESPONSES TO THE QUESTION:
What subject areas are you tutoring?

<table>
<thead>
<tr>
<th></th>
<th>READG</th>
<th>MATH</th>
<th>ENGL</th>
<th>RESPONSES:</th>
<th>FORGL</th>
<th>TESTG</th>
<th>STDY SKILLS</th>
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</table>

64% 91% 64% 9% 27% 91% 9%
### Table 4.9

**TUTOR RESPONSES TO THE QUESTION:**
What are the grade levels of your students?

**RESPONSES:**

<table>
<thead>
<tr>
<th>Grade levels:</th>
<th>1-3</th>
<th>4-6</th>
<th>7-9</th>
<th>10-12</th>
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</table>

82% 100% 55% 36%

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**Question 4.** How long have you been a volunteer in this program? Most of the tutors participating in this sample had been involved with the tutorial program for eight or more weeks. Some had been volunteer tutoring for several years (see Table 4.10). Continuity in working with students in the program has been important. As previously noted, it increases rapport between the student and the tutor and allows the tutor greater insight into student academic problems and issues. Additionally, students tend to feel more comfortable when they know who their tutors will be rather than continually meeting different persons. Retirees through the Springfield Urban League’s Foster Grandparent Program constitute about half of the available
tutors in the program and are the most consistent human volunteer resources.

Table 4.10  
**TUTOR RESPONSES TO THE QUESTION:**  
How long have you been tutoring in this program?  

<table>
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<th>4-6</th>
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<td>X</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

9% 91%

**Question 5.** Why do you tutor? All tutors involved in the program indicated that the reason they volunteered in this activity was to help the youth involved. One respondent also added that tutoring was a means of helping himself as well as the church (Table 4.11).

**Question 6.** Do you feel this tutoring program is helping students to improve their grades? All tutors indicated that they felt the program to be helpful in assisting the students to improve their grades (Table 4.12).
### Table 4.11

**TUTOR RESPONSE TO THE QUESTION: Why do you tutor?**

**RESPONSES:**

<table>
<thead>
<tr>
<th>To help Children</th>
<th>To help Ch</th>
<th>To help myself</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
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<tr>
<td>10</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>11</td>
<td>100%</td>
<td>9%</td>
</tr>
</tbody>
</table>

### Table 4.12

**TUTOR RESPONSES TO THE QUESTION:**

Do you feel this program helps students to improve their grades?

**RESPONSES:**

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>NOT SURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>X</td>
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<td>11</td>
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</tbody>
</table>

100%
Parental Responses to the Tutorial Program

Question 1. How did you find out about the tutoring program in which your child is enrolled? 70% of the parents reported that they learned about the tutorial program from church sources, 30% from "other" sources (community organizations and local businesses), and 10% from the school (see Table 4.13).

Question 2. In what subject area is your child seeking help from the tutoring program? Table 4.14 shows that all parents indicated that their children were being tutored for academic assistance in math. The subject area with the next highest number of students being tutored, according to the parents, was English (90%), followed by reference and study skills help/general homework (60%), reading (40%), and various other subject areas (20%).

Question 3. How long has your child been tutored in this program? Most of the children, according to the parents responding, had been in the program for more than eight (8) weeks (Table 4.15).

Question 4. Have you visited the program yourself? All parent interviews took place at the site of the tutorial program, thus assuring that parents participating in this part of the research had visited the tutoring program at least once; five visited daily (to pick up their children).
Table 4.13 PARENTAL RESPONSES TO THE QUESTION:
How did you find out about the tutoring program?

<table>
<thead>
<tr>
<th>RESPONSES</th>
<th>School</th>
<th>My Child</th>
<th>Church</th>
<th>Another Parent</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<td></td>
<td>X</td>
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<td>X</td>
</tr>
</tbody>
</table>

10% 70% 30%

Table 4.14 PARENTAL RESPONSES TO THE QUESTION:
In what subject area is your child being tutored?

<table>
<thead>
<tr>
<th>RESPONSES</th>
<th>Reading</th>
<th>Math</th>
<th>SdySkills</th>
<th>Engl</th>
<th>ForgLang</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>2</td>
<td>X</td>
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<td>X</td>
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<td>X</td>
</tr>
</tbody>
</table>

70% 100% 60% 90% 20%
Table 4.15  PARENTAL RESPONSES TO THE QUESTION:
How long has your child been tutored in this program?

RESPONSES:
number of weeks

<table>
<thead>
<tr>
<th></th>
<th>2-4</th>
<th>4-6</th>
<th>8+</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td>X</td>
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<tr>
<td>10</td>
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<td>X</td>
</tr>
</tbody>
</table>

10% 90%

Question 5. How many times during this school year do you plan to visit your child's school? All parents indicated that they already visited their children's school during this academic year. 10% of the parents reported they planned to visit their children's school at least once more during the school year. Most parents (80%) indicated that they planned to visit their children's school at least twice. Another 10% felt that three or more visits would be made (Table 4.16).
Table 4.16

PARENTAL RESPONSES TO THE QUESTION:
How many times during this school year do you plan to visit your child's school?

RESPONSES:

<table>
<thead>
<tr>
<th>Once</th>
<th>twice</th>
<th>three +</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td></td>
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<tr>
<td>2</td>
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<td>X</td>
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<tr>
<td>10</td>
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<td>X</td>
</tr>
</tbody>
</table>

10%  80%  10%

Question 6. Have you been contacted by representatives of the tutoring program since your child has been enrolled? All parents said that they had been contacted by representatives of the after-school tutorial program during the academic year (Table 4.17).
Table 4.17

PARENTAL RESPONSES TO THE QUESTION:
Have you been contacted by representatives of the tutoring program since your child has been enrolled?

RESPONSES:

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td></td>
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<tr>
<td>2</td>
<td>X</td>
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<td>10</td>
<td>X</td>
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</tbody>
</table>

100% 0%

Question 7. How is this tutoring helping your child?

Parents felt that the tutorial program was beneficial for their child in at least one or more subject areas. Math, English, and reading were subjects that most parents registered as having been strengthened by the tutoring program: 100%, 90%, and 90% respectively. 60% of the parents felt that their child's self-confidence had been helped by the program. 40% noted that homework/study skills improved. Behavior was improved according to 20% of the parents and 10% noted help received in a variety of other areas (Table 4.18).
Table 4.18

PARENTAL RESPONSES TO THE QUESTION:
How is this tutoring program helping your child?

RESPONSES:

<table>
<thead>
<tr>
<th></th>
<th>Readg</th>
<th>Math</th>
<th>StySkis</th>
<th>FnnLan</th>
<th>Engl</th>
<th>Self-Conf</th>
<th>Behavr</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
<td>X</td>
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<td>X</td>
<td>X</td>
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<td>X</td>
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<td>X</td>
<td>X</td>
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</tr>
</tbody>
</table>

| 90% | 100% | 40% | 0% | 90% | 60% | 20% | 10% |

Question 8. If your child has been enrolled in this tutoring program for more than six (6) weeks, have you seen improvement in his or her grades at school? All parents responded that they since their children had been enrolled in the tutorial program, improvement in their children's grades had been noted (Table 4.19).
Table 4.19

PARENTAL RESPONSES TO THE QUESTION:
If your child has been in the tutorial program for more than six weeks, have you noticed improvement in his/her grades at school?

RESPONSES:

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td>0%</td>
</tr>
<tr>
<td>2</td>
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<td>0%</td>
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<tr>
<td>10</td>
<td>X</td>
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</tbody>
</table>

100%  0%

Question 9. What have you noticed about the attitude of your child since he/she has been receiving tutoring help through this program? All parents were enthusiastic about the benefits of the tutorial program for their children. Moreover, all of the parents indicated that they felt their children's attitudes toward school and school work had improved since enrollment in the tutorial program (Table 4.20). The range of attitudinal improvement reported by the parents went from "better" (40%) to "much better" (60%).
evidencing a strong feeling of confidence in what the tutorial program was doing for their children. This was consistent with the responses to the question of the program's "overall" effectiveness for their children. 100% of the parents responded that the program was beneficial to their children in general (Table 4.21).

Table 4.20

PARENTAL RESPONSES TO THE QUESTION:

What have you noticed about the attitude of your child since he/she has been receiving tutoring help through this program?

RESPONSES: Attitudes appear to be...

<table>
<thead>
<tr>
<th>WORSE</th>
<th>NO CHANGE</th>
<th>BETTER</th>
<th>MUCH BETTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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</table>

0%  0%  40%  60%
Table 4.21

PARENTAL RESPONSES TO THE QUESTION:
Do you see this church sponsored after-school tutoring program as beneficial for your child?

RESPONSES:

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
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<tbody>
<tr>
<td>1</td>
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</tbody>
</table>

100% 0%
Miami: Changing Times, Images, and Churches

T. D. Allman, in his book, *Miami: City of the Future*, notes that Miami is a place where image is very important, "a town where image always take precedence over fact" [1987, p. 39]. Unlike Boston, Philadelphia, or New Orleans, major cities of the United States whose histories, urban experience, and traditions are spoken of in terms of centuries, the City of Miami did not exist 100 years ago. Older metropolitan areas of the country have long and rich traditions that give them a particular flair based their respective historical contexts. Usually, the local Chamber of Commerce builds into its marketing strategy of the area something of the background for which the city is known. In a relatively young, but large city like Miami, a city heavily dependent upon tourism as a major industry, there are no centuries old historical events upon which to build a frame of reference. In Miami, the city's history is chronicled in terms of decades, barely more than two generations. The creation of appealing images and a regional persona for the youthful metropolis is especially critical to its successful marketing strategy. Therefore, the significant sociological changes of the past thirty years that have affected all major urban centers of the
United States have been felt in Miami with particular force because of the metropolitan's comparatively brief history.

Current images of the City of Miami have been largely influenced by three very different, but well known events in that they have all occupied prominent places in the nation's media. First, the rise of Fidel Castro and the influx of Cuban refugees to South Florida, first in 1959 and again in 1980 with the arrival of the Marielitos, has left Miami's perception of itself as well as how it is perceived from the outside permanently transformed. Second, a pattern of recurring riots within the Miami Black community that began in 1980 and has characterized that decade has had a profound effect in shaping local and national consciousness about Miami. Third, the popular television series of the mid and late 1980's, "Miami Vice," starring Don Johnson and Phillip Michael Thomas has given crime, glitz, and glamor all rolled into one a significant place in the Miami mystique.

Allman notes that in Miami, as throughout the rest of the state of Florida, racial attitudes concerning Blacks have a history of intense social, economic, and political oppression:

Back in 1982, when the *Economist* reported that "Miami is not a good city in which to be black," the local Chamber of Commerce reacted
with anger and amazement. But the truth is that Florida, including Miami, seldom if ever has been a good place to be black. For nearly a century and a half following (President Andrew) Jackson's massacres, the black's place was in the kitchen, the field or, in the case of undocile "nigras," on the chain gang. Slavery in all but name persisted for generation after the Emancipation Proclamation...

Miami Beach was not the only municipality in Florida that banned blacks. Black Americans also faced arrest if "found on the streets after dark" in Palm Beach, surely the most "northern" community in all Florida... What finally "ended the Civil War in Tallahassee," as Gloria Jahoda points our, "was not Appomattox, but the Civil Rights Act of 1964"...

Writing of Miami as it existed in 1916, Marjory Stoneman Douglas observes, "The general attitude toward Negroes, the socially accepted attitude, adopted by most Northerners, was that of the old South." While undergoing many dramatic changes in manner, the substance of racial attitudes, even today, has changed little, except in one regard. As the overt racism of the Old South has faded,
new racism of the great northern cities has flourished. [pp. 144, 147-148]

It is against this sociological backdrop that demographic changes in the Allapattah neighborhood of the New Covenant Church and its adjacent Liberty City neighborhood should be understood. These changes, brought about by the painful legal dismantling of segregation in public places and institutions, urban sprawl, and white flight from the inner city, have in themselves given rise to the creation of New Covenant Presbyterian Church.

In 1958, the St. John's Presbyterian Church completed the construction a new chapel and educational building of its new edifice on the entire city block N.W. 12th Avenue in the Allapattah section of Miami. This constituted completion of the first phase of an enlarged physical plant to meet the needs of this middle class predominately white community. At the same time, however, plans were being finalized for the construction of a new interstate highway through the city's Overtown section, where the heaviest concentrations of Black residents were located.

Within six years, the St. John's Church was closed and its new facility vacant. The construction of Interstate 95 through the heart of the Black Overtown section displaced large portions of its residents, many of them moving into
the once predominately white Allapattah section where the St. John's Church had been located. The area was swiftly changing from a "racially mixed" neighborhood to a predominately Black one. Interest in the development of a new Presbyterian congregation at the site of the vacant church facility to serve the needs of this still relatively middle class neighborhood grew quickly within the local district of the Presbyterian denomination.

After questions relative to the real need for a new congregation and the specifics of how it would be structured were determined by denominational leaders, the New Covenant Presbyterian Church was finally organized on October 30, 1966 by the Presbytery of the Everglades of the former Presbyterian Church in the United States. Eighty-three (83) persons signed to be its charter members. At the outset, the racial composition of the New Covenant church was approximately 60% Black and about 40% white. Black organizers of the congregation were from a variety of protestant Black churches; the white organizers came from at least two (2) other white Presbyterian churches in the Presbytery. As of December 31, 1989, about one-third (1/3) of the charter members were still active in the church. However, of the 204 persons listed on the church's membership roll as of the end of 1989, only four elderly
white person's names were included in the otherwise Black congregation.

In establishing New Covenant, the Presbytery probably saw itself as reaching out to the Black community rather than continuing to hold on to the exclusively white church image of the previous congregation. In a city where image is important, the congregation sought to project itself as very open to the new Black residents as well as the longer term white residents of the area. It adopted a motto referring to itself as "a church for all people." During the tense days of the 1960's and 70's, given the racially repressive history of the southern United States and South Florida, it was significant that such an "experiment" in voluntary integration was attempted even within the confines of a church. The organizers of New Covenant sought to prove that cooperation among the races could be possible in South Florida.

From Concept to Congregation

A young white clergyman served as the new church's first pastor. All reports are that he was an energetic and friendly pastor who served from 1967 to March, 1969 drawing the fledging group into cohesion as a worshipping community. The congregation's first Black pastor, an older and more experienced clergyman, was installed in April, 1970 and served fourteen years until the end of 1985. During this
time, the church's membership grew to more than 285 at its peak in the early 1980's. In 1972, a day care center was established by the congregation.

New Covenant earned a reputation within the Miami community as one of the leading congregations in the cause of social justice and community outreach. Many community and civic-oriented activities were initiated and supported by the congregation. Youth and family oriented activities have been prominent in the history of the congregation's efforts in the wider community. Recreational and educational efforts such as scouting, a community center type program for teenagers, summer job programs, tutoring, and Vacation Bible School are some of the activities orchestrated by the congregation through the 1970's.

During the 1980's, however, it appears a plateau was reached in terms of congregational growth. The minister retired and the membership, which had been holding steady, began to slip sharply. By July, 1987 when a new minister assumed the pastorate of the congregation, the membership had declined to 191.

Congregation at the Cross-Roads

By the end of 1988, New Covenant had long become a predominately African-American congregation. During 1989 New Covenant did not experience growth, but an overall
decline in the membership. While the neighborhood was no longer middle class, most of the congregation's membership still reflected this socio-economic group. The church's style of worship and programming reflected its middle class self-image. Average attendance at Sunday worship services (11 AM) for the last five months of 1989 was 106 persons including adults and children. As other persons joined the congregation, pruning the church roll of inactive members kept current membership to about 187 to 190 persons throughout the year.

During the twenty-three years of its existence, New Covenant has sponsored several programs targeted to neighborhood youth. The 7-Up Program (after school recreational activities for ages 7 and older), Boy and Girl Scouting programs, retreats, summer youth employment programs, and after-School tutorial programs have all focused on getting community youngsters involved in positive ways. Participation has been good with word-of-mouth advertising. The 1989 Summer Youth Employment Program received the greatest promotional effort in recent years and its increase in attendance during the six-weeks evidenced this (see appendix). Youth involved in the summer employment program were eager to participate in structured activity at the church, although a high percentage of them were not members of this congregation. Parents exhibited a
willingness and acceptance of these church affiliated programs.

On Saturdays, from February through June, 1989 a mentoring program for boys ages five through eighteen was held entitled the "Brotherhood program." It was staffed by a eight men who ranged in age from the mid-twenties through the mid-forties. This program was popular with pre-teen and younger teenage boys in the neighborhood and was structured to include recreation (basketball, football, and softball), reading activities with adult sponsors, religious education, and field trips to expose these young men to enrichment activities. Deficits in academic areas (reading and math) as well as an awareness of cultural identification were apparent. Boys enrolled quickly identified with their older "mentors" and were enthusiastic in responding to this program of recreation, tutoring, and excursions.

The child day-care program serves over fifty (50) children, ages 2-6. 90% of these children are from the surrounding neighborhood. Parent involvement has been consistently high. As with other church sponsored programs, few (typically less than 10%) of the neighborhood youth enrolled or their parents are affiliated with New Covenant as members.
The Church’s Present Neighborhood

This is a neighborhood whose residents’ lives are being hurt by crack-cocaine usage and the attendant crime spawned by drug-trafficking, racism, homelessness, educational and economic deprivation, teenage pregnancy, and rampant A.I.D.S. Twenty percent of the babies born at the public hospital to Black mothers who are receiving welfare assistance in Miami are infected with the H.I.V. virus. Police brutality in the area has given rise to no less that three major riots in Miami within the past decade (the most recent January, 1989). More than 160 youth under the age of 15 were arrested in the January, 1989 riot according to Miami Police Chief, Perry Anderson. Chief Anderson noted that many of those arrested were students of the middle school in the neighborhood of the New Covenant Church [Anderson, 1989].

The percentage of dropouts from Dade County Public Schools during the 1988-89 academic year was 44% overall. Given the well documented relationship of criminal behavior to dropping out of school, there exists a serious problem in the Dade County. In the Model City target area, 55.6% of the adult population (18+ years) did not complete high school [Metro Dade Planning Department, 1986]. A recent study [Perinatal Network, 1990] indicates that the Model Cities Target Area has one of the highest adolescent
pregnancy rates in Dade County. Local newspapers report
daily of drug activity and related crime in the area. The
church building, like most homes in the area, has been the
object of much vandalism and drug-related crime.

A survey of community leaders and activists from the
business, political, educational, religious, media, and
non-profit social service sectors of the greater Miami area
was conducted in the winter of 1989. The survey was
financed by Corporate and Community Affairs Department of
Southern Bell including the four-state service area of
Southern Bell (Florida, Georgia, South Carolina, and North
Carolina), and sought information regarding perceptions of
the most pressing issues and concerns facing the various
communities served. Community leaders were asked to rank
issues as priorities for action and how they felt the
corporate community's resources should be allocated to help
address these concerns. A direct mail questionnaire
designed to survey a sample of leaders was used. The
questionnaire was sent to 7,461 leaders throughout Southern
Bell's four-state service area and the response rate was
46.39 percent (3,461 questionnaires returned). Responses
from South Florida were compared with other major urban
areas surveyed.

Figures 4.2 and 4.3 reveal that respondents felt that
crime and personal safety was the top priority in South
Florida, the quality of public education (K-12) was the second, economic development was third, and substance abuse ranked fourth. Throughout the four-state area, public education ranked first. Concerns about crime and personal safety, economic development, and substance abuse were among the second through fourth priorities, but their rankings differed from South Florida.

Figure 4.2 TOP TEN HIGH PRIORITY ISSUES IN SOUTH FLORIDA

[Southern Bell, 1989. p 3]
Figure 4.3  TOP TEN HIGH PRIORITY ISSUES ACROSS THE 4-STATE AREA

[Southern Bell, 1989. p. 3]
In March, 1990, a special demographic study of the immediate neighborhood (1, 3, and 5 mile radius of New Covenant Church) was commissioned by the governing board of the congregation. Statistics from this study are found in Tables 4.22, 4.23, 4.24, and 4.25. The study was performed by Church Information & Development Services (CIDS), a professional research group which specializes in providing demographic data to local congregations. Some of the findings of this study are outlined below. These reveal the high percentages of Black youth in this neighborhood now heavily populated by low income people.

Table 4.22  POPULATION OF THE NEW COVENANT CHURCH NEIGHBORHOOD

<table>
<thead>
<tr>
<th>*# of people &amp; pop. growth/decline projections:</th>
<th>1 mile</th>
<th>3 mile</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980 (census)..........</td>
<td>35,483</td>
<td>233,789</td>
</tr>
<tr>
<td>1989 (estimate)......</td>
<td>36,056</td>
<td>245,709</td>
</tr>
<tr>
<td>1994 (projection)...</td>
<td>36,174</td>
<td>250,967</td>
</tr>
<tr>
<td>Growth 70-80...........</td>
<td>-7.53%</td>
<td>-3.26%</td>
</tr>
</tbody>
</table>

### Table 4.23 AGE DISTRIBUTION IN NEW COVENANT CHURCH NEIGHBORHOOD

*Age distribution:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Under 19</th>
<th>20-29</th>
<th>30-54</th>
<th>55-74</th>
<th>75+</th>
<th>Median Age</th>
<th>Average Age</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>19 or under</strong></td>
<td>37.16%</td>
<td>18.28%</td>
<td>28.83%</td>
<td>12.10%</td>
<td>2.62%</td>
<td>26.8</td>
<td>31.07</td>
</tr>
<tr>
<td><strong>20-29</strong></td>
<td>37.16%</td>
<td>18.28%</td>
<td>28.83%</td>
<td>12.10%</td>
<td>2.62%</td>
<td>26.8</td>
<td>31.07</td>
</tr>
<tr>
<td><strong>30-54</strong></td>
<td>37.16%</td>
<td>18.28%</td>
<td>28.83%</td>
<td>12.10%</td>
<td>2.62%</td>
<td>26.8</td>
<td>31.07</td>
</tr>
<tr>
<td><strong>55-74</strong></td>
<td>37.16%</td>
<td>18.28%</td>
<td>28.83%</td>
<td>12.10%</td>
<td>2.62%</td>
<td>26.8</td>
<td>31.07</td>
</tr>
<tr>
<td><strong>75+</strong></td>
<td>37.16%</td>
<td>18.28%</td>
<td>28.83%</td>
<td>12.10%</td>
<td>2.62%</td>
<td>26.8</td>
<td>31.07</td>
</tr>
</tbody>
</table>

Median age: 26.8
Average age: 31.07


### Table 4.24 RACIAL COMPOSITION OF NEW COVENANT CHURCH NEIGHBORHOOD

*Racial/ethnic Composition:

<table>
<thead>
<tr>
<th>Race/Surname</th>
<th>1 Mile</th>
<th>3 Mile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>72.69%</td>
<td>53.24%</td>
</tr>
<tr>
<td>White</td>
<td>20.04%</td>
<td>38.50%</td>
</tr>
<tr>
<td>Hispanic</td>
<td>23.65%</td>
<td>33.82%</td>
</tr>
<tr>
<td>Other races</td>
<td>7.27%</td>
<td>8.26%</td>
</tr>
</tbody>
</table>

Table 4.25  ANNUAL INcomes IN NEW COVENANT CHURCH NEIGHBORHOOD

1 mile radius  3 mile radius

*Annual Income by household

<table>
<thead>
<tr>
<th>Income Range</th>
<th>1 mile</th>
<th>3 mile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $7,500</td>
<td>37.38%</td>
<td>42.74%</td>
</tr>
<tr>
<td>$7,500-$14,999</td>
<td>30.57%</td>
<td>27.64%</td>
</tr>
<tr>
<td>$15,000-$24,999</td>
<td>20.32%</td>
<td>18.28%</td>
</tr>
<tr>
<td>$25,000-$34,999</td>
<td>7.58%</td>
<td>6.52%</td>
</tr>
<tr>
<td>$35,000-$49,999</td>
<td>3.22%</td>
<td>2.95%</td>
</tr>
<tr>
<td>$50,000-74,999</td>
<td>0.77%</td>
<td>1.10%</td>
</tr>
</tbody>
</table>


Within the neighborhood of the New Covenant Church, concerns prominent throughout South Florida about crime and personal safety, the quality of public education, economic development, and substance abuse converge in dynamic ways. The congregation determined to direct most of its community outreach resources toward youth and families because of the demographics of the immediate community and the attendant social problems engulfing the area. The tutorial program aimed to raise educational levels and aspirations, which will in turn improve self-esteem and reduce school drop-out, will have a positive impact on the family. At its April 21.
1990 meeting, the church's governing board, the Session, outlined the program rationale as follows:

Current conditions of poverty, single-parent households, crime, drugs, adolescent pregnancy and school drop-out for a crippling plague this community. Most of the residents (over 60%) are not connected to any religious institution, according to the informal monthly canvass of some 400 homes conducted by our congregation's Evangelism Committee last year. There appears to be a lack of a value structure within the community and this lack contributes to a sense of spiritual, emotional, and political apathy. Through tutoring, counseling, and cultural enhancement activities (including week-day values instruction) the congregation aims to help families address and cope with some of these problems.

The child cannot be seen separate from the family unit. Therefore, family counseling is important to influencing the value orientation of the family. As part of the process it is important to expose both the children and adults to different cultural
and recreational experiences. By providing these services, the church becomes a focal point in the community which provides direction instead of simply a place where "those people" go to worship on Sunday.

The New Covenant Tutoring Experience

From February to June, 1988, an all volunteer tutorial effort was offered to church and neighborhood youngsters. The program was coordinated by two volunteers: a retired school teacher and a recent seminary graduate, both female. The program began in response to the apparent academic problems encountered by youth attending the church's other programs such as Sunday School, Vacation Bible School, or recreational activities.

The two coordinators were friendly, but firm classroom leaders. They quickly established good rapport with neighborhood youngsters with whom they enjoyed great personal popularity. With no publicity outside of church worship services and word-of-mouth in the immediate neighborhood of the church, the program attracted 54 students. No formal effort was organized, other than notices within the Sunday worship programs, for the solicitation of tutors and no formal tutor orientation process was developed.
Two blocks north of the church is an elementary school and adjacent to it, a middle school. All of the students enrolled in the church’s tutorial program were students of one of these two schools. The program was open to students ages six through twelve (normally first through sixth grades). Occasionally, an older student was enrolled into the program if tutors were available. Enrollees were accepted into the program by referral from parents, school representatives, social services agencies, or upon application from the student. Contact with parents, in most cases, was minimal. Most efforts concentrated on direct involvement with the students and little volunteer time was structured for follow-up work with either the youngster’s home or with school officials.

Tutoring was offered four days per week, Monday through Thursday, from 3 P.M. until 5 P.M. except on holidays. Both coordinators were present on each tutoring day. Space was limited to one of the church’s six classrooms in order to enable the coordinators to more easily monitor student and volunteer activities. A total of five tutors in addition to the two coordinators were involved in this effort, volunteering on one or more of the four weekdays on which the program operated.

The average number of students coming to the church daily for tutoring assistance was fifteen to twenty
students. About three-quarters of that number were the "regulars" who were present almost daily without fail. The other students included those who might come one or two days per week or the "curiosity seekers" who came only once and might not return until the next week or two, if at all. During the week, the group of ten to fifteen students who were the "regulars" included no more than three or four males in their number. Unless there was a movie or field trip, most of the boys who could have been inside receiving tutoring were usually standing or playing around outside until snack or recreation time: 4:45 P.M. each day of tutoring. It was interesting to note that many of these same boys were consistently present on Saturdays for involvement in the Brotherhood Program, previously mentioned.

The church building easily accommodated with program. While only one classroom was used in this activity, the educational wing of the New Covenant Church had six classrooms available. Three (3) of the classrooms could accommodate up to thirty (30) children each in banquet table style and up to fifty (50) seated in rows with no tables. Two of the three classrooms were carpeted; one had a tiled floor. There were three (3) smaller sized classroom areas capable of accommodating fifteen (15) or twenty-five (25) persons respectively depending on seating arrangements.
Chalkboards, desks, cabinets, tables, and folding chairs were available for use in these areas. The facility and its equipment were in good condition. Because of the limited number of tutors (usually averaging three including the coordinators), most tutoring activities were confined to one of the classrooms if effort to more effectively monitor student activity.

English, Spanish, math, reading, reference and study skills development, and science were the subject areas tutored. Workbooks, textbooks, and certain test materials were donated by teachers volunteering in the program. Most students brought their homework to tutoring sessions. Tutoring was available in all subject areas daily.

The program had no formal funding. The costs of the program were essentially absorbed into the church's regular budget: utilities and consummable supplies (pads of paper, chalk, crayons, pencils, etc.). The governing board of the congregation, the Session, voted to offer the coordinators a travel honorarium of $100 per month. Actually, the coordinators spent much more than they received from the honoraria on snacks and incentive awards they periodically gave to the youngsters for improved grades or behavior in school.
There was no formal involvement of community agencies or efforts to contact the schools or parents. When the program ended at the close of the academic school year, many of the students who had participated proudly brought their report cards and various certificates of improvement or recognition for the coordinators to see. They were proud of the improved grades they had attained. It was evident from the responses of these students that they associated their improved grades with their participation in the efforts of the tutoring program coordinators.

After summer, the program reopened in mid-September, but with one coordinator: the retired school teacher. The seminary graduate, by this time, had taken a position as pastor of a church in a different city. Shortly before November, however, the program closed again due to the failing health of the retired school teacher. In February, 1989 when it became apparent that the retired teacher would not be able to return soon, the tutorial program opened again with three new volunteer coordinators sharing responsibilities in much the same fashion as its original coordinators had done. Tutoring was offered three days per week (Monday, Wednesday, and Thursday) at first, but when the number of volunteers declined, the days of operation per week were reduced to one (Monday). Tutoring took place from 3:30 to 5:00 P.M.
Without the original coordinators and the personal relationships they had established with students, the program closed within six weeks. The core group of "regular" students from the neighborhood who attended daily dropped significantly. These youth had become quite attached to the original coordinators and were unable to relate in the same manner to the new program organizers. This core group of students had, in effect, become advertisers of the program "on the streets" and attracted other youngsters to the program. When they deserted the effort, it was difficult to attract other neighborhood students to the program.

**The Proposal for Funded Tutoring Program**

The minister and a small group of teachers within the congregation began to investigate ways to structure a revitalized tutoring effort that would take into account the church's previous tutoring experience, both in terms of its strengths and weaknesses. Those involved in the tutorial effort, determined to organize a more stable program, drafted a proposal for submission to denominational and other funding sources in the hope of acquiring staff to coordinate a larger scale program. The proposal was written to take into account weaknesses that plagued the previous tutoring effort: the lack of contact with the homes and schools from which students had come as well as its failure
to develop a pool of human resources (volunteer tutors). Parents from the neighborhood have been included on the Advisory Board for the proposed project and were involved in the drafting of the proposal. Staff at local neighborhood schools, Allapattah Elementary and Allapattah Junior High School, were also involved in designing the envisioned project.

The rationale for the tutoring program outlined in the proposal was defined as follows:

Two of the contributing major factors giving rise to the lack of self-esteem in the classroom, poor educational motivation, and lack of respect for authority which contribute to youth doing poorly in school, allowing increases in the trafficking and use of drugs, and growing crime rates in our community are: (1) a loss of values (weakened ethical standards), and (2) perception that no one really cares.

Many children involved in the special week-day programs of the church are not part of this or any other church congregation. ...(Some of the fundamental) ethical values upon which our society and its laws are based cannot be assumed to be the standard in communities ravaged by drug driven crime. While this is a pervasive social
problem which must be addressed from several perspectives, we believe that the local inner city congregation is uniquely poised to present and support the development of ethical values indigenously at the grass-roots level. Dealing with not only the children, but the families from which they come provides an opportunity for "wholistic" support to these children and their families in ways other social agencies cannot address. pp.2-3

There are no church sponsored after-school programs of this type in this area of the city (still identified for government funding purposes as the "Model Cities" area). Dade County School Board offers an after-school "community program" which includes some tutoring, but this is part of the school program and not neighborhood or community generated activity. Traditional state and local social service agencies provide basic counseling services to identified clients. However, these services are extremely over-crowded and the amount of in-depth attention that is available to families in crisis is limited to the most severe cases. Private counseling and tutoring services, also limited, are expensive and beyond the economic resources of most residents in the community of the New Covenant church.
Proposed Tutoring Program Components

The tutoring project is designed to impact the value orientation of target area families by providing after-school tutoring for children, family counseling, and cultural enrichment activities. The basic premise undergirding the project is that a need exists to motivate youth toward better academic performance and to assist them in developing study skills that will improve their chances for academic success. The program proposal includes one (1) full time program director, a full time secretary, as well as six (6) part-time personnel including four (4) Lead Tutors (certified teachers) and two (2) Core Tutors (college work-study students). Volunteers tutors will be trained by the paid staff (see appendix). The project will consist of the following components: tutoring, counseling, enrichment programs, positive role reinforcement, and religious education.

Tutoring. Individualized basic skills tutoring in reading and math will be provided to program participants to increase academic success. Services will be open to youth in grade levels pre-kindergarten (utilizing the already existing day care program of this church for Pre-K to K) and 1 through 12. Tutoring sessions will include homework assignments and individualized instruction in identified areas of academic weakness, stressing basic skills in math,
English, study/reference skills, and test-taking. Tutoring will be provided four days a week for two hours for each student to include one hour for homework and one hour of intensive tutoring.

**Counseling.** Individual, group, and family counseling will be provided to address areas of school absenteeism, problematic behavior, low academic achievement, parental conflict and parenting skills. Trained social workers and counselors from within the congregation will conduct counseling sessions and make referrals to other agencies when appropriate.

**Enrichment Programs.** Monthly cultural enrichment activities will be provided to expose participants to new and different cultural experiences. This will be accomplished through utilization of field trip experiences as well as guest speakers, artists, and group projects. Expressive arts including public speaking/oratory, writing skills, charm and culture instruction will be part of this effort.

**Positive Role Reinforcement.** The program will provide opportunities for program participants to be exposed to Christian role models and success orientation. Monthly workshops will be held with career successful individuals. Workshop content will include a focus on career planning,
the development of positive attitudes toward careers, and work/job application and interview techniques and skills. The importance of academic preparation for future career success will be stressed.

**Religious Education.** Many children involved in the special week-day programs of the church are not part of this or any other church congregation nor are the families from which several of these children come. Ethical principles and values commonly held in society and upon which local and federal legal systems are based cannot be assumed to be the standard in communities ravaged by poverty, poor education, and drug related crime. Religious education will be part of the curriculum throughout all program activities as a means to assist students in values clarification. The emphasis will be on highlighting the concept of a higher power as the rationale for understanding ethics in interpersonal relationships and justice issues in society. An ecumenical approach will be employed rather than intensive religious doctrine or proselytizing for church membership. However, church affiliation with some religious community will be encouraged regardless of denomination.
Part III: The Experience of Twenty Congregations with After-School Tutorial Programs

In-depth examination of the experiences of the Martin Luther King, Jr. Church in Springfield and the New Covenant Church in Miami betrays the many factors peculiar to each of these tutoring programs. Comparison of these experiences with data obtained from other African-American churches of similar size, urban locale, and interest gives added perspective to consideration of current activities regarding after-school tutoring among this sampling of Black churches.

Responses of the Other Churches

Question 1. Why was the tutorial program of your church started? All respondents indicated that student need was the primary reason for initiating the tutoring activities.

Question 2. How would you describe the relationship of the tutorial program to your church's mission? The response options were: A) of central importance; B) significant, but secondary importance; C) not related to church's mission. In all cases, respondents viewed tutorial programs as a central part of their church's programmatic mission or purpose.
Table 4.26  
CHURCH RESPONSES TO THE QUESTION:  
"Why was the tutorial program started?" and  
"Relationship of tutoring to church’s mission?"

<table>
<thead>
<tr>
<th>Church:</th>
<th>Why Program Started:</th>
<th>Relationship of Tutoring to Church’s Mission:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Student Need</td>
<td>Church Mission</td>
</tr>
<tr>
<td>GRANDALE</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>METROPOLITAN</td>
<td>X</td>
<td></td>
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<tr>
<td>BEREAN</td>
<td>X</td>
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<tr>
<td>GRACE-HOPE</td>
<td>X</td>
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<tr>
<td>ELMWOOD</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BIDWELL</td>
<td>X</td>
<td></td>
</tr>
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<td>SOJOURNER</td>
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<tr>
<td>CHRIST CHURCH</td>
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<tr>
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<td></td>
</tr>
<tr>
<td>NEW LIFE</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BUTLER</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>MEMORIAL</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>CENTRAL</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BROWN MEMORIAL</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>DRAKE MEMORIAL</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>WASH SHORES</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>ST JAMES</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>PINECREST</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>ZION</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>SIXTH GRACE</td>
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</tr>
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<th>0</th>
<th>0</th>
<th>20</th>
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<th>0</th>
</tr>
</thead>
</table>

(100%) (100%)
Question 3. Who were the primary initiators of tutorial activities in your church? Respondents most frequently (58%) credited teachers within the congregation as the individuals who took primary responsibility in starting tutorial efforts. Second, coalitions or church committees usually constituted by parents, teachers, other interested church members, and/or persons not related to the church were credited with being program initiators. Third, parents and pastors alike were listed as the salient forces in initiating tutorial efforts.

Question 4. How long do you anticipate that this program will be operated in your church: A) 1-2 years, B) 3-4 years, or C) 5 plus years? Of the 16 churches with programs that currently in operation, all but one (Grandale) indicated that the programs would continue to function as long as needed, in excess of five years. The Grandale Church program was based upon a grant funded for one year and, therefore, indicated the program would last as long as there was funding. The commitment to the academic welfare of the children served was very much in evidence among the churches surveyed.
Table 4.27

CHURCH RESPONSES TO THE QUESTION:
Who were the primary initiators
of tutorial activities
in your church?

<table>
<thead>
<tr>
<th>Church</th>
<th>Teachers</th>
<th>Pastor</th>
<th>Students</th>
<th>Parents</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRANDALE</td>
<td>X</td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>METROPOLITAN</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BEREAN</td>
<td></td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>GRACE-HOPE</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>ELMWOOD</td>
<td></td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BIDWELL</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SOJOURNER</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>CHRIST CHURCH</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
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<tr>
<td>SOUTHMINSTER</td>
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<td></td>
<td>X</td>
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<tr>
<td>NEW LIFE</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BUTLER</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>MEMORIAL</td>
<td>X</td>
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</tr>
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<td>CENTRAL (NEWK)</td>
<td>X</td>
<td></td>
<td>X</td>
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</tr>
<tr>
<td>BROWN MEMORIAL</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>DRAKE MEMORIAL</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>WASH SHORES</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ST JAMES</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>PINECREST</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>ZION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>SIXTH GRACE</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>11</th>
<th>7</th>
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<th>7</th>
<th>10</th>
</tr>
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<tbody>
<tr>
<td>(%)</td>
<td>(55%)</td>
<td>(35%)</td>
<td>(0%)</td>
<td>(35%)</td>
<td>(5%)</td>
</tr>
</tbody>
</table>
Table 4.28

CHURCH RESPONSES TO THE QUESTION:
How long do you anticipate that this program will be operated in your church?

<table>
<thead>
<tr>
<th>Church response:</th>
<th>1 Yr</th>
<th>2 Yrs</th>
<th>5 Yrs</th>
<th>Long as Needed</th>
</tr>
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<tbody>
<tr>
<td>GRANDALE</td>
<td>X</td>
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<tr>
<td>METROPOLITAN</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BEREAN</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>GRACE-HOPE</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
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<tr>
<td>ELMWOOD</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>BIDWELL</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>SOJOURNER</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>CHRIST CHURCH</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>SOUTHMINSTER</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>NEW LIFE</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>BUTLER</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>MEMORIAL</td>
<td></td>
<td></td>
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<td>X</td>
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<tr>
<td>CENTRAL</td>
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<tr>
<td>BROWN MEMORIAL</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>DRAKE MEMORIAL</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>WASH SHORES</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ST JAMES</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>PINECREST</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>ZION</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>SIXTH GRACE</td>
<td></td>
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<td></td>
<td>X</td>
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</table>

<table>
<thead>
<tr>
<th></th>
<th>2</th>
<th>1</th>
<th>1</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(10%)</td>
<td>(5%)</td>
<td>(5%)</td>
<td>(75%)</td>
</tr>
</tbody>
</table>
Questions 5 and 6. Question five: What is the total enrollment of the students involved in your congregation's tutoring program? Question six: What is the size of your church's active membership? There was no correlation between the size of the congregation's membership and the size of the tutorial program. The second largest tutorial program surveyed was the Grace-Hope Church in Louisville, KY. with eighty (80) students enrolled for tutoring, yet it reported an average Sunday attendance of about 120 members. The St. James Church (Charleston, SC) has 850 members with 30 students enrolled in its tutorial program. Also, churches with the largest programs in terms of the number of students enrolled for tutoring did not necessarily have the largest number of tutors. Again, the Grace-Hope Church reported having twelve (12) tutors. The Bidwell Church of Pittsburgh, PA. reported an enrollment of 150 students and serves these youngsters with eleven (11) tutors (Table 4.29).

Question 7. Which grade level students are tutored? Of the tutorial programs surveyed, most directed their efforts toward the lower grade levels (grades 1-6; see Table 4.30). The grades levels most frequently served were 4 to 6. Tutorial services at the senior high school level (grades 10-12) were fewer in number among the churches.
Table 4.29

CHURCH RESPONSES TO THE QUESTIONS:
Concerning Program Size and Church Membership

<table>
<thead>
<tr>
<th>Church</th>
<th>Students Enrolled</th>
<th>Tutrs Avail</th>
<th>Membshp</th>
<th>Program Funding</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIDWELL</td>
<td>150</td>
<td>11</td>
<td>325</td>
<td>addl</td>
</tr>
<tr>
<td>GRACE-HOPE</td>
<td>80</td>
<td>12</td>
<td>120</td>
<td>addl</td>
</tr>
<tr>
<td>BEREAN</td>
<td>50</td>
<td>7</td>
<td>500</td>
<td>cong</td>
</tr>
<tr>
<td>ELMWOOD</td>
<td>50</td>
<td>0</td>
<td>285</td>
<td>cong</td>
</tr>
<tr>
<td>BUTLER</td>
<td>50</td>
<td>6</td>
<td>328</td>
<td>addl</td>
</tr>
<tr>
<td>METROPOLITAN</td>
<td>45</td>
<td>3</td>
<td>500</td>
<td>addl</td>
</tr>
<tr>
<td>SOUTHMINSTER</td>
<td>45</td>
<td>10</td>
<td>200</td>
<td>addl</td>
</tr>
<tr>
<td>WASH SHORES</td>
<td>35</td>
<td>12</td>
<td>180</td>
<td>cong</td>
</tr>
<tr>
<td>MEMORIAL</td>
<td>32</td>
<td>16</td>
<td>404</td>
<td>cong</td>
</tr>
<tr>
<td>ST JAMES</td>
<td>30</td>
<td>4</td>
<td>850</td>
<td>cong</td>
</tr>
<tr>
<td>ZION</td>
<td>30</td>
<td>8</td>
<td>130</td>
<td>cong</td>
</tr>
<tr>
<td>NEW LIFE</td>
<td>25</td>
<td>6</td>
<td>315</td>
<td>addl</td>
</tr>
<tr>
<td>DRAKE MEMORIAL</td>
<td>25</td>
<td>30</td>
<td>N/A</td>
<td>cong</td>
</tr>
<tr>
<td>CHRIST CHURCH</td>
<td>20</td>
<td>6</td>
<td>225</td>
<td>cong</td>
</tr>
<tr>
<td>CENTRAL</td>
<td>20</td>
<td></td>
<td>250</td>
<td>cong</td>
</tr>
<tr>
<td>SIXTH GRACE</td>
<td>18</td>
<td>8</td>
<td>320</td>
<td>cong</td>
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<tr>
<td>PINECREST</td>
<td>12</td>
<td></td>
<td>320</td>
<td>addl</td>
</tr>
<tr>
<td>GRANDALE</td>
<td>10</td>
<td>3</td>
<td>140</td>
<td>addl</td>
</tr>
<tr>
<td>SOJOURNER</td>
<td>10</td>
<td></td>
<td>283</td>
<td>addl</td>
</tr>
<tr>
<td>BROWN MEMORIAL</td>
<td>10</td>
<td></td>
<td>150</td>
<td>cong</td>
</tr>
</tbody>
</table>

addl = additional funding used to finance tutorial program from sources other than congregational resources exclusively.

cong = funding for tutorial program from congregational resources only.
Table 4.30

CHURCH RESPONSES TO THE QUESTION:
Which grade level students are tutored?
Grade levels:

<table>
<thead>
<tr>
<th>Church:</th>
<th>1-3</th>
<th>4-6</th>
<th>7-9</th>
<th>10-12</th>
<th>Enr Limt</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRANDALE</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>METROPOLITAN</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>BEREAN</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td>50</td>
</tr>
<tr>
<td>GRACE-HOPE</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>80</td>
</tr>
<tr>
<td>ELMWOOD</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>BIDWELL*</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>150</td>
</tr>
<tr>
<td>SOJOURNER</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>CHRIST CHURCH</td>
<td></td>
<td></td>
<td>x</td>
<td>x</td>
<td>20</td>
</tr>
<tr>
<td>SOUTHMINSTER</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>NEW LIFE*</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>25</td>
</tr>
<tr>
<td>BUTLER*</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>50</td>
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<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>32</td>
</tr>
<tr>
<td>CENTRAL</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>BROWN MEMORIAL*</td>
<td>x</td>
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<td>x</td>
<td>10</td>
</tr>
<tr>
<td>DRAKE MEMORIAL</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>WASH SHORES*</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>35</td>
</tr>
<tr>
<td>ST JAMES</td>
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<td>30</td>
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<td></td>
<td>12</td>
</tr>
<tr>
<td>ZION*</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>30</td>
</tr>
<tr>
<td>SIXTH GRACE</td>
<td>x</td>
<td>x</td>
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<td>18</td>
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<table>
<thead>
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<th>16</th>
<th>17</th>
<th>11</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>(80%)</td>
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</tr>
<tr>
<td>(85%)</td>
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</tr>
<tr>
<td>(55%)</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(35%)</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

* = churches which offer tutoring services on all grade levels; total of 6 churches.
Question 8-9. These questions dealt with church staffing pattern. Question eight: Is the church’s pastor full or part time? Question nine: Does the church have a paid secretary? All of the churches interviewed had full time pastors and most (15 of the 20 surveyed) had either full or part time paid secretarial staff (Table 4.31). This suggests that full time support staff for the congregation is important for the functioning of a tutorial program (pastor and secretarial staff).

Question 10. How is the tutorial program funded? Response options were: A) church funds only or B) outside (non-church)/agency funding (government or private)? Slightly more than half of the churches (56%) responding to this question indicated that their tutorial activities had been funded by church funds exclusively. 44% of the churches reported that funding sources apart from the congregation were used to sponsor tutorial programs. (see Table 4.31).
### CHURCH RESPONSES TO THE QUESTIONS:
Concerning Church Staffing

<table>
<thead>
<tr>
<th>Church</th>
<th>Memship</th>
<th>PasP/T</th>
<th>ChSec</th>
<th>Outsd fds</th>
<th>Ch Fds</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRANDALE</td>
<td>140</td>
<td>Y</td>
<td></td>
<td>X</td>
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<tr>
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<td>500</td>
<td>Y</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>BEREAN</td>
<td>500</td>
<td>Y</td>
<td>X</td>
<td></td>
<td></td>
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<tr>
<td>GRACE-HOPE</td>
<td>120</td>
<td>Y</td>
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<td>N/A</td>
<td>N/A</td>
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<tr>
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<td>285</td>
<td>Y</td>
<td>X</td>
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<td></td>
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<tr>
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<td>325</td>
<td>Y</td>
<td>X</td>
<td>X</td>
<td></td>
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<tr>
<td>SOJOURNER</td>
<td>283</td>
<td>Y</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>CHRIST CHURCH</td>
<td>225</td>
<td>Y</td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>SOUTHMINSTER</td>
<td>200</td>
<td>Y</td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>NEW LIFE</td>
<td>315</td>
<td>Y</td>
<td>X</td>
<td>X</td>
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</tr>
<tr>
<td>BUTLER</td>
<td>328</td>
<td>Y</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>MEMORIAL</td>
<td>404</td>
<td>Y</td>
<td></td>
<td>X</td>
<td></td>
</tr>
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<tr>
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<td>Y</td>
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<td>X</td>
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</tr>
<tr>
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<td>N/A</td>
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<td>Y</td>
<td></td>
<td>X</td>
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</tr>
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<td>320</td>
<td>Y</td>
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<td>ZION</td>
<td>130</td>
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<td>Y</td>
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<th></th>
<th>19</th>
<th>15</th>
<th>8</th>
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<tbody>
<tr>
<td></td>
<td>(95%)</td>
<td>(75%)</td>
<td>(40%)</td>
<td>(50%)</td>
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</tbody>
</table>
Question 11. How are students made aware of the availability of program services? As can be seen from Table 4.32, all programs utilize a combination of methods to make students aware of the availability of program services. Most (55%), however, reported that direct contact with a local school in the neighborhood or with some representative of the local school system (usually a teacher) was the most consistent means of contacting students about tutorial services. Flyers were also a much used vehicle among for getting information out about the programs (45%). Word-of-mouth, public service announcements, and Sunday worship announcements were other methods used by churches to publicize their programs.
Table 4.32

CHURCH RESPONSES TO THE QUESTION:
How are students made aware of the availability of program services?

<table>
<thead>
<tr>
<th>Church:</th>
<th>flyers</th>
<th>Pd ads</th>
<th>schools</th>
<th>PSA</th>
<th>W-O-M</th>
<th>Other</th>
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<td></td>
</tr>
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</tr>
<tr>
<td>BEREAN</td>
<td></td>
<td></td>
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</tr>
<tr>
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<td>X</td>
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<tr>
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<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BIDWELL</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>CHRIST CHURCH</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
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<td></td>
</tr>
<tr>
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<td></td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>BUTLER</td>
<td>X</td>
<td></td>
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<td></td>
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<td>SunAncemts</td>
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</tr>
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<td>X</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WASH SHORES</td>
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</tr>
<tr>
<td>ST JAMES</td>
<td></td>
<td>X</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>PINECREST</td>
<td>X</td>
<td></td>
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<td></td>
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<td></td>
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<tr>
<td>ZION</td>
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<tr>
<td>SunAncemt</td>
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<td></td>
</tr>
<tr>
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<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

9  11  5  6  2
(45%) (55%) (25%) (30%) (10%)
Question 12. How many days per week does the tutoring program offer services? Most of the church programs offered tutorial services at least twice weekly (65%) of the total. 25% of the churches offered tutoring services one day per week. 55% of the programs offered tutoring in the afternoon hours between 2:30 and 6 P.M on the weekdays. This seemed to be convenient for reaching students after school hours. Two programs offered Saturday tutorial services and six programs or 30% offered evening tutoring (Tables 4.33 and 4.34).

Table 4.33

CHURCH RESPONSES TO THE QUESTION:
How many days per week does the tutoring program offer services?

<table>
<thead>
<tr>
<th>Days per Week</th>
<th>Churches</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 days</td>
<td>5</td>
<td>25%</td>
</tr>
<tr>
<td>2 days</td>
<td>2</td>
<td>10%</td>
</tr>
<tr>
<td>1 day</td>
<td>1</td>
<td>5%</td>
</tr>
<tr>
<td>4 days</td>
<td>2</td>
<td>10%</td>
</tr>
<tr>
<td>3 days</td>
<td>2</td>
<td>10%</td>
</tr>
</tbody>
</table>

For a few programs, the number of days per week is as follows:

- Grace-Hope: 5 days (5 chs; 25%)
- Bidwell: 5 days (5 chs; 25%)
- Southminster: 5 days (5 chs; 25%)
- Butler: 5 days (5 chs; 25%)
- Zion: 5 days (5 chs; 25%)
- Drake Memorial: 4 days (4 chs; 20%)
- Pinecrest: 4 days (4 chs; 20%)
- Sojourner: 1 day (1 chs; 5%)
- Central: 1 day (1 chs; 5%)
- Sixth Grace: 1 day (1 chs; 5%)
- Brown Memorial: NA (1 chs; 5%)
Question 13. At what hours does tutoring take place?

61% of the churches offered tutoring during the afternoon hours (3-6 P.M.). 33% of the churches offered tutoring during the evening (6-9 P.M.). Nearly 40% offered tutorial services on Saturdays and/or during morning hours. Tutoring during the summer months was offered by 11% of the churches surveyed.

Table 4.34  
CHURCH RESPONSES TO THE QUESTION: At what hours does tutoring take place?

AF = between 3-6 PM; EV = 6-9 PM; Sa = Sat hrs; SUM = Summer program

<table>
<thead>
<tr>
<th>Church</th>
<th>M</th>
<th>T</th>
<th>W</th>
<th>Th</th>
<th>F</th>
<th>Times</th>
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</thead>
<tbody>
<tr>
<td>GRANDALE</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td>AF</td>
</tr>
<tr>
<td>METROPOLITAN</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>AF</td>
</tr>
<tr>
<td>GRACE-HOPE</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>AM/AF</td>
</tr>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>Sa/AF/AM</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>AF</td>
</tr>
<tr>
<td>SOJOURNER</td>
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<td>X</td>
<td></td>
<td></td>
<td>EV</td>
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<td></td>
<td>X</td>
<td></td>
<td></td>
<td>EV</td>
</tr>
<tr>
<td>SOUTHMINSTER</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>AF</td>
</tr>
<tr>
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<td></td>
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<td>X</td>
<td>AF</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>EV</td>
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<td></td>
<td>Sa/AM</td>
</tr>
<tr>
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<td>X</td>
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<td></td>
<td>AF/EV</td>
</tr>
<tr>
<td>BROWN MEMORIAL</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>DRAKE MEMORIAL</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>AF</td>
</tr>
<tr>
<td>WASH SHORES</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td>EV</td>
</tr>
<tr>
<td>ST JAMES</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td>AM/SUM</td>
</tr>
<tr>
<td>ZION</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>AM/AF/SUM</td>
</tr>
<tr>
<td>SIXTH GRACE</td>
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<table>
<thead>
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<th></th>
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<th>12</th>
<th>13</th>
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<th>7</th>
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</thead>
<tbody>
<tr>
<td>Percent</td>
<td>(55%)</td>
<td>(60%)</td>
<td>(65%)</td>
<td>(65%)</td>
<td>(35%)</td>
</tr>
</tbody>
</table>
**Question 14.** How are volunteer tutors recruited?

Churches reported relying upon a variety of methods for recruitment of volunteer tutors including pulpit appeals, school contacts, and word-of-mouth information sharing (Table 4.35). The pulpit and the informal word-of-mouth contacts were reported to be the most effective means of reaching potential volunteers.

**Question 15.** From where do most of your tutor volunteers come? Most churches reported that the vast majority of volunteer tutors came from within the congregations (Table 4.36). Community agencies (including other schools or colleges) accounted for the next largest tutor pool. Again, emphasis on the program by the sponsoring congregation was shown to be critical in gathering the human resources for an effective tutorial effort.

**Question 16.** What are the major problem areas or concerns with regard to the functioning of the tutorial program? A variety of "major problem areas" or concerns were expressed by church representatives with regard to the functioning of the programs. Concerns included finding ways to secure more tutors, improve student motivation, and increase parent involvement in the programs or with their student's school work. Other concerns included program funding considerations, ways to strengthen ties with the local schools, and issues related to facilities or adequate housing.
for the tutorial programs. While there was no central issue that emerged among the programs, the most frequent concerns reported related to the need for more tutors and finding ways to more effectively increase student motivation for learning (see Table 4.37).

**Question 17.** What are the strengths or benefits of the tutorial program for students? Concerning the strengths or benefits of the tutorial programs for students, there was much more consensus among respondents than there was concerning "problem areas." 65% of the respondents indicated that student scholastic performance (grades) was improved by participation in the programs. 25% noted that student motivation appeared to increase. Taken together, 95% of the respondents felt that their tutorial programs were of significant benefit to the students enrolled (see Table 4.38).
Table 4.35  
**CHURCH RESPONSES TO THE QUESTION:**  
How are volunteer tutors recruited?

<table>
<thead>
<tr>
<th>Church</th>
<th>Pulpit</th>
<th>Schls</th>
<th>W-O-M</th>
<th>PSA</th>
<th>OthrChes</th>
<th>Cmty</th>
<th>Agc</th>
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<td></td>
<td>X</td>
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<td></td>
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</tr>
<tr>
<td>GRACE-HOPE</td>
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<td>X</td>
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<td></td>
</tr>
<tr>
<td>ELMWOOD</td>
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<td></td>
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<td>X</td>
</tr>
<tr>
<td>BIDWELL</td>
<td>X</td>
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<td></td>
<td></td>
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<tr>
<td>SOJOURNER</td>
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<tr>
<td>CHRIST CHURCH</td>
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</tr>
<tr>
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<tr>
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<tr>
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</tr>
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<tr>
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<td>4</td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
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<td>(15%)</td>
<td>(40%)</td>
<td>(15%)</td>
<td>(20%)</td>
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</tr>
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</table>
Table 4.36  
CHURCH RESPONSES TO THE QUESTION: From where do most of your tutor volunteers come?

<table>
<thead>
<tr>
<th>Church</th>
<th>Fr</th>
<th>Cong</th>
<th>Cmty</th>
<th>Parents</th>
<th>Schools</th>
<th>Other</th>
<th>Tot Num</th>
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</tr>
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</tr>
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<td></td>
<td></td>
<td></td>
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<td>6</td>
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</tr>
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</tr>
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<td>SIXTH GRACE</td>
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16 (80%) 7 (35%) 2 (10%)  
9 (45%) churches had 9 or less tutors working in their programs.  
6 (30%) church has 10 or more tutors.
### Table 4.37

**CHURCH RESPONSES TO THE QUESTION:**
What are the major problem areas or concerns with the functioning of the tutorial program?

<table>
<thead>
<tr>
<th>Church</th>
<th>More Parent Involm</th>
<th>More Volun motiv</th>
<th>Stdnt Tutors</th>
<th>Funding concerns</th>
<th>Better ties w/Schls</th>
<th>More Space/Facility concerns</th>
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<td>SOJOURNER *</td>
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<td>CHRIST CHURCH *</td>
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</table>

* = Did not respond to this question (4).

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199
Table 4.38

CHURCH RESPONSES TO THE QUESTION:
What are the strengths or benefits of the tutorial program for students?

<table>
<thead>
<tr>
<th>Church</th>
<th>Better perform/ grades</th>
<th>Improved self-Estimation</th>
<th>Improv Motivation</th>
<th>Other</th>
<th>Few Noticeable</th>
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<td>BEREAN</td>
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<td>NEW LIFE</td>
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Summary

During its fifteen year history, the after-school tutoring program of the Martin Luther King, Jr. Church has undergone many organizational changes. Originally initiated by Sunday School teachers, the after-school tutoring of neighborhood students began as an all volunteer effort. Later, it was funded by the state for a year and after this by a federal government program before returning to an all-volunteer status. It has had administrative oversight by the congregation directly and subsequently by two other corporate entities in succession.

The various administrative changes through which the program has gone apparently has not altered the conviction of program organizers or others involved that the Retrieve program serves a useful purpose for students. Responses of those included in this study evidence a high degree of support for the merits of the M.L.K., Jr. Church program and of its benefits for the students served, a position consistent with the results obtained from the first assessment of the program done by the Springfield School Department in 1976.

Two factors remained constant through all of the Retrieve program changes. First, the commitment of program organizers within the congregation to the tutorial effort was consistent and evidenced a determination to make the
program viable regardless of potential obstacles. Second, a broad range of persons from outside the congregation itself (parents, tutors, community agencies, and other students) were invited to assist in implementing the program. This factor enabled the church to make effective use of community resources to keep the tutoring program functioning.

The New Covenant Program was characterized primarily by a determined attempt by two volunteers to help community students with their school work in a caring environment. The lack of an organized support structure involving parents, school contacts, or method of including a broader base of tutor personnel (from within the congregation or from the community) left the tutoring program without supplemental support capable of sustaining transition. Even though the program was short-lived, students evidenced positive feelings about their school performance and related this to their involvement with the church’s tutoring program.

Attempts by New Covenant leadership to bring together elements it hopes will allow for a more highly structured approach to after-school tutoring have resulted in the development of a project proposal scheduled for implementation in 1991. Additionally, activities such as the church’s "Brotherhood Program" (for boys) are evidence of the effective role that can be played in helping
community youth by the human resources available in the local Black congregation.

Programs surveyed from other churches varied in many respects: the number of students enrolled, the number of tutors, length of experience with tutorial efforts, the size of the congregation, and funding methods, among others. Respondents from the churches, however, revealed a high level of conviction regarding the merits of church-based after-school tutoring. There was unanimous consensus regarding the need for such programs and most congregational representatives surveyed expressed the opinion that the programs would be in operation as long as needed to help Black students in their programs to improve academic performance.

In fostering these types of tutorial efforts, the Martin Luther King, Jr. Church and the New Covenant Church stand in the nurturing tradition of historic African-American churches by seeking to help their respective communities through the provision of activities that may not be considered as strictly religious, but which aim to strengthen their constituents against harmful circumstances. All twenty-two churches were involved in activities they believed to be helpful academically to the students they served.
CHAPTER 5

FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

In this final chapter, a brief review of the problem is presented followed by consideration of the observations made in the case studies and data collected from questionnaires and interviews. Recommendations for further study are also presented.

Review of the Problem

The United States faces a huge task in helping inner city grade schools to improve the academic performance and self-image of socio-economically disadvantaged Black students. A large segment of young Black students are becoming the next generation of dropouts, hopelessly mired in the vicious cycle of poverty. Many of these individuals will become embroiled in the nation's already cluttered criminal justice machinery. The increasing sophistication of our technologically oriented society demands that no efforts be spared in addressing the needs of increasing percentages of youth experiencing academic failure in these communities. The schools simply cannot do the job alone. Despite the rhetoric from within government sources regarding the high priority of education, the current funding policies for public education in poor inner city
schools has not helped children in the areas to read or count better or pass examinations in higher percentages.

Community based groups in neighborhoods from which these children come are one supplemental avenue toward helping achieve some academic success. It has been documented that the African-American church is the oldest and most trusted community based group within the African-American community. The Black Church's record of marshalling its vast human resources to redress social, economic, as well as moral deficits throughout the Black community should not be overlooked in exploration of options currently available to strengthen the academic performance of Black students in school. If the caring tradition of the African-American church has been a major factor in addressing the needs and issues within the Black community in other areas, then this tradition also should be useful in assisting urban Black youth with academic difficulties through non-formal educational programs. Non-formal learning models have been established by many African-American churches to assist inner city youth experiencing academic difficulties. While many of these church-based programs have been in existence for several years, they have received relatively little documented attention. Without documentation of these efforts, analysis of the merits of such activity cannot be undertaken.
It is from this frame of reference that the Martin Luther King, Jr. Community Church's after-school tutoring activities, known as the "Retrieve Program," and the New Covenant Presbyterian Church's Tutorial Program have been examined as two models seeking to help African-American students academically within a non-formal educational environment. These free tutoring programs are an attempt to offer remediation to inner-city youngsters within the context of volunteer staffing patterns and within the caring/cathartic tradition of the African American church. Their common goals were to provide an alternative way to motivate Black children in areas related to academic performance that were not adequately addressed in the formal setting of the public schools they attend.

In defining the significance of the study and outlining areas to be studied, it was stated that this investigation would provide information on five areas:

1. Utilization of available resources, human and financial, for the churches studied in the establishment of tutoring programs, considering the background of the sponsoring congregation, program rationale for program development, and promotion of tutorial efforts.
2. Program organization, including the solicitation of volunteer tutors, tutor orientation, scheduling of activities, and funding arrangements for tutorial activities.

3. Community support.

4. Parental involvement and school relationships.

5. Perceptions about the effectiveness of the program held by those involved:
   a. How students felt about being enrolled in church sponsored after-school tutorial programs following enrollment for four weeks.
   b. What were the perceptions of parents about the effectiveness of the programs for their children?
   c. How did tutors view the value of church sponsored after-school tutorial programs?
   d. What were the perceptions of church officials and tutorial program coordinators concerning program benefits for students enrolled?
Findings and Conclusions

The Martin Luther King, Jr. Church program’s fifteen year history betrays a continual metamorphosis in the program. Its funding status, its administrative organization and oversight, as well as the level of participation by students and tutors all changed several times over the years, but its annual tutoring activity was continuous. Church leadership, including parents, teachers, and clergy, were strongly involved in the development and continual support of the program.

The New Covenant tutoring experience was much more brief: slightly more than a year. Program organizers are in the process of restructuring a funded tutorial effort that will involve a paid coordinator, core tutors, and the participation of volunteer tutors. These two programs and the survey of twenty churches regarding their tutoring experiences has revealed the findings identified below concerning the five areas defined for inquiry in this study.

Area 1: Utilization of available resources by churches studied in establishment of after-school tutorial programs.

Volunteer Pool and Community Networking. Over the course of its relatively long tutoring history, the Martin Luther King, Jr. Church made extensive use of networking in
the community in establishing its program (the State Board of Education, the local School Board, the C.E.T.A. program, involvement of teachers from nearby schools, and the Urban League). The New Covenant Church program was entirely congregational in composition and drew only from a relatively small base within its own constituent membership.

**Clear Program Rationale.** Student need was the primary factor prompting organization of tutorial efforts in both the Martin Luther King, Jr. Church and the New Covenant Church. Among the reasons listed by volunteer tutors for becoming involved in tutoring activity, concern for students was the primary factor indicated by tutor volunteers. Concern about the academic problems of church and neighborhood youngsters were the most frequently identified reason among churches surveyed for having begun their tutoring programs.

**Congregational Size.** No correlation between the size of the church’s membership and the size of the tutorial program was noted. Some of the tutorial programs with the largest number of students enrolled were based in some of the smaller congregations and the reverse was also the case. In 1987, the Martin Luther King, Jr. Church of Springfield had a membership of 254 members; its tutoring program served 78 students. Grace-Hope Church of Chicago and the Grandale Church in Detroit were similar in size with 120 and 140
members respectively. Yet, the size of their tutorial programs differed significantly: the Grandale program tutored 10 students and the Grace-Hope program tutored 80. The St. James Church of Charleston, N.C. had a membership of 850 persons. Yet, its tutoring program, with 30 students enrolled, was less than half the size of the Grace-Hope Church.

In our culture, the "bigger is better" mentality often defines our goals. Many worthwhile projects are not given a real opportunity to succeed because the numbers of persons involved or affected is deemed too small to make a difference. This preoccupation with bigness can stifle the creativity of many potentially successful congregational tutoring models, simply because it is presumed that the church is too small to support such activity.

Available Tutors. The number of available tutors varied among the programs included in this study. Large numbers of tutors are not necessary for the provision of tutorial services. Tutor availability may define the size of the program, but not necessarily its effectiveness. The Bidwell tutorial program of Pittsburgh had 150 students enrolled and was able to schedule activities in such a fashion that only eleven tutors were needed to work with the students. By contrast, the Martin Luther King, Jr. Program also had eleven tutors even though the tutoring program's
enrollment was nearly 50% smaller than the Bidwell program. Both programs, however, reported that no more than four students were assigned to one tutor and tutoring sessions lasted approximately one hour. The St. James Church in Charleston, N.C. tutored thirty students with four tutors.

Use of Human Resources within the Congregation. Among the twenty-two congregations, tutors usually were from within the congregation. As was true of the Martin Luther King, Jr. Church tutoring program, seven of the churches surveyed reported that tutors came from within the congregation as well as from the community. Along with the experience of the New Covenant Church program, nine churches reported that tutors came only from within the congregation. In the Martin Luther King, Jr. program, special arrangements were established with the local Urban League so that tutors also to the program from this social service agency. Among twenty churches surveyed, only two reported receiving tutors from other social service agencies or area businesses.

Volunteerism Emphasized. Emphasis on volunteerism was an important factor in countering fiscal limitations for both the Martin Luther King, Jr. and New Covenant Church programs as well as in the twenty churches surveyed. With increasing recognition that financial resources are limited both in the public and private sectors, there has been increasing attention given to the subject of volunteerism.
Particularly is this true with regard to social service and educational activities which are frequently the among the first targets of government budgetary cuts when financial constraints occur. In recent years, nowhere have these budgetary constraints been more keenly felt and volunteerism more earnestly sought than in the area of education.

The experience of all churches involved in this investigation revealed that in all cases, most tutors came from within the congregations themselves. To some degree, this fact alleviates these programs from dependence upon outside funding, governmental or private, which may or may not be available to underwrite such activities.

Area 2: Program Organization

A cross-section of persons were needed for program planning and successful implementation. Thorough planning was essential for the success of the Martin Luther King, Jr. Church program. The planning, budgeting, and evaluation of resources (human and material) was needed on an on-going basis annually. Without critical thought given to the project during the course of the academic year and during each summer by congregational leadership, the tutorial program probably would not have materialized each year. The intensive planning of the Martin Luther King, Jr. program, involving parents, church representatives, church and community volunteers combined to sustain this tutoring
program through a series of circumstances, any of which could have led to its demise. By contrast, the lack of comprehensive involvement and support from a broad representation of individuals, including parents and school officials, left the New Covenant tutoring program without the resources to overcome circumstantial changes in its operation.

Grade Levels of Tutoring Programs. Lower grade levels predominated among the programs in this study. The tutorial experience of the Martin Luther King, Jr. Church began in 1975 as an effort for junior and high school students only. As the program continued each year, more students from elementary grade levels requested assistance. At the time of the 1987 student survey of the program, of the students enrolled were from elementary grade levels. This was consistent with the New Covenant tutoring experience as well as that of the other churches surveyed. Of the sixteen churches with programs in existence at the time of the survey, all offered tutoring for students in the elementary grades 1 through 6; 11 offered tutoring for grades 7-9; 7 offered tutoring for grades 10-12.

Program Publicity. Flyers and direct contact with area schools were the most used methods of making students
aware of tutorial services. The Retrieve program depended heavily on the use of flyers to make the wider community aware of tutorial services. Flyers proved a convenient method of accomplishing this because they were given to parishioners before, during, or following worship services each week for further distribution into the community. Nine of the twenty churches surveyed also made use of flyers as their basic advertisement tool. The New Covenant Church depended heavily upon the students enrolled to publicize its program and upon weekly announcements in the church Sunday worship bulletin.

Informal publicity, word-of-mouth promotion of programs, was reported by a third of the churches surveyed as being an important method of publicizing tutorial activities. Direct contact with the schools from which students or potential students came was the most effective method of making students aware of after-school tutorial services by the Retrieve program. The New Covenant Church did not use direct contact with schools. The experience of the Martin Luther King, Jr. was consistent with 55% of the churches surveyed in utilizing direct contacts with local schools to alert students to the availability of tutorial services.

Frequency of Program Operation. Multiple tutoring opportunities during the week were offered by most programs.
With the exception of a brief period in early 1980, the Martin Luther King, Jr. Church program offered tutoring to students at least twice per week throughout its fifteen year history. Since that time, tutoring has been offered by the Retrieve program four days per week as it does currently. The New Covenant Church initially offered tutoring four days per week, Monday through Thursday (February-June and September-October, 1988) and later services were offered one day per week (January 1989). 25% of the churches surveyed offered tutoring five days per week. 10% of the churches offered tutoring on four days; another 10% offered tutoring three days; and 20% tutored twice per week. In all, of the churches surveyed, 65% offered tutoring at least two days per week with afternoon and early evening hours being the preferred times for tutoring to take place. Two of the churches offered tutoring on Saturday mornings.

Area 3: Community Support for the Tutorial Programs
The Retrieve program and most churches surveyed sought cooperation with nearby schools and community agencies in structuring their programs. These churches benefited from such efforts. Community resources were very helpful to the tutoring program of the Martin Luther King, Jr. Church. As previously noted, the local school department made student referrals to the program and the Urban League helped identify potential volunteers from the wider community. The
New Covenant program drew exclusively upon congregational support. While most tutor volunteers in all programs came from within the congregations themselves, 55% of the programs surveyed said that direct contact with schools was the most effective way of contacting students about the program. This suggests that community involvement, especially with the local schools, is an important factor in structuring church-based tutorial programs.

Area 4: Parental Involvement and School Contacts

Parental Support. Parental support was an essential factor in tutoring as well as school contacts for the Martin Luther King, Jr. Church program. The role of parents was a significant factor in the longevity and wide acceptance of the Retrieve program helping this effort to overcome several hurdles to its continuity and to the feelings by parents and students concerning its effectiveness. The 1976 report of the Springfield School Department concerning the first year efforts of the tutoring program noted that eight of nine parents interviewed felt that the program had been beneficial to their children. When the tutorial program was unable to successfully negotiate continued government funding of the program with local school and state education department representatives, it was the parents who initiated efforts to find alternative funding resources to keep the program in operation. During one period when concerns grew
about the perception of the program by some youngsters, it was parents who organized, as program board members, a basketball component to make church-related tutoring more attractive to prospective students. Parents served as members of the board of directors, as tutors, and as volunteer recreational activity leaders in the program. Students were featured in special pageants or assembly type activities requiring parents to come and visit the tutoring site. Other special activities were held, such as workshops or field trips, that required parental participation.

The New Covenant tutorial efforts, by contrast to the Retrieve program, had very little parental involvement. Students came from the neighborhood and because of the relationships they developed with program organizers, invited other students to participate. The program grew quickly and at the end of the school year, students brought their report cards and certificates of achievement in various subjects to present to their tutors. When circumstances changed over the summer months that made the original program organizers unavailable for continued involvement, other volunteers were not able to develop the rapport that sustained the program at its beginning. Without contact with the homes or the schools from which the students came, the program was not able to be sustained.
From the survey of the other churches, improving parental involvement was mentioned as a major concern by two of the participating churches. Whether or not this means that parental involvement was good in the other eighteen programs surveyed and, therefore, not a major concern was not determined. Drawing upon the experiences of the Retrieve and New Covenant tutoring models, it appears that strong parental involvement in the former program and its absence in the latter certainly suggests that church efforts to build after-school tutoring programs should include plans for close ties with parents.

School Contacts. It has already been noted above that school contacts were very significant in the Martin Luther King, Jr. Church program and were reported to be important by 55% of the twenty churches surveyed as a means of successfully contacting students.

Area 5: Perceptions of Students, Tutors, Parents, and Church Officials About Program Effectiveness

Student Need. Student need was the major rationale for initiating tutorial programs in both of the cases studied, as noted earlier. Both the Martin Luther King, Jr. Church and the New Covenant Church began their programs as a result of observed educational deficits among neighborhood youngsters participating in other of their church.
activities. All pastors and church officials who responded to the telephone survey indicated that student need was the primary reason for their church having instituted after-school tutorial activities. Teachers along with other laypersons or parents within the congregation took the primary responsibility for initiating programs.

Perceptions Concerning Effectiveness of Programs for Students. Overwhelmingly, students, tutors, and parents involved with the Martin Luther King, Jr. tutorial program reported that they felt students were helped by these efforts. After the program's initial year, the Springfield School Department's independent assessment of the tutorial activities found that 55% of the students enrolled improved in school by at least one letter grade. The program's many changes over the past fifteen years notwithstanding, it is significant to note that students in 1987 reported that they felt themselves to be helped academically by the program. Again, interviews with eleven tutors and ten parents in February, 1987 revealed that 100% of questioned about the program's academic benefits for to the students indicated their belief that the tutoring was beneficial.

Student Perceptions. All of the students interviewed in the Retireve program felt that they were being helped by the program. From the survey, only one of forty-five students indicated that he was not being helped by the
program. When asked "why they felt they were being helped?" 70% of the students interviewed reported that they were "learning" and that their "homework" had improved.

**Tutor Perceptions.** All tutors in the Retrieve program reported that they tutored because they wanted to help the children enrolled. In responding to the question "does this program help students to improve their grades?" unanimously indicated that they believed the program did help the students toward better grades.

**Parent Perceptions.** Parents of Retrieve program students showed strong support for the program's effectiveness. The opinion of all parents reflected their belief that the program was beneficial to their child. 60% of the parents reported attitudes toward school were "much better;" 40% of the parents reported attitudes were "better." No parents indicated that their child's attitude toward school had not changed at all or was worse that prior to involvement with the tutorial program. When given a range of options from which to choose regarding "how is the tutoring program helping your child?" parents consistently chose specific subject areas (math, reading, and English) more frequently than other options (self-confidence, behavior, or other).
Church Officials. Of the twenty churches surveyed, all church officials reported that the tutoring programs of their respective churches was of benefit to the youngsters enrolled. 65% of those surveyed reported that their church-based programs resulted in "better grades" for students enrolled. 25% said that "improved motivation" in students had been noted.

Recommendations for Future Action and Research

Students enrolled in the Martin Luther King, Jr. Church program, their tutors, and the parents of students being tutored responded in very high percentages that this tutoring was seen as beneficial academically. These views were similar to the perceptions of students who had been enrolled in the New Covenant tutorial activities, despite the brevity of this program and its lack of other components, such as close contact with the schools or homes from which its students came. Responses from the twenty African-American urban churches surveyed in this study revealed that persons involved in sponsoring these programs felt strongly that church based tutorial activities are of academic benefit to youth from their respective neighborhoods. In order to encourage the utilization of church-based tutorial programs as a viable alternative for strengthening the academic performance of African-American
students in urban areas and further exploration of the merits of such programs, it is recommended that:

1. **African-American churches should consider sponsoring after-school tutorial programs.** The experience of the twenty-two African-American church-based programs in this study revealed that persons involved with such activities at all levels strongly felt that their tutorial efforts were academically helpful to students. Among African-Americans, churches are frequently the first choice and most trusted resource among social service agencies operating in the community for ameliorating family or communal problems. African-American churches are volunteer intensive and less subject to economic fluctuations caused by government or private investment in or divestiture from Black communities. African-American churches can utilize their human resources to address educational deficits of inner-city grade school students.

The social benefits from after-school tutorial programs for students in African-American communities are significant in impacting several problems facing poor Black families in urban areas. These social benefits include:

(A) Increasing the amount of time students spend on academics and leaving them less time for unsupervised activities in
communities which are often unsafe for them without some sort of adult oversight;

(B) Providing a wholesome environment for latch-key children while their parents work;

(C) A greater degree of specialized remedial attention is given to students needing such support.

2. Local schools should seek out church-based tutorial programs. Local school systems should seek out church-based tutorial programs as optional aids to which students in need of remedial support services might turn as a resource. These programs should be considered as potential resources for parents as an alternative way to motivate Black children in areas related to academic performance that are not addressed in the public schools. Churches in the Black community are plentiful and easily accessible to students in their neighborhoods. Among community-based organizations, many Black churches have long histories and extensive resource networks within their neighborhoods which make them reliable community alternatives for the establishment of relatively low-cost remediation programs that could prove highly effective.
Use of after-school tutorial and enrichment programs can be a valuable tool in helping inner city students to understand the principle that time is a function of performance: the more time spent on academic endeavors, the more success they will have in school. Community settings that are distinct from the local schools, such as neighborhood African-American churches, can provide an opportunity for inner-city Black youth to spend additional time on academic tasks in an environment perceived by students to be more affirming of themselves.

3. **Out-dated school resources should be made available to church-based after-school tutorial programs in the Black community.** Materials no longer needed in the schools themselves should be made available to church-based after-school tutorial programs in the Black community free of cost. Such items should include discontinued text books, workbooks, furnishings, or equipment that is still functional, but is being replaced and upgraded. Small African-American churches in poor urban neighborhoods are rarely able to purchase these items in quantities sufficient to program needs. Distribution of discontinued school resources in this way would not involve additional costs to the schools and could greatly assist congregations involved in tutorial efforts.
4. Schools should establish partnerships with some African-American churches sponsoring tutorial programs to study the academic benefits of such programs for students enrolled. These partnerships should include:

(A) Grant resourcing for church-based programs. School departments are in much stronger position than small church programs for effective grantsmanship. Working with identified church-based programs for buttressing their activities with funding will enable the programs to participate in a study without overtaxing limited program resources.

(B) Making financial and material resources available to these programs for text books, field trips, and student transportation from school to the program nearest school or home if necessary. Funding should also enable programs to have paid staff support that could involve volunteer tutors and counselors and work closely with the homes from which students come (contacts and visits with parents,
parental workshops, councils).

(C) Monitoring school records of students enrolled in partnership programs to study the relationship of these programs to improvements or lack thereof in student performance.

5. **Further study should be done to determine academic impact of church-based volunteer tutorial programs.** The findings of this study are not based upon actual verification of grade improvement or attitudinal change by use of school records or pre- and post-tests. Further research into these areas to study the impact of volunteer/church-based after-school tutoring upon school performance and student attitudes is recommended. A study based upon a specific time frame (six weeks, three months, or an academic year) would be helpful in determining actual impact of such activity upon student performance.

6. **Further study to determine effect of paid vs. volunteer church-based after-school tutorial models.** Since programs involved in this study were based primarily upon volunteer resources of congregations, similar studies should be attempted with African-American congregations engaged in tutorial programs based upon other models, such as with paid staff.
Chapter 2

1. Paris [1987] has maintained that a coalition of white churches, northern philanthropists, and freed Blacks operating in formerly underground church movements were instrumental in reversing the prevailing illiteracy among Blacks following the Civil War.

2. It was regrettable that A Nation At Risk did not focus more attention on ways to programmatically involve parents in the education of the student. The report stated that "one of the federal government's primary responsibilities is to identify the national interest in education." Yet, the Commission on Excellence in Education did not utilize its authority as an assessment tool of the federal government regarding education to recommend steps that might encourage substantive parental involvement in the process of education in U.S. public schools.

Chapter 4

3. Agency sponsored tutorial programs were initiated in 1983 by the Springfield's Community Action Program (Springfield Action Commission) and Northern Educational Services (NES). Also the local Urban League, with funding from Digital Equipment Corporation, opened a computer awareness tutorial program for youngsters in grades seven through twelve. Other church-based programs were offered by St. John's Congregational Church and the Shiloh Seventh Day Adventist Church, both in the immediate area of the Martin Luther King, Jr. Church. The church programs were initiated in 1983 and 1984 respectively and served junior and senior high students.

4. On May 17, 1980, an all-white Florida jury acquitted four Miami white policemen of murder after less than three hours of deliberations involving the death of Arthur McDuffie, thirty-three, a Black insurance agent. McDuffie, unarmed, was beaten to death (Dec. 17, 1979) while stopped by police as he rode his motorcycle. An ex-Marine corporal and the father of two young children, Arthur McDuffie had no criminal record or prior police history. When news of the decision was announced, outrage in Miami's Overtown and Liberty City areas (predominately Black sections of the city) broke into rioting which lasted five days, left more than 1,100 persons arrested, and had caused more than $200 million in damage. During the decade two other riots (1984 and 1989) also occurred in Miami, both involving the death of Blacks at the hands of white City Police.
APPENDIX A

YOUTH SERVICES PROGRAM PROPOSAL
YOUTH SERVICES PROGRAM

a project put forth by the
Martin Luther King, Jr. Fellowship House
22 Concord Terrace
Springfield, Massachusetts 01109
The Martin Luther King, Jr. Fellowship House is a non-sectarian community center for the purpose of fostering cultural and educational activities aimed at strengthening community life and development in the immediate and surrounding communities of the Winchester Square area. The educational crisis faced by alarming percentages of community youth is of paramount concern.

A Youth Services Program is hereby proposed which, if implemented, will address itself to the educational and social problems of youth experiencing serious difficulties in the Springfield Public School system which often contribute to untimely separation of such youth from the school system either by dropout or suspension. This project aims to offer some preventative care for this problem by treating difficulties before they become insurmountable. It aims to offer much needed assistance to affected youths, their parents, and school officials in coping with school and related problems.

WHAT WE FACE

The Martin Luther King, Jr. Fellowship House is situated in the midst of the Winchester Square/Will-McKnight area. This area has been termed the largest urban ghetto of Springfield, designated as a poverty target area in 1972 by the Office of Economic Opportunity. Also located within the center of this area, across the street from the Fellowship House, is the private institution of American International College.

Out of a total population of some 27,877, the Black population of this area is 15,159 or 54.4%. In this total population, 26.2% are between the ages of six and eighteen years old, and 74.1% are between the ages of six and fifty-nine. In all, nearly 40% of the population in the immediate area of the Fellowship House is under 18 years of age.

Fifty-five percent of the housing in the area is substandard. Unemployment is between 14 - 18%. The educational situation of the neighborhood is critical and potentially disastrous as regards to the future of its youth. The dropout rate before high school graduation is 60%. While Black enrollment in public schools is more than 25% of the total, 65% of all students suspended from school are Black. This amounts to one in fifteen Black youths being suspended from public schools as opposed to one in twenty-five whites or one in forty Spanish speaking.

Of some twenty-three Black youth between the ages of twelve (12) and sixteen (16) actively involved in the Martin Luther King, Jr. Church's Youth Fellowship program between September 1973 and June 1974, seven (7) or approximately one third were suspended from the Public School System for at least a five day period and three (3) were placed on long term or indefinite suspensions. Of this same twenty-three youth, all but four were experiencing serious scholastic difficulties (failing in one or more subjects).

As can be seen from the above, the problems of the church youth are typical of youngsters in the community at large.

One of the major factors inhibiting parent's ability to more effectively come to grips with the educational and recreational problems of their children in the Winchester Square area is that their economic circumstance often does not afford them the time to investigate these matters sufficiently.

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1Data from October 1972 Neighborhood Analysis; Springfield Planning Department.

2Statistics on Schools supplied through the Model Cities Education Task Force, Springfield Model Cities Program relative to the school year ending June, 1973.
there are two parents in the home, both are working or in the case of single heads of households, working is an essential yet inhibiting factor. Continual absence from work owing to abnormally frequent problems at school poses a serious financial hazard for many community parents who are struggling to maintain marginal financial independence. In addition, there is only one formal counseling enterprise and one community center in this neighborhood or some 15,000 youth under eighteen (18) years of age, the need for additional services in these areas is readily apparent.

**PLAN OF ACTION**

Through its Youth Services Program, the Martin Luther King, Jr. Fellowship House will seek to offer assistance to community youth and their parents in dealing with social, academic, and recreational problems encountered by community residents.

**Goals of the Youth Services Project:**

1. To provide supportive services to seventy (70) neighborhood youth in the form of a tutorial program and counseling.
2. To give in depth support to parents of fifty (50) neighborhood youth experiencing school problems (academic or social) by providing a tutor to assist in their identified area of academic difficulty.
3. To provide planned recreational and educational activities for neighborhood youth between the ages of ten (10) and eighteen (18) years of age.
4. To give college students experience in dealing with educational problems of inner-city youth and an opportunity for service in urban volunteer work.
5. To provide a cultural enrichment program which will introduce all cultures and the awareness of varied cultures; to better understand one another, and the country and the world we live in.
6. To constructively involve the parents and neighbors in the program that will affect their children and them.
7. To provide the participants an opportunity to seek counseling and guidance in obtaining scholarships, aid, and information of existing programs designed to assist youth and the community.

**ACTIVITIES**

The Youth Services Program will feature a free intensive tutoring and student assessment program designed to service seventy (70) youth enrolled in Junior and Senior high school. The program will cooperate with and supplement efforts of school counselors and will work in conjunction with the Bureau of Pupil Service of the Springfield School Department. It will employ the resources of college students from four area colleges (American International College, Springfield College, Springfield Technical Community College, and Western New England College) as well as those from the University of Massachusetts at Amherst.

Students will be enrolled into the tutoring program on a volunteer basis or by referral or recommendation by an appropriate community agency or by the school system.

In addition to the intensive tutoring, a counseling program will be employed to deal with problems encountered by youth in the public school system and other sectors of social involvement in the community. Families receiving the services of this phase of the project would be selected upon the basis of need from among the seventy (70) youngsters involved in the general tutoring component. This would entail meeting with parents, school officials, law enforcement authorities, and/or other appropriate agencies in behalf of youngsters experiencing difficulties.

Regularly scheduled recreational and educational activities for neighborhood youth will be included in the program including competitive sports, social activities, community service projects, field trips, etc. Activities will also include:

1. Establishing an orientation program for tutors.
2. Planning periodic meetings for the teacher, tutor, and parents to discuss courses of action to ensure the youth's progress.
3. Encouraging the School Department to utilize this program as an assistance program.

4. Encouraging college and universities in area to develop programs in cooperation with MLK Fellowship House.

FACILITIES

The Youth Services Program will use Fellowship House as its operational base.

(22 Concord Terrace, Springfield, Massachusetts 01109)

Schedule

September 1 - September 15

Solicitation of qualified person to serve as youth worker and receipt of application for post.

September 16 - October 1

Screening of applications, interviewing of at least five (5) finalists, and selection of person to serve as youth worker.

October 15, 1975

Beginning of program.

November 1 - April 15

Ongoing evaluation and assessment of program by funding source and other related organizations.

April 16, 1976

Receipt of report of evaluation team regarding program’s effectiveness and recommendations as to the future of the program.

April 16 - May 15, 1976

Should program be recommended for continuation, this time period will include activities for the drafting of proposals for future funding and submission thereof to appropriate agencies.

June 30, 1976

End of pilot year funding.

Tutoring services are offered in the following subjects, according to need, three days a week:


2. Science: General, Chemistry, Biology, Physics.


On the average, from three to six hours will be spent per week per student in direct tutoring.

Educational specialists will periodically review and augment the instructional program handled by the volunteers. Specific expertise in the establishment of reading laboratories, administration of diagnostic tests, and the establishment and supervision of the recreational program are services which will be contracted as specific needs arise.

Special projects are designed and tailored to the student’s academic problem areas, especially where difficulty is experienced in grasping concepts. For example, a youth experiencing difficulties in math would be involved in woodworking projects so as to relate concepts into practical designs. Similar projects are arranged relating the concepts of chemistry to experiments in cooking, etc.

Student Counselling

Counselling for program youths will take place two hours each week. This will consist of group and individual counselling.
The group sessions will include all program students, but divided into two age groups, junior and senior high school students. Each of these age groups can easily be divided into smaller age groups, in order to facilitate better handling by staff.

Persons receiving the individual counselling phase of the program are selected upon the basis of identified need from among the 100 youngsters involved in the general tutoring component. This entails meeting with parents, school officials, law enforcement authorities, and/or other appropriate agencies, in behalf of youngsters experiencing difficulties.

If the situation should arise where there is a need for the program youths to receive long-term, specialized counseling, or there are more students than can be accommodated in the individual phase of the counseling component, contact with the parents will be made for referrals to the appropriate community agencies.

Because attitude is often an important factor affecting a student's reactions to subject matter, teachers and school generally, efforts are also focused on the development of positive feelings within the individual. Therefore, the number of hours spent with each student is determined according to the academic, as well as the social problems being experienced by the student.

This program will also assist the junior high level youngsters in the selection of courses which will equip them for movement into the senior high program, which will further their career plans. This type of early intervention and assistance is warranted by the number of senior high students, who have found themselves channeled into high school curricula which was not realistically related to their career aspirations or potentials.

Recreation

A recreation specialist will supervise volunteer workers and the recreation aide, provided to this program from the Youth Resource Bureau, and will develop a basic schedule of recreational activities in which youths may participate. These activities will utilize existing facilities in the neighborhood (such as the DeBerry School gym, Westford Circle Park, etc.), where possible to augment the program. Scheduled recreational and educational activities will include opportunities in competitive sports, social activities and community service projects.

Cultural Awareness

Many youths reach the high school level without having been exposed to many culturally enriching activities most people take for granted. A field trip schedule will be part of this program. It will include live theater, professional sports events, contemporary art exhibits, and visits to ethnic enclaves of nearby cities. The purpose of this component is to provide the program youths with experiences through which they will see not only the historical side of culture and art, but the beauty in all cultures as well.
Parent Involvement

Parents will be encouraged to participate in an on-going group education experience such as film-viewing, panel discussion, speakers and other activities which will broaden the paths of communication between themselves and their children.

A Parent Advisory Council will be formed to involve people, especially program parents, as fully as possible, in all aspects of the After School Tutorial Program. This will include, but not be limited to the following:

A. Advising the Board of Directors of the needs of program youth.
B. Improving conditions of the tutorial program
C. Encouraging all parents to become more active on tutorial program committees, or volunteering as a tutor, if possible.
D. Helping parents, teachers, counselors, and school officials to better understand the after-school tutorial program.
E. Obtaining or developing needed programs and services.
F. Evaluating and monitoring the tutorial program and recommending changes where appropriate.

Communication Enhancement

The involvement of parents, as stated above in “Parent Involvement” of the Program Activities, will not only create, but enhance existing lines of communication between program students and parents, guidance counselors and the school department. The use of existing school counselling will provide the continuity of service to the youths enrolled in our program.

ADDITIONAL ACTIVITIES

Additional activities will include:

1. An orientation program established for tutors.
2. Planning periodic meetings for the teacher, tutor and parents to discuss courses of action to ensure the youths' progress, (again encouraging and strengthening lines of communication).
3. Encouraging colleges and universities in the area to develop programs in cooperation with the After School Tutorial Program.

The program's emphasis is on dealing with the total student, at home as well as in school.

PROGRAM EVALUATION

Program effectiveness will be evaluated according to three criteria:

1. Academic performance in school of students involved in program at the end of school year vs. point of entry into program.
2. Parental assessment of program's effectiveness
3. Assessment of program's effectiveness/assistance to students as viewed by guidance counselors, instructors of students involved in project.
APPENDIX B

STUDENT TUTORING CONTRACT
I, __________________________, promise to do my best to improve my knowledge of ____________________________ and my grades in school by doing the following three things:

1) Attend tutoring at least _______ times per week;

2) Bring my books and/or homework assignments with me when I come for tutoring; and

3) Be serious about my school work and attentive to instructions and help being offered to me both at school and at tutoring.

I commit myself to this until: ____________________________.

____________________________
STUDENT SIGNATURE

____________________________
DATE

I, __________________________, your tutor (s) on behalf of the Retrieve After School Tutoring Program promise that I (we) shall do all I/we can to help you achieve your goals in keeping with this contract.

____________________________
TUTOR

____________________________
DATE
APPENDIX C

YOUTH SERVICES PROGRAM EVALUATION
Youth Services Program Evaluation

In the Spring of 1976, the Federal Projects Office requested an evaluation of the Youth Services Program, an agency offering counseling and tutorial services after school hours at the Martin Luther King Fellowship House on 22 Concord Terrace. Mrs. Leah White, Program Director, utilizes students from American International College and volunteer teachers from Springfield Public Schools to provide services to students residing within approximately one mile.

The goal of the Youth Services Program is to provide preventative assistance to students referred for having serious educational and social problems within regular classes of Springfield Public Schools. Of 68 children referred by May, 1976, 21 (31%) were referred by parents, 13 (19%) by schools, 25 (37%) from community (friends, church, etc.) 7 (10%) by project Upward Bound, and 2 (3%) by Juvenile Court.

The program also listed as goals a recreational program, a cross-cultural awareness program, and career guidance, as well as opening communications with parents. There was little evidence of any recreational activities with emphasis placed on academic tutoring. Funds for a recreational component were included in the budget, but were deleted by the funding agent.

The major impact for multi-cultural consciousness raising must come from (according to proposal design) field trip experiences, supplementary education support systems (films, etc.) These too were deleted by the lack of funds.

Parental involvement has been somewhat better than initially anticipated due to the concern and follow-up of the project staff. Such follow-up does
not seem to be smoothly affected between school (school counselor) and project staff. While counselors agreed that the project was beneficial, few supported the project by checking on student attendance and progress.

Each student was to have had a contract drawn between student, parent, school counselor and the Youth Services Program. There was some evidence that contracts were made but not rigorously made or widely disseminated. Contract making as a means of communication could have a profoundly effective impact on student behavior and achievement. The Director of the program explained, "The contracts made between the Youth Services Program, parent and the counselor do in fact exist. The problem here is that Youth Services Program did not deal with Counselors in school unless there was a crisis because of the attitudes of some of the counselors. As soon as it was known that Youth Services Program had its own counselors, the school counselors seemed to feel intimidated and were therefore very cool. We intend, next year to involve counselors and teachers immediately upon student enrollment to tighten the liaison."

School Guidance Counselor interviews were conducted by both School Department and community evaluators. Several counselors had a good feel for the Youth Services program. The accessibility of the program was seen as an excellent aspect of the program. Some stated that they had referred many pupils indirectly by telling them of the availability of the YSP program. Several counselors, however, had little first hand knowledge of the pupils referred. It must be stated here that the counselors interviewed were guidance counselors and not adjustment counselors. It might be a good idea for the YSP to establish a counseling and referral component tied into the School Department's adjustment counselors for those youth with social or emotional problems.
As an indication of parental attitudes, out of nine (9) parents interviewed, eight (8) felt that the program had been beneficial to their children. One parent felt that the program would have been more beneficial to her daughter if there had been a tutor for the specific subject in which she needed help. It was interesting to note that many parents wanted to talk about the "in-school problems" of their children rather than the Youth Service Program.

One of the major sources of data was the grades the students recorded each marking period. An examination of those grades was performed for 31 students in the subject indicated as relevant by the Youth Services Program. That is, the grades in the subjects that were tutored by the Youth Service Program were the grades considered. The accompanying table indicates which subject was examined.

Of the 62 students in Springfield Public Schools tutored by the Youth Services Program to this date (68 were reported on the Sixth Monthly Report of May 4, 1976), 26 entered after March 1, 1976 and were not evaluated since no grade was available in late May as having been effected by the program, and five students who were involved with the Youth Services Program discontinued enrollment in regular classes in Springfield Public Schools.

The grades in the relevant subjects were converted in the usual manner (E=1, D=2, C=3, B=4, A=5). The "Grade Before" was the grade recorded near the time the student was enrolled at the Youth Services Program; the "Grade After" was the grade recorded after one full marking period in the tutorial program. If a student entered the program in February, the February grade was considered as having been affected more by past performance than by the Youth Services Program. Attendance was also recorded in a similar fashion with the addition of a record of the latest attendance.
SPRINGFIELD PUBLIC SCHOOLS
Springfield, Massachusetts

GRADES AND GRADE POINTS IN SUBJECT OF INTEREST FOR TUTORED STUDENTS AT YOUTH SERVICES PROGRAM WHO ENTERED YSP BEFORE MARCH, 1976.

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<th>GPA BEFORE</th>
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Mean GPA = 1.371
Std. Dev. = .335

^t_{BA}=1.75
The results of the data analysis revealed a very strong trend toward greater academic achievement. Almost 55% of the students showed higher grades following their involvement in the Youth Services Program. That alone recommends continuation of the program.

The program seems to have had little impact on attendance. While several students have had dramatic improvements, others have had dramatic losses. Removing the six students with a ten or more absences in a marking period results in a mean of approximately two absences per period. Heavy truancy may be indicative of problems outside the effective services of the Youth Services Program.

The evaluation conclusion is that the Youth Services Program is an effective agent in helping students to higher achievement. Greater attention to formal communication reporting among parents and school personnel could result in a more efficient program.

The program currently services its geographical neighborhood. Apparently, only by locating branches in other neighborhoods could the cultural and racial characteristics of the Youth Services Program be diversified.
APPENDIX D

BASKETBALL SIGN-UP SHEET
BASKETBALL PROGRAM APPLICATION FORM

CHILD'S NAME: ___________________________ DATE OF BIRTH: ___________________________

ADDRESS: ____________________________ TELEPHONE: ____________________________

CITY: ____________________________ STATE: ____________________________ ZIP: ____________________________

SCHOOL: ____________________________ GRADE: ____________________________ AGE: ____________________________

MOTHER'S NAME: ____________________________ OCCUPATION: ____________________________

MAILING ADDRESS: ____________________________ BUSINESS PHONE: ____________________________

HOME PHONE: ____________________________

FATHER'S NAME: ____________________________ OCCUPATION: ____________________________

MAILING ADDRESS: ____________________________ BUSINESS PHONE: ____________________________

HOME PHONE: ____________________________

PROGRAM REQUIREMENTS

1. A registration fee of $20.00 is due for each player. (NON-REFUNDABLE) (CHECKS SHOULD BE MADE PAYABLE TO MARTIN LUTHER KING, JR. CHURCH)

2. A "C" grade average is required of each player to remain on the team. However, players may be accepted on a team with less than a "C" average but must demonstrate solid academic improvement within a (4) week period.

3. Once a week, classroom participation is required by all players at the MLK tutoring program.

4. Birth certificates are required as proof of age for each participate.

5. Parents are responsible for transportation to and from all games and practices. (SCHEDULES WILL BE PROVIDED)

6. All registrations fees and birth certificates should be returned to MLK Church by NOVEMBER 10TH.

I UNDERSTAND ALL OF THE ABOVE REQUIREMENTS AND GIVE MY CONSENT FOR MY CHILD (CHILDREN) TO PLAY IN THE MLK CHURCH BASKETBALL PROGRAM

_________________________________________ DATE

SIGNATURE PARENT/GUARDIAN
APPENDIX E

1981 BASKETBALL AWARDS PROGRAM
MARCH 22, 1981
MLK INVITATIONAL TOURNAMENT

Left-Right: Larry Westbrook, Mike Jarvis (of Cambridge, Ma.), Floyd Narcisse (MLK Athletic Director), Pat Ewing (All America), and Ernie Larch (Coach, Riverside Church Team, New York City)

This banquet is sponsored by:

OLIVER AUTO BODY SHOPS
1060 Bay Street
Springfield, Mass. 01109
736-5481

Ziebart Rustproofing
Norman Lameraux, owner

MARTIN LUTHER KING, JR.
COMMUNITY CHURCH
Rev. Ronald E. Peters, Pastor
Springfield, Massachusetts

1981
BASKETBALL
AWARDS
BANQUET
PROGRAM

Theme: "The body is God’s temple . . ."
1 Corinthians 6:19

APRIL 22, 1981
6:15 P.M.
The basketball program of the

MARTIN LUTHER KING, JR. COMMUNITY CHURCH (PRESBYTERIAN)

is sponsored as a volunteer athletic activity for church and community youth.

The aim of this program is to encourage in youth an awareness of God and of God's involvement in their lives through emphasis of good sportsmanship, team spirit, and skills development. In keeping with our aim, the church seeks to provide wholesome recreation for as many youth as our resources will permit.

All coaches are volunteers. We are grateful to them for their time and efforts on behalf of the young people involved in this program. We are also grateful to those parents, supporters, church members, and friends who helped provide transportation to and from games and practice sessions to make these activities possible.

SPECIAL THANKS are due to our

ATHLETIC DIRECTOR:

Elder Floyd Narcisse

whose interest and dedication to youth and faith in God made this program possible.

ABOUT THIS CHURCH...

The Martin Luther King, Jr. Community Church is a United Presbyterian Church. It seeks to aid in the work of liberation, to combat the evils of oppression: economic, social, educational, political, physical, or spiritual.

We believe that the best way to effectively correct many of the evils which are adversely affecting people's lives, individually and collectively is through concerted community action from within a strong church base.

We emphasize active church participation. We believe that the church is fundamental to the liberation of all people because the church is an association of liberated persons. Only people who believe in God and know God through personal experience really know what it is to be free. Only people who are really free themselves, that is liberated, can aid in the liberation of others.

The Martin Luther King, Jr. Community Church then, is a small fellowship of liberated persons who believe that their commitment to Jesus Christ compels them to struggle for the liberation of others. In this community, at this time, this commitment calls us to work toward community development and empowerment through church participation.

"A church with a dream"
APPENDIX F

MARTIN LUTHER KING, JR. FELLOWSHIP HOUSE, INC.

VOLUNTEER DATA FORM
VOLUNTEER DATA FORM

NAME: ________________________________
ADDRESS: ________________________________
PHONE: ___________________________ WORK: ___________________________
OCCUPATION: ________________________________
IF, STUDENT, LIST MAJOR: ________________________________
SUBJECT (S) YOU WISH TO TUTOR: ________________________________

STARTING DATE: ____________________
# OF VOLUNTEER HOURS PER WEEK THAT YOU CAN OFFER: ____________________
LIST YOUR SPECIAL SKILLS/INTERESTS: ________________________________

I UNDERSTAND THAT BY SIGNING THIS FORM, I AM AGREEING TO OFFER MY SERVICES AS A TUTOR FOR AT LEAST TWO (2) HOURS PER WEEK FOR A PERIOD OF EIGHT WEEKS FROM THE ABOVE STARTING DATE. HOWEVER, I ALSO REALIZE THAT I MAY CONTINUE SERVICE BEYOND THE SPECIFIED PERIOD.

SIGNATURE OF VOLUNTEER: ____________________________
DATE: ____________________________

I AM AVAILABLE FOR TUTORING AT THE FOLLOWING TIMES:
3:00 - 4:30 PM: ________________________________
4:30 - 6:00 PM: ________________________________
6:00 - 7:00 PM: ________________________________

250
MARTIN LUTHER KING, JR. FELLOWSHIP HOUSE

TUTORING PROGRAM ORIENTATION
3:30 P.M.
SEPTEMBER 10, 1986

AGENDA

I. Prayer, welcome, and introductions
   Rev. Peters

II. Program Philosophy, Goals, and History
    Rev. Peters

III. How the program worked last year
     Mrs. Opal Dillard
     Mrs. Victoria Miller

IV. Planning for 1986-87
   A) Program Dates
   B) Hours
   C) Volunteer forms, procedures
   D) Suggestions for next year

V. Tutoring Tips
   Mrs. Opal Dillard

VI. Tentative Date for next meeting:
    Sept. 17, 1986
    3:30 P.M.

VII. ADJOURNMENT & CLOSING PRAYER

252
APPENDIX H

VOLUNTEER TUTOR RULES INFORMATION
VOLUNTEER TUTORS

All tutors are volunteers. Each volunteer tutor is asked to complete the TUTOR VOLUNTEER FORM (see next page) in order that his/her time availability and preferred tutoring subjects areas may be established. Also, information on where she/he may be reached at home, at work, or whom we should contact in case of emergency is contained on the Tutor Volunteer Form.

HOW MUCH VOLUNTEER TIME IS NEEDED TO TUTOR?

Each tutor is asked to commit at least EIGHT (8) WEEKS to the program. This may involve committing to tutor $\frac{1}{2}$ hours per week for eight weeks or $\frac{1}{2}$ hours every other week for eight weeks or as little as $\frac{1}{2}$ hours once per month!

Of course, individuals may opt to volunteer for more time also ($\frac{1}{2}$, 3, 4 $\frac{1}{2}$ hours per week). The key is dependability. Please be sure to show up to tutor at the appointed time.

IF TUTOR VOLUNTEER HAS TO MISS ONE DAY?

Be sure to call the church office (737-0777) as soon as possible (before 3PM) if, for any reason, you will be unable to tutor on scheduled day.
APPENDIX I

TUTORING TIMES FOR VOLUNTEER ASSIGNMENT
TUTORING TIMES

MONDAY
3:00 PM - 4:30 PM
4:30 PM to 6:00 PM
6:00 PM to 7:30 PM

GRADES:
K-6
7-9
9-12

TUESDAY
3:00 PM to 4:30 PM
4:30 PM to 6:00 PM
6:00 PM to 7:30 PM

GRADES:
K-6
7-12
9-12

WEDNESDAY
3:00 PM to 4:30 PM
4:30 PM to 6:00 PM
6:00 PM to 7:30 PM

GRADES:
K-6
7-9
9-12

THURSDAY
3:00 PM to 4:30 PM
4:30 PM to 6:00 PM
6:00 PM to 7:30 PM

GRADES:
K-6
7-12
9-12

PLEASE ASSIGN STUDENTS TO TUTORING ACCORDING TO THE ABOVE TIME SEGMENTS IN KEEPING WITH APPROPRIATE GRADE LEVELS.

EXCEPTIONS TO THE ABOVE GRADE/TIME SCHEDULE MAY BE MADE FROM TIME TO TIME ACCORDING TO SPECIFIC NEED. HOWEVER, ALL EXCEPTIONS SHOULD BE MADE ONLY AFTER CONSULTING WITH MS. DILLARD OR REV. PETERS.
APPENDIX J

RETRIEVE DATES OF OPERATION
RETRIEVE

the
After-School Tutoring Program

DATES OF OPERATION: (PLEASE NOTE THAT THE PROGRAM WILL BE CLOSED WHENEVER SCHOOL IS CLOSED)
NOVEMBER:  1, 5, 6, 7, 8, 13, 14, 15, 19, 20, 21, 26, 27, 28, 29.  CLOSED NOVEMBER 11TH AND NOVEMBER 22ND & 23RD

DECEMBER:  3, 4, 5, 6, 10, 11, 12, 13, 17, 18, 19, 20.  CLOSED DECEMBER 24TH - JANUARY 1ST

JANUARY:  2, 3, 7, 8, 9, 10, 14, 16, 17, 21, 22, 13, 24, 28, 29, 30, 31.  CLOSED JANUARY 15TH

FEBRUARY:  4, 5, 6, 7, 11, 12, 13, 14, 25, 26, 27, 28.  CLOSED FEBRUARY 18TH - 21ST

MARCH:  4, 5, 6, 7, 11, 12, 13, 14, 18, 19, 20, 21, 25, 26, 27, 28.

APRIL:  1, 2, 3, 4, 8, 9, 10, 11, 22, 23, 24, 25, 29, 30.  CLOSED APRIL 15TH - 18TH

MAY:  1, 2, 6, 7, 8, 9, 13, 14, 15, 16, 20, 21, 22, 23, 28, 29, 30.  CLOSED MAY 27TH
APPENDIX K

RETRIEVE FLYER AND TUTORING APPLICATION FORM
FOR FURTHER INFORMATION CONTACT:

MARTIN LUTHER KING, JR.
COMMUNITY CENTER
14 CONCORD TERRACE
SPRINGFIELD, MA 01109
737-0777

PROGRAM COORDINATOR:

MRS. OPAL DILLARD

"Educating the young of today to be the leaders of tomorrow."

the
After-School Tutoring Program

of the
MARTIN LUTHER KING, Jr.
COMMUNITY CENTER, Inc.

A non-profit, non-sectarian private agency which is working toward strengthening society through emphasis on education, culture, and recreation.

14 Concord Terrace
Springfield, Massachusetts 01109
PROBLEM:
The President's Commission on Education in April, 1983, stated that our country is "A nation at Risk" because of the acceptance of mediocrity in education.

Here in the City of Springfield, far too many young people are experiencing serious difficulties in mastering basic academic skills. These include Math, English, good study habits, and positive attitudes toward learning in general. Consequently many youngsters, particularly those from poorer neighborhoods, either do not graduate from high school or upon graduation do not have the practical skills to function independently in society.

SOLUTION:
The After School Tutoring program of the Martin Luther King, Jr. Fellowship House, Inc., is an all volunteer effort by teachers, parents, and individuals from various segments of the community to offer individualized academic tutoring to students in need of these services. This service is jointly operated with the Martin Luther King, Jr. Community Church. The After School Tutoring program has been in operation since 1976 and has served hundreds of young people since it began. The tutoring services are free.

The program is open to students in grades 2 - 12 upon referrals from parents, school representatives, social service agencies, or upon application from the student.

"Retrieve" provides tutoring services to students through one-on-one and group interaction with tutor volunteers. Youths range from elementary grades through high school. There is no charge for any of the tutoring services. The tutors are all volunteers or on personal loan from other community organizations. "Retrieve" provides assistance to students who need support in sustaining or improving their current course work.

Students may enter the program by referral from their school, or by direct sign-up (self enrollment). Upon acceptance into the program, a tutor or tutoring group is assigned. Subjects tutored include: English, Math, Reading, Social Studies, History, the Sciences, Spanish, and reference study skills. Tutoring is available as volunteers are secured for the area(s) of need. Tutoring sessions are held Monday through Thursday between the hours of 3 and 5 p.m.

"Retrieve" has been in operation for more than ten (10) consecutive years with documented improvement in participants' in-school performance. More than 1000 youths have been helped by "Retrieve".

TO APPLY PLEASE FILL OUT THE FORM BELOW:

NAME: ____________________________
ADDRESS__________________________
PHONE: ____________________________
SCHOOL____________________________
GRADE_________ AGE___________
SUBJECTS REQUIRING HELP__________
__________________________________
PARENTS NAME____________________
PHONE: ____________________________
REMARKS__________________________
__________________________________
RETURN THIS FORM TO:
MARTIN LUTHER KING, JR.
COMMUNITY CENTER
14 CONCORD TERRACE
SPRINGFIELD, MA 01109

IT IS IMPORTANT THAT PARENTS PARTICIPATE AT SOME POINT IN THE TUTORING PROGRAM.

IT IS SUGGESTED THAT PARENTS ACCOMPANY STUDENTS WHEN APPLYING FOR THE PROGRAM.
APPENDIX L

1989 NEW COVENANT CHURCH SUMMER PROGRAM FLYER
The NEW COVENANT KUUMBA PROJECT, INC.

CHILD'S NAME: ________________________________
ADDRESS: ____________________________________
PARENT/GUARDIAN: ______________________________
PARENT/GUARDIAN'S PHONE: 
at home: ____________ at work: ____________
in case of emergency contact: ____________
at (phone if different from above): ____________

CHILD'S AGE: _____ DATE OF BIRTH: ____________

NUMBER OF CHILDREN ENROLLED IN THIS PROGRAM OTHER THAN THIS CHILD: _____
NAMES: ___________________________ AGES: _______
__________________________________ _______
__________________________________ _______

If applicable, please complete the following section:

My child has the following medical problem(s): ________________________________
My child takes the following medications routinely: ________________________________
My child has the following allergies: __________________________________________
Other information you should have: _________________________________________

I give my permission for my son/daughter to participate in the programs/activities of the 1989 SUMMER ENRICHMENT PROGRAM of the NEW COVENANT KUUMBA PROJECT, INC.

DATE: ________________________________
Parent/Guardian
Signature

included with this Registration Form is the amount of: $ ______ for the following
SESSION(s): I ______ II ______ III ______
SESSION I (June 26 through July 7)  
SESSION II (July 10 through July 21)  
SESSION III (July 24 through August 4)

Youngsters may enroll for one or all sessions.  
Special discounts may apply for families with  
more than two (2) children enrolled from the  
same household.

***

ENROLLMENT:

The enrollment or REGISTRATION FORM on the  
back of this brochure must be completed for  
each youngster enrolled in the program. All  
fees must be paid in advance. The completed  
registration form must be returned to the  
New Covenant Education Building between the  
hours of 12 Noon and 4 P.M. Monday through  
Friday. The deadline for turning in forms is:  
Monday, June 26th.  

Questions concerning the 1989 SUMMER ENRICHMENT  
PROGRAM of the New Covenant Kuumba Project, Inc.  
may be directed to 633-1854.

"Learning the importance  
of structure & discipline  
can be fun..."
APPENDIX M

NEW COVENANT CHURCH SPECIALIZED MINISTRY PROPOSAL
FOR TUTORING AND CHRISTIAN NURTURE PROJECT
CONTENTS and ATTACHMENT CHECKLIST:

1. PROPOSAL TEXT.......................... 1-22
2. JOB DESCRIPTION of each staff person............... 13-16
TUTORING & CHRISTIAN NURTURE PROJECT: A PROPOSAL

I  PROJECT IDENTIFICATION:
A. Name and Address of the specialized ministry project.
   NEW COVENANT PRESBYTERIAN CHURCH
   4300 N.W. 12 AVE
   MIAMI, FL  33127
   (305) 633-1854
   RE:  TUTORING & CHRISTIAN NURTURE PROJECT

B. Name of Presbytery and Synod:
   PRESBYTERY OF TROPICAL FLORIDA
   Office:
   2301 W. SAMPLE ROAD, SUITE 3
   POMPANO BEACH, FL 33073
   (305) 973-9511

   SYNOD OF SOUTH ATLANTIC
   Office:
   435 CLARK ROAD, SUITE 404
   JACKSONVILLE, FL 32218
   (904) 764-5644

C. Geographical Area to Be Served by This Project:
The geographical area to be served by this project includes the Model Cities target areas as identified by Dade County Department of Community and Economic Development as areas characterized by a high percentage of poverty level residents, inadequate housing, high crime rate, joblessness, single parent households, and overcrowded conditions in the homes. The attached map delineates the boundaries of this area. New Covenant is located in the heart of this community.

[see attached maps of Model Cities Target Area and specific area of New Covenant Church]

D. When will this specialized ministry project begin?
   Project Beginning Date:  January, 1991

E. When is General Assembly funding expected to begin?
   General Assembly Funding expected to begin:  January, 1991.

F. State the date this application was completed.
   Date of Application Completion:  April, 1990.

II. GOVERNING BODY CONTACT PERSON:
State the name, address and phone number of one person representing the presbytery who will be the primary contact person to answer questions or supply additional information about this Plan for Ministry and Program Grant Application.

   THE REV. W. G. HOLLYFIELD
   2301 W. Sample Road, Suite 3
   Pompano Beach, FL 33073
   (305) 973-9511
III. SPECIALIZED MINISTRY PLANNING AND DEVELOPMENT:

A. Describe the factors in the community affecting and changing the community and its congregations which stimulated the need for this specialized ministry.

This is a poor neighborhood whose residents' lives are being hurt by crack-cocaine usage and the attendant crime spawned by drug-trafficking, racism, homelessness, educational deprivation, teenage pregnancy, A.I.D.S. (20% AFDC babies born at public hospital to Black mothers in Miami are infected with the H.I.V. virus), and police brutality that has given rise to no less than three major riots in the Miami within the past decade (the most recent January, 1989). More than 160 youth under the age of 15 were arrested in the last riot, some from the middle schools in the area to be served by this project.

Unless our church finds a way to creatively facilitate the process of educational enhancement and Christian ethics and values sharing with these youth, we shall lose an entire generation to self-destruction.

B. How does this project implement the mission goals and objectives of the Presbytery/Synod?

Evangelism and urban ministry within the changing needs of Dade County are a priority for our Presbytery. Urban Ministry and evangelism are a priority within our Synod.

C. Why is it important to have this specialized ministry developed through church sponsorship rather than through secular agencies?

Two of the contributing major factors giving rise to the lack of self-esteem in the classroom, poor educational motivation, and lack of respect for authority which contribute to youth doing poorly in school, allowing increases in the trafficking and use of drugs, and growing crime rates in our community are: (1) the loss of values based on the Judeo-Christian ethic, and (2) perception that no one really cares.

It is a well documented fact [C. G. Woodson (1921), History of the Negro Church; B. Mays (1933), The Negro's God; E. P. Frazier (1974), Negro Church in America; J. Cone (1975), God of the Oppressed; Wilmore (1983) Black Presbyterianism: the Hope and the Heritage; P. Paris (1985) Social Teaching of Black Churches] that the church in the African-American community occupies a uniquely significant and respected social position. According to the authors referenced above, a common theme emerges regarding the fact that trust levels are traditionally much more open to Black churches in the African-American community than to other social agencies. Therefore, we feel that the African-American church in the African-American community can provide support to families in a
wholistic and caring fashion that will share values with students (and their parents) which give rise to self-esteem, assist in motivating students to want to learn, and provide an atmosphere that assists non-church residents to be more sensitive to the presence of God in their lives.

Many children involved in the special week-day programs of the church are not part of this or any other church congregation. The Judeo-Christian ethical values upon which our society and its laws are based cannot be assumed to be the standard in communities ravaged by drug driven crime. While this is a pervasive social problem which must be addressed from several perspectives, we believe that the local inner city congregation is uniquely poised to present and support the development of Christian ethical values indigenously at the grass-roots level. Dealing with not only the children, but the families from which they come provides an opportunity for "holistic ministry" in ways other social agencies cannot address.

D. How did the members of the community and its congregations participate in the planning of this specialized ministry? By whom were they identified? By whom were they gathered? How were they specifically involved in the planning and development? How did they express their interest and need for this project?

Support for this project has been evidenced by Drake Memorial Baptist Church, Sunrise Presbyterian Church, The City of Miami, Dade County Public Schools, and neighborhood residents all of whom were involved in the planning, implementation, and development of this effort as well as the execution of initial phases of preliminary activities leading to proposal development (including fund raising).

The Associate Pastors of both the Drake Memorial and Sunrise churches are part of the Advisory Board which has assisted in the development of activities leading to creation of this proposal. Additionally, both churches have been supportive in working with New Covenant’s Kuumba Project outreach youth efforts in 1989. For example, free use of the Drake Memorial van enabled transportation services for the summer project in 1989.

Last year the City of Miami was approached by the Pastor of New Covenant for assistance in developing youth outreach ministry in this neighborhood. City of Miami commissioners were among those who contributed expertise and encouraged cooperation from the City departments in the establishment of a summer youth project in 1989. Additionally, more than $9,000 in city monies (from federal resources) were assigned to the summer youth tutorial
project in 1989. Two commissioners even contributed personally toward the 1989 summer program.

Parents from the neighborhood are on the Advisory Board for this project and are involved in the drafting of the proposal as well as teachers at local neighborhood schools (Allapattah Elementary and Junior High School, both within walking distance - two blocks from the church). This effort also has the endorsement of local school officials and School Board members.

E. List the governing bodies of the PCUSA, including neighboring congregations, which have participated in the planning and development of this project? Describe any unique characteristics about their involvement in the planning process.

New Covenant is the only Presbyterian church in the Model Cities target area and therefore no other Presbyterian churches have participated in the planning of this proposed activity. However, the Associate Executive of the Presbytery has consulted with members of our Session concerning this proposal development. Additionally, the Associate Pastors of two Presbyterian congregations from other areas have been involved with various aspects of New Covenant's youth outreach ministries. The Riviera Church (Coral Gables) has had volunteer tutors involved in our tutorial program. The Associate Pastor of the Sunrise Church (Hialeah) is a member of the Board of Directors of the New Covenant summer youth program which involves tutorial and employment experiences for youth participants.

F. Is this project part of an ecumenical strategy in the specific geographical area? If so, describe how ecumenical agencies, governing bodies, or congregations from other denominations have participated in the planning for this redevelopment? Are efforts being made to secure program grants for this project from denominations other than the PCUSA? If so, list the potential sources, amounts, and date on which action will be taken.

Because New Covenant is the only Presbyterian church in the Model Cities target area, our congregation's approach to ministry is necessarily ecumenical. Cooperating with other congregations in our neighborhood means working together ecumenically. For example, the Drake Memorial Baptist Church has been involved with New Covenant's summer youth program. The Associate Pastor of Drake serves on our Advisory Board, a member of that congregation has been involved in the development of this proposal, and the Drake Church van has transported youth to and from our programs. Because of the gravity of the problems facing our community, the implementation of programs is based upon need, not denominational affiliation. Therefore, as of the writing of this proposal no efforts have been as yet initiated for securing funds for this tutorial program from other denominations. However, once this
program is initiated, we plan to undertake a vigorous effort to secure additional financial support from other denominations using our initial program as a pilot or model for expanded efforts with other churches in this area.

IV. DESCRIPTION OF SPECIALIZED MINISTRY PROJECT:

A. What is the historical background of this specialized ministry?

The TUTORING & CHRISTIAN NURTURE PROJECT is designed to impact the value orientation of target area families by providing after-school tutoring for children, family counselling, and cultural enrichment activities. The basic premise undergirding the project is that there is a need to instill in our youth Christian principles which promote in these young people recognition of their relationship with God and healthy psychological and emotional development. These factors, we believe, will in turn assist them in the developing more positive attitudes regarding self-development and improve possibilities for increased motivation academically. There is a need to reach out to community youth and through the children, to reach the parents.

PROGRAM COMPONENTS:
The project will consist of the following components:

1) TUTORING:
Individualized basic skills tutoring in reading and math will be provided to program participants to increase academic success. Services will be open to youth in grade levels pre-kindergarten (utilizing the already existing day care program of this church for Pre-K to K) and 1 through 12. Tutoring sessions will include homework assignments and individualized instruction in identified areas of academic weakness, stressing basic skills in math, English, study/reference skills, and test-taking. Tutoring will be provided four days a week for two hours for each student to include one hour for homework and one hour of intensive tutoring.

2) COUNSELLING:
Individual, group, and family counselling will be provided to address areas of school absenteeism, problematic behavior, low academic achievement, parental conflict and parenting skills. Trained social workers and counsellors from within the congregation will conduct counselling sessions and make referrals to other agencies when appropriate.

3) ENRICHMENT PROGRAMS:
Monthly cultural enrichment activities will be provided to expose participants to new and different cultural experiences. This will be accomplished through utilization of field trip experiences as well as guest speakers, artists, and group projects. Expressive arts including public speaking/oratory, writing skills, charm and culture instruction will be part of this effort.
4) **POSITIVE ROLE REINFORCEMENT:**
The program will provide opportunities for program participants to be exposed to Christian role models and success orientation. Monthly workshops will be held with career successful individuals. Workshop content will include a focus on career planning, the development of positive attitudes toward careers, and work/job application and interview techniques and skills. The importance of academic preparation for future career success will be stressed.

5) **RELIGIOUS EDUCATION:**
Earlier, it has been pointed out that many children involved in the special week-day programs of the church are not part of this or any other church congregation and the ethical values upon which our society and its laws are based cannot be assumed to be the standard in communities ravaged by drug driven crime. Therefore, religious education will be part of the curriculum throughout all program activities. Use of Christian materials (such as the Holy Scriptures, and other religious publications) will be included as part of the resource materials used in tutoring and cultural enrichment activities.

THE HISTORICAL BACKGROUND OF THIS PROGRAM:
In the past New Covenant has sponsored several programs targeted to the neighborhood youths.
The 7-Up Program (ages 7 and older), Neighborhood Youth Program, the After-School tutorial program, and the Summer Employment Program have all focused on recreational and tutorial activities. Participation has been good with word-of-mouth advertising. The Summer Youth Employment Program received the greatest promotional effort and the increase in attendance during the six-weeks evidenced this. By and large the youths involved were eager to participate in structured activity at the church, although a high percentage (of youth) were not members of this congregation. Parents exhibited a willingness and acceptance of these programs although many of them were not affiliated with this church.

On Saturdays the Brotherhood program has been popular with the male youths from the neighborhood. This program was quite structured to include recreation, Bible study, some reading activities with adult sponsors, and field trips to expose these young men to enrichment activities.

The deficits in academic areas (reading and math) as well as an awareness of cultural identification was apparent. The need to provide tutoring and exposure through excursions, discussions, and books is apparent.

The church’s Evangelism Committee conducts monthly neighborhood canvasses. During the five month period of canvassing, this group has been received warmly by our neighbors. Several youths have joined the Sunday morning Church school as a result of these efforts. Some of these are the same participants in the previously mentioned programs; others are not.
The Child Care program, in existence since 1971, serves over fifty (50) children, ages 2-6. Approximately 15% of these are from the surrounding neighborhood. Parent involvement has been consistently high. Ther too neither these children nor their parents are affiliated with New Covenant.

IV B. Has the need for this specialized ministry been validated by research? When What kind? By whom? Describe the relevant findings, such as numbers of people, age distribution, racial/ethnic populations, economic strength, that are occurring/will occur in the area to be served by the specialized ministry project? Make particular note of population growth/decline of the area to be served over the last five years. Note the population growth/decline in the area to be served over the next three years. (attach a copy of the study to this proposal.)

The problem of school dropout and its relation to criminal behavior is well documented. In the Model City target area, 55.6% of the adult population (18+ years) did not complete high school (Metro Dade Planning Department, 1986). A recent study (Perinatal Network, 1990) indicates that the Model Cities Target Area has one of the highest adolescent pregnancy rates in Dade County. Local newspapers report daily the level of drug activity and related crime in the area. It is imperative that New Covenant implement a program designed to impact the problems of these families.

In March, 1990, a special demographic study of the immediate neighborhood (1, 3, and 5 mile radius of New Covenant Church) was ordered by the Christian Education Task Group of the Session (responsible for development of this proposal) and a copy of the overall statistics included in this study is attached. The study was performed by Church Information & Development Services (CIDS), a professional research group which specializes in providing demographic data to local congregations. Some of the findings of this study are outlined below and these reveal the high percentages of Black youth in this neighborhood heavily populated by low income people.

<table>
<thead>
<tr>
<th># of people &amp; pop. growth/decline projections:</th>
<th>1 mile</th>
<th>3 mile</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980 (census)............</td>
<td>35,483</td>
<td>233,789</td>
</tr>
<tr>
<td>1989 (estimate)...........</td>
<td>36,056</td>
<td>245,709</td>
</tr>
<tr>
<td>1994 (projection).......</td>
<td>36,174</td>
<td>250,967</td>
</tr>
<tr>
<td>Growth 70-80.............</td>
<td>-7.53%</td>
<td>-3.26%</td>
</tr>
</tbody>
</table>

Age distribution:

| 19 or under........ | 37.16% | 31.23% |
| 20-29 ................. | 18.26% | 17.17% |
| 30-54 .................. | 28.83% | 28.94% |
| 55-74 .................. | 12.10% | 17.50% |
| 75+ ..................... | 2.62%  | 5.16%  |

Median age ............ 26.8 32.23
Average age .......... 31.07 35.18
NEW COVENANT PRESBYTERIAN CHURCH - Miami, FL SeMin PROPOSAL

IV C. What are the particular needs and conditions of the persons to be served?

The most pressing need of the population to be served is to be exposed to Christian principles which impact the value structure of the family. This combined with tutoring to raise educational levels and aspirations, which will in turn impact self-esteem and reduce school drop-out, will have a positive impact on the family. The child cannot be seen separate from the family unit. Therefore, family counselling is important to influencing the value orientation of the family. As part of the process it is important to expose both the children and adults to different cultural and recreational experiences. By providing these services, the church becomes a focal point in the community which provides direction instead of simply a place where "those people" go to worship on Sunday.

Currently conditions of poverty, single-parent households, crime, drugs, adolescent pregnancy and school drop-out plague this community. Most of the residents (over 60%) are not connected to any religious institution, according to the informal monthly canvass of some 400 homes conducted by our congregation’s Evangelism Committee last year. There appears to be a lack of a value structure within the community which promotes spiritual, emotional, and psychological health. This project of tutoring, counselling, and cultural enhancement activities (including week-day values instruction) is designed to help families address and cope with some of these problems.

IV. D. What other agencies/congregations in the specified area have similar goals to this project? What are their distance from the location of this project?

There are no church sponsored programs of this type in the Model Cities area. Dade County School Board offers an after-school community program which includes some tutoring, but no religious values emphasis is part of that activity. Traditional state and local social service agencies provide basic counselling services to identified clients. However, these services are extremely over-crowded and the amount of in-depth attention that is available to
families in crisis is limited to the most severe cases. Private
counselling and tutoring services, also limited, are expensive and beyond
the economic resources of most residents in the community of the New
Covenant church.

V. GOALS AND OBJECTIVES OF THE SPECIALIZED MINISTRY PROJECT:

A. What is the theological basis to which this specialized ministry
project responds?

The Apostle Paul (Romans 8:26-39) assures us that despite our human
tendency to mess things up (in our personal lives as well as in society),
God is determined to see to it that believers, through faith, shall not
ultimately fail in effecting God's divine purpose:

"In view of all this, what can we say? If God is for us,
who can be against us? ...In all these things we have
complete victory through him who loved us...." (GNV)

The Confessions of the Church affirm the belief that if our motives are
pure, the Holy Spirit works through human beings who have faith in God to
correct unfortunate situations in people's lives:

Scots Confession, Chapter XIII-
"The cause of good works, we confess, is not our free will,
but the Spirit of the Lord Jesus, who dwells in our hearts
by true faith, brings forth such works as God has prepared
for us to walk in...."

Heidelberg Catechism, The Answer to
QUESTION 86-
"Since we are redeemed from our sin and its wretched
consequences by grace through Christ without any merit
of our own, why must we do good works?
ANSWER: Because just as Christ has redeemed us with
his blood he also renews us through the Holy Spirit in
God's own image, so that with our whole life we may
show ourselves grateful to God for God's goodness and
that God may be glorified through us; and further, so
that we ourselves may be assured of our faith by its
and by our reverent behavior may win neighbors to Christ."

Second Helvetic Confession, Chapter XXIX
Concerning the rearing of children:
"Children are to be brought up in the fear of the Lord...
(and be taught)... honest trades or professions by which
they may support themselves. They (should be kept) from
idleness and in all these things instill in them true
faith in God, lest through a lack of confidence or too
much security or filthy greed they become dissolute and
achieve no success."
Shorter Catechism, question 102-
QUESTION: What do we pray for in the second petition (of the Lord’s Prayer)?
ANSWER: In the second petition, which is, ‘Thy kingdom come,’ we pray that Satan’s kingdom may be destroyed, and that the Kingdom of grace may be advanced, ourselves and other brought into it, and kept in it, and that the Kingdom of glory may be hastened.

Declaration of Barmen, Part II:
From Evangelical Truth #3-
“The Christian Church is the congregation... in which Jesus Christ acts presently as the Lord in Word and sacrament through the Holy Spirit. ...It (the Church) has to testify in the midst of a sinful world, with its faith as with its obedience, with its message as with its order, that it is solely (God’s) property and lives and wants to live solely from (God’s) comfort and... direction...."

Confession of 1967, Part II, Sec. A-4a
"...The church is called to bring all men (people) to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore the church labors for the abolition of all racial discrimination and ministers to those injured by it."

In essence, this specialized ministry responds to the need for people in an inner city community of economic deprivation/exploitation, police brutality, educational "mis-education" (to use the terminology of Carter G. Woodson, 1933), crime, drug trafficking, political disenfranchisement, and poor health care to have the Gospel of healing, help, love, and liberation shared in tangible ways. Our method of approach, via this project, will be involvement with families through the children by offering tutoring, cultural enrichment, and counselling based upon overt sharing of Christian values.

V B. List the goals of the project?

1. To provide academic tutoring, counselling, and cultural enrichment experiences to 60 adolescents through daily activities that will help develop Christian values, ethical awareness, and increase potential for better in-school performance.

2. To provide services to 60 adolescent, high risk children which will decrease delinquency potential, increase academic success, and contribute to their spiritual and emotional maturation into capable, self-sufficient adults.
3. To strengthen linkages between the school, family, and child utilizing the church base as a catalyst in this effort.

4. To provide monthly experiences to enhance social skills through structured individual and group activities (field trips, retreats, seminars, or workshops, etc.).

5. To provide exposure to a variety of career choices and positive role models.

V C. List the objectives that will fulfill each goal during the coming 12 month period related to the goals of the project. The objectives should be realistic, measurable, and challenging, with a stated deadline for achievement.

If funding is approved by January 1, 1991 program objectives for this calendar year are:

1. To advertise staff positions, identify program staff, and have all program-related personnel in place not later than March 31, 1991.

2. To secure program needed materials, volunteer and paid tutors, counsellors, social workers, and prepare facility for program opening as well as coordinate program orientation for staff and volunteers by May 15.

3. To advertise program objectives with local educational and social agencies involved with youth in grade levels 1-12 and families of these youth by May 1st.

4. To provide intensive after-school tutoring in reading, math, language skills (English and Spanish), and study skills development for 60 non-delinquent adolescents beginning June in conjunction with summer employment program.

5. To increase reading and math performance levels of 60 program participants who remain in the program for at least three months by one level each marking period.

6. Increase opportunities for cultural awareness by providing field trip, seminar, workshop, and recreational activities for 60 program participants monthly beginning in July.

7. To encourage parent participation by the involvement of at least 50% of enrollee parents with the school through family mediation and advocacy services beginning in July.
8. Monthly role modeling and career development workshops will be held for at least 20 program participants beginning in July.

9. To promote self-discipline and family cohesion by providing supportive individual, group, and family counseling to at least 60 children and their immediate and extended families during the first year of the program operation.

10. To establish special advisory board for this project with programmatic oversight, support, and evaluation responsibilities which will be responsible to and will report regularly to the Session concerning program needs and progress. This group will be responsible for semi-annual comprehensive evaluation/reports on program progress for the Session once the program director has been hired and funding initiated.

EXPECTED OUTCOMES:

1. Students experiencing academic success as reflected in better academic performance will be increased and will be reflected by at least 50% of the program participants remaining in the program at least six months.

2. Increased awareness of cultural diversity and broadened cultural appreciation as reflected in the participation of youth in events sponsored through the program.

3. At least 25% of the enrollee parents involved with the program will visit the schools of their children at least once during the academic year and participate in at least two church project sponsored activities during the same period.

4. Increased awareness of various career options and experiences will be demonstrated by volunteer participation of at least half of program enrollees in career workshop activities or seminars.

VI. PLAN FOR MINISTRY WHICH WILL FULFILL GOALS AND OBJECTIVES:

A. Does this specialized ministry proposal assume changes in project leadership? If so, please describe.

This proposal does not assume changes in project leadership.

B. Attach a job description for each staff person which describes the specific functions of the position and the relationship of the position to the specialized ministry program.
STAFF POSITION #1 YOUTH OUTREACH MINISTER

QUALIFICATIONS:
Preferably an ordained or ordainable seminary graduate. Experience in working with adolescent Black youth, problems of inner city Black communities, and urban models of ministry.

RELATIONSHIPS:
The Youth Outreach Minister will be responsible to the Session through its Personnel Committee and the Advisory Board of the Tutoring and Christian Nurture Project. He or she will be directly supervised by the Pastor of the church who is chief of staff.

RESPONSIBILITIES:
1. General oversight and coordination of the Tutoring and Christian Nurture Project. This includes:
   (A) Working with the Kuumba Board of Directors (Advisory Board) in their efforts to promote and enhance this activity for the benefit of participants and their families.
   (B) Preparation of monthly reports for the Advisory Board regarding program status (accomplishments and needs) and such other reports as may be required by the Advisory Board for the Session or denominational funding entities.
   (C) Program structuring: arranging preparation of facility, securing program materials, and monitoring budget.
2. Recruitment of tutors, counsellors, career resource persons, aides, and others who will be involved (such as monitors on field trips, etc.) with participants in the program as well as tutor and staff orientation programming.
3. Monitoring participant recruitment, enrollment, and conducting interviews with potential enrollees and their family members; scheduling of tutoring sessions between tutors and students.
4. Counselling participants and their families and referrals for counselling where necessary.
5. Visitation (support or crisis) of the families of enrollees and advocacy on behalf enrollees and their families with schools, criminal justice, or other social agencies.
6. Public relations regarding the Tutoring & Christian Nurture Project within the congregation, community, and various social agencies with which program participants may be involved.
7. Assisting with liturgical responsibilities and preaching during worship as well as participating in the overall education program of the congregation (Church School, Bible Class, Retreats, etc.) as assigned by the Pastor to integrate the tutoring/nurture project into the life and witness of the whole congregation.
8. Tutoring/Nurture Project staff supervision and evaluation.
STAFF POSITION #2  SECRETARY:

QUALIFICATIONS: Must be able to type at least 55 words per minute without spelling error and be familiar with word processing and other office machines. 3 references required.

RELATIONSHIPS: The secretary will be responsible to the Session through its Personnel Committee and the Advisory Board of the Tutoring and Christian Nurture Project. He or she will be directly supervised by the Pastor who is chief of staff.

RESPONSIBILITIES:
1. Preparation of forms necessary for program operations (participant enrollment, tutor information, evaluation, etc.) and keeping program records, files up to date.

2. Answering phones, transmission of messages, and receptionist responsibilities and consumable supplies inventory.

3. Assisting Youth Minister in the enrollment process for new program participants and maintenance of such program records as may be required by the Youth Minister or Pastor regarding this program. Appointment scheduling for Youth Minister or Pastor regarding program business.

4. Preparation of all program correspondence and reports from notes and/or dictation.

5. Attending Advisory Board meetings (without voice or vote), recording and preparation of meeting minutes for distribution to members on behalf of the Board secretary.

6. Other secretarial duties as may be necessary for the efficient operation of the Tutoring and Christian Nurture Project.
STAFF POSITION #3: LEAD TUTOR
(four LEAD TUTORS included in program design)

QUALIFICATIONS:
Individual who is a professional educator (certified teacher) and who is interested in working with children.

RELATIONSHIPS:
Responsible to the Tutoring and Christian Nurture Project Advisory Board and will be directly supervised by the Youth Outreach Minister.

RESPONSIBILITIES:
1. Tutors youth in assigned subject area(s) and maintains record of tutoring contacts.
2. Evaluates student progress and corresponds with parents as necessary to assist student success in learning.
3. Participates in orientation workshops and other seminar type experiences with enrollees and/or their parents.
4. Assists Youth Outreach Minister in scheduling tutoring appointments among volunteer tutors and in directing work of Core Tutors (or teacher assistants).
5. Reports to Youth Outreach Minister progress or concerns relative to enrollee functioning in the program and makes suggestions for program enhancement.

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STAFF POSITION #4: CORE TUTOR

QUALIFICATIONS:
Any high-school graduate [such as college students involved in work-study programs] who has expertise/skill in one of the subject areas being tutored and is interested in working with pre-schoolers, elementary, or secondary school youth.

RELATIONSHIPS:
Responsible to the Tutoring and Christian Nurture Project Advisory Board and will be directly supervised by the Youth Outreach Minister.

RESPONSIBILITIES:
1. Assists Lead Tutors (teachers) in assigned subject area(s) in working with program enrollees: tutoring, monitoring and helping enrollees to grasp concepts through coaching, repetition, and recall.
2. Helping youth with homework assignments, reference and study skills under the direction of lead tutors.
3. Organization of study materials (workbooks, A/V aids, reference materials) and supplies.
4. Participates in orientation workshops and other seminar type experiences with enrollees and/or their parents as directed.
5. Reports to Lead Tutors or Youth Outreach Minister progress or concerns relative to enrollee functioning in the program.

C. How will AA/EEO be implemented for this specialized ministry?
In all cases, AA/EEO guidelines of the PCUSA will be followed and monitored by the Advisory Board of this project and the Personnel Committee of the Session.

D. What training/continuing education opportunities will be available to the staff?
Training and continuing educational opportunities will be available through local colleges in the greater Miami community as well as at the South Florida Theological Seminary here in Miami.
VIII. GOVERNANCE FOR THE SPECIALIZED MINISTRY PROJECT:

A. What percentage of governing body members will be from the congregation/community served by the specialized ministry?

At least 80% of those involved in the governance of this activity will be from the target area to be served.

B. What organization will supervise the specialized ministry project? Which committee of Presbytery will be involved in the supervision of the specialized ministry? What process will be implemented for supervision?

The Session of the New Covenant Church will have oversight responsibility for the project through its Christian Education Task Group which, locally, is the initiator of this proposal. However, this Task Group plans to designate the New Covenant Kuumba Project, Inc. (a non-profit community-based organization initiated by the local congregation for educational, recreational, and cultural uplift within the community) as the ADVISORY BOARD for this Tutoring and Christian Nurture Project. The pastor and several members of Session along with area church representatives are part of the Kuumba Board. The New Covenant Kuumba Project Board will also have responsibility for fund raising on behalf of this project throughout the community. At the outset of the project approximately 10% of the funding for this effort will be secured by the Advisory Board. During the five year funding period, the percentage of Advisory Board funding will increase significantly.

IX. INCOME AND EXPENSE BUDGET FOR THE SPECIALIZED MINISTRY:

A. Provide annual budget projections for the first five years of the project. Note in detail anticipated income sources and amounts for each year, as well as the date of funding approval. Also, note in detail anticipated expenditure items and amounts for each year. If applicable, separate the amount that will be given to Presbyterian Mission Giving (Presbytery, Synod, General Assembly) from other mission support.

The program budget expenditures are outlined below. In projecting the following program budget over a five (5) year period, salaries (line items 1-5) have been calculated to annual increases of 3%. Other categories have been calculated to increase 10% annually (line items 6-9). Budget on next page.
### PROGRAM BUDGET:

<table>
<thead>
<tr>
<th>Personnel:</th>
<th>Yr 1</th>
<th>Yr 2</th>
<th>Yr 3</th>
<th>Yr 4</th>
<th>Yr 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary/Hsg</td>
<td>$31,000</td>
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<tr>
<td>Pension</td>
<td>7,800</td>
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<tr>
<td>Travel</td>
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<tr>
<td>Soc.Sec.</td>
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<tr>
<td>Study Leave/books</td>
<td>300</td>
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<td>Med.Deductible</td>
<td>500</td>
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<td>Conferences</td>
<td></td>
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</tr>
<tr>
<td>Tot:</td>
<td>$45,400</td>
<td>46,762</td>
<td>48,165</td>
<td>49,610</td>
<td>51,098</td>
</tr>
</tbody>
</table>

2. Secretary:
- 17,000
- 17,510
- 18,035
- 18,576
- 19,133

3. 4 Lead Tutors:
- 4 Teachers $8.90/hr x 50.4 per month (10 mo.)
  - 17,942
  - 18,480
  - 19,034
  - 19,605
  - 20,194

4. 1 Core Tutor (Teacher Assistant)
- $5.51 x 39 hrs/monthly (10 mo.)
  - 2,149
  - 2,213
  - 2,280
  - 2,384
  - 2,418

5. FICA (Secretary & Tutor/Teachers)
- 1,600
- 1,648
- 1,697
- 1,748
- 1,801

6. Travel (tutors): (visiting schools, homes of enrollees)
- 1,500
- 1,650
- 1,815
- 1,955
- 2,126

7. Supplies: (workbooks, consummable supplies and equipment)
- 2,000
- 2,200
- 2,420
- 2,662
- 2,928

8. Utilities:
- Electric...
  - 2,000
- Phone
  - 1,200
- Water
  - 600
- Tot:        
  - 3,800
  - 4,180
  - 4,598
  - 5,058
  - 5,564

9. Program:
- (Field trips, Workshops, seminar)
  - 2,000
  - 2,200
  - 2,420
  - 2,662
  - 2,928

Total Program: $93391 $96843 $100464 $104174 $107990
B. It is assumed that congregations will give at least 10% of its total budget to Presbyterian Mission Giving (Presbytery, Synod, General Assembly). If the base for this project includes congregations and if the Presbyterian Mission Giving goal is not fulfilled in these initial budget projections, explain why it is not being fulfilled and describe the specific plan to achieve the minimum level of 10% of the total current operating budget.

Several causes historically supported by New Covenant in addition to General Mission account for a major portion of the congregation's mission giving (Stillman College, Peacemaking, Hunger Fund, U.N.C.F., Joy Gift, etc. -see page 24 for a full listing), lowering the percentage to General Mission at this time. The Session plans an intensive education effort within the congregation on Stewardship and plans to reallocate receipts toward Unified Mission Giving over the next four years. The goal is to achieve 10% in this category in addition to maintaining support of other causes by 1994.

C. Has there been a previous GA Mission Program Grant to support this congregation or the planning for this specialized ministry? If so, provide details.

The New Covenant Church was begun in 1966 as a new church development project and received funds through 1982 when it then became a self-supporting congregation. Since that time, no GA Mission funds of any type have been received by this congregation.

D. Describe the specific sources of income that will support this specialized ministry project after the expiration of the GA Mission Program Grant.

At this writing, no specific sources of income have been identified to replace the entire amount of GA Mission Program Grant funds slated to expire at the end of the five year funding period. However, it is anticipated that if our projects are correct, sufficient congregational growth shall have occurred so as to make it quite probable that no other source will need to be identified. It is the expectation of the Session that the congregation will be in a financial position to continue the support of this effort at the end of five years.

X. PROPERTY:

What facility will house the specialized ministry project? Is it adequate to support the program needs? If not, what steps will be taken to provide and finance an adequate facility.

The educational wing of the New Covenant Church currently has six classrooms capable of housing this project most comfortably. Three (3) of the classrooms can accommodate up to thirty (30) children each in banquet table style and up to fifty (50) seated in rows with no tables. There are three (3) smaller sized classroom areas capable
of accommodating fifteen (15) or twenty-five (25) persons respectively depending on seating arrangements. Chalkboards, desks, cabinets, tables, and folding chairs are available for use in these areas. Some chairs and tables may need to be replaced. However, the church budget will cover these replacements.

XI. REVIEW AND EVALUATION OF THE SPECIALIZED MINISTRY PROJECT:

A. Describe the process for the annual review of the specialized ministry project and staff.

MONTHLY REPORTS:
Monthly program reports, including enrollment statistics, numbers of volunteers, families involved will be reported to the Advisory Board along with financial reports of income and expenditures. These will be prepared by the Youth Outreach Minister for the Advisory Board.

QUARTERLY REPORTS:
The Advisory Board (Kuumba Project) will provide the Session through the Christian Education Task Group with quarterly reports on the progress of the program. These reports will include:

(A) Financial income/expenditure information in keeping with the established program budget, and

(B) Participant statistical information in keeping with Programmatic goals and objectives.

SEMI-ANNUAL REPORTS:
The Advisory Board will prepare Semi-Annual progress reports on behalf of the Session for distribution to the congregation. These reports will emphasize the programmatic progress of the project (enrollment figures, cooperating agencies, family events held and planned, coming opportunities) so that this material may also be used in promotional reporting and information sharing.

SEMI-ANNUAL reports along with the two (2) QUARTERLY reports will be submitted to the committee responsible to the Presbytery for oversight of this project within thirty (30) days after the first six months of the project is completed.

ANNUAL REPORTS:
The Session through its Christian Education Task Group will be responsible for assuring that the Tutoring and Christian Nurture Project Advisory Board (Kuumba Project) submits an annual report of all program activities including:

(A) Complete financial disclosure of income and expenses in keeping with the program budget.
(B) Programmatic statistical information in keeping with goals and objectives outlined for the program (enrollment, staff, families involved, workshops, seminars, daily activities, etc.).

ANNUAL reports will be submitted to the appropriate committees of Presbytery within thirty (30) days of the completion of the first year of this project, unless some other arrangement is specified.

PROJECT EVALUATION:
The project will be evaluated as to its effectiveness on the basis of its stated goals and objectives and its proper stewardship of its fiduciary responsibilities regarding this effort. The Session of the New Covenant Church through its Christian Education Task Group shall be responsible for the annual evaluation of the project locally and shall submit its report to the Presbytery oversight committee. Program financial records shall be available for audit upon request.

STAFF EVALUATION:
The Youth Outreach Minister shall be evaluated annually by the Advisory Board which shall bring any staff recommendations to the Session through the Personnel Committee or Christian Education Task Group (in consultation with the Personnel Committee). The basis for evaluation of the Youth Outreach Minister will be the position description and recommendations of the immediate supervisor.

The Secretary will be evaluated annually by the Advisory Board. The basis of this evaluation will be the position description and recommendations of the immediate supervisor.

Core Tutors (Teachers) will be evaluated annually by the Advisory Board. The basis of this evaluation will be the position description and recommendations of the immediate supervisor (Youth Outreach Minister).

B. Describe the anticipated process for final review and evaluation at the expiration of the Mission Program Grant, in light of original goals and objectives.

The ANNUAL REPORTS from years one (1) through four (4) will be the basis of the FINAL REPORT along with a composite report to be developed in year five (5). The direct responsibility for preparation of reports will rest with the Advisory Board. However, the Session shall be responsible to insure that all Advisory Board reports are received and reported to appropriate funding entities in a timely fashion and that all information is correct and up-to-date. The Session will be responsible for arranging and reporting all annual audits of the program finances and participant statistical information.
APPENDIX N

STUDENT QUESTIONNAIRE
STUDENT QUESTIONNAIRE

OUR AGE: _____ SCHOOL: ___________________ GRADE LEVEL: ________

How long have you been receiving tutoring from this program?
Under two weeks ________
2-4 weeks ________
4-6 weeks ________
Over two months ________

Why did you begin coming to this program?
Because you wanted to come ________
Your teacher suggested ________
Your parent(s) enrolled you ________

In what subject(s) are you being tutored?
A. ______________________________________
B. ______________________________________
C. ______________________________________
D. ______________________________________

Do you like this tutoring program? YES ________ NO ________
If yes, why? Because of:
The Program Coordinator: ________
Your Tutor: ________
You like the work: ________
Other reason(s):
__________________________________________
__________________________________________

Do you think that you are being helped to do better in school because of this tutoring program?
YES ________ NO ________
If yes, why: ________________________________________________.
If no, why not: ________________________________________________.
APPENDIX 0

STUDENT INTERVIEW QUESTIONS
1. Do you like this tutorial program? Yes__ No__
   If yes, what do you like about the program?
   A) Tutor __  B) Coordinator __  C) Homework/
       study activities
   D) Other _____
       Games __  Snacks __  Spec. Shows __
       Parties __  Field Trips __  Guest Visitors __
       Identified item: __________________________

2. Do you think that you are being helped to do better in school?
   If yes, why?  If no, why?
   A) I'm learning  A) I'm not learning
   B) My tutor  B) My tutor
   C) Homework improved  C) No change in homework
   D) Other reasons:
   __________________________
   __________________________

3. How do you feel about being enrolled in this tutorial program?
   (check response that is closest to the following options)
   FUN  OKAY  HELP  LIKE  DON'T KNOW  BORING  DISLIKE  PUNISH
   ___  ___  ___  ___  ___  ___  ___  ___
APPENDIX P

QUESTIONS TO TUTORS
TUTOR QUESTIONNAIRE

How did you find out about the tutoring program?
AT SCHOOL _______ CHURCH _______
AT WORK _______ FLYER/BROCHURE _______
OTHER _______
Please explain: ________________________________

In what subject areas are you tutoring?
READING _______ MATH _______
STUDY SKILLS _______ ENGLISH _______
FOREIGN LANGUAGE _______ TAKING TESTS _______
OTHER _______
Please list: ________________________________

What are the grade levels of the student(s) you usually tutor?
1-3 _______ 4-6 _______ 7-9 _______ 10-12 _______

How long have you been a volunteer in this program?
Under two weeks _______
2-4 weeks _______
4-6 weeks _______
Over 2 months _______

Why do you tutor?
To help children _______
To help the church _______
To help myself _______

Do you feel that this tutoring program is helping students to improve their grades?
YES _______ NO _______ NOT SURE _______
PARENT QUESTIONNAIRE

How did you find out about the tutoring program in which your child is enrolled?
SCHOOL __________ CHURCH __________
YOUR CHILD __________ ANOTHER PARENT __________
OTHER __________ ...Please explain: ________________________

In what subject areas is your child seeking help from the tutoring program?
READING __________ SELF-CONFIDENCE __________
STUDY SKILLS __________ ENGLISH __________
MATH SKILLS __________ BEHAVIOR __________
FOREIGN LANGUAGE __________ TAKING TESTS __________
OTHER __________ ...Please list: ________________________

How long has your child been tutored in this program?
Under two weeks _______ 4-6 weeks _______
2-4 weeks _______ Over 2 months _______

Have you visited the tutoring program yourself? YES ____ NO ____

How many times during this school year do you plan to visit your child's school?
1 time_______ 2 times_______ 3 or more visits_______

Have you been contacted by representatives of the tutoring program since your child has been enrolled?
YES _______ NO _______

How is this tutoring helping your child?
READING __________ SELF-CONFIDENCE __________
STUDY __________ ENGLISH __________
MATH __________ BEHAVIOR __________
FOREIGN LANGUAGE __________ TAKING TESTS __________
OTHER __________ ...Please list: ________________________

If your child has been enrolled in this tutoring program for more than six (6) weeks, have you seen improvement in his or her grades at school? YES ____ NO ____

What have you noticed about the attitude of your child since he/she has been receiving tutoring help through this program?
Attitudes toward school and/or school work seem to be:
WORSE ____ NO CHANGE ____ BETTER ____ MUCH BETTER ____

In general, do you see this church sponsored after-school tutoring program as beneficial for your child? YES ____ NO ____
INTERVIEW QUESTIONS TO CHURCH OFFICIALS

1. Why was the tutorial program conducted by your church started?
   _____ Student need.
   _____ This is part of the church's mission.
   _____ Parents requested help for children.
   _____ Other reason:
       ____________________________________________

2. How would you describe the relationship of the tutorial program to your church's mission?
   A) Of central importance
   B) Secondary importance
   C) Not related to mission

3. Who were the primary initiators of tutorial activities in your church?
   _____ Students  _____ Teachers  _____ Parents  _____ Pastor
   _____ Other. Please describe: ______________________________________

4. How long do you anticipate that this program will be operated in your church?
   _____ 1-2 years.  _____ 3-4 years
   _____ 5 years.  _____ As long as needed.

5. What is the total enrollment of the students involved in your congregation's tutoring program?
   Under 10  _____  11-25  _____  26-50  _____
   50-75  _____  76-100  _____  Over 100  _____
   If over 100, please indicate the total: __________
6. What is the size of your church's active membership?
Under 100 _____ 101-250 _____ 251-500 _____
501-750 _____ 750-1000 _____ Over 1000 _____

7. Which grade levels students are tutored?
1-3 _____ 4-6 _____ 7-9 _____ 10-12 _____

8. Is the pastor full or part time? F/T _____ P/T _____

9. Does the church have a paid secretary? YES _____ NO _____

10. How is the program funded?
Congregational funds only: ______
Non-church/Outside funding: ______

11. How are students made aware of the availability of program services?
A. Flyers ______
B. Paid advertisement ______
C. Local school personnel (teacher, counselor, etc.): ______
D. Public Service Announcements (local media): ______
E. Word-of-Mouth: ______
F. Other: ______
Please describe: ___________________________________________

12. How many days per week does the tutoring program offer services?
M _____ T _____ W _____ Th _____ F _____ Sa _____ S _____

13. At what hours does tutoring take place? ______
Week days: 3-6 PM _____ 6-9 PM _____
Saturday: AM _____ PM _____
Other times: _____________________________

14. How are volunteer tutors recruited?
Pulpit Announcements ______ Word-of-mouth? ______
Area Schools ______ Area Businesses ______
Other churches ______ Public Service
Community Agencies? ______ Announcements (media): ______
Other: _____________________________

15. From where do most of your tutor volunteer come?
The congregation ______ The community ______
Parents ______ Local schools ______
Other ______ Please describe: _____________________________
Total tutor volunteers: ______

299
16. What are the major problem areas or concerns with regard to the functioning of the tutorial program?

- Funding concerns
- Tutor recruitment
- School cooperation
- Materials
- Parental involvement
- Student motivation
- Facilities
- Other: ____________________________

17. What are the strengths or benefits of the tutorial program for students?

- Improved grades
- Improved self-esteem
- Few noticeable benefits
- Improved behavior
- Improved Motivation
- None
- Other strengths/benefits for students:_____________________________________

Lack of strengths or benefits evidenced by: ___________________________________

---

TITLE OF PERSON
RESPONDING TO QUESTIONS: ________________________________
(relation to church/tutorial program)
FOURTH ANNUAL BLACK COLLEGE TOUR  
APRIL 20 - 25, 1987

Howard University, Johnson C. Smith, North Carolina Central University, Bennett College, North Carolina A & T University, Virginia State College, Virginia Union College, Shaw University, St. Augustine College, and Hampton Institute.

YOUTH CULTURAL/EDUCATION ORGANIZATION  
OF  
MARTIN LUTHER KING, JR. CENTER  
SPRINGFIELD, MASSACHUSETTS  
REV. EDWARD P. HARDING, JR.  
EXECUTIVE DIRECTOR
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### II. APPENDICES

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FORWARD

This booklet has been prepared to help you make the best use of your time at each of the campuses you visit. The information for each college was gleaned from three resources: Peterson's Annual Guide to Undergraduate Study, LouieJoys College Guide, and LouieJoys Guide to Financial Aid. Much of the information in these books is redundant; however, each gives some unique data that is not found in the others. So it would be worthwhile to read all three to get a more thorough picture of the financial, academic, and social matters at each school.

There are many hard facts about the colleges in this booklet but you will also find that there is much more to be learned. First, you may notice that the booklet contains little information about the social environment at the colleges. Be sure to look at Appendix A, a chart outlining the clubs and organizations found on the campuses. If you have a special hobby or interest, there may be a group on campus with the same interest. The four years at college are a time when you mature intellectually; it is also a time to grow socially—learning to live with different personalities, philosophies, values—to further develop leadership skills—to gain a better understanding of yourself. As you visit the colleges, ask about the social life, the roles various social groups play on campus. Before you take the trip, or while you are on the bus, think about or discuss the kind of social atmosphere you want to be a part of. Does religion have an important place in your life? Would you want to be involved in the greater community or are you satisfied just being a part of the campus community? Write down what you may want to find out about the social environment at the colleges.

Each college listing has five subheadings: Environment (physical), Program of Study, Sports, Admissions and Enrollment, and Financial Aid. I hope you will have many questions about each of these topics.

The Environment section tells about the size of the campus and its proximity to the closest large city. The type of campus housing and percentage of students in campus housing is also highlighted. All of the campuses you visit are either in or are fairly close to cities, so there may be other cultural and social activities which you could attend off-campus; however, if you are interested, you may want to find out about the availability of public transportation or—if you are so lucky—whether you may have a car on campus. The percentage of students living in campus housing varies at these colleges from 25% to 69%. What ramifications might this have on your housing plans?

The Program of Study section lists all of the majors offered. It also lists any special academic programs which the college operates solely or in conjunction with other institutions. If there are specific majors you are considering, try to arrange to talk with a faculty member who can tell you what their recent
graduates are doing now or see if you can talk with upperclassmen to get their impressions of various departments.

The Sports section is self explanatory; but, if you are a good athlete, inquire about sports scholarships (also check under Financial Aid for non-need based awards).

In Appendix B, you will find descriptions of "Admissions Terms" which should help you in understanding the admissions options available at the colleges. There used to be a time when you had to apply by December and were notified of acceptance by April 15. Now, there are all kinds of options. Be aware of them, and find out more about their advantages or disadvantages.

And now a word about Financial Aid. Hopefully, when to speak with the Financial Aid Officers at the schools, you will gain a clear understanding of the process. There is a Glossary of Financial Aid terms in Appendix C which may help you to remember what forms you will have to submit for financial aid. If you are not income eligible for aid, you might want to inquire about non-need based awards which are scholarships given in recognition of academic achievement, outstanding athletic, music, or other talent. Be sure to set deadline dates for financial aid applications.

A lot of effort has been put into making this trip a stimulating and memorable experience for you. If you find the "perfect" college, fine; but even if you do not wish to apply to any of these schools, you will have learned a great deal about historically black colleges and will have pride in our achievements as a people. So learn as much as you can—and have fun too!

JoAnn James

NOTE: Please tell me about any errors you may find in this booklet. Comments, criticisms, or additional information are welcome too.
BOWIE STATE COLLEGE
Bowie, Maryland 20715
(301)464-3000

Bowie State College is a public institution founded in 1865. The full-time enrollment for 1984 was 1,243 men and 1,636 women. BA, BS and masters degrees are offered.

ENVIRONMENT
The 237 acre campus is located 18 miles from Washington, DC. Single sex and coed dorms provide housing for 25% of the student body.

PROGRAM OF STUDY
Bachelors degrees are offered in the following majors: anthropology, art education, art, biology, business administration, communication, computer science, early childhood educ., education, elementary educ., English, history, international studies, journalism, (pre)law, linguistics, mathematics, music, music educ., nursing, physical educ., political science, psychology, public administration, social work, sociology, theatre arts. The major with the highest enrollment is business administration. A 5-year dual degree program in engineering with George Washington University or the University of Maryland and an exchange program with Anne Arundel Community College are options available to students at Bowie State. ROTC at Howard and AFROTC at the Univ. of Maryland are offered.

SPORTS
Intercollegiate: Mens baseball, basketball, football, golf, tennis, track. Womens softball, basketball, tennis, track.
Intramural: baseball, basketball, football, golf, gymnastics, soccer, swimming, tennis, volleyball.

ADMISSIONS & ENROLLMENT
Rolling admissions with a deadline of July 1. Early admission and early decision programs are options. 15% of students are from out of state.

FINANCIAL AID
63% of students receive financial aid. There are no non-need based scholarships.

NOTES
Bennett is a private women's college affiliated with the United Methodist Church. The institution was established in 1873. BA, BS, BFA, & BASIS degrees are offered.

ENVIRONMENT Bennett is located on a small urban campus. Students must live at home or on campus. Permission is required to keep a car on campus.

PROGRAM OF STUDY Bachelors degrees are offered in the following majors: accounting, art, biology, business, chemistry, dietetics, education, English, history, home economics, mathematics, music educ., physical educ., political science, psychology, social sciences, social welfare, sociology, and women's studies. Majors in drama, French, and Spanish with Greensboro Consortium. Distributives and 3 hours of religion required. Preprofessional programs in dentistry & medicine. 3-1 medical technology program with Howard School of Medical Technology. 3-2 nursing program with U.N.C. Greensboro. 5-year engineering program with N.C. A&T State. Communications Media and Public Relations program with U.N.C. and N.C. A&T.

SPORTS Intercollegiate basketball & volleyball. Intramurals, same.

ADMISSIONS & ENROLLMENT Rolling admissions. An Early Admission Program is available and transfers are accepted. Non-admissible students may apply for special student status.

FINANCIAL AID Financial aid is available through scholarships, grants, payment plans, PELL, SEOG, NDSL, CWS, and college work programs.

NOTES
Hampton Institute, the undergraduate division of Hampton University, is an independent college founded in 1868. The full-time undergraduate enrollment in 1984 was 1,229 men, and 1,931 women. The school offers BS, BA, and BArch degrees.

ENVIRONMENT

The 210 acre waterfront campus is located 8 miles north of Norfolk and 80 miles east of Richmond. 69% of the students live on campus. Freshman-only, single sex, and coed housing is available. Freshman and Sophomores may not have cars.

PROGRAM OF STUDY

Bachelors degrees are offered in the following fields: accounting, architecture, art educ., art, biology, broadcasting, business administration, business educ., chemical engineering, chemistry, child care, commercial art, communication, computer science, construction technologies, criminal justice, (pre)dentistry, early childhood educ., economics, education, elementary educ., English, fashion design & technology, fashion merchandising, finance, food sciences, gerontology, graphic arts, health educ., history, home economics, home economics educ., human ecology, interior design, jazz, journalism, (pre)law, marine sciences, marketing, mathematics, (pre)medicine, music, music educ., nursing, nutrition, photography, physical educ., physics, political science, psychology, public affairs and policy studies, public relations, recreation and leisure services, secondary educ., secretarial science, social science, social work, sociology, special educ., speech pathology and audiology, technical writing, theatre arts, (pre)veterinary medicine, voice. In addition, 3-2 engineering programs with George Washington Univ. or Old Dominion Univ. and exchange for credit with 8 members of the Virginia Tidewater Consortium for Continuing Higher Education offerings are available. Majors with the highest enrollment are business administration, nursing, and communication. ROTO and NROTC are offered.
SPORTS

Intercollegiate: Men's basketball, cross country, football, tennis, track, wrestling. Women's basketball, cross country, track, volleyball.
Intramural: All of the above plus field hockey, golf, gymnastics, martial arts, and riflery.

ADMISSIONS & ENROLLMENT

Application deadline is June 30. Early decision, early admissions, and admission deferral possible. Early decision deadline is Dec. 15.

FINANCIAL AID

80% of undergraduates receive financial aid.

NOTES
Howard is a private university founded in 1867. The total enrollment at the university in 1984 was 12,890, with an undergraduate enrollment of 2,522 men and 3,336 women. BA, BS, BArch, BBA, BCP, BFA, BMus, BMUS Ed, BSN, BSW, BSE's, and BSP, as well as masters and doctoral degrees are offered.

ENVIRONMENT
The university's main campus (one of four), is located on 75 acres in the northwest section of Washington, DC. 30% of the students live on campus in coed housing.

PROGRAM OF STUDY
Bachelors degrees are offered in the following fields: accounting, American studies, anatomy, anthropology, applied art, architecture, art, astronomy, astrophysics, biochemistry, biology, biomedical sciences, biophysics, black studies, botany, broadcasting, business administration, ceramic art & design, chemical engineering, chemistry, civil engineering, classics, communication, computer science, dental services, (pre)dentistry, elementary educ., English, environmental sciences, family & consumer studies, fashion design & technology, film studies, finance, French, geography, geology, German, guidance & counseling, history, home economics, home economics educ., hotel & restaurant mgmt., human development, human ecology, insurance, international economics, journalism, laboratory technologies, law enforcement, marketing, mathematics, mechanical engineering, medical technology, microbiology, music, nursing, occupational therapy, pharmacy, philosophy, photography, physical educ., physical therapy, physician's assistant, physics, political science, psychology, radio & TV studies, radiological technology, real estate, Russian, social work, sociology, Spanish, textiles & clothing, theatre arts, zoology. 3-3 bachelor's/JD and MBA/JD program with the School of Law available. Howard also has an exchange for credit program with American, Catholic, George Washington, U.D.C., Trinity College, Gallaudet College, Mt. Vernon College, and Georgetown Universities. Students may elect to enroll in ROTC and APROTC programs.
SPORTS
Intercollegiate: Mens baseball, basketball, cross country, football, golf, soccer, swimming and diving, tennis, track, wrestling. Womens softball, basketball, cross country, golf, swimming, tennis, track, volleyball.
Intramural: All of the above.

ADMISSIONS & ENROLLMENT
Rolling admissions, deadline April 1, The College of Liberal Arts has Early Acceptance Program. 66% of student body is from outside the District.

FINANCIAL AID
84% of undergraduates receive financial aid. Non-need based scholarships are awarded to Freshman based on academic and creative arts/ performance talents.

NOTES
JOHNSON C. SMITH UNIVERSITY
100 Beatties Ford Road
Charlotte, North Carolina 28216
(704)378-1000

Johnson C. Smith is a private college affiliated with the United Presbyterian Church. Founded in 1867, this institution had a 1984 enrollment of 570 men and 708 women. Degrees offered are BA, BS, AND BSW.

**ENVIRONMENT**

The campus is located on 85 acres in the city. 55% of the students live on campus in single sex dorms. Freshman-only housing is available.

**PROGRAM OF STUDY**

Bachelors degrees are offered in the following fields: accounting, biology, business administration, chemistry, communication, computer science, early childhood educ., economics, education, elementary educ., English, finance, health educ., history, (pre)law, marketing, mathematics, (pre)medicine, music, music educ., physical educ., physics, political science, psychology, science, secondary educ., social science, social work, sociology, urban studies. 6 hours of religion and philosophy as well as a senior interdisciplinary seminar are required. Also, the 11 members of the Charlotte Area Educational Consortium exchange for credit. Majors with the highest enrollment are business administration, psychology, and education. Cooperative ROTC and AFROTC are offered.

**SPORTS**

Intercollegiate: Mens basketball, cross country, football, golf, tennis, track. Womens softball, basketball, cross country, track. Intramural: badminton, baseball, basketball, swimming & diving, track, and volleyball.

**ADMISSIONS & ENROLLMENT**

Rolling admissions; suggest applying in Dec. Early Decision option available. Application deadline for financial aid is May 15. 44% of students are state residents.

**FINANCIAL AID**

95% of students receive financial aid. Non-need Freshman scholarships based on academic achievement, creative arts (band and choir), and athletics are available.

**NOTES**

write on back of this sheet
Norfolk State University is a public institution which was established in 1935. Full time enrollment in 1984 (including graduates) was 3,189 males, 4,066 females. The degrees offered are BA, BS, BMus, and BSW.

ENVIRONMENT 15% of the students live on the 110-acre urban campus. Out-of-state students compose 16% of the total body.

PROGRAM OF STUDY 10 majors are offered by the School of Arts & Letters, 5 by the School of Business, 6 by the School of Education, 17 by the School of Health Related Professions and Sciences, 13 by the School of Social Sciences, 2 by the School of Social Work, and 4 by the School of Technology. 2-2 industrial arts program with Tidewater Community College. Cross-registration with Old Dominion. Elementary and secondary education certification. ROTC is offered.

SPORTS There are 5 Intercollegiate and Intramural sports.

ADMISSIONS & ENROLLMENT Rolling admissions, conditional admission possible.

FINANCIAL AID University scholarships, grants, state aid, PELL NDSL, & student employment incorporate the financial aid program.

NOTES
North Carolina A&T is a public university which was established in 1981. The full time undergraduate enrollment in 1984 consisted of 2,503 men and 1,789 women. AB, BS, and BSN degrees are offered.

ENVIRONMENT
The institution is located on an urban campus. 59% of the students live in the single sex dorms.

PROGRAM OF STUDY
The School of Agriculture offers 11 majors. 29 are offered by the School of Arts & Sciences, 6 by the School of Business, 7 by the School of Education, 4 by the School of Engineering, and 1 by the School of Nursing. A&T does have a graduate program. AFROTC & ROTC are available.

SPORTS
8 Intercollegiate sports. Intramural sports are offered.

ADMISSIONS & ENROLLMENT
Rolling admissions. Early admission and Concurrent Enrollment programs are available. Early Decision and Admission deferral programs are in place.

FINANCIAL AID
Scholarships, grants, & loans are available through the Financial Aid Program. 85% of students receive financial aid.

NOTES
NORTH CAROLINA CENTRAL UNIVERSITY  
Durham, North Carolina 27707  
(919)683-6298

North Carolina Central is a public university established in 1910. The full time enrollment in 1984 was 5,000. BA, BS, BBA, BMus & BSN degrees are offered.

| ENVIRONMENT | The university is located on a 10 acre urban campus. 70% of the students live on campus in either single sex dorms or 1 fraternity house. |
| PROGRAM OF STUDY | Bachelors degrees are offered in the following areas: commerce, home economics, liberal arts, and nursing. Graduate degrees are available. 3-2 engineering program. Cross-registration with U. Wisconsin. Elementary, secondary, and special education certification. AFROTC with Duke. |
| SPORTS | Intercollegiate: 6 sports for men, 5 for women. Intramural: Same as above. |
| ADMISSIONS & ENROLLMENT | Rolling admissions. Admission deferral is possible. |
| FINANCIAL AID | Available through scholarships, college work study, PELL, SEOG, ACT, and FAS. Application deadline is March 1. |

NOTES
SAINT AUGUSTINE'S COLLEGE
Raleigh, North Carolina 27611
(919)828-4451

Saint Augustine's College is a private institution affiliated with the Episcopal Church. The full-time enrollment in 1984 was 738 men and 942 women. BA and BS degrees are offered.

ENVIRONMENT
The campus is located on 96 acres in the city. Students live in single sex dorms or college-owned apartments.

PROGRAM OF STUDY
Bachelors degrees are offered in the following fields: art, biology, business, chemistry, criminal justice, education, engineering, English, history, industrial hygiene, industrial management, mathematics & physics, modern languages, music, physical educ., social studies, and sociology. Preprofessional programs are offered in dentistry, lab technology, law, medicine, nursing, pharmacy, physical therapy, social work, theology, veterinary medicine. There is cross registration with five area schools. Three semesters of ethics are required for graduation. ROTC is also offered.

SPORTS
Intercollegiate: 7 sports for men.
Intramural sports for men and women.

ADMISSIONS & ENROLLMENT
Rolling admissions deadline is August 10.

FINANCIAL AID
90% of students receive financial aid. Non-need based scholarships are awarded to freshmen for academic achievement and athletics.

NOTES
SHAW UNIVERSITY
Raleigh, North Carolina 27611
(919) 755-4800

Shaw University is a private liberal arts college founded in 1865. It is affiliated with the Baptist Church. In 1984, the full-time student enrollment was 747 men and 892 women. BA and BS degrees are offered at this institution.

ENVIRONMENT
The 18 acre campus is located in the urban environment. 68% of students live on campus.

PROGRAM OF STUDY
Bachelors degrees are offered in the following majors: accounting, behavioral sciences, biology, black studies, business administration, chemistry, city/community/regional planning, computer science, criminal justice, (pre)dentistry, early childhood educ., education, elementary educ., English, international studies, liberal arts, (pre)medicine, music, physical educ., public administration, radio & TV studies, recreation therapy, secondary educ., speech pathology & audiology, theatre arts. 3-2 engineering program with North Carolina State University and exchange for credit with Cooperating Raleigh Colleges are offered. Preprofessional programs in medical technology, osteopathy, podiatry, pharmacy, theology, and veterinary science are offered. Majors with the highest enrollment are radio & TV studies, business administration, and computer science. Cooperative ROTC, NROTC, and AFROTC are available.

SPORTS
Intercollegiate: Mens baseball, basketball, cross country, golf, tennis, track & volleyball. Womens softball, basketball, cross country, tennis, track & volleyball.
Intramural: baseball, fencing, field hockey, golf, gymnastics, martial arts, soccer, swimming, tennis, track, and volleyball.

ADMISSIONS & ENROLLMENT
Open admissions; deadline is August 10. Notification deadline is August 25. Early entrance and deferred entrance options available. 32% of students are over 21 years of age. 56% of students are from out of state.

FINANCIAL AID
85% of students receive financial aid. Non-need based Freshman scholarships are available for incoming Freshman with academic talent.

NOTES
write on the back of this page
Established in 1882, Virginia State is a public university. In 1984 full time enrollment was 1,972 men and 2,592 women. BA, BFA, BS, BSN, BMus, & BIndiv Studies degrees are offered.

ENVIRONMENT The university is on a suburban campus which is located about 20 miles south of Richmond. There are 4 male dorms, 6 female dorms and a student village complex for men and women. 41% of students live on campus. 23% of student body is from out of state.

PROGRAM OF STUDY The School of Agriculture offers 12 majors. 8 are offered by the School of Business Administration, 11 by the School of Education, 8 by the School of Humanities & Social Sciences, and 8 by the School of Natural Sciences. Preprofessional nursing program. Masters degrees granted. Cooperative work/study available.

SPORTS Intercollegiate: 4 for men, 2 for women. Intramural sports are offered. Member, CIAA, NAIA, & NCAA.

ADMISSIONS & ENROLLMENT Rolling admissions.

FINANCIAL AID Application deadline for financial aid is April 15.

NOTES
Virginia Union is a private university affiliated with the American Baptist Convention. There were 566 men and 623 women enrolled as full time undergraduates in 1984. The institution offers BA and BS degrees.

ENVIRONMENT
The 55-acre urban campus is comprised of single sex dorms. 56% of students live on campus. 43% of student body is from out of state.

PROGRAM OF STUDY
25 majors offered by the School of Arts & Sciences, Business Administration, and Education & Psychology. Distributives and 1 semester of religion are required. Preprofessional programs in chemical research, dentistry, journalism, law, library science, medical technology, medicine, pharmacy, scientific aid, and theology. Dual degree engineering programs with Howard and U. Michigan. Early childhood, elementary, secondary, and special education certification. ROTC at Virginia State College. School of Theology.

SPORTS
Intercollegiate and Intramurals sports are offered.

ADMISSIONS & EARLY ENROLLMENT
Rolling admission with a June 1 deadline. Early admission program, conditional admission possible.

FINANCIAL AID
Member of the United Negro College Fund. University scholarships, PELL, SEOG, NDSL, CEEB, & CSS are available.

NOTES
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<thead>
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<th>School</th>
<th>Student Government</th>
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<th>Newspaper</th>
<th>Choir</th>
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APPENDIX B

Admissions Terms

deferred entrance: An admissions plan that allows accepted students to postpone their college entrance date for one to three years and guarantees enrollment at the time they choose.

early action: An admissions option allowing students to learn of the decision on their application before standard April notification date. Early action is distinguished from early decision in that students are not required to accept admission or withdraw other applications if accepted, and they have until the May 1 Candidates Reply Date to respond.

early admission: A program in which a college accepts high school students to begin college work before they graduate from high school. Admissions standards are more stringent for early admission candidates.

early decision: A plan in which students apply in November or December and learn of the decision on their application during December or January. This plan is suggested only for students who are academically superior. Accepted early decision students are usually required to withdraw their applications to other colleges and to agree to matriculate at the college that accepts them.

early notification: Early notification programs are similar in purpose and process to the early action option. Under the early notification program, applicants must file their papers by December 1 in order to receive an admission decision by February 1. In contrast to the rule in early decision programs, an applicant is not obligated to attend if admitted.

open admissions: A policy adopted by a number of institutions—mostly public—which allows virtually all applicants to be accepted without regard to such traditional qualifying criteria as test scores, class rank, grades, etc.

rolling admissions: A program adopted by many colleges through which admissions applications are evaluated upon receipt and applicants are immediately notified of the decision.
APPENDIX C

Financial Aid Glossary

Acknowledgment report: The form parents receive after filing their financial aid form, which shows their estimated family contribution and gives an overview of the data previously reported in case any revisions or corrections are necessary.

College Work-Study (CWS): A federally supported program that provides 80% of the money necessary for colleges to offer jobs on and off campus in public and private nonprofit organizations to students with demonstrated need.

Family contribution: The amount an outside agency estimates that you and your family should be able to contribute the cost of your college education. This figure includes that parental contribution, your assets and earnings from summer jobs, and your educational benefits.

Guaranteed Student Loans: Loans available to students through local lenders (banks). The Federal government guarantees these loans against default.

National Direct Student Loans: Federal loans awarded by colleges to the students they choose. Students do not apply directly for these loans.

Parental contribution: The amount it is estimated your parents—not you—should be expected to contribute toward college expenses.

Pell Grants: Awards made through the largest federal aid program. Students apply directly for Pell Grants, but the grants are actually disbursed by the colleges the students attend to all who qualify for aid.

Student Aid Report: A report issued to students by the federal government to guide financial aid officers in determining the amount that should be given in the student’s Pell Grant.

Supplemental Educational Opportunity Grants: Part of the federal aid program. SEOGs are awarded by colleges to the students of their choice.
APPENDIX T

CHURCH TUTORING PROGRAMS SURVEYED
AND CITIES WHERE LOCATED
CHURCH PROGRAMS SURVEYED AND CITIES WHERE LOCATED

<table>
<thead>
<tr>
<th>Church Name</th>
<th>City:</th>
<th>Population:</th>
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<td>1. Berean</td>
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<td>16. Sojourner</td>
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<td>19. Washington Shores</td>
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<td>20. Zion*</td>
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</table>

1980 Census population figures

* = summer program
^ = computer tutoring program
^^ = program not currently in operation
1. Berean Presbyterian Church  
Broad & Diamond Streets  
Philadelphia, PA 19122  
Rev. J. Jerome Cooper, Pastor

2. Bidwell Street Presbyterian Church  
1025 Liverpool Street  
Pittsburgh, PA 15213  
Rev. James Robinson, Pastor

3. Brown Memorial Presbyterian Church  
1501 36th Avenue  
Tuscaloosa, AL 35401  
Rev. Harold Harris, Pastor

4. Butler Memorial Presbyterian Church  
603 West Victory Drive  
Savannah, GA 31405  
Rev. Donnie Woods, Pastor

5. Central Presbyterian Church  
377 Clinton Avenue  
Newark, NJ 07018  
Rev. Henry Cade, Pastor

6. Christ Presbyterian Church  
3025 Fir at 30th Street  
San Diego, CA 92102  
Rev. George W. Smith, Pastor

7. Drake Memorial Baptist Church  
5800 N.W. 2nd Avenue  
Miami, FL 33127  
Rev. Richard P. Dunn, Associate Pastor  
Rev. Jarius Dunn, Pastor
8. Elmwood Presbyterian Church  
135 Elmwood Avenue  
East Orange, NJ  07018  
Rev. Robert Burkins, Pastor

9. Grace Hope Presbyterian Church  
702 E. Breckinridge Street  
Louisville, KY  40203  
Rev. Terrence H. Davis, Pastor

10. Grandale Church of the Master  
15727 Plymouth Road  
Detroit, MI  48227  
Rev. Sandra Edwards, Pastor

11. Memorial Presbyterian Church  
189 Babylon Turnpike  
P.O. BOX 216  
Roosevelt, NY  11575  
Rev. Reginald Tuggle, Pastor

12. Metropolitan Church of God  
13400 Schafer Street  
Detroit, MI  48227  
Dr. Robert O. Dulin, Pastor

13. New Life Presbyterian Church  
6600 Old National Highway  
College Park, GA  30349  
Dr. Lonnie Oliver, Pastor

14. Pine Crest Presbyterian Church  
4913 Market Street  
Houston, TX  77020  
Rev. Ed Triem, Pastor
15. Sixth Grace Presbyterian Church  
   600 East 35th Street  
   Chicago, IL  60616  
   Rev. Donald Register, Pastor  

16. Sojourner Truth Presbyterian Church  
   2621 Shane Drive  
   Richmond, CA  94806  
   Rev. Eugene Farlough, Jr., Pastor  

17. Southminster Presbyterian Church  
   1923 E. Broadway  
   Phoenix, AZ  85066  
   Rev. G. Benjamin Brooks, Pastor  

18. St. James Presbyterian Church  
   1314 Secessionville Road  
   Charleston, SC  29412  
   Rev. Cornelius Campbell, Jr.  

19. Washington Shores Presbyterian Church  
   3600 Rogers Street  
   Box 5349  
   Orlando, FL  32855  
   Rev. Ralph Aker, Pastor  

20. Zion Presbyterian Church  
   2973 Abbapoola Road  
   John’s Island, SC  29455,  
   Rev. Alonza Washington, Pastor
October 4, 1990

Pastor's Name
Church Name
Address

Re: March, 1991 Survey of Church-based
After-school Tutorial Programs

Dear ______________,

This letter is to thank you for your cooperation in providing me with information on your congregation’s experiences with after-school tutorial efforts for grade school children. As I mentioned when we talked, this information was being gathered in connection with my doctoral studies at the University of Massachusetts for academic purposes and inclusion of the information you provided in making this study possible is sincerely appreciated.

Your church is one of the twenty congregations surveyed. For your information, a copy of the data and findings I have assembled from this study is enclosed. I hope that you find this material useful to your church’s tutorial efforts.

Sincerely Yours,

Ronald Edward Peters

Enclosed: March, 1990 Church Survey Results
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